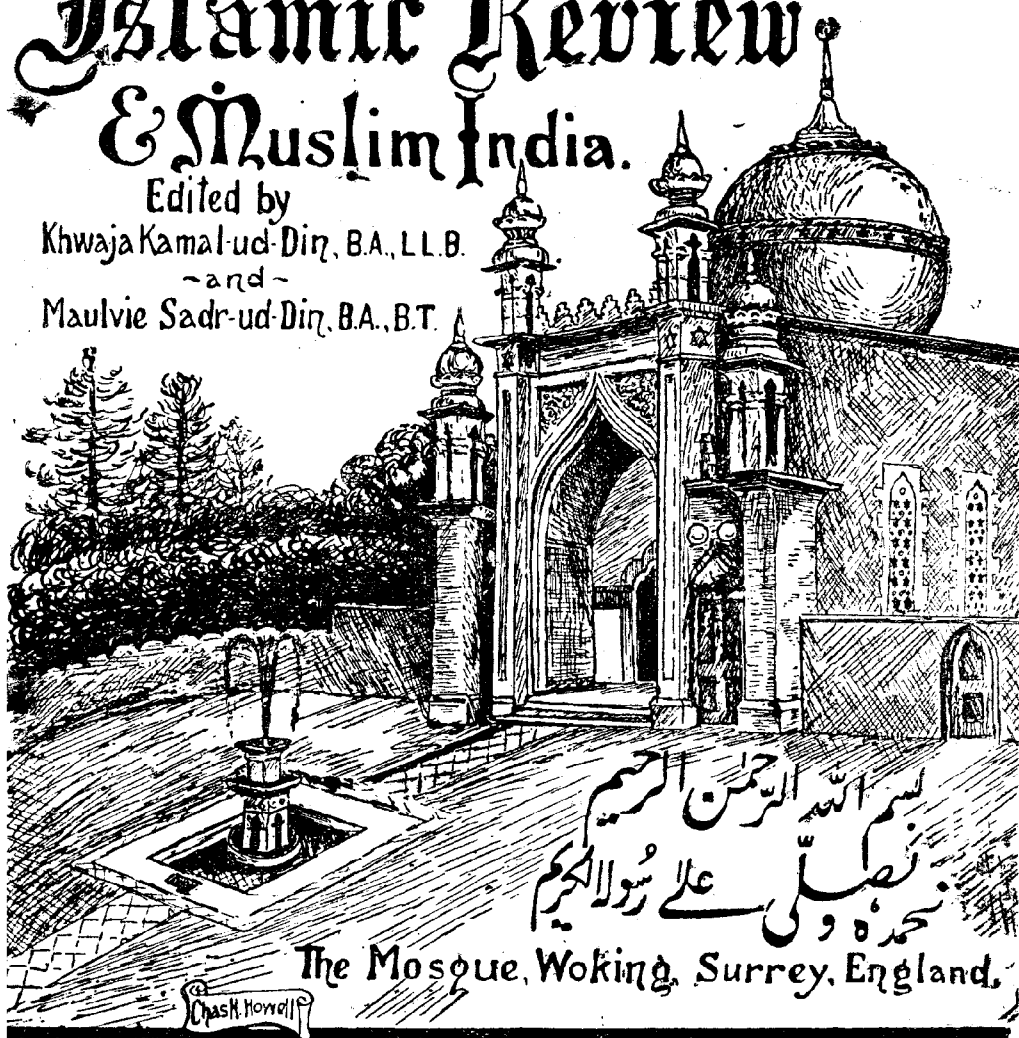


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.

-and-
Maulvie Sadr-ud-Din, B.A., B.T.



CONTENTS

	PAGE		
The Holy Qur-án—Lectures	129	The War and its Effect on Religious Ideas. By	YAHYA-EN-NASAR PARKINSON .
Swine and Wine	130	FROM THE QUR-ÁN. The Unity	
A RADICAL CHANGE IN CHRISTIAN ETHICS		Unitarian Ideas. By SHAMSA AMEENA (AN ENG-	
AND THEOLOGY. Is it the Qur-án or the		LISH MUSLIM LADY)	
Bible? By B. SCHEIRE	131	Tenderness to Animals	
The Seminar for the Comparative Study of Re-		THE TWO THINGS —The Sayings of Hazarat Ali	
ligions in Baroda (India)	136	Woman Under Islam. By SHAIKH M. H. KIDWAI	
INTOXICANTS AND ISLAM. Quranic Law		Imam Ghizali on Manners and Morals of the	
being adopted by Christian States. By AL-		Prophet	
KIDWAI	138	Age of Reason By MOHAMMAD ALI	
Enquiries and Answers	144	Superstition Succeeds Superstition. By VERITY	

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نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. V]

APRIL 1917

[No. 4

THE HOLY QUR-ÂN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-ân by Maulvi Muhammad Ali, M.A., LL.B., will be out very shortly, and the names of purchasers are now booked by the Manager, The Mosque, Woking (Surrey). The Holy Book will run to about 1,300 pages, will be printed on first-class India paper, and will be well bound. The whole text is printed and is with the book-binder, excepting its index, the proofs of which have reached us this week.

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SYLLABUS

SUBJECT.

- 8th April. "The Unity"—Belief in the Unity of God a Great Civilizing Factor.
 - 15th April. The Religion of Nature—Science and Revelation.
 - 22nd April. Salvation and Evolution.
 - 29th April. Prayer—Desires, Aspirations, and Ideals.
 - 5th May. Conception of God and its Effect on Character.
 - 12th May. How Atheists bow to God.
- For Qur-ân Class see bottom of page 135.

SWINE AND WINE

ACCORDING to Islam, swine and wine are objects of special abomination in the eye of the Lord. The Quránic injunction is not due to any special sacrificial reasons, but it is based absolutely and only on pure hygienic, and for that matter, on moral and spiritual grounds as well; for it is a self-evident truth that no sound mind could possibly dwell in an unsound body. The number of physical and moral wrecks, which unfortunately are legion, may be directly traced to the one great root of all evils—drink. The truly heroic efforts that are now being made all over the West indicate the practical and genuine appreciation of the injunctions of total abstinence as laid down by the Qur-án. It would be a slow process to evolve a really healthful condition out of the existing state of affairs, but the evolution, having for its object a direct appeal to the real nature of man, is bound to be successful.

Similarly, the use of pork is responsible for no less an amount of invisible suffering to which a man is subject unconsciously. It is a generally accepted belief in medical circles that pigs are liable most easily to some of the worst diseases to which animals are subject. The highly detestable and filthy habits of the porcine race render it an easy prey to parasites which infest its sties. To take a few of a large number, we have swine fever, which causes mortality up to 85 per cent. when it once infects one of the lot. Tuberculosis and swine erysipelas are two other most deadly diseases to whose ravages the pigs easily fall victims. But the swine's most deadly enemy is a parasite known as *Tænia solium* frequently found in the muscular tissue of the flesh, which if eaten by man sets up similar trouble in his constitution.

Besides a host of other medical worthies, we have the name of the celebrated Dr. Allinson, whose advice to the suffering public is always full of horror of the use of porcine flesh. It is not for an idle commandment of a worldly authority, given subject to economical or other similar considerations, but a Divine ruling enjoining total—not partial, but an absolute and total—abstinence from the use of pork, which is disease, and wine, which is death, that Islam stands.

A RADICAL CHANGE IN CHRISTIAN ETHICS AND THEOLOGY

IS IT THE QUR-ÂN OR THE BIBLE

PEACE AND WAR

THE birthday of the teacher from the Mount of Olives found the Allies determined that there cannot yet be peace, and that the conclusion of an abiding peace did demand continuation of hostilities. No one was so callous as to wish the world reeking with carnage, when lamentation, mourning, and woe devoured innocent mirth even on the day of the Nativity; but permanent and honourable peace, and not a deceitful truce, which renders every treaty a scrap of paper and tramples down all Divine and human covenants, is what is wanted, and must entail great sacrifice. The Allies, from a Muslim point of view, have come to a wise, nay a righteous resolve, and it is satisfactory to note that the same message of martial determination came from the pulpit on Christmas last. "President Wilson," so said Dean Ryle, while preaching in Westminster Abbey to a very large congregation on the day of the Nativity, "had either in a fit of aberration sent the wrongful Note, or he had entirely misapprehended the European situation. Did any one suppose that peace would be honourable which regarded the assailants and the defendants of humanity as having in view the same ends." "*Faith to Christ*," in the words of Canon Carnegie, preaching at St. Margaret's, Westminster, "*had forced English Christians into the arena of this world war, and that same faith made compromise impossible with regard to the issues which were being decided there.*" In this connection the reverend speaker also remarked: "It was to the Gospel story taken as a whole that we must look if we were to learn how Christ regarded and dealt with this question of peace and war and how he would have us regard and deal with it. And, as we looked, there rose up before our eyes the picture of a strong, purposeful man, compassionate indeed to weakness, sympathetic with sorrow, indulgent to frailty, but quite intolerant of pride and selfishness and injustice and inhumanity, hurling himself against their agents with passionate indignation, displaying his resentment by word and deed, flouting their opposition, scorning their power."¹ At St. Columba's, Church of Scotland, the

¹ *The Times*, December 26, 1916.

Rev. Archibald Fleming said that "the Christian warfare was one of liberation ; it was a war of justice, holiness, and love against their opposites, and he who would give up the strife would be saying in effect that he was willing that Christ should have lived and died in vain."

These sentiments are shared now by almost all Christendom. A declaration against an immediate peace comes from the other side of the Atlantic signed by eminent members of the Christian churches in the United States. The representative character of the declaration is shown by the list of signatories. Among them are the names of six bishops of the Episcopal Church and one of the Methodist Church. "There are conditions," the declaration says, "under which the mere stopping of warfare may bring a curse instead of a blessing. We need to be reminded that peace is the triumph of righteousness, and not the mere sheathing of the sword. . . . We are Christians, and, as such, deem that truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life. . . . We solemnly declare to you our conviction that the question of all questions for our immediate consideration is this: *Shall the ancient Christian inheritance of loyalty to great and divine ideals be replaced by consideration of mere expedience?*" And what these ideals are the declaration in the following words is eloquent enough to enlighten us upon :

"The just God, who withheld not His own Son from the cross, would not look with favour upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness and justice, and freedom, and mercy, and truth. Much as we mourn the bloodshed in Europe, we lament even more that supineness of spirit, that indifference to spiritual values, which would let mere physical safety take precedence of loyalty to truth and duty. The memory of all the saints and martyrs cries out against such backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause."

All these utterances from the pulpit on both sides of the Atlantic disclose a true religion, a religion of humanity, and not of sentimentality, which must be the religion of Jesus, as he was a true prophet of God, a religion which ignores that idealistic morality taught in the Sermon on the Mount, which ever remained a dead letter and saw no practice. But what

a wonderful revolution the war has worked out in Christian ethics hitherto received. "*Resist not evil*" and "love your enemies"—are no more desired principles of life; and who can conscientiously act upon them when dealing with an enemy who brings even neutrality to [murder and devastation? It would be suicidal, nay, a defeat of righteousness, to practise the said idealism. It is not to seek peace if we sheathe the sword without insuring the vindication of truth, justice, and honour at stake, but to sow disaster. To continue hostilities under such contingencies is a divine religion from Islam. We welcome this happy departure in the Church of Christ from sentimentality-ridden theology ascribed to Jesus to the true and sure-to-do-good-to-humanity morality of the Qur-án. This is real service to mankind.

If peace—the only keynote of the morning of the "Nativity" in every house of God in Christendom—has now been non-plussed, and the branch of olive bows down before the trident of Mars, it is a pious move and a true step to righteousness. Has not the free-from-all-kind-of-human-alloy Book of God said the same thing in the following words, which brought sanction to the Muslims to raise arms against their persecutors: *

"A sanction is given to those who, because they have suffered outrages, have taken up arms, and verily God is well able to succour them.

"Those who have been driven forth from their homes wrongfully only because they say, 'Our Lord is the God.' And if God had not repelled some men by others, *cloisters and churches, and oratories* and mosques, wherein the Name of God is ever commemorated, would surely have been destroyed. And him who helpeth God will God surely help, for God is Right, Strong, Mighty."

The Qur-án.

Words of pure wisdom and true piety, words that used to excite blind criticism and tickle ignorant prejudice, have won at last respect and obedience even in Christendom when awakened to realities of life.

It is not a mosque or a Muslim shrine preservation of which, in these words of God, claims service of Muslim arms; but every house consecrated to the name of God by any persuasion or

* Sermon on the Mount, Matthew v,

creed, Christian, Sabian, or Jews—as the *italics* in the above show—must be defended at the end of the sword. Does not the purview of the verse cover those cathedrals and churches which have been reduced to ashes? and what insures immunity from further rapine and vandalism when non-combatancy has even been marked for strangulation? “Resist-not-evil” is not only out of question, but a suicidal aphorism, and a sin to preach under these conditions. “Pacifism,” in the words of Canon Carnegie, “was inconsistent with the facts of moral experience. Conscience not merely did not rebuke us for resenting and resisting wrong and punishing wrongdoers; under certain circumstances it insisted that we should do so. But the Gospel narrative lent small support to the pacifist doctrine. Utterances of Christ which seemed to advocate it could be counterbalanced by others implying a very different attitude.”

With due deference to the learned opinion of the reverend Canon as expressed in the above, we are constrained to remark that his exposition will hardly receive countenance with the hitherto declared and boasted-of ethics of Christianity. It is a Neology and a Neo-Christianity, but at the same time, we admit, true spirit of the teaching of a divinely raised prophet. And Christ was one undoubtedly: but no stretch of liberal interpretation can create any harmony between the pacifism which permeates “the Sermon on the Mount” and the militarism that has been taught in his other reported utterances. “Think not that I came to send peace on earth; I came not to send peace, but a sword.” A hopeless contradiction, and an effort at reconciliation is wasting eloquence and energy. The nearest solution is the Muslim belief, based upon the authority of the Qur-án, which says that the books passed as Christian scriptures are not authentic. They are not the true record of the prophet Jesus, but have been subjected to human interpolation.

Anything contrary to common sense and against the dictates of rationality, as well as derogatory to the dignity of a prophet if fathered upon him, cannot be genuine, but a subsequent accretion. Jesus and Muhammad (peace be upon them) were the fruits of the same tree. Their inspirations came from the same source, and they drank to their fill from the same fountain. How could there be any basic divergence in their teaching, and how could the gospel of Christ contain in its

pages: "Whosoever shall smite thee on thy right cheek, turn to him the other also," and "If any one . . . take away thy coat let him have thy cloak"—when the Qur-án says the following: "Fight for the cause of God against those who fight against you, but commit not the injustice of attacking them first. God loveth not such injustice. And kill them wherever ye shall find them, and eject them from whatever place they have ejected you, for civil discord is worse than carnage. . . . If they attack you, slay them; but if they desist, then verily God is Gracious, Merciful."

It is the Qur-án, and not the reported sermon of Christ, that has been respected and preached from the Church pulpit on the day of his birth. If the cause of humanity is synonymous with the cause of God, and so it is in the whole Qur-án, the Book justifies the cause of the Allies. Raise your arms against those who have disturbed the peace of the world and interfered with the tranquillity of the human race. It will cause carnage, but what is to be prevented is worse than carnage. This is the logic of the Last Book of God, and has been adopted by the clergy in the Church of Christ; but how are we to reconcile it with the said sermon? One must be Divine if the other is of human origin. Religion is not a dogma or a belief that has no bearing on our life. Religion came to help and further our advancement. It must maintain our moral and spiritual health. Will not moral tone go down, and with it spirituality as well, if "*resist-not-evil*" clamour for an ending of the war without insuring the vindication of truth, justice, and honour?

Is not religion as taught in the Qur-án at present the only guide of humanity? It came to re-establish what must have been taught also by Jesus and others of the blessed race of prophets, before their teachings saw subsequent corruption. What the pulpit in the West has now been constrained to say is the same for which the religion of Muhammad had hitherto been maligned. Islam literally means "peace" also, but it allows unsheathing of the sword in the interest and maintenance of real peace.

B. SCHEIRE.

QUR-ÁN CLASS.—Special arrangements for giving lessons in Qur-án every Monday, Thursday, and Friday afternoon, at 111 Campden Hill Road, near Notting-hill Gate. Time may be arranged by writing to the Secretary, Oriental Studies Bureau, at the above address.

THE SEMINAR FOR THE COMPARATIVE STUDY OF RELIGIONS IN BARODA (INDIA)

WE welcome with eagerness the inception of a new movement under the above designation in Baroda, the capital of one of the leading States of India. The liberality of the heart of its distinguished and enlightened ruler evidently seems to be the chief factor in its creation. The Seminar is under the able direction of Dr. Alban G. Widgery, who points to a very ambitious programme which the Seminar has set before itself. In a letter to the Editor, produced elsewhere,¹ he states the purpose of the Seminar to be "The comparative study of religions according to scientific methods and as pure research. It is to concern itself with facts, and does not set out with any purpose of apologetic defence or destructive criticism of religion in general or of any individual religion." An enterprise founded on such lofty and commendable aims can rightly claim our sympathy and co-operation. We hope that the future work of the Seminar will amply justify its beginning.

UNITY AND DIVERSITY IN RELIGIONS.

In view of the attitude taken up by the exponents of the Church-religions in the West who admit of only two great divisions of man's belief, viz. Christianity and Heathenism, it is gratifying to note that the Seminar opens its door to an impartial examination of all systems of faith. We believe that a dispassionate study of all the various religions would disclose their unity of origin affected with man-made accretions and additions. Religion, a divine gift, could not be confined to a favoured house or tribe. The Mount of Sinai, the Mount of Olives, and the Mount of Snow (the Himalayas) saw Divine epiphany on different occasions and became receptacles of *revealed* truths, which came to guide humanity to its evolution with no invidious distinction. Just as the law of supply and demand works in nature to our physical subsistence, the same we find in matters spiritual and divine. Wherever and whenever the past supply sees consumption, corruption, or disappearance, there comes fresh supply to meet every demand.

¹ See pp. 137.

Thus came revelation after revelation, to keep up the word of God in its integrity in days when man had not discovered reliable means of preserving it. Books came from God through His messengers ; they laid down various systems of religion and did their work for human edification : the books then either disappeared or met corruption, or became unintelligible when the language they were couched in became unpopular and archaic by the lapse of time. This latter fact especially afforded room for interpretation affected with human alloy. The original beauty was disfigured, and diversity in religion made its appearance and caused chaos in divine comity. Almost all the books of God excepting the Qur-án met this deplorable fate. The Last Book of God came in the age when the world was at the threshold of cosmopolitan unification. Though 1,300 years old, it was revealed in a language which, to the exclusion of all other languages, has always been an adamant proof to all lingual vicissitudes. It thus closes the door to further human addition and subtraction in matters divine—an economy of God. And we are sure—and this we say in the strength of our own dispassionate study of various religious systems of the world—that the course prescribed by the Seminar at Baroda for its researches, if successfully pursued, will bring home to the world that all religions came from God, they contained divine truths, they saw corruption and misinterpretation : then again new revelations came, which again met the same fate, till the time came when means to preserve “black and white” were discovered. The Divine Economy selected Arabic for the Last Revelation, and the Qur-án came to recapitulate all the truths revealed before, and so says the book about its pages : “Pure scriptures containing all right books.”

To the Editor of THE ISLAMIC REVIEW.

SIR,—With the support of His Highness the Maharajah Gaekwar of Baroda, we have been able to establish here a “Seminar for the Comparative Study of Religions.” The purpose of the Seminar is, as stated in the prospectus, “the comparative study of religions according to scientific methods and as pure research. It is to concern itself with facts, and does not set out with any purpose of apologetic defence or destructive criticism of religion in general or of any

individual religion." Some Research Fellowships have been founded in connection with the Seminar, and it is further hoped to make the Seminar a means for the organization of researches in subjects relating to religion or religions which are now being pursued by scholars in different parts of the world. All who are engaged on such researches are therefore requested to send their names, addresses, and the subjects of their inquiries to the undersigned. A list will be formed, and those occupied with the same or allied subjects put into communication one with another. At a later date it may be possible to establish other means of co-operation, but the formation of this list is the first necessary step. The above applies to any branch of research relating to religions, whether Christian or non-Christian.

ALBAN G. WIDGERY,
Director of the Seminar.

Baroda, India,
November, 1916.

INTOXICANTS AND ISLAM

TOTAL ABSTINENCE

QURANIC LAW BEING ADOPTED BY CHRISTIAN STATES

IN 1906 I wrote in my little book "Pan-Islamism" :—

"In fact, Christianity has tried for many centuries now to establish a common brotherhood between the human races, to elevate the morals of the people, and to bring peace to the world; but it has completely failed to achieve any of those grand and noble objects. . . . So the time shall come when Islam will be given a trial again to achieve those grand objects which Christianity has failed to achieve."

Needless to say that happenings of recent years have made the failure more glaring, and students of the current psychology of nations will have no hesitation in saying that my prophecy in the end of the paragraph is also in a fair way of being realized. Of course religious theories, even when proved to be unsatisfactory, take time to die. Intellectual persons in Europe who have the guidance of the destinies of the people in their hands have found Christianity, as prevailing in Europe

of no value, not only as a religious institution, but also politically, socially, or ethically. Those of them who have studied Islam, —if there are any who have really done so—must have got convinced in their heart of hearts that Islam does not only provide a rational and sound religious basis, but also provides the most elevated and yet practical moral code, and is the only agency which has succeeded in eradicating the prejudices of race, colour, and country.

Take only the moral condition of European society of to-day, and it will be seen how necessary it is to adopt Islamic laws and rules of life to secure social sobriety and purity.

The other day the Bishop of London appealed for measures to purify the country socially. A Bill is under consideration to make the communication knowingly of venereal disease to others criminal.

Unfortunately you cannot make a nation virtuous by an Act of Parliament. It is only religion that can have a wholesome effect upon human conscience. The statesmen in this country should not go to Parliament to purify the social and moral condition of people. The only useful means to obtain social purity would be Islam.

But sexual vice is not the only internal enemy of the British nation. Drink has been found to be a greater enemy, which not only causes a great burden to fall upon the finances of the nation, but also causes a very dangerous national weakness for generations.

At a meeting of the Society for the Study of Inebriety, Dr. Ballantyne expressed the opinion that alcohol falls into line with other poisons, and with toxins, infective organisms, and physical agencies, as one of the causes of antenatal morbid effects, and that it produced effects upon the unborn infant similar to, and not less unpleasant than, those arising from lead, from the typhoid germ, or the tubercle bacillus. He emphasized the point that it was a danger from one conception, from one procreation, to another; there was no time under the sun when it was suitable or safe to court intoxication.

In all European countries which are belligerents, statesmen and legislators had to make up by statute the deficiency in the religion prevailing in Europe, and have by law discouraged the use of spirits even in defiance of those Christian theologians who preferred to follow the example of Jesus, who is said to

have come "eating and drinking," and who was called a "wine-bibber" and a "friend of publicans and sinners."

They have followed the teachings of Islam rather than Christianity, and the brain-power of England demands from the statesmen of the country to suspend the liquor traffic.

Islam, over thirteen centuries ago, ordained and secured total abstinence of all its followers; and even to-day, of the one-third population of the world which claims allegiance to Islam, there can hardly be even 5 per cent. of the people who touch any intoxicant.

It is a principle of Islam never to compromise in principles, so Islam does not allow even temperate use of any intoxicants. It has commanded Muslims to shun all intoxicants as an abomination. Islam has come from God. God is the Author of nature. He knew that it is not in human nature to control certain cravings and to keep them to moderation. Once a vice is indulged in, it gets the upper hand and becomes the master. The habit of drink, even if it is adopted with the sacred purpose of holding "communion" with the All-Highest, can very easily lead to that condition which is dangerous for human body and soul. Communion with God is a matter of soul and conscience, and surely soul and conscience do not require any alcoholic stimulants to rise to the purity fit to approach the All-Pure.

Another characteristic of Islam is that it is never dogmatic. It gives reasons for all its commands. It appeals to human reason to keep men away from vice. It inculcates morality by such methods as do not go against human nature.

I quote three verses of the Holy Qur-án which deal with the question of intoxicants.

(1) *Yasalúnaka anil khamri wal maisari. Qul fihimá ismun kabírun wa manáfíá linnási wa ismuhumá akbaro min nafihimá.*

(Translation.)

"They will ask thee concerning wine and games of chance. Say: In both is great sin and advantage also to men, but their sin is greater than their advantage" (2:216).

Here those people have been answered who say that a little alcohol is useful. The Qur-án says that even if it is useful, its harm is far greater than its good. Here the Qur-án appeals to man's reason. Even if alcohol may be useful as a medicine, it

should not be used, because the reaction is harmful. Man has invented, and if he has not he should invent, such substitutes for alcohol the after-effects of which are not harmful. Such things should not be used even as a medicine whose harmfulness is greater than their usefulness. So intoxicants should be absolutely avoided. The pretence that they do some good is not acceptable. Intoxicants have great *sin* in them, and sins must be totally avoided even if they give passing pleasure or afford temporary profit. The use of the word "ISM" (sin) against "nafa" (profit) is significant.

(2) *Lá taqrabussláta wa antum sukára.*

(Translation.)

"Come not to prayers when under the influence of wine"
(4:47).

This is a hit on those conceptions which have allowed wine to be taken in holy communion. If Jesus did really perform the miracle attributed to him of changing pure heavenly water into the deadly poison called wine, I would be the first person to deny him even the position of a prophet, much more of a God or son of God. As a prophet, he ought to have foreseen the evil result of that miracle. As a prophet, he ought to have taken upon himself to guide the people on the path of rectitude, not on that of vice. It was his duty to reclaim "wine-bibbers" from their dangerous habits. If doing damage to the powers, physical, mental, or moral, given by God to humanity is a sin there can be no greater sin than wine-bibbing. Any man in his senses can see that when we go to God, when we want to do any pious act, we must take every precaution that we have got complete self-control. By taking wine we lose self-control, we excite our base passions. Then how can wine be any necessary element for our communion with God? To begin prayers with a sip of wine first cannot be but sinful.

People would say that in the Holy Communion only a drop of wine is taken, which can in no way intoxicate a person. But they may well be asked that where is the necessity of even that drop. It does not inculcate any piety, any virtue. On the contrary, it gives a sort of sanctity to that filthy concoction which has brought lunacy in many a family; that Red Sea in which many a genius has been drowned; that bitter poison

which has killed many noble persons; that audacious thief which has robbed many rich men of their wealth; that vile tempter which has wrecked many a saint. If little wine is necessary for the Holy Communion, why not more of it? Has any limit been put upon it by Christ?

Is it permissible for any man to get drunk at the Holy Communion? If not, why not? If the wine he drinks becomes the blood of Christ, and if drinking the blood of Christ is in any way an act of piety, why should not a devout man take a full quantity of that blood rather than a little sip of it?

The more one thinks over the matter, the more absurd this idea of taking wine in the Holy Communion becomes. It is actually mischievous. It has in it germs of terrible vice. Christ could never be responsible for it. Christ was a prophet like Muhammad. He was a moral reformer like Muhammad. If his authentic preachings could be found, there we would have found the same command: Do not go to prayers, do not hold communion with your God, when you are under the influence of drink.

To a person of any piety, any longing for prayers, to a person who has any relish in holding communion with his God, this verse of the Qur-án alone would be sufficient to make him a total abstainer. When wine is such a filthy thing that a man under its influence cannot approach his God it must be shunned. And when one takes into consideration that there are five times of fixed Muslim prayers, and a few more besides those are optional, this verse actually means nothing short of absolute prevention of intoxicants. If a person takes wine and gets intoxicated, surely he cannot get rid of it at the very time fixed for prayers. So this verse means: Never take any intoxicants, as prayer is not allowed when one is intoxicated,

(3) *Yá ayyuhallazína ámanún innámá khamro wal maisiro wal ansábo wal zlámo rijsun min amlishshaitáni fajtanibúho laallakum tuffihín. Innámá varidushshaitáno anyhúqá bainákum ul adawata wal baghdáa fil khamri wal maisari.*

(Translation.)

"O believers, surely wine and games of chance and idols and the divining arrows are an abomination of Satan's work! Shun them, that ye may prosper. Only would Satan sow hatred and strife among you, by wine and games of chance."

This verse forbids even the touch of intoxicants, much more the use of them. *Fajtanibūho* (shun them) is final, uncompromising. Of course, the Qur-án, by the succeeding sentence *laallakum tuflihun*, adopts the characteristic policy of always giving reason for its command. Here it says: Shun wine, because that might contribute to your welfare—moral, mental, physical, and even financial. The Qur-án eloquently suggests that wine contributes to evils and diseases. The construction of the sentence makes it clear that wine is injurious. It is only by shunning it that welfare can be secured. If it is not shunned, then evil is certain. If it is avoided, prosperity and health and good might be gained.

To a student of the Qur-án, to a person who is conversant with the spirit of Islam, the high moral standard which Islam demands, the stainless purity which it aims at, the prohibition of the use and even touch of all intoxicants is final, definite, and uncompromising. No Muslim who is a true believer will ever touch any intoxicant. If he does, he slights his faith besides ruining himself. Medical science favours the command of the Qur-án. Christian monarchs and rulers have also tacitly adopted Islamic principles in this matter. The Bible never forbids the use of wine; it does not even put a limitation on its use. What is the authority, then, for to-day's Christian rulers for the prohibition of the use of wine? How dare they go beyond Christ? Are they more virtue-loving than he was? Do they claim to care more for the good of humanity than he did—he who is supposed to have sacrificed himself for the good of the whole humanity? It is the duty of a prophet to lay down such rules of life by precept and in practice as contribute to the religious and moral well-being of humanity. If a prophet does not do that he can be of no good to humanity. If Jesus Christ was more than a prophet, it was more his duty to lay down such rules of life. Is the Tzar of Russia, who forbids the use of wine, superior to Christ? Is he a better reformer? Is the good of his people dearer to him than the good of his followers was to Christ? We Muslims cannot believe it! But what of those Christians who believe in the Bible as it is, and so believe that Christ, instead of forbidding the use of wine and thus saving his followers from those evils which have compelled Christian monarchs and rulers to-day to forbid it, encouraged its use even in the Holy Communion?

Let them pause for a moment and think. Let them come to that Book which contains all that was revealed to all the prophets and holy men—Adam, Abraham, Krishna, Buddha, Moses, Jesus, and Muhammad, and which has preserved all those revelations without corruption.

The Qur-án, and Qur-án alone, is the best guide on all the paths of human life. With the advance of time, with the increase of knowledge and experience, all humanity will have to go to it for guidance.

Muhammad, and Muhammad alone, can save the human race from destruction. He, and he alone, can save the human soul from the dismal abyss. He has saved one-third of the population of the globe from the curse of drink. But the question of intoxication is not the only question on which he can enlighten you, guide you. He can guide you on all questions beneficial for humanity.

Come ye, all statesmen, legislators, reformers, moralists, commanders, to him. He will inspire all. He will guide all to prosperity, sobriety, health, righteousness, and sure victory. All other revealed books have been corrupted. So all those to whom they were revealed are dead to humanity. But the Qur-án is uncorrupted. So Muhammad lives.

Then come ye, all who seek guidance, to him. He is the only divinely inspired guide left for all humanity—for the rich and the poor, coloured and discoloured, Eastern and Western, Christian or Jew, Parsee or Buddhist, Hindoo or Muslim. He is the one teacher now for all the human race. Come to him, then, come.

AL-QIDWAI.

ENQUIRIES AND ANSWERS

(From the Editor's mail.)

I.

CIRCUMCISION IN ISLAM, A HYGIENIC OPERATION AND NOT A SACRIFICE.

. . . How far is circumcision an integral part of Islam, and how far is it merely a customary tradition? To Judaism it is, of course, integral as the sacrifice of the Eucharist is to Christianity. But can there be uncircumcised Muslims?

Yours —

ISLAMIC REVIEW.—We Muslims observe circumcision, and so we do many other things enjoined, more on hygienic principles than on any other consideration. With us religion is as well a theory and a code of life, *neither a ritual nor a dogma, and this differentiates Islam from Judaism and Christianity.* Anything securing health to body, mind, and soul is an act of virtue and a part of faith. Similarly things harmful have been placed within prohibited category. We also observe certain things that may be styled as ritualistic piety, but they are means to certain ends, with no importance in themselves.

IDEA OF SIN AND VIRTUE.

Circumcision is traditional after the practice of Abraham, but as it is hygienically useful, securing cleanliness and protection also against several diseases, our Prophet adopted it. We love our Prophet, a perfect prototype of "evolved humanity," and love to follow him. Love means true allegiance, and secures implicit obedience. We keep our beards after him, but a clean-shaven is none the less a Muslim. Sin in Islam does not mean disbelief in dogma, or, necessarily, non-observance of a ritual. Utility is also a criterion with us to distinguish between virtue and evil, and consequences which actions bring forth are their merits and demerits. Things causing injury amount to sin. "Drinks," for instance, are totally prohibited, and indulgence in them declared as sin. NO QUESTION OF MODERATION OR ACCESS, BUT PURE TOTAL ABSTINENCE is demanded in Islam.¹

UNCIRCUMCISED, BUT MUSLIMS ALL THE SAME.

Those who have declared their adhesion to Islam in these Isles have never been asked to observe the practice in question. In the case of those advanced in age it might be anything but piety if it led to some serious harm. Judaism no doubt will brand them as uncircumcised, and beyond the pale of Judaism. Literally, they are but Muslims all the same. In the case of coming and young generations, however, I think I should enforce the observance of the practice of Abraham, and that in the interest of cleanliness and health, and to keep off impurity and poisonous germs from the body. . . .

Yours, etc.

¹ See page 142.

II.

. . . The practice of circumcision for hygienic reasons is one thing, the sacrifice of circumcision (accompanied by religious ceremonial) is quite another. So far as the first goes, I have, for example, had my two boys circumcised. But circumcision in the more primitive Eastern religion was a ceremonial sacrifice to a Phallic god. I take it that Muslim circumcision is purely a surgical operation, and done without any religious ceremony by the doctors, and not by the priest.

Yours, —.

CIRCUMCISION NOT A SACRIFICE.

ISLAMIC REVIEW.—You have rightly appreciated the spirit in which we Muslims take “circumcision.” I do not think a Muslim, under the requirement of his religion, should do more than what you did in the case of your sons ; but we regard this surgical operation as one of the essentials of Muslim life. And does not wise legislation sometimes deem it necessary to enforce some hygienic or other reforms under the penalty of the law ? If religion comes from God bringing us a theory and a code of life, it should enforce everything useful to us and give it a religious sanctity. Religion has always appealed to man, and will always do so, more than anything having even culture or science at its back to support it. Hence circumcision is a practice enjoined by Islam.

To take this simple rite as sacrifice and a means to propitiate an angered deity is not only preposterous but a blasphemy ; and the ceremony had not its start with this idea in the house of Jacob. It is, of course, a Church theory, and this to substantiate the dogma of “atonement” through “the sacrifice of crucifixion.” Being of pagan origin, this theory was an innovation and a heresy ; but the ingenuity of the Pauline Church was prolific enough to jump upon anything in the rituals of old religion, and attended with some physical pain and suffering, as an emblem of the coming sacrifice. But to take circumcision as such is not only grotesque, but a coarse association.

Yours —.

THE WAR AND ITS EFFECT ON RELIGIOUS IDEAS

By YAHYA-EN-NASAR PARKINSON

THE European nations are at the present time going through a crisis, probably the most momentous epoch in the history of the world. Problems of a myriad different kinds are being presented for solution, with little time to form a judgment or consider a correct and all-sufficing answer. Ideas which appeared fixed and destined to remain immovable have suddenly become unstable and doubtful of realization. Opinions on many things are in the melting-pot, and what conglomeration will be cast from the crucible of time is as yet hidden behind the veil of the future. Passions which dominated and controlled the conduct and governed the action of individuals and nations towards a nobler plane, have rapidly subsided, and other passions long dormant have burst forth in fury, submerging the higher aspirations. Whether the new, seared by the red-hot scoria of pain, suffering, and war, will be better than the old, whether it will be bedrock or whether it will be illusion, a veritable veil of Maza, future generations of mankind will alone be able to determine. Pandora's box vomited forth evil things hydra-headed.

The weavers of to-day are weaving the Web of Destiny with lead and steel, in fire and smoke and flame, which for good or evil will cut the channels through which the currents of the future will flow through all eternity, moulding the thoughts, actions, and characters of peoples and generations yet unborn, and effecting the whole evolutionary process and development of humanity. Mind is a great ocean flowing ever onward from the Present into the Future; what is done becomes part of the web of causation, part of the world-process—its effect travelling onwards through the æons of the future may be submerged but can never wholly be eradicated.

One of the many problems creating interest, and moving many writers to give voice to their apprehensions or speculations on the subject, is the effect of the war on the religious ideas of the people. I do not think that sudden catastrophes, even when of a gigantic nature, have any marked effect in changing religious opinions. Minor changes do take place in

a few individuals, but with no lasting impress on thought as a whole, or on nations in general. Progress mentally, like development physically, is the result of many minor changes—a gradual growth, mind moving from point to point, ideas taking root, expanding and gaining ground, budding slowly, idea being added to idea, ideas being modified in the flux, one step leading on to another and opening up new vistas, where the mind sees fresh beauties and garners new truths, making wonderful discoveries and unlocking deeper chambers in the secret recesses of the universe.

The great wars of the past added nothing of any consequence to assist man on the path of progress towards a perfect moral nature and an ideal civilization. Such wars were generally followed by a lower standard of morals and the outbreak of superstitions of an earlier age—a return to primitive beliefs while reason, darkened for a time, had again to fight its way into the light and the day and the glories of a morning-land.

Prof. Bury says :—

“No one is likely to dispute the proposition that every tissue of our social fabrics will be affected by the convulsion which is now shaking the world. In the sphere of religion it is not daring to indicate as a probable result that the conflict between reason and tradition, freedom and authority, will pass into an acuter and intenser phase. We need not be surprised ; nor need we be alarmed in case reactionary forces should at first appear to gain ground. A hundred years ago, after the last great European conflagration, ecclesiastical powers rallied their hosts with imposing vigour and success. For a time the work of eighteenth-century thinkers seemed to be in danger, and the wave of revolutionary thought stemmed by the repaired dykes of obscurantism. The success was superficial. It did not avail to stay the steady advance of reason, armed with new weapons and inspired by new hopes ; and the outstanding figure of the nineteenth century was to be, not Pius the Ninth, but Darwin.”

So it has been, so it will be. Nothing can stop the march of progress or the advance of truth. Delay perhaps, but truth is truth and must conquer in the end. For, after all, towards

that one goal all mentality flows in a current that twists and twines, and slows and rapids, but never ceases.

Some time after the outbreak of war we heard rumours from certain sources of a "revival" at the front of the troops "now" taking an interest in Christianity. As if the majority were not Christians before the war, but pagans or some other alien brand. It has to be recognized that the majority of the people of Britain are Christians. They are not in general church-goers; the average working man or man-in-the-street bothers himself very little about church attendance, and his spiritual advisers bother very little about him; yet if you question him about his religion he is a Christian, with, as the late Stewart Ross used to say, some dim and happy ideas about "Christ and 'im crucified" and having died for his (the man-in-the-street's) sins. One thing he is at least expert in—swearing by him. The church-goers are of the "better" class, "it is fashionable to go, you know." Yet, as a friend remarked to me a few days ago, it is surprising the number belonging to this class who are believers, not in Jesus, but in Darwin. The latter class will not be affected mentally by the war. The former class may in the lowest strata be driven temporarily in a state of mental excitement, but when the war is over will be just as ready to lapse into forgetfulness.

As De Vere Stacpoole says:—

"The thing that comes easiest to a man is forgetfulness, and nature has ordained that forgetfulness of disaster is one of the chief necessities of the mind of man. . . . I am writing this eight hours after a Zeppelin raid, and already the thing has become shabby in my mind. Ten years after we have beaten the Germans, the Great War will be the Great War, beginning to get hull down on the horizon."

The present war is no exception to previous wars; we have the selfsame recrudescence, a return to barbarism, a lowering of the whole moral standard, a falling off in the ethical tone of the peoples concerned. Before the war I was one of those in favour of an understanding with Germany of attempting to draw the two empires closer together in the bonds of harmony and fellowship. I have no feeling of hate even now against the Germanic peoples, but I detest the moral standard that utilizes military power to coerce peaceful citizens, especially women

and young folks, and that adopts as military method the sinking of passenger steamers, with or without warning, with the passengers on board, and the bombarding of towns by warship or aircraft, and wanton destruction of life of both sexes and all ages under the plea of military necessity or of retaliation. Such a state of affairs is sufficient condemnation of the military oligarchy which creates it, and of the social condition of the civilization in which such an oligarchy can flourish and command.

The highest intensity of the struggle is not yet. The aftermath will be the breaking-point. The economic pressure, the reconstruction of the social system—these are the things that will change the outlook of the individuals composing the nations—that will guide the conduct of men and govern to large extent their various states of mentality. Supposing, therefore, that Arnold Bennett's statement is correct :—

“War is both the offspring and the mother of illusion, and a state of war produces a state of mind in which illusion must flourish.”

And one can hardly conceive how men taught to kill each other, and to throw bombs indiscriminately on the defenceless and combatants alike, can emerge morally as high as they were before the war—that is men in the mass. That all men, especially the men of intelligence, will be lowered, is to me just as inconceivable. But even as it stands, the outlook for a high religious ideal after the war is not bright ; in fact J. A. Hobson goes as far as to say :—

“I expect to see a rapid spread of religious, political, economic, philosophic and scientific fads and superstitions the products of mental irritability, sensationalism and credulity. The old dull puritan Protestantism, with its dogmas and austerities, is doubtless doomed. But in all likelihood we are in for an era of swift-changing, florid superstitions and quackeries of every sort. A process of mental recuperation will doubtless supervene, provided that some tolerable security can be provided against another plunge into the higher barbarism. But I confidently expect to see a rich crop of religious varieties springing out of the blood-soaked mind of the nations.”

It may be that such will occur among the uneducated or partially educated portion of the populace, but I cannot conceive of our leading thinkers, our men of science, our chemists, biologists, astronomers, mathematicians and philosophers, or even of our leading literateurs, in any numbers bowing to such superstitions, or indulging in such quackeries. So long as they remain firm and true to the faith, the cause is safe; time will clear away the shadows, the day will dawn and the sun of truth and reason shine forth again in strength and beauty, the herald of a brighter and a happier reign.

Is there not another side to picture as well as the one painted above? Men's minds are broadened by new scenes and new contacts, by seeing other lands and other peoples, and of different modes of life and thought. Will not our young men, brought into touch with races and nations they may have heard of, and in many cases looked down upon as of inferior culture or caste, not have their past opinions on them and on many things swept away, every idea invigorated and expanded? New habits, new customs, new thoughts all crowding upon them and fighting with the old ideas for supremacy. My own experience of men who have travelled much, and men who have lived long in the East, is that their views are broader and more tolerant than those who have never left the homeland, and that in the majority of cases they have drifted afar from the beliefs of their brethren and their fathers. Will not the same act on many minds among the troops now seeing for the first time the manner of life and thought, the physical and the mental activities of others?

Arnold Bennett writes :—

“I am bound to say that after a fairly intimate and frank acquaintance throughout the war with British officers of all sorts and ranks—officers who have been to the front and returned battered or whole, and officers with the dangers of the front still waiting for them—I have yet to meet one officer whose attitude towards the Church and its rites was better than indifferent, while the attitude of the majority of officers has been hostile or contemptuous. (Of course I confine the assertion strictly to my own experience, and it is right for me to say that I did once, at the front, come across an officer who rose very early on

Sundays, before a heavy day's work, and unostentatiously and simply went to mass. He was a Frenchman and a clericalist.)"

Man in the past has travelled far, moving ever towards a higher and a nobler plane ; often he has seemed stationary for a period, and often old passions have burst forth and the hand for him has moved backwards on the dial, amid bodily anguish and mental darkness, pain and sorrow of body and mind. In spite of his lapses, and they have been many, he has on the whole moved onward and upward, and I have faith in his destiny and that it will be glorious. He will tread yet higher paths of thought than mankind ever trod before, and evolve still nobler aspirations. Humanity has created dramas and enacted tragedies, sang songs and built up the fabric of poetry ; it has studied science and fashioned literature and erected the great mansion of knowledge, the work of its genius and the supreme of its activity. It will go on building in the face of wars and disasters and destruction, and the world will become better in the future than it has ever been in the past, for tyranny cannot crush ideas nor bullets slay them.

The mill of God grinds slowly, but it grinds.

FROM THE QUR-ÁN

THE UNITY

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

1. Say : He, Allah is one.
3. Allah is He on whom all depend.
3. He begets not, nor is He begotten.
4. And none is like Him.

THIS is really the concluding chapter of the Holy Qur-án—the two chapters that follow only show how the protection of the Lord is to be sought. It declares what may be called the chief theme of the Qur-án—the Unity of God, and so its name *Al-Akhlās* shows, which means *The Unity*. Though it is one of the earliest revelation, one is struck with the comprehensiveness of its dealing with the subject. It contains a refutation not only of idolatry and Christianity, but of every polytheistic doctrine.

Shirk—the setting up of equals with the Divine Being, in all its shapes finding currency in different persuasions and tribes—may be classed into four kinds. Firstly, a belief in the

plurality of gods. Secondly, a belief that other things may possess the perfect attributes of the Divine Being. Thirdly, a belief that anything may be related to Him. And lastly, a belief that others may do what is ascribable only to the Divine Being.

Even among those who profess their faith in the oneness of God, many hold some of the above views and thus set up equals to God. This little chapter of the Qur-án which contains only four verses, rejects in them the four given forms of *Shirk*. It then points out the fundamental errors of many religions in its four short sentences. In the first place it proclaims the absolute Unity of the Divine Being, and thus deals a death-blow to all forms of polytheism, including the doctrine of the Trinity; for the unity it enjoins is absolute and admits of no plurality of gods of any kind.

The second verse discloses another beautiful attribute—*As-Samad*. The Holy Prophet, when asked what *As-Samad* was, said :—

“*Ho wasayyed allazi yusmido ‘alehe fil hawáíje.*”

(Translation.)

“He is the Lord to Whom recourse is had in every need.”

This statement that nothing is independent of Him aims at the correction of those who consider “matter and soul” to have existed independently of the Creator. This doctrine prevails among certain sects of Hinduism. It could not have been known to the Holy Prophet, for it was not known to any of the religions with which he came in direct contact; which fact, in a way, proves the Divine origin of his revelation.

The third verse points out the error of those religions which describe God as being the *Father* or *Son*, such as Pauline Christianity, which teaches both forms of this doctrine; or as the Meccan idolatry, according to which angels were daughters of God; the same we find in the Puranic form of Hinduism.

The fourth verse negatives such doctrines as the doctrine of incarnation, according to which a mere man is likened to God. He is neither the *Son* nor the *Father*, but a man but deified, such as Avatars of Hindus.

(From the English Translation of the
Qur-án by Muhammad Ali.)

UNITARIAN IDEAS

By SHAMSA AMEENA (AN ENGLISH MUSLIM LADY).

MORE than anything else in Islam is the distinguishing feature of unity. Even in Unitarian Churches, though there is a desire for absolute unionism, the services are nearly all different, and its members differ greatly though they have the same principle at heart. The only hold any Church could have the right to hold over its members would be that of moral right regarding their actions, and since there is only one morality there should be only one Church ; instead, however, their laws are built on dogma and creed instead of morality. However beautiful may be the ideas, they become merely mechanical and artificial when forced. The Church also knows that the doctrines it propounds cannot *really* be accepted by the man who stops to think. Therefore it asks its adherent to believe them. He is then hall-marked as belonging to the Church, which is all that it considers necessary. The very texts of the Bible are in our days twisted round and round and made to apply to the present state of our civilization. It is the great duty of all who are seeking after the truth to consider the experiments and results of those who have gone before.

A religion must not be merely read about, thought of, or talked of ; it must be made practical and applied to everyday life. One should have no single proposition that one cannot veritably demonstrate in one's daily affairs. Mrs. Besant, in her book "The Changing World," has drawn attention to certain facts, which, however, though truthfully explained as far as her own views go, are yet capable of being rendered differently. Evolution does not necessarily imply change as a phenomenon totally different to anything that has ever happened before. Change in the true rendering of the word should read as meaning something taking place that had *never* been so before. Nothing stands still in the world, but because a thing expands, grows, and dies it does not necessarily imply complete change. In evolution, or in progress of any sort, things *must* alter. The fundamental laws of nature and of life are the same in every instance. There is no change with regard to law. In the spring nature lives again, becomes matured in the summer begins to decay in the autumn, finally dying and hybernating during the winter months. This happens year after year and

century after century. Man has tried to introduce new laws into the world for the prolongation of health, of life. But whatever he has created for saving the life of one is the very means of destruction for another ; and this will always be so, because of the old and *un-changeable* fundamental united laws. The motor-car as a time saver, and the railway—both *save* time *and* cause death. Even medicine and the introduction of drugs, while benefiting life, have also brought in other methods and greater opportunities for death. Islam takes into consideration *every* point and phase of life. It applies to the body as well as to the soul, on account of its hygiene. Its simplicity acts as a calm upon the mind, and tends to produce peace and comfort, rather than distraction by ritual, music, and religious pictures and performances. Islam is a religion open all day and every day of the week, and not only on Sundays, merely to be forgotten till the next Sunday comes round.

TENDERNESS TO ANIMALS

“THERE is no beast on earth, nor bird which flieth with its wings, but the same is a people like unto you. Unto the Lord shall they return.”—*The Qur-an*.

According to Muslim notions, animal life, as the above quotation shows, stands on the same footing as human life in the Light of the Creator. “It took centuries for Christendom,” so says the learned author of “The Spirit of Islam,” “to awaken to a sense of duty towards the animal creation. Long before the Christian nations ever dreamt of extending towards animals tenderness and humanity, Muhammad proclaimed in impressive words the duty of mankind towards their dumb and humble servitors. These precepts of tenderness so lovingly embalmed in the Creed are faithfully rendered in a common duty of everyday life in the world of Islam.”

THE TWO THINGS

SAYINGS OF HAZARAT ALI

(*May God be Pleased with Him*)

1. Two things are valued only by those who have lost them : 1. Truth.
2. Health.
2. Two things are valued only by those who are deprived of them : 1. Authority. 2. Wealth.
3. Two things are such that it is not well to look down upon them : 1. Disease. 2. Poor and hungry relations.
4. Two things are such that do not end well : 1. Oppression. 2. Mischief.
5. Two things are such that it is impossible to reach perfection in them : 1. Learning. 2. Wisdom.
6. Two things are beyond estimate : 1. Forgiveness. 2. Justice.
7. Two things are the basis of religion : 1. Truth. 2. Conviction.

Secunderabad.

M. RAHIMUDDIN.

WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

Continued from page 128 ISLAMIC REVIEW, Vol. V. Numbers 2 and 3 (February and March).

The Qur-án eloquently uses one word, "wombs," with the conjunction "and," and by these two words expresses volumes. Read with the context the meaning would be, "and respect devoutly the wombs that bear you, i.e. women." There are several points which should be noted in this connection. The first is that never before any religious reformer, leader, or prophet, or any religious book, had issued such an injunction that women should be respected. It was an absolutely unique injunction, and that Muhammad had the courage to issue it is in itself marvellous. Women, who were treated like animals before, were not only now to be treated like other human beings not only to be treated equally with the other sex, but the Divine order was publicly proclaimed to all the human beings that they should be respected. Then, this was not enough. The same word has been used by the Qur-án commanding the respect for women as used for God Himself. How could a higher position be given to women? How can a higher position be given to her now? In one sentence, with the same word, the Holy Qur-án commands people to respect devoutly Allah and Woman! Only those people can understand the significance of the word *Taqwa* who know the Arabic language. It does not merely convey the idea of respect. Even "respect devoutly" does not convey the full import and the full religious sense of the word "*wattaqu*." This use of the word has attached a special sanctity, and the command means that people should not only respect women, but also consider them as sacrosanct. What a revolution this was in the very conception of womanhood! The Brahmans and the Buddhists, who were the most religiously inclined people and had a standing of great antiquity, the Christian monks and ascetics who sacrificed everything to their religious devotion and zeal, the Jewish people who believed themselves to be the only chosen race of God, all considered woman unholy, unclean. But here comes an untutored Arabian, born amidst a people who

treated women as mere chattel and buried their own innocent little daughters alive, and he proclaims in one breath, at the top of his voice, which echoes and re-echoes not only in his own age but ever afterwards all over the world, that Allah should be respected devoutly and also women should be respected devoutly. Allah is the real Creator of all things, but woman has a great deal to do in giving a human form to every man. God has thus raised the status of woman to the highest level.

One other point of importance in this verse is the use of the word "wombs" instead of "woman." This also is deliberate. It is meant by this means to extol the highest and noblest aspect of womanhood—that of being a mother. It makes the whole command so convincing. People should respect woman if for no other reason then only for the sake of her being their mother—for the sake of her having borne all the trouble and pain for them, for the sake of her sacrifices, for the sake of her pure love and her selfless affection for them.

This argument ought to have been more impressive for the minds of those people who believed that their prophets were born only through the agency of women. To the followers of Krishna, Buddha, and Christ this argument ought to have appealed most. But alas! it did not for a long, long time—for centuries, for ages.

Wonderful really are the ways of Providence. Krishna, Buddha, and Christ all are said to have been born without any male agency, i.e. they owe their birth and bringing up only to their saintly mothers. Muhammad, on the contrary, did not owe much to his mother, who died when he was only six years old. Even those six years he had spent mostly away from his mother, in the charge of his nurse Halima, who lived in a different town from where Muhammad's mother lived. Muhammad's father had died a few months before his birth, Muhammad became a complete orphan while yet a child. But this fatherless and motherless child was chosen by the All-knowing and All-wise God to command reverence for parents, to bring the charter of liberty and equality for the womanhood, and of respect and sacredness for the motherhood.

While Buddha left his mother, while Christ said he had nothing to do with his mother, motherless Muhammad, when he grew up, not only brought the divine message given above, but himself uttered these holy and eloquent words :

Al jannato tahtal aqdamal ummahat

("Paradise lies at the feet of mother").

Paradise or Nirvana is the object of the life of all religious people. All their good deeds have that as a motive power behind. All their prayers and fastings and sacrifices are for that goal.

But this very paradise, this highest ideal of bliss, was put at the feet, the lowest part of the body, of mothers by the orphan child of Aameena! (may God send blessings upon his soul). Who could honour the mother more!

Muhammad went so far as even to give the sister of the mother a high place.

It is related that one of his followers came to him once and said: "O messenger of God, verily I have done a great crime, is there any act of which I may repent?" The Prophet asked, "Have you a mother?" The reply was in the negative. "Have you an aunt?" inquired the Prophet; and when the reply was in the affirmative the Prophet said, "Go, do good to her, and your crime will be pardoned."

The Qur-án in the verses quoted above, after commanding people to respect mothers, adds a warning, "Surely Allah ever watches over you." This is meant to make the command more impressive, and to warn people that though they themselves might forget when they grow up all the kindness shown to them by mothers when they were young, nothing is concealed from the vigilant eyes of God.

By the last portion of the verses the Qur-án intended to right a great wrong then prevailing in Arabia, which has been referred to more directly in other portions of the Qur-án.

The Arabs used to make out one excuse or another to devour the property of orphans, and very often the guardians of female orphans forcibly got them married to themselves, thus the property of the orphans became mixed up with their property and they became owners of it. Like the Romans of old, or Englishmen of thirty years ago, Arabs also treated a married woman as a child, and her husband became the master and the proprietor of her property. In contrast to this, over thirteen centuries ago the Qur-án declared that even when women are helpless orphans and minors it is

not right to take possession of their property by any excuse, or to change it for worse on any pretence.

Besides these opening verses quoted above from the chapter on Women, there are numerous other places in the Qur-án where the questions relating to women have been dealt with. The reforms effected by Islam in the matters relating to women have been multifarious. Their position was improved as a child, a girl, a wife and a mother. Their rights were defended in every stage of their life; privileges were granted to them in every walk of life. As far as human rights of the two sexes were concerned the female sex was awarded greater rights and privileges than man, and rules were laid down to develop a great respect for the woman sex.

It must always be remembered that Islam is not a mere idealistic philosophy. Nor is it dogmatic. Whatever precepts it has laid down it has always seen that they are practicable. It has even gone so far as to show the way they could be acted upon.

"The law of Islam contains admirable moral precepts and what is more, succeeds in bringing them into practice and powerfully supporting their observance" ("The Hibbert Lectures").

The most beneficial and humane step taken by Islam was to abolish infanticide. As has been said before, in Arabia in the days of ignorance, and almost all over the world, human sacrifice and child-murder were common, and the female sex the most popular prey to superstition and inhumanity.

The Qur-án relates it thus:—

"For when the birth of a daughter is announced to any one of them, dark shadows settle on his face, and he is sad:

"He hideth himself from the people because of the ill-tidings; shall he keep it with disgrace, or bury it in the dust? Are not their judgments wrong?" (Al Nahl 61, 62).

And when this female child that had been buried alive shall be asked for what crime she was put to death (lxxxix. 8, 9).

It interdicts child-murder by several verses:—

"Kill not your children for fear of want: for them and for you will We provide; verily this killing them is a heinous crime" (Bani-Israel 33).

"And that you slay not your children" (Al-anám 153).

M. Caussin de Perseval relates a dialogue between

Muhammad and Qais of Bani Tamim on an occasion when Muhammad was fondling a little female child on his knees.

Qais asked : "The young of which creature is this that you are fondling, Muhammad?"

Muhammad replied : "This is my child."

Qais said : "By God, I had many such daughters, but I buried all alive and never fondled one."

The Prophet said : "Then thou art unlucky indeed, and it seems as if God has deprived thee of human love and of one of the greatest blessings to humanity."

Prostitution, which caused the greatest degradation to the woman sex, was stopped by the Qur-án, and Islamic law does not allow it under any circumstances.

"The whore and the whoremonger—scourge each of them with a hundred stripes; and let not compassion keep you from carrying out the sentence of God" (Al-Nur, v. 2).

Arabs, like Christian Catholics of those days, did not allow widow-marriage, nor, like Romans, did they allow their slaves to get married.

Islam allowed widow-marriage, and abolished any distinction between slave and free person as far as rights of humanity were concerned.

The Qur-án says : "And marry those among you who are single (widowed or divorced), those who are pious (virtuous) among your male or female slaves; if they are poor, Allah of His bounty will enrich them. Allah is All-bounteous, Knowing" (Al-Nur, sec. 5, v. 32).

The Qur-án boldly says as regards slaves :—

"Ye all sprang the one from the other. Marry them, then, with the leave of their masters, and give them a fair dower : but let them be chaste and free from fornication, and not enter-tainers of lovers" (Al-Nisá, v. 29).

The Qur-án stopped woman being treated as a property and being inherited by a son from his father. Marriages of this incestuous nature were common among ante-Islamite Arabs (see Freytag's Einl. p. 201).

"And marry not women whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way" (Al-Nisá, v. 22).

It stopped the custom of imprisoning women by husbands to get back from them their dowry.

"And do not retain them for injury so as to be unjust towards them. He who does so does in fact injure himself" (Al-Baqara, v. 29).

Again—

"And do not restrain them in order that you may take part of what you have given them" (Al-Nisá, sec. 4, v. 19).

Islam fixed dower for the absolute benefit of woman. The husband has to give some money and property to the woman he marries, and that becomes her sole property in which she has absolute right. Husbands have been exhorted to give the dower gladly and willingly.

"And give women their dowries as a free gift" (Al-Nisá, sec. 2, v. 4).

It can be safely said that ALL the evil practices against woman were abolished by Islam. Not content with this, it boldly announced the equality of the two sexes in all human rights and privileges, in spite of the physical superiority of man and his manly capabilities and natural advantages. The rights of woman as a member of humanity are the same as the rights of man.

"And they have rights similar [to those] against them in a just manner" (Al-Baqara, sec. 29, v. 228).

Again—

"Men shall have the benefit of what they earn, and women shall have the benefit of what they earn" (Al-Nisá, sec. 6, v. 32).

In a beautiful metaphor the equality of the two sexes has again been thus established :—

"They are your garment, and you are their garment" (Al-Baqara, sec. 23, v. 187).

Islam has commanded men to be careful of the rights and dues of woman.

"And give them their dues justly" (Al-Nisá, sec. 4, v. 25).

It desires a husband to consider his wife a means of his life and happiness as his fields are. The more the fields are taken care of, the more they produce means of the sustenance of life and its comforts; so also the more a man cherishes his wife, the more happiness of the soul he can draw.

IMAM GHIZALI ON MANNERS AND MORALS OF THE PROPHET¹

OF all other men the Prophet was the meekest, the bravest, the gentlest, the chastest, and the most charitable,² who never kept any money or coin at night, and if there remained anything and none could be met with to receive it and suddenly it became dark, he would not then come home till he should have bestowed it upon some needy poor. Whatever God gave him he out of it took only what was necessary for his expenses, and that also the cheapest and most easily obtainable, viz. date and barley, and the rest he gave away in God's way, whosoever asked anything from him he would give it to him. He would then give out of his yearly provisions as well, giving preference to the wants of the beggars over his own, and if before the year ended and he happened to have nothing left he would mend his own shoes, and serve his own household, and help his chaste wives in preparing food. He was the most modest of all men, so much so that he would not deign to see any face. He accepted alike the invitation of free men and slaves. He would accept the presents, be it a sip of milk or a leg of hare; he would exchange presents. He would partake of a present, but would never eat of an offering (*sadqa*). Never would he reject the invitation of a bondswoman or a poor man,

¹ Extracts from "Manners and Morals of the Prophet," published by the Muhammadan Tract and Book Depot, Punjab, Lahore. The translation is literal and we have advisedly left it as it is.—ED.

² That these are not the utterances of a zealot, but are the outpourings of a matured and highly cultured judgment, will appear from Dr. August Tholuck's opinion of Ghizali, who himself is one of the best theologians that the West saw, and which runs as follows:—"This man, if ever any have deserved the name, was truly a 'divine,' and he may be justly placed on a level with Origen, so remarkable was he for learning and ingenuity, and gifted with such a rare faculty for the skilful and worthy exposition of doctrine. All that is good, noble, and sublime that his great soul had compassed he bestowed upon Muhammadanism, and he adorned the doctrines of the Koran with so much piety and learning that, in the form given them by him, they seem, in my opinion, worthy the assent of Christians. Whatsoever was most excellent in the philosophy of Aristotle or in the Sufic mysticism he discreetly adapted to the Muhammadan theology; from every school he sought the means of shedding light and honour upon religion; while his sincere piety and lofty conscientiousness imparted to all his writings a sacred majesty. He was the first of Muhammadan divines."

but would go with his host. He would be zealously wrathful for his God's sake but never to satisfy his own self. The truth he would announce and support at the sacrifice of his own interests and those of his adherents. The infidels once offered to side with him to avenge themselves upon other infidels, but he would not accept their offer, saying he would not be helped by an infidel, although his followers were so few in number that even the addition of a single man was of some importance. He would bind to his stomach a stone for hunger. He would eat what he could have; he never rejected whatever came to him and was lawful; if he found dates without any bread, or roasted flesh, or bread of wheat or barley, or anything sweet such as honey or milk, without bread or green dates or melon, he would welcome it. He never had his fill of wheat bread for any three consecutive days in his whole life, not because he had lack of it or was niggardly, but simply to keep his carnal appetites under control. Wedding feasts he would accept, and visit the sick and accompany a funeral procession; he would go single among his enemies unguarded, and without the least show of pride excelled the rest in hospitality. He was eloquent without circumlocution; was the most cheerful in his looks. He was never embarrassed by mundane affairs. He would put on any garment he found, now a small woollen turban, now a Yaman sheet, now a jute headdress. His ring was of silver, put on the small finger of his right or left hand. He would mount what he got, sometimes a horse, a camel, a mule, a zebra, and sometimes he would walk barefoot without a cap, turban, or sheet, and would go to the farther end of Medina to see the sick. He liked perfume and disliked offensive smells. He would associate with hermits and would dine with indigents. He honoured the well-behaved and won the hearts of the people by befriending them. He recompensed the compassionate without giving preference to his near relations. He never oppressed any one, but pardoned those who apologized. He never uttered anything save truth, even when annoyed. He would smile, but never have a coarse laugh. Lawful games he would witness and would never disallow them. He would have a race with his familiar ones to see who outran the others. There were voices raised high before him, but he would suffer patiently. He had many she-camels and she-goats, whose milk he and his family folk would consume. He had male and

female servants, whom he never outdid in food or dress. There never passed over him a time when he did not do something important for God or for the benefit of his own soul. He went to the gardens of his adherents, never despised any poor or helpless person for his poverty, or feared any potentate for his riches, but would attribute both to the Divine Providence. God Almighty had concentrated in him the noblest morals and the most exalted principles. He was illiterate, unable to read or write, born in a benighted country among wild and ignorant people, to tend goats in a state of poverty and orphanage. But God the Great adorned him with the best of noble qualities, the highest morals and the most exalted habits, and taught him all that had passed and what was to be, all that was useful for future good and salvation, all that people envied and was needful. May God help us so that we may follow the morals and practices of the Prophet in all things. Amen.

THE MORAL AND SOCIAL HABITS OF THE PROPHET.

(Culled from the holy traditions as compiled by Imam Bokharee.)^{*}

CLEMENCY, SIMPLICITY, AND AFFABILITY.

Of the faithful whomsoever the Prophet admonished, for him he prayed to be shown mercy to. Never did he curse a woman or a servant; when a war was going on he was asked to curse his opponents, but he said he was sent to bless rather than curse. And whenever he was asked to curse the Muslims or infidels without distinction, he pronounced benediction instead of execration. He never raised his hand over any one but in a crusade in the name of God; and when maltreated he never took revenge save when God was reviled. And when he had to choose between two alternatives he preferred the more feasible one, provided there was no vestige of sin in it or no relationship was infringed by such a procedure, for from both these he always kept himself aloof. And whenever any free person or slave, male or female, came up to him with any petition, he promptly offered to serve him. Anas records:—

^{*} The compilation of the traditions of Imam Bokharee, the authenticity of which has never been impeached, consists of thirty parts, and we are glad to note that the ISLAMIC REVIEW staff has now undertaken to translate it into English.—ED.

“by the Being who sent the Prophet with truth, in whatever displeased or annoyed him he never told me why I had done such a thing.” The Prophet never cared for a bed; if he got a bed ready he slept on it, and if there was no bedding he slept on the earth. His habit was first to greet him whom he met. And when anybody made him his proxy he would deliberate till the other party had departed of his own accord, and whoever caught his hand he would never withdraw till the other had not himself let it off; whenever he met any of his associates he shook hands with him first, and then put his own fingers in those of the other in a firm grip, whether sitting or standing. The name of God was ever on his tongue; when praying, if any person came to him he would shorten his prayers and ask his visitor if he had any business with him, and would resume his prayers after he had done with him. He usually sat with his calves erect, encircled by his hands. This sitting posture did not differ from that of his companions. He sat where he got a place to sit. When with his associates none ever saw him sit with stretched legs so as to lessen the space, but when there was ample room he would do so. He welcomed and entertained all who came to him, although they might not be of his blood; he would spread his blanket for them to sit upon. The pillow he reclined upon he would take from under himself and give it to the visitor; if he declined to take it, he would insist upon him to rest on it. Whoever loved him thought he was the most favoured of all the others, though he attended to his visitors according to their social position; notwithstanding his fellowship, conversation, audience, and company was a society of modesty, civility, and secrecy, as says God Almighty: “Of the mercy of God thou hast spoken to them in gentle terms; hadst thou been severe and harsh-hearted, they would have broken away from thee.” To please them he would call his associates by their tribal appellations, and give a title of distinction to him who had none already, and the people would then call this man by the title so conferred upon him. The women that had issue or any offspring he would also give such a designation, and those who were issueless he called by their tribal titles. He would give titles to children, whose hearts were won in this manner. *He was the last to be angry and the first to be appeased. He was kind to all and generous and beneficent.* In his society there was never any

noise, and when he left it he said, "Holiness to Thee, O God! and praise be to Thee! I testify that there is no God but Thee!"

FORGIVENESS AND CONNIVANCE.

The Prophet pardoned those who hurt him, notwithstanding the latter being in his power. The Prophet was meek above all, and though he had power he was most bent to forgive the faults of others. Once some silver and gold chains were presented to him, but he distributed them among his attendants. Thereupon an Arab got up and said, "O Muhammad, certainly God ordained thee to dispense justice, but I do not see thee do so." Upon which the Prophet said, "O wretch! who then will act justly with thee, if not I?" When he turned his back to be off, the Prophet ordered that he should be mildly brought back to him. Once Muhammad was in a battle, when the infidels perceived some negligence in the forces of Islam. Meanwhile an infidel came upon Muhammad with a naked sword and said to him, "Who can now deliver thee from my hand?" The Prophet said, "God Almighty." The narrator says the sword dropped down from the infidel's hands, and the Prophet picked it up and said to him, "Who can now rescue thee from me?" The infidel said, "You have made a captive, prove yourself superior to the other captors." Thereupon the Prophet told him to say, "I testify that there is no deity but God." He said he would not say that; but this, that he would never fight with him, nor go with him as an ally, nor befriend his opponents. The Prophet let him go free, and when he came to his own comrades he told them he had come to them from a set of the best of men. Anas says that a Jewess brought to him a goat surcharged with poison in the hope that he would eat some of it. The woman was brought to the presence of the Prophet, who asked her of the poison. She said she sought to kill him. He said God was not pleased to let her have her wish. The attendants said that if allowed they might kill her; he said to them "No." And once the Prophet distributed some money; one of the Nazarenes said that such a distribution had never been intended by God. Some one brought this to the notice of the Prophet; upon which his face reddened, and he said, "May God show mercy to my brother Moses, for he

was oppressed more than this, but he bore it patiently." The Prophet used to say that none of them should speak anything to him concerning his companions, for he would like to go to them with a clear bosom.

The Prophet had a thin skin, and his in and out was clear alike; his anger and cheerfulness could be judged from the expression of his face. He never said a thing which he thought would annoy any one. A certain person who had used yellow scent came to him. He disliked the scent but to the man he would not say anything. When he went away he told the people that it would be good if they asked him not to use that scent.

BENEVOLENCE.

The Prophet was charitable and benevolent above all other men, and in the month of Ramazan¹ he was so generous that he left nothing which he would not give away. Ali, when describing the qualities of the Prophet, would say that he was open-handed above all others; he was broad-chested above the rest; that he was more truthful in his talk than all the others; that he fulfilled his promises more than others; that he was superior to others in soft manners; and that in family prestige he was the most exalted. He who saw him for the first time only was terrified, but if he became intimate the Prophet became his sole object of love. His biographer says that he never saw his like before, nor his match was there any afterwards. When one embraced Islam he never denied him what he asked for. A certain person once begged of him; he gave him goats and sheep so plentifully that they could fill the space between two hills. This man went back to his clansmen and asked them to become Muslims, as Muhammad gave alms like a man who was not afraid of starvation. Never was he asked for a thing which he did not give. There were brought to him ninety thousand drachms, which he put on a mattress and began to distribute, and did not send away any beggar disappointed, so much so that the entire amount was exhausted. A man came up to him and asked for something. He told him he had nothing with him, but he could take what he needed from some one else on his credit, and that he would pay it back when he should get something. Umar Faruq upon this said,

¹ Muslim month of "fasting."—Ed.

"O Messenger of Allah, God does not demand of thee anything over which thou hast no power." This offended him. The man then told him that he might continue spending, and the Master of the heavens would not see him poor. This made the Prophet smile and there was cheerfulness upon his countenance. And when the Prophet was retreating from the battle of Honen, the Arabs presented themselves and began to annoy him for charity, so far that he had to repair towards a tree of acacia, in which tree his sheet got entangled. He therefore waited, and then he asked them for his sheet, and said that if he had camels in number equal to those thorny trees he would divide them among the Arabs, and they would not then find him a miser or a coward.

BRAVERY AND MAGNANIMITY.

Of all men Muhammad was the bravest and the most magnanimous. "In the battle of Badar," says Ali, "we sought the shelter of the Prophet, who was nearer to the enemy than we were, and was that day the hardest fighter of others." He also says that "in the heat of the battle, when both the armies came to a hand-to-hand fight, we came behind the Prophet, and thus none was nearer or closer to the hostile force than he." And he says that the Prophet was short and brief in his talks, and when he ordered a general assault he was in person ready and was above others more warlike. One above the others was considered a warrior who in the thick of the battle was closest to the Prophet, for he always was nearest the foe. When the infidels encircled him he dismounted his mule and said, "I am the apostle of God, I am a prophet, and I am the son of Abdulmatlab," and that there was seen none else more magnanimous than he.

HUMILITY OF MIND.

Notwithstanding his exalted position, the Prophet was above all others meek and humble. He visited the sick and went with a funeral, and accepted a slave's invitation, and mended his own shoes and patched his own clothes, and when in his own house he would join his wives to work for their needs. His companions did no work for him, for they knew he disliked such a thing. When he passed by some boys he salaamed them. A person was brought to him, who got terrified and

awed. On seeing him he said, "Be not afraid;" he was not a king, but the son of a woman of the Koresh tribe who ate dried flesh. With his associates he was so familiar as if he were one of them, and a stranger could not make him out till he inquired about him, so his companions besought him that he should sit in a place where he could be recognized by the strangers, and consequently they got a raised platform of earth made for him to sit upon. And if any of his companions or of other people called him he would in answer say, "Here am I." And when in a gathering of the people they talked of judgment day, he would dilate upon that topic; if of eating and drinking, he would speak of the same to them; and if of the worldly matters, he would do the same, for he would be mild and meek with them. And when his companions recited a poetical couplet before him and made mention of their childhood and laughed, he smiled also, and never bade to refrain from anything but what was prohibited.

CONVERSATION : CHEERFULNESS.

In his speech the Prophet was more eloquent and fluent than others. He was short and sweet in his talks. Whenever he talked he was laconic; his talk was arranged like a string of pearls. Aisha says the Prophet did not speak much, as you people do; he spoke a little, while you expand your expressions. His conversation was abbreviated above all others, and he could bring into a small compass whatever he liked. He used general terms, neither widening nor narrowing the meaning, and words like pearls in a string came one after another. During the conversation there were short breaks so that the hearers might be able to remember it. His voice was loud and the tone elegant above the rest. He was very taciturn, and never talked but when occasion demanded it. He never used a bad word, and he never uttered anything but truth in a state of irritation. He turned his back upon him who used foul language. If he was forced to use an unpleasant word he spoke it indirectly by way of a hint, and never overtly. In his presence none interrupted another in talk. He would give advice in a serious manner like a true wisher. He smiled and laughed more before his attendants, whose utterances took him aback and engaged more of his attention. Sometimes he laughed so much that his grinders could be seen.

THE PROPHET AT HIS MEALS.

The Prophet ate what he found ready. That dish he liked above all of which numerous persons ate. And when the table was spread and ready he would pray God. He often squatted at meals like a Muslim when praying, but his thigh answered to his thigh and his foot to his foot, and he would say he was a creature, and lived by eating like other creatures and sat like them also. He would not take his dinner when hot, but would say it lacked blessing, and that God did not give us fire to eat, so let it be cooled. He would eat at his hand's length, with three fingers, and sometimes added the fourth also for support. Once Osman-bin-Affan brought falooda (a pudding) to him, and when he had eaten of it he asked him, "Father of Abdulla, what is this?" Osman said, "My life on thee, my sire! We put honey and butter in a pot and cook it on fire, and adding wheat flour to them we keep stirring them with a spoon till it is cooked to the consistency you see." The Prophet then said, "It is a delicacy or sumptuous fare." The Prophet would eat the bread made of unsifted barley flour, and would eat green cucumber with green dates and salt of the green fruits; he liked grapes and meshmelons more than anything else. He would eat melons with bread and candy. Sometimes he would eat melon with green dates, and would eat with hands. One day while eating dates with his right hand, putting the stones in his left hand, a goat happened to come near him. He showed her the stones, and she ate them of his left hand, while he himself ate with his right till he had done with eating, when the goat went away. He often ate dates with water. He would now and then take a sip of milk and eat a date over it, and would then repeat drinking and eating good things at a time. He would eat *sarid* with meat and pumpkin, which he liked much. Aisha¹ says that Muhammad ordered her to put much pumpkin when cooking, as it strengthens a saddened heart. Of a goat he liked the forequarter, of the cubary objects the pumpkin, of the things used along with bread the vinegar, of the dates the grundates; of the vegetables he liked only two or three. He would not use raw onion, garlic, and *gundera*; and never did he despise a meal, but would eat it if he pleased or refused it if he disliked it. When he finished his meals he would

¹ The wife of the Prophet.—Ed.

pray, thank and praise the Almighty God. When he ate bread and meat curry he would wash his hands well till they were perfectly clean, and would then wash his face with the water so left. He would drink water three times, and every time recite a blessing, "Bismillah" ¹ in the beginning and "Alhamdulillah" ² after finishing. He would drink water slowly and not by large mouthfuls; and sometimes he would finish his drink of water in one draught. He would not take breath in the bowl or cup of which he drank while he was drinking, but would breathe out of it when necessary. He never ordered his meals to be brought by his wives, nor wished them prepare any favourite dish, but ate what they gave him and accepted what was placed before him, drank what was brought to him. And sometimes he would fetch his dinner plates himself.

PEN PORTRAIT OF THE HOLY PROPHET.

(Hulyah Mubarak.)

The Prophet's size was neither too long nor too small or dwarfish. When he walked by himself people said he was short-statured, whereas when he walked with another he seemed taller than him. He would say that the medium height was the best.

His complexion was white without being wheatish or too white, the dephlogisticated colour is that pure white which is free from every mixture of yellow, red, or any other colour.

Some have described him as being ruddy, and for the sake of coincidence have said that the organs exposed to the air and sun, such as the face and the neck, the ears were reddish, and the parts covered with clothes, were pure white with redness. His hair was curly and not entirely hanging down, and neither too bushy or shaggy. When he combed them there was in them a wavy appearance, and they say his hair flowed down to his shoulder, and they often say they reached the lobes of his ears. He sometimes parted them into two locks, one on each side of the ear; sometimes he would comb his hair above his ears so that his neck could be seen there. In his beard and head there were only seventeen grey hairs, and never more than that. His face was more beautiful than that of others;

¹ In the name of God.

² Praise and thanks to God.

he who described his face always compared it with the full moon. And because his skin was fair, his anger and cheer could be made out from his countenance. And the people said of him that he was as described by his friend Sidiq-i-Akbar in the couplet below—

As there is no darkness in moon-lit night,
So is Mustafa the well-wisher bright.

The forehead of the Prophet was wide and the eyebrows thin and full, and between the eyebrows there was a silvery lustre. The eyes of the Prophet were large and expanded, and deep dark with a tint of redness ; his eyelashes were long and so thick that they looked as if they were about to meet. His nose was proportionately sloping lengthwise, and his teeth were a little interspaced, and when he laughed their brilliancy rivalled that of lightning. His lips were beautiful and fascinating. His cheeks were not light, but hard. His face was neither elongated nor circular, but was somewhat roundish. His beard was thick and he would not get it lopped, but allowed it to grow ; he got his moustaches cropped. The neck of the Prophet was more beautiful than that of others ; it was neither long nor short. The part of it exposed to the sun and air looked like an urn of silver besmeared with gold. His chest, free from all malice, was broad ; the flesh of none of its parts seemed prominent above that of the others. It was even and transparent and smooth. From the thorax to the navel there was a thin line of hair, and there were no hairs besides it. Both the shoulders of the Prophet were broad and thickly overgrown with hair. And his shoulders, ankles, and armpits were fleshy ; and his back was broad, and near his right shoulder-blade was a mark like a seal, and in it there was a black mole somewhat yellowish, round which there were some thick hair. Both his hands and arms were fleshy, and his wrists long and his palms broad, and his hands and feet broad and expanded. His fingers were as if they were phalanges of silver. His palm was soft like velvet and was full of scent like that of a perfumer. His thighs and calves of the legs were fleshy. His body was moderately stout, though in his old age his flesh was as muscular and sinewy as if he were newly born. His gait was firm, a step steadfast. In walking he leaned forward and put his steps close to each other. He would say that, com-

pared with the others, he was more like Adam, and that in his morals and constitution he resembled his father Abraham.

DRESS.

He would put on whatever clothing he got, be it a narrow cloth wrapper, a sheet, a chemise, or a headpiece. Green coloured clothing showed him to advantage; and his garment used generally to be of white colour, and he would say "Cover your living ones with this; for your dead ones make a coffin of it." In wars his vest was stuffed with cotton, but sometimes he used one without it. All his clothings reached a little above his knees, and he tied a wrapper above them all which dangled about the middle of the calves of his legs. His chemise was always buttoned, but sometimes in prayers he unbuttoned it, and sometimes when not praying. He had a large sheet of saffron colour which he wrapped round him and led the people with prayers. And he had a sheet with patches on it which he drew upon him, saying he was a creature and clad like other creatures. His Friday suit was a special one, different from those of the other days. Sometimes he had only a sheet wrapper on, both the extremities of which he tied and knotted between his shoulder-blades; and which he sometimes used on funeral occasions as a priest. And when he was in his house he wrapped the sheet round, and throwing both its ends upon his shoulders, said his prayers. He would sometimes say his prayers with one extremity of the wrapper on self and the other on some of his wives. He had another sheet of a black colour, which he gave away to some one. His uncle asked him what he had done with the black sheet. He said he had given it away as a gift; upon which his uncle said he never saw anything like unto the sight presented by the dark colour of the sheet on the white colour of his body. Anas says he saw the Prophet leading them in the afternoon prayers with a small sheet the ends of which he knotted together. He fixed his seal to his letters. He wore caps with or without a turban. Sometimes he took off his cap and used it as a *sutra* and recited his prayers with his face towards it; and when he had no turban he would tie a bandage round his forehead. One of his turbans was called *sahab*, which he gifted away to Ali. Whenever Ali came with it on his head the Prophet would say, "Ali came to

you in the *sahab*." When he began to dress he commenced at his right hand, and would pray and praise God ; and when he began to undress himself he set out at his left hand. When he put a new dress on, his old one he gave away to some poor person. He had a leather cushion stuffed with the palm bark ; this cushion was about two yards in length, one yard and a span in breadth. He had a blanket which was at once folded and spread under him wherever he sat. He slept on a mattress, for he had no other bedding.

AGE OF REASON

HOW TO CONCLUDE RELIGIOUS CONTEST

IF religious contest is destined to come to a determination some day, that must be the day when all questions are judged upon a scientific basis. The religion that can establish its superiority by a systematic appeal to reason will win the hard contest. But those days should not be considered far. In fact, they have already come. Human intellect is now sufficiently refined to discard error for truth, and to prefer a scientific research to the foolish stories that pleased the bygone ages. Men who show an acumen in the discharge of their worldly affairs are expected to show an equal, if not a greater, grasp of intellect in the apprehension of religious matters. Idle tales, from which most religions have drawn nourishment, have never benefited mankind. Nay, the greatest harm has proceeded to us from this quarter. They have impaired morality, narrowed sympathetic views, and dealt a serious blow to spiritual advancement. It cannot be, therefore, that now when Science reigns supreme in the material world, religion should have been left behind in the matter and researches in its realm should not be placed upon a scientific footing. In short, the dawn of a new age has appeared, in which everything that is of some importance to man is treated on a rational basis. The new age has brought a new test for discrimination of truth from error.

A reference to the past avails but little now. People have outgrown the religious dogmas based on childish narratives.

The true grandeur of religion cannot be impressed upon the people if they are simply to be referred to miraculous narratives in the bygone times. To regain its conquest over hearts, religion must show its true worth and make it palpably felt. The supernaturalistic legends of what happened so many centuries back are taken only for what they are worth, and cannot save religion from being drowned in the flood of materialism and the current of atheism that have already undermined its foundations. Their mass is simply dead weight without any force. A living power is needed to overcome the evil tendency. To draw the world out of the depths of darkness, there must be some actual light whose radiant beams should shatter the pervading gloom. Religious belief has withered away, and any conviction about it is now impossible until its truth is demonstrated upon sound and conclusive arguments. No solemnity can attach to a belief until it is firmly founded upon reason, especially in an age when all dogmas of religion devoid of inherent force and based upon silly narratives are threatened to be swept away in the strong current of atheism and free thought and to be crushed down under the silent but heavy pressure of a thousand other agencies. A mere appeal to the feelings, devoid of truth and reality, does not suit the advanced intellects of the present age. Narratives of the miraculous, with no foundation, which wrought upon the minds in the past cannot please this new generation. Every one feels that he stands in need of a complete scientific research in all matters.

MOHAMMAD ALI.

SUPERSTITION SUCCEEDS SUPERSTITION

BY VERITY

THORWALD was the first Iclander who embraced Christianity some nine hundred years ago, but Codrou, his father, was not so warm to accept the new faith. He would not receive it without having some signs from Bishop Fredrick, the first Saxon missionary to Iceland. "Here," he said to Fredrick, "is a stone which guards my house, consecrated by the rites of

my ancestors. A genius resides within it. Let us see what you can do with it." Fredrick thereupon signed the stone with the cross and pronounced over it the sacred name. Instantly the stone split asunder and was left by the spirit. Codrou, finding that Christian spells were stronger than those of his ancestors, was left no other alternative and became Christian. This success induced the missionaries to follow the same method in their evangelizing campaign. Conversion after conversion was secured, though very few appreciated the religion.

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