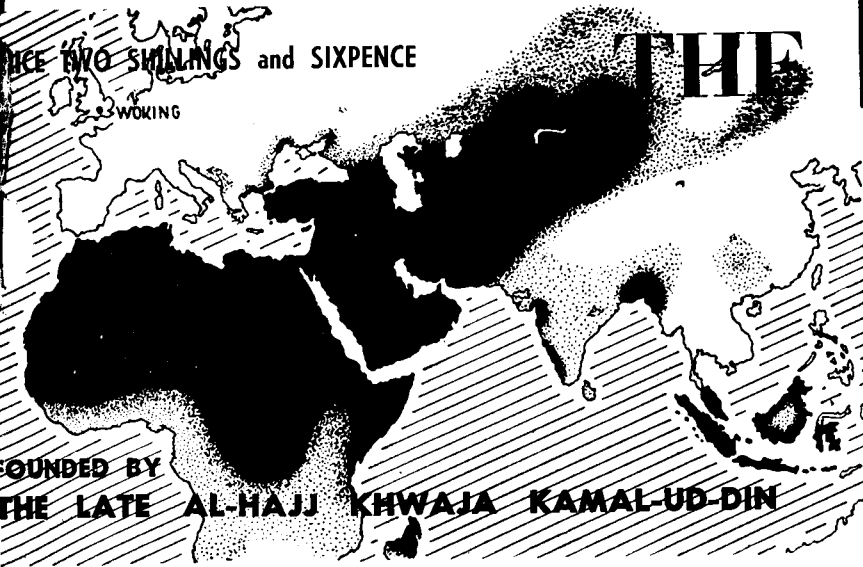


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Between Ourselves

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The Islamic Review

April : 1954

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CORRECTION

In the note about the Sudan on page 32 of *The Islamic Review* for March 1954, it was inadvertently stated that the Cabinet formed by the Prime Minister, Isma'il al-Azhari, included members of the Umma party. There are in fact no Umma party members in the Cabinet.—Ed., I.R.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

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

VOL. XLII. No. 4

APRIL, 1954

Sha'ban, 1373 A.H.

POLITICAL RELIGION

By AFTAB-UD-DIN AHMAD

Of all kinds of exploitation known to history, that of religion is the most pathetic. In fact, religion may be regarded as a standing martyr. No other name or cause has been so ruthlessly exploited, misused and outraged as religion. Men with rank unbelief in their hearts are so frequently found to pass for religious men, and even religious leaders. It is this unfortunate aspect of human history that acts as a fruitful source of cynicism, scepticism, and even unbelief, in the teeming millions of common men and women.

From the earliest times our outspoken thinkers and philosophers have been crying themselves hoarse over this outrage on religion. And yet the growth of false leaders of religion is as unchecked today as at any time in our history. The highly developed critical faculty of modern man finds itself unable to swallow this camel of monstrosity in religious affairs. This is the reason why there is a general spirit of revolt against traditional religion in our youth. We, however, must not misjudge this revolt. It is very different from the revolt of youth in other forms of religion. Our youths, even when they despise official religion, have yet a lingering love for the message of the Qur'an and the personality of its prophet. They are, no doubt, somewhat disturbed and shaken in their faith about the *bona fides* of religious tradition. But even in the midst of their doubts they are greatly reassured in their faith by the majestic message of Divine Unity and of human fellowship in the Qur'an and the irresistible human appeal of the Prophet's personality. This is a foundation on which a magnificent edifice of faith and religious life can assuredly be built, but the work of building it is a task by itself and cannot be performed by any magic or the mere talk of it. It needs a firm resolve, wholehearted devotion, and a perseverance of the highest type. It needs pledged leadership and an enormous amount of sacrifice. As it is, exploitation of religious sentiments in Islam on the one hand and a wide-

spread scepticism as a result on the other, has become a regular feature of our national life in these days.

The worst and the latest form of religious exploitation in our day, however, is that done by men with political ambitions. Political-minded people masquerading as religious reformers have taken the field to compete with avowed politicians. This kind of religious leadership is most dangerous in its immediate role as well as its ultimate results. It places the genuine politicians at a great handicap, inasmuch as these lack the halo of sanctity around them which is the privilege of the pseudo-politicians that pass for religious leaders, but who nevertheless hide their political ambitions behind their apparent religious appeals.

The real designs of these false leaders of religion manifest themselves undeniably in their actual lives, which, as is to be expected, do not show much of the spirit of religion in their human relationship. Their conduct in private or public is invariably riddled with unscrupulousness and opportunism. And as the lives of these people are more exposed to public gaze than those of pure theologians and leaders of religion, their conduct is more damaging to the religious faith of the rising generation, whose idealistic fervour gets shocked when they find such an unmitigated divergence between the professed principles and their observance in practice.

These pseudo-politicians are therefore to be regarded as constituting the most dangerous of all reactionary forces that progressive Islam has to face in this age. They are subtle in their working and most destructive in their resultant mischief. They not only rob people in general of their correct vision of things but also our rising generation of their faith in the role and destiny of Islam in the world. As such it should be the duty of Muslim statesmen and the intelligentsia of Muslim nations to take proper note of this new form of religious exploitation, not only in the interests of the material welfare of the nation but also to safeguard its spiritual and cultural interests.



TOWARDS RE-ORIENTATION OF ISLAMIC THOUGHT — A CALL FOR INTROSPECTION

The Council of the Academy of Islamic Studies, Hyderabad-Deccan, India, has addressed the following note to the leading Muslim scholars, publicists, legislators and administrators in various parts of the world for their serious consideration. Syed 'Abdul Latif, B.A., Ph.D. (London), and Muhammad Yusufuddin, M.A., Ph.D. ('Osmania), are the President and Secretary of the Council respectively. Other members of the Council are: Nazir Yar Jung, M.A., LL.D. (Dublin), Muhammad Rahatullah Khan, M.A., D.Phil. (Leipzig), Zahid 'Ali, M.A., D.Phil. (Oxon.), 'Abdul Moid Khan, M.A., Ph.D. (Cantab), D.Lit. (Cairo), Syed Vahiduddin, M.A., Ph.D. (Marburg), and Hamiduddin Qamar, Fadil (Devband). The object of the proposal is to clear the Qur'anic ideology of all accretions, and thereby pave the way to a re-orientation of Islamic thought on a basis agreeable to the whole of the Muslim community, particularly in the domain of law.—Editor, I.R.

The Muslims were to serve as a pattern unto others

The Qur'an styles those who hearkened to its call in the time of the Prophet Muhammad to constitute a new type of society wherein one's worth was to be measured solely in terms of one's upright conduct in life as *Ummatan wasata*, a society standing between two extremes and yet avoiding both to live a balanced life, a society whose function it was to serve as "a pattern unto others even as the Prophet was a pattern unto them". Do we meet this type anywhere today?

Those who claim to be the followers of the Prophet Muhammad number at this moment between 350 and 400 million. Their habitat extends from the Atlantic to the Pacific, a gigantic belt stretching across two continents, Asia and Africa, with several off-shoots running into north and south, a belt possessing both economically and politically an immense strategic importance dividing along a lengthy stretch of it two rival worlds, the Anglo-American and the Soviet, each out to supplant the other and spread its gospel throughout the world. They have here an excellent opportunity to assume the role of an *Ummatan wasata*, and bridge the gulf between the two. But are they fitted for the task?

On the contrary, divided as they are into numerous geographical entities with varying political status attached to each, and infected further with diverse sectarian cross divisions, and one and all more or less backward in every sphere of life, each sliding along an indeterminate track as pulled by its governing classes, they stand the grave risk of being dragged severally into the conflict of the two power blocs, and of losing what outward Islamic aspect they may still retain. Let us, however, hope that things may not shape themselves that way. But it is clear that the Muslims cannot

in the set-up of the present-day world achieve a place of self-respect or self-confidence unless they develop betimes the mood of introspection and make an earnest effort to discard from their way of life and thought all that has hindered their progress. It is only then that they will have the occasion to cultivate the qualities which mould a people into an *Ummatan wasata*.

For some time past, attempts have been made by Muslim thinkers to locate the cause of Muslim decadence. Without exception, the line of approach followed by them has been precisely the same. The question they have all set themselves has been: Why is the Muslim no longer a dominant political force in the world? as if political dominance over others was the aim of a Muslim's life. It is from this standpoint that everyone has tried to look back. In this retrospect no one has missed maligning in some degree the grasping hand of the West, hardly pausing to consider seriously why it was that the Muslim had become so easy a prey. Even where a few have thus paused, they have done so only to decry the neglect of religion among them. Could that be a correct estimate? As we see, no other people in the world have been so much obsessed with religion. Yet they are what they have been for several centuries, a backward people.

What is it then which has made them what they are? They were a pattern to others once. Why have they ceased to be so today? To this there can be but one answer. The qualities which once gave them the character of a pattern *Ummat* have ceased to keep them company, as these could not co-exist with qualities of a different make for which the Muslims in the course of their history have come to show a preferential leaning — qualities which, acting at first as

narcotics or stimulants, eventually led to sterility. The supreme desire of the Prophet, be it noted, was to create a type of mind which could transmute its sense of the unity of God into an unerring sense of the unity of man through one's own *'amal salih*, his *taqwa* or balanced activity conceived and directed with a steady eye on the *huquq-Allah*, obligations to self, and *huquq-al-'Ibad* or *huquq-an-Nas*, obligations to society. Individuals who form the salt of the earth do exist in the Islamic fold to display this mind. But do we meet that mind on the corporate plane anywhere today in the Islamic world?

Muslims have fallen a victim to worldly temptations

This note is intended for the consideration of scholars or of those who know, and it therefore hardly needs us to describe for them the transformation wrought, or to trace its sorrowful story. They can easily see for themselves that the mind of the Muslim almost everywhere is at a discount today. There is a lag between the life as enjoined on him by the Qur'an and the life he has devised for himself. There is a lag between the social and political institutions which the Qur'an desires him to install and the institutions which he has set up for himself and developed in the course of history. There is, in short, a big lag between the purpose of the present-day Muslim, his isolationist religiosity, and the abiding purpose of the Qur'an, its universality and active humanism, the world purpose.

Strange as it may seem, this great falling off from the ideal began its course within a few years of the Prophet's passing away, as soon as the democratic character given by the *Rashidin* (the first four khalifas) to the State founded by the Prophet was violently replaced by absolutism in the time of the Umayyids. The first century of the Hijra forms therefore the most trying period of Islam. The simple-living Arab had come into possession of a vast empire offering him great temptations. The verdict of history is that he fell a victim to them. Civil strife was the result. The bone of contention was the *Khilafat*. This is not the place to judge motives or apportion blame. Indeed, it would be idle to do so across the vexatious centuries which intervene. But the result was a schismatic life for Islam.

Different systems of law and theology arise among Muslims

The tendency let loose in the time of the civil wars to drift from the anchorage of the Qur'anic ideal gathered momentum as time went on, and expressed itself eventually, assisted by alien cultural strains, into the proverbial seventy-two sects of Islam. As an off-shoot of this tendency and at the same time as its source of nourishment came into play the urge by over-zealous partisans to invoke, where argument failed, the very name of the Prophet, and ascribe to him utterances and actions bodied forth from their fertile imagination in support of their rival claims and standpoints. The result was the rise of a number of entire systems of law, theology and custom, each designated a *Madhhab*, none of which, however, was precisely the *Din*, the Islam of the Qur'an which the Prophet had bequeathed to his people on the day of his farewell address at Mecca.

Thus the faith of the Qur'an, which had called upon its followers to "hold together to the covenant of God" and live a united life as an example unto others, was itself pressed into the service of a divided life by the very people who professed to follow it.

Will Islam once again assume the form and character of a single community and function as an *Ummatan wasata* is the wistful questioning which beats in us at the present day. In other words, is there any hope of returning to a

single *Shari'at* for the Islamic world, or of at least paving the way to it in our lifetime by trying to lift the veils which have been allowed to rest on the Qur'an and cloud the picture of the Prophet?

A new approach is needed to lift the veils from the traditions ascribed to the Prophet, and we should not confine ourselves to the Sihah (six authentic collections of the traditions)

But how to lift the veils, and who is to lift them? These veils are all interwoven with *Riwayat* or traditions ascribed to the Prophet. How to know the genuine traditions of the Prophet from the seemingly so forged by rival political parties and warring sects of the early centuries of Islam? It is true that we have with us what are styled the *Sihah*, purported to contain authentic traditions of the Prophet. They are the result, undoubtedly, of much hard work. How onerous the task of their compilers was may easily be judged from the simple fact that when al-Bukhari, the most renowned of them, undertook to sift what seemed to him the authentic from the spurious, and codify them, he had to discard, out of nearly 600,000, of which, according to Ibn Khallikan, he took cognizance, all except 7,397 according to some authorities, or 7,295 according to others, as fabrications. Indeed, if repetitions under different heads or chapters are to be discarded, the number is reduced to 2,762. The same story repeats itself, more or less, in the case of the other compilers. And yet even this *Sihah* of theirs is no sure guide to the mind of the Prophet, for apart from variations and contradictions, one meets therein quite a number of *Riwayat* which directly conflict with the fundamental studies of the Qur'an and the character of the Prophet portrayed therein. And this is so because the criterion applied in selection was essentially subjective in character, influenced largely by the outward equipment of piety of the narrators who came to the compilers to deliver their stories, and not exactly objective. If the veils are to be lifted and re-orientation sought of our thought and life, the first step is to institute a thorough enquiry on modern scientific lines into the *Riwayat* and prepare a single authorized corpus of them.

An enquiry into Hadith literature should be made on modern scientific lines

This is a task which has to be undertaken by a body of competent scholars drawn from all over the Muslim world. It is up to the Governments of the Muslim countries and representative Muslim institutions therein to evolve a joint plan of research at a convenient centre. For without this further cleansing, the sifting of the gold from the dross, every attempt at re-orientation will be but a patchwork, as was the case with all the attempts at *Ijtihad* made so far, whether in the distant past or in recent times. Much of the dross is largely Judaic, Magian, Nestorian or Neo-platonic in origin wilfully attributed to the Prophet and giving rise to beliefs and practices so alien to the inherent spirit of the Qur'an. Until the gold is sifted from that which is foreign to it and a single authorized corpus of Hadith literature is prepared, as an aid to the study of the Qur'anic directions as carried out by the Prophet in the circumstances of his time, no attempt at orientation of Islamic religious thought in the context of the present-day world, and codification on that basis of a common basic *Fiqh* for the entire *Ummat*, is likely to produce the desired result.

The task is stupendous. But it will have to be faced boldly, if the Islamic world is to rise again as one community, purified in mind and rejuvenated, to function as an *Ummatan wasata*, or as a balancing factor in a world torn

between exaggerated opposites. Indeed, what was once possible for solitary gatherers of *Riwayat* working single-handed, and recording but with a quill pen and sifting laboriously things chiefly orally delivered, should not be impossible for a band of modern scholars, versed in comparative religion, assisted by a well-equipped modern secretariat trained in scientific research. With one unchanging Qur'an, and one authorized corpus of the traditions of the Prophet, both made available to every Muslim through translations, wherever necessary, and one common ideology binding the entire *Ummat*, Islam will once again come into its own and be a force for abiding unity and peace among mankind.

Traditions should be judged by their character and the discarded collections should be re-examined

In determining the authentic traditions of the Prophet, it will not be enough to confine our survey to the four corners of the *Sihah*. As pointed out above, the compilers of these collections have made an essentially subjective approach to their work of selection. It is quite possible that among the *Riwayat* discarded by them in thousands there might be some traditions which, from the very character of their contents, or by virtue of their internal evidence, deserve to be treated as genuine. A man who does not put on the visage of piety for others need not necessarily be an untrustworthy narrator. Even an habitual liar sometimes speaks the truth. In the field of research, one has to go chiefly by the character of the thing that comes up for examination and not exclusively by the reported reputation of the person who brings it to our view, although that fact should be helpful in keeping us all the more on our guard. Such being the aim of research, it will be up to the investigating body to call for their own personal review every other collection in the field over and above the *Sihah*.

These other collections are of various kinds. Even before the compilation of the *Sihah*, the *Riwayat*, most of them in the form of folklore or in a floating condition, had gone to supply the material for the *Sirat* or sketches of the life of the Prophet, the general histories of the times, and works on *Fiqh*. The bulk of the *Riwayat*, discarded by the *Sihah*, are probably still extant in these sources, or have gone to swell the collections subsequently made, particularly that voluminous collection known as *Kanzul-'Ummal*, published in 1313-14 C.E. by the *Da'iratu M'arif*, Hyderabad-Deccan. Add to these the collections of *Riwayat* with the different sects of the *Shi'a* denomination, particularly the *Riwayat* either preserved in the *Ithna 'Ashari* collection known as *Bahrul-Anwar* or made use of in the *Tafsir Safi* or incorporated in works on *Fiqh* such as *Basa'irud-Darajat*, *Man la Yahdirul Faqih* and *Kafi Kulaini*, and also the *Riwayat* in vogue among the Ismailians contained in their unpublished sources of theology, some of which have by now been brought to the notice of the general public.

So vast then and varied is the material to which the process of elimination has to be applied!

Once an authorized corpus of the *Hadith* is prepared by a representative body of scholars, the way will lie open for the study and appreciation in right perspective of the Qur'anic *Muhkamat* as actually implemented by the Prophet in the circumstances of his times, and for the codification of a common basic *Fiqh* for the entire *Ummat*, without which the Muslim world has little chance of functioning as an *Ummatan wasata* in the world of today. If the Muslims cannot agree today to develop the mood of introspection and cleanse their mind and life, the world outside would have advanced so much further off in the field tomorrow that

they might never have any chance to rise again. The tide has reached its lowest ebb. Either it must have a flow again through its own momentum or it will lose itself in the sands of the desert for ever.

Opinions of scholars of the Muslim world towards this proposal of a fresh enquiry will be welcomed

No doubt the proposal to make a fresh enquiry into the character of the *Hadith* literature is bound to raise very great opposition from our '*Ulama* belonging to different denominations and the *Sufi* orders. Some of them might realize the gravity of the situation and rise equal to the occasion. A good many, however, particularly those who have taken to religion as a calling, and are the staunchest supporters of medievalism in our thought and life, will fight the proposition with their backs to the wall. Let us hope for the best. Eventually, even they might relent. As Muslims, they should rejoice in sifting the gold from the dross which has clung to the *Din* of Islam and spiritually profit by the result. In any case, the imperative demands of the times call for a re-orientation of our life. The initial step suggested here will have to be taken despite all opposition from vested interests, if we care to survive in the world of tomorrow. What a day for Islam if our '*Ulama* themselves come forward to lead the movement!

This note is addressed to representative leading Muslim scholars, publicists, legislators and administrators in the different parts of the world. The plan is to publish a symposium of their reactions. The symposium might reveal the trends at work at the present moment, and pave the way to holding in some central place a world Muslim convention which might give concrete shape to the proposal. Opinion is solicited under the following heads:

- (1) The need for enquiry and research in the *Hadith* literature and the codification of a single authorized corpus of the traditions of the Prophet.
- (2) The method of approach.
- (3) The agency under whose auspices the proposed Board of Research is to be constituted.
- (4) The composition of the Board.
- (5) Terms of reference to the Board.
- (6) The provision of finance for organizing research and publishing its results.

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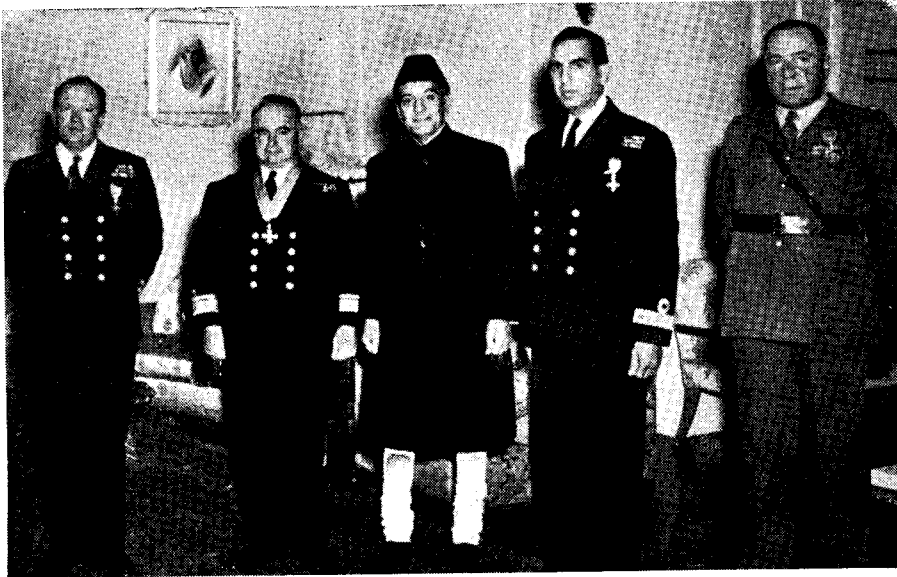
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MUSLIM

By REAR-ADMIRAL

H. M. S. CHOUDHRI

* * * * *

“The Muslim ideology can be described as faith in God and fulfilment of His Will. His Will can be found from (a) the Qur’án, (b) by following the Prophet’s life, and (c) by direct guidance from God through one’s mind and conscience. Guidance, thus obtained, can be checked by applying His attributes of perfect honesty, unselfishness, love, purity and knowledge, and by comparing oneself with others living by the same ideology. This ideology will bring a new purpose and happiness in life to the one who follows it. What matters most is not how many people we have in Islam, but how much Islam we have in the people. There is one question we must ask ourselves every day: ‘Am I living the Muslim ideology?’”

The late Liaqat ‘Ali Khan, the Prime Minister of Pakistan, said at the World Muslim Conference in Karachi in February 1951:

“Humanity lies torn and bleeding by the inexorable conflict between the forces of Communism and capitalism, both of which suffer from a want of the spiritual and moral substratum which alone can give meaning and stability to life. The world is in sore need of light. I have no doubt that that light can be provided by Islam.”

It is often said that we are living in an ideological age. The most outstanding feature of this age is the conflict between the two ideologies, i.e., the Capitalist and the Communist. Firstly let us see what is meant by the word ideology. To me it seems a way of life lived according to an idea or a set of ideas. It is a way of life for which one is prepared to give everything one has, including one’s time, energy, money and everything else one can think of. Stalin describes it as a “guide to action”. It is not just a philosophy of life but it is philosophy plus action. Without action philosophy becomes a dead letter, with action it becomes a living ideology.

Is it necessary to have an ideology? Why must we have it? Let us look at the history of nations. In 1917 Russia adopted the ideology of Communism. Today they are one of the strongest nations of the world. About 1,400 years ago the Arabs grasped the ideology of Islam. They became a first-class nation in the world and spread their influence from Spain to the East with great speed. Today the Muslims have lost their ideology and they have become a backward people, degenerated, poor and weak, existing on faith in the

life hereafter. It is self-evident a country cannot be strong without unity. There can be no unity unless we have a common idea for which we live and die. If there is no unity the morale of the nation and of the individuals of that nation cannot be high. If our morale is low, we shall not be able to defend ourselves against an attack, may it be subversive or open, ideological or physical, individual or national. If we are defenceless, we shall degenerate and finally perish. Hence it is clear that we need an ideology for our very existence.

Necessity for clear conception

I said that an idea without action is a dead letter. There is great clamour for action — many say, and quite rightly, that time is very short. However, to achieve real success in anything it is necessary to understand the idea before starting to act upon it. In the army it is said that Brigadiers charging round the battlefield don’t win the battle. We must get our ideas crystal clear and have a plan of action before starting to charge round.

Now let us consider what the Muslim ideology is. We are often told about the duties of a Muslim such as offering prayers, fasting, giving charity, etc. These to my mind are actions which provide excellent training, but training for what? If the object is not clear, training cannot be very profitable. Surely God does not need our prayers, our fasts or our charity? They are for our benefit. I think we must understand the object of life according to Islam before considering anything else. It is vital to keep the object in mind at all times.

The object of life according to Islam is explained in the very meaning of the word Islam. It means complete sub-

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mission to the will of God. Unfortunately, nothing has done more harm to the Muslims than the misinterpretation of this idea. Submission to the will of God has been so much emphasized in Islam that it has been easy for some of the so-called religious leaders and exploiters to interpret it as fatalism and predestination. This conception has resulted in inaction and laziness both mentally and physically. It has led Muslims to sit back and say, "God will do so, if he wishes", "It is God's will," and so on. This is, to my mind, the major cause of our decline. The Qur'an says: "Human beings shall have nothing but what they try for and each soul earneth only on its own account nor does any laden bear another's load" (53:38-40). Surely, if God says that each soul earneth on its own account, the meaning of submission to God's will cannot be fatalism and predestination. I think it means that God has given man freedom to follow either God's will or his own. It means that man is rewarded according to his deeds.

Again, the Qur'an says, "God does not change the condition of any people unless they change what is in themselves" (13:11). This verse again shows that submission to God's will does not mean sitting back and letting God clear up the mess made by man. The Qur'an has clearly told us that He has no intention of doing so! What then is submission to God's will? Surely it must mean fulfilment of God's will. It must mean obedience to God's will. No doubt it is also stated in the Qur'an that God is Almighty and can do, and does, whatever he likes. But God is All-just, and, therefore, would not like to do injustice to anyone. The Qur'an also says, "God does not impose a duty on anyone but to the extent of his or her ability" (2:286). This means to me that God has a part in His plan for each one of us and that He gives us the ability and the power to fulfil our part provided we are willing to obey Him. When man is pulling in a different direction to that of God's will, or when man is not pulling in any direction at all, is lazy and does nothing to fulfil God's will, the result is a series of setbacks and disasters. In the long run it means annihilation of the people concerned. This has happened to many nations in the past and this is the way the Muslims are going today. Unless we wake up and become active and start steering on the God-guided path, we Muslims will perish before long. So the object of life according to Islam is "Fulfilment of God's will". This is a fundamental idea which has to be kept in front of us at all times, especially in time of crisis like these days.

Quite naturally one would ask, "Yes, but how do we find out God's will?" Well, there are many ways in which God reveals His will to us. Firstly, there is the Qur'an, in which God has revealed His will. He reveals His will through people. There is our Prophet's whole life, which is a worthy example to follow. In the opening chapters of the Qur'an we are taught to pray — "God guide us on the right path". Surely this means that God can guide us and reveal to us His will directly also, although we cannot become

prophets. If it was not so, there would be no sense in going on repeating it. Though the Prophet Muhammad was the last of all the prophets, there are instances where ordinary people in all walks of life have been guided and inspired at various times directly by God. When we sit down, pray and meditate and ask God to tell us what to do, certain ideas will come into our head. If nothing comes try again, you are bound to get something! These ideas must come from somewhere. They may be your own, they may come from God, or they may come from the Devil! Now how do we sort out the ideas which come to us? Which of these are God's ideas and which our own desires? Here again the Qur'an and the Prophet Muhammad come to our help. The Prophet Muhammad said, "Imbue yourself with the attributes of God". The attributes of God are given in the Qur'an. Well, if we know the attributes of God, we can recognize the ideas which come from Him. Surely an All-loving God is not going to transmit ideas which are full of hate. If an idea which comes to us is not absolutely honest, it could not be God's idea, it must be our own or from the Devil. God is not going to put immoral and selfish ideas into our head if God is All-pure and the Cherisher of all the worlds. This is a method of sorting out one's ideas. If the idea conforms to the attributes of God, one should take it as having come from Him. Of course, this requires a good deal of training and hard work. Just sitting down with a blank mind and mechanically uttering words of prayer will not bring you God's guidance. Like everything else it becomes easier as we get trained. Our Prophet and his friends used to spend sometimes half a night or two-thirds of a night in prayers to receive God's guidance. They were men of iron determination and action and these men worked wonders.

Conception of God

Before considering the attributes of God, it is necessary to state briefly the conception of God. Islam lays great stress on the Oneness and Unity of God. He is neither born from anyone, nor gives birth to anyone. God is a being who is superior to men and everything good that a man can conceive. As far as this world is concerned, He may be compared with a painter who has a full conception of a picture when he starts to paint it. Similarly God wishes this world to be of a certain kind ultimately and He has a master-plan for it. To carry out His plan, He acts either directly or through men. Every one of us has a part in His plan. It is our job to find out what that part is and to fulfil it.

Attributes of God

According to Islam, God is an infinite being, and so must be His attributes. There are, however, ninety-nine names of God in the Qur'an which describe His qualities. Obviously it is humanly impossible and perhaps unnecessary for earthly life to acquire all the attributes of God. The Prophet Muhammad has, however, told us the way to acquire the attributes of God. The Qur'an says that God is man's prototype and that man is God's vice-regent on earth. What are we to do, then? The only answer to my mind is to select a few of the important attributes of God on which everybody must concentrate to achieve peace and prosperity. The extent to which a person will succeed in acquiring these attributes will depend upon the extent to which he or she seeks and obeys God's guidance.

Let us consider some of the more important attributes of God before selecting a few as our ideals to live by on earth. Out of the ninety-nine names, the most important one is "Allah", which occurs 2,800 times in the Qur'an. Its meaning embraces all the qualities of God. The name

“Rabb” is the next most frequently used for God in the Qur’án; it occurs 960 times. It means one who brings everything in the universe to perfection in stages. It follows from this name (Rabb) that God must be perfect and all His qualities must be perfect and absolute and not comparative and relative. It is important always to bear this in mind as it conditions all other attributes. The next most oft-repeated attribute of God is “Rahman” and “Rahim”. Every chapter in the Qur’án (except Chapter 9) starts with this attribute. It means Beneficent and Merciful. God bestows love and benefits on man not on a reciprocal basis but with perfect unselfishness. Another name for God is “Wudood”, which means Loving. God is also described as “Wahhab”, which means Giver. This also shows that perfect unselfishness is an important attribute of God. The other important attributes of God include “Al-Haq” and “Al-Quddus”, which mean True and Pure. Islam, being a practical religion, does not exclude the attribute of punishment for evil. God is described as inflictor of retribution, i.e., punishment. However, the attribute of punishment for evil is mentioned only four times, while the attribute of forgiving (“Ghafoor”) is repeated much more often. The punishment is not as from a tyrant but as from a father to his son, as from a master (*Malik*) to his servant. There is no room for hate in God’s attributes, even punishment is out of love to correct evil. There are many other important attributes, which also serve as ideals for man. For example, God is All-knowing, All-hearing and All-seeing, which means we must also strive to acquire and perfect knowledge and keep alert. These attributes of God should also act as a deterrent to us against doing evil, not only by action but even in our mind and thoughts. Again, God is Just, Grantor of Security, Restorer of Loss, Exalter of Ranks, etc. — all of these are ideals for men to attain perfection.

Now which attributes of God should we choose to concentrate on to achieve peace and prosperity on earth? This is very important because otherwise we might ignore them all as an impossible job. If we analyse our troubles, whether personal or national, we shall find that the root causes of almost all our troubles, such as worry, insecurity, poverty, wars, etc., are either dishonesty or selfishness, hate or impurity, or ignorance. It is, therefore, quite logical that the most important attributes of God on which to concentrate are those which will cure the root causes of our misfortunes. These attributes are perfect honesty, perfect unselfishness, perfect love, perfect purity and perfect knowledge. It is not enough to keep these on a pedestal as ideals to be looked at, but it is vital to use them as standards to measure all our thoughts and all our deeds with at all times. Only then can we be sure of fulfilling the will of God, which is the object of life according to Islam. We may not succeed in living them perfectly at all times, but that is no excuse for not trying to do so. If we listen to God (as God is a perfect speaker), and obey His orders, He will give us the power to be perfect. So if we make an honest effort we can at least be perfect in some things at some time, if not in all things at all times.

Some people say, “Oh! it won’t work; what is the use if I do it and the other fellow does not?” Well, all I can say is that it is about time some of us started living by the attributes of God, otherwise all of us are about to sink. Someone must make a start — why not you and me? There are plenty of people who want to set the world right. There are many who are too busy telling others how to run their businesses. There must be some who will be prepared to try living the attributes of God at least as an experiment. I am sure anyone who makes a start is bound to find others to

keep him company. Why not start at home with your wife and children or in your office or among your friends, and see what happens?

Training — prayers and meditation

It is not enough to understand the Muslim ideology. Training is absolutely necessary to be able to work it. The first essential is faith in God, which provides the motive power in men to act. Like the physical body, the spiritual side of man needs training and exercise. Islam has instituted prayers, which provide excellent training for strengthening faith in God. Provided one understands the real object of prayers and does not make them just a ritual mechanical drill, this is an excellent way of talking to God and listening to Him. It is more important to listen than to talk to Him. It is not enough to offer prayers and go home. At every prayer we must carry out an introspective examination and see if we are living the attributes of God. If not, we must change. We must utilize the prayer times to seek guidance and plan our daily work together with people concerned under God’s guidance. Morning prayer at home or in a mosque offers an excellent opportunity to chalk out one’s daily programme between wife and husband or among friends and co-workers. Fasting provides the best training one can have for self-purification and self-discipline. *Zakat* trains us in unselfishness and the *Haj* (Pilgrimage) provides an excellent opportunity to create unity among Muslims from all over the world. The only way of living by the attributes of God is constantly to seek guidance through prayers and meditation, and by obeying guidance. Obedience to God’s orders will mean a constant change in man, resulting in steady self-improvement of character.

Application of the ideology

Now I come to the most important part of the subject. Let us see how the ideology is to be applied to our daily life. Everyone here will agree that there is something wrong with the world and that there is a good deal more wrong with the Muslim countries, which has made them morally and materially weak. Everyone will agree that change is necessary in all countries, especially in the Muslim countries. But what about a change in the individuals of these countries? After all, the nations are all made of individuals. As quoted before, the Qur’án says, God does not change nations unless the individuals change what is with themselves. Therefore, it is clear that if we want to see our nation different, we must be different ourselves. Where do we start and who do we start with? The answer is, start now — right here — with each one of us. What do we start with? I should say the first thing is to resolve to live the Muslim ideology. Carry out a thorough introspective examination and find out to what extent you are living the attributes of God. Are you always trying to be perfectly honest, perfectly unselfish, perfectly loving, perfectly sure, perfectly knowing? If you find you are not attempting to do so, what do you do? Well, you resolve to start doing so. To start with, it may mean saying sorry to your family, it may mean writing a letter to an enemy — it may mean paying a bad debt; different people are bound to have to change on different points. To say that as it is not possible for human beings to become perfect, and therefore not to try to do so, is certainly not living the Muslim way of life. The only way of knowing where one needs to change is to seek God’s guidance through prayers and through meditation. Our duty is to be willing to obey His guidance — the motive power will be provided by God. Incidentally, it may help to take a sheet of paper and write down all the things to be put right

to come on to the God-guided path. You may be 99 per cent all right, but what about the 1 per cent? — remember, we have resolved to try and be perfect.

Human relations

It is not enough to be on good relations with God only. In fact, it is not possible to please God unless you have your relations with your fellow men put right, based on the attributes of God. If we did not put our relations with our fellow beings right, we should not be fulfilling His will to perfect everything in the universe by stages according to His attribute of "Rabb". What the world needs, therefore, is not holy men who are on excellent terms with God, but ordinary people who are on good terms with one another. So apply the attributes of God to your friends and to others around you. Start with your home. Are you perfectly honest? Are you perfectly loving and are you perfectly unselfish with your wife, with your husband, and with your children? Yes, you may be partially so, but are you perfectly so? — because God has perfect qualities. It is not enough to be partially honest, and partially loving, and partially pure. Most of us are not wholly bad. It is no use living in comparison with something which is not absolute and perfect. That will mean we have no moral standards in our life. To be called standards they must be perfect. So the application of our ideology must start with personal change in small things as well as in big things. What is more important than moral lectures and high-faluting theories is the care one gives to the other person. The real greatness of a man lies not so much in his bank balance, or in his rank and position, but in the number of people he is able to care about personally.

Effects of the ideology

Now let us consider what effects the Muslim ideology will have on its followers.

(i) *HAPPINESS*. The first effect of the ideology will be that it will bring a new purpose in life to those who live it. An individual with a purpose is always much happier than the one who has no special purpose. Bernard Shaw said, "This is the true joy of life, the being used for a purpose recognized by yourself as a mighty one".

What could be a mightier purpose and what could be of greater significance than living to fulfil the will of the Almighty?

(ii) *WORRY AND FEAR*. One of the first effects of following the Muslim ideology will be the removal of fear and worry as stated in the Qur'an. Once we have surrendered completely to God and resolved to carry out His orders and hand over charge to Him, there should be no fear and no worry. The only worry will be as to what extent we are getting guidance from Him and obeying it. This worry will gradually decrease as we get more and more in tune with God's will.

(iii) *HEALTH*. It is a medically recognized fact that a man's body can withstand hard work much more than internal conflict in man's mind. People break down in health under emotional and nervous strain sooner than physical or mental hard work. The knowledge that one is following God's will in itself restores peace of mind and maintains health and happiness.

(iv) *CHARACTER*. The biggest asset of a country is its manpower. It is not the number but the will and skill and character of the people which are more important. Constant self-introspection followed by self-change will result in self-development of a people's character. Thus, the Muslim ideology will give real inspiration and strength to man and build manpower with character.

(v) *FALSE PRIDE*. The first requisite to change for the better in a person is to be in a mood to listen. This is not possible if we suffer from false pride. Humility is a great virtue. The Muslim ideology teaches us to be loving and unselfish, which cannot be acquired if one suffers from false pride, as so many of us do.

(vi) *DIGNITY OF INDIVIDUALS AND TOLERANCE*. The Muslim ideology teaches that all human beings are children of God. There must be regard and respect for every individual as a man, not only if he has rank or position. Another man's opinion is not to be ruled out as that of a rogue or a fool or a vested interest. We must respect human personalities as such and their views.

(vii) *RIGHT VALUES*. Modern people suffer from superficiality and artificial values. To progress with permanency and soundness we must be able to evaluate correctly. This cannot be done unless the values are based on the right principles, which are provided for Muslims by their ideology.

(viii) *UNITY*. Moral standards will revolutionize all thinking, and every decision will be conditioned by them. When it is known that everyone concerned is following the same standards of perfect honesty, perfect unselfishness, etc., there will be no suspicion, no doubts and no barriers. The result will be mutual confidence and affection which builds real unity.

(ix) *TEAM-WORK*. The biggest weakness of us Muslims is that we find it difficult to work together as a team. Many of us do not even understand the real meaning and significance of the word team-work. Team-work means sharing, and the first essential of building a team is sharing our thoughts, without reserve, with each other. By pooling ideas we can draw up a workable plan. The principle to work on must be found out. "What is right" and not "Who is right" — a *hadith* says. "Look to what is said and not to who has said it." If God is the perfecter of everything in the universe, He must have a plan to do so. If we human beings are His vice-regents on earth, He must have a part in His master-plan for all of us, which we must find out. If we want perfect team-work we must work according to God's plan and not try to force our own plans against His. Surely God's plan must be superior to ours. The Qur'an says, "God is the Best Planner" (3:53).

(x) *BROTHERHOOD*. It is well known that Islam at one time did succeed in creating a world-wide brotherhood of believers, irrespective of colour or nationality. The conception is not brotherhood of Muslims alone, but of all human beings. What has happened now? The feeling of brotherhood is still there, but it is in theory only. People are not prepared to do anything about it. We are bound down by petty jealousies, lies and disunity. Our Prophet advocated simplicity and unselfishness. We are busy thinking of self and the idea of simplicity is forgotten. Our

Prophet gave his all for his people. Although he was the leader and head of the State, he died a poor man. I am sure, if we live the Muslim ideology, we can revive the Muslim brotherhood in the true sense and bring back the old glory of Islam.

(xi) **ORGANIZATIONS AND SYSTEMS.** People get what they deserve. No doubt bad systems and bad organization must be changed. But only changed people can change systems. The most perfect organization can be wrecked by bad people. A plan to be workable has to be built round the people who are going to work it, otherwise it remains a paper plan. People working on God's guidance will produce good systems and sound organizations and practical plans. The Muslim ideology does not teach guidance instead of skill and experience, but it advocates skill and experience plus God's guidance

(xii) **RAISING THE STANDARDS OF LIVING.** The Muslim ideology teaches us to strive for perfection in everything both moral and material. Both go hand in hand. The Muslims have neglected the sciences which bring about material advancement. This has resulted in poverty, which in turn has brought about moral decay as well. No real progress can be made materially without simultaneous moral reform. The biggest obstacle to raising the national wealth of a country is selfishness, greed, dishonesty and corruption of the officials and non-officials concerned. Living the Muslim ideology is the quickest way of raising the standard of living. The effect will be a square deal to all, which after all is more important than raising the standard of living.

(xiii) **DISCIPLINE.** Whether we are in the Defence Forces or not, we all need discipline. Real discipline must be based on self-discipline. The Muslim ideology teaches purity, which demands self-discipline. Furthermore, discipline based on affection and loyalty is bound to be of a superior calibre than artificial discipline of the parade ground or discipline imposed by fear of punishment or greed of immediate reward.

(xiv) **EFFICIENCY.** The Muslim ideology stresses individual responsibility. It lays great emphasis on personal change and personal duties. God is the Perfector of everything in the universe and acts through His vice-regents. We are bound to be more thorough and efficient in our normal duties with the Muslim ideology than we should be without it, as the ideology teaches us always to strive for perfection in acquiring knowledge and everything else.

(xv) **BATTLE FOR CONTROL.** One big source of trouble in the world is the constant battle for control by one individual over another or by one group or class over another group or another class. The Muslim ideology teaches submission and surrender to the will of God. Among those who are living under God's control there can be no battle for personal ambition and personal control.

(xvi) **DEFENCE.** Shooting war is only an incident in a war of ideas. If we are unable to defend ourselves in the ideological war, the armed forces may not be effective at all. Furthermore, it is necessary to remember that wars in the present age are no longer the sole responsibility of the armed forces, but of the nation as a whole. A proper understanding and practice of the Muslim ideology will no doubt provide the strength necessary for national defence.

Conclusion

Finally, I think that in most Muslim countries (I can speak with confidence about Pakistan) there is a strong faith and a tremendous passion for God. Faith in God no doubt is the motive power in our ideology. We Muslims, more than the rest of the world, are facing a crisis; a crisis of complete annihilation as a people. In my opinion the cure for the crisis is to grasp the Muslim ideology once again and turn our passive faith in God into active conviction to live our ideology once again. We are miles behind the Western nations in material progress, without which we are rapidly losing our spiritual and moral values. One cannot survive without the other. There must be a good balance between the moral and the material progress of man, if he is to march steadily to perfection. I am convinced large-scale material progress can neither be made nor maintained without moral progress. Conversely, no real moral progress can be made or maintained without material progress. Both sides must go ahead together.

In conclusion, the Muslim ideology can be described as faith in God and fulfilment of His Will. His Will can be found from (a) the Qur'an, (b) by following the Prophet's life, and (c) by direct guidance from God through one's mind and conscience. Guidance, thus obtained, can be checked by applying His attributes of perfect honesty, unselfishness, love, purity and knowledge, and by comparing oneself with others living by the same ideology. This ideology will bring a new purpose and happiness in life to the one who follows it. What matters most is not how many people we have in Islam, but how much Islam we have in the people. There is one question we must ask ourselves every day: "Am I living the Muslim ideology?"

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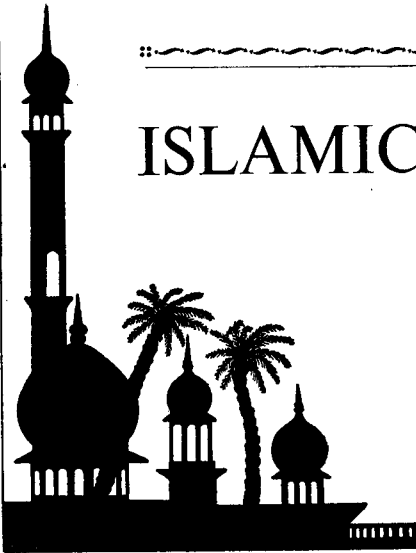
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ISLAMIC CIVILIZATION IN EUROPE

Its Spread and Influence

By Dr. M. 'Abdul Qader, B.A. (Hons.), D.Litt.

Preamble

Europe early attracted the attention of the Arabs who repeatedly (650, 659, 672-7 C.E.) hammered at the gates of Constantinople, but in vain. Baffled in the East, they diverted their attention to the West. In 711-2 C.E. the Visigothic kingdom of Spain fell before the onslaught of Tariq. Most of his followers being Moors or Berbers of North Africa. The Islamic civilization that developed in Western Europe came to be known as the Moorish civilization.

Shortly afterwards the Moors crossed over the Pyrénées (in 718 or 719 C.E.), and before 733 C.E. half of France was theirs. In 827-873 C.E. they captured Sicily and Magna Graecia, or the southern part of Italy, and repeatedly invaded Rome and Northern Italy. Pope John VIII paid them regular tribute for two years. A band of freebooters entered Switzerland and for seventy-five years held the passes of the Alps. But by 759 C.E. they were driven out of France and by 1492 from Iberia (Spain-Portugal). About the middle of the eleventh century they were expelled from Southern Italy by the Normans, who also seized Sicily between 1060 and 1090 C.E.

Importance of the Islamic contact with Europe

Thus ended the Muslim domination of Western Europe. But the extraordinary impetus given by the Moorish kingdoms of Southern Europe to scientific inquiry, historical research, spread of commerce, perfection of industry and social and economic development of everything connected with the daily happiness and comfort of mankind did not end with the destruction of their rule.

In the tenth century, when the darkest age prevailed in Europe, when every necessary learning was banished from every part of it, even from Constantinople from the time of Leo the Isaurian (719 C.E.), this cultural impetus received a cordial welcome only in Spain. "Arts, literature and science prospered, as they then prospered nowhere else in Europe" (Lane-Poole, *Moors in Spain*, vii). As a matter of fact, the Muslims left the European nations far behind in this respect. It is the introduction of Arabian manners that led to the regeneration of human judgment in general in Europe. But for its explicit influence on European languages, literature and sciences, the conquest, splendour and achievement of Western Islam would have no special importance today.

Motive in following Islam's lead

This novel scientific movement started under the patron-

age of the benevolent Caliphs of Baghdad, Cairo and Cordova, Ibn Sina (Avicenna), al-Ghazali and Ibn Rushd (Averroes), Ibn Zuhr (Avenzoar) and Abul Kasim (Albucasis) were its principal leaders. "During the four hundred years (750-1150 C.E.) the Muslim scholars were the torch-bearers of civilization and culture. Their activity in studying science and arts exceeded that of any other nation" (Shustery: *Outlines of Islamic Culture*, p. 176).

In that age a philosopher like al-Ghazali, an astronomer like al-Jarkal and a mathematician like Omar Khayyam flourished nowhere else in the world. The Christian West was, therefore, "compelled to seek its learning from the only source available at the time for illuminating its mind, i.e., the works of the Graeco-Arabian writers of Islam, whose writings had accumulated in Spain (Campbell, I, p. 135).

French revival — an echo of the Arabian renaissance

Be it astrology, astronomy or geography, much of Muslim culture and sciences penetrated Europe in various ways through Spain and Sicily. "With the eighth century," says Dr. Campbell in *Arabian Medicine*, 1926 Edition, Vol. I, p. 106, "we see the first dawn of civilization in the West, the chief impulse to which was the early contact between the Latin West and Islam," which had already established itself in Spain early in the same century. At the helm of it was an Englishman, named Alcuin (735-604 C.E.). A contemporary of Khalifa Harun al-Rasheed, he made his researches in Italy towards the end of the eighth century. Charlemagne, who was an intimate friend of Harun and exchanged embassies and presents with him, prompted by the competitive spirit of the age, induced Alcuin by gifts of lands in Frankland to come over to France and entrusted him with the revival of learning in the Latin West. This early renaissance, which is known as the French Revival, or Carolingian Renaissance, must be regarded as "the echo of the Arabian renaissance in the East" (Campbell, Vol. I, pp. 111-2, footnote).

Reappearance of the Dark Age

"From the death of Charlemagne (814 C.E.) to the rise of the school of Salerno (1070 C.E.), Latin Europe sank to the lowest depth of degradation. . . . Down to the time of the Crusades (1096-1274 C.E.) all Europe, with the exception of Italy, was in a state of comparative barbarism" (Campbell), and so it remained "until the Graeco-Arabian writers of Islam had made their influence felt in the scholastic circles of the West" (Campbell, Vol. I, pp. 108, 112). "In

the evolutions of ten centuries," says Gibbon, "not a single discovery was made to exalt the dignity or increase the happiness of mankind" (*Decline and Fall of the Roman Empire*, 1919 Edition, Vol. VI, p. 116). "While Christian Europe thus slowly sank into a state of increasing ineptitude" (Singer), "Muslim Spain and Sicily, which had absorbed the relics of Greek culture, produced a wealth of literature which reached its zenith from the ninth to the end of the twelfth century" (Campbell, Vol. I, p. 108). The Latin translation of the Aphorisms of Hippocrates that was taught at Chartres in 991 C.E. was most likely obtained from the Arabs.

The Christian scholars of Moorish universities

"From the barbarism of the native people of Europe, who could scarcely be said to have emerged from the savage state, living in wooden hovels and treading upon dirty straw — miserably fed on beans, vetches, even the bark of trees — it is pleasant," says Draper, "to turn to the south-west corner of the continent" (*Intellectual Development in Europe*, Vol. II, pp. 27-8), where the Moors had developed a brilliant, but transient, civilization. While in Christian Europe the life of the princes depended on the doubtful treatment of the quacks and religious rites of the clergy, "even lady doctors were not unknown in Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence were to be mastered in Spain, and Spain alone". The princes of France and Castile for many generations obtained their training in Iberia. "Students flocked from France, Germany and England" and every other part of Europe "to drink from the fountain of learning which flowed only in the cities of the Moors" (Lane-Poole, *Moors in Spain*, vii-viii). "It was from her," says Dr. Arnold, "that Christian scholars received what of Greek philosophy and science they had to stimulate their mental activity up to the time of the Renaissance" (*Preaching of Islam*, p. 731). Gradually these scholars assumed a leading part in the intellectual sphere of Europe and acquainted the Europeans with the unprecedented learning and culture of the Muslims of Spain.

"The Christian West was in fact ripe for the germination and vigorous growth of Arabic culture which appeared as a constellation in the South of Spain. The rays of intellectual light came to Europe at an opportune moment in its declension and despite the prevailing bigotry in Christendom, the culture of the Cordovan Caliphate gradually overcame many objections and obstructions, and its intellectual heritage became that of Europe generally" (Campbell, Vol. I, p. 110).

Being close to Rome, the refined and luxurious citizens of Sicily exerted similar influence on the ferocious barbarians who had inherited the cruel and shameless sins of the Caesars. Though less distinct and short-lived, it was most beneficial and civilizing.

Muzarabs or Arabicized Christians.

When the Arab mastered the various learning of the Greeks and, after developing it in every respect, opened its gates to Europe, Spain was naturally the first to receive and spread it. Spanish Christians were their first and principal disciples. The educated Muzarabs (i.e., would-be Arabs or Arabicized Christians) were acquainted with Latin as well as Arabic. But the vast majority of the people were illiterate. Writing in the Latin alphabet is cumbersome compared with Arabic. Latin literature was also not then very attractive, and writing books in Arabic was less costly than in Latin. So the few Muzarabs who knew how to read and

write preferred the former to the latter. They devoted themselves so much to learning Arabic and Arab manners that they forgot their own laws and language. "By the tenth century the whole basis of life throughout Spain was profoundly influenced by Islam. With the capture of Toledo (1085 C.E.) that influence spread to the rest of Europe" (Arnold and Guillaume, *Legacy of Islam*, p. 28). "From the Pyrenees had passed forth an influence which had infected all the learned men of Western Europe" (Draper, *Intellectual Development in Europe*, Vol. II, p. 134).

Many Latin works contain marginal notes in Arabic. Alvaro, Bishop of Cordova, chided the Muzarabs for their preference of Arabic poetry and fables to the religious instructions of the Holy Fathers. In 1049 C.E. the canons of the Spanish Council had to be translated into Arabic for the Bishops and the clergy, so forgetful had they become of their own language (Joseph Hell, *Arab Civilization*, p. 98, footnote 3). In the twelfth century John of Seville translated the Qur'an itself for the convenience of the Muzarabs.

Aiton, Bishop of Vitch, Lufit of Barcelona, and Joseph, the teacher of the Archbishop of Rheims, were the principal scholars of this period. They were all well-versed in mathematics and astronomy.

Muzarab migration

The tenth century was the age of the "Mulukut Tawarif", or petty monarchs, in Spain. Though the court of Seville was no less brilliant than it was a century before, the Muslim kingdoms now became a prey to Christian invasions. At the fall of the Caliphate the Christians inherited at least a part of its culture. The cultural influence of the Muslims increased in proportion to the diminution of their political power. The Muzarab migration under the Almoravides and Almohades, particularly between 1090 and 1146 C.E., led to the spread of Arab civilization. Almost simultaneously with this, religious intolerance broke out for the first time in the history of Muslim Spain. The monks of Cluny were also seized with the same spirit. After the death of the rebellious Cid, when Ximena was forced to vacate Valencia, the Muzarabs, finding it impossible to live there, left for Castile by hundreds. Similar migrations followed from several other places.

These Muzarabs carried with them several styles of architecture, their method of dressmaking, a few Muslim customs and proverbs, e.g., *quen dens salvet, eni sit bita requies, qui dios mantenga*, etc.

Christian occupation

The practical legacy of Spanish Muslim culture, however, was spread throughout the country by the Christian conquerors and the Jews in the first half of the thirteenth century. The reconquest brought many Muslim artisans under Christian domination. The capture of Toledo (1085 C.E.) opened the door of Arab learning to all Europe. It spread rapidly with the fall of Cordova (1236 C.E.), Valencia (1238 C.E.) and Seville (1248 C.E.) (vide *Historian's History of the World*, Vol. VIII, pp. 227-8; Arnold and Guillaume, pp. 9-11).

The wars with the Christians of the north gradually drove the Muslims to the further south. Finally their empire was limited to the kingdom of Granada. But this did not interfere with the intellectual contact between the two great antagonistic creeds of the world. Every fresh conquest of a Muslim cultural centre brought fresh books into Christian hands, and these were not allowed to remain untouched in the *almirahs*. The kings of Castile used to give special encouragement to the study of Arabic work. Alphonso VI

was a Christian only in name. He was so much imbued with the superior culture of Islam that he declared himself to be "the king of two religions". Alphonso X (1252-84 C.E.) played the role of the greatest patron for the spread of Muslim learning in Christian Spain. Under his personal supervision voluminous collections like the lapidary, *Lebro de los juegos* and *Cantigas de santa* were compiled. Much of the material of these works was borrowed from Arabic works obtained through the Jews.

Wandering scholars

Before the court translators the noble task of the spread of Arabism in Europe was undertaken by the wandering scholars. It was the ecclesiastics who derived the greatest benefit from Arab learning and sciences. Though highly antagonistic in religion and tradition, they were the main bearers of Moorish civilization to the nations of Northern Europe. Strange as it may appear, they had the monopoly of education in Christendom in the Middle Ages. So, sooner or later, those of genius amongst them could not but be dissatisfied with the ignorance and unreasonableness of the Pope. No wonder, therefore, that they were attracted towards the higher science and became its torch-bearers.

The geographical position of Spain was particularly favourable to the spread of Arabian culture in the West. "The Spanish universities were filled with ecclesiastics from many parts of Europe" (Draper, Vol. II, p. 12). Some of them belonged to the monastic orders. Both Bruno and Savonarola were Dominicans.

Lorraine and Lutherangians

In the tenth century Arabian sciences penetrated into Lorraine and Lutherangia, in consequence of which this region became a centre of scientific activity for the next two centuries. "From Lorraine it radiated into other parts of Germany and was transported into England by men born or educated in Lorraine" (Hitti, *History of the Arabs*, p. 589). Alfred, who translated a part of the *De Plantis* of Aristotle from the Arabic work of Nicholas of Damascus, was an Englishman. The original Greek book is no longer available. His *De vegetabilibus* was probably a translation of the work of Ishaq Ibn Hunayn.

German emperors and Italian preachers come under Muslim influence

By the middle of the tenth century the cultural influence of Islam was clearly visible in the lands to the north of the Alps. Embassies were often exchanged between the German kings of the north and Muslim monarchs of Spain. Its influence on the intellectual sphere was considerable. As early as 953 C.E. Otto the Great deputed John, a monk of Lutherangia, as his envoy to Cordova. He spent three years there learning Arabic and "brought back with him scientific manuscripts. Thus did Spanish Arabic learning permeate all Western Europe" (Hitti, *History of the Arabs*, p. 590). After this there seems to have been a lull for a few decades, and it was not before the appearance of Gerbert that "the Western Caliphate began fundamentally to influence the whole educational system of Europe" (Campbell, Vol. I, p. 116).

The earliest Eastern influence is traced in the work of Donnolo (913-70 C.E.), a Jew of Otrants. He practised in Southern Italy and studied the works of the Greeks and Arabs. In his book on astrology (946 C.E.) and in *Antidotarium (Materia Medica)* he "unquestionably drew upon Arabic sources. . . . In addition to his Eastern travels, Donnolo travelled in the Italian peninsula, and thereby in

all probability spread a knowledge of Arabic science" (Campbell, Vol. I, p. 116).

The next evidence of Arabic influence in Latin Europe is a Latin document on astrology written by Alcandrius (Alexander) in 950 C.E. There are evidences to show that it passed through Jewish hands.

Gerbert, the great European scholar, entered into a contract with the "Devil"

None of the early medieval European scholars acquired so great a reputation as the famous Gerbert. The schools of France, Germany and Italy, having failed to quench the thirst for knowledge of this Aquitanian young man of unknown parentage, he came to Spain and visited its principal cities. It was the tenth century, when the Omayyad Caliphate in the West was at the height of its power and prosperity. Disgusted with the prejudices, barbarism, intolerance and intellectual degradation of Europe, he at once became captivated by the superior culture of the unique city of the then-known world. Enrolling himself as a student of the Universities of Cordova and Seville, he became proficient in astronomy, mathematics and physics. On his return from Andalusia he established schools in France and Germany. He could speak Arabic as fluently as a Saracen and, with the help of a globe brought from Cordova, taught astronomy and geography to thousands of students who flocked to him.

There can be no doubt that Gerbert obtained all his knowledge from the Arabs. According to William of Malmesbury "it was stolen from the Saracens". He encouraged the use of Arabic numerals, which gradually replaced the ugly Roman system in Europe. He suggested a translation of an Arabic work on the astrola and his mathematical works seem to be an outgrowth of his studies in Arabized Spain. Though in the eyes of every educated European Cordova was a sacred place, those who mastered Saracenic learning were regarded by the common people as "Servants of Satan". The extraordinary knowledge of Gerbert led them to believe that he had surrendered himself to the Devil and had entered into a contract with him. Hence they regarded him as a great sorcerer. His main centre of activity was Buhboi in Italy. Appointed at first Bishop of Rheims, then of Ravenna, he ascended the pulpit of the Holy Pope as Sylvester II (999 C.E.). Some of his remarks and actions show how deeply he was influenced by the teachings of and contact with, the Arabs. "None at Rome," he used to say, "is literate enough to be a gate-keeper." He shuddered at the abominable sins, murders and bribery of the popes, and exclaimed, "Are these sinful, ignorant giants fit to be revered by the people as the Vicar of God?" Moving in the polygamous society of Cordova he did not forbid the marriage or even bigamy of the clergy who were required to lead a celibate life, nor did he prevent them from taking meat. Leo, the papal legate, protested against the remarks of Gerbert. "Peter," he said, "is no doubt a gate-keeper, but of heaven." He did not deny the corruption of the Popes, but supported it, saying that even Jesus had accepted presents from the wise men. Instead of denouncing the crimes of the Popes he objected to their publicity, and asked all to remember that Ham was cursed for exposing the nakedness of his father. However wrong these arguments may be, they mark the beginning of the victory of Muslim sciences and morality in their long fight against the ignorance and corruption of Italy.

From the actions of the new Pope it seemed as if the Reformation would dawn centuries before the birth of Luther. But the Romans were not prepared to sacrifice their

interests so readily. They rebelled, and the Emperor Otto III, who was at the root of Gerbert's rise to the Papal See, had to take up arms to uphold the election. Though successful against open enemies, he could not save himself from secret foes. To avenge her husband's death, Stephania did not hesitate to sacrifice even her chastity at the altar of the lust of the Emperor with a view to remove him by poison. He was soon followed to the grave by his faithful nominee, who succumbed to slow poison (1003 C.E.). Thus unhappily ended the first attempt to introduce Arab learning into Europe two hundred years before the appointed time.

After Gerbert appears Herman the Cripple (1013-54 C.E.) of Richenan in Switzerland. His "works on mathematics and astrology . . . display distinct evidence of Arabic influence", and he seems to have obtained his material from wandering scholars like Donnolo and Alcandrius (Campbell, Vol. I, p. 117).

The process of Arabic infiltration is also seen in *Liber Lapidum* of Marmod of Anjou (1123 C.E.), and in a poem named "Macer Floridus", attributed to Odo of Meune (d. 1161 C.E.).

Literary pilgrims after Gerbert

About half a century after the murder of Gerbert we again come across strong evidence of frequent literary pilgrimages to Spain. In the middle of the eleventh century Adelard's friend and protector, Peter the Venerable, passed many years at Cordova. On his arrival there he found several educated Englishmen studying astronomy. Of such literary pilgrims of the twelfth century, Robert of Reading, Daniel Morley and William Shelly are very well known. Amongst others, Otto of Frising deserves particular mention. All of them carried the elementary knowledge of mathematics, physics, astronomy, etc., to their motherland and spread it there.

Just as the Arabs became acquainted with Greek sciences by means of systematic translation, by the same process medieval Europe also now acquired the sciences of the Arabs. Arab learning came to a halt at the beginning of the twelfth century, when it began to be circulated in Europe through Latin translations. Constantino Africanus, a renegade Muslim, studied the medical sciences of the Arabs for thirty years in the schools of Egypt, Baghdad and Babylon, and conveyed his precious store to Salerno in Southern Italy. During his stay at the monastery of Monte Cassino (1070-1087 C.E.) he translated many Arabic works into Latin. Full of mistakes though they are, the credit of sowing the rare seeds of Greek knowledge on the unfertile soil of Europe for the first time goes to him. It is through him that the West became acquainted with the works of the Arabs, in consequence of which medicine and philosophy gained a new impetus. His works were regarded as authoritative and used in Europe long after the death of Gerard of Cremona (1187 C.E.), and his influence was noticeable in the writings of Richardus and Gilbertus Anglicus and several other physicians of the early thirteenth century. Another student of the Arab medical school was Patras Alphonso, a converted Spanish Jew and godson of Alphonso VII (born 1062 C.E.). Appointed as physician to Henry I, he went to England and was the first to disseminate Muslim culture there. In collaboration with Watcher, he translated the astronomical work of Alphonso the Wise, based on Arabic sources, and also a few books on mathematics. They soon found plenty of scholars to follow their noble example.

Mosque-Library of Toledo

After the destruction of Cordova by the Berbers, Toledo became the greatest centre of Islamic culture in the West. Its culture by Christians brought the Western scholars into more intimate contact with Arabian learning. The mosque-library of Toledo, which fell into their hands, became the constant resort of scholars. Latin students who came to visit the place marvelled at the relics of the Arab civilization and devoted themselves to the study of Arabian arts. Their principal teachers were the native Jews and Muzarabs.

College of translators at Toledo

To quench the thirst of the West for philosophical knowledge, Archbishop Raymond established a Translators' College at Toledo in 1130 C.E. at the direction of Archdeacon Domenico Gundisalvas (Gonzales), with the example of Bait al-Hukama of Baghdad before him. A Frenchman himself, his translating movement was the source of all the medical and scientific knowledge of the Europeans in the Middle Ages. The translation into Latin of all the ancient works which the Muslims had rendered into Arabic long before continued at Toledo for upwards of a century.

The Jews knew Hebrew, Arabic and Spanish and sometimes spoke in Latin. Hence they were the principal translators. Successive translators appeared at Toledo from 1135-1284 C.E. With the assistance of Johanes Ben David, Avendeth (Ibn Daud) translated all the older philosophical works of the Arabs. He was also responsible for translating several astronomical, astrological and mathematical books from the Arabic.

Scholars from every country of Europe used to come to Toledo. From the British Isles came Michael Scott, the magician, Robert of Chester (Robert de Retines or Robert Anglicus) and Adelard of Bath. Their tricks and adventures to obtain a copy of the Latin translation of Aristotle find a vivid description in *The Legacy of Israel*.

Adelard visited Tarsus, Antioch, Egypt, Sicily and Spain, and mastered the astronomical and mathematical works of the Arabs. At about 1100 C.E. he is known to have been at Toledo. After his return to England in 1126 C.E. he published a Latin translation of the astronomical tables of Al-Majriti which was based on Kharizmi and contained a reference to the sine. In 1130 C.E. he rendered *Euclid* into Latin from Arabic. He also compiled a *summum* of Arabian sciences and translated a few of their works relating to mathematics and astronomy, thereby heading the long list of the Arabists.

Avendeth (John of Seville or Johanes Hispanensis), was a renegade Jew. Under Raymond he translated between 1135-1153 C.E. the mathematical, astronomical, astrological, medical and philosophical works respectively of al-Fargani, Abu Ma'shar, al-Kindi, Ben Gabierl and al-Ghazali. Of these the astronomical treatises of al-Fargani was the most important. Translated from the work of Jahja Ibn Batrik under the domination of *Secretum Secretorium Philosophor*, it was soon retranslated into most European vernaculars. Used in compiling chap-books, this treatise on alchemy, physiognomy and popular medicine "exercised great influence on Roger Bacon". The credit, however, does not seem to belong solely to John. There are reasons to think that he used to translate Arabic works into his native Castilian, from which they were again rendered into Latin by a companion of his (Hitti, *History of the Arabs*, pp. 375, 588-9; Browne, *Arabian Medicine*, p. 98; Arnold and Guillaume, p. 28).

In 1141-3 C.E., Robert de Retines, assisted by Herman of Dalmatia completed the first Latin translation of the

Qur'án for Peter the Venerable. He also translated the algebra of Kharizmi into Latin in 1145 C.E.

This great translating movement drew its main inspiration and encouragement from Frederick Barbarossa of Germany and Frederick II of Sicily, both of whom had Arabian leanings and tendencies. Several translators were in receipt of help from Barbarossa, who in 1170 C.E. sent Gerard of Cremona to Toledo for translating the Canon of Avicenna. A translator of rare activity, he rendered into Latin, for the most part between 1170 and 1187 C.E., some seventy Arabic works including those of Ptolemy, Galen, Rhazes (al-Aazi) and Albucasis. He could not complete the translation of the Canon, which was continued by Gerard of Sabbionetta in the early twelfth century at the order of Frederick II.

Among others who worked strenuously to pass on the Arabic heritage to Latin Europe are Marcus of Toledo (1200 C.E.) and Domenico Gonzales. The former translated some works of Galen, Hippocrates and Johanius, the latter of Aristotle and Avicenna.

Michael Scott (1170-1236 C.E.) was one of the founders of Latin Averroëism. Before his appointment as astrologer to Frederick II, he had studied in Spain. He went to Toledo

in 1217 C.E. and translated the astronomical work (*al-Hayah*) of al-Bitrjui, Aristotle's *De Coelo et Mundo* with annotations of Ibn Rushd, and several other books. Like the two Gerards he, too, carried his knowledge to Europe.

Herman the German visited Toledo between 1240-50 C.E. He was a teacher of Roger Bacon. He translated a few works of Farabi and Aristotle, while Arnold of Villanova translated the important writings of Ibn Sina, al-Kindi and Ibn Zohr.

Among other translators, Conon Mark, a contemporary of Gerard, Rulhino of Alessandria in Italy, Campano of Novabafì Plato of Tivoli, Simon of Genoa, Jew Abraham of Tortosa, astrologer Frederick II and Berenger of Valencia deserve special mention (Campbell, Vol. I, pp. 139-146).

Before the thirteenth century was over, Arabian philosophy and sciences were thus transmitted to Europe through systematic translations, and the work of Spain as an intermediary came to an end. "The intellectual avenue leading from the portals of Toledo through the Pyrénées wound its way through Provence and the Alpine passes into Lorraine, Germany and Central Europe as well as across the Channel into England" (Hitti, *History of the Arabs*, p. 589).

(To be continued)

Training Scientists for World Peace

By MUHAMMAD 'ABDUR RAHMAN KHAN

The solemnity of the Oath of Hippocrates (of the fifth century B.C., commonly known as the Father of Medicine), has maintained the noble character of the medical profession. "He flourished and taught in Athens, Delos and Larissa, where he died. His writings include *Airs, Waters and Places*, first known treatise on public health and a surgical work, *On Injuries to the Head*."

The following is a free translation from the original Greek:

THE OATH OF HIPPOCRATES

"By Apollo, the Healer, by Aesculapius, I swear,
My teaching in healing, like my parents I'll revere,

To regulate at his best the life of my patient,
My Knowledge I'll apply to the fullest extent.

No harmful drug to anyone shall I give,
In pursuit of my profession as long as I live.

I'll hold my profession holy and my life I'll keep pure,
No temptation can turn me from my duty, I'm sure.

Whate'er I may see, whate'er I may hear,
Of private life of people in my professional career ;

I'll treat as confidential and ne'er disclose,
It shall always be *kept secret*, as if no one knows."

In the present stage of "civilization" with the invention of more and more destructive instruments of mass murder, it seems advisable to demand a similar oath from all students of science before they enter a laboratory in pursuit of their careers.

THE OATH OF MODERN SCIENTISTS

"By God Almighty, Creator of the Universe, I swear,
My knowledge of science I'll apply with discretion and care.

No instruments of war 'gainst non-combatants I'll use ;
For wholesale murder there's absolutely no excuse.
I'll drop no atom bombs on cities and towns,
That abound in life, of whites or yellows, blacks or browns.

In such researches will I generally employ my brain,
As deal with healing and relieving pain ;
To prevent calamities of cosmic nature,
Like droughts and floods that ruin agriculture ;
To fight epidemics and reduce mortality,
To grow enough food to support humanity ;
To develop eugenics and train the human race,
To live in peace, through elegance and grace."

A very instructive case is on record in Abbasid history. Hunayn Ibn Ishaq (Johannitius, 909-73 C.E.), an Ibadì or Nestorian Christian from al-Hirah, who was patronized by the scholarly sons of Musa Ibn Shakir (850-70 C.E.) for collecting Greek manuscripts on science, later entered the service of Jibril Ibn Bakhtishu, physician-in-ordinary to the Khalifah al-Mamun (813-33 C.E.), subsequently appointed superintendent of al-Mamun's library-academy and finally became private physician to the Khalifah al-Mutawakkil (847-61 C.E.), is said to have been committed to jail for a year for refusing to concoct a poison for an enemy. He was later threatened with death, but still remained firm. Then the Khalifah told him he was only testing the physician's integrity, and wanted to know what prevented him from carrying out the Khalifa's commands. Hunayn boldly answered, "My religion and my profession. Besides, every physician is under oath never to give anyone a deadly medicine."—Ibn al-'Ibri, also Ibn abi-Usaybi'ah.

TAQDIR or Pre-measurement in Islam¹

By the late Dr. BASHARAT AHMAD

Everything in this infinite universe, the sun, the moon, the starry creation, the earth with its teeming life, has been created for the service of man. Further on, he has been spoken of as God's representative on earth. In other words, God has vested man with some of His own powers, in order to enable him to control the forces of nature and put them to his own use. But this is not all. Even the angels are enjoined to bow to the authority of this human *khilafat* on earth, if developed in obedience to the Divine dictates revealed from time to time for man's guidance.

Man's position in relation to his fellow-beings has been defined in the words:

"I am no more than just a man like you" (18:110).

The words are put in the mouth of the Prophet Muhammad. Human equality constitutes the cardinal doctrine of Islam. Islam knows no distinctions of caste, colour or clime. Under the universal Providence of the One God, Islam recognizes only one universal brotherhood of humanity. So far as human rights and obligations are concerned, no line is drawn between the high and the low. Even the Prophet Muhammad is made to confess, with all his sublimity of personality, that there was nothing superhuman in him. Then comes man's relation to his Creator:

"I created man nor *jinn* but for the sole purpose of worshipping me" (The Qur'an, 51:56).

Divine worship, it must be pointed out, has suffered grave misconceptions, like so many other Islamic notions. Let there be no misunderstanding as to the true purpose of worship. Divine worship does not aim but at the elevation and edification of man himself. Its performance by man cannot add a jot, any more than its neglect can detract from God, Who is self-sufficient and perfect in every respect. To this effect says the Qur'an:

"O man! Worship your Lord Who created you and those before you so that you may attain purity of life."

Purity of character, when attained through Divine worship, leads to that state of mind known as celestial life, as the Qur'an says:

"The likeness of the paradise that has been promised to the pure of life . . ." (13:35).

The Qur'an has thus enlightened us as to the various relations in which man stands to the rest of the universe, to his fellow-beings, and to his Creator. Each of these relations, we have seen, devolves upon him a corresponding obligation. To subjugate and rule over the entire universe, to meet his fellow-men on terms of scrupulous equality and to tender cheerful resignation to the Will of God, is the only object of man's life in Islam. Or to speak in technicalities, this is his *taqdir*, the definite measure of function ordained for him to discharge.

Man possesses vast capabilities

But this is not enough to conclude our quest after the human *summum bonum*. We must know for certain that man has been endowed with the necessary capabilities to acquit himself in his various positions. As we have already

pointed out, a thing must possess the indispensable adaptability to the purpose of its creation. Is man equipped with the qualities necessary for the due discharge of the various functions the Qur'an has fixed for him? Let us address the question to the Qur'an itself, which claims to be a perfect guidance. As to the latent powers of man, it gives us emphatic assurance in the words:

"Verily We created man in the best of mould" (95:4).

And again:

"Verily We offered the trust to heavens and earth and mountains; but all refused to undertake the responsibility and dreaded it; man, however, accepted it, for he possessed the power to put himself to task (for God's sake) and of losing himself in Divine love" (33:72).

These verses furnish conclusive testimony to the vast capabilities engrained in the nature of man, enabling him to undertake responsibilities which the most stupendous of creation dare not accept. The *trust* referred to here consists in the hundred and one faculties of man, both physical and spiritual, his passions, his will, his strength of body and of mind. These Divine blessings have been aptly spoken of as *trust*; for all of these capabilities have to be solely dedicated to the ways of God. Dissipation of them would mean a betrayal of Divine trust. It is to this effect that the Qur'an says:

"Verily God enjoins upon you to make over the trust to whom it legitimately belongs" (4:58).

Man is not the sole master of his physical and spiritual faculties, to make or mar them at his own sweet will. He is no more than a mere trustee of every form of Divine blessing on him. His position as such requires that he should consecrate these blessings one and all to the exclusive service of God. He must lose himself in the Will of God, and the verse says he possesses the power to do so. In obedience to God's Will, he has got the capacity to curb his passions and entirely forget himself. A glance at Islamic history reveals the fact that instances of a practical illustration of this virtue of losing self in God are neither few nor far between.

How should one realize the object of his creation?

Now we come to the consideration as to whether the Qur'an has furnished any guidance to man for the realization of the object of his creation, as promised in the verse. In other words, we have to ascertain whether the various laws, by obeying which man may succeed in discharging his specified function. How should he regulate his faculties, so as to fulfil the Divine trust reposed in him? Human faculties may be divided into two classes, controllable and uncontrollable, i.e., those he can exercise at his will and those which must work in spite of him. The faculty of speech, for instance, falls under the first category. He may make use of it for good or for evil, just as he would. But the faculty of taste is beyond such a control. He cannot make it report sour as sweet or vice versa. The operations of the whole of the internal system, of heart, of stomach, of liver, belong to the automatic class of faculties.

As regards guidance for such faculties, it is not far to seek. They work automatically in implicit submission to the laws of nature, discharging their respective functions on their own account. The science of dealing with this branch of human organism is known as physiology. Neither man nor God holds one accountable for these functions, which are not within the province of his volitional control:

“God does not saddle anyone with responsibility beyond his capacity” (2:286).

But there is a vast sphere of human activities where man's will enjoys freedom of control and direction. There it is that man is held responsible and accountable for the right or wrong exercise of his faculties. It is therefore a matter of the deepest concern to man to ascertain the rules and regulations which should guide his conduct in that sphere. To supply this need, God has endowed man with two weapons wherewith to chalk out the right course for himself — intellect and revelation.

Out of the three functions designed for man to discharge, as already enumerated, the first, *viz.*, subjugation of the universe, can adequately be achieved by discovering the laws of nature through the weapon of *intellect*. The science dealing with an explanation of these laws goes by the name of natural philosophy. The wonderful achievements of modern science are but a slight manifestation of the intellectual might of man. This also constitutes partial acquisition of *khilafat* on earth. This *khilafat* is obtainable through purely intellectual exertions and is commensurate with the mastery to be obtained over the forces of nature. The Qur'an does in no way belittle the importance of human domination over nature, as unfortunately not a few of the Muslims of the day are inclined to think. On the other hand strong impetus is intended to be given to exploitation of the realm of nature in the verses:

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

“Those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! glory be to Thee! save us then from the chastisement of the fire!” (The Qur'an, 3:189-190).

Attention has been directed in these verses to the truth that the more we ponder over the creation of the heavens and the earth, the alternation of night and day, the greater conviction takes hold of our mind that this vast universe contains nothing that we cannot turn to some account or other.

The conviction, *Thou hast not created this in vain*, forms the foundation of all scientific progress. If we fail to derive some benefit from a thing, it is due to our own lack of knowledge. The thing in itself is not devoid of some good or other to mankind. Man is thus encouraged to carry on research in the realm of nature, acquire knowledge of its laws, and he shall find that there is naught that cannot be of some avail or other to him. The phenomenal success modern scientific civilization has achieved in the exploitation of nature is solely due to the faith in the utility of all creation, as inculcated in this part of the verse. But the Qur'an could not content itself with bestirring man to materialistic progress to the disregard of certain undesirable consequences that inevitably follow in its wake. Dazzled with the glimmer and glitter of material achievements, one is apt to regard them as all-in-all, forgetting God, the real

source of all these blessings. Thus taking a materialistic turn, the human heart tends to degenerate into bestiality, evils such as greed and licentiousness stealing therein. The Western ungodly civilization of the day, with its mania for self-aggrandizement ensuing in pillage, bloodshed, arson and a hundred and one other miseries, is a concrete illustration of such one-sided progress. The Qur'an, which emanates from an All-Wise source, has rightly forewarned man in the concluding portion of the verse — “*then save us from chastisement of fire*” lest he should, in the hour of his triumph and felicity, lose sight of his Creator and thereby convert his own handiwork into a veritable hell.

Man does not live by bread alone. It forms only part of his function, as already discussed, to obtain supremacy over nature. He has a higher purpose to fulfil. He has to work out his moral and spiritual evolution through his dealings with his fellow-men and his Creator. He owes it to one to mete out equitable treatment and to the other to submit with cheerful resignation. This is a sphere where human intellect by itself is not adequate to ensure propriety of conduct. Man's obligations towards man and God involve complications too delicate for unaided human reason. Besides, an intellectual error in this sphere would ensue in the violation of human or Divine rights. Hence the absolute necessity of direct guidance from God to make up for the frailties of reason. Just as a telescope or a microscope helps the naked eye in perceiving what was otherwise too distant or too minute, similarly Divine revelation comes to the assistance of human reason to enlighten man as to the laws that ought to regulate his relation to man and God. The laws thus revealed go by the name of a Divine Book or a Religious Code. In obedience to these laws, man can discharge his functions and attain the *summum bonum* of his life. Virtue and sin are only other names for the observance or violation of these laws. The Qur'an has laid great emphasis on obedience to these laws, which is conducive to human happiness and peace of mind. Contravention of these engenders mental anguish. Laws pertaining to interhuman relations have been summed up in the following verse:

“Surely God enjoins *'adl* (the doing of justice) and *Ihsan* (the doing of good) (to others) and *Ita'i* (the giving of the kindred), and He forbids *Fahsha* (indecent) and *Munkar* (evil) and *Baghy* (rebellion); He admonishes you that you may be mindful” (The Qur'an, 16:90).

'Adl consists in giving each one his just due. *Ihsan* requires doing good even in the case which does not deserve it. *Ita'i zil-Qurba* enjoins kindness to others, as spontaneously and affectionately as in the case of blood-relations. Just as a mother loves and looks after her child out of pure maternal love, even so does God want us to show sympathy to our fellow-beings, regardless of reward or gratitude. These are the positive virtues laid down to be practised. Then come the sins to be shunned, *Fahsha* or manifest evil: this comprises all the evils one commits simply to gratify one's low carnal desires, which are limited in their effect to the doer himself. *Munkar* is the evil whose effect extends to others and involves an encroachment upon others' rights. *Baghy* is the evil that tends to have a prejudicial effect upon the government of the society.

(To be continued)

1 The first instalment appeared in *The Islamic Review* for March 1954.—Ed., I.R.

Alcohol in Medicine

“Step by step the cold light of medicine has exploded the pretensions of alcohol. The medical scientist no longer regards alcohol as a stimulant but as a narcotic ; the hospital physician has abolished it from diet lists, and only uses it occasionally as a drug. It has now been abandoned by the authorities in first-aid and in athletics.”

Many people who describe themselves as moderate drinkers are influenced by the so-called medical value of alcohol. There is no doubt that alcohol is still used without scientific reason in a number of cases, notwithstanding the absence of evidence in support of popular fallacies and misconceptions.

As a preservative (or dehydrating agent) for pathological specimens, solvent, antiseptic, and as an external dressing for certain skin conditions, alcohol is excellent. Even if there are other conditions in ill-health where it may be used with benefit, alcohol is in no sense an indispensable drug. The best medical skill and treatment is possible without any recourse to it whatsoever.

Reference to the standard textbooks will fail to reveal any disease for which alcohol is a specific cure.

For centuries alcohol had been classified as a stimulant of almost every organ in the body. Since it has been properly classified as a narcotic, the medicinal use has been curtailed to an extent which can truly be described as remarkable.

As a narcotic, it functions in the “night cap” of those advanced in years. This is emphasized as a great value in removing petty annoyance, and in creating comfort for those who have little opportunity for entertainment. But, as Dr. Haven Emerson points out, “Such a makeshift management of age by dulling the wits is not generally endorsed by physicians of the laity”.

Alcohol in some form is still used as an “energy provider” in chronic wasting diseases and malnutrition. As a temporary expedient in diabetes it is administered for the same purpose, in addition to its sedative effect, but in this disease also it is rapidly being replaced by other and more easily controlled measures.

Several eminent medical men, in different countries, who are not themselves total abstainers, have stated that in acute infectious diseases, heart and lung affections, nervous disorders and diseased conditions of the digestive tract, there is no reason for the use of alcohol, and that patients do better without it.

The emergency brandy or whisky bottle has now been deprived of scientific support, and it is exceptional to find it in ambulance or first-aid equipment.

Use of alcoholic tonics

The use of medicated wines and alcoholic tonics has been emphatically condemned by official medical associations, and by the accepted leaders in the profession.

When prescribed under careful medical guidance, the risk of acquiring the alcoholic habit is small, but unfortunately it is a form of treatment which the “patient” too often initiates, or continues on his own responsibility.

The power of tradition is as strong in the practice of medicine as it is in other spheres, but whenever and wher-

ever the practitioner has interested himself in the alcohol problem, the up-to-date findings of scientific investigations are immediately applied. And alcohol disappears from treatment.

Medical testimony

“In reality we have no proof that a minimum and permissible dose of alcohol exists at all.”—The late Sir Victor Horsley, F.R.C.S.

“Alcohol lessens man’s power of physical endurance, delays recovery from fatigue, increases the ill-effects of great heat or cold, blunts the senses, retards nerve response, diminishes self-control, blurs the judgment.”—The late Sir Alfred Pearce Gould, K.C.V.O., M.S., F.R.C.S.

“When I made up my mind that I wanted to be as perfect a citizen as I could, the first thing I did was to swear off the use of all alcoholic drinks. From that day to this, nearly fifty years later, I have never used alcohol personally or in my practice as a doctor.”—The late Sir Wilfred T. Grenfell, K.C.M.G., M.D.

“Alcohol poisons the vital cells of the body, acts directly upon the nervous system and the brain, impairing one’s higher faculties, judgment, conception and control long before the least symptoms of drunkenness appear.”—Sir William Wilcox, M.D.

“Step by step the cold light of medicine has exploded the pretensions of alcohol. The medical scientist no longer regards alcohol as a stimulant but as a narcotic ; the hospital physician has abolished it from diet lists, and only uses it occasionally as a drug. It has now been abandoned by the authorities in first-aid and in athletics.”—Professor H. Sutton, B.Sc., M.D., Sydney.

“The cocktail is the demoniacal vanquisher of youthful virtue.”—Dr. A. R. Salmon, Faculty of Medicine, Paris.

“Alcohol is undoubtedly both a costly and a dangerous luxury.”—Professor E. P. Cathcart, M.D.

“No specific protective benefit is conferred by the use of alcohol under any conditions.”—Dr. Haven Emerson, College of Physicians and Surgeons, Columbia.

“Alcohol gives increased satisfaction with impaired performance.”—Arthur Evans, O.B.E., M.S., F.R.C.S. (*Science Speaks*).

The Museum of Islamic Art at Cairo, Egypt

By Dr. MUHAMMAD MUSTAFA

Examples of Islamic art found in European museums

During the Middle Ages, European pilgrims who visited the holy places at Jerusalem took home with them as souvenirs Islamic art objects which were very much admired in Europe. For instance, there are preserved in different European museums the famous St. Hedwig's glass cups, manufactured in Egypt in the eleventh century and decorated with beautifully cut illustrations. The German Duchess Hedwig, who died in 1243 C.E., took these cups home as a souvenir of her pilgrimage.

Such objects of Islamic art reached Europe also by trade or by exchange of presents between the regents of Middle Eastern and European countries. Many of these objects of art were until recently still preserved among the treasures of old European palaces and churches.

It is quite obvious that in this way Islamic art influenced the European art of the Middle Ages. So we notice how far European coats-of-arms are influenced by the Islamic coats-of-arms. The European Renaissance painters used to copy in their paintings Islamic objects; for instance the famous painter Holbein, who represented in his paintings preferably a certain kind of Asia Minor carpets which are now known as "Holbein carpets".

Nowadays the museums of Europe and America possess collections of Islamic art objects made of rock crystal, textile fabrics and other materials which are of great beauty and astonishing luxury. But the most valuable and complete collections of Islamic art objects can be found in the Museum

of Islamic Art in Cairo. Some of these objects are unique specimens.

Collections in the museum at Cairo

The Museum of Islamic Art in Cairo, inaugurated in 1903, owned at that time only 7,028 objects. But the last fifty years have brought a remarkable increase in the number of objects, so that now there are about 50,000 pieces which would cost about £5,000,000. It is quite clear that the place available became insufficient to exhibit even one-fifth of these collections, and there is now a project for an enlarged place.

In 1952 the name of the museum was changed from "Arab Art Museum" to "Museum of Islamic Art", as it comprised all objects of Islamic art produced in Arab countries as well as in other countries where Islamic art dominated, such as Turkey and Iran.

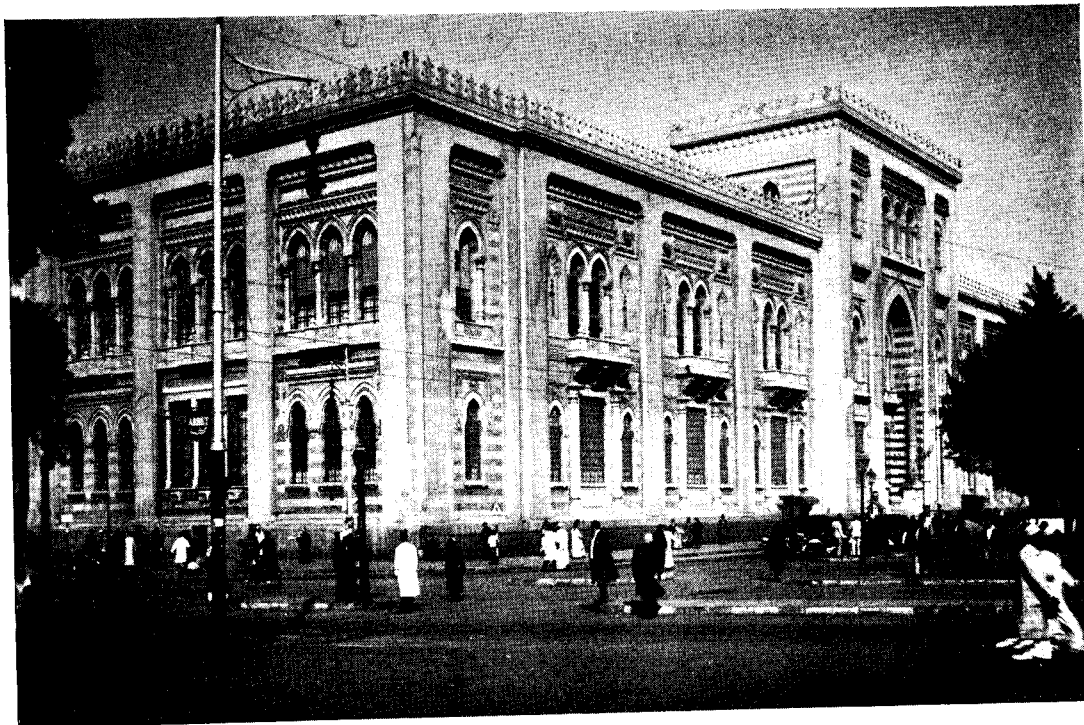
The Museum of Islamic Art is very proud at containing the largest collection of Turkish ceramic objects of the sixteenth and seventeenth centuries, besides a valuable collection of Turkish velvets and textiles made by the famous looms of Brussa and Skutari.

Our collection of Iranian art objects includes a complete series of ceramics which illustrate the evolution of ceramic art in Iran between the ninth and the nineteenth centuries. Here is the manufacture of the well-known ceramic centres in Iran, representing such as Raghès, Sultanabad, Veramin, Amol, Mazendaran, Transoxania, Kobatchi and others.

It also includes a magnificent variety of Iranian metalwork objects, such as candlesticks, vases, incense burners, decorated in different techniques, encrusted with gold or silver.

Naturally, special interest is given to those objects which offer us examples of arts and cultures that prevailed in Egypt during the Islamic period from the seventh century C.E. until the middle of the nineteenth century C.E. Therefore the Museum of Islamic Art can be considered the scientific centre where the history of Egypt can be studied by means of the inscriptions on the objects exhibited.

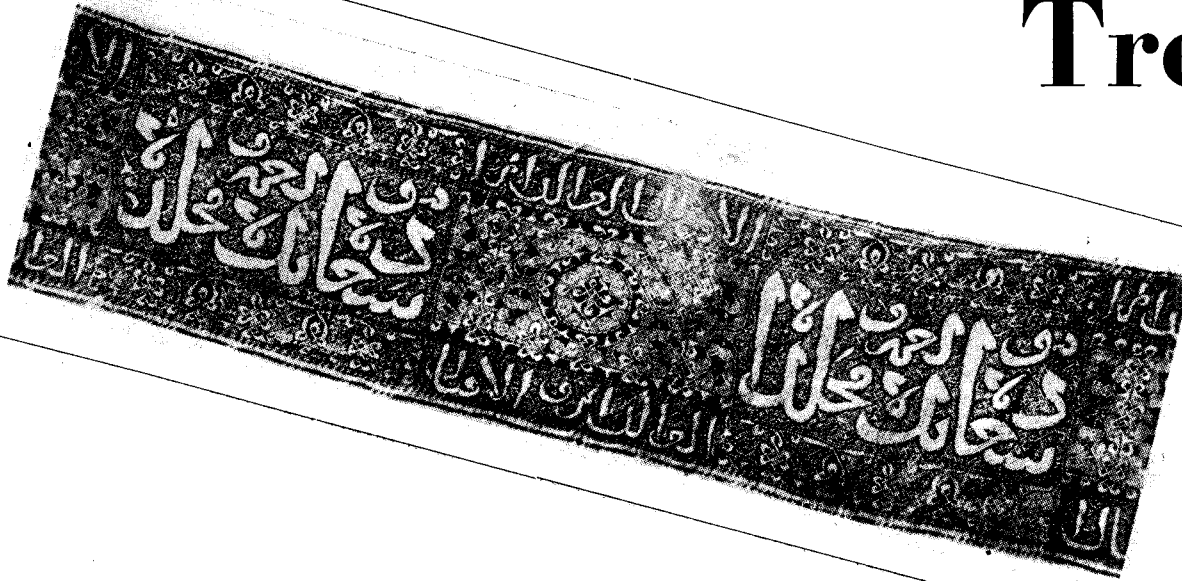
Continued on page 22



The outer façade of the Museum of Islamic Art at Cairo, Egypt

Treasure

in the
MUSEUM OF ISLAMIC ARTS
CAIRO • EGYPT



Top left — Fragment of silk with intricate Arabic calligraphy and geometric patterns, of exquisite delicate composition, embroidered in gold and silver threads on dark blue silk. The inscription is a prayer for the deceased. Egypt, 14th century.

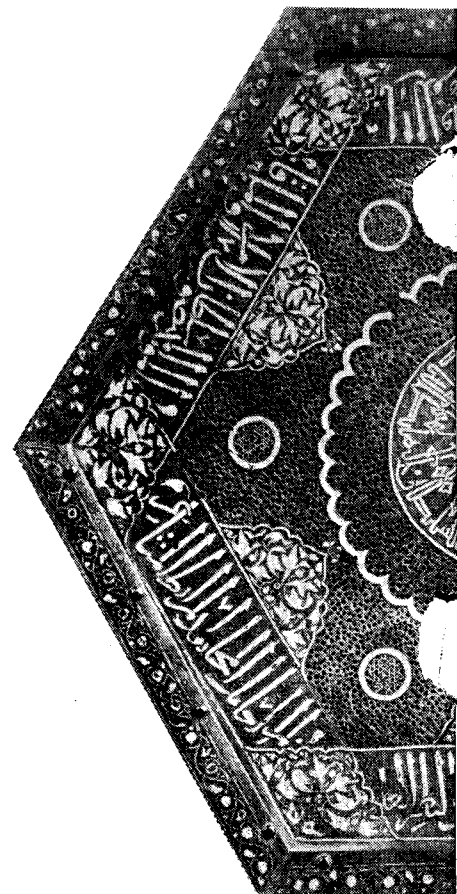
Top right — Fragment of silk from the Royal Palace, (909-1171 C.E.) representing a bird and a bird. Egypt, 11th century.



Bottom left — Enameled glass lamp. The body is decorated with intermingled with multi-colour scrolls, and Arabic calligraphy transparently on a background of cut-glass.

Bottom right — Fragment of linen and silk with Arabic calligraphy in lozenges, on a golden yellow background. The letters are in white or in red and black. Egypt, 11th century.

Below — The top of a hexagonal brass tray. The long inscriptions bear the name of the ruler (1340 C.E.). In the corners are bands of Arabic calligraphy. Egypt, 14th century.



of Art

ISLAMIC ART EGYPT

men. The decoration consists of arranged symbols with black and inscriptions are all 9th century

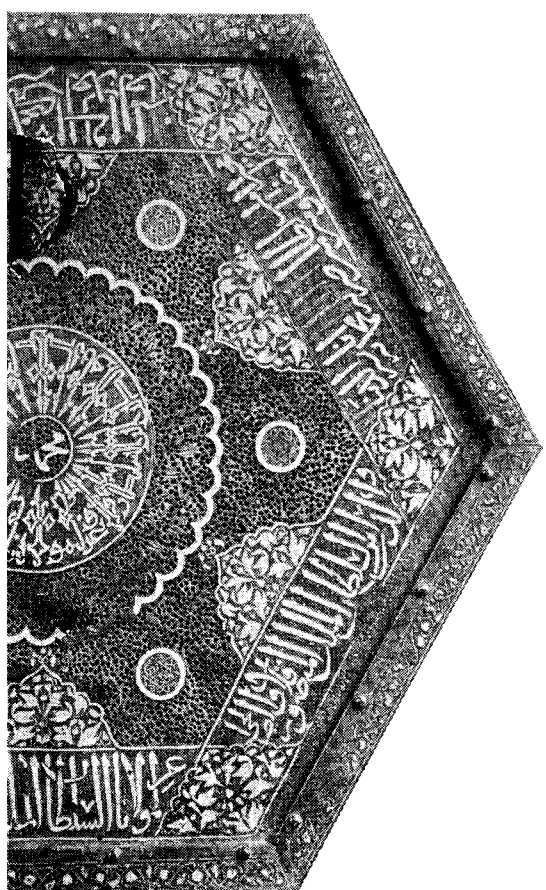
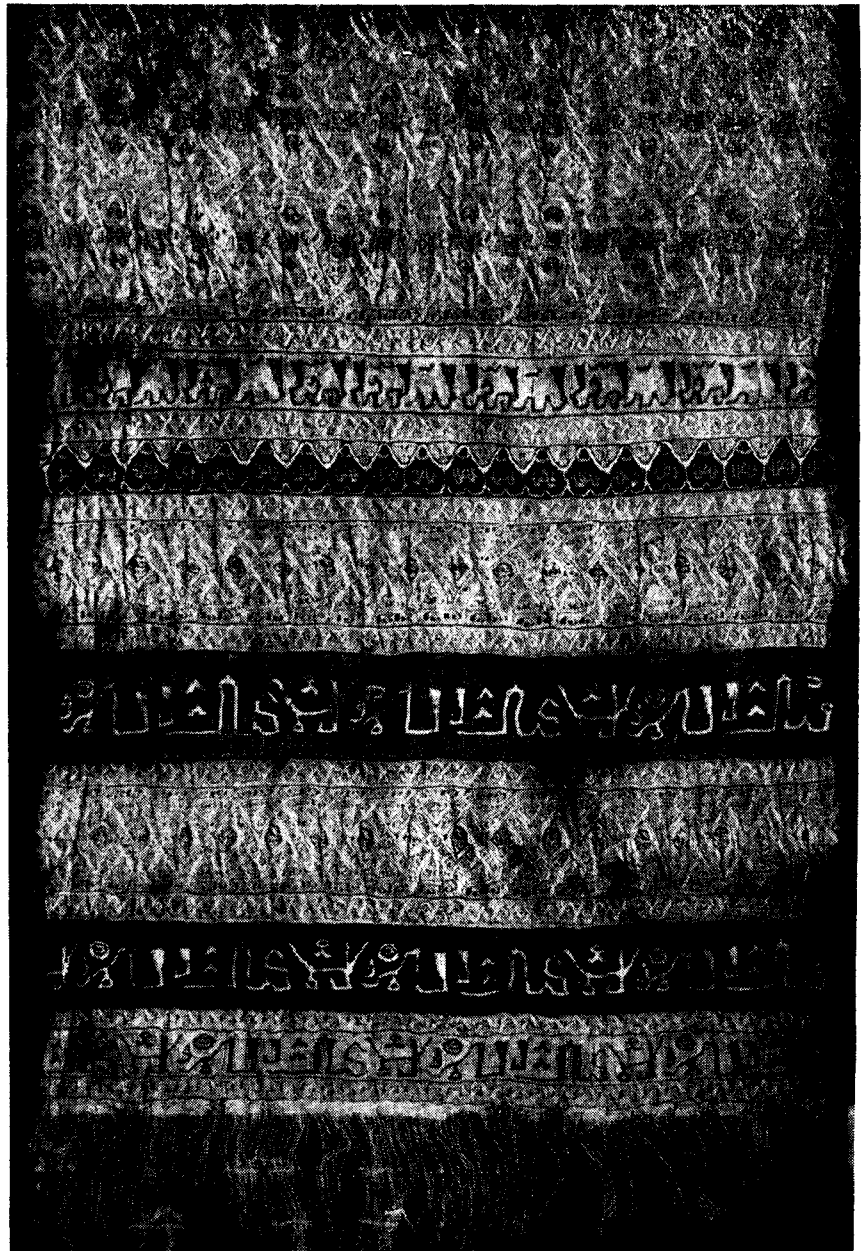
a panel of wood of the Fatimids of a hunting scene 9th century



inscriptions on the neck are composed of letters and all round the neck letters which stand out and of enamel. Egypt, 14th century

silk fabric, ending in a fringe. A decoration of blue, is interrupted by bands of inscriptions in red and blue ground. The inscriptions contain wishes for Egypt, 12th century

tile carved, pierced and inlaid with gold and silver. Sultan al-Nasir Muhammad Ibn Qalawun (1293-1341) flying ducks on a pierced decorated background. 14th century



The display of the antiquities

The antiquities exhibited are displayed according to style or material. The rooms preserved for styles contain objects of different material of the same style.

There is a special room for the Omayyad (661-750 C.E.) style with objects in textiles, wood, glass, metal, ceramics and stone, on which decorative motives show how early Islamic art developed and how far it has been influenced by cultures and arts prevailing in Iran, Syria and Egypt before Islam.

The next step in Islamic art is shown in the hall reserved for 'Abbasid (750-1258 C.E.) and Tulunid (868-905 C.E.) style. Here the decorative elements testify how strong Islamic art of the ninth century had already developed its own personality and its own individuality.

In another room objects exhibited related to the Fatimid (909-1171 C.E.) period. It can be clearly observed how the artists of the Fatimid style, especially in the eleventh

century, have studied the movements and gestures of human beings and animals, illustrating their objects of art. There are dancing girls, musicians, hunting scenes, fabulous animals, a variety of lively sceneries.

Objects representing the Mamlouk (1250-1390 C.E.) style are shown in another special room. Each object is characterized by its splendour and luxury and marks a certain renaissance of art in Egypt in the fourteenth century.

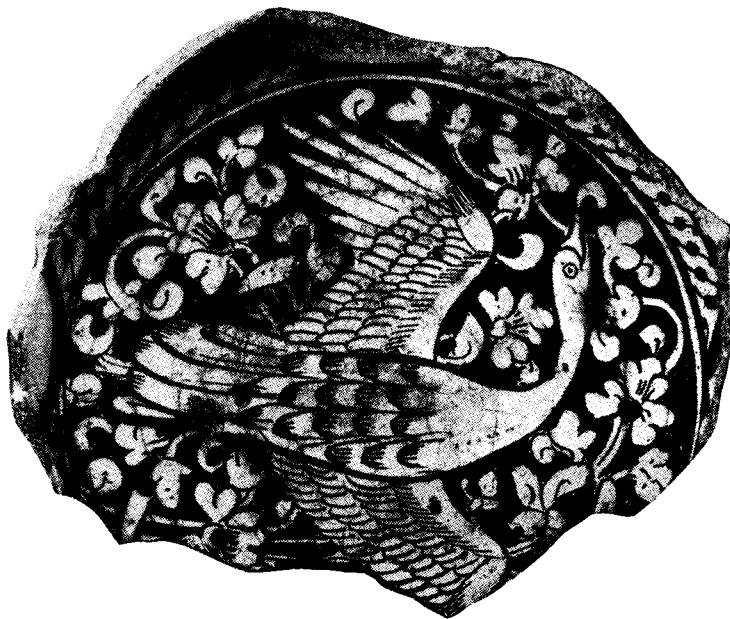
The objects exhibited according to the material are classified in chronological order. The museum possesses the largest collection in quantity and quality of woodwork, metalwork, textiles, stone, glass and ceramics.

Very famous is the collection of enamelled mosque glass-lamps of the Mamlouk period, mostly of the fourteenth and beginning of the fifteenth century. They bear the names of most of the great Mamlouk sultans and emirs. One of the lamps even bears the name of the artist. The value of each lamp is between £8,000 and £12,000.

Museum publications

The Museum of Islamic Art has published a remarkable number of scientific works which deal with its collections. This year a new series of handy booklets starts under the title of "Collections of the Museum of Islamic Art", each dealing with a certain collection of objects. It will be illustrated by plates and drawings and will appear in Arabic and one other language. The first of this series, on the collection of Turkish prayer rugs, has been published in Arabic and English. With these publications the museum will be able to realize one of its aims, namely the spreading of scientific and archaeological information amongst the largest number of people.

From this point of view the museum has now arranged a special room for temporary exhibitions, the first exhibition taking place in February 1954. For the next exhibition amateurs and collectors will be invited to display the splendid Islamic art objects they possess, so that the public will be able to enjoy the beauty and magnificence of these treasures of Islamic art.



* * * * *

Fragments of faience with underglaze decoration. On a blue background, amidst a conventionalized foliage, one can see a gazelle above, and below a bird in full flight

* * * * *

THE MUSLIM WORLD . . .

PAKISTAN

Turkey and Pakistan agreement is an aid to world peace and is not aimed against any country

A political, cultural and economic treaty of friendship between Pakistan and Turkey was announced on 19th February 1954. Mr. Muhammad 'Ali, the Prime Minister of Pakistan, said about this treaty that "the first concrete major step has been taken towards strengthening the Muslim world.

"That these two countries should have agreed on the necessity of establishing closer friendly collaboration in the political, economic and cultural spheres is in itself a step forward in the interest of all countries in this region.

"But the communiqué is not confined merely to an acceptance of this obvious necessity. It envisages the working out of methods not only of achieving that essential collaboration between Turkey and Pakistan, but also of strengthening peace and security in the interests of all peace-loving nations.

EFFECTIVE METHODS

"It is our conviction that effective methods to ensure this can be devised. A close study of proposals to achieve this objective has already begun.

"A Treaty of Friendship between Pakistan and Turkey was signed on 26th July 1951. That treaty was born of a desire 'to perpetuate and strengthen the bonds of friendship and brotherhood and to widen the scope of co-operation' existing between the two countries in the interest of international peace. It provided that there shall be perpetual peace and friendly relations 'between the two countries who then undertook to maintain and strengthen the cordial relations between their peoples'. The present decision takes that desire a step further with the intention of investing the spirit animating that treaty with greater substance. It would strengthen the historic ties that unite the peoples of these two great countries.

HELP TO WORLD PEACE

"The cardinal feature of Pakistan's policy has throughout been to help advance the cause of world peace and promote human welfare everywhere. Consistently with that broad objective, Pakistan has been actively engaged in helping to strengthen the peace and stability and to further the prosperity of the Muslim world.

Our strong advocacy of the cause of Palestine, Libya, Tunisia, Morocco and the services we have had the good fortune to render in promoting their welfare have been universally acknowledged. We have also been striving to the maximum extent possible to help bring about a just settlement of the Suez Canal and the Iranian oil disputes acceptable to Egypt and Iran.

GOOD OFFICES

"Our good offices are always at the disposal of the parties in the solution of these disputes. We have made a notable contribution, too, I think, towards the solution of the Sudan question. Pakistan has the privilege of being the

chairman of the Sudan Commission which is to assist the Sudan to become completely independent of British tutelage.

"It is in pursuance of this same policy of promoting the welfare of the people inhabiting this region and of advancing the interests of world peace that the present decision aims at closer collaboration between Turkey and Pakistan.

"I need hardly say that this decision is not conceived in any aggressive spirit of purport. This collaboration is not aimed against any country. Its aim is solely to contribute, so far as we may, to the promotion of peace and security generally in the common interest of all nations."

Pakistan to receive United States military aid — no concession sought or offered

It was simultaneously announced in Karachi and Washington on 25th February 1954 that the United States had agreed to give military aid to Pakistan under American Mutual Security Legislation.

In a Press statement on the same day the Prime Minister of Pakistan, Mr. Muhammad 'Ali, said: "A momentous step forward has been taken towards strengthening the Muslim world.

"Pakistan today enters what promises to be a glorious chapter in its history. It is now cast for a significant role in world affairs. It is destined to become the sheet anchor of international stability and security in this region.

"Hitherto Pakistan has striven to build up her defences with her own unaided resources. But under the rapidly changing requirements of modern warfare, demands of adequate defence are becoming progressively heavy and are imposing an increasingly burdensome strain on the country's economy. In consequence the development of the country's resources has to a considerable degree had to be sacrificed to the primary need of building up its defences.

"United States military aid will enable Pakistan to achieve adequate defensive strength without the country having to assume an otherwise increasing burden on its economy. Assured thus of the adequacy of its defences for safeguarding its security and preserving its independence, Pakistan will be able to devote its resources increasingly to the development of its human and material wealth so as to achieve greater economic stability and prosperity.

DECISION NOT AIMED AT ANY COUNTRY

"It must be emphasized that the decision to obtain military aid from the United States is not aimed at any country whatsoever. Pakistan has never entertained and does not entertain any aggressive intentions.

"Indeed, the very fact that this aid is being obtained under United States Mutual Security Legislation proves this. Under this legislation the country receiving aid has to undertake not to engage in any act of aggression against any nation. We have gladly given this undertaking. We shall abide by it. This alone should constitute adequate assurance that Pakistan has no aggressive designs against any nation and that in obtaining this aid its sole object is to increase its defensive strength and help promote the security and progress of this region.

NO CONCESSIONS SOUGHT OR OFFERED

"Apart from this undertaking, Pakistan has accepted no other obligation in return for this military aid. The United States has not asked for any bases or any other undertakings or concessions at any time. Nor has Pakistan offered any.

PAKISTAN WEDDED IN INTERNATIONAL PEACE

"Pakistan is wedded to the policy of promoting international peace and welfare. It is in pursuit of that policy that it has always striven to help promote stability and progress in the Muslim world. Its policy towards Muslim countries from Morocco to Indonesia has throughout been inspired by its conviction that the solidarity, peace and progress of these countries is of vital consequence to the peace and prosperity of the world. It is in order that we may pursue this policy more effectively that we have decided to collaborate with Turkey and sought this military aid. It is

our hope that we may thus be of greater assistance in strengthening the security of this region and furthering the well-being of its inhabitants and thereby serve the cause of world peace and progress."

The Constitution

The work of laying down the basic principles of Pakistan's constitution has been completed, and the country's law-makers are now engaged in hammering out the various details, it was announced by Mr. Faiyyaz 'Ali, the Advocate-General. He said that although Pakistan's constitution was going to be an Islamic one, it would be neither reactionary nor retrogressive in character. It would be shaped in full accord with the fundamental principles incorporated in the universal declaration on human rights and freedom. The minorities would have full protection in respect of their religious rights and freedom, and in social and political matters. There would be no interference in their religious rights, subject, of course, to the usual conditions attached to the exercise of such rights, namely, the maintenance of law and order, and the observance of acknowledged and well-recognized principles of morality and decency. The constitution would also ensure the separation of the judiciary from the executive.

Mr. 'Ali revealed that the prohibition of intoxicating liquor, which is enjoined by the teachings of Islam, has already been experimentally enforced in certain parts of Pakistan. The question of enforcing it generally would be determined after due consideration of the success or otherwise of this experiment.



Delegates to the East African Muslim Conference held in Nairobi
Top (from left to right) — Maulana Hifz-ur-Rahman, the Secretary of Jammiat al-Ulema of India, stated that the Muslims in India shall try to get facilities for higher education for the East African Muslims in Indian universities. Dr. Hasan, the Muslim-elected member of the Kenya Legislative Council and Director of Asian Manpower, stressed the demand of the Muslim community for adequate representation in all the departments. Mr. M. Abdul Rahman, from Tanganyika, spoke on the necessity of an inter-territorial organization of the Muslims of East Africa. M. Mahfood, the Arab-elected member of the Kenya Legislation Council, emphasized the necessity of opening common schools for all the Muslims in East Africa. Dr. Yusuf 'Ali Eraj, Secretary of the Working Committee of the Conference, moved the resolution for the formation of an East African organization of the Muslims

Bottom — a general view of a meeting of the Conference. The audience raise their hands to vote for a resolution

EAST AFRICA

An Awakening in East Africa

On the 26th and 27th December 1953 the Muslims of East Africa held a conference in Nairobi, and laid an important landmark in the history of their awakening. This conference was attended by over 200 delegates from distant parts of the primitive territories of East Africa, and, under the banner of Islam, for the first time in the history of that dark continent people gathered together on one platform without any distinction of race or colour.

For centuries Muslims from different races have settled in East Africa, and have contributed their share in the development of these territories. Their sense of citizenship and loyalty has never been challenged. Wherever they have lived they have done their best to play their part in the spiritual and economic progress of the community. It is most unfortunate that lack of proper organization amongst them

always came in the way of any co-ordination of their activities.

Their unity of purpose has forced them many times in the past to endeavour to organize themselves. The East African Muslim Welfare Society came into being as a result of a conference held in 1937. The great work done by this organization is appreciated even by the bitterest critics of Islam in Africa.

Two more conferences were held in 1945 and 1949 respectively, and delegates from various parts of East Africa gathered to talk about the problems of their respective territories. Efforts were made to give form to a central organization of Muslims in Kenya, Uganda, Tanganyika and Zanzibar. Unfortunately, the hopes of the well-wishers of the community remained unfulfilled, and no means of unity of action could be found in East Africa.

It was a great day in the history of the Muslims of East Africa when the Central Muslim Association of Nairobi decided to call the East African Muslim Conference on 26th and 27th December 1953 in Nairobi.

Over 200 delegates came from all over the country. This conference was really representative of all the sections of the Muslim community in East Africa.

Sayyed Husain Imam, a prominent leader from Pakistan, was requested to preside over the deliberations of the conference. This great Muslim parliamentarian, who has fought for the cause of Islam all his life, readily acceded to the request, and, at considerable inconvenience and expense, reached Nairobi to preside over the deliberations. The gratifying success of the conference was to a great extent due to his able guidance in the conduct of the conference.

It was an impressive sight to see the delegates from various quarters of Kenya, Uganda, Tanganyika and Zanzibar, as well as the Belgian Congo and Somaliland, assembled under the banner of Islam. The differences of race, colour and dress were very marked, and at first sight it would have been difficult for anyone to believe that that heterogeneous crowd had much in common to talk about. But in the sessions of the conference it became strikingly apparent that these people had met with a great unity of purpose.

Many important resolutions were passed at this conference. Great stress was laid on the necessity of immediate action to alleviate the miserable plight of the non-Asian Muslims of East Africa. It was unanimously decided that, no matter what obstacles be raised by the authorities, all Muslim schools should be open to all members of the community without any distinction of colour. In another resolution it was decided that all the Muslim sovereign States should be asked to provide facilities for African Muslims for higher studies in their universities.

The most important achievement of this conference, however, has been the establishment of the Kenya Muslim League. This central organization of the Muslims in Kenya is a very important landmark in the history of the political awakening of the Muslim community in Africa. This is the first organization which will profess openly to safeguard the rights of the Muslims. It is hoped that soon the Muslims in Uganda and Tanganyika will follow suit and have their parallel organizations.

An exploratory body has also been formed to report on the ways and means to secure some sort of co-ordination of action in the Muslim communities living in the three different territories.



Sayyed Husain Imam, President of the East African Muslim Conference, Nairobi, with delegates from Somaliland

It has become amply clear after this conference that there is a considerable awakening amongst the Muslims in East Africa and that in the future development of these territories they will be able to play an active part.

KUWAIT

Kuwait's oil royalties invested in Britain

The Emir of Kuwait after a recent visit to London is reported to have informed his associates that he has decided to invest the surplus of his income from oil royalties in certain British concerns for the benefit of his country. It was also disclosed by Arab authoritative circles that the Emir has been repeatedly requested by some Arab States to organize loans for their development schemes and for the equipment of the Arab armies. The hope has been expressed that the Emir will help to pave the way to a closer co-operation among the Arab people.

Jordanian ladies' visit to Kuwait

Three prominent Jordanian ladies, wives of ministers, have recently visited Kuwait to raise funds for setting up a "charity centre" which will bear the name of Princess Basima, sister of King Hussain, in Amman.

IRAQ

Unlimited natural wealth discovered in Iraq

The Iraqi "Board of Construction", set up to submit reports and proposals on the economic and social welfare of the country and wholly financed by allocations from the oil royalties, has recently revealed the discovery, in enormous amounts, of natural gas in various parts of the northern regions, and that the construction of a pipe-line from Kirkuk to Paris at an estimated cost of \$800,000,000 has been approved by the Cabinet. When completed, the project will be utilized in the manufacture of cement, sulphur and fertilizers — commodities badly needed for the industrialization of the country and until now imported from abroad.

After satisfying local needs, a daily output of half a million cubic feet of gas will be available for export. A number of financial concerns, it is understood, have submitted quotations for running the project and are awaiting Cabinet decision.

inefficient and often unqualified Arab diplomatic missions at the United Nations Organization and elsewhere, and suggested the creation of an "Arab Diplomatic Representation" in world capitals chosen on an inter-Arab rather than national basis.

Arab unity or disunity ?

One of the main topics discussed outside and inside the last meeting of the Council of the Arab League was the Iraqi proposal of an Arab Federal Union. This provides for a voluntary union of all those States wishing to federate, for the unification of defence, foreign and economic policy, and for the continuation of the sovereign character of each State. The Lebanese reaction was a virtual rejection, but the proposed economic union was accepted. Egypt, on the

JORDAN

The Jordan Valley Scheme

The Prime Minister of Jordan, Dr. Fawzi al-Mulqi, has outlined his country's objection to the Jordan Valley Scheme put forward by Mr. Eric Johnston, President Eisenhower's special envoy to the Middle East, for the exploitation of the waters of the Jordan River on the lines of the Tennessee Valley Authority Scheme. Dr. Mulqi said that the scheme would give an unfair advantage to Israel, would mean a considerable lessening in the level of the Dead Sea, thus affecting Jordanian schemes for using the mineral deposits there, would alter some famous landmarks on the River Jordan, including the scene of the Baptism, and would increase the percentage of salt in the waters of the river, with harmful consequences to adjacent agricultural land in Jordan.

The Jordan Government has submitted its own scheme for the exploitation of the waters of the Jordan River. A technical delegation from the Arab League lately visited Amman and made an on-the-spot inspection and examination of this scheme.

Repair of the Dome of the Rock

The Government has decided to send a delegation to visit the various Muslim and Arab countries to collect contributions for the repair of the Dome of the Rock in Jerusalem.

The delegation will carry messages from the Jordanian Government to the heads of the countries which it will visit. It will also have reports and photographs of the damage which needs repair. Experts estimate the cost of these repairs at nearly 450,000 dinars.

Education to be free

The Cabinet has approved a scheme whereby primary and secondary education in the country would be free. A new education system will be planned and school fees abolished.

A new cement factory

Jordan's new cement factory came into operation for the first time on 20th February. It is the biggest industrial scheme in Jordan. The company was formed about two years ago with a capital of 1,000,000 dinars, of which the Government contributed about 500,000 and the public about 450,000. The German company which supplied the machines contributed 50,000 dinars. The daily production of the factory is estimated to be initially 200 tons, and it is expected that its ultimate production will meet all local needs.



His Excellency Dr. Fadhl al-Jamali, the Prime Minister of Iraq (extreme right), enjoying a joke cracked by the Assistant Secretary of the Arab League, Dr. A. Shukairy (centre). The photograph was taken during the visit of Dr. al-Jamali to Egypt during January 1954 when the most important session of the Arab League was held at Cairo, Egypt

other hand, wanted to introduce two main amendments: first, adoption of the republican system and constitutional government in all the Arab States, and second, abrogation of all treaties concluded with foreign powers. The latter obviously refers to Jordan, Libya and Iraq. Large sections of the Middle East Press have asked whether Iraq is really qualified to take a strong stand in her proposed Federal Union while she is still bound by the Anglo-Iraqi Treaty, which leaves the military, political and economic future of the country in the hands of a foreign power.

The present Arab disunity has brought sincere comments from many prominent Muslim leaders, not the least from Chaudhri Muhammad Zafrullah Khan, Foreign Minister of Pakistan, who said: "The great powers in the United Nations Organization care little for the wishes of the Arab States, because such powers know that if the Arabs denounce a certain matter on a certain day, they cool down and submit the very night following. This is the main weakness of the Arab States and has become well known to other countries represented in the United Nations Organization." A Damascus Arabic bi-weekly referred this drawback to the

THE LEBANON

'Abdullah al-Yafi, the Prime Minister, who dissolved his Cabinet after gaining a vote of confidence by only a few votes, formed a new Cabinet on 5th March and gained a strong vote of confidence.

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The Beirut Electricity Company, a Franco-Belgian concern, has accepted a Lebanese Government proposal that the company's installations should be sold to the Government. The Government took over control of the company about a year ago.

* * *

The Government will contribute to the establishment of a national company to carry out hydro-electric schemes in the Lebanon. The capital of the company will be 100,000,000 liras. The Government may own up to 55 per cent of the shares and the rest is to be offered to the public, with preference to Lebanese nationals.

Television in the Lebanon

The Middle East Electric Company — a new firm formed in Beirut — is planning to build a network of television stations in the Lebanon and the neighbouring Arab countries.

Israel operates sabotage cells in Arab countries

The Lebanese police have recently reported the discovery of a dangerous organization operated by the Israel authorities whose purpose was the blowing up of public buildings, centres of national movements in various Arab countries, and homes of Arab leaders. It is also revealed that a number of Israeli motor boats have been delivering off the Lebanese shores bombs of high explosive power, sufficient to wreck buildings of many floors, to Israeli agents, to whom the boat and its load is made known by light signals in the small hours of the morning. When received, the explosives were buried in sandpits and later removed for use in blowing up the intended buildings. Statements by members arrested show this organization to have been responsible for destroying the premises of the Arab Higher Committee in Beirut a few weeks ago, and that two timed and highly dangerous shells were placed in a tunnel just beneath the Iraqi and Egyptian Embassies respectively and later removed by police experts for dismantling.

It is noteworthy that not long ago an Iraqi Jewish millionaire from Basrah was executed after a long trial for operating a sabotage unit in southern Iraq, for storing arms confessedly for use in disrupting Government utilities, and for being the principal designer in the wrecking of the United States Information Centre in Baghdad. Another prominent Jew and participant received a long-term imprisonment.

The Baghdad daily *Al-Yukza* asserts that a large number of firms now operating in Baghdad and bearing Arabic names are in fact financed and run wholly by Jewish shareholders. The paper strongly urges the Government to investigate the affairs of these firms and to take strong measures to put an end to the activities of those working to the detriment of the country.

Grave concern is also expressed by the Press in the rich oil protectorate of Bahrain, on the Persian Gulf, about the steady influx of Jewish financiers appearing under a variety of business names but who, it is stated, are there to seek investment concessions and are obtaining a "motherly support" from the Anglo-American Oil Company. One newspaper remarks, "It is evident that such increasing

visits by Jewish agents are not free from connection with and utilization by the Israeli authorities, whose object is to extend their trade network to the heart of this pure Arab emirate".

SA'UDI ARABIA

King Sa'ud is planning a series of visits to Muslim countries. He is expected to visit Pakistan early in April.

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A modern and well-equipped chest hospital will be built at Ta'if by order of King Sa'ud.

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The discovery of an important oil pool at 'Uthmaniyyah that is measured "not in miles but in degrees of latitude" has been announced by the Arabian-American Oil Company. The pool is thirty miles west of Hufuf, from 24° to 26° N., and is believed to hold at least as much as 28,000,000 barrels.

* * *

Nearly 1,200 Sa'udi Arabians are receiving secondary and university education in the Arab countries.

SYRIA

President Shishakly resigns

Brigadier-General Adeeb al-Shishakly, President of Syria, resigned on 25th February 1954, and left the country for Sa'udi Arabia the same day. His resignation followed a military uprising in the north of Syria. He has been succeeded as President by Hashim al-Atasi, a former President of Syria.

* * *

The Government is trying to obtain a loan of \$100,000,000 from the International Bank for Development and Reconstruction to finance five important development schemes in the country. These are the development of Latakia port, the construction of a network of railways to link Latakia with the interior of the country, the building of the Yousuf Pasha Dam on the Euphrates to irrigate large areas of land, the reclamation of the al-Ghab swamps, and town planning schemes.

Eight experts from the Bank are at present in Syria studying the country's economic possibilities.

IRAN

On the 20th December 1953, Chaudhri Muhammad Zafrullah Khan addressed a Press conference at the Pakistan Embassy, Teheran, Iran. On the question of closer relations among Muslim countries he told the Press representatives that the Pakistan Government had been passionately desirous of bringing about closer relations among Islamic countries, but he added that, unfortunately, any step Pakistan proposed or took for closer relations among them was sometimes looked upon in some quarters with the suspicion that Pakistan had some hidden motives in that respect. He added: "We have no motive except service to the Islamic world, and we are ready at all times to promote closer relations whenever the opportunity may arise irrespective of the fact as to who takes the credit."

The oil dispute

Negotiations have been going on between the Iranian Government and a consortium of British and American oil companies for the settlement of the oil dispute. A final agreement is thought imminent.

The exploitation of mineral resources

The Government has approved concessionary rights for a British financial and mining group to develop the production of iron, sulphur, lead, manganese, copper, chrome and other minerals in a 34,000 square miles area.

The Army to be strengthened

The Government has decided to increase the strength of the Army from 75,000 to 350,000 over the next three years. This will entail the introduction of some form of compulsory military service.



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The picture shows Chaudhri Muhammad Zafrullah Khan, the Foreign Minister of the Islamic Republic of Pakistan (centre), laying a wreath on the grave of Reza Shah the Great of Iran on the morning of the 21st December 1953. Left of him is Mr. Nasim Hassan, Pakistan Chargé d'Affaires, and right is Mr. 'Irfani, Pakistan Press Attaché

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THE YARMUK RIVER PROJECT IN JORDAN

Some general facts and figures about Jordan

The Hashemite Kingdom of Jordan (previously Trans-Jordan) came into existence under its present name in 1947, and was enlarged in 1950 to include the districts of Samaria and part of Judea, previously part of Arab Palestine. The country is bounded on the north by Syria, on the north-east by Iraq, on the east and south by Sa'udi Arabia, and on the west by Israel.

The present population is approximately 3,300,000.

The total area of the country is 38,000 square miles, the greater part being formed by a plateau 2,000-3,000 feet above sea level. There is little rainfall and only about one quarter of the country is sufficiently humid for cultivation.

In spite of this Jordan is at present almost entirely dependent on subsistence agriculture. The crops grown include wheat, barley, millet, maize, lentils, beans, peas and vetches. Wheat represents about 70 per cent of the agricultural production. In good years there is an exportable surplus of cereals and vegetables. Tobacco and sesame are also grown on a small scale.

There is no large-scale industry and development is severely hampered by the lack of coal and iron and skilled labour.

Any scheme that will contribute to the economic development of the country is therefore of great importance, and by providing an inventory of Jordan's topography and resources quickly, aerial survey forms the first essential step to any future development plans.

United States Point IV Programme

Point IV activities in the Middle East follow the fundamental concept of the United States Technical Assistance Programme generally, which is to help people to help

themselves through the export of technical knowledge and a small amount of economic supporting aid.

The aim of Point IV is to strengthen the free world by co-operation in promoting the economic and social progress of all free peoples.

The Point IV Programme has been administered for the past three years by the Technical Co-operation Administration of the United States State Department. As from 1st August 1952, this United States Government programme of technical and economic co-operation with other governments to combat hunger, disease and illiteracy, and to promote expansion of agriculture and industry, is transferred to the new United States Foreign Operations Administration.

The importance of the Yarmuk project in the economy of the Middle East

The Yarmuk river project for irrigation and hydro-electric power is considered to be one of the most important development projects in the Middle East started under the United States Point IV Programme, both from the point of view of its design and the size of the construction work which it will entail. It has been undertaken by the Government of Jordan in conjunction with the support of the United Nations and the Point IV Programme. No other development project in the Middle East offers such tremendous economic possibilities or such rosy long-term prospects. It is the only large-scale economic project in the Middle East which will have a far-reaching effect in the solution of the now almost endemic and ever-worsening problem of the Arab refugees from Palestine. It is not surprising, therefore, that the Arab world as a whole has been devoting keen interest to the progress of this project and has been giving its sponsors wholehearted support and encouragement.

The damming of the Yarmuk River presents to the engineers and planners problems quite different from those which have been faced in most other development and construction projects. The project itself entails the complete transformation of the face and nature of a whole country. On its completion, the economy of the Hashemite Kingdom of the Jordan will undergo a complete change, and the country will, for the first time, be founded on a sound and healthy economic basis. In whatever way one looks at this project, one finds it unique in its size, economic possibilities and prospects; and one also finds that the human interest shown in it, and the hopes for the future pinned on it by the entire population of Jordan, is indeed impressive.

In the barren hills to the north of Jordan, through which the River Yarmuk flows, the experts have found no severe or insurmountable problems in the way of building a large dam to conserve the waters of the Yarmuk river. There are five steep *wadis* (valleys) in this area, which converge near the river to form an ideal natural dam. At one point high hills rise around the river, making a most suitable position for the mouth of the dam. From that point the river bed gradually begins to widen until a point is reached where it is wide enough to build a very large reservoir. The bed of the *wadis* is of a thick crust of oily rock which of its nature would prevent the conserved waters from being wasted through absorption by the soil. In short, nature has provided, in an admirable and unique manner, all the foundation that is needed for building this great dam. All that is left to man is to put the finishing touches to nature's generous handiwork.

The project

Let us look at the statistics of the project, which would give us a clear picture of its ramifications. The dam across the Yarmuk river when completed will be about 1,800 ft. wide and more than 400 ft. high. The reservoir will stretch along the river banks for a distance of some 14 kilometres and contain some 440,000,000 cubic metres of water. From this dam there will be built a canal to carry water needed for irrigation purposes and for the generation of hydro-electric

power. The canal will run parallel to the eastern bank of the River Jordan for a distance of some 80 kilometres. There will be another and a shorter canal which it is proposed to build along the western bank of the River Jordan. The hydro-electric power station which will be built across this canal is planned to have an annual output of some 10,000,000 kilowatts, which will supply cheap power for agricultural and industrial undertakings.

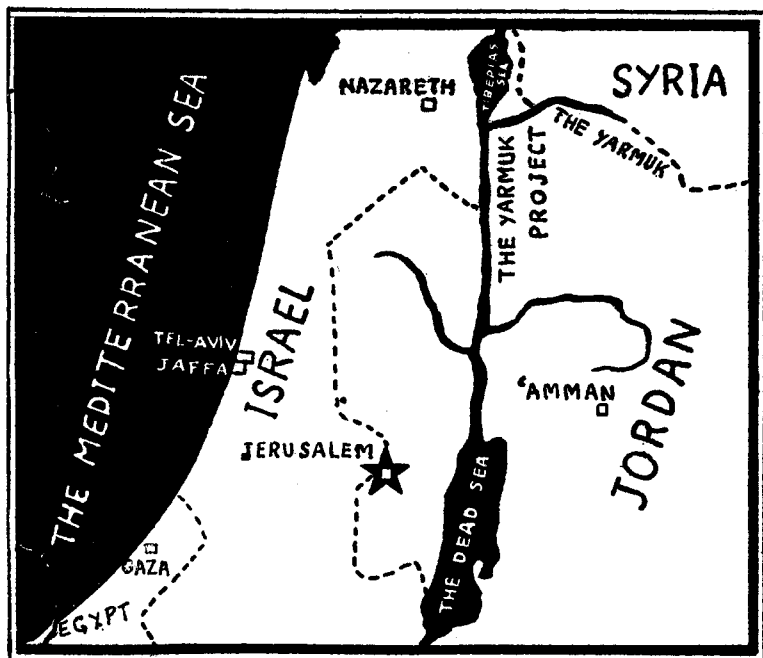
The geographical and other conditions prevailing in this area are extremely favourable for the carrying out of the project at a minimum cost, and there is a ready and abundant supply of stone and clay needed for the construction of the dam.

The settlement of 200,000 Arab refugees

What are the benefits to be reaped by the people of Jordan from this project? First and foremost, the project will contribute in no small measure towards the solution of the problem of the Arab refugees from Palestine who have for long now been a heavy burden on the country's frail economy. It is estimated that at least 200,000 people will find full-time employment during the construction of this project, and will, on its completion, be able to settle permanently in the Jordan valley (on both the eastern and western banks). Considered from the humanitarian standpoint, this would mean that 200,000 needy souls, or more, will be given a new lease of life, and will be able to forget life in shoddy tents and hovels and start again to feel like decent human beings. From the social angle, this will also mean that there will be a new breed of happy and contented citizens in Jordan to lend strength and integrity to her national structure.

It is estimated that the waters flowing from the River Yarmuk into the reservoir and through the canal will be sufficient to irrigate an area of about 95,000 *dunams* (acres) of land in the Yarmuk valley, which extends over an area between the Tiberids Sea and the Dead Sea. At present only a very small part of this land is being cultivated, and by far the larger part has for long been utterly barren and unproductive. The reason for the non-cultivation of this land, which lies 1,200 feet below sea level, has been attributed mainly to the high salinity of the soil. Irrigation experts, however, now hold the view that the inundation of this land with fresh water will within a short time ensure the removal of a high proportion of the undesirable salt, and will once again make the soil cultivable and fertile. At present this vast area of land is privately owned by a few individuals, and it is hoped that the Jordan Government will soon reconsider the question of the distribution of its ownership with a view to ensuring that the needy sections of the population get a share of this land. This is a most important aspect of the development plan, and the Jordan Government must lose no time in taking the necessary steps towards ensuring that at least the refugees from Palestine are given a good share of this land. Failure in this direction will greatly detract from the economic, social and other values of the whole project.

By settling the many thousands of Palestine refugees and giving them an opportunity to apply themselves once again to useful and productive work, Jordan will reap tremendous benefits. Foremost among these will be the strengthening of the country's economic structure. And of equal moment will be the fact that thousands of miserable souls who have for over five years been rotting in pools of poverty and idleness will be saved. This is certainly a worthwhile task.



True art must make life rich and beautiful

Iqbal had no patience with people who talked of art for art's sake. According to him, art must be for life, and the true aim of all the arts is to make human life rich and beautiful, and art that fails to do this has failed in its great mission.

If art does not contribute to the fullness and exuberance of life and fails to provide guidance for humanity in the various problems that baffle it, that art is meaningless.

To Iqbal art represents man's attempt to grasp the realities of life, and for him great artists cannot be conceived to have girded themselves to their great efforts merely to provide intellectual toys for human entertainment. According to Iqbal the keynote of all art must be a desire to impress upon mankind those great truths which alone can bring about the amelioration of the human race. The main object of his poetic art was to come to the help of his readers in the struggle of life, and to achieve this, he sang mainly of life.

Heaven had undoubtedly made him a great artist, but he was not a mere decorative artist. The aim of his art was, while pleasing, to provide succour and guidance to humanity on its onward march. He utilized his great art to utter those truths which alone can bring salvation to mankind, and therein lies the true significance of Iqbal's art for humanity. And it is this feature which tends to make the appeal of his art universal. For Iqbal, the two powerful impulses to artistic expression are his faith in human capacity for limitless development and man's unique position in the universe; and both these impulses serve to impart an unparalleled charm to his poetry. But this is not all. In addition to these, there is the vast range of his poetry to fascinate his readers. In the first instance, he has left us poetry in two languages, and was actually planning to write a prose-poem in a third language when death snatched him away. Then there is no kind of poetry, except the dramatic, that he did not write in Urdu and Persian. He wrote lyric, philosophic, epic, metaphysical, descriptive and satiric poetry. In each kind of poetry his work will stand comparison with that of the world's greatest. This vast range of poetry needs wide and varied sensibility not met with even in the greatest poets of the world. And it is unnecessary to emphasize the difficulties which beset one trying to survey the poetry of such a versatile super-craftsman.

It is not intended in this brief survey to attempt a critical study of Iqbal's poetry. All that will be attempted is an enumeration of the main characteristics of the important kinds of poetry left by him.

Iqbal widens the scope of lyric poetry in Urdu and Persian

Iqbal started his poetical career by writing lyrical poetry in the form of *ghazals*, and today his lyrics are perhaps better known than any other kind of poetry written by him. Lyric poetry is poetry in its highest, intensest and purest form, as in it the poet sings of emotions which constitute the very life — of love, fear, joy, anger, hope and devotion. Owing to the elementary human emotions with which it deals, the appeal of lyric poetry is universal. Other kinds of poetry may be more difficult to produce and may represent a combination of more niceties of poetic art, but no other poetry contains so much of the true poetic "ore". The magical cadence and musical ecstasy of Iqbal's lyrics have made them universally popular. He turns our simple experiences of life into passionate experiences, and communicates these in such vivid and moving imagery that it cannot fail to strike a sympathetic response. In his songs, even the abstruse notions of philosophy and religion are set free from their academic isolation and become a part of the

Iqbal AND

(died 1938)

common life of men. This could be accomplished only by a great artist. By formulating a life of ceaseless striving and discountenancing all views of life which advocated renunciation and self-annihilation, Iqbal has actually widened the scope of lyric poetry so far as the Urdu and Persian languages are concerned. If man is not to don the ascetic's sackcloth, but is to live an active life with his fellow-men, there will be many more occasions for the play of his emotions — joy over success, grief over disappointments, exultation in effort. Life, according to Iqbal, is nothing but a progressive succession of fresh ends, purposes and values. This in itself ensures an unending succession of those thrills of souls, those rapturous glows of feeling, which provide the very substance which makes the finest lyrical poetry.

Two things are essential for a perfect lyric — original emotion of great intensity and depth, and a corresponding mastery over language to give it a fitting utterance. Iqbal's emotions were of great intensity, and he had a keen ear for melody and harmony, and instinctively selected those words and notes which served to enhance the rhythm of his language. In order to illustrate this, we have only to refer to two of his well-known *ghazals*:

For once, O awaited Reality, reveal thyself in a form material.

For a thousand prostrations are quivering eagerly in my submissive brow

Know the pleasure of tumult, thou art a true consort with the ear.

What is that melody worth which bides itself in the silent chords of the harp.

My dark misdeeds found no refuge in the wide world. The only refuge they found was in Thy benign forgiveness.

Even as I laid down my head in prostration a cry arose from the ground.

Thy heart is enamoured of the Idol, what shalt thou gain by prayer.

* * *

Not inclined to worship the apparent, I broke the Idol-House;

I am that rushing torrent which sweeps aside all obstacles;

About my being or not-being, Intellect had doubts; Love revealed the secret that I am!

In a temple I offer homage, in the Ka'ba I offer prayers, I have the sacred thread on my shoulders and a rosary in my hand.

There are two main characteristics of Iqbal's lyrics. The first is his healthy mysticism which enabled him to portray healthy sentiments which will interest healthy minds in all ages and in all countries. The other characteristic of Iqbal's lyric poetry is his conception of beauty and love.

HIS POETRY

By S. A. VAHID

While Iqbal saw beauty in everything except the really ignoble and mean, the beauty which appealed to him most was the beauty of power and perfection. Beauty is a mental experience and not a quality of things, and different types of beauty appeal to different people. And Iqbal sees beauty in everything that is powerful and perfect. This new conception of beauty has imparted to his lyric poetry that robust vitality and manliness which is singularly lacking in Oriental lyric poetry. His lyrics possess that vitalizing glow and that invigorating touch which is singularly absent in other poets. He sees beauty in the eagle and the hawk, which is more inspiring than the beauty of the nightingale and the lark.

Thou hast turned my night into day by thy radiance ;
Thou hast the radiance of Phoebus, which calleth for
unveiling ;

Thou art wealth for the indigent, thou bringest solace
to the disconsolate ;

Thou art a remedy for the heartsick, but not readily
available!

By Thy glory I harbour no other desire in my heart
Except the prayer that Thou mayest grant the strength
of the eagle to the pigeons.

While Iqbal has sung of all human emotions in poetry, the theme of love is paramount. Great emphasis is laid on the part love plays in the development of human personality and character, and the term is used by him in a very wide sense.

Iqbal's poetic genius was so comprehensive that even in the field of lyric poetry he displayed great versatility. He could write poems whose perfection resides in their spontaneity. But he could also produce poems whose perfection lies in their art. Yet again he could write poems in which both spontaneity and artistry seem to function more intensely than usual, and at the same time harmoniously. This combination makes Iqbal one of the greatest lyrical poets of the world. He ranks with Hafiz, Ghalib, Ronsard, Burns and Shelley. It is true that the total output of lyric poetry by Iqbal is not very great ; in fact, the output is small as compared with the works of well-known lyric poets in Urdu and Persian, but nobody finds fault with a violin because it has only a few strings.

Nature is always steeped in his personal feelings

Iqbal spent his childhood in Sialkot along the foothills of the outer Himalayas. Amongst these beautiful surroundings, he developed early a love of nature, which inspired some noble poetry. And one of his early popular poems was on "The Himalayas", which he had then only seen from a distance. Some of his poems dealing with nature bring to mind the finest poetry of Wordsworth. Describing a pastoral

scene, he writes :

Arrayed along both sides are verdant trees,
The clear water of the river reflecting the scene.
So entrancing is the scene of the hilly country
That water rises in ripples to view it ;
Flowery boughs stoop towards the water
Like a damsel seeing her beauty in a mirror.
When dew falls for flowers to perform ablutions,
Tears should suffice for my ablutions and wails for
prayers.

Nature is always steeped in his personal feelings. For example, when describing the advent of spring, he says :

Arise! for on hills and dales
The spring has arrived!
Mad in singing are nightingales,
Cuckoos, partridges and quails,
Along the banks of the brook
Have sprung the rose and the poppy.
Come out and see.
Arise! for on hills and dales
The spring has arrived!

The description of the spring is not only enchanting, it also epitomizes Iqbal's message: "Awake, arise and get busy. There is no time to be wasted!" The effect of the spring is to bestow life and vitality on everything, and as we go through the poem, we feel our very being pulsating with life.

When describing an evening on the Neckar in Heidelberg, Iqbal emphasizes the prevailing calm by saying that the magic of tranquillity has even turned the tempestuous motion of the river into restful gliding. When reading the poem, we feel as if the spirit of tranquillity is enveloping us and we are being lulled to sleep.

Light from the moon is tranquil ;
Branches of every tree are still ;
Nature has become unconscious,
Slumbering in the lap of the night.

Describing Kashmir, which he loved, Iqbal says :

Alight in Kashmir and behold the mountains, the hills
and the dales.
Behold the green grass all over and gardens full of
poppies.
Enjoy spring breeze in wave after wave ; see birds in
myriads,
The wood pigeons and the starlings in pairs on the
poplars.
The poppies have sprouted from the dust, ripples play
on the stream surface ;
Behold the dust full of sparks and water wrinkled by
ripples!

For some time Iqbal, like Wordsworth, was a pantheist in his nature poetry

In the beginning, like Wordsworth, Iqbal was a pantheist in his treatment of nature, but later on his views about the imminence of God underwent a profound change. And finally he regarded every object in nature as endowed with a distinct and unique personality. Thus his treatment of nature covers a wider range than that of Wordsworth.

Apart from his subjective treatment of nature, Iqbal used nature for his metaphors, similes and illustrations, which he employed with wonderful effect. He also used nature as a background to his poetry. Nature is brought to sustain by sympathy the inner significance of the message of the poem. Often nature is described in a way to prepare the

ground for the message the poet wants to convey. For example, in "Saqi Namah", Iqbal says:

The azure sky overhead, the air charged with joy,
Even the birds will not stay in their nests!
And behold yonder the mountain stream leaping,
Conquering obstructions, swaying and crawling;
See it jumping over or slipping by obstacles and then eddying on,

Dashing forth in spite of many a curve and twist!
How the stream conveys the message of life!

The whole description of nature is used as a background for conveying the poet's philosophy of life by referring to the mountain stream. Just as the stream advances steadily in spite of all obstructions, so man must develop his personality by surmounting all his obstacles.

In the beginning, like Wordsworth, Iqbal was a pantheist in his treatment of nature. He says:

Every object has a gleam of eternal beauty;
In man it is speech, in a bud it is bursting;
In multiplicity lies the secret of unity;
What is glitter in a glow-worm is scent in a flower.

But later on Iqbal's views regarding pantheism underwent a profound change. He began regarding each object as endowed with a distinct personality. Thus Iqbal's treatment of nature shows a wide sensibility and an extensive range.

According to Iqbal the religion of the Mulla is creating trouble in the name of God

In his satires, Iqbal resembles Byron. He describes the *Mulla*, the self-styled religious leader of Islam, a religion which does not recognize priesthood or any religious office, in the following lines:

I was present there and could not hold my tongue
When God ordained the Mulla to Paradise
Submissively I uttered: "Forgive me,
He will not care for houri, wives and verdant fields.
Paradise is not the place to bicker, argue and quarrel,
And quibbling and wrangling form the very nature of this man,

Throwing mud on people and faiths is his vocation
And in Paradise there is no mosque, no fire-temple."

With his incisive humour and penetrating wit, Iqbal delighted in writing satires, which are characterized by smoothness of verse, lucidity of style, and urbanity of manner. The pride, pedantry and stupidity of the religious leaders are assailed with invective and humour in the following lines:

True religion has sunk lower than irreligiousness,
For the *Mulla*, though religious, is branding people as irreligious.
The religion of the *kafir* consists of planning for earnest endeavour,
The religion of the *Mulla* is creating trouble in the name of God.

While admiring much in Western civilization, Iqbal was never slow in pointing out its defects. Referring to unemployment and the falling birth-rate in many European countries, he says:

One might ask the sage from Europe
Whose genius even Hind and Hellas admire,
Is this the goal of social evolution?
Unemployment amongst men and sterility amongst women.

While Dryden in his satires makes his victims look ludicrous by associating them with heroes of epic grandeur,

and Pope reduces them to the level of worthless vermin, Iqbal, like Byron, simply depicts them as they are.

A brief examination of the long poems by Iqbal

No study of Iqbal's poetry can be complete without a reference to his long poems, known in Urdu and Persian as *mathnawis*. There are critics who maintain that a long poem is really a contradiction in terms, because according to them, poetry is essentially the language of excitement, and, as excitement is always of brief duration, there can be no such thing as a long poem. While the force of this argument cannot be totally denied, it must be said that this criticism of long poems is to a certain extent based on a misunderstanding of the true nature of poetry. While the universal appeal of short poems, mostly lyrical, cannot be denied, it must be admitted that long poems, by giving the poet an opportunity for sustained effort, provide a truer test of his art. Even the greatest poets find it difficult to keep up the flow of thought for any length of time, and for this reason even some of the best long poems of the world contain dull passages, and it is only superb artists who are capable of keeping out dullness when excitement is at a low ebb. While it will be wrong to suggest that the excellence of a poem depends upon its length, it can safely be said that a long poem can be successfully composed only by a great poet.

While appreciation of long and short poems depends a good deal upon our temperament, the study of a poet's long poems is necessary in order to arrive at a true estimate of his poetic art, because it is only the long poems that provide a true and correct test. Iqbal has written a number of long poems and while, according to the classification adopted in Persian and Urdu literatures, most of these can be classified as *mathnawis*, this is not a very satisfactory classification. Amongst Iqbal's important *mathnawis* may be mentioned *Asrar-i-Khudi*, *Rumuz-i-Bekhudi*, *Gulshan-i-Raz Jadid* and *Jawid Namah*.

The first two poems are metaphysical, and the third is philosophical. While *Jawid Namah* is an epic poem, many students of Iqbal have classified *Asrar* and *Rumuz* also as philosophical poems. It is not desired to enter into a controversy here. In most cases, all classification of poetry is purely artificial, arbitrary and formal, but, in the case of Iqbal, classification is particularly difficult owing to several reasons. There is no harm in treating all these poems as philosophical, but we have to bear in mind the strong prejudice against all poetry which is supposed to be philosophic, although this prejudice is primarily based on a misunderstanding. The line of division between lyric and philosophic poetry is after all a thin one because a philosophic poem exhibits the poet's intensity of passion just as does a lyric, but perhaps not in the same degree. As regards philosophy itself, no poet can really compose a great poem unless he has a background of ideas and the highest moral perception. As remarked by Ruskin, "That art is the greatest which conveys to the spectator, by any means whatever, the greatest number of greatest ideas". But we have to remember that in philosophic poetry we have to consider the value of the thought along with the poet's success in giving it a poetic rendering. All that is wanted is that the philosophy offered to us by a poet will be transfigured by imagination and feeling into poetry. In the hands of a poet, the truths of life acquire a higher potency and value.

Asrar-i-Khudi was first published in 1915. It describes fundamental principles affecting the development of human personality. This poem attracted world-wide attention owing to its translation into English by Professor R. A.

Nicholson of Cambridge. In his introduction to the translation, Professor Nicholson remarked: "The artistic quality of the poem is remarkable when we consider that its language is not the author's own. I have done my best to preserve as much of this as a literal translation would allow. Many passages of the original are poetry of the kind that once read is not easily forgotten."

Hailing the advent of a fully-developed personality or ego, Iqbal says:

Appear, O rider of Destiny,
Appear, O light of the dark realm of change,
Silence the voice of the nations,
Imparadise our ears with thy music!
Arise and tune the harp of brotherhood,
Give us back the cup of the wine of love.
Bring once more days of peace to the world.
Give a message of peace to them that seek battle.
Mankind are the cornfield and thou the harvest.
Thou art the goal of life's caravan.

In *Rumuz*, Iqbal has described the basic principles on which the organization of an ideal human society should be based. This is also a poem of great artistic value, and an English translation by Professor A. J. Arberry has recently been published.

Gulshan-i-Raz Jadid deals with abstruse mystical problems; the poet sets himself nine questions and then goes on to give replies to them. In spite of the philosophical character of the poem, poetical fluency is remarkable.

THE JAWID NAMAH

But Iqbal's *magnum opus* is the *Jawid Namah*. In this poem, the poet, accompanied by Rumi, who is to him what Virgil is to Dante, visits the various planets and meets historical personalities who in their dialogues elucidate eternal truths. The poet first visits the moon. Here Rumi introduces him to a Hindu sage known as Jehan Dost. Rumi tells Jehan Dost that for mankind the way to progress lies through the synthesis of Eastern and Western cultures. The East has been concentrating on the spiritual and neglecting the material, while the West has been concentrating on the material and neglecting the spiritual.

The East saw God but failed to see the world of matter,

The West got embroiled in the world and neglected God.

Later on the poet goes over to the Valley of Yargh-meed, where he comes across the tablets of Buddha, Zoroaster, Christ and Muhammad, the four spiritual leaders and teachers of mankind. Then the poet is transported to Mercury, where he meets Jamaluddin Afghani and Sa'id Halim Pasha. The poet tells Afghani the mistakes Eastern nations are making in Westernizing themselves. Sa'id Halim Pasha compares the East and the West and points out that the salvation of mankind lies in the synthesis of the two cultures, or as the poet puts it, in wedding reason to love:

In the West, intellect is the source of life,
In the East, love is the basis of life;
Through love, intellect grows acquainted with reality
And intellect gives stability to the work of love.
Arise and lay the foundation of a new world
By wedding intellect to love.

Afghani exhorts the poet to tell the Russians that without faith and religion all their progress will come to naught.

From Mercury the poet is transported to Venus, and from Venus to Mars, and thence to Jupiter. Here he meets the poet Ghani, the poetess Tahira and the mystic Mansur Hallaj. The poet then reaches Saturn, where he meets those

mean souls who have been guilty of treason against their own countries and masters.

From Saturn, the poet reaches a trans-Heaven region, and here the first person he meets is Nietzsche, who tried all his life to grasp Godhood but failed completely because in his attempts he relied mainly on intellect alone. After seeing Nietzsche, the poet flies up to a higher region, where he gets a glimpse of the palace of Sharfun-Niza, the daughter of Abdus Samad, the Governor of the Punjab. Later, he meets the saint Syed 'Ali Hamdan and the poet Ghani of Kashmir. The poet refers to the sale of Kashmir by the British in the following lines:

O breeze, if you pass by Geneva
Convey this message of ours to the League of Nations.
They sold peasants, crops, rivers and gardens.
In short, sold a whole nation, and that too so cheap.

The poet then meets the Hindu poet Bhatrighari and three Eastern potentates, Nadir Shah, Ahmad Shah Abdali and Tippu Sultan. Ahmad Shah refers to the growing tendency in Eastern countries to adopt Western methods of living and styles of dress, and remarks on the futility of this blind imitation:

The secret of the West's strength is not in lute and guitar,
Nor in the promiscuous dancing of her daughters,
Nor in the charm of her bright-faced beauties,
Nor in bare shins, nor in bobbed hair.
Her strength is not from irreligiousness
Nor is her rise due to Latin characters.
The strength of the West is due to knowledge and science,

Her lamp is alight from this fire only.
Knowledge does not depend on the style of your garment,
And a turban is no obstacle to the acquisition of knowledge.

It is not possible to attempt a critical analysis of *Jawid Namah*, but some of its outstanding features deserve mention. The most noticeable feature is the marvellous variety of effect produced by the introduction of lyrical interludes. These lyrical interludes serve to heighten the effect of variety by providing changes in rhythm and style at intervals. The second characteristic is the complete absence of any conscious and laboured effort on the part of the poet. Again and again, the highest truths are uttered in language so natural and inevitable that it extorts our admiration. The poet seems to strike a lofty note without any effort. The third characteristic of the poem is that the language used by every character reflects his or her personality. The very sound of the words suggests the characteristics of the person talking. The vivacious talk of Satan reflects his great passion for action. The passionate devotion of Tahira to the cause she espoused is reflected in every word she utters. Another remarkable feature of the poem is the great sympathy and regard with which the poet treats his characters, irrespective of their religious or political views. In fact, the only persons for whom the poet displays any feelings of disgust and contempt are those who proved traitors to their countries and masters. Even when describing these traitors, the language used in the poem is particularly free from roughness.

This brief survey of Iqbal's poetry will show that all those who turn to it will find in it a wealth of thought and beauty of art not often met even in the greatest poets of the world. After reading Iqbal's poetry, one is irresistibly reminded of Gabriele d'Annunzio's remarks: "Poetry is everything: it can define the indefinable, it can embrace the

illimitable, it can speak the ineffable, it can penetrate the abyss, it can measure eternity." Iqbal himself said of his poetry:

No one hath told the secret which I will tell
Or threaded a pearl of thought like mine.
Come, if thou wouldst know the secret of everlasting
life!
Come, if thou wouldst win both earth and heaven.
We cannot end this survey better than by repeating the

lines of rare prophetic vision in which Iqbal foretold Europe the abyss towards which her materialistic civilization was leading her.

O residents of the West, God's earth is not a shop,
The gold you are thinking to be genuine will now prove
to be of low value.
With her own dagger your civilization will commit
suicide,
Insecure is the nest made on a fragile bough.

The Zionist Challenge to the Arab and Muslim World

(The following is the text of a pamphlet published by the Zionist Youth Organization, 276 West 43rd Street, New York 36, N.Y., U.S.A. It is one of many recently published pamphlets by this powerful Zionist organization which claims many ardent supporters in the United States and in Israel. The text is self-explanatory and needs little comment.)

The pamphlet throws good light on the ambitions of the Zionist Movement, and we hope that the Arab and Muslim peoples and their governments will take note of this.

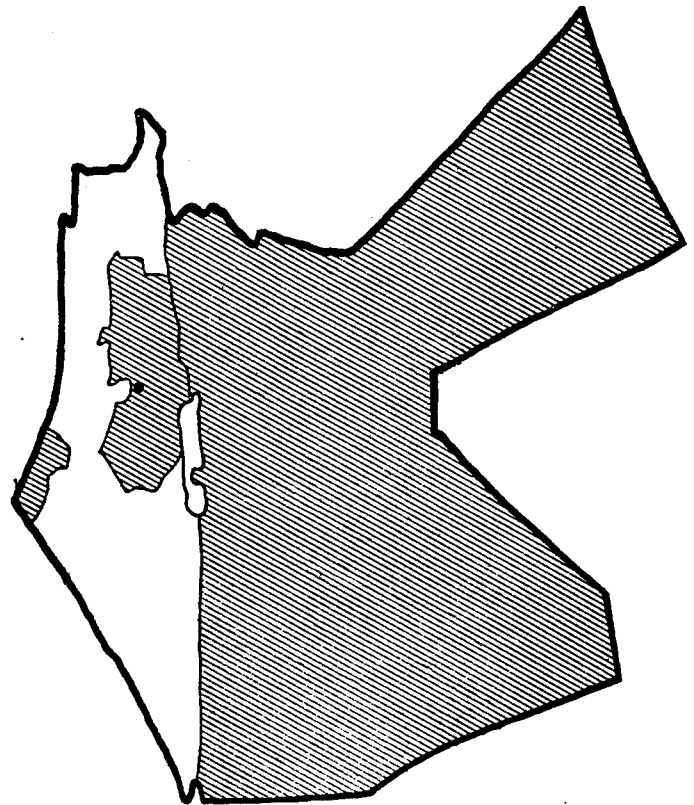
The Israeli newspapers Herut and Ma'ariv openly demanded from the Israel Government on 26th February 1954 that it should invade Jordan. The presidential change-over in Egypt and Syria and the general instability of the Arab States were described as "Israel's golden opportunity" to defeat the Arabs and thus "recover lost areas of Israel territory". On the same day the Israel Chief of Staff told a meeting in Tel Aviv that the 250,000-strong Israel Army was preparing for the eventuality of war against the Arabs.—Editor, The Islamic Review.)

... There have been 866 cases of armed attack, 128 of sabotage and 3,263 instances of robbery.—Abba Eban.

CAN A PARTITIONED ISRAEL BE DEFENDED?

The Israel frontier is 775 miles long, is completely artificial and follows no geographic or economic divisions.—*N.Y. Times* 6-14, 1953.

Most of Israel is lowland, whereas the Arabs control the hills. Long-range artillery can be placed on Arab hills within range of Tel-Aviv (13 miles away). Jerusalem is on the frontier and even Haifa is only a few minutes' ride from it. In a few hours these towns can be destroyed without the Arabs even crossing the frontier. Harbours and airports can be made useless and the plains over-run whatever the valour of the defenders. To quote Abba Eban, "*The whole of Israel is a frontier*".



Israel—8,048 square miles
Erets-Israel—45,000 square miles
(as given in the League of Nations Mandate)

"The walls of the Old City are not the borders of Jerusalem, the Jordan is not the border of the Land of Israel." Menachem Begin.

"It is a bad, irrationally drawn frontier never meant to last..." (Rav Aluf Makleff, Chief of Staff, Army of Israel.)

"Partition means the end of Zionism!" —

For 2,000 years the Jewish people prayed for the restoration of Zion and the Jewish State... and for 50 years the Zionist movement worked, struggled and fought to make this dream a reality...

When partition was proposed by the U.N., most Zionists felt, that this represented the fulfilment of the Zionist programme.

Though partition came as the result of a compromise, and though the Jewish State would only occupy a fifth of historic Palestine, Zionists believed this to be an honourable solution, which would ensure peace, security, prosperity and spiritual growth in the new Jewish State.

Today we see that partition did not solve any problems but only created new ones...

What is responsible for the frightening state of affairs in Israel?

Can a partitioned Erets-Israel survive? Are we now paying the price?...

Let us look at the facts:

A—MILITARY

HAS PARTITION PRODUCED PEACE?

... Since 1950, more than 421 Jews have been murdered on the Israel Trans-Jordan frontier.

In divided Jerusalem, the machine guns of the Arab legion dominate the Knesset building from the walls of the Old City. The Arabs can destroy the New City without ever violating the frontier.

WHAT HAS THIS SITUATION PRODUCED?

Israel today is an armed camp. Almost 50 per cent of the Government's "Ordinary Expenditure" budget goes to the Army. The Army is fully mobilized on a wartime basis. In addition every man between 18 and 49 spends almost one-tenth of his working days in the Army reserves.

Partition means weakness, poverty and insecurity.

As long as Israel is weak, poor and small. . . . The Arabs will covet it and try to destroy it — this means that Israel will FOR EVER have to remain armed to the hilt.

Therefore . . . Partition and Peace are contradictions . . . Partition and Security are impossible. . . .

B—ECONOMIC

Why does Israel have a "collection-box" economy?

Why did last year's export earnings cover only 11 per cent of Israel's imports?

Why has Israel 20,000 unemployed workers?

Why are many factories idle for lack of raw materials?

Why does *most* of Israel's national income consist of foreign aid and contributions?

BECAUSE OF:

1. THE ARAB BLOCKADE

"The Arab economic blockade is believed to be hurting the Jewish State more than her leaders would like to admit, by keeping out Middle East food and raw materials."—*N.Y. Times* 10-25, 1953.

(a) Instead of spending valuable dollars for imported food "Neighbouring countries could provide Israel with cheap food out of their huge surpluses and also a big market for Israel's industrial output".

(b) Instead of spending over \$9,000,000 for oil imported at high cost from Venezuela. . . . "The resumption of the flow of oil through the pipeline from Iraq in Israel's backyard, to the idle refineries in Haifa, would be a boon to Israel's struggling economy."—*N.Y. Times* 10-24, 1953.

(c) Transportation costs are high because Egypt continues to bar the Suez Canal to Israel-bound ships.

It is estimated that Israel would gain \$70,000,000 yearly if the blockade was removed.

As long as Israel is partitioned, small, and weak, the Arabs will maintain their blockade with the hope of destroying it economically.

The Arabs will make peace and abandon their futile struggle ONLY when faced with a STRONG, LARGE, UNITED ERETS-ISRAEL.

2. THE RIVER JORDAN, ISRAEL'S LIFESTREAM, AND ITS SOURCES ARE IN ENEMY ARAB HANDS

The keys to Israel's economy are: (1) Hydro-electric power; (2) Water for irrigation. . . . "most serious was the lag in irrigation. Today only 150,000 acres are under irrigation although the plan calls for 750,000 acres.

"To survive, Israel must grow more food." — *Herald Tribune* 5-18, 1953.

. . . "the growth and expansion of Israel's industry depends on cheap and ample electric power. This today is one of Israel's greatest needs.

Electricity for home consumption is now RATIONED.

The Jordan Valley Authority, proposed by the world-famous soil conservationist Dr. Lowdermilk, which by diverting the waters of the Jordan and using them for the above purposes would have made *even the Negev bloom* and provided Israel's industry with 600 million kWh. of cheap electricity per year, is now under partition impossible and unworkable!

In a speech before a meeting of the Jewish National Fund in London, Professor Walter Clay Lowdermilk, the noted American soil conservationist, author of the plan for a Jordan Valley Authority, and president of the American Geophysical Union, said that:

"The present borders of Israel will cause difficulties and obstacles to the implementation of any programme to develop the country."

(3) The fertile lands of Trans-Jordan, the Bashan and Gilead are now eroding and wasted instead of producing food for Israel's population.

Prosperity and growth are possible only in a United Erets-Israel on BOTH SIDES of the Jordan.

C—SOCIAL

DO YOU KNOW THAT? . . .

Immigration has come to a standstill.

In the past two years over 50,000 Jews have left Israel.

Today more people are leaving Israel than entering it.

This situation is seriously weakening Israel's morale and security.

Jews in Israel no longer see any future for themselves and their children. Due to conditions caused by partition Israel has ceased to be the land of opportunity and growth. It has become a stifling cage for its inhabitants who no longer feel part of a growing, developing and expanding society, but are restricted, limited and inhibited.

Israel has become a land of closed horizons. Its youth have become inhibited and are without an outlet for their creative pioneering spirit.

Thus it is clear, that the basic economic, security, political and social problems now facing Israel and the Zionist Movement are directly or indirectly the result of our failure to establish Jewish sovereignty over all of Erets-Israel on both sides of the Jordan.

D—HISTORIC

Very few of the sacred historic places, associated with our early history are now within the borders of the State of Israel.

Today—for the first time in our history Jews are forbidden to pray at the Wailing Wall (Kotel Ha ma'aravi)!

Today—for the first time since its destruction, the City of David is "Judenrein"—the only city in the world in which Jews are forbidden to live!

For how long will we tolerate a mutilated, partitioned Jewish State deprived of:

Holy Jerusalem; The Temple Site; the Tower of David; the Citadel of Zion; Mount Moria; Mount of Olives; and Mount Scopus (with its Hadassah Hospital; Hebrew University and National Library); Rachel's Tomb; The Caves of Abraham, Isaac and Jacob at Hebron; Bethlehem, the birthplace of David; The Hills of Judea; The Bashan and Gilead east of the Jordan; Jericho; Shiloh; Mount Nebo; Mount Hermon; Mount Gerizim; Mount Ebal; Shomron.

A partitioned, divided Erets-Israel, deprived of the Jordan River, the fertile plains of Trans-Jordan, and historic Jerusalem — which legally and historically belong to us is a mockery and a violation of the most sacred ideals and principles of the Jewish people.

A—*Can Trans-Jordan justify its existence?*

B—*To whom does Trans-Jordan legally belong?*

Britain's "Jordan" is merely a "propaganda hoax".

"Hussein's Jordan is economic nonsense, a State manufactured in Whitehall after World War I to serve Britain's strategic purposes. Its 37,000 square miles are four-fifths desert (due to lack of water, etc.), with no oil, no industrial raw materials, torturous roads and one inaccessible port."—*Time Magazine*.

"Britain which created the Hashemite Kingdom of Jordan pays most of the budget, created and trained the Arab legion, and has its base rights there. . . ." — *Nation* 10-31, 1953.

"Jordan remains a finance minister's nightmare. . . ." — *N.Y. Times*.

The territories of Trans-Jordan are part of the League of Nations Mandate for Palestine and were intended to be included in the Jewish State.

To serve her own imperialistic plans, Britain illegally separated the lands on the eastern bank of the Jordan from Palestine and made it an "independent Arab state".

In 1920 even Churchill wrote hopefully of a "Jewish State created in our own lifetime on the banks of the Jordan. . . ."

Lord Arnold, Under-Secretary for the Colonies, said on 27th May 1924:

"There is no doubt about the fact, that Trans-Jordan is within the boundaries to which the declaration (Balfour) during the war refers."

In 1946 L. S. Amery, one-time Colonial Secretary, declared before the Anglo-American Inquiry Committee:

The framers of Britain's policy had in mind a Palestine which embraced Trans-Jordan . . . and envisaged an eventual Jewish majority in the whole country, both west and east of the Jordan."

AS ZIONISTS.

How long will we be satisfied with only 20 per cent of Erets-Israel? With a 700 mile long frontier that cannot be defended? With daily murders, raids and infiltrations? Rav Aluf Makleff, Chief of the Israel General Staff, said that "It is a bad, irrationally drawn frontier, never meant to last."

A glance at a map of the State of Israel will prove that as it now stands, the Jewish State is a freak, crippled by the mutilation of its boundaries and the severance of 80 per cent of its original territory.

This is our immediate task: The reuniting of Jerusalem, "old" and "new", the elimination of the propaganda hoax called the Hashemite Kingdom of Jordan and the re-establishment of Jewish rule over *all* of Erets-Israel *on both sides* of the Jordan.

— The Arabs will NEVER make peace if Israel remains a narrow strip of territory!

— A tiny Israel cannot survive in an Arab sea!

— England and the Arabs are mobilizing to destroy Israel!

— The United States will orient its foreign policy on Israel ONLY if it is STRONG and SECURE — an asset, not a liability!

DEMAND AN ACTIVIST ZIONIST PROGRAMME!

(a) THE TRANS-JORDAN HOAX MUST BE EXPOSED.

(b) BRITAIN MUST WITHDRAW HER TROOPS AND AID FROM TRANS-JORDAN, WHICH WILL RESULT IN ITS IMMEDIATE COLLAPSE.

(c) THE ZIONIST MOVEMENT MUST DECLARE THAT ITS IMMEDIATE AIM IS: JEWISH RULE IN ALL OF ERETS-ISRAEL. . . .

PEN PALS

A number of readers of The Islamic Review wish to have pen pals of either sex from different countries. Their names, addresses and interests are printed below.

Mr. Kazi Amir Husain, Senior Assistant, Indian Central Tobacco Committee, Victoria Crescent Road, Egmore, Madras 2, India, wishes to correspond on religious and social matters with friends in Arab countries, Sa'udi Arabia, Egypt, Iran and Turkey.

Mr. T. H. Bukres, 28, Sciara Misurata, Tripoli, Libya, wishes to correspond with university students and graduates of either sex in Finland.

Mr. 'Abdul Razzaq, S/o Vali Md. Slote, 1503, Mowji Street, 4th Floor, Ranchhore Lines, Karachi, Pakistan, aged 19 years, wishes to correspond with friends in all parts of the world. *Interests*: Pen friendship, stamps, photographs, magazines, drawing, etc.

Mr. Muhammad Ebrahim Essop Patel, P.O. Box 36, Ixopo, Natal, South Africa, aged 18 years, wishes to correspond with friends of either sex from all parts of the world. *Interests*: Study and photography.

Mr. M. A. Habibur Rahman, 37, Big Mosque Street, Pernambut, N.A., South India, a college student, wishes to correspond with Muslim friends, particularly in Sa'udi Arabia and other Muslim countries. *Interests*: Reading about the advancement of Muslim countries and collecting stamps. Correspondence may be in Arabic, Persian, Urdu, English, Tamil and Hindi.

Mr. Najmu-ud-Deen, P.O. Box 1530, Nairobi, Kenya, British East Africa, aged 25 years, wishes to correspond with Muslim brothers all over the world. *Interest*: Pen friendship.

Mr. Ahmad Sulaiman, 61, North Coast Road, Umgeni, Durban, South Africa, aged 26 years, would like to correspond with

friends in Muslim countries, preferably Egypt and Turkey. *Interests*: Religion, sports, news and views.

Mr. Jaleile Lal Rahman, La Jalousie, West Coast, Demerara, British Guiana, wishes to correspond with friends in all Muslim countries and England. All letters will be replied to promptly. Aged 17 years. *Interests*: Exchanging views on Islam and contrasting other religions. Exchanging stamps and general correspondence.

Muhammad Mokarram Hussain, Kashim Fr. Vill., Jhikar Gacha P.O., Jessore District, East Pakistan, wishes to correspond with a lady friend. *Interests*: Learning about foreign countries and their people and their way of life.

Mr. Aranudoy Kundoo, c/o Rasmohan Kundoo, Mathbaria, Barisal, E. Bengal, Pakistan, aged 16 years, wishes to correspond with friends in different countries of the world. *Interests*: Singing, stamp collecting and reading.

Mr. Gonragopal Kundoo, c/o Rasmohan Kundoo, Mathbaria, Barisal, E. Bengal, Pakistan, aged 15 years, wishes to correspond with friends in different countries of the world. *Interests*: Sports, stamps and singing.

Mr. Milan Krishna Kundoo, c/o Rasmohan Kundoo, Mathbaria, Barisal, E. Bengal, Pakistan, aged 14 years, wishes to correspond with friends in different countries of the world. *Interests*: Stamps, correspondence and playing.

Mr. P. Nagoor Kannu, 43 King's Street, Kandy, Ceylon, aged 19 years, wishes to correspond with friends from the U.S.A., Australia and any Muslim country. *Interests*: Correspondence, collecting stamps and reading magazines.

A GOLD COAST MUSLIM THINKS ALOUD

By UTHMAN M. ADDO

The hour has struck. The moment for decision has come. Gold Coast Muslims must unite. Petty squabbles must be buried. Faction must be relegated to the limbs of forgotten things. We have hankered enough over the failings of other religions. We must call for a halt, consolidate our position, fill our ranks and strike the final blow for the victory of Islam in the Gold Coast.

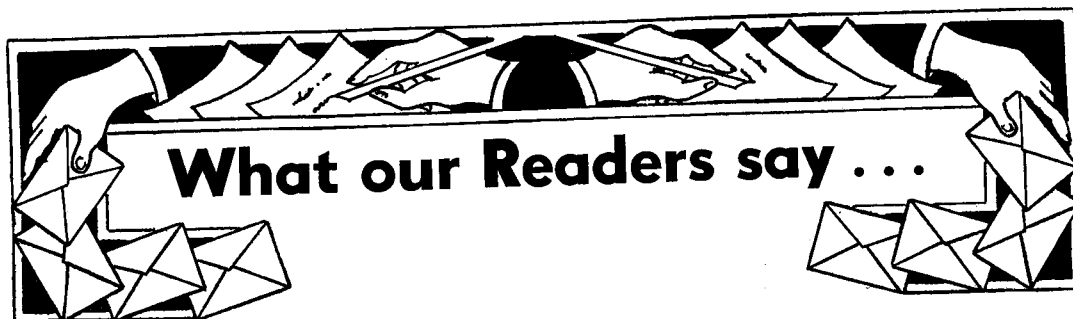
How can we consolidate our position when there is still bickering among our ranks? It is essential for us to remember that Islam stands for brotherhood. It is not a sacrament. It is not a religion, using the term in its strict etymological meaning. Islam is a way of life. It is as ancient as man himself. As such we must equate theory with practice. Our lives must accord with the precepts of the Qur'an and our actions must ennoble the examples set us by the Messenger of God.

One of the essentials of a Muslim community is a mosque. Not a simple place of worship. This we had many in every Muslim country. What we need is a mosque around which could be built scientific laboratories, museums, libraries, lecture halls, hospitals, dispensaries, co-operative stores and banks, schools and colleges, sports clubs, and all the other institutions essential for a community life. We need a mosque of this type. The scheme appears fantastic, but we must make a humble start. The lack of such a place is a great blow to our survival. The remedy lies in our own hands and the answer lies in unity. Only when we pool our resources together can we build such a place. The appeal for such a mosque is an urgent need that must

beat in the heart of every true Muslim. It calls for positive action and positive action calls for unity.

What do I mean by positive action? Our deeds as Muslims depend upon two essentials. The first is *'amal saleh*, i.e., right action, or as the Qur'an puts it, our way of life should be in complete consonance with the actions of the Messenger of Islam. The second is education centres and literature, in order to enhance our belief in the Divine Source and with them our faith in the messengership of the Prophet Muhammad. These essentials are time-honoured, and enshrine the principle that only those who practice the principles of the faith shall prosper. Our success depends upon the extent to which we not only cherish these, but fulfil the conditions, satisfy their demands, obey their commands. We need not be Muslims for mere sentimental reasons. We need not be Muslims for the mere name of Islam. In thought, in deed, in word, and above all in our being, we must be Muslims, and it must follow as the night the day, no man can mistake us as the followers of the Prophet.

We are a community in ourselves. It behoves us, therefore, to have our men in all walks of life and in all sections of the community at large. The second best would not do; only the best is good enough for a Gold Coast Muslim. We have therefore to think seriously of the need of contributing to a fund out of which deserving young Muslims would be awarded scholarships for higher education after their grammar school careers. Only by such a method can we have our own men in the professions, in commerce, in industry, in hospitals, schools, etc.



SOUTH AND FAR-EAST CULTURAL EXCHANGE
BUREAU

79 Begum Bazar Road,
Dacca, East Pakistan.
16th January 1954.

Dear Sir,

SAFECEB (South and Far-East Cultural Exchange Bureau) is an international socio-cultural organization established in Pakistan with a view to promoting mutual understanding and exchange of cultural ideas between Pakistan and other countries, especially those of South and Far-East Asia, through correspondence, exhibitions, exchange of books, magazines, mutual visits, etc.

Those interested in the organization and willing to

correspond with the youth of Pakistan are requested to write to the undersigned for particulars.

Yours faithfully,

M. NAQIYYULLAH,
The General Secretary.

* * *

ISLAMIC CALENDAR
Imperial Chemical Industries Ltd.,
Abonhig Buildings,
Khartoum,
Sudan.
12th January 1954.

Dear Sir,

When I placed an order for forty Islamic calendars for the year 1954, to be despatched direct to some of my friends, I was unaware that the gift would be so much valued by the

recipients. I have received in return thanks and appreciations in a wonderful way. But I was ignorant of the fact that you and the Woking Muslim Mission and Literary Trust did more than that. Acknowledgments of the calendars and copies of the invaluable *Islamic Review* have been made in many cases.

I do not think you can sufficiently imagine what priceless gifts you have made to these people.

May God continue to shower His graces and His blessings on your efforts and endeavours.

Yours faithfully,
ABDUL WAHAB MASHABA.

* * *

“JUDAISM AND ISLAM”

Manchester.
11th March 1954.

Dear Sir,

Do you think that by stressing the superiority of the Qur'an and criticising the Old Testament, you are promoting “understanding and tolerance” among the Muslims and Jews?

Yours truly,
SHAHINA RAGAB.

* * *

THE PROBLEM OF MEAT IN THE UNITED KINGDOM

21 St. John's Road,
Clifton,
Bristol 8.
21st January 1954.

Dear Sir,

There is a problem which is worrying me at present, and that is about food. Here we do not get the *halal* (lawful) meat, and that leaves a Muslim only with fish, vegetables and eggs. That is, no doubt, sufficient, and I myself am quite contented with that kind of food, but the difficulty is about persuading my landlady to give me what I want. The landlady finds it very difficult to prepare a good menu without meat. Please guide me in this matter and let me know your opinion.

Yours faithfully,
MUJIBDAD KHAN.

[The Qur'anic law of prohibition with regard to food is:

“Say, I find not in that which is revealed to me aught forbidden for an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine — for that is surely unclean — or what is a transgression, other than the name of God having been invoked on it” (6:146).

At another place we find:

“He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that upon which any other (name) than (that of) God has been invoked” (2:173) and the “strangled (animal)” (5:3).

According to these verses a strangled animal (for instance chicken found in English meat shops) is forbidden, and that on which any other name besides God has been invoked. As far as we know no name at all is invoked at the time of slaughtering the animals in this country, so the meat of these animals (except the flesh of swine) does not fall under the category of forbidden food. One should invoke the name of God while eating

such meat. If *halal* meat is available preference should be given to it, but there is no sin in eating beef or mutton sold in this country. *Wa-Allah-u-a-lamu* (and God knows best)]

* * *

PAKISTANI CADETS IN ENGLAND

Rougebank,
Marine Drive,
Torquay,
Devon.

15th February 1954.

Dear Brother-in-Islam,

You may be interested to hear that a number of young Pakistani Cadets, stationed in the West Country, have recently visited Torquay. The enclosed letter, addressed to our local newspaper by a friend and neighbour of ours, Sir Harold Roper, is self-explanatory. We for our part feel strongly that the infinite value of international goodwill should be more widely recognized and fostered.

The Pakistani boys felt at home as soon as they saw copies of *The Islamic Review* on our table.

Yours fraternally,
(Mrs.) A. B. NASSIRBECOFF.

Appreciated

“A few days ago, when I was in Karachi as a member of a Parliamentary delegation, I was told by the military adviser to the British High Commissioner that trainees for the Pakistani Navy, Army and Air Force, returning from this country, are speaking enthusiastically of the kindness which they have received everywhere from British people on this side.

“The comment was entirely unsolicited, and it will be of interest to the many residents of Torquay who have opened their homes to these lads and to other visitors from overseas, to know how greatly their hospitality has been appreciated, and of the lasting goodwill which has sprung from it.”

HAROLD ROPER, M.P.,
Gorse Hill, Marine Drive,
Torquay.

* * *

MUSLIM ASSOCIATION IN JAPAN

The International Muslim Association,
No. 327 — 2 chome, Kamitakada,
Nakano-ku, Tokyo, Japan.

24th January 1954.

Dear Sir,

I thank you very much for *The Islamic Review* which you have kindly sent to me. Many years have elapsed since I was in direct communication with you when I was carrying on the association's work in Shanghai.

Our association was revived after the war, just two years ago, by the friendly co-operation of the Muslims in the Far East. For many years past we had to go through many changing phases in this part of the world, but there was no change in our faith in Islam.

It is our sincere hope that you will kindly assist us in achieving the objectives of our association, which aim at building our friendship with the Muslims in other parts of the world through exchange of knowledge and information for mutual understanding through the tie of our faith.

Yours faithfully,

ILYAS T. SAKUMA,
The Standing Director.



DOCUMENTS ON BRITISH FOREIGN POLICY, 1919-39 (First Series, Vol. IV), edited by E. L. Woodward and Rohan Butler. Published by Her Majesty's Stationery Office, Kingsway, London, W.C.1, 1952. 1,278 pages. Price £3 15s.

In 1944 the British Government authorized the publication of a collection of documents from the archives of the Foreign Office on British policy during the period 1919-39. One of the purposes of this collection was to provide students of recent history with first-hand material in the form of a documentary record of the conduct of foreign policy, under the direction and control of the British Parliament, in the years between the two world wars.

The present volume is concerned with British policy in relation to the Adriatic and to the Middle East during the latter half of 1919. Some of the documents now printed throw an interesting light on early Fascist activities, and there are four chapters dealing with various aspects of British policy in the Middle East containing the text of several secret war-time agreements, such as the so-called Constantinople Agreement of 1915, the Sykes-Picot Agreement of 1919, and the Agreement of Saint Jean de Maurienne of 1917. Chapter II relates to the endeavours of the British Government to fulfil undertakings to the French Government and to the Arab and Zionist authorities. Chapter II shows how Ottoman rule was running down in Turkey and illustrates the origin of the movement of national revival under Kamal Attaturk. Chapter IV illustrates the interrupted course of Anglo-French negotiations concerning oil resources after the withdrawal of the Long-Bérenger Agreement. Chapter V contains an account of Anglo-Persian relations after the signature of the Anglo-Persian Agreement of 1919. There is in this volume new and important material calculated to facilitate a fuller appreciation than has hitherto been possible of British policy in the Middle East in the early aftermath of World War I. The other volumes of this series will be awaited by students of history and politics with great interest.

THE MILITARY COUP IN EGYPT — AN ANALYTICAL STUDY. By Rashed al-Barawy, 1952. Published by the Renaissance Bookshop, Cairo. Price 7/-.

The author, who acted as adviser to the Egyptian Army on the question of land reform, is clearly interested in the economic and social development of his country. He has devoted a considerable section of this book to economic affairs and to the historic background without which an evaluation of the military *coup d'état* is worthless. He is very much opposed not only to the ex-King Faruq but also to Mr. Hafiz 'Afifi, the ex-chairman of the Misr Bank, and, later, adviser to the king, Mr. 'Ali Maher, the first Premier of the new régime, and Mr. Ahmed Najeeb Hilaly, Faruq's last Premier, who is also bitterly criticised. The author considers Mr. 'Ali Maher to have been responsible for the undemocratic steps which characterized the opening stages

of Faruq's reign and led to the virtual suppression of all democratic liberties. He regards Mr. Hilaly as a man of ability who made a reputation as a Minister of Education but who later tried to divert the struggle against British imperialism in the Suez Canal bases to one against corruption at home. Events have proved also that General Najeeb has had to try to limit or eliminate corruption at home before getting the British to evacuate the Canal.

The author is extremely hostile to Britain, and he talks of Faruq's education in Britain with contempt, whereas his military instruction at the Royal Academy at Woolwich was the only useful part of his life. He is of the opinion that if the British had afforded equal opportunities to all the leaders of the Egyptian Army, the Palestine defeat would never have taken place. One could, incidentally, add to the observations of our author that if Faruq had emulated the example of the British royal family (with the exception of the Duke of Windsor) he would still be on his throne today, and if only General Najeeb had been treated with the respect that Generals Eisenhower and Montgomery are held in their respective countries, and provided the Wafdist leaders had kept nepotism and corruption within bounds, Egypt would still today be governed by a constitutional monarchy.

This book, which has been written in English, is presumably meant to be read in America and England. Therefore it is unfortunate that there is no serious attempt to explain the Canal question to the British public and to win over British public opinion.

In tracing the development of the nationalist movement, Dr. Barawy shows that Egyptian capitalism really began to assert itself during the First World War when there was a dearth of imported goods. The workmen first formed a union in 1908. In 1910 there was a strike of railwaymen. The workmen joined in with the *bourgeoisie* by taking part in the 1919 revolution whereby Egyptian capitalism attempted to limit foreign competition as well as to terminate British rule. In 1936 there were stay-in-strikes in Cairo. In 1938 there were more strikes and a Trade Union Congress was held in which forty unions were represented. The Government tolerated the unions but did not officially recognize them. In 1933 a law was passed regulating the hours of work of minors, in 1936 workers' compensation was recognized, and in 1942 trade unions and compulsory insurance against accidents at work were accepted by the legislature after "strong opposition from the big industrialists". In 1950 a nine-hour day was introduced in commercial establishments, hospitals and "dangerous trades". During the last war prices rose rapidly and the cost of living index rose from 138 in 1938 to 353 in 1944. Wages lagged behind prices, but the industrialists and landlords amassed large profits. After the abolition of martial law, students of Cairo University demonstrating on 9th February 1946 clashed with the police, with the result that there were eighty-four "serious casualties". "The massacre of the Abbas Bridge"

resulted in widening the gulf between the workmen and educated poor on the one side and the rich and the court on the other. The conflagration of the centre of Cairo, even if it was stage-managed, was an expression of the desire for a social revolution to overthrow foreign imperialism and Egyptian capitalism, which as Dr. Barawy shows, staged a counter-revolution after the great progressive days of 1919 and welcomed the presence of foreign troops in the vicinity of the Canal.

In the book the author gives frequent examples of the unconstitutional behaviour of the kings Fuad and Faruq.

The book contains a very full documentation on the land reform: 2,015 landowners possessed 21 per cent of the land and the *fellaheen* only 12 per cent. Interest was charged at the rate of 30-50 per cent by moneylenders and 12-15 per cent by banks. Agricultural workers were only employed 10-15 days per month. The *fellaheen* were housed in huts made from dried Nile sludge, dried reeds served as beds, and clothing was next to nothing. Their food consisted of maize and beans and a little milk and meat; 50 per cent of the *fellaheen* suffered from bilharzia. Eventually the peasants revolted, as in the case of the revolt on the Badrawy estate. Meanwhile the rich got richer and foreign participation was reduced to 40 per cent in limited liability companies. In 1945 already 630,000 were employed in industry and commerce, or 10 per cent of the populace. The Misr Bank set up or controlled an air company, film studios, textile works, insurance companies, a shipping company, an oil refinery, a cement factory and rayon and chemical and other manufacturing concerns. In so far as it gave work to Egyptians, Egyptian capitalism was progressive, but the monopolists quickly thwarted Egyptian democratic and constitutional progress. These chapters, the accounts of the Army movement and the Sudan pre-electoral agreement are coherently recounted with a wealth of detail, as is the early history of the Wafd in the days of the great leader, Sa'd Zaghloul, and the early days of Mustafa Nahhas' first premiership.

This is an able book. It should greatly help the cause of Egypt.

IRAQ, 1900 TO 1950 — A POLITICAL, SOCIAL AND ECONOMIC HISTORY, by Stephen Hemsley Longrigg, Oxford University Press, London, 1953. Price 35/-.

Brigadier-General Stephen Longrigg has been associated with Iraq since 1915 in the capacity of a soldier, an administrator and, lastly, as an official of the Iraq Petroleum Company. He is also the author of *Four Centuries of Modern Iraq*, London, 1925, which covers Iraqi history up to 1900. Apart from drawing on his own memory and the testimony of his numerous friends and acquaintances, the author in his present book has supplied a detailed bibliography of Arabic and British sources which must surely be one of the most comprehensive compilations yet produced. In reviewing this book it is interesting to recall Mr. P. W. Ireland's *Iraq: A Study in Political Development*, London, 1937, which describes in detail the early years of the rebirth of Iraq and the British mandate, and Mr. Majid Khadduri's *Independent Iraq*, who has written a brilliant account of Iraq's post-mandate period and the Iraqi political parties, groups and personalities. Brigadier-General Longrigg's present work is nearer and rounds off

Ireland's history and brings it up to date and fills in many gaps by providing material not formerly available. His book and Majid Khadduri's *Independent Iraq* give a complete picture of modern Iraq. In talking of Iraq's nationhood, Brigadier-General Longrigg thinks that Iraq had achieved in 1951 an "increasing though still imperfect sense of unity and nationhood". He is rightly of opinion that Iraq has no territorial demands on others, nor has any other country a claim to Iraqi territory. He describes the conditions after the 1914-18 war when Iraq was a prey to rival imperialisms in which Britain, Turkey and France were all involved, and when the predominantly Kurdish territories in the north were subject to periodic upheavals, and the squabble over the oil extracting rights, finally divided amongst the British, Dutch, French and American companies.

The British, instead of rapidly evacuating the country and earning the gratitude of the Iraqis, stayed on, with the result that there was a large-scale revolt in 1920, and the imposed British mandate was an object of suspicion and loathing. The British deported Talib Bey, a powerful Basrah politician, and imposed the Hashemite prince, Faisal I, as a compensation for his eviction by the French from Syria. The British, supported as they were by the Assyrian levies, aroused the feelings of the Iraqis. This led to a clash after the termination of the mandate. The Arab defeats in Palestine resulted equally in the position of the Jews in Iraq becoming untenable. For this, it must be said, the Zionists and the Allies are alone to blame; for before the immigration of Jews into Palestine there was no discrimination against their co-religionists in Iraq. Brigadier-General Longrigg is obviously deeply interested in the problems faced by the British and Iraqi administrators, and he appears to prefer able administrators to politicians.

He is sometimes critical of the handling of the situation by the British authorities in the early days of the military occupation and the mandate. He shares the generally accepted British view that Sir Percy Cox would have been able to avert the 1920 rebellion by skilful handling of the situation, which required a more experienced man at the helm than Lieutenant-Colonel Arnold Wilson (later Sir Arnold Wilson, M.P., a well-known writer on the Persian Gulf). Again, Britain's pro-Zionist policy evokes no sympathy in our author, who, as was to be expected from a man of political acumen, discusses the responsibility for the 1941 Rashid 'Ali al-Gailani revolt along with other causes. He gives considerable praise to the ex-Regent, Prince 'Abd Ilah, and lays responsibility for many of the troubles that Iraq encountered at the door of the military leaders, whose interference in politics receives little sympathy from our author.

Brigadier-General Longrigg has devoted considerable space to the very important economic development of the country, including the Development Board plans which were greatly increased as a result of the rapid development of the oil-extracting industry following the shortage of oil created by the Iranian stalemate. He shows rather guarded sympathy for the need to improve the economic conditions of the common people, and considers the National Democratic leader, Mr. Kamil Chaderji, ineffective, and Mr. Muhammad Hadid as "of good standing". The Communist and fellow travellers are dealt with at some length with a little apprehension.

This is a very able book, essential and admirable in its detailed documentation.



INTRODUCING

Abdul Razag ibn Muhammad

Abdullah Rashid

Gerald C. Dunbar

Abdul, left, and Abdullah are being taught to read blue prints at Dhahran, Saudi Arabia, by ARAMCO's veteran vocational instructor, G. C. Dunbar. These two young Saudi Arabs soon will be applying their newly acquired skill to their oil jobs.

Aramco THE ARABIAN AMERICAN OIL CO.
DHAHRAN, SAUDI ARABIA NEW YORK, U. S. A.

GOVERNMENT OF IRAQ DEVELOPMENT BOARD

Ministry of Development

LESSER ZAB ROAD BRIDGE Nr. TAQ-TAQ

1. Tenders are invited by the Development Board of the Government of Iraq for the construction of a road bridge over the Lesser Zab River near Taq-Taq (65 km. NNE of Kirkuk) with all piers and abutments.
2. The contract documents and instructions as to tendering may be inspected on and after the 12th day of April 1954 at any of the following places, namely:
 - (a) The offices of the Directorate General of Contracts, Ministry of Development, Baghdad, Iraq.
 - (b) The Embassies and Legations of Iraq or of countries representing Iraqi interest in U.S.A., Paris, Rome, Brussels and Bonn.
 - (c) The offices of Messrs. Coode & Partners, 9 Victoria Street, London, S.W.1.
3. Firms desiring to tender may obtain copies of the contract documents between the 12th day of April 1954 and the 12th day of June 1954 (both days inclusive) from either the Directorate General of Contracts, Ministry of Development in Baghdad, or Messrs. Coode & Partners in London upon the payment of Twenty-five Iraqi Dinars. One Iraqi Dinar is equivalent to £1 sterling.
4. Tenders must be accompanied by a deposit of I.D.10,000 (ten thousand Iraqi Dinars) to be made at an approved bank established in Iraq or at a London bank which is the recognized agent of such bank. Full detailed conditions as to this deposit may be ascertained from the "Instructions to Persons Tendering" attached to the contract documents.
5. Tenders must be submitted to the Secretary, the Development Board (Directorate General of Contracts) Baghdad, Iraq, in sealed envelopes endorsed clearly on the outside with the words "Tender for Lesser Zab Road Bridge near Taq-Taq, Contract No. B/5/1954", and will be received up to noon on the 12th day of July 1954.
6. Particular attention is drawn to Article 22 of the Instructions to Persons Tendering, namely, that tenders will only be accepted from firms of contractors who have previously executed works of a similar nature and magnitude.
7. The Board does not bind itself to accept the lowest or any tender.

Minister of Development.

**DEVELOPMENT BOARD · GOVERNMENT OF IRAQ
BAGHDAD · IRAQ**