

Mr. Zwemer felt disappointed to see the condition of the Muslims improving. Among other things he said: "The Muslim world is not a mere expression invented by missionaries, it is a reality. Muslims are a little more than two hundred millions. To spread the Gospel amongst them we need considerable money, especially if we realize how quickly Islam spreads. Missionaries on both banks of the Nile, East Africa, Nigeria, and the Congo, complain bitterly of the rapid spread of Islam. Notwithstanding that the expansion of Islam in India met with obstacles from the efforts of the German and Dutch missions, it has secured its feet because the Muslims there have begun to discard their old traditions for solid strong beliefs."

Mr. Zwemer proceeded in his article to describe in detail the changes that had taken place in the Muslim countries and thanked God for them. He hailed the occupation of Morocco by the French army, saying that now, of 200,000,000, only 37,128,800 were ruled by a Muslim government. He also added that the Muslims had now begun to realize their critical condition and the need of stemming the danger and that they were consequently being shaken by three reform movements.

The first was the reform of the Sufi Orders; the second was the approximation of the ideas about a Muslim League; while the third was to fashion the old beliefs and traditions in the mould of reason. He also pointed out that as Islam was in conflict with modern civilization and its principles in every country, it was impossible to have social or cultural progress if the Muslims

became devoid of the religious leaven. Dr. Zwemer then urged the churches to challenge Islam and to spread Christianity among Muslims. He closed his remarks with the words: "If we looked at the countries which are subdued by this great hostile religion, and also those that are threatened by its rule, we would see that each one of them represented an aspect of the greatest difficulty. Morocco, for instance, presents the backwardness of Islam, Persia its dissolution, Arabia its stagnation, Egypt its efforts at reform, China neglect, Java change and unsettlement, India the centre of friction with Islam, and Central Africa the place of danger from Islam. For the solution of these difficulties Islam above all stands in need of Jesus Christ".

It is a pity that the need of the Muslims for a Muslim League to-day is as it was then and has not been fulfilled at all. Europe has not desisted from opposing this movement. Every day important events prove the views of those who say that the Muslims will not find their feet but through a Muslim League. The last great event, the Palestinian war, is a case in point. If the Arab world did not unite to oppose the Jews as did England and America to help the Jews, the unity of the world of Islam apart, and if they kept treading this path and did not learn a lesson from this and not close their ranks, they would keep losing every day some part of the world of Islam. Will the Muslims now learn a lesson from their misfortunes, or will they continue to be stung from the same hole twice or even three times?

Only the future can give an answer to this.

ISLAM IN GERMANY

By MUHAMMAD AMAN HOBOM

Germany is no exception to the rest of Europe regarding mistaken ideas about Islam.

It is a usual and generally accepted practice to commence the description of certain conditions in certain places with a brief historical retrospect. Not to break with this custom I, too, may give a brief outline of the history of Islam in Germany before the present time demands our attention.

Like many other European nations, the German nation, too, although then not yet known by the name "Deutschland" or "Germany", had the first direct contact with the world of Islam when combined European troops undertook those expeditions which were then, and are to-day, called Crusades. Although this event lies rather a long way back in history, I intentionally mention it because the nature of this first contact with Islam, which should rather be called a clash because of its hostile character, determined the attitude of Europe, including Germany, towards the world of Islam for many centuries to come, even until the present day. Europe was, as Mohammad Asad in his book, *Islam at the Crossroads*, rightly remarks, in its infancy when it took up the sword (leaving aside whether it had to or not) against the so-called "heathens from the East", and it was these heathens, who dealt the first painful strokes in self-defence against the face of baby Europe. Exactly as a child will never forget the bad uncle who has ill-treated it and will always think of him with antipathy and hatred, even when this child is grown up, so Europe could never forget the real nature of this clash with the world of Islam, and after having become adult, even after having reached the present state of senility, the hatred and antipathy against the followers of the Prophet Muhammad were and are still dominating the attitude of Europe towards our religion. It should, therefore, not surprise us if I state, however, much to my regret, that the German nation in

the course of her history did not prove to be an exception among European nations, whether Catholic or Protestant, in her attitude towards Islam, but, like the rest of Europe, tried to misrepresent Islam and arouse hatred against the Muslim and disgust for the Qur'anic teachings whenever and wherever possible. It is wrong to consider the fact that certain German thinkers and philosophers, for instance, Goethe, thoroughly studied and recommended the teachings of Islam, as an obvious mark of the sympathy Germany harbours for the religion of Islam. With the same right one could call England or Italy a friend of Islam simply because Carlyle or Laura Veccia Vaglieri or others wrote some appreciative words on our religion and on the life of the Prophet Muhammad. Those were the opinions of certain individuals only, while the masses stuck to a theory which a century long anti-Islamic propaganda had hammered into their brains. It is true, however — and for the sake of brevity I may undertake this jump over centuries — that finally the first world war, in which German and Turkish soldiers fought shoulder to shoulder against a common enemy, has at least among the Germans — I do not know whether the same can be said about the Turks — created understanding and sympathy for the other, and thus for the other's religion, although the alliance, as such, was brought about by political and strategical considerations and not by selfless motives, such as love for each other or any brotherly feelings. Anyhow, as it appears to me, and I think I am not mistaken, this Turko-German alliance in the first world war was the beginning as least of appreciating the high moral qualities of the *Mohammedaner*, as my fellow countrymen say, by a larger number of German people. Nearly all of the German soldiers who had been in Turkey from 1915 till 1919 praised the bravery of the Turkish Muslim soldier in highest terms and relayed many a story depicting how well Christian Germans and



The Mosque at Berlin in Germany as it was before being damaged in the last phases of the Battle of Berlin in 1945

The Mosque is situated in one of the best and central parts of Berlin and is executed in the Indo-Saracenic style

The Mosque was opened to the public for worship on the 25th of April, 1925

Muslim Turks understood each other and how great the German soldier's regard for the religious rites and duties of a Muslim was and still is.

The first world war marks the beginning of a new epoch in Germany in its attitude towards Islam.

I may add here a few words about the further development of Germany's relations with the world of Islam from the time of the Crusades onwards till the year 1915, during that period which I so boldly overleapt in the course of what I have said so far. I could relate a number of events covered by this period which might throw some light on the nature of the relations between Germany and Islam. I could, for instance, mention that during the time of Frederick the Great, the Prussian king, the first Turkish ambassador came to Berlin and soon won the sympathy of the Berlin population, as historical documents prove. I could, furthermore, say that approximately 200 years ago a Muslim cemetery was made in Berlin in which the second Turkish ambassador to the Prussian court found his last resting-place, and that his funeral was attended by numerous Berlin men and women, in my opinion, however, merely for the sake of curiosity. Maybe it is also worth mentioning that many an Arabic word has found access to the German language, as, for example, *admiral*, *alkohol*, *alkoven*, *gazelle*, and many others. It may also interest you to know that the translator of the Bible, Martin Luther, is reported to have eagerly studied the Holy Qur'an, while the first copy in Germany of the Qur'an in Arabic was printed in Hamburg as early as 1693. Then I could add that scientific development in Germany was deeply influenced by knowledge handed down by the Arabs. And yet, however interesting these incidents may be, they should in no case be taken too seriously or as proof of a friendly attitude towards Islam at large. One should not attach too much importance to these occurrences, and, for this very reason, I may be permitted to leave them untouched and to return to the Germany of the first world war, the beginning of a new epoch of Germany towards the world of Islam.

The first mosque in Germany at Wuensdorf.

The same war which united Germans and Turks in arms, which connected the two armies and nations by strong ties of

friendship and consequently removed a considerable amount of prejudice and wrong conception of the religion of Islam from out of the heart of many a German, this same war presented Germany with the first mosque ever erected on her soil. It was the mosque in the prisoner-of-war camp in Wuensdorf, near Berlin — a camp which accommodated Muslim soldiers from North Africa, India, the Balkans and Russia who were serving in the British, the French and Russian armies respectively. The mosque was erected by order of Kaiser Wilhelm II, and regular services on Fridays as well as on the occasions of 'Id were conducted within its walls. This mosque, which was built of wood, remained intact, if I remember rightly, until 1927, when it had to be demolished because of progressing decay.

Those of my readers who are acquainted with the history of Islam in Germany may object that this was not the first mosque to be built in Germany, that it was preceded by the erection of a mosque in the palace park of Schwetzingen, near Heidelberg, which was ordered by the Grand Duke of Baden some 150 years ago, or even more. I must admit that this objection is not unfounded, and that there is still this mosque in Schwetzingen, but it was built for the sake of fancy to Oriental architecture only, and not for the sake of providing a place where services according to Muslim rites could be conducted. This mosque never played a rôle in the life of any Muslim community in Germany, and it is now, as it was in the past, a dead building, except when during the first years which followed the last war the American occupation troops, as I have been told, opened a bar within its walls. This mosque at Schwetzingen can at the most be called a monument or a mosque building; a place of worship it has hardly been.

The Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan.

Many of those prisoners-of-war who once crowded the Wuensdorf and other camps never returned to their homes, but stayed in Germany and founded families there. They were later, in 1920 and onwards, joined by students from many Oriental countries, by the staffs of the various embassies and consulates, representing Islamic States, emigrants from Afghanistan, merchants from Persia, the Arab States, and by journalists from all over the world of Islam. Many a Muslim sailor got stranded in Hamburg and other German ports and entered Germany, not to

*From the war-scarred, once elegant,
but now decapitated, minarets of
the Berlin Mosque, the sonorous,
impressive, meaningful Call to
Prayers (Azan) is being sounded*

*Of all religious systems of the
world, Islam alone knows the
articulate method of assembling
the Faithful, the methods adopted
by others being mute, at best
symbolic*



leave her again. Soon after the first world war these Muslims came together and founded a number of Muslim organizations, which, however, did not endure, and sooner or later dispersed again. One of these societies even attempted to build a mosque in Berlin, a plan which could, however, never be realized because of lack of sufficient financial resources.

The instability of Muslim life in Germany came to an end when in the early twenties the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan, sent two of its able members, Maulana Sadr-ud-Din and Maulavi 'Abdul Majid, at present editor of *The Islamic Review*, to Germany, that is to Berlin, to find out the possibilities of establishing a Muslim mission in the heart of Christian Europe. Maulana Sadr-ud-Din's untiring efforts and the Ahmadiyya Anjuman's financial support finally brought about what others had attempted in vain — the Muslims in Berlin were to have a place where they could gather for Friday and 'Id prayers. The building of a mosque was commenced in 1923. Two years later, on the 25th of April, 1925, this mosque, which has since been called the Berlin Mosque, was instituted, and since then has developed into a centre of Islamic learning with a growing influence upon all parts of Germany.

The nature of the work of the Berlin Muslim Mission.

This mosque, which by its exterior appearance was a magnificent building (approximately four times the size of the Shah Jehan Mosque at Woking) with the house of the Imam attached to it and surrounded by a once beautiful garden, very favourably situated in the Western part of Berlin, did not restrict its activities to the conducting of prayers. The task the Berlin Muslim Mission staff set before themselves included the caring of the spiritual and social welfare of the Muslims living in Germany, to acquaint the German public at large with the teachings, the aims and objects of Islam in strict accordance with the words of the Holy Qur'an which run as follows: "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong" (3: 103).

This verse of the Holy Qur'an has, ever since the establishment of the German Muslim Mission, dominated the work of this outpost of Islam, and especially under the able management of the mission by Maulana Sadr-ud-Din and Professor 'Abdullah, who was the Imam of this mosque for many years before the outbreak of the last war, so that very promising results were achieved.



Maulana Sadr-ud-Din

He conceived and built the Mosque at Berlin. To him also goes the credit of being the first Muslim to have translated the Holy Qur'an into German, which was published in 1939. In this publication the German rendering and the Arabic text of the Holy Qur'an appear in parallel columns

The Berlin Mosque published a quarterly magazine, *Die Moslemische Revue*, in the German language, which was well distributed over the whole of Germany and which, being for many years the only Muslim publication in that country, removed many of the misconceptions about the religion of Islam which were current among the German public. This quarterly magazine had a very high standard, and many a philosophical and scientific problem was discussed in its pages by such able writers as Dr. Hamid Marcus, who needs no introduction to readers of *The Islamic Review*.

Similar to the present activities of the Berlin Mosque, before the last war also regular lectures and classes were held to give non-Muslim Germans the opportunity of receiving first-hand information about Islam and to teach Muslims both practice and theory, thus adding to knowledge already existing.

Such an all-round programme must bring home truths, and thus during the years before the war more than 160 Germans embraced the religion of Islam, among whom were such personalities as Dr. Hamid Marcus and Baron 'Omar von Ehrenfels.

The German Muslim Society.

A German Muslim Society was founded to organize social gatherings of Muslims living in Germany and of non-Muslim friends of the Mosque. Further, to arrange lectures, excursions and various other functions. According to records available to me, this German Muslim Society had at times nearly 200 members, Muslims as well as non-Muslims. Dr. Hamid Marcus, whose name I have already mentioned a couple of times, was the president of this society for many years until he had to leave Germany for racial reasons. The Imam of the Berlin Mosque

was, as the statutes provided, *ex officio* Secretary-General of the said society, thus demonstrating the close connection of the German Muslim Society with the Berlin Mosque.

Parallel to this German Muslim Society, there existed the Islamic Community in Germany, an organization which, however, did not enjoy any importance at all, although at times it was headed by active and capable Muslims.

When the war broke out in 1939 the then Imam, Dr. S. M. 'Abdullah, whose name is closely connected with the Berlin Mosque, had to leave for India, and so the mosque was necessarily left to itself. Although the mosque was looked after by German Muslims, particularly by a German Muslim lady, Mrs. Amina Mosler and her son, Muhammad Ahmad Mosler, the busy programme which Dr. 'Abdullah and others had introduced, as well as the publication of literature on the religion of Islam, had to be dispensed with, although Friday and 'Id services were held regularly, sometimes conducted by the Mufti of Jerusalem, al-Hajj Muhammad Amin Husaini, who lived in Germany in exile during some of the war years.

It may interest my readers to know something about how the Nazis treated the Muslim community in Germany. Well, contradicting certain rumours, I must admit that in principle the Nazis and their Government in no way molested either the German Muslims or those brothers and sisters originating from the Orient, then living in Germany. Certain Muslim individuals may have suffered persecution at the hands of Nazis, hardly, however, for religious reasons, but mainly for racial and political ones.

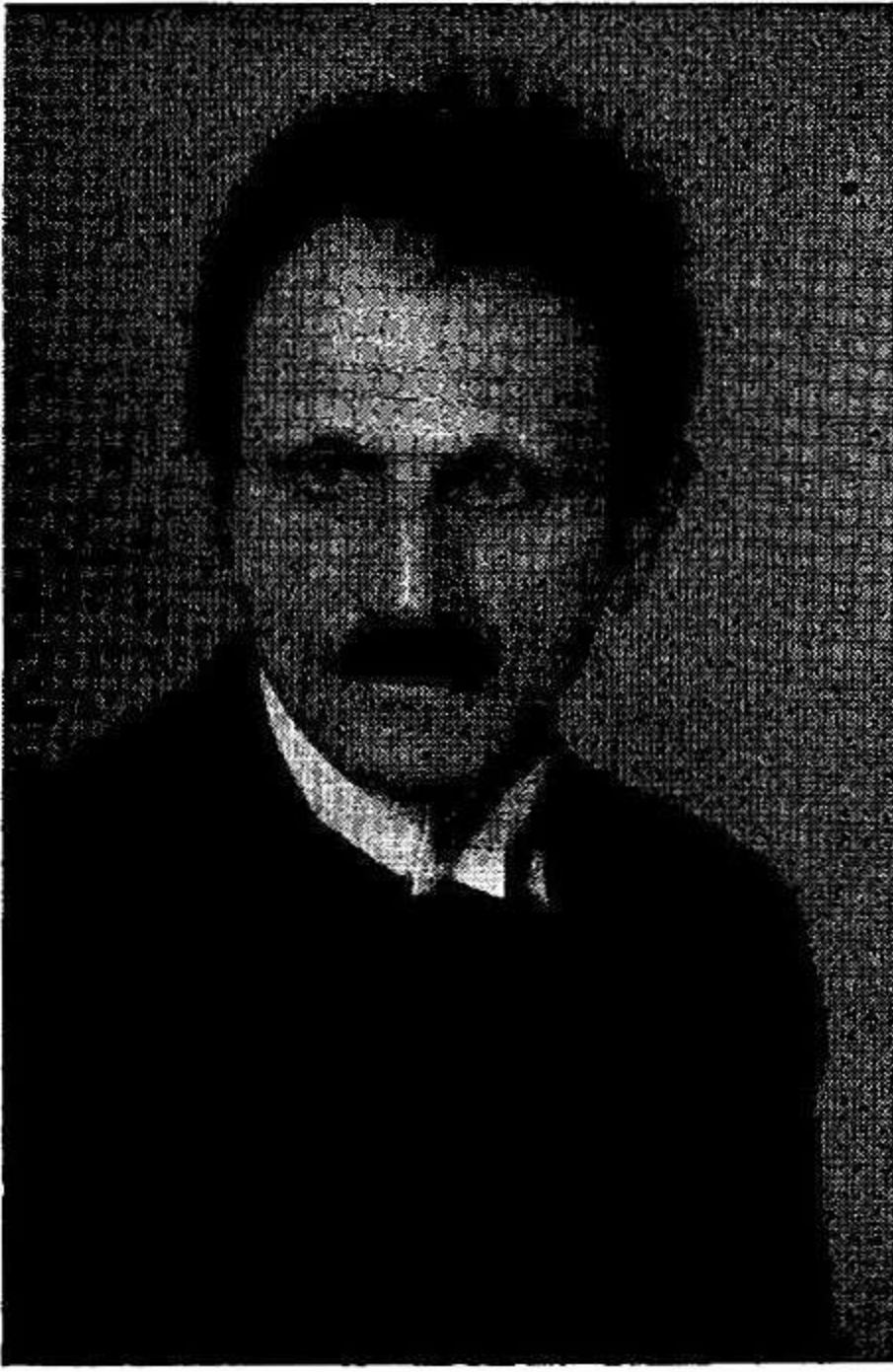
How the Mosque at Berlin was damaged.

Fortunately the Berlin Mosque was during the first years of the war not at all affected by the various air-raids on Berlin, although more than 1,500 copies of the German translation of the Holy Qur'an, which, undertaken by Maulana Sadr-ud-Din and completed in 1939, were lying with the book-binder, fell a victim to the flames, when the book-binder's premises were hit by incendiary bombs. How great this loss actually was became manifest only when, after the war, the activities of the Berlin Mosque were resumed and the growing demand for a German translation of the Holy Qur'an could not, and cannot yet, be satisfied.

But let me return to the Berlin Mosque itself. I said above that fortunately in the first years of the war the Berlin Mosque escaped damage by bombs. Unfortunately, however, at the end of the war, a few weeks before the German surrender, when the Red Army had fought its way through to Berlin and under hard street fighting entered the German capital, the mosque building, situated not far from the building which housed the headquarters of the German armed forces, and which was obstinately defended by the German troops, was hit by shells, which damaged the dome, or practically destroyed it, and demolished the upper parts of the two minarets flanking the mosque. Machine-gun bullets tore away the plaster covering the walls, and, all in all, when the fury of war had ceased raging, the mosque site was more or less a heap of bricks and bent iron, a very sad reminder of previous beauty and magnificence.

I must not here forget to mention the solicitude which one Russian Muslim commander showed for the repairs to the damaged mosque. The Russians had actually started repairs, at Government expense, to the dome in 1945. But while they were in progress Berlin was divided into various sectors by the Allies, with the Mosque falling in the British sector. The result was that the first aid repairs ceased and could not be started till late in 1946. This, natural enough, made the subsequent repairs more difficult and expensive.

By the grace of God, the furniture, the carpets and the library were left untouched by marauding German and particularly Soviet mobs, who, in the first months after the war,



Dr. Hamid Marcus
Dr. Marcus is one of the first few Germans who accepted Islam. His writings on Islam in the Berlin Muslim Mission's quarterly, Die Moslemische Revue, attracted the attention of the philosopher-poet of Pakistan, the late Dr. Muhammad Iqbal
Dr. Marcus' exposition of the teachings of Islam is singularly his own. He is a keen and deep student of Nietzsche and Kant, whose views lend a special colouring of deep thought to his reading of the Holy Qur'an

were strolling through the streets of Berlin and stealing at the point of the bayonet whatever came in their way and whatever seemed to be worth while taking.

The Muslim community suffered much in the aftermath of the war.

The aftermath of the war was even worse than the war itself. Ruins everywhere, nothing to eat, no coal, no electricity, and those hundreds and thousands of worries which troubled every German, man and woman, did not favour the rebuilding of a Muslim social life. Every single one, whether Muslim or non-Muslim, had just enough time to look after his own needs, and very often not even that, and so the Muslims in Germany, of whom many died during the war, and of whom quite a number had left Germany for good, while others were arrested by the Occupation Powers for, as they called it, collaboration with the enemy, cannot be blamed for not having taken up the re-establishment of a Muslim organization and for having neglected congregational prayers, etc., completely.

The Ahmadiyya Anjuman immediately after the war sent Maulavi 'Abdul Majid to Berlin so as to give a detailed report about the conditions of the Berlin Mosque and to find out ways and means of repairing the building, which was looked after in great faithfulness and loyalty by Mrs. Amina Mosler, the German Muslim lady whose name I have already mentioned.

When Dr. 'Abdullah returned to London from Lahore, he at once visited Berlin and gave orders for certain repairs, which were required to preserve the building from further decay. So it happened that in the years 1946 and 1947 the destroyed cupola was replaced by a new one and the roof covered at least with new felt.

Activities restarted in 1948.

Gradually the Muslims living in Berlin recovered from the hardships of war and its aftermath, and joint efforts made it possible that early in 1948 a commemoration service could be held in the mosque at the occasion of Mahatma Gandhi's assassination. From now onward at least 'Id prayers were held regularly and the Independence Day of Pakistan celebrated, at

the occasion of which Hafiz Manzoor-ud-din Ahmad, a Pakistani journalist residing in Berlin, who also led the 'Id prayers, gave a much appreciated talk on how Pakistan came into being.

In the spring of 1949, a few weeks before the writer of these lines was appointed Acting-Imam of the Berlin Mosque under the able guidance of Dr. 'Abdullah, some of the Muslims residing in Berlin founded a "Muslim Community in Germany", and elected Hafiz Ahmad as their Imam. This community is still in existence, comprising some 30 members. Its activities are, however, confined to 'Id and Friday prayers.

I took charge of the Berlin Mosque after having been trained for some months at the Woking Mosque by Dr. 'Abdullah, who also introduced me to the German Muslims in May, 1949, and I at once set about resuming the pre-war activities of the Berlin Muslim Mission. Since Friday, May 13, not one Friday has passed which has not seen some Muslims gathered in the mosque for prayers and, after prayers, for a social meeting so as to enable the members of the German community to get acquainted with each other and to exchange opinions and views.

To acquaint particularly newcomers to Islam with the practical side of Islam, such as *wudhu*, *tayammum*, prayer, etc., the Berlin Mosque instituted a class for a practical lesson, which precedes the prayers on Friday. Every Sunday morning information lectures on the various aspects of Islam are held, these especially for the benefit of the non-Muslim German public. Information classes, as we call them, enjoy a particular interest, and hardly less than 35 people regularly listen to the talks given by the Acting Imam. This information class is followed by a Hadith.

Children's classes.

At 3 o'clock on Sunday afternoons one sees a group of about a dozen children tripping to the mosque. The youngest may be 6 years old, the oldest 11 or 12. They start their Sunday school with an Arabic lesson, which a Muslim from Syria, now living in Germany, kindly gives. It is surprising, and pleasing at the same time, to see these youngsters trying hard to write *alif*, *ba*, *ta*, or to form the first brief sentences in a language which, although it may be the one of the father, is still very difficult. When the Arabic lessons are over, the Imam starts teaching the children something of the religion and also Suras from the Qur'an, but the last hour, from 5 to 6 o'clock approximately, is the one best liked, for now Mrs. Mosler gathers the children around her and tells *Maerchen* — stories — about some great hero of the history of Islam or others. Mondays and Tuesdays find the staff of the Mission busy with routine work, while on Wednesday again some 25 people can be seen making their way to the mosque to attend the Qur'an classes, which start at 7.30 p.m. Although when commencing these lectures it was thought they might be of interest to Muslims only, we found out that at least 75 per cent of the audience were Christians who take every opportunity of hearing about the religion of Islam, which (and of this opinion is indeed everybody who has penetrated deeper into its teachings) is considerably more understandable and natural than the religion they adhere to so far. The discussions which follow these Qur'an classes sometimes grow very excited, but of course remain fair, and are continued sometimes until very late.

To complete our stroll through the weekly regular programme of the Berlin Mosque, which was started in 1949, and still runs without alterations, I cannot fail to mention the Arabic lessons for adults, which take place every Thursday from 6 p.m. to 11 p.m. There are about three-score Germans who are learning this language in three different courses. Their teacher is the Syrian Muslim, Mr. Charrabé, who also teaches the children,

sometimes assisted by an Iraqi gentleman, Mr. 'Abdul Latif Kamali. It need hardly be added that the 'Id prayers are held regularly on the occasion of the 'Ids, with prayers in the morning and a public lecture in the evening. I must furthermore not forget to mention those various other duties, such as visiting the sick, helping those in need, answering a steadily growing correspondence from all parts of the world, writing articles for the German press and radio, delivering outside lectures, and doing various other duties which are connected with the administration of the building and site itself.

The Muslims in Germany and the help they need.

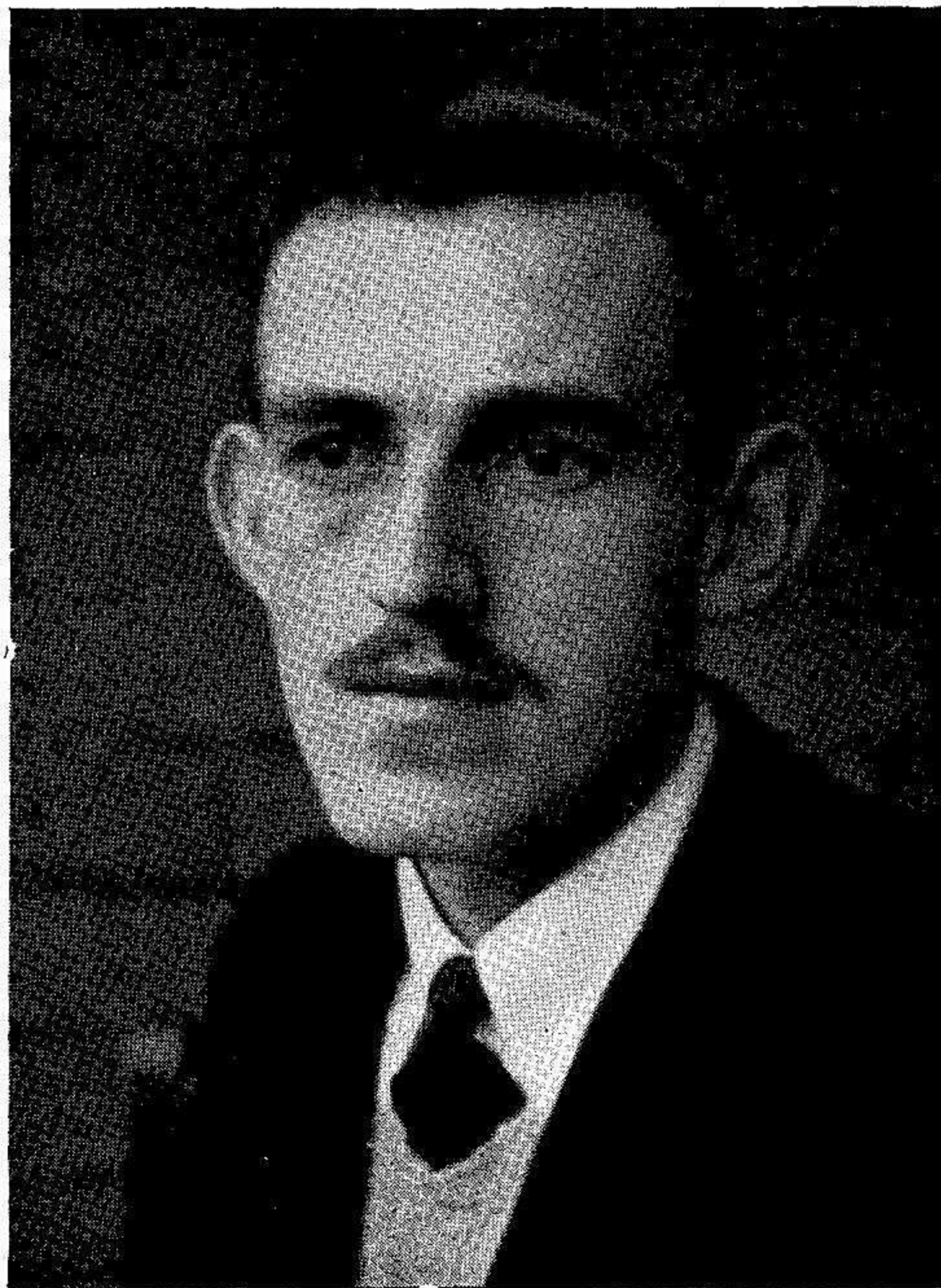
After having thus more or less given some idea of the present activities of the Berlin Mosque, let me say something about the present condition of Muslims in Germany. Let me start with their number. There are at present 320 Muslims in Berlin, 200 (the figures are not exact but a rough estimate) are from Oriental countries, such as the Arab States, North Africa, Turkey, Jugoslavia, Persia, Afghanistan, Pakistan, India and Russia, while 100 to 200 are German Muslims. At least 70 per cent of the Muslims living in Berlin are at present unemployed and live under very poor circumstances. The rest are mainly business men, a few are students, artists and craftsmen. Although these few may be in the position to lead a life free from material worries, generally speaking the Berlin Muslim community is regarded as being very poor. As the activities of the Berlin Mosque encompass the whole of Germany, data of other places is also available. The number of Muslims living in Germany, such as, the American, British and French zones of Occupation, is estimated at 3,000. How near this figure is to the real number can hardly be said. For various reasons it is very difficult to obtain the exact data.

Besides the two Berlin Muslim organizations, the "Community of Muslims" and the "German Muslim Community", the latter being the bigger one of the two and closely connected with the Berlin Mosque (the "German Muslim Community" was founded by the writer of these lines, with Dr. 'Abdullah as its Honorary President), and extends its reach over the whole of Germany, there is a Muslim Community in Hamburg and an Arab-Committee in a refugee camp at Donauwoerth. Only recently the Hamburg Muslim Community was amalgamated with the "Berlin German Muslim Community" in order to co-ordinate Muslim life in Germany.

The Arab-Committee cannot be called a religious organization. Its character is more political or social. The task of this Committee is first of all to cater for the social needs of those Arabs who came to Germany in the course of the last war from all over the Arab world to join the Mufti Muhammad Amin Husaini and the former Prime Minister of Iraq, Rashid 'Ali al-Gailani, and who are now living in refugee camps in Southern Germany. The standard of living of these brothers, as well as of the Jugoslavs living in International Relief Organization camps and of those poor Muslims who are in the tuberculosis sanatoria in Planegg and other places, is hardly describable. Some help is urgently needed, but the Muslims in Germany are unable to render any financial help (and that is what is most needed) to the people concerned.

The repairs to the Berlin Mosque.

Here I have touched one of the three main problems which the Muslim community is facing to-day in Germany. The first problem I have already mentioned is the poverty caused by the unemployment, which has affected nearly 70 per cent of the Muslim community. The second serious problem is the bad condition of the mosque building, for after the war only the most urgent repairs were carried out. The mosque building, the



The present Imam of the Berlin Mosque, Mr. Muhammad Aman Hobohm. He is a German Muslim

walls of which are full of holes, is gradually deteriorating, so that for some months past no function could be held within its walls. Urgent steps must be taken to save the building, and I personally hope that the Muslim world will recognize the importance of this outpost of Islam and will raise sufficient funds to continue the repairs. It is obvious that the Ahmadiyya Anjuman, who have already sacrificed more than anybody else when managing to erect this mosque, cannot bear alone the full burden of the expenses involved in the repairs, but should be joined in its efforts by Muslims from all over the world.

Closely connected with the problem presented by the continuation of the repair work is the accommodation problem. Since there is hardly any literature on Islam published before the war now left over, and only two pamphlets, one by L. V. Vaglieri, *Apologie des Islam*, and one by Professor Kuehnel, *Die Moschee*, printed since then, the propagation of Islam has to be carried out by lectures chiefly, which are mainly delivered in the Imam's house attached to the mosque, because the mosque, as mentioned before, is not in a condition to be used. The rooms of this mosque, however, have a capacity for at most 80 people, and frequently 100 or more have had to be sent home because of lack of space. For getting rid of this lack of space, too, the German Muslims are impatiently awaiting the restoration of their mosque.

The third problem is the absolute lack of literature. This lack is felt very painfully. It is hoped, however, that gradually the deficiency can be made up. Anyhow, certain translations,

e.g., *The Religion of Islam, The Teachings of Islam, Muhammad the Prophet* and *The New World Order* have been completed and will be printed eventually. The revision of the German translation of the Holy Qur'an is under preparation.

An appraisal of the characteristics of the Muslim Germans.

Nearing the end of this short review, I think that some points are still to be discussed, the first of them being the recent converts. Since I took charge of the Berlin Mission, by the Grace of God, 34 Germans have entered the fold of Islam. Two of these 34 craftsmen are medical doctors, two are craftsmen, one is an architect, five are merchants, six are housewives, and the rest are otherwise working or unemployed. With the exception of two, who are a disappointment, on the whole the others are very much attached to the mosque, and, as far as I can judge, are very sincere in their Islam. They eagerly study the religion of their choice, and what is more than just studying the teachings, they act in accordance with them. Here I would like to make the following statement: I know from my own experience that the German, as such, is very conservative and that it will take a long time to convince him of the value of anything new, although, being like Faust, the German is perpetually on the search for knowledge, but as I said, it takes some time to convince him that his conversion is not a breach of faith or loyalty towards his previous religion, for the object of adoration of both the religions is one and the same God. And what I have just said demonstrates another peculiarity of a German, for, once he is convinced, and once he has associated himself with the religion of Islam, he will faithfully stick to his decision, in a faithfulness which, as the Hitler period proved, can go to the extent that it turns him blindly against his environment. But, although a Muslim should avoid extremes and always walk on the middle path, too much faithfulness is better than too little.

We German Muslims lead a very active social life. The Muslims among themselves invite each other to tea and dinner, and I do not exaggerate when I say that the German Muslim community is like a big family, and relations one with another are more than hearty — they are brotherly, converting into solid facts the verse of the Holy Qur'an: *Innama al-Muminuna Ikhwatun* (Verily Muslims are brothers).

The Russian sector of Berlin and Muslims.

Muslims from all four sectors of Berlin gather in the Berlin Mosque, and the very fact that, for instance, our brothers and

sisters from the Soviet Zone of Occupation also join us on Fridays and on 'Id occasions, refutes rumours which might be heard here saying that the Russians do not allow the development of religious life in Germany. However I myself personally may be opposed to Communism and to the Soviet dictatorship for reasons which every German who has lived under or with them has experience, apart from the fundamental differences between dialectical materialism and every religion, however little I may know of the life of Muslims in Russia proper and however bad the Soviet troops may have behaved otherwise, to say that they have forbidden or are boycotting religious life in the Eastern German Republic is a gross lie. Of course, one does not find any assistance in religious matters from the side of the Russians, but I can assure you that many an incident proved to me that help and assistance from the Western camp, too, particularly as regards matters concerning the mosque and Islam, is very scanty. So we Muslims in Germany made it a point not to meddle with politics at all but to develop the same attitude towards every one of the four powers, namely, the attitude of indifference so long as they do not touch our community life. Otherwise I think we would certainly stick to the verse of the Qur'an which bade Moses: "Go to Pharaoh, for he exceeds the limits," referring this command of God to ourselves.

May I be permitted once again to return to what I said in the beginning, namely, that the German nation, too, stuck to a theory which an age-old anti-Islamic propaganda had hammered into their brains, and that the same old stories of women in Islam having no soul, Islam being the religion of fire and sword, the Muslims being heathens, etc., were current and liked by the Germans, too. This, however, has more or less changed since we Germans experienced the last war and its aftermath in such a horrible and painful way as will hardly find the like with any other nation. Seeing so impressively that all earthly values, all worldly glories, riches and wealth, position and rank, are so deceptive, liable to go up in smoke and ruins at the first opportunity, the tendency spread among my fellow-countrymen to search for eternal values, for values which stand the wear and tear of time, which are neither deceptive nor weak, but genuine and solid. This search again made my fellow-countrymen tolerant in each and every respect, and since many of them have come to the conclusion that their present religion has failed or proved unfit, this tolerance, combined with dissatisfaction with the present religious system, offers us the best chance to introduce Islam into Germany on a larger scale.

PETROLEUM AS IT AFFECTS THE MUSLIM WORLD

By **ABUL QASIM DABIR**

A Synopsis of the Oil Affair from the Iranian Standpoint

Vestiges of Imperialism.

As everybody knows, colonial empires, possessions and protectorates were built around small nuclei in the form of trade agencies and factories. From these outwardly harmless centres were sent out emissaries whose function was to disturb the peace and even tenor of the life of the wretched peoples who were destined to become the victims of slavery in later ages. The help of local hirelings was indispensable and these were selected from amongst reprobates who were ready to barter their national interests and freedom for worldly gear and position. These

processes are still active in some under-developed regions of the globe where the people are weakened through internal strife and discord and feuds as well as in insensate avarice and venality of their intellectual *élite* and ruling classes. In areas where attempts have been made at reform and reconstruction there have been backslidings as the result of embroilment in a war in which they had no interest — moral or material.

With the establishment of the United Nations Organization, the ascendancy of the Labour Party in England, and humanitarian movements, the outlook assumed rosy hues for the world of the