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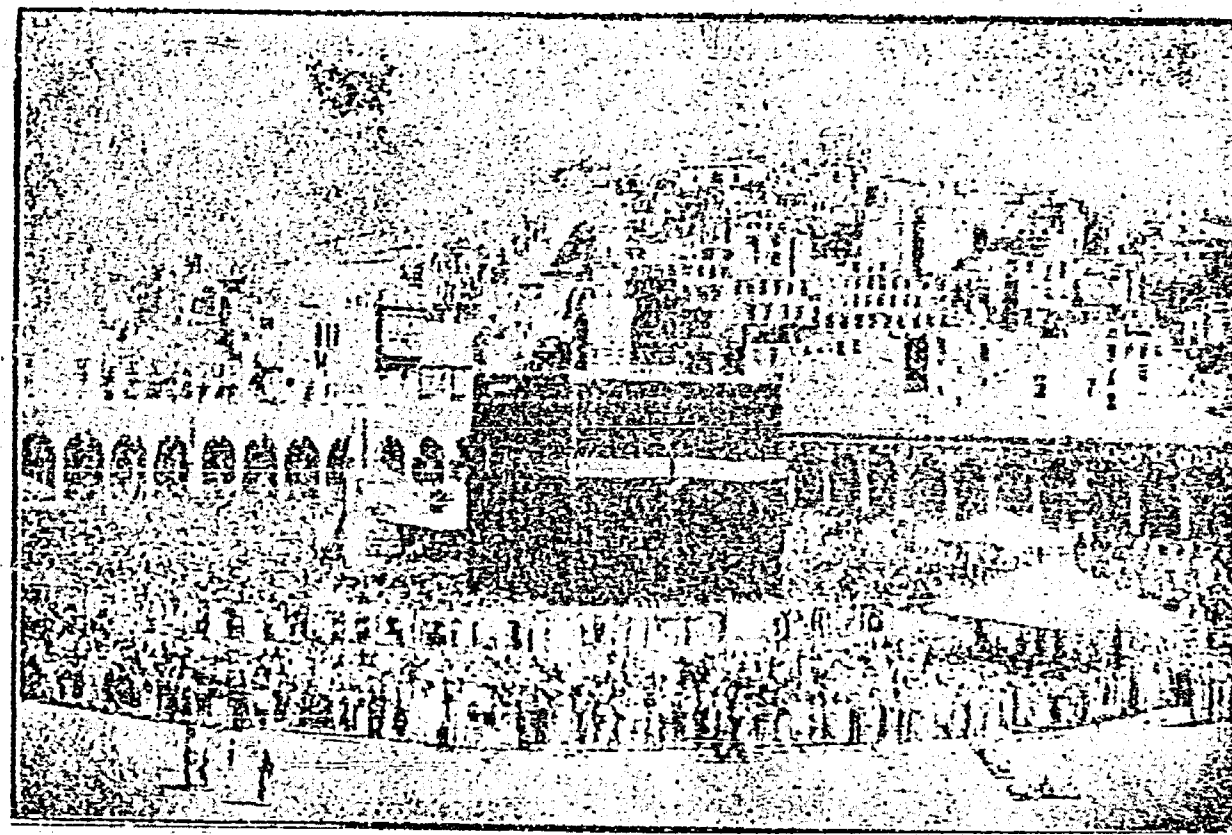
The Mussalman

TWENTIETH ANNIVERSARY NUMBER

Edited by—MUJIBUR RAHMAN

Three annas a copy

CALCUTTA, MONDAY, DECEMBER 6, 1926.



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The Mussalman

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CALCUTTA, MONDAY, DECEMBER 6, 1926.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

OURSELVES

THE "MUSSALMAN" COMPLETES TWENTY years of life to-day. Elsewhere will be found some account of the vicissitudes through which it has passed. Throughout this period, through good and evil report, amid great hardships or in comparative freedom from worries, it has consistently and strenuously laboured for one end: it has devoted itself to making the Mussalman on this side of India self-conscious and eager to engage in the task of working for the welfare of their community and the freedom of their country. How far it has succeeded in gaining its object it is for the future to show. But the editor may claim that he has never wavered in his allegiance to the ideal of *The Mussalman*, that he has worked against heavy odds to maintain it, and that by the grace of God it has at last been possible to secure for the paper a fair measure of public support and fairly reasonable chances of permanency. *The Mussalman* having become the property of a public limited company, it is now wholly for the public to judge whether it is doing useful work and how far it has claim on their patronage. From time to time we have, in these columns, published appeals to our readers and to the wider public as well to extend their sympathy and support to a paper that has since its inception been the organ of Mussalman public opinion in Bengal. These appeals, we can thankfully say, have brought some response; but the interests of the paper and of the cause it advocates demand a fuller response, which, we trust, will not be denied us.

We take this opportunity of conveying our heartfelt thanks to those who have on this happy occasion sent congratulatory messages and letters of appreciation to *The Mussalman*. To those who have contributed articles to this anniversary issue our

CONGRATULATORY MESSAGES & LETTERS OF APPRECIATION

Agha N'ouyidul Islam's Letter

My dear Mujibur Rahman,

It gives me indeed great pleasure that you have remembered me on the occasion of the 20th Anniversary of "The Mussalman". I congratulate you hereby on its sound conduct and the services that you have rendered to the Muslim community through it. I remember with pleasure my connection with "The Mussalman" since its very beginning and I wish it a happy future and smooth sailing. May it continue to help and inspire the Muslims as it has done!

26/1 Ahrupukur } Yours sincerely,
Road, Calcutta. } JALALUDDIN

Mr. Marmaduke Pickthall's Letter

Dear Sir,

Many thanks for your letter of October 28th. I should have been glad to contribute an article to "The Mussalman", but I am very sorry at present my engagements are already too numerous to permit of

thanks are also due. To all who have helped or encouraged us in the past we express our deep gratitude. To all who believe in and strive for the cause of Indian nationalism and to all true friends and well-wishers of Islam we extend greeting and welcome. May their kindness to us continue. And may the great God (to whom be praise for ever and ever for His eternal and unceasing mercy) help us to realize our aims, to serve our country and our community, and to be true to ourselves, to Him, and to His faith.

my undertaking any additional work of this kind.

However, I wish every success to "The Mussalman" and pray Allah to give long life and prosperity for her services which have been so useful to the community and the country.

With kind regards,

Hyderabad, } Yours sincerely,
Deccan } M. PICKTHALL.
4. 11. 26.

Moulvi Abdul Karim's Letter

In the course of a letter to Moulvi Mujibur Rahman Moulvi Abdul Karim, after expressing his inability to contribute a special article, writes as follows:—

I should, however, state that I subscribed to "The Mussalman" all these twenty years and always read with interest what was published in it. In certain matters concerning the community the views expressed in the paper differed from those I hold; but I appreciated, nay sometimes admired, the honesty, consistency, frankness and straightforwardness which characterised those views. I noted with satisfaction that the editor realised sometime ago that advocacy of communal interests is not inconsistent with nationalism. It is hoped that the tendency, shown of late, to make it a party paper, will not further develop. In conclusion I should not omit to mention that the paper, I think, has been doing signal service to the community and so it deserves its whole-hearted support.

13/1, Wellesley } Yours sincerely,
Sq., Calcutta, } ABDUL KARIM
20. 11. 26.

Moulvi Wajed Ali Khan Panee Sahab's Message

Moulvi Wajed Ali Khan Panee, Zamindar, Karatia, Mymensingh, writes as follows in the course of his letter to Moulvi Mujibur Rahman:—

"The Mussalman", as guided by your mature brain and graphic pen, has been rendering most valuable service to the country. I have occasion to read a number of papers and if I am in touch with one absolutely free from communal bias and thoroughly honest in its principles to establish friendly relations between the two great communities, at the same time fearlessly representing to the Government the country's cause it is "The Mussalman". May Allah grant it a long and progressive life.

Atia Lodge,
Kokar, Ranchi, } W. PANEE
5. 11. 26.

K. B. Moulvi Azizul Haque's Congratulations

For the last twenty years over "The Mussalman" has practically been the only organ of Muslim public opinion in Bengal, struggling in the interest of the country and the community and who can write, out the history of Muslim politics in Bengal to-day without paying his glowing tribute to the achievements of "The Mussalman" in the past years?

From the days of Partition to the secession of Muslim members from the Swaraj Party, Muslim Bengal has had some of the most critical moments—far too many to be enumerated in the course of this short note. Yet it is a pleasure and relief to think to-day that "The Mussalman" has been consistently giving us correct indications for the guidance of the community. For its singular frankness and freedom in expression of views "The Mussalman" has its stand in the foremost rank of the journals of to-day.

In our days of joy we remember all those who are associated with us in our work and it is impossible to-day to forget the man behind. It is impossible to forget the services of Moulvi Mujibur Rahman to our community; he is now regarded even by those who differ from him with feelings of respect. His association with "The Mussalman" has stamped it with all what it could boast of and has, above all, made it perhaps the most regularly published journals in the Presidency of Bengal. The Press is said to be the fourth State in the politics of a country. On this anniversary day, "The Mussalman" can congratulate itself that with the

intelligentsia of Muslim Bengal, it has taken its root in their minds and has, I am sure, a still more brilliant career in an extended sphere of work.

Krishnagar } M. AZIZUL HAQUE.
1-12-26.

From Maulana Muhammad Ali, M.A., L.I.B.

Dear Sir and brother,—
I congratulate you on the completion of twenty years' life by "The Mussalman". I have always loved your paper for its untiring and selfless devotion to the cause of Islam. I am only sorry that on account of pressure of work I am not able to send you an article for the special number. If, however, I find time later I shall be much glad to do this little bit of service to your paper. I pray to God that He may grant you many years to work for "The Mussalman" and through it for the Mussalmans.

Yours sincerely & fraternally
MUHAMMAD ALI
Ahmadiya Buildings,
Lahore,
5th Nov. 1926.

Mr. Upson's Letter

In concluding a letter to Moulvi Mujibur Rahman Mr. D. G. Upson writes:—

I send you this note of cordial congratulations for you have, for so many years, single-handed represented our community and Islam in Bengal. May the fortieth Anniversary of "The Mussalman" find you still at the helm.

Yours fraternally,
D. G. UPSON,
Editor,
"MUSLIM OUTLOOK"
Lahore,
19.11.26

Mr. Nur Ahmad's Congratulations

I congratulate "The Mussalman" on the completion of the twentieth year of its valuable existence. Immense, incalculable, varied and diverse are the services that "The Mussalman" has rendered during these long period of twenty years to the cause of the Muslim community and the country. Till very recently the only organ of the Muslim community published in English in Bengal, its has always fearlessly, courageously and with dignity ventilated the just grievances of the community and has never failed, through fear or frown, to advocate and espouse the righteous cause. It has always maintained an attitude of strict and straightforward impartiality in all matters, even in times of acute

communal tension. It has even steered its ship clear of the submerged rock of communalism through stress and storm. Its sheet anchor always held good, its illuminating articles, dealing with multifarious and valuable subjects, have done much to open the eyes of the Muslim community to the true state of things and have roused them from the deep slumber of lifeless inertia, dense apathy and supreme indifference. As a dauntless and intrepid champion of truth and of just cause, as an exemplar of impartiality and an advocate of true nationalism "The Mussalman" stands out almost alone in the field of journalism in India.

NUR AHMAD
Chairman,
Chittagong Municipality.

Babu Satyananda Bose's Message

I offer my congratulations to "The Mussalman" on the completion of the 20th year of its life. Its record of service, especially in the early years, is highly praiseworthy. The paper was founded by the late Mr. Rasul well known for his honesty, patriotism and independence, as an organ of advanced political thought amongst his community and in the country generally. "The Mussalman" served the object well. In the present state of communal tension in the province it is not an easy task to hold the balance even between the national ideal and communal interest. There is an unfortunate tendency to conduct all public activities on communal lines—a tendency which is more noticeable amongst our Muslim fellow-countrymen. It will be a calamity if the Hindus also tread on this path. The country at large is in need of intensive nation-building work. Each community may try in its own way. Communal organisations for this purpose are unavoidable in India where differences of caste and creed hold their sway over the public mind. But these communal organisations need not quarrel amongst themselves and it is difficult to understand why in matters of education also they will be felt to be necessary. This vertical division amongst Hindus and Mahomedans in all public matters will retard the growth of nationality and delay our attainment of Swaraj.

I hope "The Mussalman" will do its best to foster a spirit of concord between the two communities and to develop the national ideal as it did in the past.

May God crown its efforts with success.

I wish "The Mussalman" a long and useful career.

SATYANANDA BOSE

Mr. Khalid Sheldrake's Letter

To Moulvi Mujibur Rahman
My dear Brother in Islam,

Assalamu alaikoum!

Reading the "Mussalman" I wish to heartily congratulate you upon your Editorials and your Notes. I read these with deep interest, and I only hope that one day it will be possible for me to clasp your hand and express my feelings better than I can do by a mere letter. I have been touched extremely with the splendid manner in which you handle delicate situations such as the question of the Hejaz, and I am sure your readers must be deeply grateful that such a man of wisdom and clear vision is at the helm of your paper. Perhaps you cannot altogether realise what it means to me, sitting in my house in London, to read the words which express my own thoughts and which were written by a brother thousands of miles away. I feel drawn to you immensely, and when I hand your paper to brethren who come from the Punjab and other parts of India, they all express profound admiration for your excellent discrimination. Your "Mussalman" is doing a wonderful service to Islam, and I trust that you will be long spared to carry on. I can imagine your worries and disappointments at times, for in the conduct of a newspaper, these things are experienced daily. Your dauntless spirit carries you safely through all tempests, and your ship rides the seas gallantly. I feel that my place is here in the West for the present, we are too few who are fighting for Islam to allow one to leave his post even to greet brethren. May Allah's blessings rest upon you is the sincere prayer of,

Yours most fraternally,
51, Fenwick Road, } KHALID
London, S.E. 15 } SHELDRAKE
Oct. 20th, 1926.

P. S. I enclose a short article which I have written especially for you, inspired by your notes in "The Mussalman". If it is of service please use it also (if you would care to do so); this letter, for I feel that readers of your paper should realise what we think of you in the West, though thousands of miles away.

(This letter had been addressed by the writer before our letter inviting him to write for the anniversary issue was despatched. Our letter was dated the 28th October last.—Ed. *Mussalman*.)

Mrs. R. S. Hossein's Letter

It is a wellknown fact that no nation can rise without the help of its literature, and without newspaper no literature can thrive. Moulvi Mujibur Rahman Sahab realised this truth in his heart of hearts long ago and started "The Mussalman" at a time when there was hardly any paper for Muslim interests in Bengal; and when Bengal itself was in chaos and confusion about the "Partition of Bengal", just like our revered Prophet (on whom be peace), who was born in the dark ages of Arabia to save the human beings at large.

I am a constant reader of "The Mussalman" since the very day of its birth and I am glad to notice that it is going on harmoniously on the same path serving our community without caring for favour or fearing frowns. The path chosen by "The Mussalman" is not smooth and strewn with flowers, but full of thorns and rough stumbling blocks. Anybody who has some experience about public work, knows very well how difficult it is to serve one's country, specially when the interests of the people clash with those of their Government's. For a newspaper the task is still harder as it has to face various unfavourable circumstances including uncharitable criticisms. Thank God, inspite of all sorts of trouble, "The Mussalman" has victoriously completed the 20th year of its life. I remember to have said the very thing (that "The Mussalman" neither cares for favour nor fears frowns, etc.) 20 years ago; and I believe the old file of the paper may still contain the issue in which my letter was published.

Being an old reader I have every right to congratulate "The Mussalman" most heartily and I hope its worthy editor will be pleased to accept the same. May God grant Moulvi Mujibur Rahman Sahab long life and prosperity to perform the Diamond Jubilee of this paper. Amen.

While appreciating most sincerely its service, of 20 long years I must also complain that "The Mussalman" is doing its duty by half, i.e. while serving our ship-wrecked community most earnestly it is neglecting the feminine portion of the society. Twenty years ago the time and atmosphere of Bengal might not have been favourable for preach-

Prof. J. L. Bannerjee's Opinion

In the course of a letter to Moulvi Mujibur Rahman, dated, Ramporehat, the 31st October, 1926, Professor Jitendralal Bannerjee says:—

"My opinion about *The Mussalman* is that it is the most upright and impartial paper on this side of India, and I have had no reason to change this opinion."

JITENDRALAL BANNERJEE

Dr. P. C. Roy's Message

I wish "The Mussalman" success and prosperity and hope it will bring all its catholicism into action in the furtherance of the cause of United India.

P. C. ROY

ing the cause of women, but now it is not so. Specially, by God's grace, the Sakhawat Memorial Girls' School and the Anjuman-i-Khawateen-i-Islam, Calcutta (started by my humble self ten years ago) have been able to change the mentality of Calcutta a great deal, though indirectly (and why not also directly?) and silently. The Muslim population of Calcutta may or may not admit it, but "Fact is Fact". Sixteen years ago when the Sakhawat Memorial Girls' School was started there was not a single Muslim girls' school in this City of Palaces. In 1914 when we were having the 3rd function of annual Prize distribution of this School, Miss L. Brock, the then Inspectress of Schools for Presidency and Burdwan Divisions, said in her speech that four years ago (i.e. in 1909) she had tried to start a school for Muslim girls with the help of (the late) Mr. Justice Sharfuddin but failed. But now the same Calcutta can boast of half-a-dozen Muslim girls' schools, aided by Government, one Muslim Female Training school, entirely financed by Government and about one dozen Muslim girls' schools, started by the Corporation of Calcutta. I may be pardoned when I feel proud to say that at least four of these schools' Head Mistresses are the ex-pupils of the Sakhawat Memorial Girls' School, who are managing those schools satisfactorily. So you see the field is now quite ready for taking up the cause of female re-generation.

I now conclude, congratulating the editor of "The Mussalman" again.
Calcutta. } (Mrs.) R. S. HOSSEIN
7-11-26.

Sir Abdur Rahim's Message

I have only recently become a reader of *The Mussalman* and made the acquaintance of its able editor. Considering the difficulties which beset journalistic enterprise among the Muslim community of Bengal it speaks much for the perseverance and self-sacrificing devotion of Moulvi Mujibur Rahman that *The Mussalman* should be celebrating to-day its 20th Anniversary. If the paper has in the past been violently swayed by gusts of popular passion it is a matter of satisfaction to all that it has emerged sound and whole though somewhat weather-beaten into the clear atmosphere of prudence and foresight. When guided by experience it bids fair to career steadily along that fairway of service to the country and our community to which no bounds are set. I wish all success and prosperity to *The Mussalman*.

ABDUR RAHIM

Sir Ibrahim Rahimtoola's Letter

In the course of a letter to Moulvi Mujibur Rahman Sir Ibrahim Rahimtoola writes:—

I am sure you will appreciate the fact that in consequence of press of work I am not able to comply with your request to send a contribution.

As regards a message, I have much pleasure in wishing "added strength to your elbow in the cause of our country and community."

Bombay, } Yours sincerely,
21. 11. 26. } IBRAHIM RAHIMTOOLA

Maulana Zafar Ali Khan's Message

The Editor,

"The Mussalman", Calcutta
Please accept my hearty congratulations on the twentieth anniversary of "The Mussalman". Journalism in this country is an exotic plant of recent growth and those who have adopted this profession know perfectly well how difficult it is to keep abreast of the imordinate difficulties that confront them. "The Mussalman" has braved these obstacles throughout its long life successfully

and has proved itself a tower of strength to the Muslim cause. My prayers go with you in your laudable efforts to serve the cause of Islam in Bengal and I am sure you have yet to gather prouder laurels in your noble mission.

May Allah bless you!
"The Zamindar" } ZAFAR ALI KHAN
Office, Lahore, }
21. 11. 26. }

From Mr. Syed Sultan Ahmad, Bar-at-Law

Vice-Chancellor, Patna University

Pray accept my hearty congratulations on this happy occasion. "The Mussalman" has rendered great services to the community in its own way and that also in very difficult times. While I have differed with its views on many occasions, I have always realised the sincerity which has invariably permeated its articles. I do not think even its bitterest opponents could deny this credit to the paper. You have undoubtedly kept the torch lit by my deceased friend Rasul burning, and this at great personal sacrifice. At present, unity is wanting not only between Hindus and Mussalmans but also amongst the Mussalmans themselves all over India and more so in Bengal. For the Muslims in India, Bengal is a great Province not only because of the numerical strength of the community in that Province but because it affords a great chance for publicists and workers in the cause of education to serve their community in that Province. My heart bleeds to find so many parties amongst the Mussalmans in Bengal. I only wish and pray to God that the leaders of all parties would sit together, compose their differences and have a common platform and a common programme. Different and separate organisations only create disruption, lack of discipline and complete demoralisation. It is neither fair to the community, nor to the country, nor to the Administration that there should be so many factions each claiming to represent the Muslim community. I do not and cannot for a moment doubt the honesty or sincerity of each of these separate

organisations, yet as a humble member of the community, looking at the state of affairs from a distance without the slightest prejudice or passion, I cannot but deplore the stern fact that even so many honest men cannot look at a question affecting the community and the country from the same angle of vision. I have sometimes been told that this is the inevitable result of the general awakening of the community. Those who hold that opinion may perhaps be right, but I cannot help feeling that there must be something seriously wrong with this general awakening when I find that every member of the community considers himself to be a leader; there must be something inherently defective in our community which would put tried workers and servants of the community absolutely on the same footing as those who may be quite virile but may lack the experience which comes to one by age or after serious struggles of life. My respectful message to the Mussalmans of Bengal through "The Mussalman" is that they must set their own house in order and have one organisation worthy of the community and the great Province of Bengal, animated with the sole object of serving the community and the country.

Sultan Palace, } S. SULTAN AHMAD
Patna, }
26. 11. 26. }

Dr. A. Suhrawardy's Letter

Dear Mujibur Rahman Sahab,

I had fully intended to write a special article for the 20th anniversary of "The Mussalman", but suffering as I am from the reaction and exhaustion of the election campaign just over, I find myself unequal to the task. I cannot, however, let the occasion pass without expressing my high appreciation of the service rendered by "The Mussalman" to the cause of the country and the community through darkness and sunshine, through good report and evil report.

Wishing you and your paper a prosperous and vigorous career of service,

56, Mirzapore St., } I am,
Calcutta, } Yours sincerely
24. 11. 26. } A. SUHRAWARDY



The Late Anwar Pasha



Ghazi Mustafa Kamal Pasha
President, Turkish Republic



Muhammad-bin-Abdul Karim,
leader of the Rifls, staying in the
Reunion Island as a captive.



Amanullah Khan,
King of Afghanistan.



Wali Khan,
Afghan Foreign Minister.

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Sultan Padoor, }
Patna. } S. SULTAN AHMAD
26. 11. 26.

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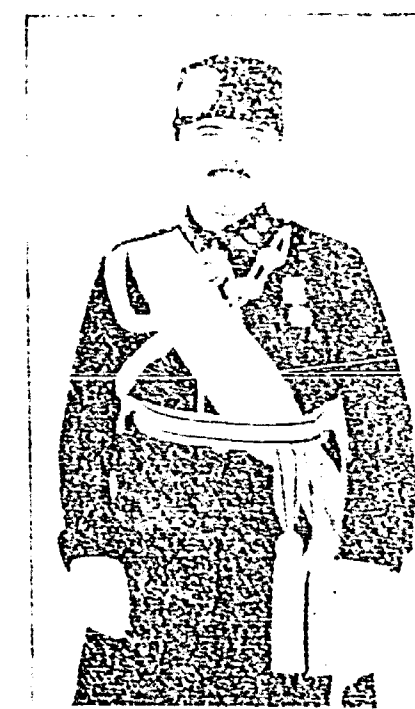
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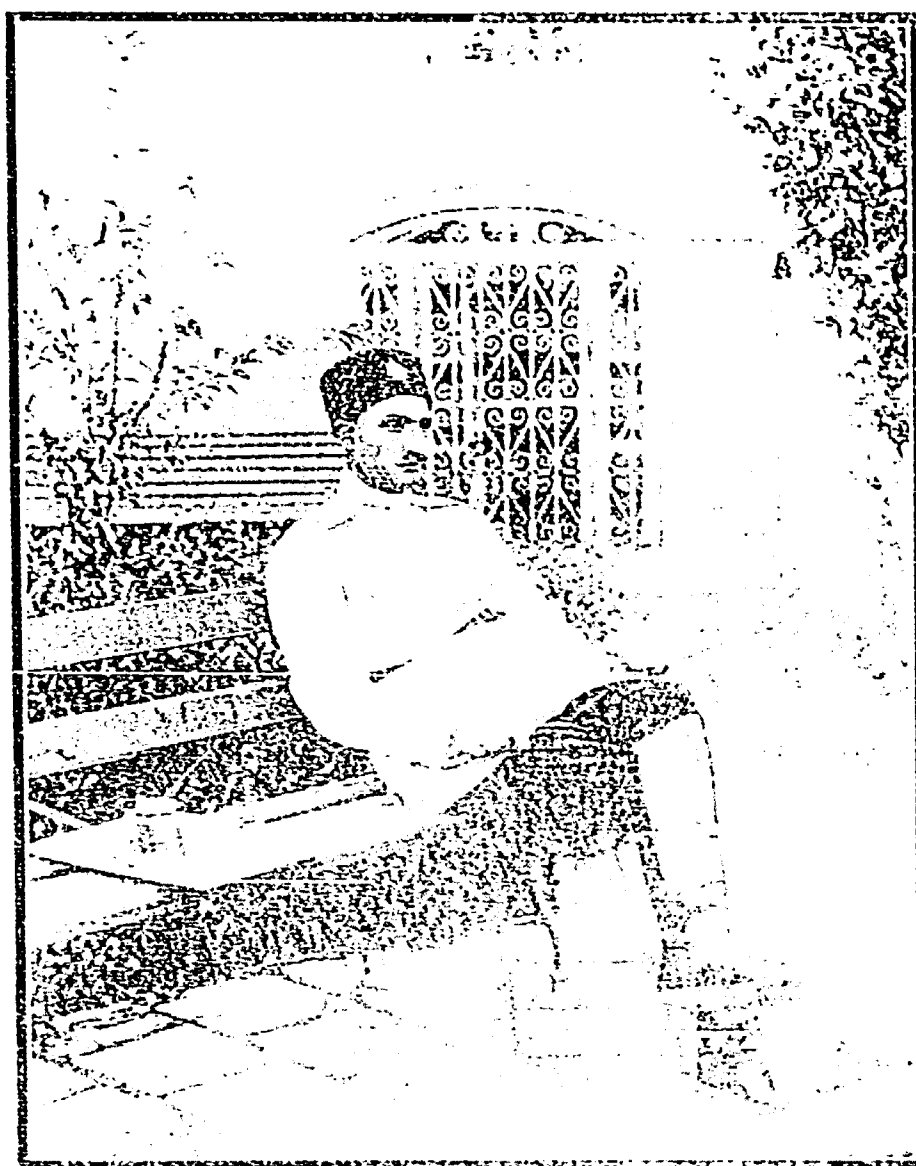
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Mr. Syed Sultan Ahmad

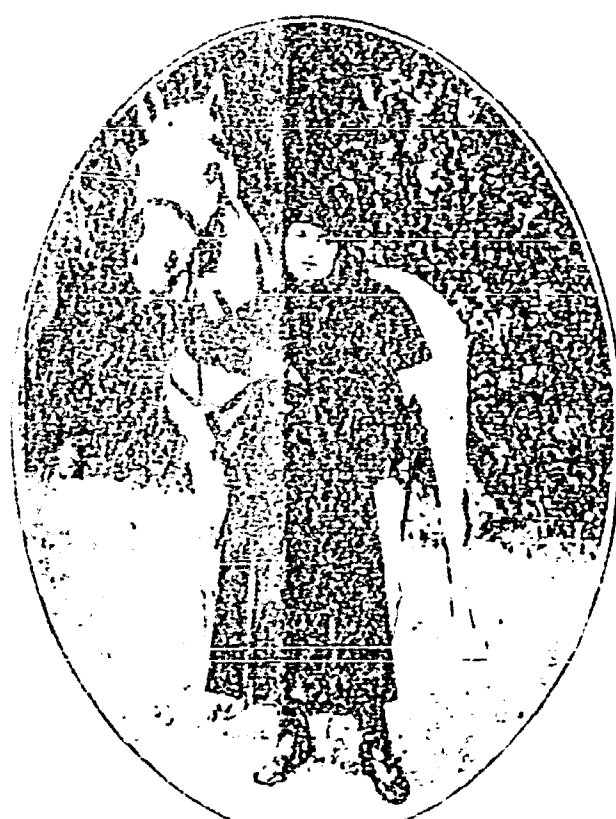
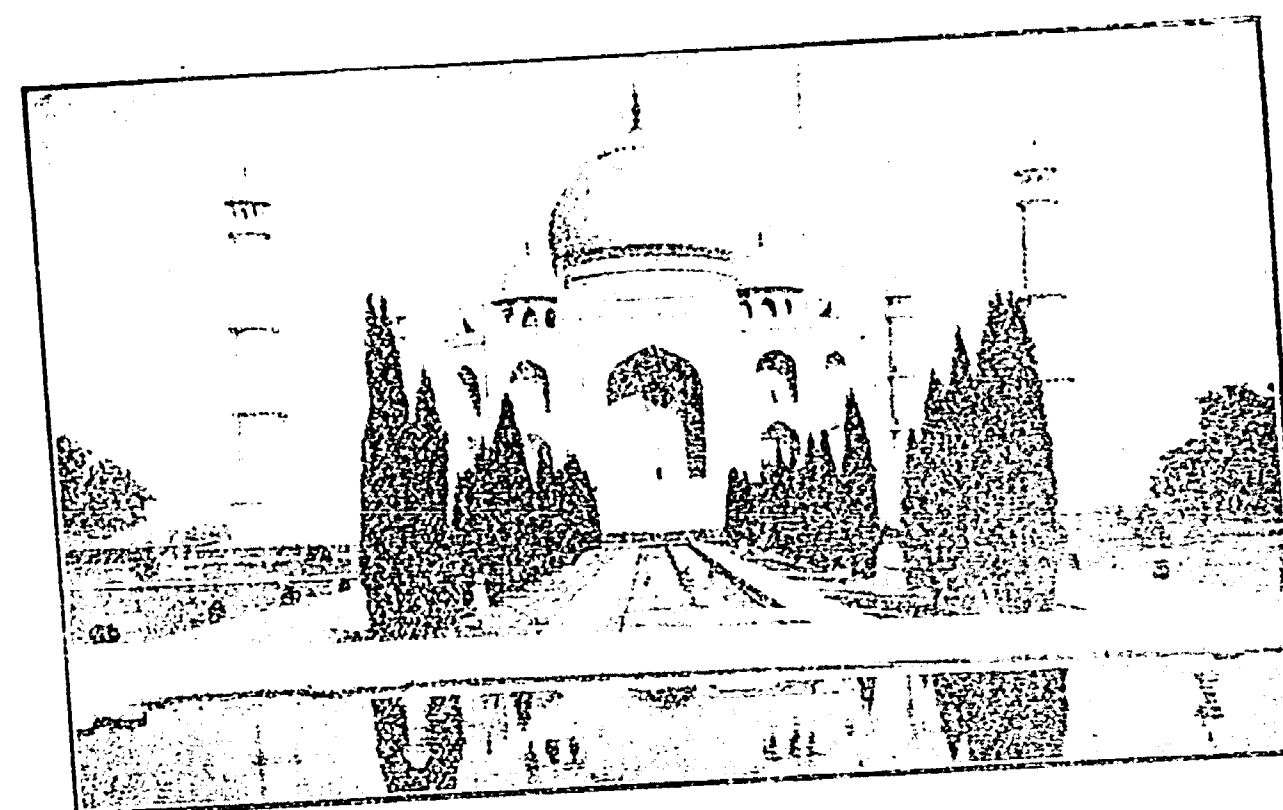
Ghazi Mustafa Khan,
President of the Muslim LeagueMoulvi Abdur Rahim,
Editor of The MussalmanAnandullah Khan,
King of AfghanistanWazir Khan,
Afghan Envoy to Madras



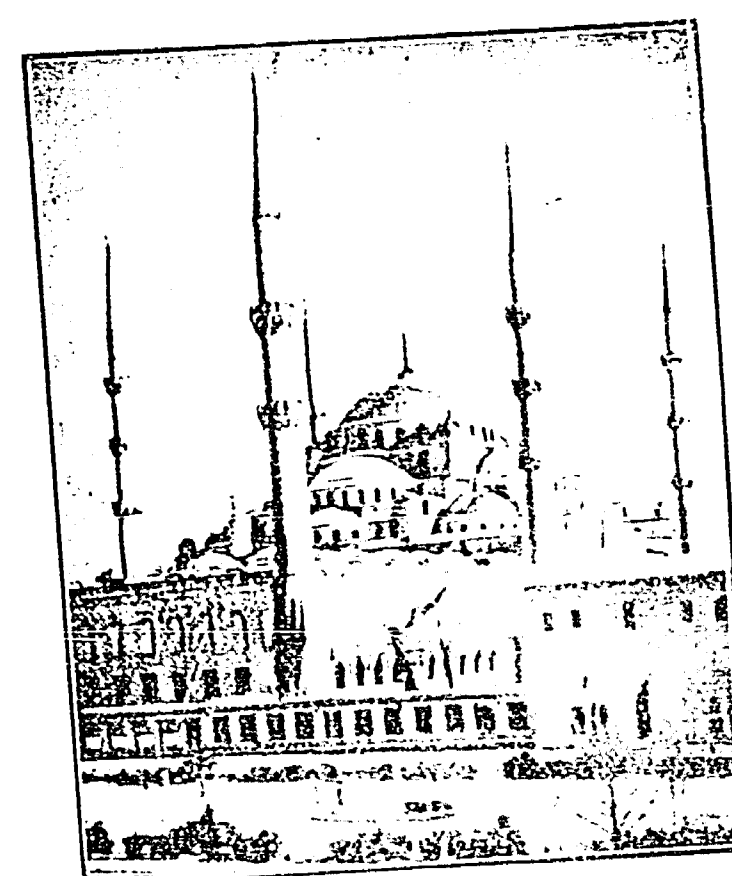
Riza Shah, Persia.



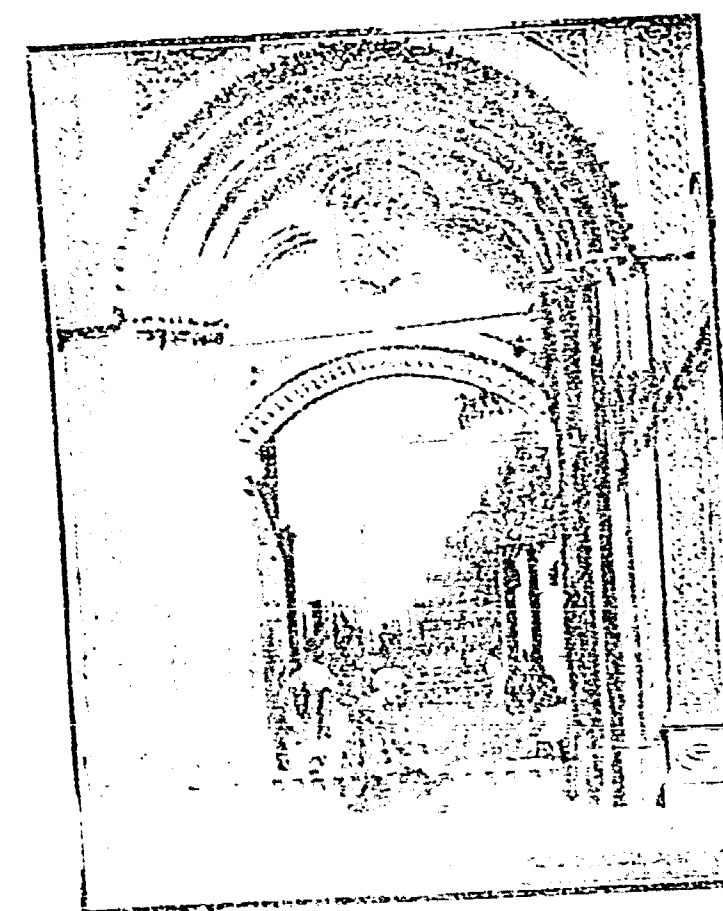
Saad Zaghlul Pasha.

Prince Faisal,
son of Sultan Ibn Saud.Khadija Edib Hanoum,
once Minister of Education in
Turkish Cabinet.Salim Arush Pasha
of Janin Druze.

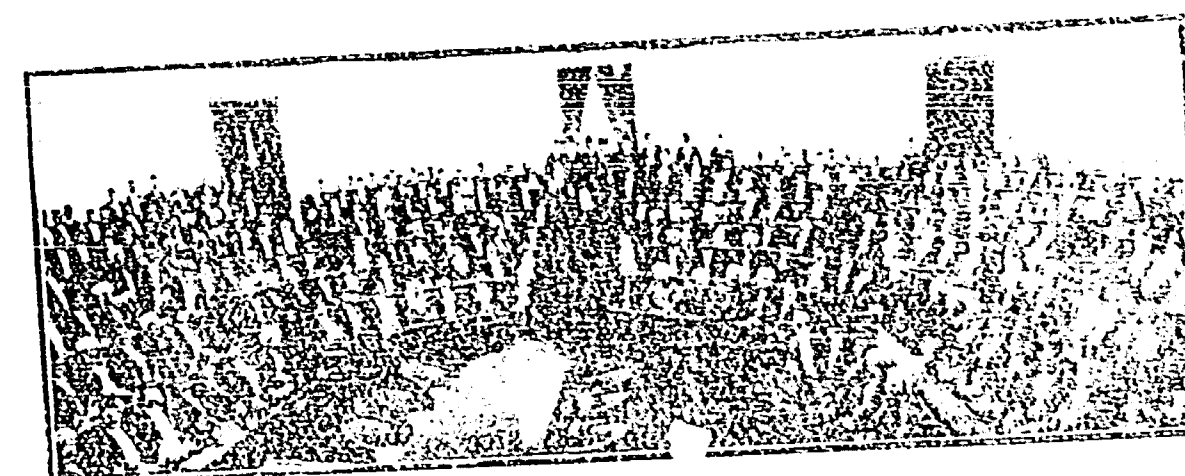
Taj Mahal, Agra.



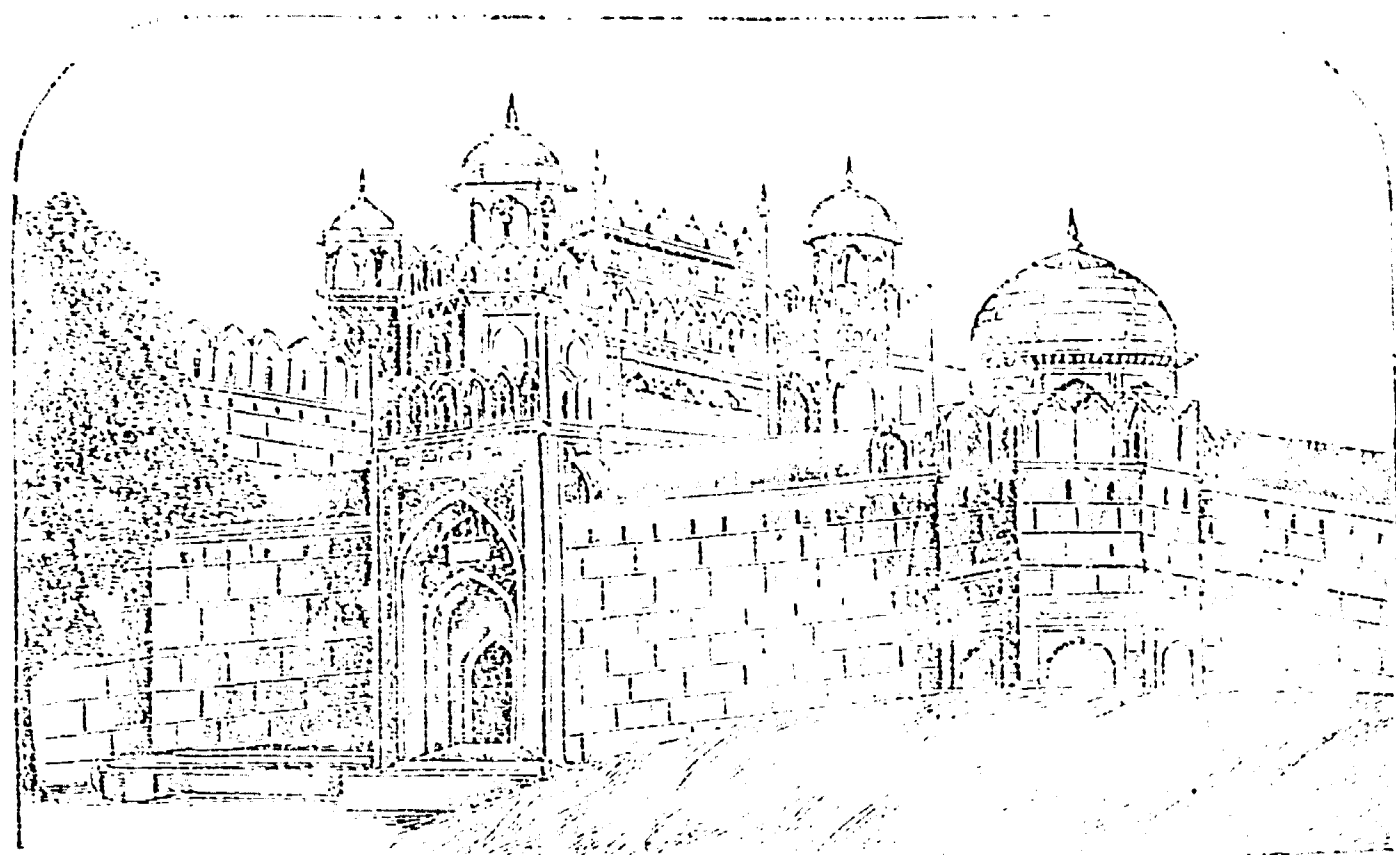
Sultan Ahmed's Mosque, Constantinople.



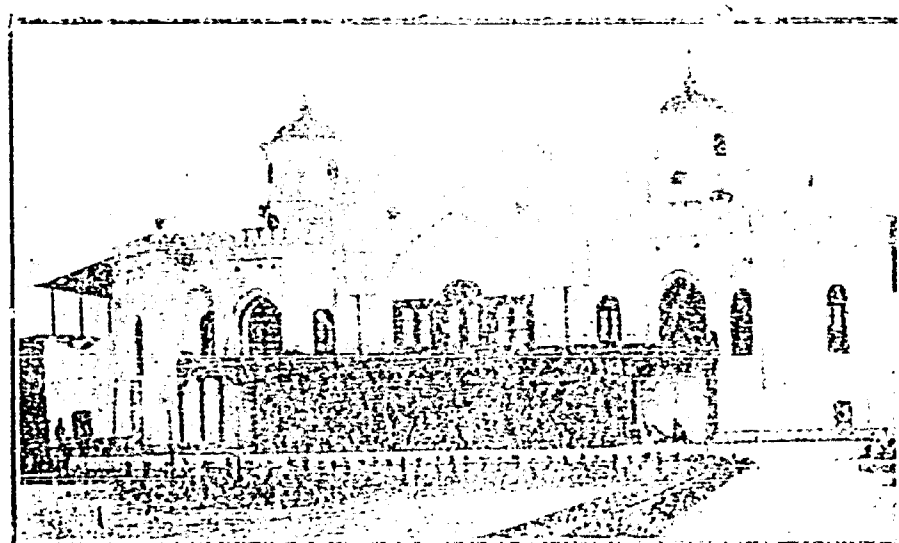
Front view of Dome of the Rock, Jerusalem.



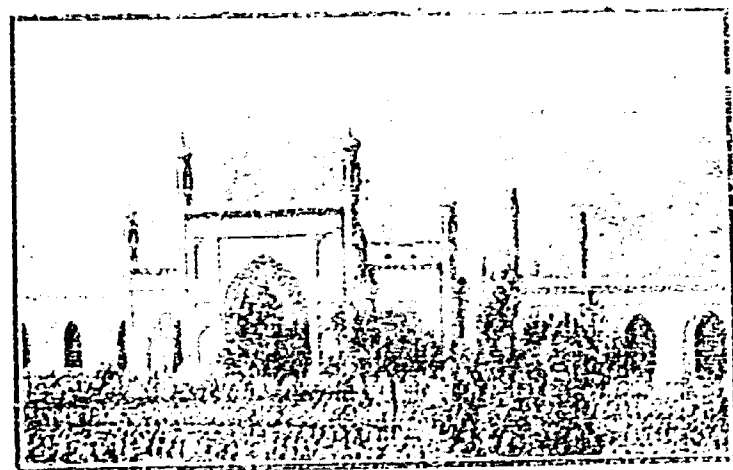
Egyptian Parliament.



THE AMIR



The Palace of the Amir Abdul Rahman of Afghanistan



THE RAZA MOSQUE IN KABUL



THE RAZA MOSQUE IN KABUL

THE HISTORY OF "THE MUSSALMAN"

RECORD OF A TWENTY-YEARS' STRUGGLE

THE HARDSHIPS OF A MUSLIM JOURNALIST IN BENGAL

I. THE BIRTH OF "THE MUSSALMAN"

While the Partition-eun-Swad-shi movement was agitating Bengal, some Mussalman of the province holding advanced political views felt the want of a newspaper that would educate Muslims on the duties and needs of their community and on measures necessary for keeping abreast of the times. In this they also had the sympathy of Hindu leaders like the late Sir Surendranath Banerjea. After months of deliberation it was decided to start an English weekly, though there were some who wished the paper to be written in the vernacular. The task of giving shape to the project was entrusted to the late Mr. Abdul Rasul, Mr. A. H. Ghuznavi, Moulvi Abul Kasem and Moulvi Mujibur Rahman; and the first issue of *The Mussalman* appeared on the 6th December 1906. Moulvi Abul Kasem acted as Editor and Moulvi Mujibur Rahman was in charge of the management. The office was at 176 B, Bowbazar Street, contiguous to 176 2, Bowbazar Street, where six years before Moulvi Mujibur Rahman had started a stationary shop.

II. MR. RASUL COMES TO THE RESCUE

The task before the founders of *The Mussalman* was an uphill one. Its advancement political views did not find favour with all classes of Mussalmans. Some denounced it as a Hindu paper; others charged its conductors with being in the pay of the Hindus. Progress was therefore very slow. When the paper was only a month and a half old, its first editor, Moulvi Abul Sir Surendranath Banerjea, left Calcutta. The

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III. THE SCALE OF EXPENDITURE

The expenses of *The Mussalman* were mostly for printing, paper and postage stamps, together with Rs. 20 per month paid to Moulvi Azizur Rahman, then an enthusiastic young man hailing from Mymensingh who took charge of the clerical work. No part had to be paid for the office and the editorial work was entirely honorary. But the sum realized as subscription did not suffice to meet even these expenses. And in the course of a year from the starting of the paper Mr. A. Rasul had to find money to the extent of about Rs. 700, two-thirds of which he paid out of his own pocket. A sum of about Rs. 1100 was all that *The Mussalman* got from its friends and founders and it had to struggle very hard to make both ends meet at that period—afterwards too.

One day when the paper was more than a year old, Mr. A. Rasul in the course of conversation with Moulvi Mujibur Rahman expressed great concern at the financial troubles the latter had been undergoing in order to carry on the paper and, sympathizing with him, expressed the opinion that the concern might be wound up. Moulvi Mujibur Rahman remained silent and since then he was determined not to let Mr. Rasul know the difficulties that from time to time stood in the way of continuing the paper, as Mr. Rasul was easily liable to be dejected in such matters. But none the less he always took a sincere interest in the paper and Moulvi Mujibur Rahman had numerous occasions to consult him and profit by his advice till his death in 1917.

IV. NEW ARRANGEMENTS

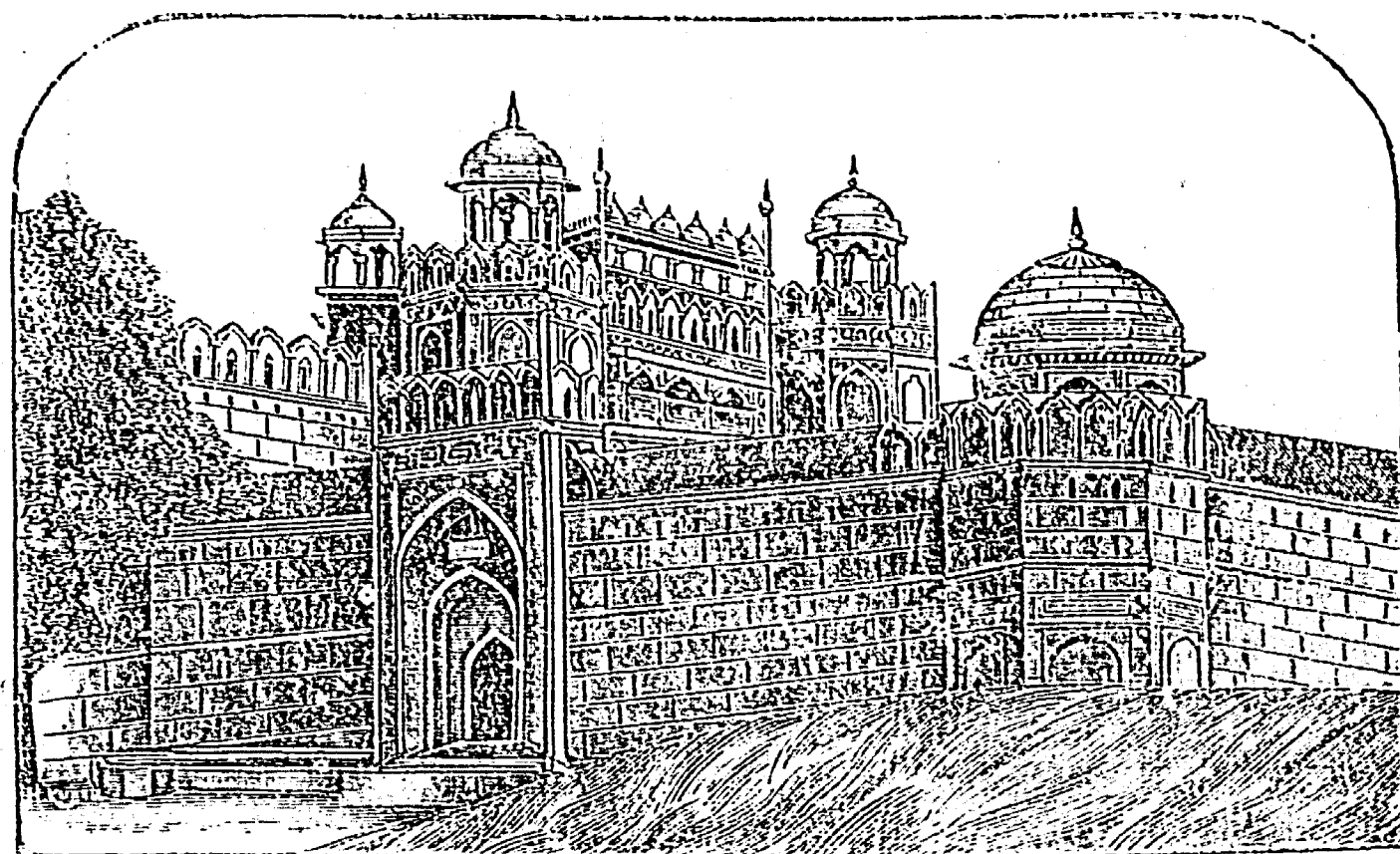
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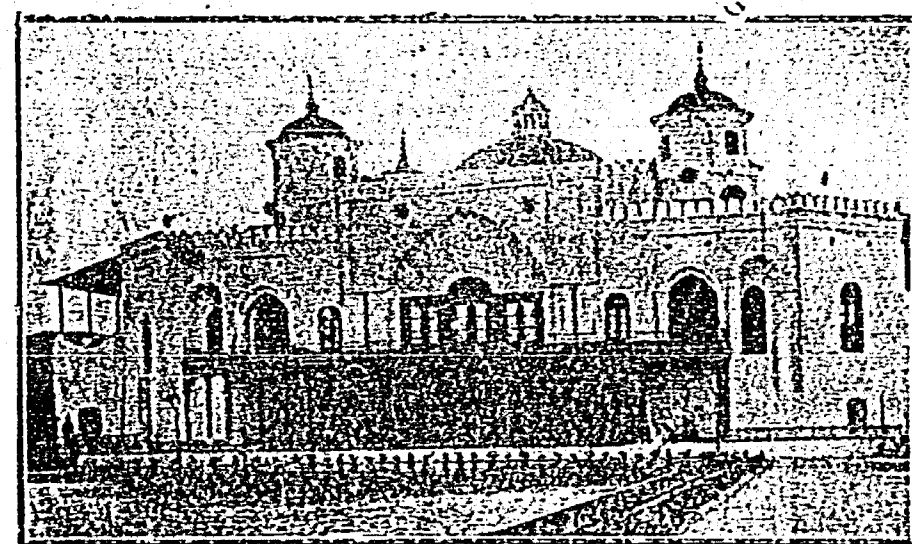
The late Abdul Rasul.

(By courtesy of "The Modern Review")

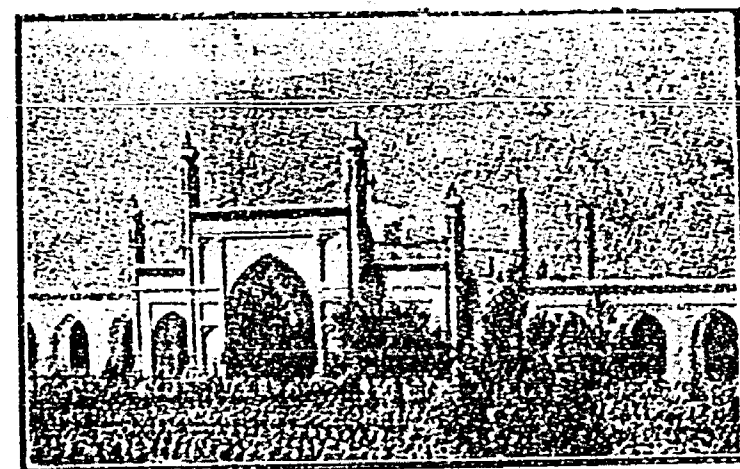
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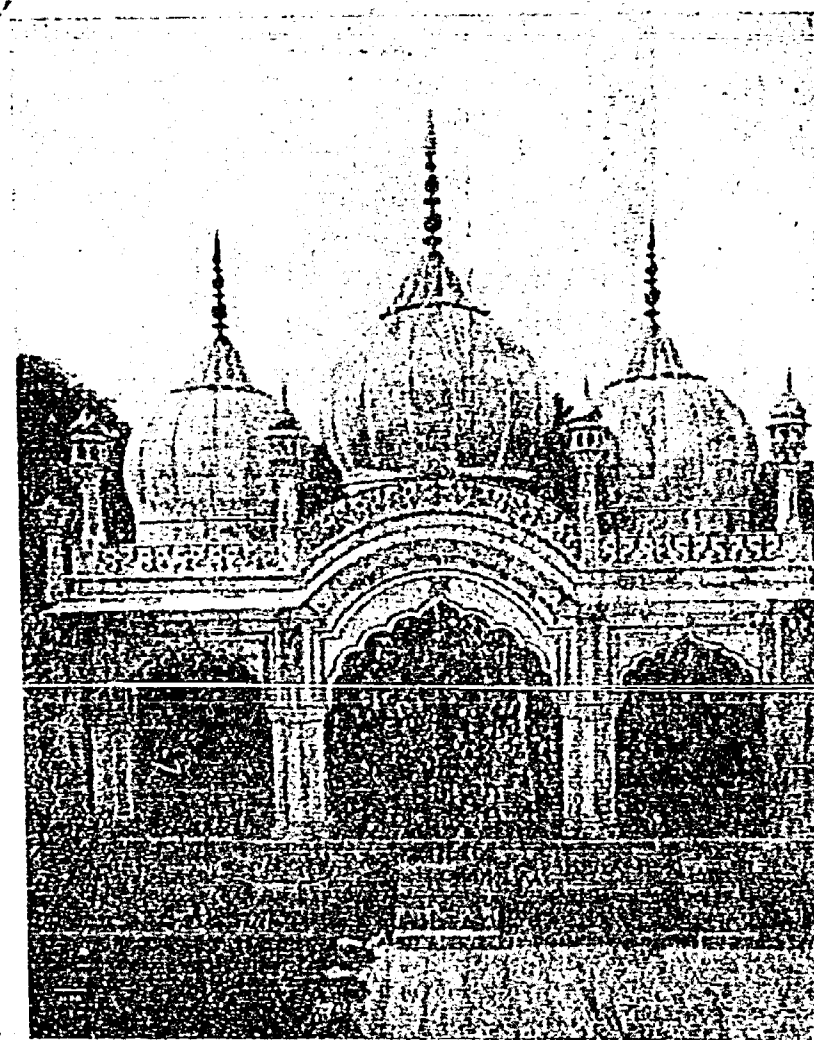
The Agra Fort



The Palace of late Amir Abdur Rahman of Afghanistan



The Royal Mosque at Kabul



The Pearl Mosque situated within the Agra Fort

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Circular Road, where a press of which Mrs. Rasul was the proprietress was started. "The Mussalman" began to be printed from this press on payment of a moderate monthly charge. Moulvi Mujibur Rahman whose own business had in the meantime failed, partly on account of his divided attention, also took charge of the press as its supervisor and took up his quarters in the same premises. This was the third year of the paper and its circulation had come up to a thousand or so at that time.

In December, 1909 "The Mussalman" office and the press were removed to 4, Elliott Lane. Efforts were made to make the press a paying concern and in accordance with the suggestion made by Moulvi Mujibur Rahman to Mr. and Mrs. Rasul a Manager was appointed to take charge of the press. But, unfortunately, he proved unequal to the task and his services had to be dispensed with. One after another three persons were appointed as Manager in the course of two or three years but none of them proved efficient. Besides printing "The Mussalman," this press used to execute job work and undertake the printing of books; but the profits were very meagre. They had to be spent in purchasing new press materials, and so the proprietress actually got no return from it.

V. INCREASE IN ANNUAL SUBSCRIPTION

In the year 1913 the annual subscription of "The Mussalman" was raised from Rs. 4 to Rs. 5 and in a few months the circulation came down from 1700 to about 1200. Though the paper had always lived from hand to mouth the decreased circulation did not, however, affect it much on account of the increase of the annual subscription. Advertisements fetched about Rs. 200 a month before the outbreak of the European War.

VI. OFFICE SEARCH AND CONFISCATION OF SEVEN ISSUES

On Nov. 23, 1913, "The Mussalman" Office was searched by the Police under orders of Government and seven issues of the paper were taken away and confiscated, in which had been re-printed a pamphlet entitled "Come over into Macedonia and Help Us" issued from Constantinople, describing Bulgarian atrocities in Macedonia during the Balkan War.

VII. THE WAR SLUMP

On the outbreak of the war in 1914 some of the advertisers discontinued their advertisements but the circulation of the paper began to increase, though very slowly.

VIII. WARNING FROM GOVERNMENT

The following letter addressed to the Publisher of "The Mussalman" by the Government of Bengal speaks for itself:—

Sir,—I am directed to inform you that the attention of the Government of Bengal has been drawn to the article entitled "England, Turkey and Indian Mussalmans" which appeared in the *Mussalman* of the 13th November 1914. Government consider that the article is of an objectionable nature; and I am to warn you against publishing similar writing in future.

I have, etc.
Sd/- J. G. CUMMING,
Chief Secretary to the Government of Bengal.

The article referred to appeared a few days after Turkey's joining the European War and it stated therein, among other things, that the Sultan of Turkey, being the spiritual head of the Muslim World, Indian Mussalmans could not but have sympathy for Turkey and that there must not be put too much strain on the feelings and sentiments of Indian Mussalmans.

IX. HIGH PRICE OF PAPER

In the year 1916 the price of paper became very high and it was no longer possible to use country-made paper. From January 1917 *The Mussalman* began to be printed on unglazed foreign paper, the price of which was also very high. The financial condition of the paper was not, however, very unsatisfactory at this time.

X. MR. RASUL'S DEATH

The death of Mr. A. Rasul on the 31st August 1917 was a very painful shock both to the conductor of the paper and to the paper itself. He was the friend and philosopher of Moulvi Mujibur Rahman in the conduct of the paper and his loss was irreparable. He was one of the few friends of Moulvi Mujibur Rahman, from whom every now and then loans were taken whenever the paper was in financial difficulties or whenever there was any shortage of funds.

A few months after Mr. Rasul's death Mrs. Rasul expressed to Moulvi Mujibur Rahman her desire to sell the press as it was not paying and asked him to find a purchaser. But before any suitable purchaser could be found, in October or November, 1918, Mr. Rezaur Rahman Khan (son of Moulvi Abdur Rahman Khan of Messrs. Karim Bukhsh Brothers) came to Moulvi Mujibur Rahman with a letter from Mrs. Rasul intimating that she had sold the press to Moulvi Abdur Rahman and asking him (Mr. Mujibur Rahman) to allow the purchaser to take away the press and its accessories, but Mr. Rezaur Rahman assured Moulvi Mujibur Rahman of his own accord that he would not remove the press before suitable arrangements were made for printing "The Mussalman."

XI. A PRESS OF ITS OWN

The *New Age Press*, for that was the name of Mrs. Rasul's Press, consisted of a

Double-Crown printing machine, a double-Crown hand press, a proof press with a variety of English, Bengali and Urdu types, case-stands, racks, etc. Moulvi Mujibur Rahman proposed to Moulvi Abdur Rahman that in the interest of "The Mussalman" he (Moulvi Abdur Rahman) should part with one of the presses with types and other equipment necessary for printing "The Mussalman" only, for a reasonable consideration. The Moulvi Sahab at once agreed. The press and its accessories had been purchased by Moulvi Abdur Rahman for Rs. 2,500 (the price was cheap) and he agreed to sell the hand press together with types required for printing "The Mussalman" for Rs. 800/- only which, too, was cheap.

XII. THE PRESS ACT SECURITY

As Moulvi Mujibur Rahman was going to start a new press he had to arrange to pay the security deposit of Rs. 2,000 under the Press Act of 1910 before he could get himself declared as the keeper of the press. As "The Mussalman" had been living from hand to mouth since its very start he had absolutely no money with him. He made up his mind to open a Press Fund and appealed to each subscriber "The Mussalman" to pay him a debt honour (*qarz hasana*) of at least Rs. 5. There was some response but not an adequate one. He then informed the subscribers that he would send them each a V. P. packet for Rs. 5/- and requested them to accept the same. There was implied consent on their part and V.P.P.'s were sent to them in due course. About Rs. 3,500 was thus realized in the course of a few months, and out of this amount the press from Moulvi Abdur Rahman as well as other new equipment was purchased and Rs. 2,000/- was deposited with Government as security.

It may be mentioned here that some of the subscribers made express donations to *The Mussalman* and they are not to be paid back. As regards the debt of honour, Moulvi Mujibur Rahman has since gradually paid off a considerable number of the contributors (creditors). In this way about Rs. 1000/- or so has already been paid. The rest will be paid by him gradually, if, of course, the contributors can all be found out, for a section of them have ceased to be subscribers of the paper and their whereabouts are not known.

XIII. CENSORSHIP ON THE PAPER

In connexion with the disturbances in Calcutta in September, 1918, which followed the prohibition of an All-India Muslim Meeting announced to be held in Calcutta, and during which indiscriminate firing on the

part of the police took place, censorship was imposed on "The Mussalman." On the 14th September 1918, an order from the Government of Bengal, bearing the same date, was served upon Moulvi Mujibur Rahman stating that,

"Whereas in the opinion of the Governor of Bengal in Council there are reasonable grounds for believing that Moulvi Mujibur Rahman, editor of the *Mussalman*, an English weekly newspaper in Calcutta, has acted, is acting and is about to act in a manner prejudicial to the public safety, the Governor of Bengal in Council, in exercise of the powers conferred by rule 3 (c) of the Defence of India (Consolidation) Rules, 1915, is pleased hereby to direct that the said Moulvi Mujibur Rahman shall abstain from publishing any part of the said paper without first submitting the manuscript of the same to the Special Mohammedan Press Censor, Bengal, for censorship."

By order of the Governor of Bengal in Council.
Sd. J. H. KERR,
Chief Secy. to the Government of Bengal.

In consultation with some friends Moulvi Mujibur Rahman, without submitting to censorship, suspended publication of the paper. In the meantime he corresponded with Government and this ended in the withdrawal of the censorship after 5 weeks, and the paper re-appeared on the 25th October 1918.

In withdrawing the order Government stated "It must be understood that the orders will be re-imposed should the paper again act in a manner prejudicial to public safety."

On receipt of the above letter Moulvi Mujibur Rahman wrote another letter to the Chief Secretary which he thus concluded:—

"As I wish to have a clear idea of what Government means, I request the favour of your kindly advising me as to what kind of acts constitutes the condition of things referred to in the Government orders and which renders pre-censorship of my paper necessary."

Needless to say Government gave no reply to this letter.

XIV. WARNING BY CHIEF SECRETARY

In the beginning of 1919 when peace with Turkey was believed to be imminent the Chief Secretary to the Government of Bengal sent for the editor of the paper, Moulvi Mujibur Rahman, and when the latter called on him on the appointed day and time he found the Commissioner of Police (Sir George Clarke) sitting by him. The Chief Secretary (Sir John Kerr) began the conversation and wanted to impress upon Moulvi Mujibur Rahman that as Turkey had been completely defeated in the war the terms of peace could under no

circumstances be favourable to her. He finally asked Moulvi Mujibur Rahman not to write anything or make any comment on the terms of peace when they would be published, and in a manner threatened that otherwise the consequences might be serious. Moulvi Mujibur Rahman said that he stood for peace and order and he would not doubt make exertions in his humble way for the maintenance of peace and order, of course consistently with his duty towards his community and faith. At this the Commissioner of Police appeared to have been irritated and asked Moulvi Mujibur Rahman as to what he had been saying. Moulvi Mujibur Rahman repeated what he had said. The Chief Secretary then intervened and the conversation ended.

It may be mentioned here that since this interview with the Chief Secretary the Turkish question began to be vigorously discussed in the columns of *The Mussalman*.

XV. REMOVAL OF OFFICE

In July 1920 "The Mussalman" Office was removed from 4, Elliott Lane to 11/5, Karaya Bazar Road.

XVI. MOULVI MUJIBUR RAHMAN'S ARREST

On the 9th December, 1921, when Moulvi Mujibur Rahman was arrested and was subsequently convicted and sentenced to imprisonment for one year under Sec. 17 (2) Cr. Law Amendment Act of 1910, the charge of the paper devolved upon the young shoulders of his cousin, Moulvi Rafiqur Rahman, who had passed the M.A. examination in the previous year and who having given up his studies as a law student in obedience to the call of N.C.O. had been working as Manager of "The Mussalman".

The paper was again taken editorial charge of by Moulvi Mujibur Rahman on his release from jail on the 31st December 1922, i.e., a year and 22 days after. During the days of non-co-operation, i.e., in 1920 the circulation of "The Mussalman" rose to over 1900. On his release from jail Moulvi Mujibur Rahman found it fallen to 900. After his release from jail there was again an upward tendency.

XVII. A LIMITED COMPANY

Towards the end of April, 1923, the concern of "The Mussalman" was turned into a limited liability company with a capital of one lakh and with the object, among others, of issuing a thrice-a-week edition of the paper. Thence the paper and the *Mussalman* Press became the property of the Company and, as price of the press and the goodwill of the concern, Moulvi Mujibur Rahman was given a certain number of

shares of the Company. Besides, there was an agreement between the Company and Moulvi Mujibur Rahman that the latter would continue to be the editor of the paper so long as he did not willingly give up the editorial charge, would control its policy as well as of any other papers that the Company might start and would also be one of the permanent Directors of the Company. There was no stipulation with the Company regarding the remuneration he would draw as editor of "The Mussalman" and it was after the formation of the Company that the Board of Directors fixed a certain remuneration for him.

The sale of shares of a Company like this was not a very easy task for reasons which need not be stated here. The shares that were sold in the course of a year were very few in number. In the summer of 1924 Moulvi Mujibur Rahman with Moulvi Ashrafuddin Ahmad Choudhry of Comilla (one of the Directors of the Company) visited Chittagong and Tippera. Shares worth about Rs. 10,000 were subscribed for in these two districts, and about Rs. 2000 was received in cash. A flat printing machine that had been ordered a few months ago arrived from Germany and was taken delivery of in the month of May and part payment was made for it. The issue of the contemplated thrice-a-week edition of the paper was, however, delayed on account of lack of funds.

XVIII. THE THRICE-A-WEEK EDITION

On the 20th January, 1925, the thrice-a-week edition first made its appearance. It was sent to all the *Mussalman* gentlemen whose names could be found in the Bengal, Assam and Bihar Civil lists as well as to a selected number of the subscribers of the weekly edition of "The Mussalman". Gradually some 150 subscribers of the weekly got their names transferred to the list of subscribers of the thrice-a-week edition, and new subscribers were secured from amongst those to whom the new edition had been sent. The response from members of the legal profession was most discouraging. On the other hand, response from Government servants and other service-holders was better. The increase in circulation was, however, on the whole very slow. The get-up and print of the weekly having been improved, its circulation continued to increase more or less rapidly, in spite of the fact that some 150 or more from among its subscribers began to subscribe for the thrice-a-week edition.

XIX. FINANCIAL DIFFICULTIES

The financial difficulties experienced towards the end of last year sometimes appeared almost insurmountable, but conditions improved from February last and a

satisfactory state of things continued for some months. Although there are still financial difficulties ahead it is hoped that these will be tidied over within a year or so, if the community to whose service the paper is dedicated shows more concern for the cause of Muslim journalism in India. With a few hundred more subscribers on its list, the thrice-a-week edition of "The Mussalman" will become a self-supporting institution of which all Bengalee Mussalmans might well be proud.

XX. EXPENSES OF EDITORIAL STAFF

It has been stated that for over a year the paper did not have to pay any remuneration to its editor. Then for about 2 years or so it had not to spend more than Rs. 20/- or so per month for the editor. After that period when its circulation gradually increased, the editor was somehow or other able to take for his own use some 40 or 50 rupees per month and this continued for some years. Some twelve years after the paper had been brought out the editor had to, and could afford to spend more—increase in expenditure became inevitable on account of the rise in the cost of living. The other members on the staff of "The Mussalman" were two clerks whose pay varied from Rs. 20 to Rs. 25 per month. In 1918, however, when Mr. Azizur Rahman left the service his place was not filled up and Mr. Rafiqur Rahman who was then an M.A. and a law student assisted his cousin Moulvi Mujibur Rahman in the management. When the latter went to jail in 1921 the services of the one remaining clerk were also dispensed with by Moulvi Rafiqur Rahman on whom the charge of the paper devolved and he did the whole work single-handed. He had to work in this way for one year and 22 days while Mr. Mujibur Rahman was in jail.

After the issue of the thrice-a-week edition the staff had necessarily to be strengthened but still it is not at all sufficiently strong to cope with the work and conduct the paper as efficiently as the editor wants it to be.

XXI. FINANCIAL HANDICAP

As has been stated, the financial condition of the paper was hardly ever fully satisfactory. Often money had to be borrowed by Mr. Mujibur Rahman from personal friends to meet urgent demands, such as purchase of postage stamps, paper, etc., and Mr. and Mrs. Rasul were two of 6 or 7 such friends from whom now and then loans were taken. Sometimes there would be considerable delay in paying off the debts. The months of January and February were (and still are) the period when the financial condition of the paper improved and the outstanding debts totalling several hundred

rupees were paid off. In one year the debts amounted to Rs. 1100. Mr. M. Rahman did not know how he would be able to pay it but he had full faith in his work and he believed that he was a more instrument in the hands of God and so God would help him in overcoming the difficulty. And God did help him. There was a windfall. "The Mussalman" received a big casual advertisement which appeared in the paper for two months or so. The bill came up to Rs. 1125. Payment was received in due course, the debt of Rs. 1100 was paid off, and a balance of Rs. 25 out of the amount remained in hand. Such incidents in the life of *The Mussalman* are not infrequent or uncommon.

XXII. CIRCULATION

Although the paper is a Nationalist organ and was started as such its circulation is, however, confined mainly to the Muslim community. In its first and second year the number of Hindu subscribers was not more than 40 or so. Gradually it dwindled down and with the passing away of Sir Goro Das Banerjee, Sir Ashutosh Chaudhury, Sir Ashutosh Mookerjee and Raja Banbharji Kapur who were subscribers of the paper from the very beginning, the number of its Hindu subscribers was reduced to 4 or 5. When the thrice-a-week edition came out in January last year the paper was sent to a number of prominent Hindu public men but some two or three of them only retained it and the others did not see their way to subscribing to it.

XXIII. PRESENT FINANCIAL POSITION

Since the issue of the thrice-a-week edition of "The Mussalman" the expenses have, of course, considerably increased. It may be mentioned here that a vernacular weekly paper called *Ahadem* has also been brought out since July last under the editorship of Moulvi Mujibur Rahman and he conducts the two papers with the assistance of the following gentlemen each of whom has love for the work and has made the service of the papers their primary duty, at any rate for the present:—

Moulvi Rafiqur Rahman, M.A.
" Abul Mansur Ahmad, B.A.
" Md. Wajed Ali.
" Abul Kalam Md. Shamsuddin Ahmad.
" Abu Luhani.

Those who know anything of the editorial work of a newspaper will at once admit that a staff which consists of 6 members only is hardly equal to the task of satisfactorily conducting an English thrice-weekly, an English weekly and a vernacular weekly paper. Proof-reading alone occupies the time of more than three of them. Besides, Mr. R. Rahman happens to be the Secretary of the Mussalman Pub-

lishing Co., and the Manager of *The Mussalman* and *Khadem*. So he cannot devote much of his time to editorial work.

The circulation of the thrice-a-week edition of "The Mussalman" is not yet sufficient to make it pay its way. While greater circulation of the edition is desired the conductors of the paper have also been trying to put it on a sound financial basis by having recourse to other means, namely, by so equipping the Mussalman press as may enable it to execute job work and undertake the printing and publication of books and thus add to the income of the concern. This is being already done on a small scale; but in order to make the whole concern a paying one it is necessary to do this on a large scale and for the purpose of achieving this object it is necessary that the shares of the Mussalman Publishing Co., Ltd., whose property "The Mussalman" at present is, should be largely subscribed for so that sufficient fund may be placed in the hands of the conductors of the concern.

XXIV. POLICY OF THE PAPER

The policy of "The Mussalman" is what it has been since its very inception, namely, to further the cause of nationalism in India and promote and safeguard the interests of the Muslim community. For reasons that need not be detailed here it has become incumbent upon "The Mussalman" at the present moment to lay stress on the secular interests of the Mussalmans, but that does not mean that it has drifted from its ancient moorings. The policy and the principles of "The Mussalman" were lucidly re-enunciated in the leading article in the first issue of its thrice-a-week edition and this history of the paper may be brought to a close by quoting the following lines therefrom:—

"The interest of our complex and composite Indian nationality—a nationality still in the making and therefore requiring delicate nurture and handling on our part—this has been and this will continue to be the first interest of *The Mussalman*. But we shall be equally zealous, vigilant and firm in asserting, upholding and safeguarding the rights, privileges and interests of the Mussalmans as a community. Nor do we think that there is anything incongruous or mutually contradictory in this our two-fold claim. The nationality that we contemplate for India will be of a new and novel type. It will not be uniform but multiform; it will be a web of many different strands; and in order that we may make a stable and durable fabric of it we must see that each one of its component elements may attain its maximum of strength, durability, and resiliency. There can be no alliance between strength and weakness. It is only on an alliance between strength and strength that true union can be based. And in order that the Mussalman may contribute his just quota to the upbuilding of Indian nationality he must see that his own community is strong, well-balanced, united and disciplined. To watch, therefore, with special and scrupulous vigilance over the interests of the Mussalmans as a community will be incumbent upon us for the sake of that very nationalism, the cause of which we hold sacred in our hearts and shall make it our prime business to subserve."

SHORT STORY

The Spell of the Marble Palace*

By SNEHALATA SEN

I was in the service of his Highness the Nizam of Hyderabad and my work had brought me to Barich. It was a lovely spot. The river Shusta went dancing merrily along at the foot of the hills on its way to the forest. On its banks arose a great flight of stone steps more than a hundred in number, which led up to a marble palace, lonely and deserted, standing erect in its loveliness against the green hills. Its domes and turrets of pure white marble gleaming in the sunlight looked like a fairy palace. It had been built more than two hundred years ago by Shah Mahmud the Second for a pleasure-house. No longer did rose-coloured and rose-scented water sparkle from its fountains. No longer did beautiful Persian maidens sit in its cool underground bathing-halls with their feet deepened in its scented baths, their hair unloosened, and the star in their hands, singing the songs of their grape-laden native vineyards. No more did fairy feet with tinkling music roam over its marble floors, and so it stood, lone and forsaken and, some said, haunted.

The old clerk, Karim Khan, urged me again and again not to stay there, but in the recklessness of youth I laughed at him and resolved to take up my abode in it while my work kept me at Barich. None would however consent to stay there at night, so after my day's work in the village, I walked alone to this marble palace, the scene of love and death, pleasure and suffering, intrigue and folly, in the dead past. The only human being who came near it after dark was one Meher Ali, a mad fakir who walked round and round the palace and through the gardens, uttering the strange cry of "Tufat jao, Tufat jao, jhut hai, jhut hai." During the day I worked in the village attended by my munshis and clerks. At sunset and after my night's repast, I came alone to sleep in the palace.

The loneliness of that deserted edifice oppressed me at first but fatigued by work and a long walk, I slept soundly. Seven nights passed thus. Then a feeling gradually came over me that there was life, living, moving life, in the deserted halls and solitary chambers, and human movement in the cool bathing rooms on the stone steps, and open balconies, and out in the wild grown garden. And this invisible life was drawing me in a mysterious manner towards it.

One evening I seated myself on the lowest of the great flight of steps which was washed by the clear waters of the Shusta. From the opposite bank the wind came sighing, laden with the scent of spices, and played on the waters causing little ripples. As the sunset behind the blue hills in the distance, I heard footsteps above me on the stairs, but on looking up saw no one. Again I heard footsteps; this time as if a number of persons were coming down the steps. I saw nothing, but a spell was on me, and I knew somehow, though

my eyes saw not, that a group of merry maidens were running down to the river to bathe. I heard them chasing each other, laughing gaily, as they pushed past me and splashed into its clear waters. I seemed as invisible to them as they were to me. I heard the tinkling of their anklets and bracelets and the sound of water which they threw at each other while sporting in the cool stream. My heart beat wildly, whether with fear, joy, or wonder, I know not. I longed to hear their chatter, to watch their play, but the dark curtain of more than two centuries seemed to hang between me and the unseen dwellers of the place, and I could not lift it. A sudden wind, rippling the waters of the Shusta like a woman's tresses, and rustling through the woods, roused me from my trance. Just then I heard the bathers rising from the water, and wringing the ends of their cloths, and then they rushed past me up the stairs laughing merrily. The wind which had wafted this scene from the past carried all away with it in a long sigh. I was again in the still silence.

The next morning it all seemed a dream or a fancy. I hurried myself to my work, but as the sun set, a restless feeling came over me. Something seemed to call me, to draw me in a strange manner towards the lonely structure by the banks of the Shusta. And before I knew it I had left my office in the village and was on my way back to the palace.

The great flight of steps led to a large hall, upheld by massive pillars inlaid with coloured stones and carved in delicate tracery. The floor was of pure white marble with a border of black polished stones. Great arches sculptured in mysterious figures opened out into a beautiful carved balcony. But thick cobwebs hung from wall and ceiling and in the clustered pillars. As I opened the doors of this immense hall, I heard the hum as of a large assemblage breaking up. Men and women seemed to pass hurriedly out of the numerous arched doors.

I gazed in amazement into the apparently empty chamber, and stood rooted to the spot as a faint perfume of *attar* came to me, and the splashing of waters from the fountains reached my ears. The music of the star and vina, the tinkling of anklets, the sound of an unseen crystal chandelier shaken by the breeze, the song of bulbuls from the garden, all made a new world around me. Yet I saw nothing with my human eyes, but only with this new sense, a mysterious power! I lay down and slept. Suddenly I started from my sleep and sat up. The dark Arali hills could be seen through the window, pictured against the moon-lit sky. I felt as if someone was gently pushing me and then beckoning me to follow. Though I could not see, I seemed to know it was a fair hand laden with rings. I rose softly and followed it going through many secret chambers, long verandahs, spacious halls, tortuous passages, and latticed balconies. I knew somehow my invisible guide was a beautiful Persian woman, and I seemed to see her lovely arms gleaming from the loose sleeves like chiselled white marble. A short sharp dagger was stuck into the belt over the full drawers. A gauze veil hung from her cap over the face through which shone bright coral lips and lovely liquid eyes. It seemed that a night out of the Arabian Nights was being enacted here, and that

I was on the way to some perilous adventure.

At last my guide stopped before a dark blue curtain and pointed to the floor. My heart stood still, for there on the bare marble, seated against the curtain, was the huge form of a black Kafir slave dressed in a rich embroidered robe. His feet were outstretched and a large dagger rested on them. He was dozing. My guide stopped lightly over his legs.

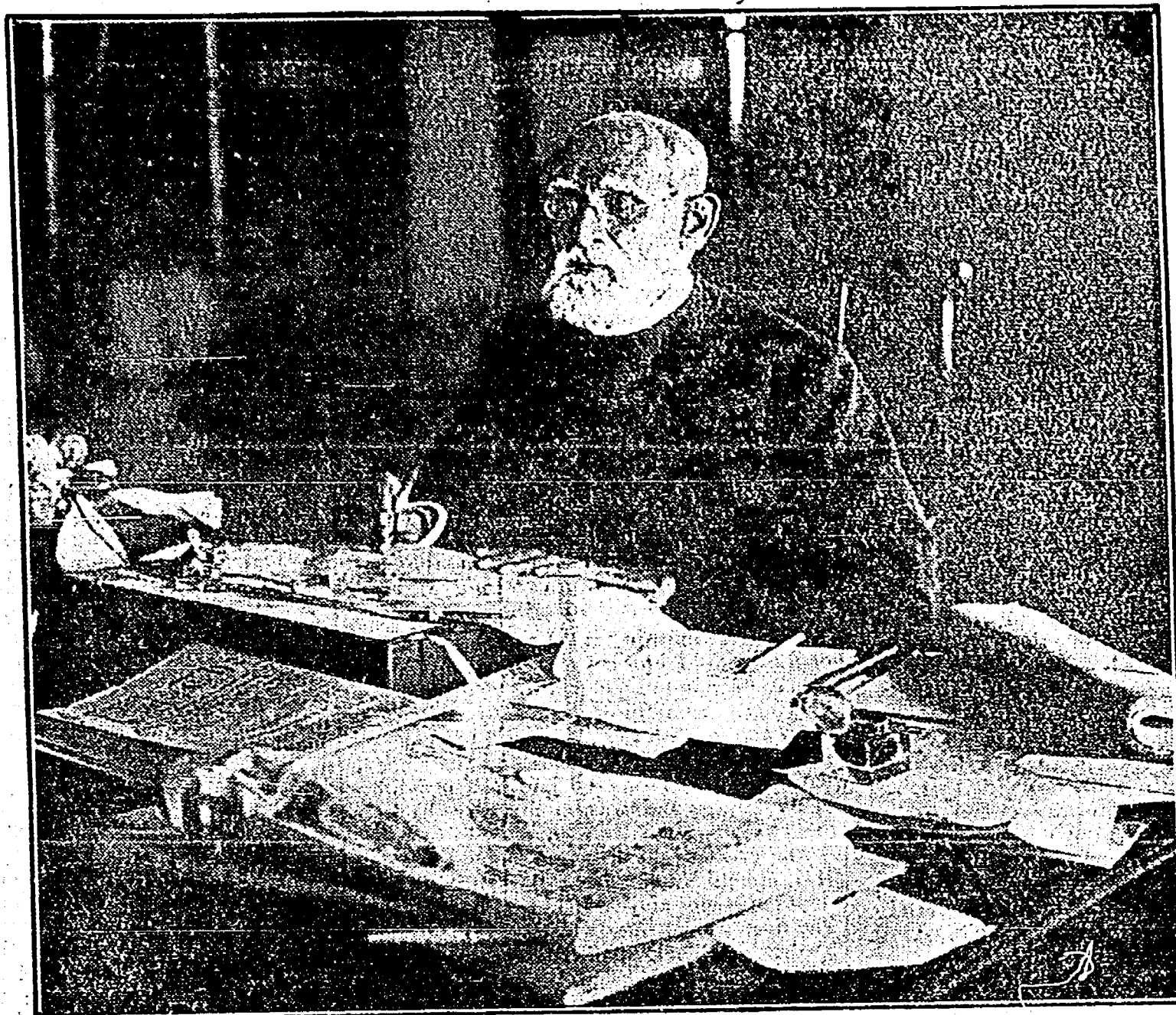
She lifted a corner of the curtain gently. A part of the room covered with a rich Persian carpet was revealed. Two rosy feet encased in gold embroidered slippers, over which a pair of saffron coloured drawers fell in loose graceful folds, and which rested on the velvet carpet, could be seen only. In a corner heaped upon a crystal plate were some apples, oranges, pears, and grapes, and by its side two golden cups filled with wine as if awaiting a guest. With my heart beating I too stepped over the feet of the Kafir slave. He awoke starting up, and a dagger fell with a clang on to the marble floor. A piercing shriek fell on my ears. The scene which I saw not, and yet seemed to see, vanished into the darkness, and I found myself sitting on my camp bed. The dawn had come, and the moon, pale with its night's watching, was ready to depart. Just then I heard Meher Ali's strange words of warning, "Tufat jao, Tufat jao, jhut hai, jhut hai."

It broke the silence and ended my first Arabian Night.

The day brought me into one world and the night took me into another, till I seemed bewitched, and knew not who and where I was. The solitary building held me in its spell till I seemed to belong to it only. I lived only at night; my working, waking days seemed unreal. I changed my costume every night for a Persian nobleman's, robing myself in loose flowing robes of embroidered muslin and vests of velvet and brocade. I perfumed myself with *attar*, and watched and awaited my unseen, unknown visitant. As the night deepened, a fair face looked into mine, or a hand called me away. Sometimes I seemed to see men and women, or hear music or footsteps. But nothing seemed to have an ending. It seemed as if fragments of some wondrous tale came floating in with the summer wind, and I saw it acted before me as it flitted through hall and chamber and suddenly vanished into darkness. I wandered about, following its unfinished scenes, for I had a part in each one of them. Sometimes the form of a lovely Persian maiden flitted past, or tender eyes flashed a glance at me and were gone! One night, while standing and completing my gorgeous toilet, the figure of a beautiful maiden was reflected for an instant by my side in the mirror. A pair of large liquid eyes flashed into mine, a look of love and pain and passionate entreaty, the red soft little lips moved faintly, then with a bewitching upward movement of grace and mystery she was gone! A gust of wind coming from the spice-laden woods entered by the window and blew out my two candles. All night a saffron gauze veil fanned my face, a perfumed breath sighed softly around, till exhausted and dazed I fell asleep.

The next morning as I was going out to my office, some one seemed to entreat me not to go. I heeded not and wrapped my scarf round me; a gust of wind coming from the Shusta over the hills blew it away.

*Adapted from the Bengali of Rabindra Nath Tagore with a new ending with the permission of the author of the original story.



The late Sir Surendranath Banerjee

A mocking laugh mingled with the wind and whirled round me till it passed into the silent chambers of the palace. I could not attend office that day.

At night, when I awoke after a short sleep, a low sobbing reached my ears. It seemed to come from below, from under the bed—nay, from under the very foundations of stone. It seemed to sob out to me "Oh thou stranger, rescue me, save me from this cold darkness. Take me on thy swift steed over hill and dale to thy sun-lit fields. Break through this endless dream, this eternal prison, this spell of years, and save me!" In an agony of yearning I answered "Oh thou unknown fair one, how can I rescue thee from fragments of unfinished dreams which come to me night after night? Who art thou, when wast thou, whence comest thou? Who stole thee from thy home under the date trees in the desert? Who rode with thee swiftly, fair one, to the slave market? Who, enamoured of thy charms, oh maid of the desert, brought thee over the seas to this palace of stone, to this wealth in a prison, to this golden captivity? While the Shah sat adoring at thy feet, two Kafir slaves like demons guarded thy chamber—and then, alas! how was thy fair young life cut down in its youth and beauty by a cruel and jealous hand? Oh thou lonely flower of the desert!"

Mad Meher Ali's cry put an end to my ravings, for the night was spent and the



The late G. K. Gokhale

spell of the deserted palace gone with it. That day I resolved to quit this palace of witchery and mysterious, living, moving life. I departed with my belongings to my office in the village. As I entered it, a slow smile spread over the features of my old clerk, Karim Khan. But when the evening came the same strange craving came upon me, and before I knew it, I was on my way to the magic palace. With quick eager steps I mounted the stairs and entered. All was dark, silent, and lifeless and a reproachful sadness seemed to fill the rooms. A great remorse and pity came over me, and I longed to cry out for for-

givenness for forsaking it. As I roamed about in silence, two tear drops suddenly fell upon my brow from above!

A storm was rising and the wind rushed into the lone chambers, banging the heavy doors. Standing there in the dark, I suddenly was aware, though I could not see her, that a woman with her face on the carpet was sobbing and tearing her hair. She sat up and tore her bodice and beat her breasts and sobbed.

Oh the agony and pain and misery of her moan! The rain and storm ceased not, the wind howled and moaned, and the woman still sobbed on. I knew not what to do, and roamed about in the darkness in search of the unseen weeping one, longing to comfort her. But where was she! Wherefore this grief and misery? Suddenly, rising above the rain and storm, Meher Ali's cry "Tufat jao, tufat jao, jhut hai, jhut hai!" reached my ears. Even in this raging storm, the madman had come to his nightly wanderings round the palace, to utter his mysterious cry of warning.

Then somehow I knew in an instant that Meher Ali had lived in these marble chambers and been under its mysterious spell. He had quitted it, bereft of reason, only to return to it night after night, and to wander round it. I rushed out to him in the darkness and storm and cried.

"Where is jhut, Meher Ali?"

The mad man turned and for a moment peered into my face, then replied in low dreamy tones.

Sheikh-ul-Islam declaring *jehad* (at Constantinople) on the eve of Turkey's entry into the European War (1914)

"All within is jhut! But once on a time all was real. A Persian maiden, the daughter of a great magician, was brought here to this White Palace and ruled in it as a queen. One night her lord and lover, in a fit of jealous rage, walled her up alive under the foundations of this marble building. Then the magician came and all fell under his wrathful spell. So all who were in it are enchained to its marble halls and chambers."

He ceased for a while, standing erect and motionless in the darkness beside me. With a wild fear at my heart I clutched his arm and said:

"Is there no way to break away from its spell, Meher Ali?"

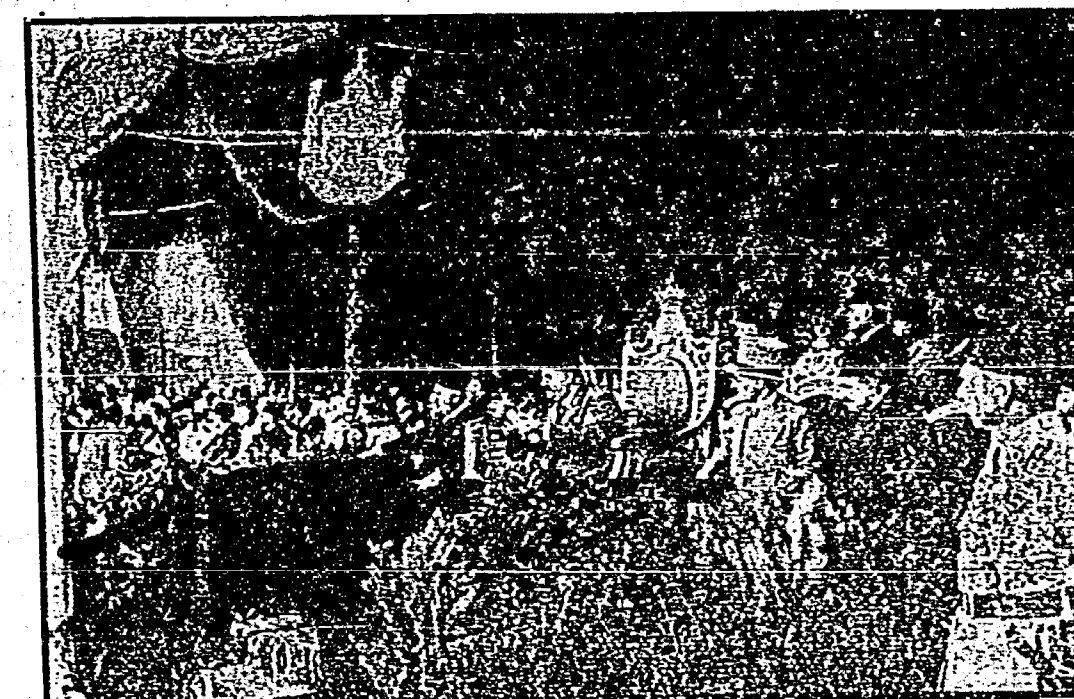
The madman burst out into a loud maniacal laugh, and pushing me aside, went on his way uttering his strange cry.

I turned from this hungering, craving palace of marble which seemed to want to devour me in its mysterious grasp. I longed to rush away into the storm and darkness, anywhere from its spell, but I could not. Some strange power drew me back into it. As I entered the hall I seemed to see even in the pitch darkness the figure of a beautiful woman who knelt at my feet, and with clasped hands looked up into my face in piteous entreaty.

Then she rose and beckoned to me. I followed her silently from chamber to chamber, out into a balcony, to a little courtyard where stood a little *mosjid* built of pure white marble. She stopped at its doorway, and pointing to the floor inside, vanished!

I entered, and saw a large volume of the Quran, white with dust, on a small ebony table. Impelled by the strange power which was moving me, I took it up and opened it. In the black darkness some letters could be seen—luminous—as if written in fire standing out from the page! I fixed my eyes on them, and though a Hindu, chanted forth in an earnest ringing voice the opening verse of Al-Qoran—

"Al Hamdu Lillahi Rabbil Alamin"



King Fuad inspecting Military Parade

(Praised be God, the Creator of the two worlds.)

A hundred voices echoed my words from every chamber and hall of that great white palace, till the chant arose above the storm and seemed to rise to the very skies. And wonderful to relate, I felt that the spell which was on me was gone and I was free! I put down the Quran, and with quick steps went back into the palace, through its chambers, down its steps, out into the storm.

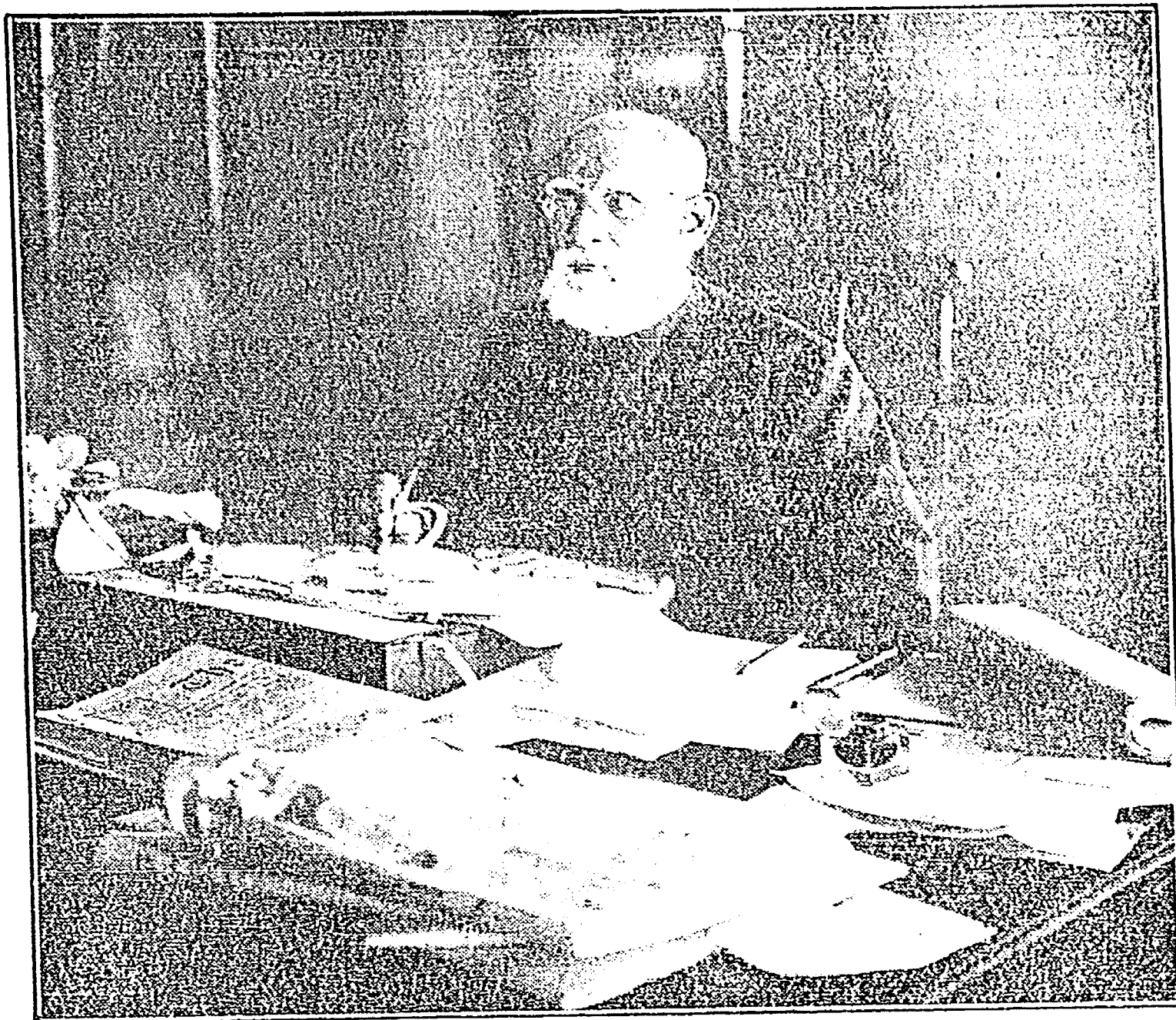
Scarcely had I reached the banks of the Shusta, when a blinding flash of lightning caught the domes and turrets of the palace which gleamed for an instant, like pale gold against the Arari hills. A mighty peal of thunder followed it and shook the building to its foundations. Then a terrific noise reached my ears and a flood of darkness blotted out all!

When I awoke to consciousness I was in my office in the village, my limbs bruised and bones broken. They had carried me away in the morning from beside the great white mass of ruins by the banks of the river Shusta.

Thus were the imprisoned spirits set free, and the spell of the marble palace gone forever. Mad Meher Ali was seen no more.

Some of the contributions that were received too late could not be inserted in this special issue and we express our regret for our inability to find space for them. Had they been received earlier we could have made arrangements for additional space.

We beg hereby to offer our thanks to *Sargat*, the *Modern Review* and the *Bengalee* for helping us with loan of blocks. Without the help of *Sargat* it would not have been possible on our part to insert so many pictures.



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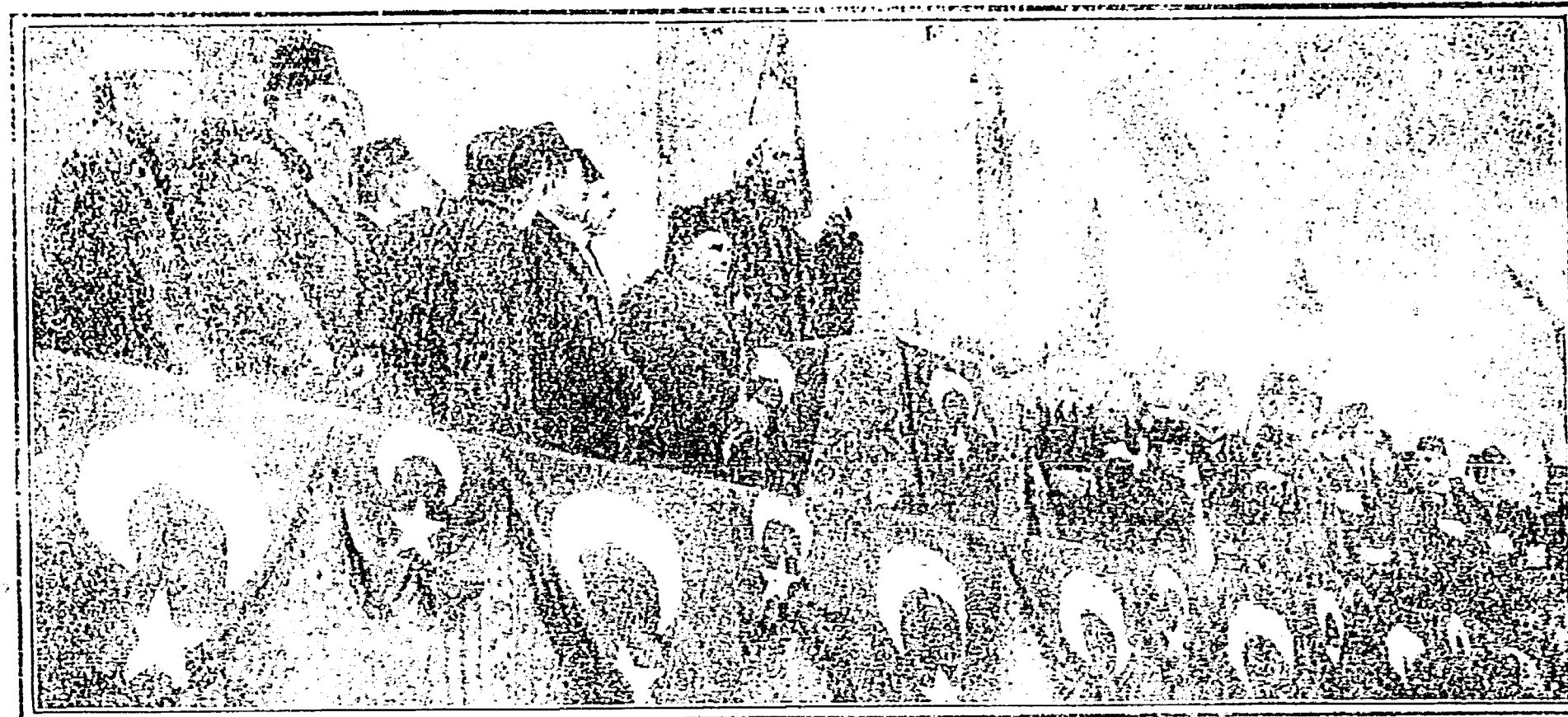
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Sheikhul Islam declaring *jehad* (at Constantinople) on the eve of Turkey's entry into the European War (1914)

"All *within is jehad*. But once on a time all was real. A Persian maiden, the only daughter of a great magician, was brought here to this White Palace and ruled in it as a queen. One night her lord and lover, in a fit of jealous rage, walled her up alive under the foundations of this marble building. Then the magician came and all fell under his wondrous spell. So all who were in it are enchained to its marble halls and chambers."

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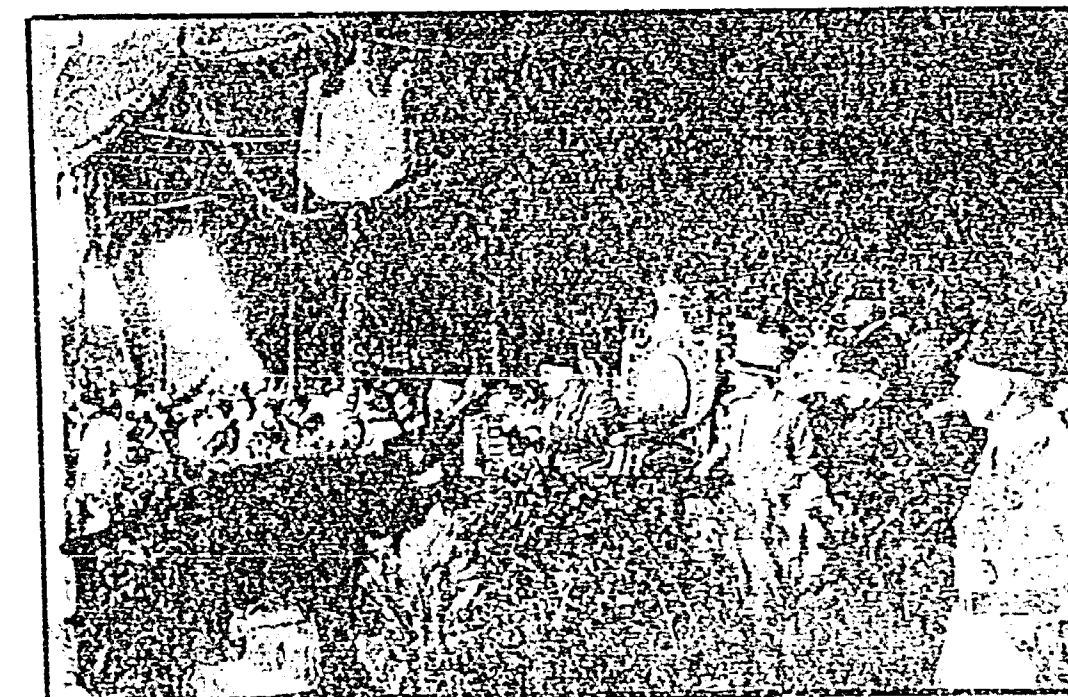
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Then she rose and beckoned to me. I followed her silently from chamber to chamber, out into a balcony, to a little courtyard where stood a little *bagh* built of pure white marble. She stopped at its doorway, and pointing to the door inside, vanished!

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King Feroz inspecting Military Parade

(Praised be God, the Creator of the two worlds.)

A hundred voices echoed my words from every chamber and hall of that great white palace, till the chant arose above the storm and seemed to rise to the very skies. And, wonderful to relate, I felt that the spell which was on me was gone, and I was free! I put down the Quran, and with quick steps went back into the palace, through its chambers, down its steps, out into the storm.

Scarcely had I reached the banks of the Shasta, when a blinding flash of lightning caught the domes and towers of the palace which glared for an instant like pale gold against the Aravi hills. A mighty peal of thunder followed it and shook the building to its foundations. Then a terrific noise reached my ears and a flood of darkness blotted out all!

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PERSIAN NEWSPAPERS

THE HON. JOHN COMPANY'S DAYS

(By A. F. M. ABDUL ALI, F.R.S.L., M.A.)

Before the advent of the English, India depended for its news of current events on the daily rumours of the bazar. The chiefs and nobles employed their own news writers and *qasids* for writing and despatching news to neighbouring States or distant allies. Through them it filtered down to the masses. Some passer-by would pick up news and impart it to his friends as they gathered at dusk around the soothing *hukka* in the village green. Set in motion the report was carried from mouth to mouth going in transmission till it traversed the whole Peninsula. Another source of public information was the merchant who came from far and near to sell his wares. The newcomer would naturally be curious to know all about the land he was visiting and the informant expected to learn, in return, everything about the stranger's country and society. But trade presupposes all round peace and tranquillity and these were not always prevalent. On such occasions the ingenious *dak* system must have worked splendidly: unfortunately that institution did not outlive any of its original promoters.

When the English came to India they brought newspapers with them: Hickey's *Gazette*, the first newspaper that was published in India entered upon its stormy career on the 29th January 1781. Hickey's *Gazette* commanded a wide circulation and was well received. On the 4th of March 1784 the Government ushered into existence a small official sheet called the *Calcutta Gazette or Oriental Advertiser* and in January 1795 the *Bengal Hurkara* made its appearance. These papers made Indians familiar with the ideal of journalism and birth of the Indian Press was the result. Several papers sprang up mainly written in Persian, the State language of mediaeval India, but languishing after a while they died in their infancy. The reasons are not far to seek. The literate population was limited. The masses cared little about politics so long as they had peace and order and curiosity was satisfied in the bazaar. The English papers also languished but from very different causes. They were too violent in manner and scurrilous in tone. Their pages were filled with indecorous attacks on private persons and unwarranted censures on public measures. The Government soon awakened to the danger of allowing them to go unrestrained and drew up and enforced stringent regulations which all but stamped them out.

The Persian newspapers that sprang up towards the close of the eighteenth century were short-lived and no trace of them remains now. The oldest extant paper is the *Jam-i-Jahan Numa* which is preserved in the Imperial Record Department of the

Government of India. This weekly eight-page journal was started at Calcutta about May 1822. For the first five years it seems to have been subsidized by the Government for the Royal Arms appear on the title page and the news wears an official appearance. In its second year the enterprising Editor brought out an Urdu Supplement with the following notice in English: "The Editor of *Jam-i-Jahan Numa* begs leave respectfully to notify to the public that he has, with a view to rendering this publication more interesting, entertaining and instructive to the European portion of its supporters, resolved to publish in future a supplementary sheet in the pure Hindoostanee or Oordoo tongue, at the additional trifling charge of Four Annas the Number, or One Rupee per month if taken together with the Two Persian sheets: but if taken separately, Two Rupees will be charged for it per month."

The Supplement was not, as might be supposed, an Urdu version of the Persian principal. It only contained amusing stories and curious information. A few weeks later these were dropped in favour of an Urdu translation from an English translation of the *Turikh-i-Alangiri* which was completed in its pages. In this edition also appeared from time to time Urdu *ghazals* from the pen of one Mr. De Costa, the only Anglo-Indian writer of Urdu and Persian poems, was a contemporary of Derozio, the Eurasian poet, and J. W. Rickotis. He was connected with Doveton College, Calcutta, but he did not shine as did these greater contemporaries. He was very humble in his manner and appearance, but had a rich vein of literary ability. He was prominent in most of the Anglo-Indian activities of his days. His descendants lived and died in very humble circumstances in Scooterkin's Lane, Calcutta. De Costa was linked up with Dr. P. W. Chambers in his great effort to form the Eurasian and Anglo-Indian Association in the year 1876. These poems were written in faultless Urdu and were a credit to a foreigner. The following extracts will enable the reader to form his own judgment. The first *ghazal* is sung in Calcutta even to this day.

کل ہم تمہارے کچے میں آئے چلے گئے
ہے ہزار اشک بہائے چلے گئے
کچھ رنج و غم کا حال نہ پڑھ کر کیا ہوا
آلفٹ کو بار و غم تو بنا چلے گئے
کل آس پی پی کی زم میں سب ملے برلا
تیری غزل دکا دیتا ہے گلے چلے گئے

ہو رسائی مجھے ہر تا بنگار دامن
مفعولہ دل پہ کرن ثبت بہار دامن
ہے نزاکت یہ کمر میں کہ کرن کیا تشریف
ہو درتا کر پڑے آس پر کہیں بار دامن
کیوں نہ دیکھتا ہوں مانی و ہرزاد حیران
اس نگاروں کا اگر دیکھیں نگر دامن

حال شیشہ سے جو راقف کبھی خارا ہوتا
سنگ دل نرم صم تپ یہ تمہارا ہوتا

ماںکے تجھے نہ کہیں اے پیارے
مرض ہجر کا جز وصل جو چار ہوتا
دل پر گاندہ غم ہجر سے ہوتا نہ کبھی
بر میں دیکھتا ہے گروہ دل آرا ہوتا

The Supplement did not find many supporters and was discontinued from the 23rd January 1824 as "our patrons find no interest in the Urdu language and even Indian gentlemen whose mother-tongue it is, have a predilection for Persian." The Persian portion was accordingly augmented to twelve pages and the additional space was utilised in publishing a serial translation of *Alif Laila* (Arabian Nights) not yet rendered into Persian or Hindi. The reader continued to be entertained with interesting stories and humorous sketches from time to time. The journal grew in popularity till in 1828 it acquired its own press, the *Jam-i-Jahan Numa Press* of Colootola. The Royal Arms were then removed and the Editor began to write with a freer pen. The range of information was also extended. Banking and commercial returns were published; and comments were made, although in very guarded language.

About the year 1831 when the *Jam-i-Jahan Numa* had fairly established itself another Persian weekly made its appearance at Calcutta. This was the *Alma-i-Sikandar* printed at its own press at Kalamba (Kalamang?). It adopted the manner of its old contemporary in the matter of style, print and selection of news. Comments and criticism were absent. The papers were mere chronicles of current events in which fancy was interwoven with fact. They were not as yet "the voice of the people" or even of a particular section of the people.

The *Sultani-Akhar* started on the 2nd August 1835 shows more independence than its precursors. Rajab Ali of Lucknow, the editor and proprietor, was a shrewd writer and master of picturesque style. He freely quotes from the contemporary papers both English and Persian. To some extent he may be said to have voiced public feelings for we find him occasionally criticising Government measures and producing facts and figures in support of his argument. He often complains of the inefficiency of the police system and exhorts the Government to keep a watchful eye over it. It must be added, however, that his criticisms were of the constructive type and were made with the sole view of bringing public grievances to the notice of the authorities. But he appears to take a vulgar pleasure in narrating scandalous stories.

By the middle of the last century newspapers had become very popular. From Calcutta alone at least five Persian journals were published of which three have been described. The other two were the *Mah-i-Alan Afroz* and the *Mahr-i-Munir*, the latter a tri-weekly. They had no distinct individuality and require no separate notice. From Ludhiana appeared a Persian weekly called the *Akhar-i-Ludhiana*. It was started about 1835 and was printed at the American Mission Press of Ludhiana. It contained Indian and foreign news items and occasionally published interesting articles on modern inventions and discoveries. Later, as time rolled on, newspapers began to increase as education spread.

THE TURKS

By ZAHURUL ISLAM, M. A.,
Professor of History, Islamia College,
Calcutta.

I. EARLY HISTORY OF THE TURKS

We have recently heard so much about the Turks that we may regard it as a pleasant diversion to turn to their past history. The original home of the Turks was Central Asia between the sea of Aral and the Chinese mountains. During their border incursions, the Abbaside Caliphs made many of them prisoners. They soon discovered that these barbarians possessed very fine soldierly qualities. By the middle of the 9th century, the latter were formed into bodies of guards of the Caliphs. Like the Praetorian guards of Rome, however, they soon began to interfere in politics. Mutavakkil, the son of a Caliph who should be Caliph passed to the Turkish guards. After a hundred years of impotent authority the Caliphs were no more heard of. By the middle of the 10th century an office was created, similar to one known to European history, and held by the Amir-ul-Umara. This office was as a rule hereditary. The Caliphs had now sunk into mere names. History repeated itself.

During these revolutions in the Capital, the provinces shook off their allegiance. In course of time the once great Abbasides were confined to the city of Baghdad. The Byzantines attempted to conquer back their old territories and at the close of the 10th century extended their sway as far as Armenia to the east and Antioch to the south. Luckily for Islam, a great movement started just about that time in Central Asia (1000 A.D.). The kinsmen of the Turks who had been introduced into the Caliphate as body-guards began to move south and crossed the Jaxartes under their leader Seljuk, who gave the name to the whole tribe. The first kingdom they met fell under their sway towards the middle of the 11th century (1038 A.D.) and so also did fall the next great kingdom, that of the Bowides of Ispahan, under their leader, Tugrol Beg. About this time a Turk replaced a Buidid in the position of supreme influence at Baghdad and set aside the Abbaside Kaim and put a Fatimite on the throne. Kaim invoked the aid of Tugrol who came and reinstated him. The grateful Caliph invested the Turk with the title of Sultan and with supreme temporal authority as distinguished from spiritual over the Empire of the Caliph. (1063 A.D.) The Seljuks embraced Islam in a body and devoted themselves to extending the power of Islam. The Romans rapidly advanced into Armenia but the successor of Tugrol, Alp Arslan, completely defeated the Byzantine Emperor, Romanus Diogenes, took him prisoner (1071) and forced him to agree to marry his daughters to Arslan's sons and pay tribute. Soon the Turks swept over the whole of Asia Minor. A near relation of Arslan was given Asia Minor as a *jagir* and Malik Shah, the successor of Arslan, permitted him to found an independent kingdom with its capital at Nice, which continued to be the capital of this dynasty until the Crusades, when it was transferred to Iconium. Asia Minor continued under their rule under their common appellation of the Sultans of Rum until they were overthrown by the Tartars. These Sultans also

permitted the creation of separate rulerships in Syria, Mesopotamia, etc., under their suzerainty. In the 11th century, a Turkish dynasty owing lax obedience to the Seljuks of Rum, came into the possession of Syria and Palestine and they occasionally subjected the Christian pilgrims to ill-treatment. The pilgrims returned to their homes with resentment against the "infidel". In 1095 A.D. Pope Urban II urged Europe to a crusade for the recovery of the Holy Land. The first crusade drove the Seljuk Turks from their capital who transferred their seat to Iconium. The Byzantines occupied the whole region between the Black Sea and the Mediterranean. Internal feuds rendered the Turks powerless for aggression. The various Turkish dynasties still owed nominal allegiance to the phantom Caliphs of Baghdad.

II. SACK OF BAGHDAD—OSMANLI CONQUESTS

In the thirteenth century a new danger appeared. A Tartar tribe established themselves in Persia and were soon succeeded by the fierce hordes of Chengiz. All Asia from the Yellow Sea to the Black lay prostrate before them. Invited by treachery, the heathen Mongals under Halaku totally destroyed Baghdad (1258 A.D.). The Abbaside Caliph with many of his relations was tortured to death. For two years the Islamic world had no Caliph. In 1260, a Muslim chief, Baibars, who had cleared Syria and Mesopotamia of the Mongals, invited a descendant of Abbas to Cairo and finally acknowledged him as Caliph. It was from this family that the Osmanlis under Selim I, in 1521, obtained a renunciation of Caliphate. The Seljuk Turks of Persia, Syria and Iconium all made their submission. The Turks of Iconium took shelter in the mountains of the north where they formed petty principalities. One of such princes, Osman, from whom the name Osmanli is derived, issued out of his hilly retreat and captured the provinces of Bithynia. Other provinces as well were re-occupied by the Turks. Dispute among the Greeks enabled the Turkish Sultan, Murad I, to effect a footing in Europe. His new success was unchecked. Principalities to the south of the Danube and Rumania yielded obedience to him.

Bayezid, the next ruler, consolidated Anatolia and invested Constantinople by land and sea in 1396. The Greeks appealed to Europe for aid. A fine Christian army under the leadership of the Hungarian king met the Turks at Nicopolis in modern Bulgaria but was defeated. The Emperor himself left the capital to excite Europe to another crusade. But he was saved by one of those few catastrophes in human annals which had stupefied mankind for some time. The free race of Tartars again appeared this time under their Muslim leader, Tamerlane. Bayezid hastened to give him battle but was defeated and taken prisoner at Angora in 1402. For two decades the Turks had no unity. Their territories were parcelled out among various chiefs. Murad II reunited the broken fabrics. In 1453, Muhammad II took Constantinople. There was talk of further crusades but the age of crusades was long past. Local and national interests had absorbed the attention of all.

Muhammad extended his conquests to Roumania, Wallachia, Bosnia, Syria, Montenegro and Morea. The Venetians

were urged to war by Pope Pius II and lost all the territories they had in Morea and Albania. The Sultan took the port of Otranto in Italy in 1480 but it had to be given up next year on his death.

The Turkish successes had been largely due to their civil and military organisation. The early Ottoman Sultan had devised a system of recruiting the finest Christian children from the subject nationalities to be trained for civil and military services according to their aptitude and under the direction of Turkish officers. This military service was known as the famous Janizaries and proved far superior to the loosely knit Christian armies.

The next ruler, Bayezid, was averse to war and the Janizaries, tired of him, set him aside to make room for his son, Selim I. This ruler conquered Mesopotamia, Syria and Egypt and obtained the renunciation of Caliphate from the last Abbaside, ruling in Egypt. Henceforth the Ottoman Sultans claimed to be spiritual and temporal heads of Islam and had been recognised as such by the Sunni world till the Caliphate was abolished the other day by the Turkish Republic. Selim was succeeded by his still more famous son, Sulaiman, the Magnificent in 1520.

III. SOLAIMAN THE MAGNIFICENT
He was contemporary with Charles V of the Holy Roman Empire and Francis I of France and his fleet had laid siege to Nice in alliance with Francis. He drove the Knights of St. John from Rhodes and attacked Malta, their last shelter. He took Belgrade and defeated and killed the last king of Hungary at Mohacz which had so long served as the bulwark of Christendom. His forces took Chios and Lesbos. In 1529 the Turks sent a thrill of consternation through Europe by their advance to the gates of Vienna but failed to take the city. Sulaiman's generals secured the northern coast of Africa for him and Charles made fruitless efforts to check his career.

Sulaiman's reputation was at the highest. "But the moral energies of the Empire were never so conspicuous afterwards." His domination was effective and his rule just. "And the Turkish rule with its disregard of doctrinal differences had positive merits in a period of religious strife and persecution. We know the conquest by the heathen was absolutely preferred by many of the subjects of Christian powers like Australia and Venice." "The Turkish dominion at the period of its greatest extension stretched from Buda on the Danube to Bussora on the Euphrates. On the north their frontiers were guarded against the Poles by the fortress of Kamenietz and against the Russians by the walls of Azof while to the south the rock of Aden secured their authority over the southern coast of Arabia, invested them with power in the Indian Ocean and gave them complete command of the Red Sea. It was no vain boast of the Ottoman Sultan that he was the master of many kingdoms; the ruler of three continents, and the lord of two seas.

But after Sulaiman, Turkish power began to decline very rapidly. "The Sultans no longer appear at the head of armies. Absorbed in brutal sensuality they resign the cares and duties of government to vazirs and other officials who rule for the most part for their own interest and avarice. Venality, the curse of Ottoman public life, spread into every department of government and especially in the administration

of justice. The rule which had once been welcomed by the subject races as preferable to that of their fellow-Christians becomes a barbarous and hideous despotism. And this internal decay was accompanied by the decline of those military institutions on which the Ottoman Empire had been built. The rigid discipline, once so conspicuous in the Turkish army was a thing of the past. The Janizaries became the oppressors instead of the defenders of the Empire."

In 1571 the Turks captured the island of Cyprus and revived for a time the old crusading zeal. The Pope organized a League which defeated the Turkish fleet at Lepanto that very year. But the Turks retained Cyprus.

IV. YEARS OF DECADENCE

The next hundred years are the years of decadence. In the middle of the 17th century, in 1656, a very strong man, Muhammad Kiuprili, became the grand vizier. He belonged to the famous Kiuprili family. He restored order throughout Turkish territories and enforced discipline in the army. To put his reform to a test he decided on war. He deposed the insubordinate vassal of Transylvania and appointed another in his place. But the Austrian emperor aided the rebel. In 1661 the vizier died and was succeeded by his son Ahmed Kiuprili, an equally strong man. The imperial forces under Monticucci, with a contingent of 6000 French soldiers that Louis XIV had sent, won a famous victory over the Turks at St. Gothard. But within two weeks the Turks were admitted to a treaty at Vasvar on very favourable terms. Transylvania continued to pay tribute and the Turks obtained cessions of territory.

In 1669 Ahmed Kiuprili finally captured Crete after a long war of a quarter century. The Cossacks of Ukraine were fighting hard for liberty against Russia and Poland. They now invoked the aid of the Turks which was very readily given. The Poles were forced to respect Ukraine and to surrender one of their provinces, Podolia (1676).

About this time a revolt had commenced in Austrian part of Hungary under a famous leader, Tokoli. The Turks favoured it and in 1683 the vizier, Kara Mustafa, openly took up the cause of Tokoli. A huge army was prepared for invasion and in 1683 the Turks for a second time laid siege to Vienna. But the city was saved by John Sobieski, king of Poland, who had come to the aid of the Empire. Once again the crusading zeal was revived. The Empire was supported loyally by its members. Venice declared war against the Turks. The Pope suddenly became very active. The Turks fared badly. They were driven not only from Austrian Hungary but also from their own part of Hungary. They had to retire from Transylvania and surrender Podolia back to Poland. They were driven from Morea (Greece). During these continuous reverses their fortunes revived only for a short time under another member of the Kiuprili family, Mustafa Kiuprili. But Mustafa died in a battle and, to make matters worse, Peter the Great of Russia declared war. Turkey ceased to be a danger to Christian Europe. The war was concluded by the treaty of Carlowitz (1699).

The Turks kept peace for some time but in 1714 declared war against Venice and drove her from Morea. Austria took sides

with Venice and drove the Turks from their last possessions in Hungary. Those results were consolidated against the Turks by the peace of Passowitz (1718). It was early in this century that Charles XII of Sweden was forced by Russia to take shelter in Turkey. He proved a very troublesome guest. When overtures failed, force had to be used to turn him out of Turkey.

V. TURKEY & RUSSIA

Turkey is no more of European interest. While Catharine the Great of Russia was indulging in schemes of partitioning Poland, Turkey went to war against Russia, but was badly beaten and was made to accept the treaty of Kutchuk Kainardji (1774). The Turks had to yield Azov on the Black Sea and to renounce all claims on the Tatars of the Crimea. Russian ships were allowed free passage through the Dardanelles and the right of sailing in Turkish waters. Another clause in the treaty was of utmost consequence to the future of Turkey. The Turks promised in the treaty to grant toleration to the Christian subjects of two provinces. This is the first formal recognition by Turkey of foreign right of intervention in purely domestic affairs and this also begins the Eastern question.

But Catharine's greed provoked another war with Turkey, and the Turks were forced to retire to the Dnieper by the Treaty of Jassy (1792). "Catherine left the dream of Constantinople as a heritage to her successors who have cherished it tenderly and during the hundred years since her death have struggled patiently to push their frontiers to the Bosphorus."

Catharine's policy alarmed the powers interested in the Mediterranean and the Red Sea. So long Turkey was regarded as the natural enemy of Christendom. But Europe could no longer view with equanimity Russian extension to Constantinople and the Mediterranean. England and France both of whom had large interests in those regions, reversed their old policy of consistent hostility to the Turks.

After his famous meeting with Napoleon, Alexander I of Russia, consistently with the policy initiated by Catherine, and according to the terms of accommodation reached at the interview, extended his southern frontiers at the expense of Turkey to the Pruth.

VI. GENERAL DISORDER IN EUROPE

The Turks had repeatedly failed to arrest the growing insubordination of the army. Many a ruler had paid the penalty of enforcing discipline with his life. The provinces had begun to form semi-independent rulerships. Such was Egypt. Moreover, the various races inhabiting Turkey were a source of constant trouble. The Slavs, Roumans and Greeks felt the disgrace of being ruled by the "infidel" and very frequently attracted the attention and received the sympathy of Christian Europe. The treaty of Kainardji held out to them an assurance of freedom even at the point of the Russian bayonet.

In Europe a wave of popular insurrections had started in 1820, and these received their impulse from the teachings of Revolutionary France. The old monarchs of Europe took alarm and, at the instance of the famous Austrian minister, Metternich, Europe organised herself in the Holy League and Quadruple Alliance. Alexander I of Russia was a member and a staunch supporter of Legitimacy. The

revolutionary movement swept over Spain and Italy, but the Holy League restored the old rulers. A similar movement started in Greece as well and evoked the keenest interest in Europe. The Czar, as a champion of legitimacy, felt scruples in aiding rebels but his successor Nicholas had none. England, France and Russia went to war against the Turks. The Turkish fleet was destroyed at Navarino. The Turks, in spite of help from Egypt under Mohammad Ali, lost the war and accepted the peace of Adrianople (1829), whereby they recognized the independence of Greece and granted Christian governors to the Balkan provinces.

VII. EGYPTIAN INVASION OF TURKEY

Mohammad Ali, the Governor of Egypt, invaded Turkey in 1831 and the Sultan appealed to Europe. Russia eagerly seized the opportunity of intervention, but France and England held out threats. Russia, however, kept quiet with the secret treaty of Unkier Skelossi, closing the Dardanelles to all but Russian ships. On the death of the reigning Sultan about this time, there was talk of Mohammad Ali of Egypt supplanting the Ottomans in the throne of Constantinople, and France favoured the project. A European conference met, disapproved of it and guaranteed the integrity of Turkey; and the Powers, including Russia, recognized the Sultan's right of controlling navigation in the Dardanelles and the Bosphorus.

VIII. RUSSIAN CLAIMS: THE SIEGE OF SEVASTOPOL

We have noticed the defects of the Kainardji. Russian plans of extension to the south fell in very agreeably with Slav and Greek desire for freedom. Moreover, Russia was the head of the Greek Church to which these peoples belonged. In 1852 there was a dispute over entry to the Sepulchre between the Latin and Greek Church. The Turks made certain concessions to the Latin Church on the representation of Napoleon III. The Czar took offence. The Czar in a famous interview with the British Ambassador at St. Petersburg proposed the partition of Turkey between Russia and England and described Turkey as the 'sic' man of Europe'. The Russians precipitated war by demanding Russian protectorate over Turkish subjects belonging to the Greek Church. The Turks refused it and war ensued. England and France joined Turkey.

It was during the war that the famous siege of Sevastopol took place. The war was concluded by the Peace of Paris in 1856. Turkey was admitted to the 'Concert of Europe' & Russia gave up her claim to protect Christian subjects. The Black Sea was closed to warships of all nations. The powers agreed not to interfere in the domestic affairs of Turkey. Serbia, Wallachia and Moldavia continued to enjoy their self-government. Some of the powers guaranteed the integrity of the Turkish Empire.

IX. THE BEGINNING OF THE BREAK-UP

The Christian subjects of Turkey could never reconcile themselves to their fate. They had invariably evoked the keenest sympathy in Christian countries in their attempt to gain freedom. In 1875 there was a rising in Herzegovina and Bosnia. Serbia and Montenegro sent aid. Austria sympathised and Russia prepared for war. An attempt was made to secure reform by diplomatic intension and Turkey agreed.

But the rebels refused to submit without the guarantee of the Powers and Turkey refused to admit foreign intervention and she was supported in her attitude by the Treaty of Paris. Meanwhile Bulgaria had joined the revolt. The Turks suppressed the revolt in Bulgaria and Serbia. Stories of Turkish atrocity echoed and reechoed from the press and the platform of Christian countries.

Gladstone used his oratorical gifts and public opinion in England became definitely hostile. Russia posed as the champion of Christianity and declared war. Rumania proved a traitor and allowed free passage to Russian troops. The Tur's fought with their usual tenacity and Osman Pasha's heroic defence of Plevna too: the world by surprise and sent a thrill of undisguised pleasure through the Muslim lands, notably India. But the inevitable happened. The Tur's fought hard but being alone was defeated. The Russians advanced rapidly and threatened Constantinople and the Tur's accepted terms. A preliminary treaty at St. Stephens was followed by negotiations at Berlin. A Congress of European Powers sat at Berlin and Bismarck presided. The English ministry, in conformity with Conservative traditions, tried to mitigate the rigour of the treaty. The peace was signed (1878). Rumania, Serbia and Montenegro became independent. Herzegovina and Bosnia were to remain in the hands of Austria till Turkey granted reforms. Bulgaria and Rumania obtained Christian governors, the former having greater autonomy. In Asia, Russia pushed her frontiers to Armenia. Just before the conference began, England by a secret treaty with Turkey obtained Cyprus and in return guaranteed the integrity of her territories in Asia.

X. THE GREEK REVOLT

The Treaty of Berlin had stipulated for the rectification of Greek frontiers and at the intervention of Britain Turkey gave the province of Thessaly to Greece. But the Greeks were not content. The Islanders of Crete had always desired to unite with Greece because they were one in race. They had risen once in 1865 and were suppressed by an English Admiral, Hobart Pasha, in Turkish employ. In 1897 the Greeks declared war against Turkey for Crete and soon lay prostrate at the feet of Turkey. But the Powers not only saved her but also forced Turkey to grant autonomy to Crete under a Greek prince. Greece, however, had to surrender a portion of Thessaly.

Meanwhile in the year 1885 Bulgaria declared her union with Eastern Roumelia. Since the days of Mohammad Ali, England and France were contending for suzerainty in Egypt and by the eighties of the last century England brought that province of Turkey under her sphere of influence.

XI. DESPOTISM IN TURKEY: A PATRIOTIC REVIVAL

Since 1876 the ruler of Turkey was Abdul Hamid II, an incurable despot. His misgovernment had driven many enlightened Turks to Western Europe. These patriots burned to redeem the fair fame of Turkey and preached the doctrines of freedom. They started a secret organization, the Committee of Union and Progress, and its members are now famous as Young Turks. Salonica was the chief seat of the conspiracy. They did their work thoroughly and successfully, tampered with the loyalty of the army and enlisted

large support in the provinces. In July, 1908 they carried out a bloodless Revolution and the Sultan re-issued the constitution of 1876. That document was issued and withdrawn the same year after it had served its purpose. Parliamentary institutions were conceded with civic liberty and religious freedom.

XII. AUSTRIAN AGGRESSION

The news of a bloodless revolution was received by the Muslim world with sympathetic interest and by the Christian countries with jealous suspicion and deep concern. Austria was alarmed lest a reformed Turkey might threaten her ambitions. She did not allow the grass to grow under her feet. In October of the same year she formally annexed Herzegovina and Bosnia. Two days later Bulgaria declared her independence, and on the 11th day Greece declared her union with Crete. The Turks could do nothing to prevent secession.

The Revolution had evoked universal rejoicing and it seemed, at least for the time being, all the races in the Empire had united. The illusion, however, did not last long. The foreign aggressions had left bitterness behind. The Tur's had made an initial mistake. To achieve their objects they had allowed the army to have a voice in civil affairs. The army, now worked by the agents of the Sultan, attempted a counter-revolution and failed. But they had not forgotten the rebellious subjects and punished their insolence. The Ottomans also gave up their dream and attempted a process of 'Turkification'.

XIII. THE BALKAN WARS: THEIR SEQUEL

Before two full years were out Italy seized on Tripoly at a time of profound peace (Oct. 1910). Before the war was concluded, the Slav States in the Balkans, Greece, Bulgaria, Serbia and Montenegro fell on Turkey (Oct. 1912). Sir Edward Grey, as in 1908, protested and solemnly declared that no change in the map of Europe would be tolerated. To the surprise of all, the Turks were forced to the Chatalja line of fortifications guarding Constantinople within less than a month. The Christian soldiers of Turkey refused to fight at Lule Bargas, and the allies were in full march on Constantinople. The Christian soldiers committed inhuman atrocities in Macedonia and the Muslim population fled in panic to the Capital. Endless suffering ensued. A storm of indignation passed through helpless Muslim lands. The Indian Muslims organised a Medical Mission and raised public subscriptions to the amount of fifty lakhs. It was during this war that the book entitled 'Come over to Macedonia and Help us' made a name and was proscribed. Muslim schoolboys fasted and prayed and sent their savings and their good wishes—all that was possible to their brothers in faith. But the Turks lost the war badly and had to lose practically all her European possessions, except a small strip of territory. But the allies would not agree over the spoils. Soon they began to fight among themselves. Bulgaria was attacked by Greece, Serbia, Montenegro and also Rumania. The Turks seized the opportunity to retake Adrianople—a city which was defended during the war by the heroism of Shukri Pasha. The Italian and the Balkan wars were concluded by the treaties of Lausanne and London.

These successive defeats had totally demoralised the army and the people. Depression had seized the people and ministries were formed and thrown out: Several viziers fell victims to secret assassins. The finances were in absolute chaos. Turkey's debt had been a huge figure and the War added to it. Her credit was badly shaken and during the war she obtained no loans.

XIV. THE GREAT EUROPEAN WAR

During Italy's invasion of Tripoly, Turkey wanted to pass her armies through Egypt but England did not agree. After the Great European War had started in 1914 two German cruisers Goeben and Breslau, after an audacious career, entered Turkish waters and found shelter. From towards the close of the 19th century Germany had tried to befriend Turkey in order to clear her road to Baghdad and when the Allied armies were knocking at the gates of Constantinople, a German soldier Limon Von Sanders had organised defence. England watched these proceedings with distrust and when Turkey built two dreadnaughts in a British firm, she refused them permission to proceed to Turkey. In the first few months of the War the Central Powers seemed to establish their superiority and had practically crushed Serbia. Fear of Russia and hope of reward induced the Turks to join the war very foolishly and they paid the penalty heavily, indeed. The Empire was broken up except Constantinople and a small strip of territory in Europe and Asia Minor (Anatolia). The Dardanelles and the Bosphorus were opened to all. Armenia was declared a free Republic. Syria and Mesopotamia received formal independence under mandatory Powers. Palestine was given to the 'Wandering Jew'. Freedom of Hedjaz and British protectorate of Egypt were recognised. Smyrna and adjoining territories were given to Greece (1920). This treaty, however, was not ratified and a condition of war continued in that part of Asia. The Greeks made an attempt to conquer all lands inhabited by Christians and came in conflict with the newly founded National Government.

XV. THE REPUBLICAN ERA

The repeated Turkish defeats and the hopeless inefficiency of Constantinople executive led a group of Turkish patriots to dream of the foundation of a Republic. Mustafa Kamal was one of these patriots and shifted from the capital to the interior to work effectively. His soldierly qualities had been discovered by Liman von Sanders in the Dardanelles during the English blockade. This patriot had founded the National Government of Angora. The Greek army was very severely defeated and fled precipitately to their ships, burning Smyrna to ashes during their retreat. By the Lausanne Treaty (1922-23), the fortifications on the Dardanelles and the Bosphorus were destroyed and the two Straits were opened to merchant vessels at all times and to ships of war within certain limitations. Modern Turkey is a national State with a homogenous population and without any pretensions over alien subjects. Since the days of Salim I, Turkey had claimed the allegiance of Islamites all over the globe and now, in order to emphasise her very modern notion of nationalism, she has abolished the Caliphate and become a purely secular State. She has also abolished the Sultanate and vested the Supreme executive direction in the President of the Republic. We have not been able to keep pace with her reforming energies.

MUSLIM BENGALI LITERATURE

By SYED IMAD ALI

As "The Mussalman" has been always taking a very keen interest in the Muslim Bengali literature from the day of its birth, a few words spoken on the subject on its 20th Anniversary Day will not, I hope, be out of place.

In tracing the growth of the Bengali literature one cannot forget the memory of those Muslim rulers of Bengal who had given it a genuine impetus in its first stages and, but for whose kindly help, it would have died of inanition, as the Hindu scholars of those days hated it for their very love for Sanskrit literature. A Kiribab Ojha or a Kasiram Das was possible at that time, because the Muslim rulers had helped them and also honoured them. Persian was then the court language and Urdu was even spoken in rural Bengal by the Muslim elites in social gatherings and yet they fostered the culture of Bengali as it was the language of the masses. They had the foresight to realise that the literature of the country must grow from the language of the masses and not from a dead language like the Sanskrit.

It is a historical fact that educated Muslims like Syed Al-Awal and others of the pre-British days had nurtured the Bengali literature with love and care and they were followed by a host of others to keep the link unbroken unto the present day.

Bengali being a Prakrit language, it ran in its own channel till Vidyasagar and others remodelled it on Sanskrit lines. Before this, as the rural poets of Muslim Bengal sang in this very language and used it as their mother-tongue, many Arabic and Persian words had imperceptibly entered into its fold and found a permanent asylum there. In this way the Mussalmans of Bengal had enriched the vocabulary of the Bengali language to no mean extent.

The Bengali Muslims had started well, but as they fell back in education, their literary progress was retarded and it is for this reason that they are now wanting in a decent literature imbued with Islamic culture. But a class of poets, even in the days of degeneration, kept the torch dimly burning by issuing book after book discussing religious subjects in Bengali interspersed with the free use of Arabic and Persian words, which were quite intelligible to the masses, as they were written almost in the very language they spoke. Their educative value, therefore, from the Muslim stand-point cannot be overestimated.

I shall only mention here the name of one such volume, *Kasas-ul-Ambia* (stories of prophets). This is a favourite book with Muslim ladies in rural Bengal even to this day and it shapes their minds on Islamic lines. But things are changing, the time-spirit is there. The reading of novels, immoral novels I should say, are fast taking its place. This is surely not a healthy sign. I do not here mean to say that our ladies should not have a taste for the cultural side of the literature, but the baneful effects of these immoral novels cannot be ignored, as they undermine the morality of the people, irrespective of their sex. Accept we must what is noble in others, but why should we accept the literary filth and that too which will throw

us overboard from our own ideals of life and religion?

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If we trace it cause, we must, at once come to our literary inefficiency—we could not provide for them intellectual food according to the needs of the time, and so they are devouring with a voracity what they can find within easy reach.

During the British rule in India, the English language and literature have done immense good to other people and other provinces, but not so is the case with Muslim Bengal. The dead bone of the valley has everywhere been instinct with life by the magic touch of the English literature, but Muslim Bengal has remained where it was—its literary activity is nil. This is a sign of death, not of life. It is a pity that the Mussalmans of Bengal do not care for any literature of their own. Except Mr. Syed Ameer Ali there is none else in Bengal who can claim to have contributed anything either in English or in Bengali, which may have a permanent place in literature or any standing merit.

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If the Mussalmans of Bengal continue long in this predicament, they will have to reap a very bad harvest. The signal is there on the horizon. Will they not avert the impending crisis? Will they not create their own literature on the lines of Urdu? Everywhere the youngmen are the torch-bearers of culture and civilisation, everything that is noble in life. Will not the educated Muslim youths of Bengal do the same and leave behind them undying name and fame?

The task is arduous, but not impossible. Have a desire to do good to your community and translate that desire into action in the field of Muslim Bengali literature. Do not care for the language, the present state of the language. You will be able to shape it as you like. Your only thought must now be to infuse into it Islamic culture and ideal. That is only wanting.

Muslim youths of Bengal, the future progress of your community depends entirely on your literature. If you raise it, the whole community will be enlivened—new

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India for good or ill is no longer isolated and cannot be expected to live an isolated life. The inroad of modern ideas and modern institutions is daily increasing in intensity and India's future depends upon how best she can use them to her advantage by adapting them to her special conditions. There are few things which so influence social life as the daily mass of literature which is supplied broadcast by newspapers. The very transmission of news which is one primary function of a newspaper is seldom devoid of the impression of the transmitter's mind. But a newspaper does much more.

It propagates ideas and thoughts which, though imperceptibly, influence individual and social life to an extent that cannot be attributed in these days to any other agency. No impartial observer of the trend of events in India can say that such influence is always exerted in the right direction. It has, however, a tendency to bring about an assimilation of thought which was hardly possible in the pre-newspaper days. Newspapers are in fact a vast organising force which no section of the people can neglect without detriment to its communal life and it would not be too much to assert that the social activity of a community is in a great measure determined by the use which it is in a position to make of this potent agency. A community that lacks adequate organs of public expression suffers from a fatal disadvantage and how seriously the Muslim community is handicapped in this respect is but too keenly realised by those who are at all interested in public affairs. That the 26 million Mussalmans of Bengal with such a definitely differentiated social life should possess such a meagre newspaper service mainly accounts for its political weakness. There is however unmistakable evidence of an earnest desire for self-expression and it may well be hoped that our educated young men will realise the great scope for social service which journalism offers in this country. They must remember at the same time that journalism is a difficult profession which needs patient and arduous training and those only who have undergone such training can hope to secure the prize. I feel convinced, in spite of many discouraging circumstances, that trained Muslim journalists would find a great career open to them in the near future.

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LABOURER & FINANCIER

(By ANANDAMAYA DHARA, M.A., B.L.)

CIVILIZATION—THE TURNING OF CONFLICT INTO CO-OPERATION

Civilization has been aptly defined as division of labour. A man may have enough to eat, a sufficient stock of clothes for all season, and a comfortable house to live in; he may have ample leisure and full facilities for recreation; he may have all this and a surplus of them, yet he will be no more than a Robinson Crusoe on a desert island—he may be quite uncivilized.

It is only when a man is associated with other men under a scheme of division of labour that he becomes civilized. Yet this is, after all, a *prima facie* definition of civilization which serves well the purpose of fixing a logical differentia but none the less excludes what may be called the element of striving which is so predominant in all civilized communities. Looked at from the point of view of a striving, civilization reveals itself as an irregular series of

conflicts—concurrent, parallel, overlapping, and cross-divided conflicts. The weak and the strong are in conflict in every sphere. The rich are against the poor, the skilled against the unskilled, the educated against the ignorant, the rulers against the ruled, the landlord against the tenant, the high-born against the upstart, one religion against another, one community against another, one interest against another, who ever has and enjoys a right against all who have it not and aspire to secure it. The lay philosopher—if I may use the phrase—regrets, resents, and even tries to refute this conflict. He is convinced, and labours to convince others, that but for this deplorable spirit of conflict in human affairs, the *utopian* millennium which he posits as the goal of human ambition would soon be reached. He forgets that conflict is the very rule of life—what lends meaning and substance to it. Conflict shapes ends, stimulates effort, and determines activity. Without the need of adapting means to ends that conflict necessitates, man's actions would not have an intelligible design and man's reasoning faculty would be superfluous. But conflict is not in itself a desirable phase or condition; the interests of two conflicting persons have sooner or later to coalesce when they both rise to a plane that transcends the basis of conflict. And when this stage is reached, conflict is converted into co-operation. It is the specific aim of civilization to be always striving towards this conversion, to be broadening man's thought and vision, to be raising the conflict to higher and yet higher planes.

CONFLICT IN THE INDUSTRIAL WORLD

Conflict is not to be regretted as a cosmic factor, for it shall co-exist with creation, nor is conflict to be welcomed as a social condition, for from it results all that we mean by misery and pain. In India the latest addition to the series of conflicts is that between labourer and financier. In the West this conflict is fully half a century old; and yet the main outlines of a possible synthesis are not yet clear. Fierce labour unrest and equally fierce capitalistic oppression have not led to any rational basis of agreement, as the history of the lingering coal strike in England shows. Communism, Bolshevism, capital levies on the one hand and Fascism, militarism, statutory wages on the other have not helped to solve the problem, which has many aspects and all of them highly complicated. I shall briefly touch on some of the important tendencies in the industrial conflict of the present day.

FROM COMPETITION TO JOINT CONTROL

Freedom of enterprise is the basis of economic society. Every one claims to be free to carve out a career for himself, unhindered by State or social restrictions. But this doctrine of the economic elders is rapidly growing obsolete. Maine once showed great discernment in formulating the dictum that progressive societies move from status to contract. But the individualistic theories of the last century are rapidly giving place to a sweeping collectivism that threatens to reduce freedom of enterprise or freedom of contract to a farce. The question which modern States are now called upon to ask themselves is not "Why should we interfere?" but "Why should we not interfere?" But here we have to guard against supposing that industrial competition is bound to follow freedom of enterprise. In all societies in which labour is even rudely organized combination is replacing competition. Freedom of contract practically means for the intelligent worker and the prudent employer the discretion of not underselling a brother worker and the decision not to compete with a fellow financier respectively. In short, monopoly—trade unionism and syndicalism—has replaced competition. This was bound to be, for like all general social forces, competition eliminates itself as the normal result of its own action.

The advocates of the *laissez-faire* system assumed that all people could always be expected to be keen in defending their own interests. Even in the West this assumption has numerous qualifications and limitations in the sphere of economic competitions, as the greater and greater values allowed for "good will" in commercial circles shows. As a matter of fact, employers of labour

can manage to keep their scale of profits secret for a long while and thus keep out possible competitors who might have lowered prices by consenting to work for less profit. Labourers, too, are often ignorant of their own worth, and do not risk the prospect of seeking employment elsewhere on higher wages. "Economic friction" eases and restricts competition between labourers as well as between financiers. The equality of opportunity, which alone can give full and free scope to competition is absent. People have not the requisite knowledge about trades and professions; nor does modern society, in spite of its vaunted love of freedom, allow any great mobility in industrial enterprise or professional activities.

THE PHASE OF UNREST

Competition made way for combination; but combination led to unrest—the differences between labourer and financier became acute. Wages, which were at one time attractive, could not keep pace with the rise in prices. While manufacturers flourished, workers languished. An inevitable reaction set in—labour is becoming political in its aims. Labour leaders have found out that their quarrel is not merely with the employers, but in a more real sense with the system of administration that gives employers the whip hand over them. This is where the situation stands in the West; this is whither matters will soon tend to drift even in this country. The process of evolution that has taken place in the West is not likely to be repeated here. Transfusion of thought takes place speedily at the present day; and results that were achieved as the result of blind conflict in one hemisphere will be consciously sought after in another. The demands of the wage-earner for better food, better clothes, better housing, better conditions of service in the factory and better conditions of life outside it will grow more and more insistent. They are becoming more sensitive of their importance in the social scheme and consequently more alive to the power that they might wield—to the prospects that they might ensure for themselves. They are unmoved by either the fact or the argument that their position is improving. Some will point out, perhaps even demonstrate, that there has been no real improvement in economic or social status; others will complain that the improvement, even if real, is not as fast as it might be. They are not convinced that the gulf between the rich and the poor—identical, so far as they are concerned, with the gulf between the financier and the labourer—is a necessary part of the scheme of things in this world; and what is not necessary is

MUSLIM BENGALI LITERATURE.

By SYED IMDAD ALI

As "The Mussalman" has been always taking a very keen interest in the Muslim Bengali literature from the day of its birth, a few words spoken on the subject on its 20th Anniversary Day will not, I hope, be out of place.

In tracing the growth of the Bengali literature one cannot forget the memory of those Muslim rulers of Bengal who had given it a genuine impetus in its first stages and, but for whose kindly help, it would have died of inanition; as the Hindu scholars of those days hated it for their very love for Sanskrit literature. A Kirtibas Ojha or a Kasiram Das was possible at that time, because the Muslim rulers had helped them and also honoured them. Persian was then the court language and Urdu was even spoken in rural Bengal by the Muslim elites in social gatherings and yet they fostered the culture of Bengali as it was the language of the masses. They had the foresight to realise that the literature of the country must grow from the language of the masses and not from a dead language like the Sanskrit.

It is a historical fact that educated Muslims like Syed Al-Awal and others of the pre-British days had nurtured the Bengali literature with love and care and they were followed by a host of others to keep the link unbroken unto the present day.

Bengali being a Prakrit language, it ran in its own channel till Vidyasagar and others remodelled it on Sanskrit lines. Before this, as the rural poets of Muslim Bengal sang in this very language and used it as their mother-tongue, many Arabic and Persian words had imperceptibly entered into its fold and found a permanent asylum there. In this way the Mussalmans of Bengal had enriched the vocabulary of the Bengali language to no mean extent.

The Bengali Muslims had started well, but as they fell back in education, their literary progress was retarded and it is for this reason that they are now wanting in a decent literature imbued with Islamic culture. But a class of poets, even in the days of degeneration, kept the torch dimly burning by issuing book after book discussing religious subjects in Bengali interspersed with the free use of Arabic and Persian words, which were quite intelligible to the masses, as they were written almost in the very language they spoke. Their educative value, therefore, from the Muslim stand-point cannot be overestimated.

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naturally tyrannical, inasmuch as the man who has the choice of a score of fashionable suits has *prima facie* to justify himself and his opulence to the man who cannot afford to have a respectable coat on his back.

THE PRESENT POSITION

The present position in the industrial world is that the greater the organization of labour, the better the terms, the employers have to agree to. But among the later developments of the labour movement in the West are to be found not merely demands for higher wages and better conditions of service but also claims to profit-sharing and joint control. Raising wages, reducing hours, ensuring continuity of employment and improving the conditions of employment—these are still the main issues round which the industrial conflict centres. But behind them and far more important than them is the question of relative status as between employer and employed. Here too the democratic leaven has been active, and the demand has been made that the status of the labourer should be equal to that of the financier in any normal scheme of industrial progress. Labour is found to be inferior to that of the financier, an arrangement which cannot, from the labour point of view, bring about an equitable contract or conduce to satisfactory results. Workers and workers' associations have come to demand a share in management, responsibility, and control. What this share will be and how it is to be evaluated are not yet clearly indicated; but it is the vague aspiration rather than any specific demands that is giving an altogether new orientation to the capital vs. labour problem. That this is due more to the operation of self-conscious democracy (as represented by the workers) than to any exaggerated form of class consciousness is proved by the fact that labourers are not always satisfied by negotiations between trade unions and employers' federations. Control of this type by the trade unions is not considered as satisfactory as direct control by the whole body of co-employees. Decentralization of the trade unions might partly ease the situation, but more radical reforms affecting the time-honoured ideas of the capitalists' status will also be necessary. The failure of the Whitley Committee scheme in England bears eloquent testimony on the point. Their demand for control by the workers threatens to shake the very foundations of industry organized on the competitive basis—i.e. on a basis of economic freedom. Democratic principles applicable to a nation will not always fit in with factory management which is not an independent enterprise but only one of a series of contractual relationships for the buying and selling of economic services of various kinds. Muirhead and Hetherington (in their well-known book, *Social Purpose*) put forth the claim of the workers as follows:—"What is desired is that the direction of an industry shall be the affair of all the members of that industry, so to speak, *ex-officio*; that they, as producers, i.e. as men who spend the greater part of their time and strength in an industry, should have, as their normal share in it, the right and the responsibility of participating in the finest and the highest of its duties." But it is noteworthy that while this extreme claim has been put forward by and on behalf of the workers, there is little inclination among them to

APPROACH TO GHALIB

By

DR. SYED ABDUL LATIF, PH.D. (LONDON).
Professor of English, Osmania University.

The Urdu Diwan of Ghalib, the Diwan as finally shaped by Ghalib himself, covers eighteen hundred and odd distichs. Apparently it is a meagre output, very meagre indeed if we place it by the side of the quantity of verse produced by the other leading poets. Still Ghalib is given by the present generation a place which is not willingly accorded to any other Urdu Poet. Since Ghalib died in 1869, various critics have attempted to appraise his contribution to Urdu poetry. Some have worked on merely conventional lines; have either expressed uninformed wonder in words with little intelligible meaning behind them, or lost themselves in verbal disquisitions over the poet's diction and style. None of this class has entered into the spirit of his writings and examined the character of his poetic feeling, thought and imagination. This group of critics have appealed most especially to those whose education has been conducted, more or less, on indigenous lines and whose aesthetic sense has not been touched by the influence of Western literatures. There are, however, others—few in number—who have entered upon their task with larger aims than what have been before the conventional critics. To these belong the late poet Hali, Syaid Altaf Husayn, and the late Muhammad Abdul Rahman Bij-nawri, a Doctor of Philosophy of the University of Goettingen. Particular mention is made of them for the reason that their contributions are of more serious nature than those of others, and also because the student of Ghalib turns to them sometimes for help and guidance but very often for ready made opinions.

Hali and Dr. Bij-nawri show profound scholarship in their approach to Ghalib, but they fail to draw a comprehensive picture of his mind and art. Dr. Bij-nawri's *Mahasen-i-Kalam-i-Ghalib* appeared several years after Hali's *Yadgar-i-Ghalib*. His acquaintance with the literary ideals of the East, as well as of the West, fitted him probably better than Hali to undertake the

task of appraising Ghalib. He has tried to train themselves to perform the "finest and highest duties" efficiently or to accept all responsibility for discharging such functions.

The above is a brief resume of the main aspects of the conflict between labour and financier in the West. The parallelism with conditions in this country will not take long to mature; and it is well that friends of the labour movement here should begin to ponder over these difficulties as they might, in some shape or other, soon appear in our midst.

appreciation of Ghalib on modern scientific lines. His *Mahasen*, however, too clearly brings it home to the reader that he has allowed his exuberant enthusiasm for Ghalib to swamp his judgement. What confidence can a critic inspire in the mind of his reader when he is told in the very first sentence of his contribution, a sentence standing as a paragraph by itself, this staggering opinion that "there are only two inspired books in India: the Sacred Vedas and the Diwan of Ghalib". An *obiter dictum* such as this at once suggests that the critic has no respect for perspective. That is exactly the impression which the reader gathers, more and more, as he follows Dr. Bij-nawri in his impassioned ramble in the rest of his contribution. Ghalib, whatever he was, was primarily a lyrical poet. If in order, to appreciate the lyrical quality of his utterance, comparison with others was deemed so very essential, the natural line of action should have been to go to his brother lyricists, and not to conduct his idol to scold at every figure known to Dr. Bij-nawri in European art, literature, and philosophy, like Giotto, Lorenzetti, Raphael, Ruelens, Virgil, Ariosto, Goethe, Mombert, Mil-lar, Rimbaud, Victor Hugo, Mademoiselle De Maupin, Verlaine, Maeterlinck, Ibsen, Shakespeare, Wordsworth, Fitzgerald, Kant, Hegel, Spinoza, Bacon, Berkeley, Spencer, Darwin, Wallace, Lap-lace, Lodge, Haeckel, Herchel, and Fichte. Such an imposing array of names, far from helping an understanding of the qualities of Ghalib's mind and art has, if anything, served to obscure them. No attempt is made to form a judicious estimate of the author by showing his characteristic defects equally with his distinctive merits as a poet. Moreover, the extracts from German and French writers designed to bring out by comparison or contrast the peculiar virtues of Ghalib were not translated for the benefit of the readers, who were mostly ignorant of those languages. After reading his lengthy review, one is still left in doubt as to what really constitutes Ghalib's greatness as a poet.

Hali's *Yadgar-i-Ghalib* is a less pretentious work, though bulkier. Unlike Bij-nawri, he does not ramble wildly in a wilderness of dramatists, epic writers, scientists and philosophers and others, for the sake of appreciating the lyrical quality of Ghalib's writing. On the other hand, he works on certain intelligible lines.

In his preface to the work, he says that two methods of approach suggest themselves to him. One is

1. "to copy the best portion of his poems under each form,"

2. "to explain the beauty of each word, its meaning, its elegance, its subtlety,"

3. "to suggest to what class of poets he belonged, and to determine his position among them by comparing his writings with theirs, Ghazal with Ghazal, Qasida with Qasida and so on."

Hali calls this his 'ideal' method. But he discards it as too difficult to pursue, and valueless or unprofitable to his age. He does not stop to explain why it should be difficult to pursue, and how unprofitable and valueless to his age. For, when reading him one cannot forget that his *Yadgar* was published in 1898 when owing to the efforts of the modernist movement in India there were not a few literates among Urdu-speaking people who could have appreciated the results of research on his "ideal" lines. After all the right judgement in literature is a duty. A critic, especially one who has the right thing to say, who has a message to deliver for the correction of the prevailing taste, must speak his mind. Not every one may understand him at the time.

What of that? Enough if a few do. An ideal is the impulse of a moment or of a strenuous reflection. It is a creation of its own kind and must be preserved. If it is suppressed for any reason it is a crime, a denial of what man has achieved.

After all, Hali's ideal method does not seem to be so very ideal. "To copy the best portion of Ghalib's poems under each form," to explain the beauty of each word, its meaning, its elegance, its subtlety; to suggest to what class of poets he belonged and determine his position among them by comparing his writings with theirs, Ghazal with Ghazal, Qasida with Qasida and so on" is to work vertically, a method which will not help the treatment of Ghalib as a living organism. It will cut him into pieces and destroy the chance of creating a unified impression.

Hali's other method which he has preferred to follow in his *Yadgar* deals with the subject in three parts. The first part gives "an account of the facts of Ghalib's life," the second gives "selections from his verse and prose," and also a "comparison of each such selection with the writings of the Persian Poets of established reputation." The third part is stated to be a "brief review" of Ghalib's life as a whole and of the character of his poetry and style.

The present writer has examined the results of this method very systematically. The method, as such, is not so very un-scientific as the 'ideal' method, Hali has luckily discarded. But Hali has not made a proper use of it. Take his first part where he has attempted to give an account of the life of Ghalib. The facts of the life are not arranged chronologically or in a progressive order. They do not throw any light on the growth and development of his mind and art. Even the dates are not given according to any single calendar. They are sometimes according to the Christian, sometimes according to the Hijri. This is the order of his treatment:—

1. Birth 1212 A.H. and parentage,

2. Early training, 3. Journey to Calcutta (which took place when he was about 40 years old) (date not given); 4. Pension from Lucknow (date not given); 5. Two grammatical difficulties; 6. Offer of Persian chair at the Delhi College 1842 A.D.; 7. Imprisonment, 1264 A.H.; 8. Court Historian of Bahadur Shah 1266 A.H.; 9. Correction of Bahadur Shah's verses; 10. An incident during his visit to Calcutta; 11. Children, 12. Elegy on the death of Arif, 13. Mutiny, 14. Pension from Rampur, 15. *Qati Durhan* controversy; 16. Ghalib's proficiency in Arabic, Persian, Prosody, Astrology, Tasawuf, History etc.; verse-recitation, 17. Good manners, 18. Politeness, 19. Philanthropy, 20. Memory, 21. Aesthetic perception, 22. Beauty of expression, 23. Self-respect, 24. Diet, 25. Love of mangoes, 26. Faith in Islam, 27. Bahadur Shah and the Shin Creed, 28. Meekness, 29. Sound judgement, 30. Recognition of merit in others, 31. Sense of justice, 32. Art of preface writing, 33. Love of truth, 34. Complaint of public neglect, 35. Confession of his age, 36. His distaste for satire, 37. His domestic affairs, 38. His last years and death.

A treatment, such as this, of the facts of Ghalib's life hardly can produce a cumulative and unified effect on the mind of the reader.

The Second part of Hali's dissertation is an examination of Ghalib's poetry. But the treatment is again sectional. A few pages are devoted to illustrate by just a few stray lines the characteristics of his poetry, which according to Hali are "freshness of themes, and of ideas," "novelness of figures," "pleasantry," "mastery in clothing subtle thoughts in words of ordinary significance," and "conventional conceits common to his age." This done, Hali feels at once disinclined to pursue his subject. Says he: "There is scope for a great deal of further discussion on Ghalib's poetry. But as few have any great interest in such things, we close the discussion, and content myself with giving a list of such lines of Ghalib's as seem striking at a glance," and "explaining their meaning and annotating them." In this very dramatic manner, does the most popular of Ghalib's biographers brush aside all the difficulties of the problem. Even in his concluding part which he regards as the "life and essence" of his work, does he hardly care to dwell on the "life and essence," to borrow his words, of Ghalib's poetry.

In spite of his laborious task, Hali has not made it possible for the general reader to get at the heart and soul of Ghalib. Sectional treatment, cutting him into pieces without even suggesting their inter-relation is not suited to raise before one's mind a clear vision of the genius of Ghalib. The chief part of Hali's dissertation, the part to which he attached very great importance, is where he compares him with other poets, especially of Persia. Comparison for the sake of judicious estimation is one of the favourite methods in literary criticism. But it is a misleading and dangerous method when applied to conventional poetry and pursued without any reference to the circumstances of the life and environment of each poet. The early lyrical poetry in Urdu lives mostly on a limited number of conventional themes or ideas, and the superiority of one poet over another has very often been determined not by their poetic impulses but by the fastidiousness of

the language in which they clothe their ideas. One need not be a lover (to write a love song, or feel personally touched to spin out a dirge over a person's death. Such being the character of not an insignificant portion of Urdu poetry, it becomes difficult to adjudge, by mere comparisons, which lines in the Ghazals of a poet are conventional compositions of artificial nature, and which the outcome of irrepressible impulses. Unless this differentiation is made—a task not very easy, by the very conditions of the art of Ghazal writing and for want of the circumstances when each Ghazal was composed, unless this is done, it is futile to think that Hali, much less, Bij-nawri has appraised Ghalib at his proper worth.

Another serious drawback in the methods of both Hali and Bij-nawri is that they have on the strength of a line here or a line there jumped to the conclusion that Ghalib was a philosopher, astronomer, preacher, lover and so forth. This tendency is no less noticeable in one other critic, Dr. Sayyid Mahmud, Ph.D., Bar-at-Law, of Patna who in his preface to the Badayuni edition of Ghalib's Urdu Diwan makes the poet the Apostle of Indian nationalism!

Valuations such as these, have created a wrong taste for literature among the Urdu-knowing public. It is a matter of deep regret that this taste is fostered not in anti-Deluvian circles so much as in our own seats of learnings, where research in the field of Urdu literature is neglected and where the teacher and the taught live mostly on what others, such as Hali and Bij-nawri, have taught for them. Even where conscious attempt is made in our Universities to form a fresh estimation of Ghalib, our savants go to him not for the sake of his poetry but to add, if possible, as many additional heads to his trunk as they can invent for him.

The craze for Ghalib is so much on the increase that in the interests of the Urdu literature it is necessary that an attempt should be made by scholars, in collaboration if possible, to appraise the quality of his mind and art on sound and scientific lines.

The task is worthy of the noblest efforts. But it is a task which is fraught with great difficulties. There is no systematic account of his life in existence. His letters which have supplied almost all the available material, about the facts of his life, are not chronologically arranged in any edition, although they are the subject of study in the Indian Universities in their highest classes. A good many of them bear no dates at all. The Diwan itself originally compiled out of his poems by Ghalib himself does not suggest when and in what circumstances each Ghazal was composed. To study Ghalib under such conditions becomes exceedingly difficult. Still, if proper judgement is exercised, it may not be altogether impossible to recreate Ghalib for the present generation.

(Dr. Latif intends to pursue this subject, and suggest a scheme of his own as an aid to the study of the life and the Urdu poetry of Ghalib, and the several problems they give rise to. The present article together with his detailed scheme will be issued in the form of a booklet very shortly. An Urdu version of it will be published separately. Intending purchasers may register their orders with the author. The price of each version will be announced later on.—Ed., *Mussalman*.)

"VERILY THE TRUE BELIEVERS ARE BRETHREN"

(BY KHALID SHELDRAKE.)

The above words from the Holy Qur-an should find an echo in every Muslim heart to-day. It is time that we looked around and examined ourselves to see if we have faithfully tried to be real brethren. When we sigh for the glories of the past, how frequently we fail to notice the real reason for the decline of Islamic supremacy. When the Muslim Empire was being extended constant dangers held the Believers together in one grand company; but when the time came that the propagation of Islam seemed to cease, then discord entered the hearts of men. We look back upon the glorious period under Caliphs, and wish that such times could come again. Let us take courage! this is not an impossibility. What should we do to restore Islam to its rightful place in the destiny of nations? This question is frequently put to me, and it causes much heart-searching and deep thought. We were once the leaders of the world in science and philosophy; we taught the mariner his navigation, the student his medicine, the chemist his analysis, and above all, we gave to the world that great gift of toleration which was unknown in other lands. Christian and Jew sat side by side with Muslims in the great colleges of Islam, and went back to their own lands full of knowledge gained from their Muslim teachers. We must also remember that those were the days when a Muslim met and clasped the hand of a brother Muslim, no matter whatever part of the earth he came from. We did not look to see if a man was an Arab first, but the fact that he recited Namaz with us endeared him in every way. When we look to Mecca to-day, and view the pilgrimage, do we do it with open eyes? Do we realise that it is only at this period of the year that Muslims from all climes are dwelling in complete amity? Has the day departed when we held deep regard for our brother, or it is just a passing phase? The deep significance of the pilgrimage is that it teaches the common bond which unites every True Believer, and it is an illustration which we must carry into our daily lives. I quite understand that even in the best regulated families at certain times differences of opinion arise, we have our quarrels, but these things are temporary, and do not affect the vital issue. We may differ from our brother, but we must not repeat the disastrous lesson which lost Spain to Islam. There is a saying that if you wish to eat a pomegranate you must devour it pip by pip,

and this fully illustrates how Spain was gradually weakened and conquered by the Western Crusaders. Think of the glorious days of Abdur Rahman, when Cordova, Granada and Seville led the Western world in culture, and then think of this wonderful State being the victim of internal discord. We know that petty States arose, and each governor made himself a kind of King, ignoring the central Government, and, when threatened with chastisement, inviting the enemies of Islam to join in fighting the forces of the weakened Caliphate. How terrible it is to think that personal ambition caused such a catastrophe as the eventual fall of Granada, and the expulsion of the Moors from Spain. Let us never forget that this campaign against Islam in the West was in the nature of a crusade, and that even the English Black Prince fought against the Moors in a Holy War, blessed by the Pope and the Christian Church. As in the case of the pomegranate these little pips of States were swallowed one by one, and the poor Moors fled to Africa to find asylum. Think also of the gradual weakening of Turkey, who has suffered centuries of warfare. Her confines reached to Vienna, and yet a year or so ago, the fate of even Stamboul hung in the balance. Turkey has profited by her reverses in the past, and under the wise generalship of that great man, Ghazi Mustafa Kamal Pasha, is emerging a strong nation, fully equipped in every way to meet any outside aggression. May I tell my brethren that I have had long conversations with Turks, have visited Turkish houses, and I am yet to find one Turk who is not zealous for Islam. Every Turk would lay down his life to-day as in the past to defend Islam. It is necessary that certain reforms be carried out, and that the educational and commercial system be re-organised to compete successfully with European culture, and the Turk is assimilating all that is good in the Western system, but rejecting all that is pernicious. I know fully well that certain tales are spread to vilify the Turk in the eyes of the Islamic world by interested persons, this old game has been played, alas, too successfully in the past, and as Muslims we should refuse to listen to them to-day. Here is the beginning of the resurrection of Islam. It has become a kind of local patriotism on our part to reject everything European as Christian, but we err in this respect. This new civilisation which Europe brings to the East is, after all, our own culture and civilisation which we once taught to the world. We have been backward in education on Western lines because we felt that it dis-

placed our beloved Islamic ideals, but we forget that these Europeans once sat at our feet to imbibe civilisation. It is necessary to-day to come to the front in education, to study, and fit ourselves to become leaders once more. We must make our sons realise that we depend upon them to follow the Hadith "Go in search of knowledge even unto China", and make themselves masters of learning in all its branches. Let us cease to bemoan the past, and resolve that we will devote our lives to the future, that we will cease to quarrel with this man or that man, but will act upon the teachings of the Holy Qur-an to "reconcile your brethren that ye may obtain mercy." We must again become brethren in reality. I know the difficulties, as personalities will always obtrude, but we must be prepared to forgive many failings if we know that a man is doing something to help the world of Islam to arise with new strength and throw off this lethargy which seems to have stolen upon her. We see Egypt a nation, Persia strong and free, Afghanistan independent, and the Hejaz once more free from foreign domination. These things should make us rejoice, and I feel here that it is necessary to sound a note of warning with regard to our attitude to Sultan Ibn Saud. Let us not forget that he is in possession of the Holy Places, and has notified the world that he will guard them with his life-blood. It is just possible that some would prefer to see the Holy Cities an Islamic Republic, but let us remember that the Christian world is fully conscious of any little division in the world of Islam, and would not be slow to profit by it if the occasion offered. Let those who dislike the idea of Ibn Saud being King not forget that it was the people of Hejaz who asked him to assume the crown. They felt that this was the solution of a grave difficulty, and gave a solid and strong government to a land just emerging from the throes of civil war and despotism of the worst type. After their recent sufferings would they have desired another King if they had not possessed full faith in the man? These free Arabs, would they have demanded a Kingdom if a Republic would have served? Let us think over this problem and realise that a Republic to-day is always likely to have men who are open to foreign intrigue, whereas a King is bound to study his own people to prevent them from hurling him from the throne. It seems that Ibn Saud is in a strong position, and he is anxious for the support of the Islamic world. Let us then give him our hand in brotherhood so long as he protects the Holy Places, and renders them free to all Muslims and closed to all who wish to grind their own axes at the expense of Islam. Do not let us again repeat the costly mistake which lost us Spain, but do our best to solidify the Muslim world, to render it progressive, and we can again recover our position as the leaders of humanity.

(This article has been referred to in Mr. Khalid Sheldrake's letter published elsewhere.—Ed. Mussalman.)