

PRICE TWO SHILLINGS and SIXPENCE

Founded by The Late al-Hajj Khwaja Kamal-ud-Din

AUGUST 1952



THE
ISLAMIC
REVIEW

WOKING
ENGLAND

JESUS IN "HEAVEN ON EARTH"

by al-HAJJ KHWAJA NAZIR AHMAD, Barrister-at-Law

ROYAL 8vo 500 pp.

Rs. 12/- in Pakistan Post Free

£1-0-0 or its equivalent in all other countries, post free

The author attempts to unravel the mystery surrounding the last days of Jesus of Nazareth. He bases his conclusions on well-founded authentic documentation. He covers a field hitherto unexplored by scholars for various and obvious reasons.

Published by :

THE WOKING MUSLIM MISSION AND LITERARY TRUST
THE SHAH JEHAN MOSQUE + WOKING + ENGLAND
and

THE WOKING MUSLIM MISSION AND LITERARY TRUST
AZEEZ MANZIL + BRANDRETH RD. + LAHORE + PAKISTAN

'ID

Remember your friends on 'ID al-FITR, 1371 A.H. by sending them 'ID Cards bearing a photo of the World Famous Shah Jehan Mosque, Woking, England — and the words 'A HAPPY 'ID'

C A R D S

Price 6d each, or 2/6 for 6, post free

Special quotations
for orders of 100 or above

Apply to:

THE MANAGER, THE ISLAMIC REVIEW, WOKING, ENGLAND

Czechoslovak Sugar

CENTROKOMISE

CZECHOSLOVAK IMPORT AND
EXPORT OF FOODSTUFFS LTD.

Konviktská 5, PRAHA I.

Cables: CUKREX

TO OUR SUBSCRIBERS AND CONTRIBUTORS

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

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

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

British Guiana:

H. B. Gajraj, Esq., 13, Walter Street, Georgetown. £1 5s. 0d. post free; single copies 2s. 6d.

British West Indies:

Maulavi Ameer 'Alie, "The Gem," 64, Charlotte Street, Port of Spain, Trinidad. £1 5s. 0d. post free; single copies 2s. 6d.

Ceylon:

Messrs. W. M. A. Wahid & Bros., 233, Main Street, Colombo. £1 5s. 0s. post free; single copies 2s. 6d.

Dutch Guiana:

A. R. Jaggoe, Esq., "Doekan," Zwartenhovenbrugstraat No. 167, Paramaribo, Surinam D.G., South America.

England:

"The Islamic Review," The Shah Jehan Mosque, Woking, Surrey. £1 5s. 0d. post free; single copies 2s. 6d.

Egypt:

H. H. Khan, Esq., P.O.B. 678, Cairo. £E.1.25 post free; single copies P.T. 12.5.

Holland:

'Abderrahman P. Koppe, Esq., Moreelsestraat 17/11, Amsterdam. Fl. 13.50 post free; single copies Fl. 1.35.

Iraq:

Ibrahim Adem Sachwani, Esq., Merchant, Ashar, Basrah. £1 5s. 0d. post free; single copies 2s. 6d.

Indonesia:

Messrs. G. C. T. van Dorp & Co., N.V., Djalan Nusantara 22, Djakarta

Portugal:

Tayob Adam Katchi, Esq., Rua dos Anjos, 13, 5E., Lisbon.

Malaya:

Messrs. M. M. Ally & Co., P.O. Box 241, 103, Market Street, Kuala Lumpur. £1 5s. 0d. post free; single copies 2s. 6d.

Jubilee Book Store, 97, Batu Road, Kuala Lumpur. £1 5s. 0d. post free; single copies 2s. 6d.

Nigeria:

Messrs. Ika Tore Press Ltd., 77, Broad Street, Lagos. £1 5s. 0d. post free; single copies 2s. 6d.

Persian Gulf:

Messrs. Ashraf Brothers, Import-Export, Bahrain. £1 5s. 0d. post free; single copies 2s. 6d.

South Africa:

Messrs. Union Printing Works, 91, Victoria Street, Durban, Natal. £1 5s. 0d. post free; single copies 2s. 6d.

Tanganyika Territory:

Messrs. Janoowalla-Store, P.O. Box 239, Tanga. £1 5s. 0d. post free; single copies 2s. 6d.

Thailand:

Ibrahim Qureshi, Esq., 110/1, Ban Khrua, behind Chareonpol Market, Pathunuwun, Bangkok. £1 5s. 0d. post free; single copies 2s. 6d.

A. N. Dalchaval, Esq., 49, Custom House Lane, Bangkok. £1 5s. 0d. post free; single copies 2s. 6d.

The United States of America:

B. A. Minto, Esq., Moslem Society of the U.S.A., 870, Castro Street, San Francisco, California. \$3.75 post free; single copies 0.37c.

The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. \$3.75 post free; single copies 0.37c.

Turkey:

Haci Necati Doganbey, Sirkeci, Nur Han No. 1, Istanbul. TL. 10/- post free; single copies TL. 1.00.

Western Germany:

Der Imam, Die Moschee, 7/8, Brienner Strasse, Berlin-Wilmersdorf. D.M. 15.00 post free; single copies DM. 1.50.

Zanzibar:

The Zanzibar Bookshop, P.O. Box 568.

Registration to all countries at the equivalent rate of 6s. 6d. per annum per parcel

AGENTS IN INDIA

Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11.

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

Abdul Aziz Shora, Esq., Editor, *Roshni*, Srinagar, Kashmir.

S. Ziya Karim Rizvi, Bhagalpur.

M/S Usmania Book Depot, 104 Lower Chitpur Road, Calcutta.

Messrs. Bookman, Booksellers and Publishers, 2, Ismail Curtay Road, Bombay, 3.

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

AGENTS IN PAKISTAN

Annual Subscription Rs. 12/-, post free; single copies Rs. 1/3.

Messrs. M. A. Malik & Bros., Newsagents, Jessore Road, Khulna (E. Pakistan).

Messrs. M. Islam & Sons, General Merchants, H/O Kushtia (E. Pakistan).

Ilmistan, Bahawalpur (W. Pakistan).

The Manager, Messrs. Dar-us-Salam Co., 37, Court Road, Chittagong (E. Pakistan).

Messrs. News Front, 75, Jubilee Road, Chittagong (E. Pakistan).

Raj Central Co-operative Bank, Comilla (E. Pakistan).

The Globe Book House, Booksellers and Publishers and Newsagents, Police line: Comilla, (E. Pakistan).

Messrs. M. A. Malik & Bros., Court Road, Chittagong (E. Pakistan).

M. A. Pasha Bookstall, 12, Wiseghat, Dacca (E. Pakistan).

Majlis Bookstall, Bangla Bazaar, Dacca (E. Pakistan).

Mahboob Bookstall, 51, Johnson Road, Dacca (E. Pakistan).

Omar Aquil, Esq., Newsagent, 51, Johnson Road, Dacca (E. Pakistan).

M. A. Samad, Esq., East Pakistan Islam Mission, 81, Malitola Road, Dacca (E. Pakistan).

Shamim Book Agency, 1, Johnson Road, Dacca (E. Pakistan).

Tamaddun Library, 19, Azeempur Road, Dacca (E. Pakistan).

The East End Publications, Post Faridabad, Dacca (E. Pakistan).

Messrs. Cosmic Publicity Ltd., H.Q. 30, Rankin Street, Wari, Dacca (E. Pakistan).

Pak News Agency, 3, Rajani Choudhary Road, Post Faridabad, Dacca (E. Pakistan).

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

Begum Zarina Siraj, c/o S. Haque Noori, Yasin Manzil, Post & Dist. Faridpur (E. Pakistan).

[continued on page 2]

Subscriptions may begin with any desired number.

Kindly quote your subscriber's number when corresponding.

BETWEEN OURSELVES

The Contributors

Professor M. Raihan Sharif, M.A., a Pakistani Muslim, is a Professor at the Government College of Commerce, Chittagong, in the University of Dacca, Pakistan.

Professor Mahmud Brelvi, a Pakistani Muslim, is a scholar of repute. He is the author of several books in English and Urdu. Two of his most recent publications are *Tarikh-i-Mulk-i-Iraq*, Lahore, Pakistan, 1951 (Urdu), and *Muslims in Arabia and Africa*, Lahore, Pakistan, 1951 (English).

Husain Malik, a prominent Pakistani Muslim business man, is Honorary Secretary-General of the International Islamic Organization, Karachi, Pakistan.

Madame Hurustiati Subandrio, an Indonesian Muslim lady scholar, is the wife of the Ambassador of Indonesia in England.

Dr. J. Hans, Ph.D., an Austrian, specializes in the economic problems of the Middle East. His recent publication in German, *Homo Oeconomicus Islamicus*, Vienna, Austria, 1952, deals with them.

G. H. Neville-Bagot, an Irishman, has travelled widely in North Africa where he and his views on their problems are held in high esteem by his Arab friends.

Ahmad Tawfiq al-Madani, an Algerian Muslim, is a publicist and politician of eminence in his country.

Dr. Isma'il Balic, Ph.D., a Yugoslavian Muslim, is at present, in common with many other Yugoslavian Muslim *émigrés*, living in Austria.

Professor Muhammad 'Abdul Rahman Khan, an Indian Muslim, is President of Hyderabad Academy, Hyderabad-Deccan, India.

THE ISLAMIC REVIEW

AUGUST, 1952

CONTENTS

Al-Azhar, Islam and the Role of Women in Islamic Society	3
Nature and Significance of Islamic Planning	5
by M. Raihan Sharif, M.A.	
The Islamic Background of West Pakistan	8
by Mahmud Brelvi	
Regional Economic Co-operation in the Middle East	14
by Husain Malik	
The Social Life of Women in Indonesia	16
by Madame Hurustiati Subandrio	
The Muslim Festival of 'Id al-Fitr (1371 A.H)	20
Women in Modern Turkey	24
The Importance of Sa'udi Arabia's Monetary Reform	27
by Dr. J. Hans	
Some Economic Problems of the Muslim World	28
by G. H. Neville-Bagot	
The Shaikh 'Abd al-'Azeez al-Tha'alibi	32
by Ahmad Tawfiq al-Madani	
Muslims in Greece	35
by Dr. Isma'il Balic	
Islam in England	37
What Our Readers Say	38
Nasir T. Bandoowala — India	38
M. A. Faruqi — Pakistan	39
S. Hadawi — Iran	39
Hasan Razavi — Iran	40
Shafa'at Rasool — England	40

Whomsoever it may Concern

Please note that Mr. S. A. Haidar of the Hind Advertising Service, London, N.7. is no longer authorized to accept advertisements or monies on behalf of "The Islamic Review" and no responsibility will be accepted by "The Islamic Review" for advertisements placed with, or monies paid to, Mr. S. A. Haidar

TO OUR SUBSCRIBERS AND CONTRIBUTORS

AGENTS IN PAKISTAN (continued)

(Continued from page 1)

Begum Noor Jehan, c/o Md. Wahed Bakhsh, Jinnah Road, P.O. Dist., Jessore (E. Pakistan).
 Messrs. N. Islam & Sons, General Merchants, H.O. Kushita (E. Pakistan).
 Maktaba Jadid, Anarkali, Lahore.
 Messrs. T. Ahmad & Co., P.O. Santahar, Dist. Bogra (E. Pakistan).
 Islamistan, Bahawalpur (W. Pakistan).
 Kh. Kalim Ahmad, Esq., Spring Works, 3, Temple View, Preedy Street, Karachi.
 S. M. Mir, Esq., 3-B, Chartered Bank Chambers, Wood Street, Karachi-2.
 Messrs. M. Ismail & Bros., Lahore.
 "The Islamic Review," Azeez Manzil, Brandreth Road, Lahore.
 Victory Bookstores, Booksellers & Publishers, Rawalpindi (W. Pakistan).
 Messrs. Malik & Sons, The Pakistan Newsagents, Commercial Building, Railway Road, Sialkot (W. Pakistan).

Muhammad Zahidul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali (E. Pakistan).
 A. Khan, Esq., B.Sc., Manufacturing Chemist, Bhangabari, P.O. Sirajganj, Pabna (E. Pakistan).
 S. Kamruddin Hyder, Esq., Bookseller, Purana Bazaar Parbatipur (E. Pakistan).
 The Pakistan News Agency, Station Road, Saidpur, Dist. Rangpur (E. Pakistan).
 Shah Tabarak Hossain, Esq., Newspaper Agent, P.O. Alamnagar Dist. Rangpur (E. Pakistan).
 S. Masood Ahmad, Esq., Bookseller & Newsagent, P.O. Ghoramara, Rajshahi (E. Pakistan).
 Farooq Library, Booksellers, Rajshahi (E. Pakistan).
 Fair Deal, Premier Booksellers & Publishers, Brahmanbaria, Tippera (E. Pakistan).
 Messrs. Green Ray Publicity Ltd., c/o Secy., Tippera.
 Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandpur, Dist. Tippera (E. Pakistan).

The Islamic Review

THE SHAH JEHAN MOSQUE
WOKING, SURREY, ENGLAND

Telephone: WOKING 679

Telegrams & Cables: MOSQUE, WOKING

London Office:

18 Eccleston Square, London, S.W.1

Telephone: VIC. 2591

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. XL. No. 8

AUGUST, 1952 C.E.

ZU 'I-QA'DA, 1371 A.H.

Al-Azhar, Islam, and the Role of Women in Islamic Society

AN UN-ISLAMIC PRONOUNCEMENT

"If we turn to later history we find many other occasions when women took a leading part in politics and public affairs and some have exercised the prerogatives of sovereignty. So far as religious injunctions are concerned, there is nothing in Islam which justifies the exclusion of women from political or public life. The general tendency of Islam is to have no distinction between men and women in all these matters. The learned Mufti is reported to have said that the ideal of a Muslim woman is to be a good wife and a good mother. This is true but not the whole truth. To be a good wife and mother is certainly one of the greatest attributes of a woman but Islam does not, therefore, preclude a woman from having a career of her own. If this were not so, the world would not have seen the long list of distinguished Muslim women who have made great contributions to different fields of knowledge or played important roles in public life."

Following a petition by Dr. Durriyah Shafiq, the President of the women's organization, *Bint al-Nil*, to the King and Government of Egypt, in which she asked for electoral franchise and seats in Parliament for Egyptian women, the Mufti of Egypt, the Shaikh Muhammad Hasanayn Mahklouf, issued in June this year a religious pronouncement (*fatwa*). This *fatwa* declared that there was no authority in the Islamic social system for giving to women the right to vote or to be elected to parliaments on the ground of their inherently unsuitable nature on the authority of Islamic Law.

Al-Azhar, in effect, says that the denial of electoral rights to women is justified by women's nature. Al-Azhar views women as beings swayed by emotions and consequently of incompetent and unstable discernment or judgement. According to al-Azhar, even the most educated woman strays from the path of wisdom; whereas man is balanced, sagacious and self-controlled. The *fatwa*, however, maintains that it is a duty imposed by Islam to educate women to enable them better to understand their religion. Although it says that there are semi-public functions such as teaching and nursing, in which certain women may be suitably engaged, it condemns the granting of complete electoral rights to women on the ground, it says, that this would involve women in attending public meetings, speaking in public and constant travel, a thing that would expose women to various dangers. So, for various reasons, al-Azhar sees the demands of women as quite unseemly.

The *fatwa*, among other things, says: "Islam desires for women the opportunity of sharing with men the constructing of a society built on the foundation of religion, virtue and morality, but within the framework of the natural aptitudes of the two sexes. Islam has raised the status of women; it has given them a personality; it has defined for them their freedom; it has imposed upon them, as upon men, the duty of acquiring knowledge. It has assigned to them those aspects of life for which they are particularly suited by their nature, so that they could acquit themselves of their tasks while remaining good wives and good mothers, able to bring up their children, keep their houses, and constitute a solid foundation within the edifice of the family and society. Among many things which Islam does for women is that it has surrounded their honour and dignity with the protective curtains of proper education. The purity of women is preserved by the fact that it is forbidden to a stranger to remain alone with them or to look at them in a reprobate manner. Islam has forbidden women to mix with men in their social functions and to arrogate to themselves the activities reserved for men. For this reason Islam has exempted women from the Friday Prayers and the Prayers of the *Yds*; this, despite the fact that the Propounder of Islam, the Prophet Muhammad, was very exacting in the matter of the assemblies of Muslims and the establishment of closer social intercourse that should exist between them. Women in Islam have been exempted from some of the rites of the Pilgrimage to Mecca; Islam has forbidden them to call for

Prayers from the minarets of mosques, or to act as Imam of congregational prayers. It is also forbidden to women to place themselves at the head of the Muslims or to occupy the post of judge. Islam has also forbidden women to enlist as soldiers or to command armies. The only thing that Islam has permitted women in this respect is to aid the armies, a thing that is in accord with their femininity. . ."

This pronouncement, emanating as it does from what has traditionally been regarded as the most authoritative seat of religious learning in Islam, has caused many a Muslim to pose various pressing questions to himself. We, on our part, are not anxious to cross swords with the eminent religious dignitaries of al-Azhar, but we believe we have a legitimate right to question the authority of the main *dicta* of this *fatwa*.

It is but certain that the educated and emancipated women of Muslim countries will defy and repudiate vehemently, by word and deed, the views expressed by al-Azhar on the role of women. This, in itself, will greatly reduce the practical value or efficacy of this pronouncement — if it indeed has any real value or efficacy. As we see it, this inopportune *fatwa* by al-Azhar has lent strength to the view of those critics of Islam who believe that it is a religion devised by a desert-dweller some 1,400 years ago, and suited only to the social conditions of those past days. By this *fatwa*, al-Azhar has dismayed those who believe that Islam has a mission of its own to fulfil in the world of today and tomorrow.

The irony of the whole thing is that it comes at a time when in major parts of the world of Islam — Indonesia, Pakistan, Turkey and Syria, which between themselves claim about half the Muslim population of the world — complete political franchise for women is no longer an issue. In these countries, Muslim women enjoy with their menfolk equal rights of electoral franchise — they can both elect and be elected to their parliaments. Even in Egypt itself, women have gained access to all the fields of public life. For instance, they are eligible for admission to all the faculties of Egyptian universities, including that of agriculture. No one will forget the illustrious role played by Egyptian women in the liberation of their country in 1919.

The dignitaries of al-Azhar who subscribed to this ill-conceived *fatwa* have done great harm to their personal academic status as well as to the dignity and prestige with which the Muslims had come to regard the institution of al-Azhar. By their views, the dignitaries of al-Azhar have gone a long way towards letting the progressive and educated women in Islam set their faces against Islam itself. And, in addition, al-Azhar has hampered the task of those who, like ourselves, believe in the role which Islam can and should play in the affairs of modern society and human progress. Now we shall have to fight on two fronts — always a difficult task, but more so when the home-front is itself divided.

The dignitaries of al-Azhar have made the same mistake as is so often made by the detractors of Islam. They have failed to differentiate between what is customary and what is Islamic. We have always accused non-Muslims of this mistake; and we have even thought that such an attitude on the part of non-Muslims was wilful. Now a *fatwa* of al-Azhar has made us modify our views in this respect. We would confine ourselves

here to saying that we can find no justification whatsoever in the tenets of Islam for the views propounded by al-Azhar on the role of women in society. The status and rights of women in Islamic society have been debated upon often in the past, and we would content ourselves with quoting the views expressed by a great Muslim scholar, Ibn al-'Arabi (died 1240 C.E.) on one of the many aspects with which the Azhar *fatwa* deals. He was once asked whether a woman could be Iman of a congregation, and he replied that there was nothing against this in either the Holy Qur'an or the Hadith.

Practice is one thing and substantive law is another, and custom changes with the change in circumstances.

Again, the views of an eminent Muslim scholar of our time whose famous erudition is second to none in the world of Islam, on the attitude of Islam towards the role of women in public life could be read with advantage as against the reactionary views of al-Azhar. We refer to Maulana Abu 'l Kalam Azad, who is at present the Minister of Education in the Government of India. He says :

"My attention has been drawn to a press report of a *fatwa* by the Shaikh Hasanayn Muhammad Makhlouf, the Mufti of Egypt, who is Egypt's highest authority on Islamic religious law. According to this report, in discussing the question of voting rights for women, the Mufti is purported to have said that in the Islamic social structure, women's role was that of good wives and mothers. Women should not assume men's duties; the Muslim Code does not recognize women's claims for so-called rights.

"I am astonished to read this report, for if we consider the Philosophy of Muslim Law or the History of Muslim Societies we get an exactly opposite picture. Islam has from its inception denied all distinction between men and women in political as well as public life. This was brought out clearly in the struggle which followed the martyrdom of the Third Caliph. The companions of the Prophet who were still alive were sharply divided and the differences culminated in the Battle of 'Jamal', which was the first armed conflict between two Muslim groups. During the struggle, the leader on one side was the fourth Caliph, 'Ali, while the other group was led by the widow of the Prophet, Ayesha. Those who supported 'Ali sharply criticized and often with justice the rival group but not one person challenged 'Ayesha's right to leadership on the ground that she was a woman. This was hardly twenty years after the Prophet's death and companions who were still alive, irrespective of the fact whether they were supporters of 'Ali or 'Ayesha, accepted as a matter of course that political and military leadership could be exercised by a woman.

"If we turn to later history we find many other occasions when women took a leading part in politics and public affairs and some have exercised the prerogatives of sovereignty. So far as religious injunctions are concerned, there is nothing in Islam which justifies the exclusion of women from political or public life. The general tendency of Islam is to have no distinction between men and women in all these matters. The learned Mufti is reported to have said that the ideal of a Muslim woman is to be a good wife and a good mother. This is true but not the whole truth. To be a good wife and mother is certainly one of the greatest attributes of a woman but Islam does not, therefore, preclude a woman from having a career of her own. If this were not so, the world would not have seen the long list of distinguished Muslim women who have made great contributions to different fields of knowledge or played important roles in public life."



Glory be to God, and Praise be unto Him ; Glory be to God, the Great

NATURE AND SIGNIFICANCE OF ISLAMIC PLANNING

By M. RAIHAN SHARIF, M.A.

“Thanks to the innate nature of Islam, it has not failed, and it will never fail, to accommodate the evolutionary changes in history and to neutralize the conflicts and tensions involved therein in the smoothest possible fashion. Christianity could not play this difficult role and broke down, as a guiding gospel of social growth, on the hard rock of history. It is interesting, indeed, that Christianity’s refusal to relax orthodox formulae with a view to meeting the fundamental changes in social order made way for secularization from the back door. Islam is not likely to face such a crisis. If, however, we allow the dynamic and synthetic forces of Islam to fall into disuse in a spirit of indifferent complacency, and let things be judged and shaped on the Procrustean table of one-sided conservative interpreters, God forbid, we run the same risks as Christianity did in the Reformation period”

Age of planning

We live in an age of planning, democratic or otherwise. We do not want to leave things to their own fate, but consciously to regulate and re-order them to desired lines for desired effects. Those who prize individual freedom are not, however, in favour of the extreme of Soviet brand totalitarian planning, appearing, indeed, as it does, like “a road to serfdom”. But none would today seriously contest the hard truth that optimum social results can hardly be reaped in the modern world with a given amount of resources (that in themselves are not unlimited) via the road of pure *laissez faire*. It is no wonder, then, that the fiercest opponent of Soviet Russia, too, does not hesitate to sit on mountains of plans and projects — to say nothing about other countries with professedly socialistic leanings, like Great Britain. But what do they plan? Above the surface, it appears like a dramatic farce that the world has been split into two combating camps with almost the same sort of techniques and weapons which themselves, as they say, are the outcome of their ideologies. And yet they are said to be out to fight an ideological war. Is there anything wrong with planning then? Does not a planner, be he in America, in England, in Nazi Germany or in Soviet Russia, plan to produce “*y* plus one” amount of wealth or welfare, rather than only “*y*” amount of wealth or welfare with a given “*x*” amount of resources at his disposal?

Planning is, indeed, a tool, and may be handled by any workman, cultured or Philistine, with ends that may not agree. Disagreement of ends initiates loud conflicts, charged with potential sparks of disasters. Thus, harmony of ends, too, if possible, ought to be aimed at by real planning, not the narrow

cribbed and cabined type of planning, designed to multiply goods, and goods to feed the mouths of men and cannon, but a wide far-sighted planning that views ends in the context of life, both temporal and eternal. Should the planner plan to unplan the Divine Plan? Probably, if the question be faced squarely, everybody would reply in the negative. But the concrete bundle of planners’ plans, observed or unobserved, certainly points to an implied affirmative. Such unfortunate and unhappy paradoxes that characterize the existing civilization so boldly are but the logical corollaries of a wrong emphasis on the valuation of life and man *vis-à-vis* wealth and material welfare. In its frantic effort to apply sciences with a view to getting the most out of the objective world, the civilization of today has gone out of its way to lose the deeper connotation of life and man. That is why wrong conclusions do follow and when they are applied as orthodox principles, wrong and painful consequences become inevitable.

The Islamic viewpoint in planning

Western social planners do not pay heed to the needs of the remote future, nor are they concerned about the needs of life beyond the grave and the relationship between that life and this life on the face of the earth. Obviously, material or economic planners have, more or less, confined themselves to the near future, and as such, have aimed at production of quick results by setting targets for specified time limits. This is equally true of Russian planners as of the so-called democratic planners outside the Soviet zone. Even those who favour only half-hearted planning do not like to bother much about the long-

term effects of plans. As eminent an economist as Keynes says : " In the long run, we are all dead," and hence urges immediate correction or modification of economic phenomena with the aid of appropriate economic policies. But a Muslim will be inclined to say : " Yes, in the long run we are all dead, and that is why we are all the more anxious to see how life can be planned successfully to meet the eventualities of life after death." By that, of course, it is hardly implied that the short run will have to be sacrificed. Rather, the question of sacrificing the one for the other is simply irrelevant ; for, the short run has to run for the long run. " The last of life for which the first was made " has deep significance for real planning.

Think of a five-year plan or a six-year plan. Available resources and materials are calculated, specialized labour and technicians required in specific lines are considered with care, techniques and equipments are determined and provided, finance is arranged, be it internal, external or both. But the result in terms of a given amount of output is expected only after five or six years, provided the targets set have been achieved at the end of such periods. But this does not mean that the end of planning has been reached. Other plans have to be adopted now to catch up with the trends of progress achieved so far. Suppose some other plans are adopted now in other directions, the objectives of which might not coincide with those of the previous ones. And if, in this way, independent short-term planning is relied upon, the targets may be achieved all right, but lack of co-ordination and harmony may nullify a considerable part of achievement. To achieve real success, therefore, planning proceeds in the manner of a linked chain, and the whole chain, covering several stages together may then well represent the nature of healthy planning on a really long-term basis. If the whole chain is not visualized in and from the very beginning, pitfalls and setbacks may almost invariably stand in the way of short-term plans. The desirable method of planning is thus to get the whole picture of development running far into the future and then to build edifices, step by step, in successive short periods, finally to complete the picture of the superstructure with the dream and design of which the planners laid the first brick. Otherwise, there will remain, in places, very real apprehensions of conflict between short-term and long-term planning.

The Islamic approach alone provides that healthy method of integrated planning, starting with the long-run picture of the whole chain that not only goes far but farthest into the future, including even the shadow of life beyond the grave. Islam aims, *inter alia*, at a planning of life, so to say, in an integrated chain of development and culmination. When the whole chain is visualized, there is nothing wrong in selecting individual links in the chain for specific planning on the basis of requirements on those fronts. The spirit of wholeness of the complete chain is, however, a very important factor here, for the goal of life in the Hereafter (in spiritual terms) is embodied in the wholeness of viewing life in its entirety. With such an outlook, the long run cannot be underestimated, nor can the short run be ignored on any account. Without the final links of the Hereafter, planning of life is likely to culminate in chaos. On the other hand, the mere vision of the Hereafter is not enough, unless the individual links are, from their very inception, firmly built on the basis of immediate short-run planning, since these constitute the progressive rungs of the ladder leading to the final goal conceived.

The longest run of the Hereafter is, however, a matter of faith and a given postulate of Islamic thinking. In the light of such a postulate, again, many-sided short-run plans are to be adopted in an Islamic society, in particular, and in the world in general, that seems to be fumbling to-day for a satisfactory solution of a loud conflict of ideologies. Soviet Russia has frankly brushed aside all considerations of the Hereafter. So, in fact,

have the Western democracies, though they do not dare confess the stark truth. Obviously, the battle of ideologies, so loud to-day, is on the basis of short-run plans alone. Let the parties on either side of the Iron Curtain modify their mode of planning and broadbase it on postulates of peaceful and prosperous life in the mortal world as also in the Hereafter, and then, contradictions will shed themselves on the altar of the ultimate values of life.

Secular planning — its shortcomings

It is clear now that Islamic planning is intended to cover all aspects of life, not merely temporal affairs, as is usually stressed in the modern West, for secular planning, as is commonly understood without ambiguity, is necessarily partial. It is only unfortunate that after history has run a wrong course for some centuries, a peculiar charm is associated with secularism, which is treated, more or less, as one of the latest instruments of modern civilization.

Even at the beginning of the Reformation in England, economics could be regarded, by modern standards, as a branch of ethics and ethics as a branch of theology. All human activities could be treated as falling within a single frame, the character of which was determined by the spiritual destiny of mankind. Theorists in those days only appealed to natural law, and not to utility, to explain all kinds of phenomena. Those conditions would have probably continued for long but for the secularization of political thought in the next two centuries, culminating in the complete separation of affairs religious and temporal, with profound reactions in the economic sphere. The storm and fury of Puritan revolution was followed by " a dazzling outburst of economic enterprise ", and between the old-fashioned denunciation of covetousness and the new-fashioned applause of economic enterprise a bridge was thrown by the argument that enterprise itself was the discharge of a duty to God. The march of external progress woke up sympathetic echoes in hearts which were already attuned to applauding its triumph. As a result, the tension between the claims of religion and the glittering allurements of a commercial civilization, which had grown by then, gradually died down. Thus were the poles cut asunder.

But today, even modernists agree that such an unnatural bifurcation of life and the affairs of life has tended to result in an unhappy extinction of the one and a disproportionate over-emphasis of the other, threatening the world with utter ruin and destruction. And all this is due to the fact that the theorists of the crucial times of the history of England refused to revise old formulae in the light of new facts with a synthetic outlook demanded by circumstances. As Mr. R. H. Tawney has beautifully put the case : " They despised knowledge and knowledge destroyed them."

This is not, however, to underestimate the economic achievements of recent centuries, but to point to the deeper truth beyond. True, social development moves with a logic whose inferences are long delayed. The drift from the integrated system of old was led to the breaking point by the mechanical nature of knowledge in the Restoration period, typically influenced by the dehumanized sciences of mathematics and physics. The tendency to inanimation was completed by the natural bias to interpretation of conditions in terms of forces and strains and to the analysis of complex phenomena into simple, constant and measurable forces. The object of such mechanical knowledge was " to express itself in terms of number, weight or measure, to use only arguments of sense, and to consider only such causes as have visible foundations in nature, leaving those that depend upon the mutable minds, opinions, appetites and passions of particular men to the consideration of others". The hold of moral principles had, therefore, to meet an unnatural death in that stifling atmosphere, and the traces of that hold appeared only like an echo of antiquated superstition

just unrelated to the needs of social and economic development over which it had so unassailable a sway previously.

There is none but will be struck with awe and admiration at the whirlwind speed of transformation of the economic structure of Great Britain in the wake of what is regarded as an industrial and commercial revolution in the nineteenth century. But what has that secular over-emphasis, after all, produced in terms of ultimate values? Human forces, analysed mathematically or statistically in a dehumanized manner, like the blind forces of nature, may be harnessed and tamed to yield the maximum fruit. But with what ends in view? "If, however, economic ambitions are good servants," so aptly adds Mr. Tawney, "they are bad masters. Harnessed to a social purpose, they will turn the mill and grind the corn. But the question, to what ends the wheels revolve, still remains; and on that question the naïve and uncritical worship of economic power, which is the mood of unreason too often engendered in those whom the new Leviathan has hypnotized by its spell, throws no light. Its result is not seldom a world in which men command a mechanism that they cannot fully use and an organization which has every perfection except that of motion!"

Role of economic progress

Sanity in thinking will not deny the rightful place to economic progress and efficiency, instrumental to the development of a balanced society. But to use economic efficiency as an end rather than a means is to destroy the utility of the instrument itself. In a world of limited resources and increasing population with wide undeveloped regions, it is but essential that a standard of values will seek to adjust ends and means in relation to economic affairs, or, more particularly, in relation to living standards. Without a secure foundation of an economic stability for collective and individual life, higher values of life can scarcely be aimed at as ends. Human life, or rather human nature as such, endeavours to reach destinations of value in which satisfaction of economic needs is a vital means, but it is only one of many. To those who prefer to have a low level of life meant for "economic animals" alone, fulfilment of economic needs might itself be the end which can, at best, be an anti-climax of the true conception of human life or human nature. Human nature demands not only satisfaction of economic needs but also of other needs which are, at least, as important, if not more, and a rational planning not only takes note of this whole truth but keeps them all in their appropriate places, maintaining the relative position intact. As against this, secular economic planning or the frank materialistic planning in Russia is bound to produce grave reactions of a peculiar kind. Overstressing only a part of the whole, as it does, partial planning, by virtue of its deliberate neglect of the spiritual and moral values of life, has been digging its own grave in mountainous projects of using man as a means to material ambitions alone, which, in its turn, has already set in motion counter-reactions to save the soul of man and regain the status of man as an end. Let me quote Mr. Tawney's pregnant words: "A reasonable estimate of economic organization must allow for the fact that, unless industry is to be paralysed by recurrent revolts on the part of outraged human nature, it must satisfy criteria which are not purely economic. A reasonable view of its possible modifications must recognize that natural appetites may be purified or restrained, as, in fact, in some considerable measure they already have been, by being submitted to the control of some larger body of interests. The distinction made by the philosophers of classical antiquity between liberal and servile occupations, the medieval insistence that riches exist for man, not man for riches, Ruskin's famous outburst, 'there is no wealth but life,' the argument of the Socialist who urges that production should be organized for service, not for profit, are but different attempts to emphasize

the instrumental character of economic activities, by reference to an ideal which is held to express the true nature of man." For civilization is something artificial, as says Clive Bell.

Islamic synthesis of social principles

That being so, it will be needless to say that natural appetites are sought to be drilled and perfectly disciplined, as they should be, in an Islamic society, faithfully adopting the synthetic social principles and moral standards, fundamental to Islam, in a clear perspective of ultimate values of life, subject to an unsparing audit of all earthly accounts in the Hereafter. Broadly, the principles of equality and social justice, sweeping in nature as they are, in the pervading atmosphere of Islamic socialism, have provided such a social framework with all that is necessary to meet the needs of man in his truest nature. Thanks to the innate nature of Islam, it has not failed, and it will never fail, to accommodate the evolutionary changes in history and to neutralize the conflicts and tensions involved therein in the smoothest possible fashion. Christianity could not play this difficult role and broke down, as a guiding gospel of social growth, on the hard rock of history. It is interesting, indeed, that Christianity's refusal to relax orthodox formulae with a view to meeting the fundamental changes in social order made way for secularization from the back door. Islam is not likely to face such a crisis. If, however, we allow the dynamic and synthetic forces of Islam to fall into disuse in a spirit of indifferent complacency, and let things be judged and shaped on the Procrustean table of one-sided conservative interpreters, God forbid, we run the same risks as Christianity did in the Reformation period.

Islam is intended for fullness of man and is prescribed as "mercy of both the worlds" for this ideology-torn mortal life. The evolutionary ideal of Islam is compatible with all healthy developments, touching all ranges of varying human life, provided they do not imply a fundamental departure from Islamic postulates; as, for example, secularization itself constitutes a fundamental departure from the Islamic set-up of social life. Hence the challenge of planning the whole, not a part, of human life can, in the fitness of things, be accepted by only the dynamic creed of Islam, if at all, with its principles to guide activities on all planes, material and non-material.

But centuries of disuse of the dynamic Islamic planning in the desired spirit, in an ever-changing world, constitute a factor deserving meditation and caution. Islamic planners in the living present may find themselves rather more remote than they should have been from real application of principles. The unfortunate vacuum resulting from disuse has been a tempting invitation to static fanaticism and orthodox conservatism, which tend to offer stiff opposition to the evolutionary dynamism which is to be reinstated in social planning to keep the doors open for objects of civilization aimed at by Islam. World forces today are actually driving us to that deliberate planning, beginning with the crucial transition and finishing with the re-enthronement of the whole type of planning of life, not by fumbling trial and error, but with sustaining zeal to set the boat on an even keel, to advance the living forces of social equilibrium in full. The prevailing outlook is wide enough, as far as it descends from the window of the partial planning laboratory to the Broadway of material blocks. Such planning is, therefore, not merely for wealth or comfort, but for values that do not die. Planners may thus derive much inspiration from the guidance:

"But seek, with the (wealth)
Which God has bestowed on thee
The home of the Hereafter,
Nor forget thy portion in this
World: but do thou good
As God has been good
To thee and seek not
Mischief in the land" (The Qur'an 28 : 77).

THE ISLAMIC BACKGROUND OF WEST PAKISTAN

By MAHMUD BRELVI

The beginning of Islam in West Pakistan

In the beginning of the first century of the Hegira or the middle of the seventh century C.E., the first place round the Indo-Pakistan sub-continent to receive the message of Islam and accommodate the Arab colonizers was the island of Ceylon.¹

Next, chronologically, came the Maldiv islands in the Indian Ocean, which are populated by Arabs to this day.²

The third ancient centre of Islam and the Arabs in the sub-continent was Malabar, on the western coast of Southern India.³ The Travancore coast, too, was frequented by Arab navigators and traders.

The fourth ancient Islamic centre in the sub-continent was the eastern Coromandel (Malabar) coast in the Madras Province.⁴ The fifth such Islamic mercantile and colonizing centre was the area comprising Konkan, Gujerat, Cutch and the Kathiawar peninsula (Bombay Province). Other coastal spots and places, then frequented by the Arabs, some of which were colonized by them, were: Thana (near Bombay), Cheemor (Gujerat), Cambay, Gandhar (near present Broach), Gogah (near Bhavnagar, Kathiawar), Chandapur (near present Goa), Paknur (Madras Province), Mangrur (Mangalore), Jarpatan, Dahpatan and Buddhpatan (Malabar), Calicut, Kolam (Travancore), Dwar, Samundra (Mysore coast), and the Vijaya-nagar coast.⁵

Sind

Long before the Arab conquest of Sind, about five hundred Muslim fugitives from Makran, under their Arab leader, crossed over to Sind and accepted the protection of Raja Dahir.⁶ Muhammad Ibn Qasim conquered Sind and Multan in the latter part of the first century A.H. Thereafter, this region remained an outlying province for approximately 125 years, first of the Damascus then of the Baghdad Government. About the middle of the third (ninth Christian) century A.H., after Mu'tasim bi 'l-Lah, the Central Government became so weak and ineffective that the Arab governors of this region became semi-independent. This state of affairs led to the establishment of several Hindu and Muslim independent States. When Sultan Mahmud Ghaznavi invaded Sind, he found there two such independent Muslim States — Multan in the north and Mansurah in the south. The Arab travellers of the fourth century A.H. have given their accounts of these States.

Sind under the Abbasids

Sind remained attached to the Abbasid Caliphate of Baghdad until the reign of the Caliph al-Mamun (218 A.H.—833 C.E.). Thereafter, Fadhl Ibn Mahan, a slave of the tribe of the Banu Sammah, conquered the town of Sandan and acquired the authority to rule over it independently from the Abbasid Caliph. During the Caliphate of al-Mu'tasim bi 'l-Lah (227 A.H.—841 C.E.), Muhammad Ibn Fadhl Ibn Mahan became the Emir of Sandan in Sind, but the civil war caused the downfall of this Arab kingdom.⁷

During the Caliphate of al-Mu'tasim bi 'l-Lah, again, Muhammad Ibn Khalid declared his independence in Qandabi, but Mu'tasim's governor of Sind, Imran Barmaki, captured and deported him to Qazdar. During the governorship of Imran, the two famous Arab tribes, Yamani and Hejazi, started in Sind the same senseless civil war as had ruined the Omayyad Caliphate

earlier. Imran took the side of the Yemenites. The leader of the Hejazi clan at that time was the Quraishite Emir, Umar Ibn 'Abd al-'Aziz Habari, who killed Imran.⁸

During the lifetime of the Prophet of Islam, there was a man named Habar Ibn Aswad, belonging to the Quraishite tribe of the Banu Asad, who was an arch-enemy of the Prophet and Islam. He had accepted Islam after the conquest of Mecca by the Muslims in the year 8 A.H.—629 C.E. One of his descendants had accompanied the governor Hakam Ibn Awana Kalbi to Sind. The grandson of the same person was Umar Ibn 'Abd al-'Aziz Habari ('Umar Ibn 'Abd al-'Aziz Ibn Munzir Ibn Zubair Ibn 'Abd al-Rahman Ibn Habar Ibn Aswad). This family had influence with both the Omayyad and Abbasid Caliphates.⁹

When (in 240 A.H.) Haroon Ibn Khalid, governor of Sind, died, Umar Ibn 'Abd al-'Aziz obtained permission from the Caliph al-Mutawakkil to rule in Sind. The Arab historian, Ya'qoobi (died 278 A.H.—891 C.E.), who wrote in 259 A.H.—872 C.E., corroborates this fact.¹⁰ Umar Ibn 'Abd al-'Aziz belonged to the Quraishite clan of Ka'b Ibn Lu'ayy through Habar Ibn Aswad. Against these Arab rulers of Sind, the Arab Emirs of Multan belonged to the Banu Samah.

It is probable that even after the Emirate of Umar Ibn 'Abd al-'Aziz Habari, Sind remained under the nominal suzerainty of the Abbasid Caliphate, as the Caliph Mu'tamid (256-279 A.H.—869-892 C.E.) invested Ya'qoob Ibn Laith (the founder of the Safarid ruling family of Khorasan) with powers to rule over Turkistan, Sijistan, Kerman, as well as Sind, in 257 A.H.—870 C.E.¹¹ In 261 A.H.—873 C.E., the Caliph Mu'tamid placed all the eastern provinces, including Sind, under the Viceroyalty of his ambitious brother, Muwaffiq. At the same time, while on the Arab and Iraqi coasts of the Persian Gulf, the Qarmati rebellion had started, in the west of the Caliphate the Isma'ili Fatimid movement, which ultimately engulfed Egypt, had raised its head. This time was, perhaps, the most appropriate when the Emir of Sind declared his complete independence.¹² Umar Ibn 'Abd al-'Aziz Habari was then living in a town of Sind known as Banyan.¹³ But his enterprising descendants captured Lower Sind and made Mansurah their capital. Thus, in 270 A.H.—887 C.E. 'Abdullah Ibn Umar Ibn 'Abd al-'Aziz Habari was the ruler of Mansurah.

It is said that the Hindu Raja of Alra (or Alor in Sind) had requested Emir 'Abdullah of Mansurah to depute a suitable Muslim missionary to explain to him the teachings of Islam.¹⁴ When, in 303 A.H.—915 C.E., Mas'udi visited Mansurah, he found 'Abdullah's son, Umar, ruling there.¹⁵ In 367 A.H.—977 C.E., Ibn Hauqal visited Mansurah, and found Habari's descendants in power, but the Friday *Khutba* (sermon) was still recited in the mosques there in the name of the Abbasid Caliphs. Muqaddasi visited Mansurah in 375 A.H.—984 C.E. and found the same Sunni Quraish family in power, but the influence of the Abbasid Caliphate then was being gradually replaced by that of the Dailami Shi'ite Kingdom of Iran.¹⁶

Sind under Delhi Sultanate and the Isma'ili Somrahs

Sind is known to have paid tribute to Sultan 'Abd al-Rasheed Ghaznavi (444 A.H.—1052 C.E.). After that, the Ghaznavid empire declined beyond revival, though it remained the nominal suzerain of the Punjab and Sind until 578 A.H.—1182 C.E., when the Ghorid dynasty replaced that of the Ghaznavids. Now, a

general of Shihab al-Din Muhammad, named Nasir al-Din Qabacha, occupied Sind, and another, Iltamush, captured Delhi. Subsequently, Iltamush defeated Qabacha and drove him out of Sind. Thereafter, Sind remained more or less independent till the reign of Muhammad Shah Tughlaq (752 A.H.—1351 C.E.) Though Sultan Firoz Shah conquered Sind in 762 A.H.—1361 C.E., yet he left its rule in the hands of a local Sindhi dynasty, till it was reconquered in 927 A.H.—1520 C.E. by a Tartar, Emir Arghun. In 1000 A.H.—1159 C.E., Sind was annexed to Akbar's empire.

The local Sindhi family, which captured the political power in Sind during the period of the decadence of the Ghaznavids, was called the Somrahs. Then, in 752 A.H.—1351 C.E., during the reign of Muhammad Shah Tughlaq, the other local family, which replaced the Somrahs in Sind and remained in power till 927 A.H.—1521 C.E., was known as the Sammahs. There is a great controversy and disagreement among historians regarding the origin and religion of both the families, especially that of the Somrahs.

The Isma'ili Caliph of Egypt, al-Hakim bi Amri 'l-Lah (386-411 A.H.—996-1020 C.E.) had founded a new religious sect, called the Druzes, who are still found in Syria and the Lebanon. The sacred book of this sect contains a message (dated 423 A.H.—1031 C.E.) addressed to the Shaikh Ibn Somar Raja Bal of Sind exhorting him to propagate the tenets of the new sect.¹⁷

This message points to the fact that Ibn Somar (during the reign of Sultan Mas'ud Ghaznavi) professed the Isma'ili faith. The aforesaid statements may be summed up as follows :

- (1) That the Somars, who were the rulers of Sind and who founded the Somrah family, professed the Isma'ili (or Qarmati) faith.
- (2) That their Arabic-Hindu names betray their mixed Indo-Arab origin.
- (3) That both the kings of Multan (Abul Fath Dawud, etc.) and the Somrah family of Sind professed one and the same religion.
- (4) That Somar was probably the *Shaikh* and Imam of the Qarmatis.
- (5) That, during Sultan Mas'ood Ghaznavi's reign, the Qarmatis made several abortive attempts to capture Multan.
- (6) That Somar was contemporary with Sultan Mahmud Ghaznavi (died 421 A.H.—1030 C.E.).
- (7) That the Somrahs became powerful in Sind during the weak and ineffective reign of Sultan 'Abd al-Rasheed Ibn Mahmud Ghaznavi (died 444 A.H.—1052 C.E.).

After the fall of the Habari ascendancy in Sind, however, their family sought refuge at Multan under the suzerainty of the Ghaznavids. One of them, Shaikh al-Islam Baha al-Din Zakariyya Multani (born in 578 A.H.—1182 C.E., and died, according to Farishta, in 666 A.H.—1267 C.E., and according to *Akbbār al-Akbbār* in 661 A.H.—1262 C.E.), a patron-saint of West Pakistan, belonged, according to the Shaikh 'Abd al-Haq Dehlavi, to the same Habari Asadi clan. The Shaikh 'Ain al-Din Bijapuri corroborates it. It is further proved by Pirzada Muhammad Husain in his Urdu translation of *Ibn-i-Batuta* (Vol. II, p. 8), copying an Arabic excerpt from the great saint's own work, *Kbulasat al-'Arifeen*, mentioned in Sayyid Jalal Bokhari's *Memoirs*. The author of *Tarikh-i-Tabiri* supports this narration by adding that the Shaikh Baha al-Din was a native of Sakor (present Sukkur) in Sind.

The Somrahs seized power in Sind during the ineffective reign of Sultan 'Abd al-Rasheed Ghaznavi (444 A.H.—1052 C.E.). Their rule lasted in Sind up to 734 A.H. Ibn Batuta

visited India in 734 A.H.—1333 C.E. via Sind, and found the Somrahs in power, but under the suzerainty of the Delhi Sultanate.¹⁸

According to Ibn Batuta, the Somrahs established themselves in Sind at the time when Hajjaj Ibn Yusuf Saqafi conquered this country with his Arab army. They were neither Hindus nor staunch Muslims. In Ibn Batuta's time, a resident was stationed in Sind on behalf of the Delhi Sultans. Administratively, Sind was controlled from Delhi through Multan.

Thus it is evident that the Somrahs were Isma'ilis (or Qarmatis). According to a Western authority, the Isma'ili preachers used to visit Sind from Almat fort — the strong bastion of the Isma'ilis in Northern Iran.¹⁹ About the time of Ibn Batuta's visit, a disciple of Shaikh al-Islam Hazrat Baha al-Din Zakariyya Multani, the saint Makhdoom Jahaniyan Sayyid Jalal al-Din Bokhari (707-800 A.H.—1307-1397 C.E.) used to live in the town of Uchh in Sind.²⁰

The Fatimid Isma'ili kingdom in Egypt was terminated by Sultan Salah al-Din Ayyubi in 567 A.H.—1171 C.E. Hasan Ibn Sabah had established the Isma'ili Nizari rule of terror at Almat in 483 A.H. (1091 C.E.), which was annihilated by the equally devastating sword of Hulaku, the Tartar, in 654 A.H.—1256 C.E.

According to old Muslim historians, the Somrahs were racially a mixed Indo-Arab people.²¹ They had nothing to do with the town of Samarra (or Sarman Rai), founded by the Abbasid Caliph, Mu'tasim billah, in 227 A.H.—841 C.E. in Iraq. Since Somar was the founder of this house, his progeny were called the Somrahs. Both the contributor of the article on "Sind" in the *Encyclopaedia Britannica* (11th Edition) and Elliot have erroneously tried to prove that they were the "convert Rajputs". Maulavi 'Abd al-Haleem Sharar, too, misunderstood Muqaddasi²² and declared them mistakenly to have been the "convert-Jews".

According to *Tuhfat al-Kiram* and Siraj 'Afeef, the twenty Somrah kings ruled in Sind from after Sultan 'Abd al-Rasheed (444 A.H.—1052 C.E.) to the time of the invasion of Sind by Muhammad Shah Tughlaq (752 A.H.—1351 C.E.), i.e., for about 308 years.²³ Firoz Shah Tughlaq visited Sind in 762 A.H.—1360 C.E., and found the Jams of the Sammahs — a convert local dynasty — ruling over the country. According to Farishta, a *sardar* of the Sammah' clan, named Unar, murdered the last Somrah king, Hameer, and became the first Sammah king of Sind.

About 620 A.H.—1223 C.E., Sultan Jalal al-Din Khwarizm Shah had fled from the Tartars and taken refuge, for some time, at Thatta, in Sind.²⁴ Ibn Batuta had visited Sind in 734 A.H.—1333 C.E. The town of Muhammad Toor has been described as the capital of the Somrah kingdom.

The Sammahs

The capital of the Sammahs was the old town of Thatta (near the Arab port of Daibal). They were Muslims, and their official title was "Jam". Their names were a mixture of the Arabic and Hindi nomenclatures. They ruled over Sind from 752 A.H.—1351 C.E. to 927 A.H., i.e., for 175 years. Elliot and the contributors to the *Encyclopaedia Britannica* (11th edition) and the *Encyclopaedia of Islam* consider them to be convert-Rajputs, who had migrated from Cutch and Nawanagar to Sind, where they accepted Islam. According to *Tarikh-i-Ma'soomi*, too, they had arrived in Sind from Cutch. *Chach Namah*²⁵ says that the Sammahs had established themselves in Sind long before the Arab invasion of the country under Muhammad Ibn Qasim (96 A.H.). According to *Tarikh-i-Tabiri*, they ruled over the coastal regions of Sind and belonged to the same clan as that of the Raja of Cutch.²⁶

Against all this evidence is an assertion in Baladhuri (which was compiled in 297 A.H.) to the effect that the Sammahs were actually the Arabs of the Kindah tribe.²⁷ His version leads us to assume that the Sammahs may have settled originally in Cutch, whence they, later on, migrated to Sind in 752 A.H.—1351 C.E.

According to *Tarikh-i-Farishtah*, the Sammahs replaced the Somrahs in Sind while Sultan Muhammad Shah Tughlaq was reigning at Delhi. The Sammah rulers were Muslims and accepted the suzerainty of the Delhi Sultanate. The first king was Jam Unar (c.f. *Ibn Batuta* and Siraj 'Afeef). He was succeeded by his brother, Jam Joonah, who, in turn, was succeeded by his son, Jam Mani. This ruler revolted against the Delhi Sultanate and, consequently, invited an attack by Sultan Firoz Shah Tughlaq.²⁸ The historian Siraj 'Afeef has written an eye-witness account of this invasion of Sind by Sultan Firoz in 762 A.H.—1361 C.E., when the Jam was compelled to sue for peace. Sayyid Jalal al-Din Husain Bokhari — the famous saint of Sind — was then living at Uchh. The Jam sought his intervention, and the Sayyid, therefore, became instrumental in procuring the pardon for the Jam from the Sultan and in arranging the peace.²⁹

There were eighteen Sammah Jams of Sind, who, as we have already said, ruled from 752 A.H. to 927 A.H., i.e., for 175 years. Their last ruler was Jam Firoz Ibn Jam Nanda. At that time, Sultan Muzaffar was ruling in Gujerat, while Shah Baig Arghun was the ruler of Qandhar. When a rival, Jam Salah al-Din, contested his throne with the active support of Sultan Muzaffar, Jam Firoz sought help from Shah Baig Arghun, who attacked and captured Sind for himself in 927 A.H.—1520 C.E., bringing the Sammah dynasty to an end.³⁰

The Sammah rulers of Sind had, most probably, accepted Islam before they seized power, and as a result of the great influence of the saints — Shaikh al-Islam Baha al-Din Zakariyya and Sayyid Jalal al-Din Bokhari — they were Sunnis.³¹

The Multan State

The Arabs conquered Multan in the first century A.H. (seventh century C.E.). It remained under the custody of the Arabs continually until the time of its invasion by Sultan Mahmud Ghaznavi. All the Arab travellers of the third and fourth centuries A.H. (ninth and tenth centuries C.E.) have given an account of it in their memoirs. Multan remained under the Omayyad Government of Damascus until 132 A.H.—749 C.E., when the Abbasids of Baghdad replaced them. It was about the middle of the third century A.H. that the Muslim ruler of Multan declared its absolute independence.

The then Islamic State of Multan was an extensive one. In the fourth century A.H. its western boundary touched the eastern frontier of Makran and in the south it extended as far as Mansurah (Sind).³² This vast Muslim State contained more than one lakh of villages.³³

The despised *Qaramita* (Carmathians) sect of Islam had taken refuge in Multan. Later, this Arab sect became master of the Multan State.

The islands of Bahrain were the stronghold of this sect in the third century A.H. In 317 A.H.—929 C.E., Abu Tahir Qarmati captured 'Oman, too.³⁴ 'Oman had close commercial relations with Sind. The Banu Sammah, who were also called Banu Manbah, had migrated from 'Oman to Sind, whence they had moved on to Multan.³⁵

It appears that the Multan State came under the Qarmati influence some time between 367 and 375 A.H.—975-985 C.E., and accepted the nominal suzerainty of the Fatimid Caliphate of Cairo. Egypt had come under the sway of the Fatimids in

358 A.H.—968 C.E., and in 361 A.H.—971 C.E. Cairo became the capital of the Fatimid Caliphate. At that time the Islamic world was divided into two distinct parts — the Sunnis owed their allegiance to the Abbasid Caliphate of Baghdad, while the Shi'ahs were loyal only to the Fatimid Caliphate of Cairo. Regionally, Iran looked towards Cairo, but the new Turkish States of Asia Minor, the Samanids of Bokhara, the Ghaznavids and the Seljuks, all begged for blessings from Baghdad.

Between 387 and 390 A.H.—997-999 C.E., the Caliph at Baghdad decorated the famous Sultan Mahmud Ghaznavi with the titles and robes of honour of *Ameen al-Millat* and *Yameen al-Daulah*. In 396 A.H.—1005 C.E., Sultan Mahmud attacked the Qaramita of Multan and captured their leader in 401 A.H.—1010 C.E. Much impressed by his power and prestige, the Egyptian Fatimids despatched their envoy to Sultan Mahmud, but the latter, suspecting him to be an assassin (*Fidd'ee*), had him captured on his way and handed him over to Sayyid Husain Ibn Tahir Ibn Muslim 'Alavi, who killed him.³⁶

The city of Multan had all the appearances of a typically Muslim town, which was walled and fortified. According to al-Biruni, it contained a Jumu' Mosque constructed by Muhammad Ibn Qasim (completed some time between 340 and 375 A.H.—951 and 985 C.E.

The State of Mansurah and its whereabouts

According to al-Biruni, Brahminabad was the biggest pre-Islamic town in Sind, which was also called "Bahmanwa". Owing to their militaristic necessities and for reasons of security, the Arabs in Sind had to found and populate their own towns — Mahfoozah, Baida' and Mansurah. Mahfoozah was founded by the Arab ruler of Sind, Hakam Ibn Awana Kalbi, during the concluding years of the nominal Omayyad rule there. Mansurah was founded by Muhammad Ibn Qasim's son, Amr, who was Hakam's adviser. It was situated near the coast, two leagues from Brahminabad.³⁷

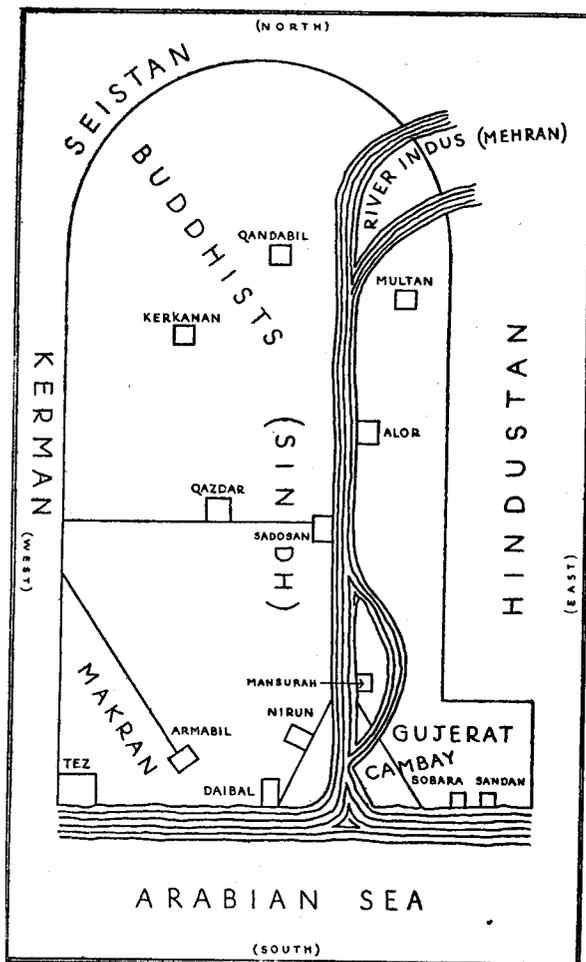
The Arab town of Baida' was founded by another Arab ruler of Sind, Imran Ibn Musa Ibn Yahya Ibn Khalid Barmaki, during the reign of the Abbasid Caliph, al-Mu'tasim bi 'l-Lah, about the middle of the third century A.H. Out of these three old Arab towns, however, Mansurah alone attained fame and prosperity.

Some historians assume that Mansurah was founded after the name of the Abbasid Caliph, Mansur. But this assumption is wrong, as the town was already populated during the latter period of the Omayyad Caliphate. The famous Arab historian, Mas'udi, too, has erroneously connected its foundation with the name of Mansur Ibn Jumhoor, who had usurped power in Sind at the time of the downfall of the Omayyad and the beginning of the Abbasid Caliphate.³⁸ In reality, its founder (according to Baladhuri, who died in 279 A.H.—892 C.E.) was 'Amr, son of Muhammad Ibn Qasim. Like Mahfoozah (*secured*), its Arabic name of Mansurah (which means *assisted*) was chosen for its reassuring meaning. It had nothing to do with the name of any person.

'Amr founded Mansurah during the governorship of Hakam, who was appointed by the Emir of Iraq, Khalid Ibn 'Abdullah Qasree. As Khalid was the Emir of Iraq from 105 to 120 A.H.—723 to 737 C.E., it is safe to assume that Mansurah was founded some time between 110 and 120 A.H.—728 and 737 C.E.

The historian, Ibn Khurdadbeh (250 A.H.—846 C.E.), states that the location of the city of Mansurah is on the banks of the River Indus.³⁹ Baladhuri corroborates this.⁴⁰ Both Ibn Hauqal and Istakhri place its location on the banks of the River Mehran (Indus). Some Arab geographers establish its longitude to be 93°W. and latitude to be 93°S.⁴¹ According to an old map of

Sind, prepared by the famous Arab geographer Ibn Hauqal (366 A.H.—967 C.E.), Mansurah looked like an island surrounded by a branch of the River Indus. Abu 'l-Fadhl simplifies the whole problem by narrating that the old name of the famous Sindhi town of Bhakkar was Mansurah.⁴²



An old map of Sind, prepared by the famous Arab geographer, Ibn Hauqal (366 A.H.—967 C.E.)

The location of Mansurah was strategic as it was situated on the banks of the river (Indus), close to the sea coast. That is why it was selected by the Arabs as their capital in Sind. In the ninth century C.E., we hear of it as the prosperous Arab capital of Sind. Baladhuri mentions it as such.⁴³

According to Ibn Hauqal, the town of Mansurah was a mile long and a mile broad, and was surrounded on all sides by the river. Muqaddasi says:

"Mansurah is the central town and the capital of Sind, and is surrounded on all sides by the river. It is like the city of Damascus. Its houses are built of wood and mud. The Jumu'a Mosque is built with bricks and stones and, like the Jumu'a Mosque of 'Oman, rests on wooden pillars. The town has four main gates: (1) the River-gate; (2) the Tooron-gate; (3) the Sandan-gate; and (4) the Multan-gate."

There were numerous Sindhi towns included in the realm of the Mansurah State. According to Muqaddasi, there were, besides the capital town of Mansurah, the towns of Daibal,

Zindreej, Kedar and Mayel. Istakhri adds the names of Banyā, Sadosan, Alor, Sobarah and Seemor to this list. According to Mas'udi, there were 300,000 villages in the Mansurah State. The same authority reveals the fact that the State had 80 war elephants and 40,000 soldiers in its army.⁴⁴ According to Muqaddasi, the Muslims of Mansurah were mostly Ahl Hadees.^{44a} There were Hanafites, too, but no Malikites or Hanbalites, and of course no Mo'tazilites.⁴⁵

According to Mas'udi and Muqaddasi, the languages prevalent in Mansurah were Arabic and Sindhi.⁴⁶

Any definite cause for the destruction of the Arab State of Mansurah has not yet been established. It was, however, certainly in existence until 375 A.H.—985 C.E., when Muqaddasi wrote about it. Sultan Mahmud Ghaznavi's invasions of India started fifteen years after this date. The valiant Sultan attacked Somnath in 416 A.H.—1025 C.E. He returned to Ghazna from Kathiawar through Sind along the River Indus via Multan. The Muslim historians assert that he had also passed through Mansurah.⁴⁷ According to Ibn Atheer, *al-Tarikh al-Kamil*, the apostate ruler of Mansurah was chased and punished by Sultan Mahmud.⁴⁸

Other old Islamic towns

Apart from Multan and Mansurah, other smaller Muslim (Arab) townships and colonies are known to have existed in Sind down to the end of the fourth century A.H., before the accession of Sultan Mahmud Ghaznavi. Some of them were occupied by Subuktigin, and the rest were annexed, later on, by Sultan Mahmud to his vast empire. The following towns were the most conspicuous:

Daibal (near present Thatta)

This famous port was known as "Daibal" by the Arabs and as "Thatta" by the Persian historians.⁴⁹ It was the capital of the Sammah rulers of Sind, which was attacked by Sultan Firoz Shah Tughlaq.⁵⁰ Daibal had been the home of many well-known Muslim theologians.⁵¹ As it was a port, it had become a centre of the Arab mercantile trade, and so had developed into a well-populated and flourishing town.⁵²

Sehwan

Baladhuri could not locate this old Muslim town in Sind correctly. Sir Thomas Arnold, too, could not show its situation properly in his well-known work.⁵³ It has, however, been mentioned in Persian histories.⁵⁴ It has also been described by Ibn Batuta. In the beginning of the third century A.H. (during the reign of the Caliph al-Mu'tasim, who died in 227 A.H.—841 C.E.), the town of Sehwan contained many Arab traders.⁵⁵

Qazdar

It was a tiny Muslim State in Sind near the Afghan frontier.⁵⁶ Ameer Subuktigin (the father of Sultan Mahmud Ghaznavi) captured it before his death in 387 A.H.⁵⁷

Nirun, Makran, Mushki, and Kashmir

Nirun was one of the coastal towns of Sind. Some historians have erroneously called it "Bairoon", and have, therefore, mistaken it for the native place of Abu Raihan Biruni. It was situated between Daibal and Mansurah. Muhallabi, the Egyptian vizier of the Buwaihidi dynasty, has referred to it, in his geography (fourth century A.H.) as a Muslim town.⁵⁸ Elphinstone says that the old name of the present Hyderabad city in Sind was Nirun.⁵⁹

Makran was a Muslim State on the western frontiers of Sind, with its capital named Kaner. During the times of Ibn Hauqal, its Arab ruler was 'Isa Ibn Ma'dan.

Mushki, an Arab State, was in the neighbourhood of Makran. According to Ibn Hauqal, its ruler was Mazahir Ibn Rija.

It may be interesting to note that the Arab geographers and travellers, who never penetrated into the fastnesses of Kashmir, considered the whole vast territory from the Arabian Sea coast in the south to the southern slopes of the Kashmir highlands in the north as "Sind". The Kashmir Valley was conquered for Islam not by the swords of the Muslim warriors but by the teachings and preachings of the Muslim saints and mystics. Sultan Mahmud Ghaznavi did not care to occupy it. Three years after his death, in 424 A.H.—1031 C.E., his son and successor, Sultan Mas'ood Ghaznavi, invaded it and laid siege to its forts.⁶⁰

Princely shoes of Sind

According to a small treatise, named *al-Ward*, by Imam Ahmad Ibn Hanbal (died 241 A.H.—855 C.E.), it is known that the expensive and princely shoes of Sind, which were manufactured in and exported from Mansurah, were very popular at the Abbasid Court of Baghdad.⁶¹

The Three Saints

As has already been written above, Shaikh al-Islam Baha al-Din Zakariyya Suhrawardy (578-666 A.H.—1182-1267 C.E.), the great patron-saint of West Pakistan, had made the city of Multan his abode and the centre of Islamic learning and mysticism. He had travelled throughout the Islamic world, and was much respected in the Indo-Pakistan sub-continent. The famous saint, Sayyid Jalal Bokhari, had left Bokhara to be a disciple of Zakariyya Multani. The latter had deputed the former at Uchh, in Sind, to propagate Islam. Makhdoom Jahaniyan Sayyid Jal al-Din Husain Bokhari of Uchh (born 707 A.H.—died 800 A.H.—1037-1397 C.E.) was the grandson

of Sayyid Jalal Bokhari. These three Muslim saints are responsible for the spread of Islam in Sind and the surrounding regions.⁶²

Waihind and Kanauj

Another old town of Sind, which contained a Muslim population, was Waihind, which was captured by Sultan Mahmud Ghaznavi in 393 A.H.—1002 C.E.⁶³ The famous Muslim historian, al-Biruni, has mentioned its name in his *Qanoon Mas'oodi*, saying that "it is the capital town of Gandhar and is situated in the Indus Valley".⁶⁴ Vincent A. Smith locates it, with the name of "Ohind", on the banks of the River Sind (Indus), adding that, after the Muslims had captured Kabul in 256 A.H.—869 C.E., the Hindu capital was transferred to Ohind.⁶⁵ Muqaddasi (375 A.H.—895 C.E.), too, has corroborated the fact of the existence of this Muslim town in Sind.⁶⁶

Besides the well-known Indian city of Kanauj (in U.P.), there was another town of the same name on the frontier of Sind and the Panjab which has frequently been mentioned by Arab historians and which had a large Muslim population. When Mas'oodi visited it (in 303 A.H.—915 C.E.), it was included in the Islamic State of Multan.⁶⁷ When Muqaddasi passed through this region, about seventy-five years after the visit of Mas'oodi, he found there a separate independent Muslim State of Kanauj.⁶⁸

The Arab travellers and geographers were not ignorant of the existence of the city of Kanauj in Oudh (India). Muhallabi, the Egyptian minister, mentioned it (about 386 A.H.). Idreesi, who wrote his geography book in Sicily (about 548 A.H.), has also commended its prosperity. The Moroccan geographer, Ibn Sa'eed Maghribi (585 A.H.), too, has written about the Indian Kanauj.⁶⁹

REFERENCES

- 1 *Tarikh-i-Farishta*, Vol. II, Edition Nawal Kishore, Lucknow, India; Buzurg Ibn Shahryar, *'Ajaib al-Hind* (Edition Leiden); Baladhuri, *Futuh al-Buldan* (Edition Leiden).
- 2 *Ibn Batuta*, Vol. II, p. 128 (Egyptian Edition).
- 3 Thomas Arnold, *The Preaching of Islam*, p. 382.
- 4 Abu 'l-Fida, *Taqwim al-Buldan* (Edition Paris).
- 5 Ibn Haqal, *Safar Nama* (Edition Leiden); Mas'udi, *Muruj al-Dhahab* (Edition Paris); Abu 'l-Fida, op. cit.; *Tarikh-i-Farishta*, Vol. I, p. 333.
- 6 *Tarikh-i-Farishta*, Vol. I, p. 333.
- 7 *ibid.*, p. 446.
- 8 Baladhuri, op. cit., p. 446.
- 9 Ibn Khaladun, *Tarikh*, Vol. II, p. 327.
- 10 Ya'qoobi, *Tarikh*, Vol. II, p. 599 (Edition Leiden).
- 11 Ibn Khaladun, Vol. III, p. 343 (Egyptian Edition).
- 12 Baladhuri, op. cit., p. 445.
- 13 Ibn Haqal, op. cit.
- 14 Buzurg Ibn Shahryar, op. cit.
- 15 Mas'udi, op. cit., Vol. I, p. 377.
- 16 Muqaddasi, *Ahsan al-Ta'asim*, p. 485.
- 17 Appendix in *Tarikh-i-Tabiri* (Elliot's Edition), Vol. I, p. 491.
- 18 Ibn Batuta, Vol. II, pp. 4 and 6 (Egyptian Edition).
- 19 T. Arnold, op. cit., p. 293.
- 20 *Tarikh-i-Farishta*, Vol. II, p. 416.
- 21 *Tarikh-i-Ma'soomi* (Elliot's Edition), Vol. I, p. 215; *Tarikh-i-Tabiri* (Elliot's Edition), pp. 260, 284; *Tuhfat al-Kiram* (Elliot's Edition), Vol. I, p. 343.
- 22 Muqaddasi, op. cit.
- 23 Ziya Barni, *Firoz Shahi*, pp. 523-25 (Calcutta).
- 24 *Tarikh-i-Farishta*, Vol. II, p. 316.
- 25 *Chach Namah* (Elliot's Edition), p. 191.
- 26 *Tarikh-i-Tabiri* (Elliot's Edition), p. 268.
- 27 Baladhuri, op. cit., p. 445.
- 28 *Tarikh-i-Farishta*, Vol. II, p. 317, op. cit.
- 29 Shams Siraj 'Afeef, *Tarikh-i-Firuz Shahi*, pp. 240-1 (Edition Calcutta).
- 30 *Tarikh-i-Farishta*, Vol. II, p. 320; Shams Siraj 'Afeef, op. cit., pp. 199, 247.
- 31 *Tarikh-i-Farishta*; Ibn Batuta; *Tarikh-i-Tabiri*, op. cit., p. 273, *Tarikh-i-Ma'soomi*, op. cit., p. 231; Shams Siraj 'Afeef, op. cit.; Thomas Arnold, op. cit., p. 292.
- 32 Abu 'l-Fida, op. cit.
- 33 Mas'udi, *Muruj al-Dhahab*, Vol. I, p. 375 (Edition Paris).
- 34 Ibn Khaladun, op. cit., Vol. IV, p. 93.
- 35 Baladhuri, op. cit., p. 446; Ibn Rushta, p. 135 (Edition Leiden); Mas'udi, op. cit., Vol. I, p. 376; Istakhri; Muqaddasi, *Ahsan al-Ta'asim*, p. 481.
- 36 Gardezi, *Zain al-Akhhbar*, p. 71 (Edition Berlin).
- 37 Baladhuri, op. cit., p. 444.
- 38 Mas'udi, Vol. I, p. 379.
- 39 *Al-Masalik wa'l-Mamalik*, p. 174.
- 40 Baladhuri, op. cit., p. 444.
- 41 Yaqut, *Mu'jam al-Buldan* (Mansurah).
- 42 *A'een-i-Akbari*, Vol. II, p. 160 (Edition Nawal Kishore).
- 43 Baladhuri, op. cit., p. 444.
- 44 Mas'udi, op. cit., Vol. I, p. 378.
- 44a The Muslims who attach importance to the words of the Prophet Muhammad.
- 45 Muqaddasi, op. cit., pp. 479-81.
- 46 Mas'udi, op. cit., Vol. I, p. 281.
- 47 Gardezi, op. cit.
- 48 *Kamil*, Vol. 9, p. 243 (Edition Leiden).
- 49 *A'een-i-Akbari* (Sind).
- 50 Shams Siraj 'Afeef, op. cit., p. 241.
- 51 'Allama Sam'anee (d. 562 A.H.), *Kitab al-Ansab*.
- 52 Suyuti, *Tarikh al-Khulafa*, Calcutta, p. 380.
- 53 T. Arnold, op. cit., p. 291; *Makateeb-i-Shibli*, Vol. II, p. 17.
- 54 Amir Khusrau, *Khaza'in al-Futuh*.
- 55 Baladhuri, op. cit., p. 446.
- 56 *Tabaqat-i-Nasiri*, p. 7 (Calcutta); Yaqoot, *Mu'jam al-Buldan*, Vol. 7, p. 78 (Egypt); Muqaddasi, op. cit., pp. 385, 478 (Leiden); Abu 'l-Fida, op. cit., p. 349.
- 57 *Tarikh-i-Farishta*, Vol. I, p. 19.
- 58 Abu 'l-Fida, op. cit., p. 349.
- 59 Elphinstone, *History of India*, Vol. II, p. 493 (Aligarh).
- 60 *Tarikh-i-Farishta*, Vol. I, p. 41.
- 61 Ibn Hanbal, *Kitab al-Ward*; Sayyid Sulaiman Nadvi, *'Arab-o-Hind ke Ta'alluqat*.
- 62 *Tarikh-i-Tabiri*, p. 257; *Tarikh-i-Farishta*, Vol. II, p. 416; Shams Siraj 'Afeef, op. cit., p. 231.
- 63 Gardezi, op. cit., p. 66.
- 64 Abu 'l-Fida, op. cit., p. 357 (Paris, 1840).
- 65 Elphinstone, *The Early History of India*, Vol. I, p. 345.
- 66 Muqaddasi, op. cit., pp. 477, 485.
- 67 Mas'oodi, op. cit., Vol. I, p. 372 (Paris).
- 68 Muqaddasi, op. cit., Vol. I, pp. 480, 485.
- 69 Abu 'l-Fida, op. cit. (Paris).

The Prophet's Speech after the Subjugation of Mecca

1. When Muhammad the Virtuous took possession of Mecca, He posted himself at the Ka'bah's door and thus addressed the assembled host:
2. "There is no deity other than God;
"He is One and without partner; no one else is entitled to our worship.
3. "His promise with His Prophet has been redeemed openly,
"And His servant awarded final success and victory.
4. "The Lord himself in person vanquished all confederates (against Islam);
"This momentous fact should be borne in mind by all.
5. "Idol-worship, usury, blood-feud and vengeance,
"All these I trample in the dust under my feet.
6. "The *Sadin's* office at the Ka'bah shall nevertheless continue,
"With the provision of water for Hajis among other duties.
7. "God Almighty, O Quraish, has at last purged you
"Of your ignorant boast, hauteur and pride of parentage and pedigree.
8. "The entire human race consists of Adam's progeny, doctrinally,
"And the Lord of the Universe created Adam from (humble) earth."
9. When asked: "What do you think of my present treatment towards you?"
"It is excellent, it is excellent," was the unanimous reply.
10. "Like a benevolent brother, or noble-minded nephew,
"Thou hast dealt with us this day, out of tenderness of heart."
11. "Go now (you are free)," he proclaimed, "I have forgiven all your misdeeds,
"Committed (against me) through ignorance and ill-nature.
12. "The Key of the Ka'bah I bestow on 'Uthman ibn Talha,
"And all idols and images therein I trample under my feet."

MUHAMMAD 'ABDUL RAHMAN KHAN.

(NOTE.—The *Sadin's* post of the Ka'bah is still occupied by 'Uthman ibn Talha's descendants as hereditary.)

The Medinan Period of the Caliphate and the Present State of the World

1. E'en less than thirty years was the Medinan period of the Caliphate,
Yet 'twas the best period in world history.
 2. Its Government was based on truly republican principles;
None ever saw such a benign *régime* at any time anywhere.
 3. The very best of men was elected Caliph:
He was engrossed in the service of Islam day and night.
 4. Chosroes' throne and Pharaoh's crown fell at his feet;
But he held his *Diwan* in the courtyard of a mosque.
 5. To the indigent and the orphan he was benevolent like a father.
At night he roamed from door to door attending to their wants.
 6. In his eyes were equal prince and pauper;
Punishment was adjudged for a Ghassanid king as for a Bedouin Arab.
 7. Kafirs¹ broke faith with Muslims time after time;
In the Crusades, in European or Tartar wars.
 8. But Musulmans generally were true to their word of promise;
- Only once did a Turkish sultan break his contract with infidels, in retaliation.
9. There have been wholesale massacres on earth after declaration of submission,
But "The Abode of Peace" never permitted such acts.
 10. Though in the last phase of this Caliphate there were many civil wars,
No Muslim ever did harm to any helpless person.
 11. See how whole nations are being destroyed in the present age,
Seeking pretext for extension of power, and feeling happy.
 12. The blood of the innocent, O *Zamir*,² appeals to God (in despair);
The human race is doomed to disappear from earth inevitably.

MUHAMMAD 'ABDUL RAHMAN KHAN.

¹ The unbelievers in the faith of Islam.

² The poetic name of the poet. Oriental poets adopt pen-names which they string in their poems.

Regional Economic Co-operation in the Middle East¹

By HUSAIN MALIK

“The International Islamic Economic Organization is the first independent attempt of the Muslim countries to group themselves for the purely peaceful purpose of reorganizing and developing their economic life in order to raise the standard of living of the people”

A brief survey of the work done by the two International Islamic Conferences of 1949 and 1952

The Third International Islamic Economic Conference scheduled to be held in Damascus this year at the invitation of the Syrian Government, will be another step forward in the act of faith that discerning leaders of the Islamic countries humbly set in motion in Karachi, in November, 1949. The International Islamic Economic Organization has had a short run yet and it is too early to judge it or assess its achievements. But two things as a result of the holding of these Conferences stand out prominently; first the growing recognition of the fact that the salvation of Islamic countries and Islam lies in greater effective self-help and co-operation between these countries; and secondly, a realization of the inevitability of approaching the problem of co-operation through greater economic and social collaboration and co-ordination as the only feasible means of bringing about such co-operation.

Against the background of this new realization it would not be out of place if we examine briefly the promise and prospects of regional economic co-operation in the Middle East.

The Middle East from ancient times to 1922

The Middle East was not always an economic backwater, remote from the main commercial currents of the world, as it is to-day. In the ancient past (4000 B.C.) Egypt and Mesopotamia had a highly developed social and economic life, and traded with neighbouring countries in the region. Syria sent Egypt and Mesopotamia timber and oil from its abundant forests. Later on the Phoenicians, based in the fertile Mediterranean littoral with their main commercial cities at Tyre and Sidon in the Lebanon, developed extensive commercial relations. Further inland Aram (Damascus) had a considerable trans-desert trade. The Assyrians (about 1000 B.C.) combined trade with a well-developed agricultural system. Copper and iron from Anatolia and the Zagros were exchanged for agricultural and animal produce and an important transit trade linked Assyria with Syria and Persia. Following the Persian conquest (539 B.C.) the Middle East was, for the first time, organized as a single unit. Although the Persian Gulf had not been developed as a sea route, extensive trade followed the land routes from Egypt, Syria, Anatolia, Arabia and Persia, converging in the valley of the twin rivers and making Mesopotamia a centre of commercial exchange for the whole Empire. During the Greek and Roman periods the Middle East extended its trade relations to the outside world and developed an important transit trade for goods exchanged between Europe and the East (China, India). Following the Arab conquest in the 7th century C.E. the Middle East extended its agricultural

and industrial activity and the ancient trade routes were fully utilized. It was during the Islamic period that Mesopotamia reached its highest peak of material and commercial prosperity (786-809 C.E.). The Crusaders (1099-1187) it is interesting to note, were not mainly inspired by religious motives; they were equally attracted by the economic prosperity of the Middle East and its flourishing trade, and themselves derived great benefit from the business they conducted in the area. The defeat of the Crusaders was soon followed by the Mongol invasions, which caused widespread devastation of economic life, the discovery of the Cape route (1498 C.E.) largely destroyed the transit traffic and the following centuries of the Ottoman period (1517-1922) saw a growing political disintegration of outlying regions of the Empire, foreign intervention, and partitioning of the territories into European spheres of influence. The economic solidarity of the Middle East was thus seriously shaken and the commercial ties binding the countries within the region were loosened or broken, and the Middle East gradually assumed the state of economic stagnation with which we are familiar today.



The Secretary-General of the International Islamic Economic Organization, Mr. Husain Malik

The Middle East Supply Centre

It was not until the beginning of World War II that a return to economic co-operation within the Middle East became evident again, although it was largely inspired and organized by the Allies for the successful prosecution of the war. The Middle East as a result of the Allied blockade was cut off from its main markets and sources of supply. Shipping space, extremely scarce, had to be saved and utilized largely for military needs. Imports, therefore, had to be reduced and the Middle Eastern countries were encouraged to increase food as well as industrial production. The Middle East Supply Centre which was established in Cairo in 1941 mainly with these objects in view, also undertook the allocation of scarce materials.

The Middle East Supply Centre also initiated regional economic research studies, the need for which has since been increasingly appreciated. The Centre, staffed by a number of able British and American scientists and technical experts, organized a Middle East Agricultural Development Conference in Cairo in 1944, as well as a Statistical Conference. A great deal of valuable research work was initiated and inspired, and some studies were completed, notably Dr. B. A. Keen's *Agricultural Development in the Middle East* (London, 1946), E. B. Worthington's *Middle East Science* (London, 1946), and M. B. Allen's *Rural Education and Welfare in the Middle East*. Since the war

¹ Courtesy the Editor, *al-Hai'at*, Karachi, Pakistan, for October 1951 and January 1952.

the regional economic research initiated by the Middle East Supply Centre has been taken up by the Royal Institute of International Affairs, London, which has undertaken the publication of a new series entitled *Middle East Economic and Social Studies*. The first book in this series *Land and Poverty in the Middle East* by Doreen Warriner, who herself worked in the Middle East Supply Centre is the most significant publication of its kind on the Middle East so far. •

The Middle East Supply Centre, which had been converted into a joint Anglo-American agency in 1942 was closed down at the end of the war, and its place was taken by the British Middle East Office in Cairo, which is equipped with a full staff of technical experts in agriculture, irrigation, statistics, and other fields of economic research and development.

The League of Arab States

The League of Arab States, popularly known as the Arab League and consisting of the seven Arab States of Egypt, Iraq, the Lebanon, Syria, Sa'udi Arabia, Jordan and the Yemen, was formed in March 1945, with the chief object of protecting and safeguarding the integrity and independence of the member states, which were continually being threatened by foreign intervention. The League's Economic and Fiscal Committee was expected to continue, at least in part, the work of regional economic co-operation started by the Middle East Supply Centre particularly in the field of agricultural development. Although the League has largely been occupied with problems of a political nature, its Economic and Fiscal Committee, as well as other committees have sought to foster economic co-operation among the member Arab States. There has been useful co-operation between the Arab League and the United Nations Organization and its specialized agencies. The League was represented on the *ad hoc* committee formed by the United Nations to consider the proposal for the formation of an Economic Commission for the Middle East. The Arab League co-operated with the United Nations in the organization of two Social Welfare Seminars for Arab Nations at Beirut in 1949 and Cairo in 1950. The League has been invited to be permanently represented at the meetings of the United Nations General Assembly. A Customs Union for the Arab States has been talked about, and the situation in Palestine, and the creation of Israel led the Arab League to organize joint economic action by Arab countries in respect of

the boycott of Jewish goods, prevention of smuggling of goods to Israel, and the illegal supply of drugs to Arab countries.

The work of the United Nations

In October, 1947, the United Nations General Assembly emphasized the importance of economic co-operation in the Middle East as a factor in raising the standard of living of the people in the region, and the Economic and Social Council was asked to study the question of establishing an Economic Commission for the Middle East on the lines of the Economic Commission for Europe and the Economic Commission for Asia and Far East established in March 1947. The Economic and Social Council accordingly established an *ad hoc* committee on 8th March 1948 consisting of China, Egypt, France, Iran, Iraq, the Lebanon, Turkey, the Union of Soviet Socialist Republics, the United Kingdom, the United States of America, and Venezuela. This Committee produced a report and recommended that the structure of the Middle East Economic Commission should be similar to that of the other regional Commissions and that it should consist of the following countries :

Afghanistan, Egypt, Ethiopia, Greece, Iran, Iraq, the Lebanon, Sa'udi Arabia, Syria, Turkey and the Yemen.

The Commission has still not been established due to the unsettled situation in the Middle East and the various sessions of the Economic and Social Council have been postponing the matter for further consideration. Israel has created a new situation which has further complicated the issue and it is impossible to say when the original recommendations of the General Assembly made in 1947 will be implemented.

Nevertheless the United Nations and its specialized agencies have done much other valuable work for promoting economic co-operation within the region. Mention may be made of the regional meetings for the Middle East organized by the International Labour Office in Istanbul in 1947 and in Teheran early in 1950; the regional conferences in Cairo (1948) and Beirut (1950) under the auspices of the Food and Agriculture Organization of the United Nations, and the establishment of a regional office in the Middle East at Cairo (1949). The United Nations Organization, has through its Economic Affairs and Information Departments produced valuable economic and social literature from time to time. The latest World Economic Report contains a comprehensive chapter reviewing economic conditions in the Middle East made at the instance of the United Nations Conciliation Commission for Palestine in December 1949, and is another valuable investigation of the economic problems awaiting solution in the Middle East. Although the proposals in the Reports¹ relate specifically to the rehabilitation of nearly 800,000 Palestine Arab refugees in selected areas, the survey in fact outlines an approach to general economic development over the entire Middle East.

The International Islamic Economic Organization

The most recent attempt to promote economic co-operation among Muslim countries was made by the establishment of the International Islamic Economic Organization². This was the result of the initiative shown by business men and industrialists of Pakistan who called the first International Islamic Conference in Karachi in November 1949, and inaugurated by the late Mr. Liaquat 'Ali Khan, Prime Minister of Pakistan. This Conference appointed a number of committees on various economic subjects including trade, finance, transport, industrial development, agriculture, labour, etc., for submitting their reports and recommendations.

The Second Conference held in Teheran in November, 1950, on the invitation of the Government of Iran, examined the reports of the various committees appointed at the previous Conference, reconstituted these committees and made fresh recommendations when necessary. There are now 10 committees³

¹ *Final Report of the United Nations Economic Survey Mission for the Middle East*. Parts I and II. United Nations, New York, December 1949.

² Article 3 and 4 of the Constitution of the International Islamic Economic Organization quoted below outline the objectives and general purposes of the Organization.

"3. The object of the Organization shall be to aid and stimulate the economic advancement of Muslim countries, so as to assist in raising their living standards and enhance their national prosperity and well-being, as also to promote collaboration and co-ordination in economic matters between them."

"4. In pursuit of its object the Organization shall *inter alia*, adopt the following ways and means:

(a) Collect and disseminate economic facts and figures about Muslim countries and peoples;
 (b) Investigate their economic problems and publish studies on them.
 (c) Prepare or cause to be prepared plans of development and assist in procuring technical or other expert advice and aid for carrying them out.
 (d) Hold an annual conference and organize periodical and permanent exhibitions.
 (e) Establish liaison with other appropriate organizations."

³ Constitution Committee; Trade Facilities and Chamber of Commerce Committee; Finance, Banking and Insurance Committee; Transport Communications and Travel Facilities Committee; Industrial Development, Technical and Scientific Education and Geological Survey Committee; Agriculture and Agrarian Reforms Committee; Labour Committee; Institute of Economics Committee; Committee for the Utilization of Facilities offered by International Organization; and the Regional Planning Committee.

of the Conferences, whose recommendations are receiving the attention of the member countries. A noble feature of the Second Conference was the change made in the constitution by which membership was refined to be cancelled through the Government of the country concerned. Muslims resident in a country other than a Muslim country can also seek affiliation with the Organization as Associate Member provided they form an important economic group and have an Association with aims similar to those of the Organization. Along with the next annual conference in Damascus towards the end of this year will be held a special conference of experts on transport, communications and travel facilities as well as an Official Commercial Conference.

The International Islamic Economic Conference has certain features which distinguish it from other organizations aiming at international collaboration. In the first place it is open to all Muslim countries, secondly, its main function is to help in the economic development of the Islamic countries, and as such it is not concerned with political questions. Thirdly, the inspiration and initiative for its establishment have come from within the Islamic countries themselves.

The British Middle East Supply Centre was established mainly to serve the war purposes of the Allies; even though it was intended to serve the Middle East, it excluded Turkey from the range of its activities, because of the latter's non-belligerency. Comparisons with other international organizations could be multiplied to show that the International Islamic Economic Conference is the first independent attempt of the Muslim countries to group themselves for the purely peaceful purpose of reorganizing and developing their economic life in order to raise the standard of living of the people. This point was well expressed in the memorable words of the Prime Minister of Pakistan, the late Mr. Liaquat 'Ali Khan, while inaugurating the First Conference:

"This is an historic occasion because it is for the first time that the representatives of the Muslim World in the field of industry, trade and commerce have come together to discuss and formulate a course of action which will benefit the peoples of their countries and which will further strengthen the ties of brotherhood which already exist between them. What is a source of particular happiness to me is that we meet here not for any warlike purpose and not to plan anything directed against any country but for mutual co-operation which will not only benefit the common man of the countries participating but will in course of time increase the prosperity and well-being of the whole of humanity."⁴

Mr. Ghulam Muhammad, the then Finance Minister of the Government of Pakistan, President of the International Islamic Economic Conference stressed the same point when he said:

"We have to find out ways and means for the economic development of every (Muslim) State, at the same time exploring avenues of co-operation. We hope to form a group of nations that by mutual co-operation in the economic field are able to help themselves by helping each other."⁵

Also significant are the remarks of the Turkish delegate at the First Conference.

"Turkey is convinced that work in the economic field carried out within a regional union will produce the most fruitful results and envisages great advantage in the establishment of an Economic Commission bound to the United Nations and based on geographic considerations. Turkey believes that the Economic Conference of Muslims in Karachi is a first step towards that goal."

⁴ *Proceedings of the First International Islamic Economic Conference, Karachi, Pakistan, November 1949.*

⁵ *ibid.*

THE SOCIAL LIFE OF WOMEN IN INDONESIA

By MADAME HURUSTIATI SUBANDRIO

Men and women of Indonesia have equal opportunities in public life

It was at an Indonesian film-show some months ago, arranged by the Royal India, Pakistan and Ceylon Society, that I made the mistake of introducing myself as "a true example of my country folk". The audience took it as a joke, as did the Chairman, who jokingly replied that it was "insidious Indonesian propaganda". However, the truth remains and the lesson has to be taken to heart, that, in telling about conditions and social developments, it is extremely difficult to give a true picture and find the right mode of expression. Many times have I endeavoured to write or speak on the subject of Indonesian women, and now again I feel how extremely difficult is my subject. This is partly caused by an intimate knowledge of the nature of the subject — however contradictory this may seem — and the question arises as to what and how much should be disclosed. In order properly to describe the social life of Indonesian women, one should approach the subject with humility. It is not what the most capable of our women have achieved that matters so much, but rather how the majority of our women live and work. Just to mention our outstanding women would not be correct and could easily lead to a false impression and an incorrect conclusion.

What I propose to do in this short article is to show you as much as possible of the everyday life of the country-women who form the majority of our population. Many of them do not know the Roman script, though many are well versed in

Arabic owing to the teachings of the Qur'an, and most of them know the Javanese, Sudanese and Balinese scripts. I do not intend to waste much time on the townswomen, the intellectuals and the like, who are to be found in all branches of the Civil Service and business, many of whom have been entrusted with responsible posts, some indeed occupying the highest positions in the country. This is, in fact, a direct result of expediency, as my young independent country needs "all hands on deck" in steering the ship of State safely into harbour. All intellectuals — men and women alike — must take their share in the responsibilities appertaining to this young nation as, in comparison with Western countries, their number is but small. I am glad to say that in these higher intellectual posts there are no sex restrictions but, despite these excellent governmental regulations, the number of qualified Indonesian workers is barely sufficient to keep the affairs of State running and large numbers of foreigners have to be called in. Nor are there any restrictions placed upon voting, and our Parliament includes several women. In the educational field men and women have equal opportunities to reach the highest branches of study. This problem has been simplified by the adoption of co-education in the schools giving general education. Except for a few offices in the Army, Navy and Security forces, nearly all the branches of the Civil Service are crowded with women, as are the teaching institutes, the hospitals, the judicial courts and the diplomatic service. Many foreigners who contact our Embassies and Legations abroad witness the efficiency and

conscientiousness with which Indonesian women perform their duties in these offices. Many of them have achieved diplomatic status in their own right, and this I realize is quite new even in the Western world. In our young Foreign Service many women have become Embassy Secretaries, Press and Cultural Attachés throughout the world. I would like here to disclose a complaint from one of our women Press Attachés in a remote Western country. She says: "I am here all on my own running the Consulate since the departure of the Minister to his main post. As I am the only executive here, I perform every sort of duty connected with visas and passports, the passing on of information, writing reports, receiving native officials and business men. My great concern is to put them at their ease during the first quarter of an hour, as it is strange for them to see me here, as in this Western country, women have not yet been allowed to enter either the diplomatic or the judicial service."

No segregation of sexes in Indonesia except in princely courts

Among the countrywomen, the share of responsibility for the welfare of the family falls equally on men and women. Husband and wife co-operate in the economic sense to do the best they can for their family. Women make a great contribution to the productive system, in the field, the house, the workshop or the market place. Women's great share in these burdens goes hand in hand with their equal say in matters concerning the family. In the matter of her daughters, the mother's decision is final, and ordinarily the daughters accompany the mother to work, while the sons share the father's duties. There is one outstanding feature of Indonesian life in comparison with that of many Asian countries, and that is the lack of segregation among the sexes. This can best be seen among the country people, as far fewer social changes have come about in their lives than in those of the urban and intellectual classes, where the social changes have been extremely rapid during the past half-century; this could well form an important theme for investigation.

This lack of segregation of the sexes also occurs in certain South-East Asian countries, for example in Ceylon, Burma, Siam, and the Philippines. In Indonesia there is practically no segregation, and it is only in the princely courts that women are kept apart from the rest of the household. In all other sections of society men and women are together, both in public and in the privacy of the home. They go marketing together; they go to the fields together to perform their agrarian duties; they work together in the factories and on the plantations. Indonesian women never cover their faces in public, although the more religious ones cover their hair. Husband and wife entertain male and female visitors together. Men and women take their meals together in the food shops and little village cafés, and those who serve them are either men or women. In the trains and buses men and women travel together, and they attend the same harvest, wedding or circumcision feasts without any restrictions as to meals and entertainment. There are just a few places, however, where women are rarely to be seen. One is the mosque. Men attend prayers at the mosques every day, but the women's visits are restricted to the great religious festivals which only occur a few times a year. In some places wedding ceremonies at the mosque are only attended by men.

Glimpses into Indonesian family life

Both in the household and the fields the division of labour is made according to tradition. In the house the kitchen is the women's domain. The making of clothes, weaving, dyeing, painting and sewing is also their task. In the fields, the women plant, weed and harvest the rice, while the men plough, sow and irrigate.

As cooking and making clothes are regarded as specific feminine occupations, a young girl has to excel in these to be considered a suitable wife. A young man must know all about the various methods of agriculture; both of them are taught how to sell the produce in the market place. Other virtues that prospective couples must acquire is a complete knowledge and

Madame Hurustiati Subandrio is addressing a gathering at the Islamic Cultural Centre, London, on the social life of women in Indonesia



understanding of the Qur'an and good relations with their parents and other elder members of the family. Family ties are strong and members of the same family have to help each other in times of sorrow. When a young married couple set up their own household, they still keep in close touch with their parents



*The Indonesian national heroine, Ra Kartini (1879-1905)
On the 21st April each year Indonesia commemorates the birthday of this noble woman, who fought against the tyranny of outmoded custom, the evils of polygamy, and arranged marriages. In modern Indonesia women enjoy full legal equality with men*

and other relatives. In most areas of Indonesia the eldest female relative is regarded as head of the family group. There is one Muslim area — in Menangkaban in Sumatra — where the eldest female relative is considered the one who keeps the family ties together. The inherited family possessions, as, for instance, the family house, fields, gardens and jewels, go to the eldest daughter from her mother. The eldest uncle acts as guardian to the daughter's children and of her family possessions, and, in fact, he is the man who has the greatest power in the family. Not, however, in regard to his own children; these belong to his wife's family group, coming under the care of her eldest brother.

Co-education in Indonesia

I have already mentioned the co-educational system for boys and girls which is in force in my country. In the village and urban districts they usually go to the same schools, where they

are taught by male and female teachers. This, in a way, solves the tremendous problem of the lack of schools and teaching staff, as by this method there is no need to have different schools for boys and girls. There are, however, several types of schools which deal with specific vocational subjects, and in which subjects suitable for either male or female students are taught. For example, the domestic science schools for girls and the agricultural and engineering schools for boys. These restrictions do not apply to university studies, as girl students attend courses at the Faculty of Engineering of the University of Indonesia, although their number is not large. It is particularly difficult in the higher branches of study to find a sufficient number of teachers, and this is where the co-educational system forms the only solution to the problem. Happily parents do not object to this system, as they consider it necessary for the mental equipment of both their girls and boys that they should receive a good school education. It is true that restrictions on school education might be enforced owing to economic reasons connected with the family budget. In the past, however, the picture was very different. At the end of the last century Kartini, a young Indonesian woman, pleaded for more education for girls, as few of them were allowed to go to school at that time. Her long struggles were not in vain, as it gradually began to be realized that, in order to ensure the happiness of the family as a whole, the girls as well as the boys must receive education.

Kartini's role in female education

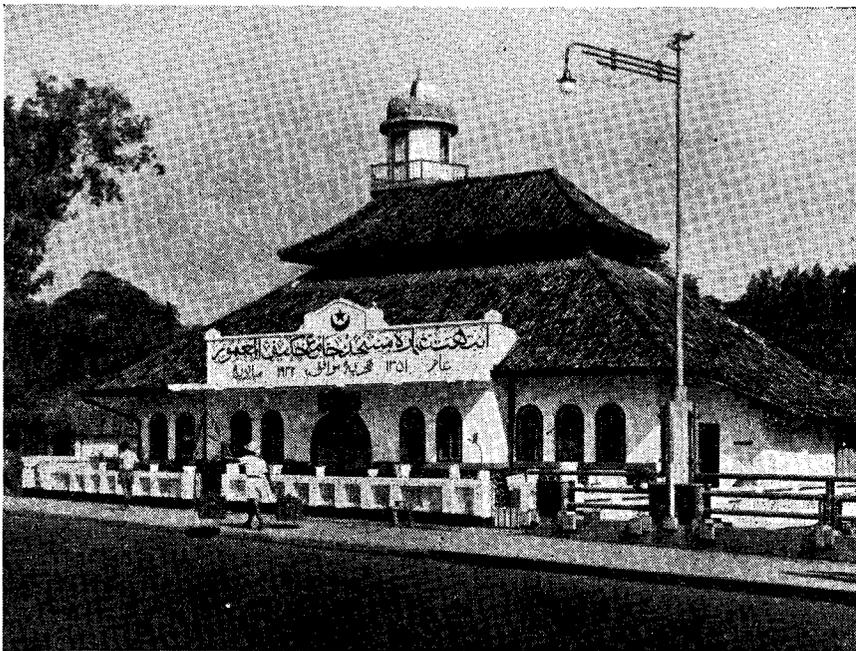
When I compare the education of girls in the nineteenth century with that of my generation, many interesting features come to light. Let us take, for instance, my grandmother, who was born in 1872 and attained maturity before the dawn of the twentieth century. Born in an urban district and of a high social family, she received her education at home and attended no school. She was taught reading and recitation of the Qur'an, the Islamic moral code and the Javanese beliefs, embroidery, sewing, crochet, knitting, painting on wax and dyeing cloth, or *batik*, cooking and the necessary preparations for feasts and banquets. There was also a certain amount of segregation of the boys from the girls, as was the general custom in the higher social classes before Kartini's pledge for more freedom for girls. In the years before the first world war — when my mother and her cousins grew up and which I might describe as the period after Kartini, as she died in 1905 after a short successful life — my great grandfather, who did not send any of his own five daughters to school, sent all his grandchildren, namely, my mother and all her male and female cousins, to school together. They left for school every morning in my great grandfather's carriage — all the eight cousins, both male and female — affectionately seen off by their respective mothers. I must add, however, that this period of freedom for the girls did not last long, as they were obliged to marry early, all before the age of twenty, and some at fifteen or sixteen, as it was considered improper in those days for a girl to be unmarried.

One generation further — between and after the two world wars — most of these old-fashioned ideas disappeared in intellectual circles. Nowadays a girl is free to choose her own life, whether she shall marry and have a family or remain single and perhaps become a "career woman". Some adopt both courses. I, for instance, think of myself as a married "career woman", although I do not like this expression and would rather say "a woman with interests outside her home". Now I will leave the question of the relationship between husband and wife till later in this essay, when I have finished my short narrative of the various features regarding the social life of Indonesian women.

There is a particular type of school in both villages and towns where boys are kept apart from the girls. These are the religious schools which teach the Qur'an in the Arabic script. Sometimes boys and girls receive instruction from the same religious teacher, but the classes are kept separate. One of the reasons is that such a religious school is also a sort of boarding school for boys. Parents send their sons there for a few nights with sufficient food, clothing and oil for the lamps at night, after which they return home. The same idea prevails in this country where boys are sent away to school, so that they may meet others and strengthen their social upbringing.

Women in villages are taking part in village councils and festivals

For a young independent country such as mine, education is one of the most important problems. The more national income and budget sources are spent on educational purposes



A mosque completed in 1932 C.E. at Raden Saleh Lane, Djakarta, Indonesia

the better, as this can only mean a fruitful capital investment. The greatest problem is to combat illiteracy, and my countrymen — and women — do their utmost in this respect. They have realized that knowing the A.B.C. helps in the struggle for life and the understanding of the main trends of the world's present-day history. In our age, the isolation of one nation from another is no longer possible, and there are indeed general causes and events which affect the whole human race. In my country the Roman script has been made the official script for the civil administration, the schools, the newspapers, and indeed in all branches of public life. This simplifies the problem of international intercourse and makes the entire nation more international-minded than if it were confined to its own script. Recent photographs I have received from Indonesia show how touching is the anxiety amongst the village people for more school education. In one village boys and girls paraded before a high visiting official carrying banners on which they demanded schools and teachers. In another village, the religious official has persuaded young couples about to be married to learn to read and write and show him an A.B.C. certificate before he performs the marriage

ceremony. Particularly in villages the women take a great interest in public affairs, as they participate in village councils and village festivals. They now realize how important it is to know how to read and write in order to keep abreast of the various village regulations and the latest developments in their country. Many of them have to know simple book-keeping, as they control the family income. On all photographs of mass education women are to be seen, as they turn up at the demonstrations in even greater numbers than the men. Soon we shall have a General Election in Indonesia during which both men and women will go to the poll, and for this a knowledge of reading and writing is essential. Voting is quite a new experience for our country-women. They have experience in electing village heads and councillors, but they have never taken part in an election for Parliament and the National Assembly. The experiences will add to their individual dignity and prove their equal rights as citizens, be they male or female. With this increased self-confidence on the part of women, no doubt the dignity of the entire nation will be elevated, and this can only result in beneficial activities throughout the country.

The interests of married women should not be confined to their households and to their families

And now I come to the place of married women in their own households and families. It is certain that the married woman should be entrusted with the running of her household and the education of her children in co-operation with her husband, but I am not sure that her activities and interests should be confined to the home. I often think of this, as I have seen so many cases of the home, which should be the married woman's kingdom, becoming her prison where she is enslaved. When a married woman has performed all her domestic duties efficiently, she should be left sufficient time to engage in interests outside her home, for social life, hobbies, calling on neighbours, relatives and other members of the community, and even for politics if she so wishes. A married woman who can combine her slighter household problems with more important social questions would undoubtedly be a great light in the home and a giver of help to all her family. She will keep young, as she will no longer be mentally frustrated, and to her husband she will never be dull. It is of the utmost importance that a married woman should be able to understand all her husband's activities and difficulties and that he should be lenient towards hers. She could share most of his activities and thus enjoy them with him. Common interests bring two people together more than anything else, and I am convinced that there is no greater friendship to be found in any aspect of life, with all its joys and sorrows, than that which exists between a loving and understanding husband and wife. In the case of two men or two women, their friendship can be torn apart and cut by opposing interests, while between husband and wife the interests are mutual and therefore, I think, the great secret of a happy marriage is to promote and strengthen these common interests. This can best be accomplished by the husband and the wife sharing each other's problems and difficulties, joys, sorrows and honours throughout their lives together.



All have come together for the love of worship of the Great Unseen Being

Above — Muslims from practically all countries and nationalities ranging from the farthest East to the shores of the Atlantic Ocean are assembled on the pine-skirted spacious lawn of the Shah Jehan Mosque at Woking, where a huge marquee has been erected to accommodate them. The marquee is decorated with the multi-coloured flags of 22 Muslim countries



Below — The Imam of the Shah Jehan Mosque, Woking, England, has sounded the sonorous phrase "Allah akbar" (God is the Greatest). The members of the congregation are raising their hands to their ears in accompaniment of the words "Allah akbar", declaring by this symbolic action that they are cutting themselves off from the outside world while at prayers



The Veritable Mecca

Over 1,500 Muslims of all

The Muslim Festival of

Celebration

THE SHAH JEHAN MOSQUE

on TUESDAY

IN

The chief distinctive characteristic of Muslim themselves, are :

- (1) They are in no way connected with the
- (2) They are a direct object lesson in complicity amongst its members ;
- (3) They are not associated with seasonal carnivals by non-Muslim denominations all over the world
- (4) While they make ample allowance for the passage of time, never, despite the passage of the long 1,000 years, of carnivals in merrymaking.



There is spiritual and moral

In the marquee there was a "Ladies' Corner", to give women have no equality of status with men in spiritual matters due to the conventional absence of women from the practice of Islam, Turkey being the principal exception. The Prophet Muhammad bear no responsibility for this

The congregation is in a sitting posture of prayer to the Prophet Muhammad



THE MUSLIM FESTIVAL 'ID al-FITR (1371 A.H.) — continued



An English lady accepts Islam

Above—The Imam of the Shah Jehan Mosque, Woking, England, is initiating an Englishwoman into Islam.

The acceptance of Islam in Islam is not attended by any ritual. The only thing that is required of a new member of the World Brotherhood of Islam is his or her declaration in the indivisible Unity of the Godhead and belief in the Messengership of the Prophet Muhammad, the which thing to a Muslim means belief in the messengership of all the Messengers of God — Moses, Jesus, etc.

Bottom right — The congregation is listening to the repetition of the succinct formula of faith, La ilaha illa 'l-Lah, Muhammad al-Rasul Allah (There is but One God, and Muhammad is His Messenger) by the new woman member of the World Brotherhood of Islam

Top right — The 'Id congregational prayers are over and Pakistani and Persian Muslims embrace each other while saying "A Happy 'Id", others especially those from the Arab countries, shake hands and say to each other: "Kullu 'Ammin wa antum bi Khair—wa antum bi 'l-Sibba wa 'l-Salam."





A group of four kind friends

The four kind friends who prepared the food for the largest ever congregation of 1,500 men, women and children at this 'Id al-Fitr
They are : (standing, left to right) L. C. Wadhwa, Khusbi Muhammad,
(seated, left to right) Ghulah Muhammad and M. Rahmatullah



The trainee members of the Royal Pakistan Air Force did the most difficult, even thankless, job of serving food to the guests, who numbered more than 1,500
Our picture shows them carrying food from the kitchen to the marquee



The congregation is at lunch. The main dish consisted of the Pakistani curry and rice — pulao or pilaf



WOMEN IN MODERN TURKEY

"If you study Islam and Turkish history, you will not find in them any of our present conventions. In Turkish social life, women have never been mentally inferior to men, and they are even found to be superior in some cases. . . . Let us study the situation in our country to-day. We see two phases, one where women plough the fields with men, and ride to neighbouring villages to sell their eggs and hens and corn, and after buying what they need, return to their villages and assist their husbands and brothers in their various occupations. The other, the legendary life behind latticed windows which is spoken of in foreign novels, is undoubtedly due to the influence of the life of the Court upon the population at large." (Ataturk in a speech at Izmir in 1924)

The change in the position of Turkish women

It would be almost impossible for anyone acquainted only with present-day Turkey to imagine the condition of subjection in which women were forced to live only twenty-five years ago, before the advent of the Republic. Before 1923, any woman who tried to assume the personal, social, economic and political equality that is guaranteed to her by today's constitution would have been stigmatized as "sinful".

Complete freedom and equality for women are now considered as most natural and fundamental rights, essential to a modern Turkish society. The high degree of cultural and intellectual standing of the present-day Turkish woman, and her social and political maturity, make it even more inconceivable that only twenty-five years ago she possessed only the status of a household object in a masculine abode, assigned duties, but accorded not the slightest rights or responsibilities. However, five centuries of seclusion, acquired social traditions intrinsically foreign to Turkish culture, and a rigid system of education rooted in obsolete religious concepts and canonic misinterpretations which placed the woman behind latticed windows, did not suffice to eradicate the Turkish woman's love of freedom and liberty, or her passion for private and public responsibility.

How seclusion of women came into Turkish life

Before the Ottomans, in the earliest days of Turkish community life, men and women were free and equal. In the family as well as in the affairs of society as a whole, men and women enjoyed the same rights and privileges with, of course, an equal part in responsibilities. In the past this was a fundamental characteristic of the Turkish social order. In times of war as in times of peace, women stood beside their husbands in the people's assemblies. The early Turkish empires were ruled by grace of the Han and Hatun, the king and queen, who together received foreign envoys and performed the duties of state. The birth of a daughter was a matter for rejoicing and not despair. A mother had rights over her children, and when she became a widow she was their sole guardian and the sole manager of her home.

Time brought the Turks in contact with other civilizations in which women played an inferior role. In Constantinople they found veiled women who lived apart from men in "gynocelia". From the empire that they conquered the Turks inherited a social system which excluded women from the daily life of men. What happened to the free and happy life of early times? Now, when a girl was born, she grew up behind latticed windows, waiting for her father's choice of a husband. It frequently happened that she was not even allowed to see her husband until after the wedding ceremony. Once married, she lived in ignorance and indolence. Only a few books on ethical subjects were allowed her, for too much book learning was considered unnecessary for women. Her children, therefore, grew up in ignorance like herself. As far as possible she lived within the house, and when she ventured forth she was dressed from head to foot in ungainly garments that served to disguise her from view. Married, she had rivals; for her husband was entitled to

marry up to four times. There were also odalisques to share with her the home, which was never really hers.

In exchange for all these restrictions, she lived in a state of insecurity, for her husband could divorce her without recourse to legal proceedings. In matters of inheritance her brother always had the advantage over her. She was not even permitted to testify in court; she could not act as a witness to any legal deed.

Such was the life of women in the heyday of the Ottoman Empire. In the country, however, the old Turkish family structure retained many of its original characteristics. Women of the poorer classes, therefore were never completely restricted. They shared in the work to be done, and the veil, to them, was a convention which in their own villages could often be dispensed with. Ibn Batuta,¹ who visited Anatolia in the fourteenth century, wrote of seeing women always in the company of men, apparently somewhat to his surprise. "As to tradeswomen, they, too, were respected. I saw one of them riding in a carriage drawn by a horse, while three or four servants held her train. She wore a bonnet adorned with jewellery and peacock feathers. The windows of the carriage were open and the woman's face could be seen. Another woman, also escorted by her maids, was exchanging sheep and milk for perfume. The men who accompanied their wives were taken for their servants. The husband was clothed in a sheepskin mantle and wore a similar cap on his head."

The change in the social life of women in Turkey in the nineteenth century

In the late nineteenth century the condition of women improved somewhat. It became the fashion to allow them a certain amount of education, and a number of cultured women of letters appeared.

During the first world war, when the guns were heard at Gallipoli, the women stood ready to do their share in protecting their threatened homes. They nursed the wounded and tended the sick, cared for refugee children, ran schools and offices. Eventually, foreign warships lay anchored in the Bosphorus, and the country was invaded on all sides. Then thousands of veiled women were seen everywhere, filling the streets and squares and meeting-places like a flood.

In May 1919 Ataturk landed in Anatolia, and the Turkish War of Independence began. Thousands of men and women escaped from Istanbul to the interior, to join the struggle. "When, in 1920, I had to flee from Istanbul to Ankara," writes Mrs. Ferid Tek,² "I took a little boat bound for Inebolu. On the bridge was a crowd of peasants with their wives. They were returning home after having sold their cattle. The Black Sea was

¹ Ibn Batuta (1304-1378 C.E.), one of the greatest travellers of his time. He made a circuit of the Turkish lands and has written on his travels. His accounts are classics on the Middle East.

² Mrs. Ferid Tek is a well-known Turkish woman writer and authoress, especially known for her writings on the Turkish War of Independence.



A lady judge listening to the defence counsel at a court at Ankara, Turkey

as rough as it can be. I was ill and distressed. Suddenly, above the sound of the wind and sea rose the music of a folk song, proud and joyful. All the 'farmers' turned into officers, and when we landed at last in Inebolu I saw that the women's boxes held nothing but munitions."

In Ankara, then a heap of ruins with here and there a modest house of wood and brick, Mrs. Tek met many women from Istanbul who were working day and night for victory. But they were not the only ones — sturdy peasant women from all over the countryside took part in this mass movement for liberty. Countless stories are told of women who carried shells on their shoulders, who took their menfolk's hunting rifles and marched to the front.

"In the year 1921, we were going to Ankara by way of Inebolu. As we were crossing the solitary roads of Anatolia, the silence of the night was suddenly broken by a distant noise. It was the creaking of wheels. As a vehicle approached us we saw in it a young girl of twenty, driving a team of oxen. I shall never forget her brave countenance and gentle smile as she calmly answered, when I asked her where she was going, 'To the front'. The cart was full of munitions, and we now understood why the wheels were making this dreadful noise. The scene filled us with a sense of shame and inferiority. We asked the girl whether she was not afraid to go at midnight on these solitary roads. She shrugged her shoulders and smiled, saying, 'What should I fear, the mountains or the roses?' We continued talking. 'Have you any relatives fighting?' Upon which she replied, 'My father, my brothers and my lover all gone; why should I wait?'"

The era of the Republic

At last the war was fought and won. Victory was sealed by the Treaty of Lausanne. Out of the ruins of the empire the Turks built a compact and vigorous republic, and the era of reforms began. Patiently, Ataturk began the task of preparing public opinion for a change in the status of women. He spoke repeatedly of the problem as he travelled over the country. "If you study Islam and Turkish history," he said in Izmir in 1924, "you will not find in them any of our present conventions. In Turkish social life, women have never been mentally inferior to men, and they are even found to be superior in some cases.

"Let us study the situation in our country today. We see two phases, one where women plough the fields with men, and ride to neighbouring villages to sell their eggs and hens and corn, and after buying what they need, return to their villages and assist their husbands and brothers in their various occupations. The other, the legendary life behind latticed windows which is spoken of in foreign novels, is undoubtedly due to the influence of the life of the Court upon the population at large.

"Here are a few last words: our mothers have done their best to educate us. But what we need hereafter are men with a different mentality and culture, and this will only come through future mothers. They are, and will be, the foundations required to maintain the independence and honour of the New Turkey."

The introduction of the Civil Code in 1926 and after

In 1926, the new Civil Code was enacted. It gave back to Turkish women their rights, and the Turkish family took a new step towards rebuilding itself. Divorce became a matter for the law courts, and the right to demand it was given to women as well as men. The new code also affected the rights of inheritance, recognizing equality between men and women in this respect as in others.

It remained for women to acquire their political rights. Four years after the Civil Code, the Assembly passed a law giving women the right to participate in municipal elections. This gradual unfolding of reform was carefully thought out, to allow both women themselves and public opinion in general to become adjusted to the new scheme of things. Many women were elected to municipal councils and proved themselves conscientious and hard-working citizens. In 1935 the Assembly recognized their full political rights. At the first election after the new law was passed, seventeen women won seats in the Grand National Assembly of Turkey, the Turkish Parliament.

It is little short of amazing to see how quickly and securely women have made a place for themselves in every walk of public life. In its programme of reconstruction, Turkey needs trained and intelligent workers and allows no sex restriction to stand in their way. Every career is open to women, every year new women judges are appointed to the different courts, and there are many young women lawyers, several of whom have won

nation-wide repute. Statistics for 1948 reveal that there were in Turkey then 101 Law school-trained women judges and public prosecutors, 19 women assistant judges and 26 women law-clerks, in the various courts and tribunals. The Istanbul, Ankara and Izmir Bar Associations have among their members many women who are practising attorneys. Many banks, industrial and business establishments, as well as a number of government ministries, have for years retained the services of women legal advisers and representatives. In 1946, in Turkish schools, from elementary grades to the universities, colleges and technical schools, there were 11,250 women teachers, instructors, lecturers and assistant professors. Under the Republic, Turkish women attend international meetings, conventions and conferences. On most Turkish delegations there is at least one woman member representing the country. Early in October 1948, two Turkish women, Mrs. Makkbule Diblan, deputy in the Grand National Assembly, and Mrs. Nermin Abadan, lawyer and journalist, were in Sweden as the Turkish representatives to the Middle Eastern Women's Congress, Stockholm.

The women of Turkey in public life

When, in 1935, the Women's International Congress convened in the Yildiz Palace in Istanbul, hundreds of women belonging to the various civilized nations of the world expressed their appreciation of the vocational and professional achievements of their Turkish sisters, and expressed admiration for their high degree of cultural and intellectual maturity.

There are many hundreds of women doctors practising in all parts of the country. Theirs is perhaps the greatest satisfaction, for they are accepted with unquestioning confidence by thousands who entrust them with their lives. There are today, in European countries, and especially in the United States, many young Turkish women physicians doing post-graduate work, research, and in particular, clinical study.

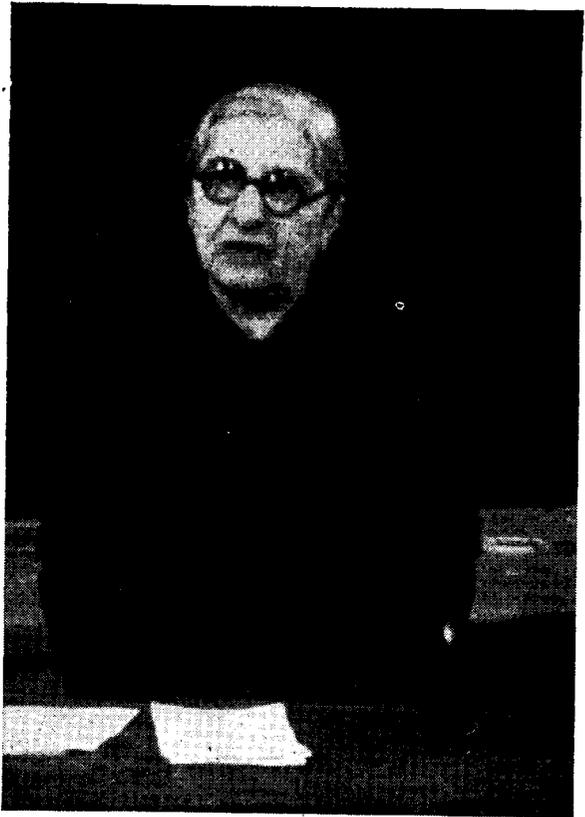
In a flying school on the outskirts of Ankara, young girls train for civil aviation. You see them in their trim uniforms in Ankara on Saturday afternoons. Many have already won their wings. Another Turkish woman some years ago won the automobile race from Ankara to Athens.

To-day in modern Turkey, young girls are studying dancing, dramatics and singing at the Ankara Conservatory. In factories everywhere, thousands of women are employed. In the Ismet Inonu Institute, many hundreds are learning useful trades, which they practise in various parts of the country. In laboratories and in offices, women are working normally, and it has become the natural thing. In the village institutes, thousands of girls, along with the young men of the villages, attend a seven-year course of training for leaders and teachers in Turkey's programme of Village Uplift. Here they are taught everything from dancing and music to first-aid and sanitation, child care and the social sciences. These girls, when their period of training is over, go to their villages and farms to become social workers and village leaders.

Some prominent Turkish women of today

In the literary world, Mrs. Halide Edip Adivar is perhaps the most widely known of Turkish women writers in modern prose. She is a graduate of the American College for Girls, Istanbul. A novelist of international renown, she is primarily interested in the science of pedagogy and in history. She served with the national armed forces and saw action during the War of Independence. She held successively the ranks of corporal, sergeant and sergeant-major. She has travelled widely in Britain, France and the United States of America, writing and lecturing.

During 1931-32, she was visiting professor of modern Turkish thought and literature at Columbia University, New York. In 1935 she became visiting professor at Calcutta University, India. Later, she continued her lectures and conferences throughout the world. She was professor of English language and literature at Istanbul University, and is now a member of the Grand National Assembly of Turkey. *The Turkish Ordeal*, dealing with the Turkish struggle for independence and liberation, is one of her best-known books.



Madame Halide Edip Adivar

Hundreds of names of other famous Turkish women scientists, physicians, teachers, lawyers, judges, executives, etc., could be added. Their contribution to Turkish social life is no less significant and no less glorious than that of Turkish men. With the late Kemal Ataturk, Turkish society as a whole today believes that Turkish community life has two fundamental elements of equal importance: the Turkish man and the Turkish woman.

There are today in the Grand National Assembly of Turkey many women representatives. These women deputies come from the following fields: law, education, letters, sociology, medicine, mathematics. Most of them have a long teaching career behind them. These Turkish women legislators have, through their parliamentary work, demonstrated once again how useful, wholesome and necessary it is to ensure the co-operation of women in this public service of law-making, which is undoubtedly one of the highest functions in a civilized society founded upon the principles, ideals and aspirations of democracy.

Women in Turkey today are the closest and most helpful

Women judges sharing the Bench
with men judges in the High Court
of Istanbul, Turkey



partners of the men. In the family affairs, in business, in the arts, in the sciences, in administration and in the Turkish Parliament, in every social function, in every aspect of the nation's economic life, as well as in the political organization of the country, Turkish women have made their contributions. As they are fully and unequivocally entitled to the same rights and

opportunities as are men, they proudly perform the same duties and conscientiously bear the same social, legal and political responsibilities. The Turkish woman is above all committed to perfection in the role of wife and mother, while outside the home she has regained her rightful place in the social order of the country to which she contributed so much in the past.

The Importance of Sa'udi Arabia's Monetary Reform

By DR. J. HANS

The problem of interest in the world of Islam

"Must we accept the present form of social and economic order as final and immutable and abandon the idea of transforming it so as to bring it into greater and increasing accord with our Muslim concepts and ideals?"

Such was the question raised by the Governor of the State Bank of Pakistan, Mr. Zahid Husain, early in 1949, when he delivered his inaugural speech at the Pakistan Economic Association in Lahore.

Three years have elapsed since this highly qualified Muslim expert courageously pointed to a problem still awaiting its solution. The creation of the Sa'udi Arabian Monetary Agency, which was announced in the *Official Gazette*, Jedda, on 27th April 1952, may be interpreted as one possible answer to the question raised by the eminent Governor of the State Bank of Pakistan, who in emphasizing that there were many other problems of vital importance to the future of Islamic social and economic evolution, said: "But none of them is so basic or seemingly so intractable as that of interest". Pakistan's economic concepts, he went on to say, must now be subjected to the critical tests in the light of Islamic principles. Islam is opposed to interest on capital, and yet interest on capital constitutes one of the foundation stones on which modern economy rests.

The question raised in Lahore in 1949 is bristling with difficulties and dilemmas; for any step forward on the road to

the "Westernization" of the economic and particularly monetary systems in the Islamic countries is bound to be a further departure from the teachings of the Islamic law. The adoption of what is called in Western terminology "the monetary weapons", that is to say, the management of demand and supply of credit and the volume of circulating money through the rate of interest on capital, cannot be considered as compatible with the strict prescriptions of the Islamic law against usury. On the other hand, the growth of the population and the urgent need of raising the standard of life of the masses requires the adoption by the Islamic countries of Western patterns of economic structures, including the role of the interest on capital.

The synchronization of Islamic and Western thinking in this respect seems, indeed, to be an "intractable" problem Muslim economic experts have to face. It is for this reason that Sa'udi Arabia's announcement to start a "Monetary Agency" is likely to throw fresh light on the methods of how to combine Islamic law and Western practice in the monetary field.

An analysis of the Sa'udi Arabian Monetary Agency's functions

The following analysis of the meaning of the two royal decrees published in the *Official Gazette* is a theoretical attempt at deducing arguments from an institution which has not yet come into being.

The principal functions of the Sa'udi Arabian Monetary Agency are defined as follows:

- (1) To strengthen the currency of the State, to stabilize its value, and to fix its value in relation to foreign currencies;
- (2) To hold and operate any monetary reserve fund and to buy and sell for government account gold and silver coins and bullion;
- (3) To regulate commercial banks and exchange dealers;
- (4) To centralize the receipts and expenditures of the government and to control expenditures in accordance with the authorized budget; and
- (5) To advise the government on new coinage and to handle the manufacture, shipment and issue of all coins.

Thus the Monetary Agency is engaged in three different tasks: the functions under (1), (2) and (3) are identical with those of any national monetary authority (which may be a central bank, or a treasury department or some other board); the function under (4) means that the Agency has to act as the government's banker; and the Agency's tasks under (5) are those of a State Mint Office, which, as a rule, is separately administered.

The singular and unique features of the Sa'udi Arabian Monetary Agency

In so far the agenda transferred to the Monetary Agency are following the Western patterns. What, however, renders the Agency different to any existing type of monetary authorities is the list of agenda and functions which the Agency is strictly excluded from: paying or receiving interest, receiving private deposits, making advances to the government or to private parties, taking interests in commercial, industrial or agricultural enterprises, and issuing currency notes.

Thus the Monetary Agency is to be considered as a quite new type of the various monetary authorities of the world, which has been elaborated both to serve modern monetary purposes and to comply with the requirements of the Islamic law. It is, in addition, Sa'udi Arabia's intention to remain one of the very few countries whose internal money circulation should be on a purely metallic basis. As to transactions with foreign countries, the Agency is, however, adapted to the internationally accepted forms of dealings (see heading (2)). Thanks to the huge revenue derived from the oil royalties, the country is in the happy position of being able to risk a pioneer work, and the government was well advised to start this venture now.

SOME ECONOMIC PROBLEMS OF THE MUSLIM WORLD

By G. H. NEVILLE-BAGOT

Iran

The Anglo-Iranian oil dispute,¹ which has been taken to the International Court at The Hague, will prove to be a test case for all the Muslim countries in their dealings with American and European oil companies. Dr. Musaddiq, the Iranian premier, has made it clear that whatever the decision of the Court, the Iranian Government will in no way alter its law whereby the oil extracting rights and installations had become Iranian national property. Dr. Musaddiq suggested that 25 per cent of the proceeds from sales of Iranian oil should be set aside in lieu of compensation to repay the oil company. All Iranians consider that the Anglo-Iranian Oil Company is dead as far as Iran is concerned, and the Iranian Government has made every effort to enlist the services of oil technicians from other oil-extracting companies. Negotiations with the World Bank have so far failed to produce a result. Both the British and the Americans during the negotiations wanted the technical management to remain in their own hands, but the Iranians considered that such a step would evade the purpose of the nationalization law.

The recently published statement of the annual report of the Anglo-Iranian Oil Company shows that trading profits dropped from £115,000,000 to £71,000,000 approximately, while the consolidated trading profits dropped from £81,300,622 to £47,694,933, after making provision of £23,682,949 for depreciation of the fixed assets, oil exploration interests, and survey repair of tankers. In the previous year, £34,195,372 was set aside for depreciation. After taxation, £24,233,050 was available for dividends and reserves, as compared with £33,102,572 in the previous year.

In 1951 the Anglo-Iranian Oil Company sold 38,500,000 tons of oil as compared with 40,000,000 tons in 1950, but 16,200,000 tons of oil had already been extracted in Iran before the dispute between the Iranian Government and the Oil Company led to the cessation of exports.

In 1952 the Anglo-Iranian Oil Company expects to extract 26,000,000 tons of oil from the wells in Kuwait, Iraq and Qatar (this company controls 50 per cent of Kuwait and 22.75 per cent of the Iraq petroleum output).

Even with the tremendous increase in oil production in these countries, it will take the Anglo-Iranian Oil Company several years to make up for the losses in production and refining in Iran. Besides, the high-grade aviation oil necessary for the Royal Air Force cannot be replaced from other Middle East sources. This is why British planes were grounded during the recent oil strike in the United States. The loss of revenue to the Iranian people, the British taxpayer, and the Company and its shareholders, can well be imagined, and it is a great pity that the oil was not kept flowing during the present dispute. The nationalization and the final eviction of the Company and its British technicians seem final. Dr. Musaddiq says that whatever the decision at The Hague, the nationalization law will stand.

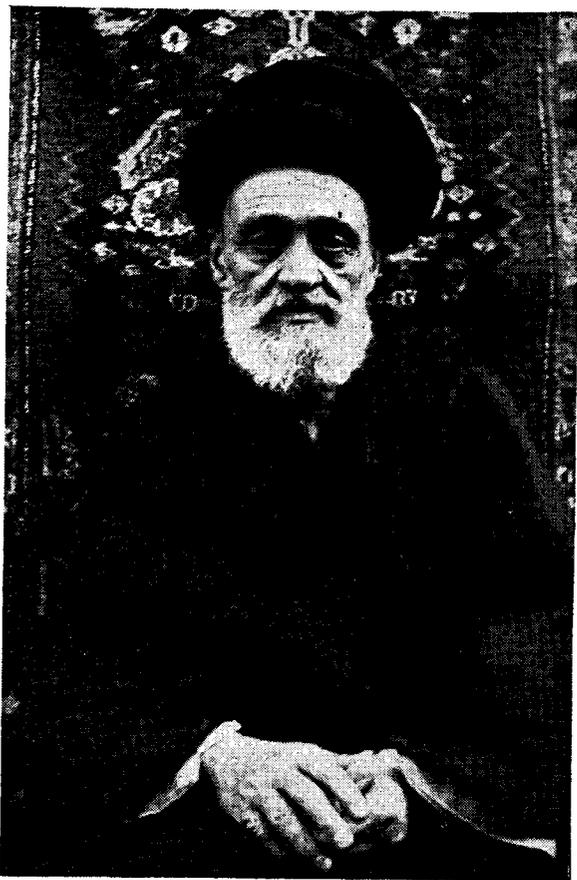
It seems more than ever necessary that Britain and Iran should get together and try to agree on a reasonable division of the profits within the framework of the Iranian oil nationalization law. The British Press campaign to overthrow Dr. Musaddiq failed for a long time and whatever his future, he has shown remarkable courage and consistency in his campaign for nationalization and ability to overshadow the Tudeh Party and to win over the support of the people, including Ayatullah Kashani and the Muslim religious groups. The destruction of a great oil organization and the misery caused to the Iranians and the economic losses to Britain, the only big country in Europe to show any real concern for the welfare of its people, is a matter of great sadness. Pakistan and the whole sub-continent of India vitally needs regular supplies of Iranian oil.

Egypt

The world textile crisis has badly hit Egypt, where India replaces Britain as the chief buyer of cotton. Egypt has therefore been forced to cut her imports from Britain (trade last year amounted to roughly £40,000,000 each way). The losses suffered during the burning of the centre of Cairo early this year were estimated by a correspondent of the Paris daily, *Le Monde*, at between £30-70,000,000. These figures may seem high, but the

¹ For full details of this dispute see *The Oil Forum*, Fort Worth, Texas, March and April issues.

unfortunate disturbances resulting from fighting along the Suez Canal have done much harm to British as well as Egyptian business, both of which would have greatly benefited from peaceful conditions which might have ensued following the withdrawal of the British from the Suez Canal.



The Irani religious leader, Ayatullah al-Hajj Sayyid Abu'l-Qasim Kasbani, who by his magnetic personality and leadership has largely been responsible for restoring to the Iranians of today their lost sense of self-esteem and a belief in their future

Egypt is not putting restrictions on wool exports, but motor cars, radios, refrigerators, silk goods, toys and glassware are subject to special licences — or roughly 33 per cent of British exports. British purchases of cotton from Egypt so far this season amount to 330,000 kantars, as against 1,853,000 in 1951. On 16th June 1952 Egypt's sterling balances in the free account of the National Bank had fallen to roughly £8,000,000. As a result of these mutual restrictions, hardships will be felt in both these countries. The restrictions in trade, which have become the curse of world economy this year, are a very unfortunate characteristic of most States whose budgets are overburdened with the heavy cost of rearmament.

On 10th June 1952 the Anglo-Egyptian Oilfields Ltd. held their annual general meeting for the first time in Cairo since the Company's headquarters had been moved from London.

Net profits of this company rose from £123,358 to £207,310, but in the previous year £700,000 was allocated to the reserves, as against nothing for the current year. Proceeds

from sales were £424,000 above those for the previous year, but they were more than offset by an increase in operating and administrative expenses of £650,000. Earnings before deduction for taxation and transfers to the reserves were £1,500,000 less in 1951 than in 1950, when £1,000,000 was paid in taxation, as against £111,000 in 1951. In 1951, out of about £6,000,000, over £1,600,000 went to the Egyptian Government in the form of royalties and custom dues, £2,400,000 was spent in salaries (a new labour contract came into force during the year), and £1,300,000 was spent locally on purchased materials and contracted work.

Once again the British exchequer is the loser, and the company benefits from Egypt's lower income tax rate to the sum of nearly £900,000. In his report the Chairman paid a high tribute to His Excellency 'Abd al-Qawi Ahmad Pasha, the technical adviser, and to 'Abd al-'Aziz Bey Ghaleb, who for six years had been the Egyptian Government member of the Board, and who has been replaced by 'Abd al-Hamid Bey Hasan, Under-Secretary of State of the Ministry of Commerce and Industry, Mr. R. G. Searight, the retiring Chairman, said: "I have always maintained that the interests of the Egyptian Government and of the Company in developing the indigenous petroleum industry were identical, and the appointment by the Government of a high official in the person of an Under-Secretary of State to represent them on our Board is a measure of the importance which they attach to our affairs and a happy augury for the spirit of partnership which should mark the relations between the Government and ourselves in order that the country's best interests may be served." Husain Sirry Pasha, Hasan Moukhtar Rasmy Pasha and 'Abd al-Salaam Bey 'Usman were also directors in 1951, there being four Egyptian directors to forty-six British. The Company kept its contact with the Shell group through the Anglo-Saxon Petroleum Company, which acted in a technical and advisory capacity. The tragic death of the head of the British colony in Egypt, the Honourable Sir Cecil Campbell, K.B.E., a director of the Anglo-Egyptian Oilfields, Ltd., and a figure who played a most important part in the recent Anglo-Egyptian negotiations, was as unfortunate as it was tragic. His experience might have helped to a final settlement had he lived.

The financial year in Egypt

The promising hopes for 1951 had not been maintained after the first few months of the year. The National Bank of Egypt had assumed the status of the central bank of the country, and the British and Egyptian Governments had signed an agreement relating to the release of the blocked sterling balances. Domestic reforms and legislation in 1950 had raised hopes "for a year of settled prosperity in 1951", but personal and industrial direct and indirect taxation had been increased and the cotton export tax had doubled during the year. Political tension between Great Britain and Egypt had been followed by marked unrest, although the Ottoman Bank had suffered "no material damage".

Egypt's trade showed a substantial increase during the year. Imports rose to £E.279,000,000, including £E.40,000,000 in gold. Exports increased in value to £E.203,000,000. In 1951 cotton accounted for 80 per cent of the exports. Cotton prices rose in 1951. The demand began to slacken and exports were £5,700,000 kantars, as against 8,600,000 kantars in 1950. The 1951/2 cotton crop amounted to 7,840,000 kantars, a 10 per cent drop on the previous harvest. In 1951 the note issue in Egypt was increased by £E.20,000,000.

The Sudan

Economically speaking, the Sudan had "an excellent year".² Progress had been made in the 5-Year Development Scheme, 1951/1955, in the extension and improvement of the railways, other communications, and in agriculture and irrigation. The

² See the Ottoman Bank Report.

1950/51 cotton crop was exceptional, and food crops were adequate. Trade was almost double the 1950 figure. Exports rose to £E.63,000,000 and imports to £E.42,000,000. There was thus a favourable trade balance of over £E.20,000,000. Cotton accounted for 80 per cent of the exports. The 1951/52 crop was not as good as its predecessor. There was an encouraging increase in bank deposits. There were labour difficulties in the country owing to the continued rise in the cost of living and the consequent readjustment in wages. There had been strikes in the railways which were of vital consequence, as the country has only one main port, Port Sudan. Strikes had delayed supplies: the Atbara cement factory had been immobilised from April to July. The meat factory at Kosti was delayed for similar reasons, and would not go into production until late this year. There were plans for the construction of a brewery in Khartoum in the near future. The Equatorial Projects Board, which was the largest development scheme in the country, with a capital of £E.2,000,00, had started production. This included ginning, spinning and weaving of cotton, manufacture of oil, soap and cattle cake. There are small sugar and palm-oil plantations to supply local needs.

Sa'udi Arabia and Iraq

The Aramco and the Sa'udi Arabian Government are engaged in discussions with regard to increasing the oil royalties and the limitation of the leased-out areas. Following the example of the Egyptian Government, Sa'udi Arabia has arranged for the receipt of 50 per cent of the profits before the deduction of United States taxation.

In Iraq very careful planning has been carried out to use the accrued royalties from oil to industrialize and improve the irrigation of the country. The Iraqi Minister of Public Works, Mr. Ja'far, has carried out talks with the British Treasury which have resulted in the unfreezing of Iraq's sterling balances. A recent article by Fuad Jamil in the Iraqi daily, *al-Zaman*, dealt fully with the issues involved.

Palestine

In Palestine, the Zionist Government is facing great economic difficulties, but the West German Government has offered to pay about £250,000,000 compensation over a period of ten years. The Zionists had demanded roughly £375,000,000, but in their grave economic situation they may accept the lower figure. Due to the Arab economic boycott they have to import oil from the Western hemisphere at a tremendous cost. German goods and money will help to bolster up the Zionists' floundering economy, but the Arabs are demanding that a part of the compensation should be diverted to pay for the Arab refugees driven from their homes in Palestine.

Indonesia

An interesting polemic between Mr. Ganis Harsono, the Indonesian Press Attaché at the London Indonesian Embassy and the *Observer* Far East expert, Mr. O. M. Green, raised the question of Indonesia's intentions to nationalize her basic industries. Mr. Harsono said that there was no immediate intention of the the Indonesian Government to do so, but Mr. Green insisted that a committee was considering this matter, and that discussions were well advanced. The matter arose as a result of the resignation of the previous Government, in which Dr. Subarjo was Foreign Minister, and its replacement by a Government under the left-wing Premier, Dr. Wilipo.

The attitude of British business men towards the Indonesian Government was expressed by Sir Eric Miller, Chairman of the United Serdang (Sumatra) Rubber Plantations, Ltd. Speaking at the annual meeting on 19th June 1952, he said that although the price of rubber had been steadily falling, there had been no corresponding fall in wages or in the price of rice, which had to be issued free to the workers and to their dependants. He

blamed the immature trade union influence for the "unrealistic wage situation. As yet there is no evidence that the Government of Indonesia appreciate the threat; strong remedial measures will have to be applied in order to prevent the whole economy of Indonesia from lapsing into a state of chaos". The Company was paying about £1,000,00 to the two governments, and of this £108,000 went to the British Government and the rest to the Indonesian Government.

Miss Dorothy Woodman, the former Secretary of the Union of Democratic Control and a contributor to the London weekly, *The New Statesman and Nation*, gave a very different picture of Indonesia to that of Sir Eric Miller. Speaking at the Fabian Society South-East Asian Conference, she stressed the fact that production in Indonesia was based on the vital needs of the people. She pointed out that the Indonesian Government was faced with the problem of over-population in Java, a product of Dutch imperialism, which had concentrated its activities on this island at the expense of the rest of Indonesian territory.

Malaya, Nigeria, and French Equatorial Africa

In Singapore. Gen. Sir Gerald Templer forecast a drop in revenue of \$60,000,000 due to the drop in the price of rubber.

The visit of the Nigerian Minister of Commerce, Mr. A. C. Nwapa, to Britain aroused great hopes that he would place orders for £5,000,000 worth of textiles before the autumn. Nigeria last year bought £15,000,000 worth of cotton goods, and this country, which has the largest population in Africa, including a high percentage of Muslims, is rapidly developing, politically and economically, into one of the world's great nations. Uranium has recently been discovered there. The vital need of markets for Britain has completely reversed the old feeling of superiority, and this must afford pleasure to the Nigerians. It should, however, be pointed out that the political and economic development of the Gold Coast and of Nigeria completely overshadow that of the French-controlled West and Equatorial dependencies that are forced to send deputies to the French Parliament as if their country were part of France, and whose peoples are administered by an administration which neither compares in honesty nor in efficiency with the British.

The progress of Nigeria is one of the brightest pictures in a world suffering from depression.

Turkey

At the eighty-fifth annual general meeting of the Ottoman Bank, the Right Honourable Lord Latymer, the Chairman, gave a very comprehensive statement of economic conditions in the Middle East. In speaking of his own company, he said: "Our offices in Paris and London have continued not without success their efforts to promote trade between Turkey, the Near East and the rest of the world. Our Marseilles office has had a busy year, with encouraging results." The total of the balance sheet of the Ottoman Bank for the year 1951 exceeded £96,000,000. Investments showed an increase of £3,800,000. The profit and loss account showed a figure of £303,038, as compared with £320,475 in 1950. To this figure should be added £113,945 of remittances of profits of previous years.

Of Turkey, he said: "From the economic point of view, 1951 witnessed remarkable development on all sides; in agriculture, in mining, in industry, in foreign trade, and in the general equipment of the country. The area under cultivation was increased and greater use made of agricultural machinery. The weather was favourable and farmers were encouraged by substantial credits. As a result, the crops were particularly good, notably cereals (10,700,000 tons against 7,800,000 the previous year) and cotton (155,000 tons against 120,000 tons). The output of tobacco and of vegetable products, as also of dried fruit and nuts, was satisfactory. Cattle, 46,000,000 head, now exceed the 1948 record figure."

He pointed out that good progress had been made in mining. 4,730,000 tons of coal and 994,000 tons of lignite were mined in 1951. There was also a substantial increase in copper mining due to the operations of the Morgul field and the Zonguldak coal basin, and the lignite mines of Soma, Degirmias and Tuncbilak, in which the Eti Bank was interested, "promise substantial increases in output".

Speaking of the industrial progress in 1951, he said: "Industry, too, has shared in the general economic development and the country has made great strides towards fuller equipment, notably in the metal and textile industries. Steps to supply outlying districts with electric current from the new power station at Catalagzi should also be mentioned. The building of certain new barrages is approaching completion, and these will ensure a steady flow of power to the principal consuming centres."

A law had been passed in 1951 to encourage foreign investments in Turkey in industry, mining, public works, transport and tourism, by "guaranteeing the repatriation of capital and profits". The Industrial Development Bank of Turkey was brought into operation in 1951, and the Government had taken steps to reduce the rates on advances from banks in order to encourage merchants and industrial firms to make fuller use of credit and to expand their businesses.

Foreign trade had increased considerably in 1951. Exports for this year were Ltq.879,400,000, an increase of Ltq.142,000,000 over 1950, while imports had risen to Ltq.1,113,600,000, as compared with Ltq.800,000,000 in the previous year. Cotton exports were Ltq.215,700,000, tobacco leaf exports Ltq.187,100,000, and cereal and vegetable exports Ltq.76,000,000. 505,000 tons of chrome were exported in 1951, 46,000 tons of manganese, and 7,500 tons of bar copper, a substantial increase over the 1950 figures for these mineral exports. There was an adverse trade balance for the year of Ltq.234,000,000, but the increased disparity between exports and imports was due chiefly to "certain releases of exchange within the framework of the European Payments Union, which led to a higher volume of imported equipment and machine tools" which would be balanced by increased production later on.

The chief exporters to Turkey were firstly Western Germany, and then Great Britain and the United States, while Germany was the chief customer of Turkey, and the United States and Great Britain followed, in that order. The Turkish Government had "forged ahead with its public works programme", the roads and railways had been improved, and also the ports of Ereğli and Trabzon. The budget deficit in 1952 should be considerably reduced as a substantial rise in revenue was expected from Customs receipts on increased imports.

Jordan

The 1951 harvest was a failure. As the winter rains were not up to expectation, the grain harvest was half that of a normal year, and the production of olive oil was low. Exports amounted to 1,450,000 Jordan dinars, against 12,780,000 Jordan dinars of imports. A Development Bank was founded during the year responsible for distributing loans for the resettlement schemes.

Under the Mutual Security Scheme \$5,000,000 has been allocated to Jordan, and a delegation of American experts visited the country in an advisory capacity in connection with the spending of this money. Plant has been imported from Germany for the setting up of a cement factory, and the development of the port of Akaba are encouraging features of Jordan's economy, but cement production cannot be expected for some time yet.

Iraq

Date exports reached a record figure of 340,000 tons in 1951. Wheat and barley exports were also the highest so far recorded, but bollworm infestation counterbalanced the higher acreage of cotton under cultivation.

Seventy per cent of the oil revenue will be distributed by the Iraq Development Board, which has worked out a Five-Year Plan after consulting the International Bank of Reconstruction and Development. Apart from vast schemes of irrigation and flood control, such as the Wadi Tharthar scheme (see previous articles on Iraq in *The Islamic Review*) and the development of an oil refinery near Baghdad, hospitals and schools are to be built, a grain silo, a fully embracing geological survey of the country is being carried out, the textile trade is to be expanded, and model dairies and bakeries are being set up. The cement industry is being developed in the Kirkuk region. In 1950/51 there was a favourable trade balance, revenue was Iraq Dinars 32,200,000 and expenditure Dr.28,300,000. Note circulation was Dr.37,000,000. Exports were Dr.28,927,000 and imports Dr.50,871,000.

The Lebanon

The harvests of citrus fruit and oranges were extremely good in the Lebanon, and cotton growing was expanded. American technical aid and assistance is to be increased. Imports for the year 1951 were £L.320,700,000 and exports £L.97,600,000, and transit trade £L.1,136,800,000.

Cotton Expansion in Syria

In Syria, 40,000,000 tons of cotton were produced, as against 35,000,000 tons in 1950. Bollworm infestation was responsible for this small increase, as a far greater area was under cultivation. Exports of cotton were 22,800,000 tons, of which almost half went to France.

The construction of an oil refinery at Banias, the terminus of the Iraq petroleum line, and the development of the port of Lattakia (Arabic: al-Laziqiyya), which has been temporarily held up, and the conclusion of a trade agreement with the Lebanon, are features of Syrian economic life.

ANNOUNCING THE PUBLICATION
of an attractively produced and redesigned

ISLAMIC CALENDAR

for

1953 C.E.

(1372-1373 A.H.)

with the following distinctive features

- (a) Solar (*Shamsi*) and Lunar (*Qamari*) year dates are shown in two different colours, black and green, in squares printed on one page to each month.
- (b) Dates of principal Muslim and National holidays in the various Muslim countries of the world are shown.
- (a) The Calendar card bears an illustration of new design printed in 4 colours showing the flags of the 22 principal Muslim countries.

Price (single copies) 2/6 including postage and packing (and purchase tax 8d extra in England). Limited Quantity.

Reduction on larger quantities.

Orders can be placed with our representatives or with:
The Islamic Review, The Shah Jehan Mosque, Woking,
England, or

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

THE SHAIKH 'ABD AL-'AZEEZ AL-THA'ALIBI

THE CHAMPION OF TUNISIA'S STRUGGLE FOR INDEPENDENCE

By AHMAD TAWFIQ al-MADANI

A brief appreciation of the work of al-Tha'alibi

Writing about the Shaikh 'Abd al-'Azeez al-Tha'alibi, one can fill a large volume. In this short article, however, it is possible to give only a brief outline of the life and work of this great man.

Al-Tha'alibi was one of the most illustrious of the sons of Tunisia in modern times, and among the most famous of the leaders of the world of Islam and the founders of the modern Arab renaissance. For almost half a century, he was known and respected all over the world of Islam, from as far as Indonesia in the East to Arab North Africa in the West, as a man of great wisdom and courage.

His clear and pointed thinking, his inspiring and courageous speeches, his beautiful and exquisite writings, inspired and dominated by a violently nationalist spirit, were all the source of constant admiration by the Muslims of many lands. He was a man with a progressive and dynamic spirit, who was determined to press home his views, relentlessly and without fear. In the religious field, he wanted to see Islam restored to its true and original purity and rid of the various superstitions and distortions which were the work of misguided religious leaders. In politics, he set himself the task of fighting the imperialist régimes of whatever type they were and wherever they existed. His aim in this was to see every nation in this world enjoy real freedom in accordance with the principles of democracy, which, in fact, are derived from the Holy Qur'an and the teachings of Islam. And so he struggled against tyranny and tyrants wherever he came across them. In the social field, he wanted to rid the people of the East, and especially the Muslims, of the idleness and fatalism into which they had sunk, and which had resulted in their decline and misery. He sought to destroy the sense of helplessness which had reduced the people of the East, and the Muslims in particular, to slaves in their own countries, and enabled the imperialists to deprive them of their legitimate rights for freedom and prosperity and to usurp all the wealth and riches of their land.

Al-Tha'alibi flees Tunisia

It gave me a special pleasure to write these few lines about al-Tha'alibi, for I was one of his pupils and disciples. I am also

proud to say that I was initiated into the political field under his guidance, and that I have, ever since that time, held fast to his teachings and views. I promised solemnly at the time to endeavour for all time to uphold his principles and realize his mission. As he would have wished it, I shall continue the struggle until our beloved countries are given their full freedom and until our people redeem their traditional glory and rightful place amongst the nations of the world.

'Abd al-'Azeez al-Tha'alibi was born in Tunis in the year 1875. His family emigrated to Tunisia from Algeria when the Muslim forces fighting against the French invaders were defeated. He was educated at the famous Islamic college, the Zeitouna Mosque, and it was there that he first became impressed with the views and teachings of the Shaikh Jamal-al-Din al-Afghani as expressed in the Arabic journal, *al-Urwat al-Wuthqa*. In 1895, when he was only twenty years of age, al-Tha'alibi founded a newspaper, the *Sabil al-Rashad*. (The Source of Guidance). The aim of this newspaper was to advocate views on social reform so as to liberate Islam and Islamic society from the evils of misguided religious and social practices, and to exhort the people to revolt against the obsolete and reactionary traditions which had been impressed upon them.

This newspaper was very soon suspended by the French authorities, and al-Tha'alibi had to flee the country. He went to Algiers, and then to Tripolitania, Egypt, Syria and Turkey, where he met the leaders and thinkers of those lands. He stayed in Egypt for eight years, all through which he was in constant touch with the leaders of religious and social thought in the country and in constant attendance at literary and political circles. He contributed to famous journals there, like *al-Mud'yyid* and *al-Mawsu'at* and others. He made friends with many of the leading personalities of the time, like the Shaikh Muhammad 'Abd al-Rashid Rida, Qasim Ameen, Sa'ad Zaghloul, Mustafa Kamil and Muhammad Fareed. Through his contacts with these leaders, and as a result of the first-hand knowledge he gained of conditions throughout the Islamic world by reason of his wide travels, he formulated his own political and social doctrines, which he struggled to put into effect in his later life.



The Shaikh 'Abd al-'Azeez al-Tha'alibi (d. 1944)

Al-Tha'alibi tours the Muslim countries

He returned to Tunisia in 1903, to advocate his progressive and revolutionary doctrines there. In preaching his doctrines of reform, he met with the same fate as meets all leaders of reform — imprisonment and persecution. But al-Tha'alibi viewed the persecution which he suffered as a natural stage through which he must pass before he could attain his higher objectives. No sooner did he leave prison at any one time, than he resumed his earlier activities with greater and more determined vigour. He founded various newspapers and published many pamphlets and books, amongst which is his great treatise, *The Free Spirit in the Holy Qur'an* (al-Ruh al-hurra fi 'l-Qur'an).

Al-Tha'alibi first entered the political field on a full scale at the time of the Turkish revolution which gave birth to the New Turkey. During that period he founded, in collaboration with 'Ali Baash Jaanba, the famous Tunisian leader, the newspaper *al-Tunisi* (The Tunisian). This newspaper served as a medium through which he challenged the tyrannical imperialist régimes in Tunisia and through which he raised a cry for the freedom and liberty of the people of Tunisia.

The Italian invasion of Libya in 1911 was a blow that hit the whole Muslim world in the heart. It awakened them from their deep slumber and made them realize the necessity for a collective and united action in order to repel and halt the aggression of Europeans in all the various parts of the Islamic world. Al-Tha'alibi, in collaboration with 'Ali Baash Jaanba, founded another newspaper, *al-Ittibad al-islami* (The Islamic Union). This newspaper was destined to play a great role in the affairs of Tunisia. It inspired deep religious and political thoughts in the minds of the people of Tunisia, and gave birth to the national consciousness which remains kindled to this day in Tunisia and other parts of Arab North Africa.

The campaign started by the Shaikh al-Tha'alibi resulted in many incidents in Tunisia, which alarmed the French and almost stirred an all-out rising against the forces of occupation. The Shaikh al-Tha'alibi, knowing that he was to be exiled from Tunisia, fled the country together with some of his ardent followers.

He took this opportunity to make another tour of the Islamic world, and visited Turkey, Egypt, Arabia, the Yemen, India, Java, Siam, as well as many other Islamic countries. During this tour he re-acquainted the Islamic world with the plight of the people of Tunisia under the French imperialists, and exposed the methods and evil devices of French imperialism. He also made friends with many of the leaders in the various Islamic countries.

Al-Tha'alibi disillusioned in the Allies after 1914-18 war

The Shaikh al-Tha'alibi returned to Tunisia with some of his supporters in 1913, and throughout the 1914-18 war under very strict watch by the French authorities. In the meantime, the authorities arrested many of the Tunisian youth known to support the Shaikh al-Tha'alibi, and imprisoned them for the duration of the war. I was one of those young men who suffered this incarceration. The Shaikh al-Tha'alibi believed that the Allies would win the war, and it was for this reason that he advocated non-co-operation or implication with the German and Turkish forces. He thought that the Allies would redeem their pledges after the end of the war, and would show their gratitude for the help given them in their time of distress. He thought that Tunisia, who gave 45,000 of her sons to die for the French cause, would get an adequate reward. When President Wilson, of the United States of America, made his famous declaration, the people of Tunisia thought that the hour of their liberation from the shackles of imperialism had drawn near, and that victory of the Allies spelled victory for the cause of freedom.

Soon after the conclusion of the 1918 armistice, the Tunisian leaders gathered round the Shaikh al-Tha'alibi and decided to send a delegation to Paris to present the Tunisian case to the Peace Conference at Versailles and to ask for the application in Tunisia of the principles laid down by President Wilson. The delegation was led by the Shaikh al-Tha'alibi, who, on arrival in France, made several contacts with the leaders and representatives of Eastern nations and other weak powers who were under the bondage of imperialism. He co-operated with Amir Faisal (later King Faisal I of Iraq) and became very good friends with him. The Shaikh al-Tha'alibi also made friends with the members of the Italian delegation to the Peace Conference, especially with Maulana Muhammad 'Ali, Maulana Shawkat 'Ali, and Maulana Sulaiman al-Nadwi. The Shaikh al-Tha'alibi was also corresponding regularly with the great Indian poet Muhammad Iqbal and the great leader Muhammad 'Ali Jinnah. During his stay in Paris the Shaikh al-Tha'alibi



The writer of the article, Mr. Ahmad Tawfiq al-Madani, who in politics is a pupil and disciple of the Shaikh al-Tha'alibi

wrote and published his famous book, *La Tunisie Martyre*, in which he exposed to the world the state of affairs in Tunisia under the French rule and the misery and persecution inflicted by the French on the Tunisian people. He also made known to the world in this book the hopes and aspirations of Tunisia.

Al-Tha'alibi arrested by the French while in Paris. The formation of the Dastour Party

President Wilson's hopes were soon frustrated. His aim to free the world from the shackles of imperialism and to liberate all nations and permit them to enjoy self-government was met with stern resistance from the imperialist powers. President

Wilson, finding that the reactionary policies of both Britain and France, as voiced by Lloyd George and Clemenceau, were gaining favour in the Conference, returned to Washington a disappointed man. His defeat meant the loss by the oppressed people of the world of their last chance of freedom and liberty. The world now realized that the victory of the Allies in the war was tantamount to the triumph of imperialism and oppression and the defeat of all principles of true democracy. During this time, the Shaikh al-Tha'alibi was arrested while in Paris and taken to Tunis to be tried with some of his followers on a charge of "conspiring against the safety of the Government". He remained in prison for many months, and was not released until the charge levelled against him was established to be abjectly false and without foundation.

Following the defeat of President Wilson's move for liberation of the oppressed peoples of the world and the doubling of efforts by Great Britain and France to suppress all nationalist moves in the countries under their control, a new political party was formed in Tunisia and named "The Tunisian Free Constitutional Party" (The Dastour Party). Led by the Shaikh al-Tha'alibi, its aim was to struggle for the independence of Tunisia. The party did not, however, seek immediate independence for the country. It sought at first the introduction of changes and reforms in the administration, which would help the people of Tunisia to march steadily towards independence. The party asked that a share in the government of the country be given in stages to the local leaders. This party gained great support from the people of Tunisia and became very strong. It was patronized by the then Bey of Tunisia, Muhammad al-Nasir (the father of the Bey Muhammad al-Munsif), and almost all well-known Tunisian leaders became members of the party. Faced with this growing strength of the Dastour Party, and an increasing pressure for changes in the administration, the French introduced some changes which they called "reforms". These "reforms", far from being introduced to give some measure of self-government or control of their own affairs to the people of Tunisia, were primarily designed to entrench further the imperialist régime in the country. One of these so-called "reforms" was the establishment of a "Representative Assembly" with power to examine the country's budget. Two-thirds of the members of this "Representative Assembly" were to be French — representing 100,000 French residents in Tunisia — and only one-third Tunisia — representing 3,000,000 Tunisian Muslims!

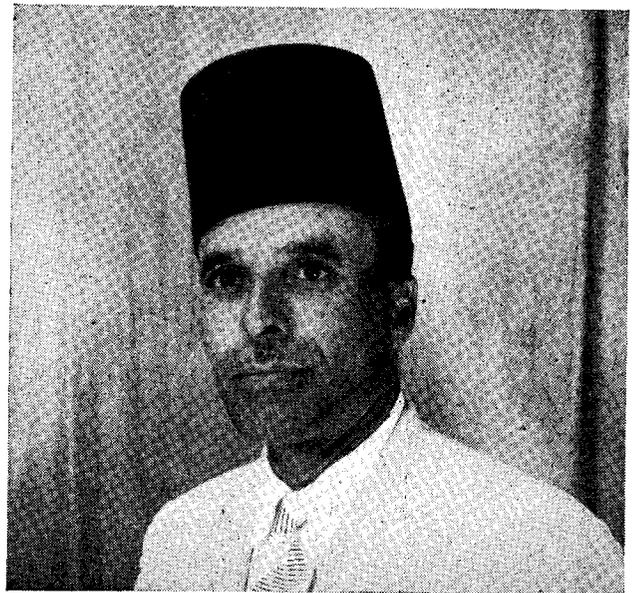
The Dastour Party naturally opposed these moves, which the French thought could be disguised as "reforms". Unfortunately, however, the Tunisian people were not so united in their opposition to this French trick, for some of them held the view that the people of Tunisia should avail themselves of this offer, meagre and deceptive though it was, and take part in this "Representative Assembly". The French authorities now began to persecute the Dastour Party in a very determined manner. The party's newspapers and publications were confiscated and many of its leaders dealt very heavy sentences by the courts. Life in Tunisia for the leaders of the Dastour Party became stifling and unbearable, and the Shaikh al-Tha'alibi again found himself compelled to leave the country. This time he went to Italy, Turkey, Egypt, India, Indonesia, and other Muslim countries, and there contacted friends and sympathizers and formulated plans for opposing imperialism wherever it then existed.

Al-Tha'alibi's share in defeating British manoeuvres to appoint a Caliph under their influence

During his visit to Iraq, he was entrusted by his friend King Faisal I to take charge of the Iraqi students in Egypt, and

to look after their education and welfare. He fulfilled this task admirably.

On 3rd March, 1924, the Turkish Government announced the repeal of the Islamic Caliphate, and banished the Caliph Sultan 'Abd al-Majid. The 'ulama of al-Azhar University in Cairo suggested a conference to decide the fate of the Caliphate, and the head of al-Azhar, the Shaikh Abu 'l-Fadl, called for the conference to be held in Cairo in May 1926. King Fuad I of Egypt had then been making endeavours to assume the Caliphate, and it was for this reason, it is said, that this conference was held. The Shaikh al-Tha'alibi was appointed by King Faisal I of Iraq to lead the Iraqi delegation to the conference. The Shaikh al-Tha'alibi proved to be the most forceful and distinguished personality in the whole conference. To him goes the credit for frustrating the British manoeuvres which aimed at forming an Islamic Caliphate under the patronage and control of the British and which was to be used to serve British imperialist interests under the veil of religion. The conference finally ended in failure.



*The leader of the New Dastour Party;
Mr. Habib Bourguiba*

The Old and New Dastour Parties

The political situation in Tunisia deteriorated, and the French persecution of the nationalists increased. The Dastour Party suffered greatly, and, as director of the party, I was exiled to Algeria. The party's newspapers and publications were banned and destroyed. The party's activities for some time were reduced to a very minor scale. But in 1936, a group of the young members of the Dastour Party left it to form the "New Dastour Party", under the leadership of al-Habib Bourguiba. The New Dastour Party started a vigorous political campaign. The people of Tunisia at that time, I am sorry to say, were engaged in petty strife against each other. This domestic political feud distracted the people from opposing the real enemy, imperialism, and presenting a united front against it. Some of the political leaders in Tunisia wrote to the Shaikh al-Tha'alibi and urged him to return to Tunisia so that he might attempt to unite the ranks of the people against imperialism. At that time the Shaikh al-Tha'alibi was making preparations to visit Yunnan (the Muslim province in China) in response to an invitation by its leaders. He at once abandoned that project and returned to Tunisia, where

he was met with a grand and hearty welcome by the people of Tunisia. He studied the situation and began his efforts to bring the leaders together. He nearly succeeded in his mission, when the New Dastour Party broke some of its promises, and this, added to the mischief sown amongst the Tunisians by the French authorities, caused a final breakdown in these attempts by the Shaikh al-Tha'alibi. He now headed the Old Dastour Party, and al-Habib Bourguiba led the New Dastour Party. The two parties continued to function until April 1938, when political demonstrations broke out in Tunisia. The French authorities then made wholesale arrests of the leaders of the New Dastour Party and sent them to prison under various pretences. Only the Old Dastour Party now remained functioning in the open. The New Dastour went underground to become a secret party with a very wide membership.

The advent of World War II saw Tunisia still labouring under these political hardships. From the first day, the Shaikh al-Tha'alibi was convinced that Germany and the Axis would lose the war. This time, too, when the Vichy French became in control of Tunisia, he advised the people of Tunisia not to give any positive aid to the Axis or get implicated with them. He adopted this policy because he knew that if the Axis ever won the war, Tunisia would be handed to the Italians. He decided on the policy to be pursued by Tunisia after the end of the war, but by this time his health deteriorated and he became paralysed. He did not, however, lose his mental powers, and the leaders of the party continued to gather by his bedside and consult him on all the important affairs of the party.

When the Axis occupation of North Africa ended, the Shaikh al-Tha'alibi had not implicated himself or his party with them. Neither had the Bey of Tunisia, Muhammad al-Munsif, who refrained from giving any material aid or support to the Axis. When the Allies came back to Tunisia, they brought with them a policy of repression and tyranny the like of which has never been experienced in Tunisia before. They murdered innocent people, violated moral traditions, and banished the Bey of the country. The Shaikh al-Tha'alibi was left to spend the rest of his life in comparative quiet, to write pamphlets, and contribute to the Press. He also had correspondence with famous political leaders and received British and American statesmen, with whom he discussed the problem of Tunisia and to whom he put forward Tunisia's claims and aspirations. He was very active in this role and retained his vigour and presence of mind to the end.

He died in 1944 at the age of 70 amongst the friends and supporters whom he loved and trusted. To his death in such circumstances, it is befitting to mention that verse of the Holy Qur'an: "Amongst the Muslims there are men who have kept faith with what they had promised God, and there are others who await their fate, and these have not changed at all."

May we hope that the principles for which the Shaikh al-Tha'alibi fought and stood all his life — the liberation of the countries labouring under imperialism, and the restoration to the Arabs and the Muslims of their glory — will soon be achieved.

MUSLIMS IN GREECE

By DR. ISMA'IL BALIC

The total number of Greek Muslims is about 100,000.

As is the case in all former Ottoman Imperial Provinces, in Greece, too, a Muslim minority of a considerable number can be found. The overwhelming majority of these Greek Muslims are Turks by origin. Prior to the Turko-Greek war in 1923, the Muslim community in the land of the Hellenes held an important national and economic position within the State. After the defeat of the Greek forces of occupation in Asia Minor, and the subsequent expulsion of the national minorities from the soil of the Asiatic part of Turkey, which in the meantime had been proclaimed a republic, Islam in Greece lost influence considerably. The exchange of certain portions of the population which took place between these two countries resulted in the emigration of whole districts of the Muslim population. The traveller who tours Northern Greece will be surprised to find there settlements and villages built in Turkish style, numerous minarets and Turkish tombs in an area where not a single Muslim can be traced nowadays. The ancient seaport of Selanik (Salonika), which had acquired fame for being a centre of resistance against the dictatorship of the Sultan during the time of the Young-Turkish revolution, is now a purely Greek town. Only very few mosques bear witness to its Ottoman-Turkish past. Some of these mosques have been converted into museums on account of the architectonic value; others have been destroyed or are used for profane purposes.

The Muslim population that remained in Greece lives now mainly in Western Thrace. Along the Turko-Greek border they have built up compact settlements. The total number of Greek Muslims amounts to more than 100,000. Apart from the Turks, Pomaks (Muslimized Bulgars) and in lesser numbers Albanians and Circassians are represented.

There is no well-established Muslim religious organization in Greece. Most of the Turks sympathize with the laicistic ideas of Kemal Ataturk. He who is not well acquainted with the matter cannot but feel that these Muslims are Muslims by name only because of the intensity of Turkish nationalism among them. There are, however, certain circles who are undecided whether to choose religious indifference or to hold fast to their old cultural traditions. Their influence upon the community, however, is naturally rather negative than positive for the cause of Islam. The third group, which strictly follows the old traditions, is more or less condemned to inactivity because of the interruption of their connections with the Motherland, owing to lack of firm relations with the cultural centres in the Middle East as well as owing to their unfavourable economic and political condition. Over and above this, the group is very small in number.

Greek mosques and their administration

In every one of the 200 Turkish villages there is a religious primary school (*mekteb*) in which children up to the age of seven receive education. The method of teaching is old-fashioned and education is supervised by teachers who are insufficiently trained. On account of these reasons not much importance should be attached to these elementary schools with regard to their influence upon the forming of the character of the Greek Muslims. The purpose of cultivating Islamic sciences is served by the *Medressa* in Gumurcine (Comotini), which is the only seminary for Muslim theologians in the country. The method of teaching in this school as well as the nature and range of the field of knowledge which is being worked upon here is, in spite of recent reforms, hardly sufficient to meet even the most unpretentious demands of the country for religious teachers.

The town of Comotini, the capital of Western Thrace, with its population of 20,000, of whom 12,000 are Muslims, possesses fourteen mosques and five smaller prayer houses (*masjids*). In Eskidje (Xanthi) there are ten mosques and two *masjids*, and in Dede Agatsch (Alexandropolis) one can find only one mosque. The same is the case in Suffi and Thymotikon, while in Jatsi Oran two mosques and two *masjids* and in Schahin two mosques and one *masjid* are at the disposal of the respective communities. Every village has its own mosque. Apart from the two Derwish monasteries in Gümürçin and Eskidje, which are, however, not inhabited, no further Islamic monastery is to be found in the country. Of the former public charitable eating-houses and lecture halls (*dar al-Hadith*), too, not much remains. Every large, predominantly Muslim village possesses a Turkish bath (*hamman*). These baths, however, are not *waqf* property, as is the case in Bosnia or neighbouring Macedonia, but are in private hands.

The administration of the mosque lies in the hands of an Imam. He is assisted by a Friday preacher (*khatib*). Even the small prayer houses (*masjids*) each have their own Imam. The local preachers, the so-called *wā'iz*, however, show a considerable lack of well-trained personnel. While the total number of mosque officials in various capacities amounts to about 400, the number of active preachers does not exceed 30. The degree of learning of the clergy does not meet with requirements.

The Muslim Press of Greece

Before the outbreak of the second world war the only religious paper, *Mudafā'a Islam* (Defence of Islam), was published at Comotini. At present there is no religious press at all. Greece has for a long time been the scene of anti-Kemalistic machinations. It may be mentioned here that in Greece the

functionaries of the office of the Shaikh al-Islam, the once highest Islamic authority, which had been dissolved by Kemal Ataturk, had gathered and had started intensive press activities under the guidance of the last Shaikh, Mustafa Sabri. The latest reflexion of this old Ottoman reaction against modern Turkey was the fierce resistance of the Mufti of Cyprus, Menzilci Oglu, against the Kemalists, which lasted until last year. Cyprus, which is under British rule, is in political respect a trustworthy barometer for the Turko-Greek relations, which infallibly registers the disposition from time to time of the Turkish minority in Greece. Only a year ago the above-mentioned Mufti upon the pressure of the Government in Ankara had to give up his office in favour of a less impulsive successor.

The newspapers *Millet* (Nation) and *Thrakye*, which both appear at Eskidje, are decidedly Kemalistic in their policy, and are regarded as anti-Islamic by the conservative circles of the people. Both papers are morally, and most likely materially, too, supported from Turkey.

Cultural life of the Muslims of Greece

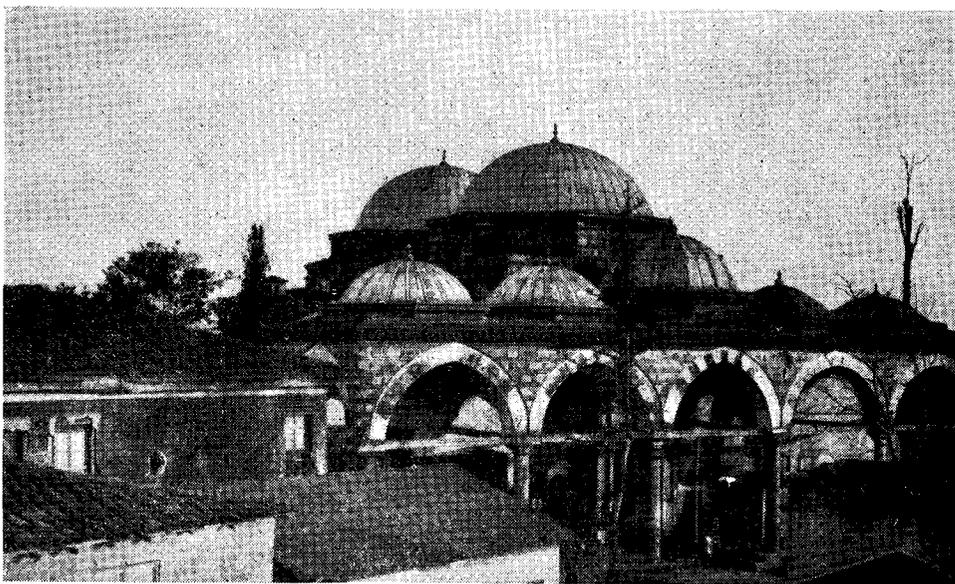
In the Governmental schools with a majority of Muslim pupils, Islamic religious instruction is imparted. The Greek Government makes great efforts and endeavours to further the cause of Islam to the best of its abilities (this fact is proved by the recent opening of a new mosque in Athens). The masses, however who are in the grip of nationalistic ideas, do not avail themselves of these opportunities, and devote most of their time to national tasks which are considered anti-Islamic by the old Turks.

Illiteracy among the Muslims amounts to more than 40 per cent. The relations with the Christian orthodox neighbours are of a friendly nature.

Social and cultural reconstruction work is limited to activities of regional clubs and societies — "Turkish Union",



The museum at Salonika, which originally was a mosque. The minaret of this mosque has been pulled down



The Aladza Mosque in Salonika whose minaret has been pulled down. In the front courtyard of this mosque today the Greeks hang their laundry to dry

"Society for the Awakening to Islam" and the "Society of Islamic Unity". The "Turkish Union" is of major importance among these and comprises a considerable number of members. Its aim is the strengthening of national consciousness. Officially and nominally this Union stands for Islam. It progresses, however, along purely Kemalistic lines. The "Society for the Defence of Islam" some years ago published the journal *Mudaf'a Islam*, the publication of which had to be stopped because of financial and technical difficulties. Very recently the leading members of this society contemplated resuming the publication of a religious paper or periodical.

The majority of the Greek Muslims are, by profession, farmers. In Western Thrace, tobacco, wheat, barley, maize and legumes are produced. Large vineyards and nursery grounds are cultivated. During the second world war, as well as in the course

of the following civil war, a great deal of damage was done to Muslim property, and many dead were mourned. Systematic genocide of the Muslim population, however, as has been the case in neighbouring Serbia, was not in evidence.

Of the total population of Western Thrace, 40 per cent are Turks and 20 per cent are Pomaks. Compared with this considerable percentage the number of Muslim representatives in the parliament in Athens does not stand in just proportion. And yet, generally speaking, Greek Muslims enjoy full freedom. Their religious leaders, the Muftis, who reside in the major towns, are in no way obstructed in their activities. These facts furnish a striking contrast with the rest of the Balkan countries, where the higher Muslim officials have been arrested and the *Waqf* property been confiscated.

ISLAM IN ENGLAND

The Islamia 'Allaouia ('Aleewiyah) Religious Society, Cardiff

In England there is a very large community of Aden-Yemen Muslims who belong to the Sufe Order founded by Ibn 'Aleewah of Algeria. Their society celebrated the annual 'Allaouia Festival (*Ibtifal*) on 9th, 10th and 11th May 1952 at Cardiff. The proceedings were under the direction of their leader in England, the Shaykh Hassan Isma'il, who was ably assisted by Mr. Nassir Yahia (Welfare Officer) and Mr. 'Ali Basha (adviser to the Society).

The three days of prayer culminated in a procession round the Muslim quarter of Cardiff, and to this impressive ceremony many Muslims from far afield had been invited. These included many coach-loads from Birmingham and other large towns. Among those attending were members of the Muslim Council, who included the Editor of *The Islamic Review*, Mr. Isma'il de Yorke (the Secretary of the Council), and Colonel 'Abdullah Baines-Hewitt, a very well-known English Muslim.

The procession was headed by standard bearers, who were followed by Muslim children. Behind these came the Shaykh Hassan Isma'il and other religious notables, followed by several hundred Muslims. The procession took about an hour, and after the recitation of the Qur'an in the street, a feast was served.

Unfortunately the main mosque at Cardiff was not available owing to repairs, and the mosque used for the subsequent proceedings was too small to accommodate the very large congregation. Consequently, loudspeakers had been installed so that all were able to share in what was taking place, a large part of the congregation having to remain in the street. Several speeches were delivered, including speeches by members of the Muslim Council, who all expressed their joy at seeing such a large gathering of Muslims all engaged in the exercise of religion. After the speeches the congregation dispersed, with the exception of a few who remained to take part in *Zikr*, which was led by the Secretary of the Islamia 'Allaouia Religious Society, and by the Imam of the Birmingham Mosque.

Before concluding it should be recorded that the Shaykh Hassan Isma'il effected the conversion of a young Welshman who for long had been interested in Islam through the work of the Imam of the Barry Mosque. This young man, Mr. J. Darwin Hinds, had for some time been acting as unofficial welfare officer for the Muslims of Barry, and was visiting Cardiff to attend the Festival. In adopting his new religion, Mr. Hinds took the name of Hassan ibn Hassan.

THE SHAH JEHAN MOSQUE, WOKING, SURREY

Lecture at Friends' International Centre, London

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, delivered a lecture at the Friends' International Centre, London, on Tuesday, 23rd May 1952, on the subject of "Islam and the Ideals it stands for".

The Imam addressed the members of the club in one of the halls of the Centre, which was packed to capacity. A Spanish gentleman took the chair. The speaker discussed various aspects of Islam. He dealt with the history of the life of the Prophet Muhammad, the fundamental articles of faith and practical pillars of Islam. He dwelt at some length on the important problems of war and peace, married life in Islam, economic problems and other aspects of the Islamic way of life.

After the lecture a very interesting and thought-provoking discussion, which continued for over three-quarters of an hour, began. Many important questions, especially those pertaining to "Peace and War" and "Polygamy and Islam" were discussed. Members of the Friends' Society are pacifists by their very creed. They were, above all, interested in the attitude of Islam towards war, especially in view of the fact that Islam means peace and stands for peace.

The Imam in replying to this question made the following observations:

Peace and War

(1) War was an unavoidable phenomenon in human history, however much we may abhor or dislike it. Although Islam has recognized the fact that war can never be absolutely exterminated from human history, it is categorically forbidden to use arms for aggression, exploitation, proselytization, or territorial expansion, etc.

(2) Islam allows the use of arms only in self-defence and for establishing freedom and liberty of conscience and the right of self-expression.

(3) If war had been forced upon an Islamic nation there were the following rules of ethics to be strictly followed and observed by the commander of the Muslim defence forces: (a) old persons, sick people, women, children, and all non-combatants should not be attacked or killed; (b) the religious leaders and teachers of all denominations should be spared, as well as their places of worship; (c) fields, fruit trees, grain stocks, livestock, must not be devastated, burned or spoiled.

(4) If the enemy is inclined to end war and enter into a peace treaty, the offer should be readily considered and accepted. When the enemy has surrendered and entered into a peace treaty, all the atrocities and cruelties should be forgiven and forgotten for ever as the Prophet did after the conquest of Mecca.

Polygamy and Islam

Speaking about the sanction of polygamy in the marriage law of Islam, the speaker said that no code of law would be considered as complete, especially if it claimed to be a universal one and applicable to all times, until and unless it contained provision for all abnormal and exceptional cases and conditions of life. He pointed out that Islamic society was based upon family life and the married state was the natural and ideal state of life in Islam, that monogamy formed the rule under normal conditions, that polygamy was only permitted under abnormal and exceptional conditions and circumstances, and was only a provision in the marriage law of Islam and was intended for its completion and perfection. He emphasized that when and if conditions arose — and these did arise in the life of individuals as well as of nations, for instance, as the result of a devastating war when men, especially young men, were killed, and young girls were left in a large majority — then there were two, and only two, possible solutions to this social problem — one was polygamy and the other was prostitution and fornication. Islam, the speaker said, had made provision in its laws for the first and condemned severely the second, and that it was for a nation to decide which of the two to adopt.

That the lecture was appreciated by all who attended the meeting is evidenced by the letter of thanks received from the Secretary, which reads as follows :

FRIENDS' INTERNATIONAL CENTRE
(QUAKERS)

32 Tavistock Square,
London, W.C.1.
21st May 1952.

Dear Dr. 'Abdullah,

We want to thank you most warmly for sparing us an evening of your very busy life and coming to visit our Student Club. I believe you saw for yourself how keenly interested they all were in your address and how much they appreciated the opportunity of establishing a personal contact with you.

I am sure your talk did much to dispel some of the cruder misconceptions many of us had about Islam and helped us to get rid of some old prejudices. We are always eager to straighten our ideas and to hear about things from people really competent to speak to us on questions of this importance. Perhaps the greatest value of all is for our young international group to meet

someone who has faith and sincerity and who can communicate the warmth of his convictions to those to whom he speaks. I believe you gave many of us not only information but encouragement.

Your closing remarks on the vital importance of practice found a ready echo in the hearts of many of us. Your talk last night helped us to realize better the ideal of our Centre, which is to find real unity in diversity, an ideal we can only fully attain on the spiritual level.

Our Wardens join me in sending you thanks and kindest regards.

Yours sincerely,

ANDREE INEBNIT,
Student Club Secretary.

Marriage Ceremonies

On 17th May 1952 the Imam of the Shah Jehan Mosque was happy to solemnize the marriage of Mr. Hardjoko Hardjosubroto with Miss Supiah Partadinata (an Indonesian couple) at the Shah Jehan Mosque at Woking.

The Imam also solemnized the marriage tie of Mr. Muhammad Yacub Khan and Miss Maria Antonowsky on 29th May 1952.

Mr. S. M. Tufail, the Assistant Imam, officiated at the marriage between Mr. Jengku Ja'acob Shah and Miss Doris Fernihough on 20th May at the Shah Jehan Mosque, Woking. The bride accepted Islam before the marriage.

World Spiritual Council

A brief talk was given by Mr. S. M. Tufail, M.A., on 17th May 1952 at Friends' House, Euston Road, London, at a meeting of the World Spiritual Council. The subject under discussion was "Islam and Spiritual Life".

"To a Muslim," Mr. Tufail said, "moral values as laid down in the Qur'an and exhibited in the personality of the Prophet Muhammad and a belief in the continuity of life and accountability of one's actions are only a sure guide to spiritual life. Development of psychic or mesmeric powers, contacts with the spirit world and similar pursuits are not the object of true religion." At the end he explained that real guidance came from God and not from spirits, and that guidance was revealed by God to mankind through prophets.

New members of the World Brotherhood of Islam

The Woking Muslim Mission and Literary Trust are glad to welcome the following new members of the world brotherhood of Islam :

Miss Kaftan Isebella Najme.

Miss Doris Fernihough.

Miss Eva Lauth Shamim (German by nationality).

What Our Readers Say . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

THE CRESCENT MOON OF THE RAMADHAN AND ASTRONOMY

Ripon Road, Cross Lane, Bombay 8, India.

Dear Brother-in-Islam,

With reference to the article of Mr. Saleh in *The Islamic Review* for May 1952 on the "Crescent Moon of Ramadhan", the Bohra Museum of India have also a fixed lunar calendar known as the Misri Calendar. As the phases of the moon are correctly forecast by the science of astronomy, the calendar is prepared well in advance. There is, therefore, a uniform observ-

ance of the festivals throughout the length and breadth of the land with no clash in dates. It sometimes happens that when at one place it is Id al-Fitr, at another place it is announced the day after due to the non-observance of the moon the previous night. In the well-known hadith of the Prophet Muhammad, *Sumu le ru'yatehi wa iftaro le ru'yatehi* (i.e., Fast to see the moon and break the fast to see the moon), is not "See the moon and fast and see the moon and break the fast" — it is not *min but le*. Well the learned 'ulemas know the "tawil" (the esoteric meaning) of seeing the moon.

Mr. Saleh, therefore, deserves every success in conjunction with his Ceylonese Muslim League for a fixed world Muslim Calendar.

Yours fraternally,
NASIR T. BANDOOWALA.

* * *

A LETTER FROM A PAKISTANI MUSLIM TO AN AMERICAN JUDGE

11a Mayo Gardens,
Lahore,
Pakistan.

14th February 1952.

The Honourable William O. Douglas,
Associate Justice of the United States
Supreme Court,
Loring, Oregon, U.S.A.

Dear Justice Douglas,

Allow me to introduce myself first. I am an alumnus of the Oregon State College, Corvallis, having taken my B.S.E.E. degree in 1925. I am now working as Deputy Chief Engineer, Signals and Tele-communications, North-Western Railway, Pakistan. A friend of mine gave me your book, *Strange Lands and Friendly Peoples* to read, hence this letter.

The book is interesting and informative, particularly with reference to the penetrating influence and propaganda of Communism in the Middle East countries and how to counteract it. It seems you have studiously avoided writing anything about Pakistan, either because you did not attach much importance to this new addition to the family of nations or because you felt that Pakistan was more or less immune to the virus of Communism. However, I hope that perhaps on your next trip to these regions you will be able to visit Pakistan, which as you have probably realized by this time, is going to play a very prominent part in Middle East politics as a member of the solid bloc of Muslim countries of Asia and Africa in general. However, this wish was not the father of my thought of writing to you. What I wanted to bring to your sense of justice and fair play was the fact that at certain places in your narrative you have gone out of your way to make unfair and wrong allegations against Islam.

I will now take a few instances from your book to illustrate my case. On page 39 you write: "The Arabs came in the seventh century, converting all of Persia to the Moslem religion at the point of the sword," and have repeated this again and again *ad nauseum*. I am sorry to say that this displays your ignorance of the real and correct teachings of Islam and Muslim history. The Holy Qur'an clearly lays down: "There is no compulsion in religion, truly the right way has become clearly distinct from error . . ." (2: 256). Then again read 49: 39-40 of the Holy Qur'an, in which it is mentioned clearly that one of the aims of the wars was to prevent the pulling down of cloisters and churches and synagogues and mosques in which God's name is much remembered. Now I take up the conquest of Persia by the Arabs. As you may be aware, some of the Arab tribes revolted in the time of the first Caliph of Islam, Abu Bakr. Punitive action had to be taken against them. The rebels of the tribe of Banu Bakr who were in Bahrain sought help from the King of Iran, who sent his armies against the Muslims. This was tantamount to a declaration of war against the Muslims. Further, several tribes from the region of Mesopotamia also made raids on the Muslim lands, and these tribes were under the

influence of the King of Persia, and were egged on by him. It would have been a folly not to have this out with the Persians and remove this thorn from the side. The Muslims, when they did finally invade Persia, offered terms in which there was not an iota of any compulsion for the Persians to accept Islam. They could pay a tax (*Jiziyah*) for the protection given to them, and because of their being absolved from compulsory military service. Men over fifty years of age, women and sick persons, were exempted from this tax. The non-Muslims could observe their religion and carry on their business as usual. You must certainly be aware of the first conquest of Jerusalem by the Arabs. How the second Caliph of Islam, Umar, paid a personal visit to the holy city to satisfy a wish of the Christian defenders, and how later on he was invited by Christian priests to say his prayers in the Christian church but declined, as he was afraid that some Muslims later on may not take advantage of the fact of his having said his prayers there in the church and try to make a mosque out of it. Are these the actions and doings of persons who convert the conquered people to their faith at the point of the sword? The Muslims ruled in Spain for several hundred years, and Christians lived under them. When Ferdinand and Isabella reconquered it, what became of the Muslims?

Then again, you take great pains to prove that under Islamic law women have a very inferior position, and this when the Holy Qur'an accepts both men and women as equals in the doing of good and its reward (33: 35). The Prophet Muhammad says: "Paradise lies under the feet of your mothers," and "The best amongst you are those who treat their wives best", and "The acquisition of knowledge is obligatory on Muslim men and Muslim women". If some Muslim tribes do not treat their women well, then why blame Islam? About Greek women you write: "They stay in the background, neither seen nor heard," but you don't blame Christianity for that, although what St. Paul and other Christians said about women bears no repetition.

I cannot imagine what made you write that "Under Moslem law a wife cannot get a divorce for any reason, on the other hand a husband can get a divorce any time he wants one, and for any reason he may advance". You are a judge, and should at least know this much, that marriage is a civil contract in Islam. The wife can make any terms she likes and get them accepted before the marriage. The right to divorce can be one such term. Besides, a Muslim woman who has been wronged and maltreated by her husband can always take her case to the Qazi or Muslim judge, whose duty it is to do right by her and have the marriage dissolved if necessary. The wife in such a case foregoes the whole or part of her dowry. This is referred to in the Holy Qur'an (2: 229). Incidentally, the United States of America, with its alarming divorce rate, would do well to follow Islamic laws of divorce, which are just and very reasonable.

I could point out in your book many things which would hurt the feelings of a Muslim, but I desist from doing so as the letter is already far too long.

Yours sincerely,

M. A. FARUQUI

* * *

IMPERIALISM IN THE MIDDLE EAST IS HELPING COMMUNISM

Al-'Aqd'id wa 'l-Afkar,
Teheran,
Iran.

21st June 1952.

Dear Sir,

The leading article, entitled "Imperialism in the Middle East is Helping Communist Bloc", by 'Ali Vafsi Atahan, in your issue of May 1952, pleased me very much because it illustrated

the fact as to how the peoples living under imperialism criticize and admonish the improper and dangerous attitudes of their own government leaders.

It is strange and astonishing to observe how the British and French Government leaders act and go against the public opinion of their own people, who believe in social justice and liberty, and how they do not want to loosen their hold on the North African, Near and Middle East business and let them be independent in their own domestic affairs.

The present attitude of Britain and France towards the Islamic nations is just the very opposite of what it should be. Instead of extending to them their friendly and helping hand, they purposely add to their miseries, provoke antagonism and force them to at least remain in distress and poverty, becoming even more vulnerable to Communist domination, if not welcoming the Red Imperialism with open arms.

One might even think that the present policy followed by France and Britain in Muslim countries is much more dangerous than the probable dangers of impending Communism, simply because the colonization theory which Western imperialism has adopted for many countries amounts to keeping down the East, at any cost, in poverty and ignorance, and depriving them of the prime necessities of existence, so that they could never rise, or even aspire to, and entertain the idea of breaking the chains of Western domination.

The situation in these countries has reached the stage where both religion and democracy have lost their real meaning, and the time is drawing nearer every day to throw themselves willingly into the arms of Russia, in order to rid themselves of their oppressive masters. If that happens, who would be the real loser? And who would have to face this catastrophe? The oppressed and deprived peoples of the East, or the pampered and the privileged nations of the West?

Therefore, now that Western imperialism does not wish to change its attitude, it is imperative for us, the Islamic nations, to unite and form our own Islamic bloc (this being the aim and the policy advocated by the journal *al-'Aq'id wa 'l-Afkar* to safeguard us against the perils of other blocs.

Western imperialism should really welcome such an Islamic bloc, as it will form a barrier to the intrusion of the world domination of Communism.

Yours truly,

S. HADAWI.

* * *

THE BRITISH PRESS PROPAGANDA AGAINST THE NATIONAL IRANIAN OIL COMPANY

National Iranian Oil Company,
Teheran, Iran.

11th June 1952.

The Editor,
The Daily Telegraph,
London, E.C.4.

Sir,

Having read the article entitled "Abadan Runs to a Standstill" which appeared in your issue of 2nd June 1952, we write to request, on grounds of journalistic etiquette, that you publish the present letter in as prominent a position in your paper as was allotted to the article in question.

Your correspondent, who, as he says, "traversed the length of the Abadan jetties in a small boat," has observed with a startling keenness of eyesight that "in the refinery, millions of

pounds' worth of aviation spirit is going off specification through overlong storage". He accordingly expresses a no doubt altruistic concern for the lives of "passengers in the aircraft using the spirit".

We would like to assure you and your readers that your correspondent's commendable anxiety is entirely unwarranted. Your attention is invited to the following facts:

- (1) All our stocks of aviation fuel are checked in exactly the same manner, and by the same competent staff, as before.
- (2) The major airlines visiting Teheran and Abadan use, and are absolutely satisfied with, our aviation fuels. Among them are K.L.M., S.A.S., Air France, Braathens, Misrair, Himalayan Aviation, Middle East, Near East Air Transport, Iraqi Airways, Iranian Airways, and B.O.A.C.
- (3) The last, British Overseas Airways Corporation, has recently increased its uplift in Teheran.
- (4) The British Air *Attaché* in Teheran, Wing-Commander Lerwill, flies his D.H. Devon on our fuel.
- (5) The U.S.A.A.F. regularly uplifts our fuel.
- (6) The U.S.S.R. transport service make many uplifts of fuel.
- (7) No complaint has ever been received from any of the above users.

We hope you will agree that the above facts have sufficient force to counteract the overwhelming probative weight of your correspondent's long-range and analytic vision.

Yours faithfully,
For the National Iranian Oil Co., Teheran,
HASAN RAZAVI,
Acting Distribution Manager.

* * *

WOMEN IN ISLAM

Milton House,
Alsager,
Stoke-on-Trent.
29th June 1952.

Sir,

Every Muslim is, I am sure, pleased to view the progress being made by the Muslim women to attain their worthy and rightful place in the Muslim society. In the absence of an enlightened and educated mother, a Muslim will continue to be a born retrograde and renegade in all walks of life. Hence it is very desirable that the curiously pious reactions like that of Mr. Kamil should be discouraged. Olive Toto's letter in your issue for July 1951 is a good one and should serve as an eye-opener.

How far they ought to advance themselves is a matter where the Qur'an has much to offer for our guidance. Thus it is surprising to read the Turkish lady, Esma Nayman, who in her essay "A Muslim looks at a Muslim" in *The Islamic Review* for July 1952, talks about matrimonial problems as if the Qur'an has nothing to say about them. Polygamy is certainly not practised as a luxury in Pakistan. This social institution of polygamy was put forward by the Qur'an as a social necessity. If the ill-effects of compulsory single marriage were brought to light, the whole affair would be put into a clearer perspective. Mustafa of Arabia, and not Mustafa Kemal, is needed in baffling moments.

Yours sincerely,
SHAFAT RASOOL.

Useful Books on Islam

	£	s.	d.
The Holy Qur'an with Arabic Text, Translation and Commentary, by Muhammad 'Ali. Lxx+1256 pp. Leather bound—1st Quality	3	0	0
Cloth bound—2nd Quality	2	0	0
The Holy Qur'an, English Translation without Arabic Text, with short notes and comments, by Maulana Muhammad 'Ali	11	0	0
Holy Qur'an with Arabic Text, English Translation. Notes and Commentary by A. Yusuf 'Ali. Two vols. The Ideal Prophet, by Khwaja Kamal-ud-Din. Demy. 8vo., 274 pages	5	0	0
Religion of Islam, by Maulana Muhammad 'Ali. Royal 8vo., 784 pages	1	17	6
Manual of Hadith, by Maulana Muhammad 'Ali. Royal 8vo., 490 pages	1	11	3
Islam and the Muslim Prayer, by Khwaja Kamal-ud-Din. Crown 8vo., 123 pages	6	6	
What an Unlettered Arab uttered in his Trances — Being selections from the Holy Qur'an classified for easy reference under various headings, such as "The Deity", "Man", "Sex", etc., by Bennett and Brown. 261 pages	10	0	
Atlas of Islamic History, by H. W. Hazard and H. L. Cooke	1	5	0

BOUND VOLUMES OF THE ISLAMIC REVIEW

A limited number of bound volumes for the years 1949, 1950 and 1951 in green rexine, with the words "The Islamic Review, Volumes 37, 38 and 39" in gold lettering on the spine, are available at £2 each.

BINDING CASES

In green rexine with Title, Vol., No., and year in gold letters. Price 5/- each. Available for the years 1949, 1950 and 1951.

Dictionaries and Grammars

	£	s.	d.
Arabic Grammar with key, by G. W. Thatcher, M.A. 461 pages	1	1	6
Arabic/English, English/Arabic Dictionary, by Elias A. Elias. Pocket Edition	15	0	
School Edition	1	5	0
Arabic Grammar, by W. Wright. In two volumes. 450 pages	2	5	0

The above books can be obtained from:

**THE SHAH JEHAN MOSQUE
WOKING, SURREY, ENGLAND**

Publishers and Booksellers

POSTAGE AND PACKING EXTRA

A Valuable Gift for

WEDDINGS, BIRTHDAYS and 'ID FESTIVALS

THE HOLY QUR'AN

(With complete Text, English Translation and Commentary)

By Maulana Muhammad 'Ali

De Luxe Morocco Leather Binding £5 0s. 0d.

Postage and Packing Extra Limited Copies Available

THE MOSQUE, WOKING, SURREY, ENGLAND



**CALL FOR EXTRA
NOURISHMENT!**

BRIGHT, happy children are always eager to enjoy themselves to the limit of their physical capacity. But, in doing so, they use up much more energy than normal diet provides. It is therefore essential, to ensure sturdy growth and sound health, that the additional energy they use is quickly made good by means of extra nourishment.

'Ovaltine', which is easily assimilable by even the very young, ideally meets this need. It is a concentrated extraction combining the energy-giving properties of creamy cow's milk, ripe barley malt, and specially prepared cocoa, together with natural phosphatides and vitamins. 'Ovaltine' is further fortified with additional B and D Vitamins.

Wise parents realise that children need the extra nourishment that 'Ovaltine' provides, and kiddies simply love its delicious flavour.

'Ovaltine' is good for young and old alike. Start the whole family on 'Ovaltine' now, but take care to avoid substitutes.



OVALTINE

The Kiddies love it!

Books on Islam

Books by Khwaja Kamal-ud-Din

	£	s.	d.
The Ideal Prophet. Demy 8vo.	274	pages...	12 6
Running Commentary on the Holy Qur'an. Royal 8vo.	141	" ...	8 9
Introduction to the Study of the Holy Qur'an	141	" ...	10 0
Islam and the Muslim Prayer. Crown 8vo.	123	" ...	6 6
Threshold of Truth. Crown 8vo.	196	" ...	7 6
Open Letters to the Bishops of Salisbury and London. Demy 8vo.	147	" ...	6 3
Sources of Christianity. Demy 8vo.	113	" ...	4 0
Table Talk. Crown 8vo.	112	" ...	5 6
Religion of Jesus and Traditional Christianity. Crown 8vo.	77	" ...	3 0
Islam and Christianity. Demy 8vo.	82	" ...	3 0
Message of Islam. Demy 8vo.	74	" ...	2 6
God and His Attributes. Demy 8vo.	55	" ...	2 0
Sayings of Muhammad. Crown 8vo.	37	" ...	1 6
Islam on Slavery. Demy 8vo.	32	" ...	1 0
Human Faculties and their Development. Demy 8vo.	35	" ...	1 4
Hints to the Study of the Qur'an. Demy 8vo.	37	" ...	1 4
Islam and other Religions. Demy 8vo.	37	" ...	1 4
Islam and What it Means. Demy 8vo.	24	" ...	1 4
Islam, my only Choice. Demy 8vo.	30	" ...	1 4
Muhammad the Historical Prophet. Crown 8vo.	48	" ...	1 0
Opening of the Heart. Demy 8vo.	14	" ...	1 0
Creed of Progress. Demy 8vo.	20	" ...	1 0
With Difficulty is Ease. Demy 8vo.	16	" ...	1 0
Hell and Heaven. Demy 8vo.	22	" ...	10
Resurrection. Crown 8vo.	12	" ...	9
Brief Notes on the Qur'an. Demy 8vo.	16	" ...	10
Biblical & Qur'anic Adam. Crown 8vo.	15	" ...	8
Islam to East and West	204	" ...	7 6

Books by Maulana Muhammad 'Ali

The Holy Qur'an with Arabic Text, Translation and Commentary...Lxx+1256 pages			
Leather bound—1st Quality ...	3	0	0
Cloth bound—2nd Quality ...	2	0	0
The Holy Qur'an, English Translation without Arabic Text, with short notes and comments	631	" ...	11 0
Religion of Islam. Royal 8vo.	784	" ...	1 17 6
Manual of Hadith. Demy 8vo.	490	" ...	1 11 3
Muhammad the Prophet. Crown 8vo....	320	" ...	16 3
Early Caliphate. Crown 8vo.	320	" ...	16 3
History of the Prophets. Crown 8vo....	102	" ...	6 6
Living Thoughts of Muhammad. Crown 8vo.	142	" ...	5 0
Muhammad and Christ. Crown 8vo....	159	" ...	3 6
Muslim Prayer Book		" ...	2 6
New World Order. Crown 8vo.	148	" ...	2 6
Islamic Law of Marriage and Divorce. Crown 8vo.	50	" ...	1 6
Alleged Atrocities of the Prophet Muhammad. Crown 8vo.	35	" ...	1 6
Introduction to the Study of the Holy Qur'an	191	" ...	6 3

Books by Different Authors

The Meaning of The Glorious Koran, by Marmaduke Pickthall. An explanatory translation	691	" ...	1 5 0
English Translation of the Holy Qur'an, by Ghulam Sarwar. Royal 8vo.	377	" ...	1 0 0

Futuh-ul-Ghaib, translated by Aftab-ud-Din Ahmad. Crown 8vo.	204	pages...	£ 8 9
Wright's Arabic Grammar, in 2 vols.	2	" ...	5 0
Teach Yourself Arabic, by A. S. Tritton	296	" ...	7 6
Revival of Zakat, by Sh. 'Ata Ullah. Crown 8vo.	110	" ...	8 0
Golden Deeds of Islam, by M. Ya'qub Khan. Crown 8vo.	132	" ...	7 6
Studies in Islam and Christianity, by Dudley Wright. Crown 8vo.	184	" ...	6 0
A New World, by W. B. Bashyr-Pickard, B.A.(Cantab.). Crown 8vo	171	" ...	4 0
Three Great Prophets of the World, by Lord Headley. Crown 8vo.	116	" ...	4 0
Affinity between the Original Church of Jesus Christ and Islam, by Lord Headley. Crown 8vo.	156	" ...	3 6
Are the Gospels Inspired? by Maulvi Sadr-ud-Din. Royal 8vo.	56	" ...	3 0
Message of the Holy Prophet Muhammad to Europe, by Dr. Marcus. Royal 8vo.	33	" ...	2 6
What is Islam? by J. W. Lovegrove. Crown 8vo.	50	" ...	2 6
What does Muhammad say about Jesus? by E. E. Power. Royal 8vo.	28	" ...	2 0
Islam and Socialism, by Khwaja Nazir Ahmed. Royal 8vo.	16	" ...	1 6
The Anti-Christ and Gog and Magog. Crown 8vo.	91	" ...	7 6
The Status of Women in Islam, by Maulvi Aftab-al-Din	23	" ...	10
Modernization of the Islamic Form of Devotion. Demy 8vo.	15	" ...	6
Life of Muhammad, by Al-Haj F. R. Hakeem	48	" ...	9
Mohammedanism, by H. A. R. Gibb ...	206	" ...	5 0
Mohammad in World Scriptures, by Abdul Haque Vidyarthi	241	" ...	10 0
The Teachings of Islam, by Mirza Ghulam Ahmad. Crown 8vo.	212	" ...	2 6
A Western Awakening to Islam, by Lord Headley. Crown 8vo.	247	" ...	7 6
Legacy of Islam. Edited by Sir Thomas Arnold and Alfred Guillaume. Illustrated with photographs	416	" ...	1 1 0
Outlines of Muhammadan Law, by Asaf A. A. Fyzee	432	" ...	1 7 0
The God that Failed, by Arthur Kostler, Ignazio Silone and Richard Wright...	272	" ...	12 6
Heroes and Hero Worship, by Carlyle (including Sartor Resartus)		" ...	5 0
Avicenna on Theology. Translated from the Arabic by Professor A. J. Arberry		" ...	4 0
The Message of Islam. A résumé of the teachings of the Qur'an, with special reference to the spiritual and moral struggles of the human soul, by A. Yusuf 'Ali		" ...	5 0
The Arabs — A Short History, by Philip K. Hitti	207	" ...	10 6
Making of Pakistan, by Richard Symonds	227	" ...	18 0
Holy Qur'an (Arabic Text only). Small, 4in. x 5½in.	848	" ...	7 6
Holy Qur'an (Arabic text only)	730	" ...	12 6
Wisdom of the Qur'an. by Mahmud Mukhtar-Katircioglu. Demy 8vo.	146	" ...	10 0
History of the Arabs, by P. K. Hitti	822	" ...	2 5 0
In the Footsteps of the Prophet, by Rafiq M. Khan	137	" ...	4 6

CAN BE OBTAINED FROM

Prices subject to change

Postage and Packing Extra

The Woking Muslim Mission and Literary Trust

Publishers and Booksellers

The Shah Jahan Mosque, Woking, Surrey, England

• Azeez Manzil, Brandroth Road, Lahore, West Pakistan

or Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, West Pakistan