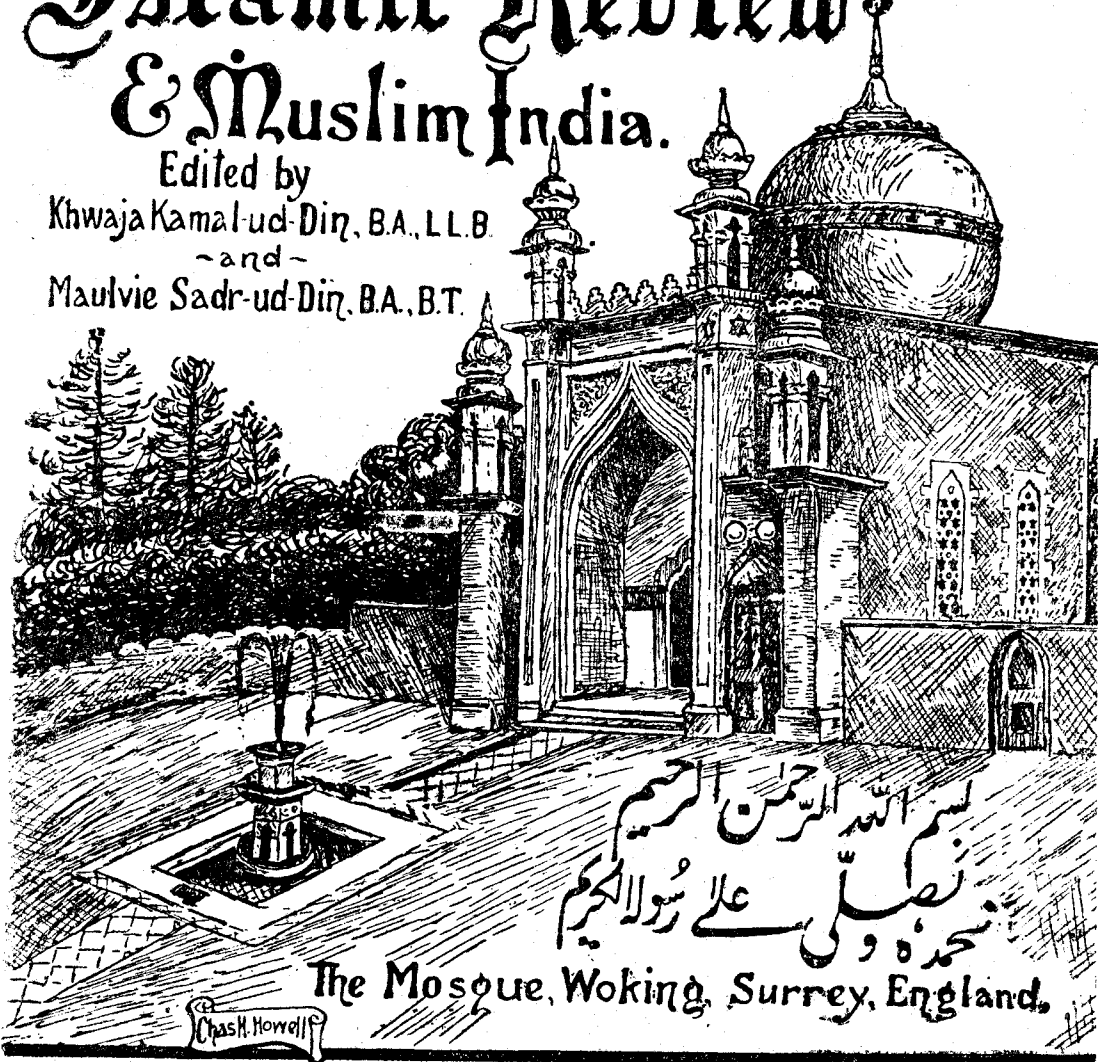


# Islamic Review & Muslim India.

Edited by  
Khwaja Kamal-ud-Din, B.A., LL.B.  
-and-  
Maulvie Sadr-ud-Din, B.A., B.T.



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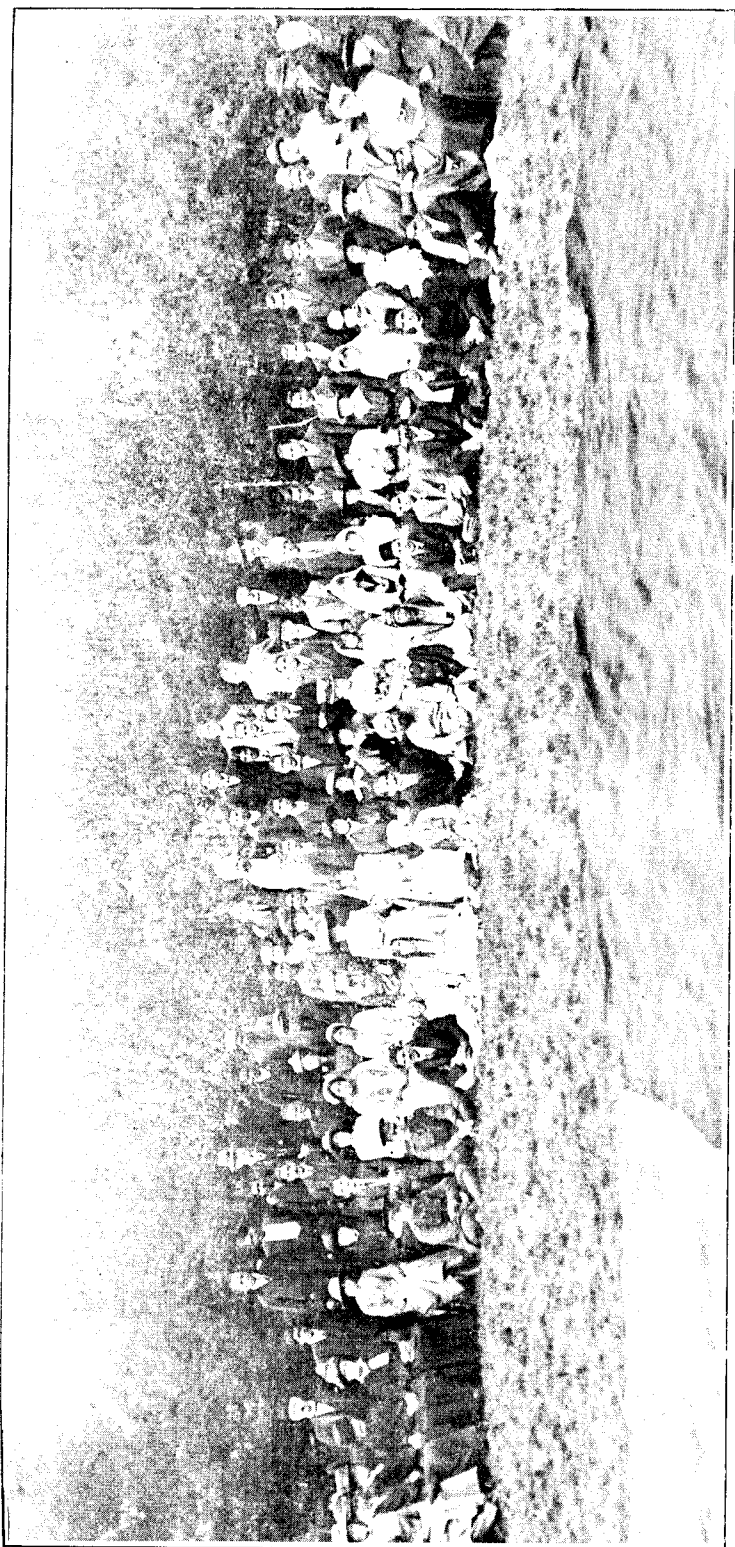
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FIDUCIA AT WORKING ON 27TH SEPTEMBER, 1917. (See p. 446.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

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VOL. V]

NOVEMBER 1917

[No. 11

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### THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in imitation leather, *is now ready. Price 20s.* Prospectus and sample pages sent free on application.

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English every Sunday at 3.15 p.m. at the Mosque, Woking. Muslims and non-Muslims all are welcome.

---

Fortnightly Sunday Religious Lectures with Service at 111 Campden Hill Road, Notting Hill Gate, W. at 7 p.m., by Khwaja Kamal-ud-Din.

11th November... "Revelation of the Qur-ān and other Revelations."

25th November... "Prayer—Desire, Aspirations, and Ideals."

9th December ... "Conception of God, and its Effect on Character."

## THE FESTIVAL OF EID-UDHA

### AT THE MOSQUE, WOKING

By the grace of Allah we take this opportunity again—perhaps for the eighth time since the first occasion—to record an account of the celebration of the Muslim festival at Woking. To those who looked upon the experiment of introducing the knowledge of Islam to the West with a certain amount of scepticism a few years ago, celebrations similar to the one we had would come as a happy and heartening evidence of the vast room that there is for Islam in the heart of Europe. Every year that is left behind, and to which the Eid festivals of Woking are like milestones, we see a great extent of the field traversed, energizing us to still greater efforts to familiarize the rational faith of Islam in this most progressive corner of the world. Occasions like this, and the mass of correspondence which we receive throughout the year, disclose the awakening of the West towards Islam and a dissatisfaction with what they were asked blindly to follow by their priests and parsons. The West being a field for the advancement of rationalism as against superstition, we are firmly confident that yet greater strides are in store for Islam towards the goal in view.

At Woking, on the 27th of September, was celebrated that festival which, besides being sacred to the followers of Islam, is the great common denominator to the two other sister religions, viz. Judaism and Christianity. The event which the grand feast of Eid-udha celebrates is known to all students of scriptures. In order to meet the wishes of his Great Lord, Allah, the Prophet Abraham prepared to offer his then only son as sacrifice. Not to be outdone in his unflinching devotion to his God, the son readily offered himself up to help his father in obeying the command of the Most High; but when the supreme moment of carrying out their resolve arrived, the Almighty Allah, satisfied with his determination, stayed the hand of Abraham, who thereupon spared the son and offered the substituted sacrifice of a ram. This event of sacrifice therefore stands for a spirit of utter renunciation to the Lord, which alone can assure the highest human welfare. It symbolizes man's unquestioning love towards his Maker.

The gathering this year, as usual, was a fairly large one,

notwithstanding Thursday, rather an inconvenient day for a large number of our brethren to get away from their occupations. Our British Muslim brothers and sisters constituted the bulk of the gathering, but the contingent of India was a representative one in its own way. There were Indian ladies and gentlemen who did not profess Islam, yet, responsive to the new call that United India is making to her sons and daughters for a greater cohesion, they cheerfully participated on the occasion, thus testifying also to the universality and catholicity of Islamic sympathies. There was a sprinkling of Muslims from Persia and Egypt, and those who represented nearly every corner of Arabia and Africa mustered in their full strength, among whom was a princess of Egypt. The prayers began at 11.30 a.m. After "Takbir" call for prayers was given by an Arab, the congregation fell in orderly ranks in the lead of Khwaja Kamal-ud-Din. After prayers, the Eid "Khutbah" sermon was delivered. The Imam chose for his text that passage of Al-Qur-án which deals with the famous prayer of Abraham. (We print the full sermon elsewhere in this REVIEW.)<sup>1</sup> Sermon over, worshippers embraced each other in Islamic fashion, to indicate the brotherhood of El-Islam. Before lunch, which had the usual Oriental dishes of "Puláo" and "Savain," a photograph of all those present was taken. The afternoon was devoted to the "Zuhar" prayer, which followed a short while after lunch. Before tea and "Asar" prayers, Khwaja Kamal-ud-Din, in compliance with the general request, delivered in the Mosque a sort of informal lecture, which was appreciated. At this time, in response to a general wish on behalf of ladies present on the occasion for being given an idea of the woman-life in Islam Khwaja Kamal-ud-Din made a present of a copy of "The Muslim House" to each. The book, he said, represented all that Islam stands for on the position of women. The present was highly prized by all those who received it, when they knew that the authoress of this learned work was no other than Her Highness the Ruler of Bhopal, the most sagacious and gifted Indian Muslim Queen. After "Maghrib" prayer and supper, the majority took leave, having enjoyed a most beautiful Eid day, both spiritually and socially.

We cannot conclude this brief account of what took place on Thursday here without conveying to our British Muslim

<sup>1</sup> See page 461.

sisters our grateful regard for their exhibition of a truly Muslim spirit in helping most selflessly to make the day a success.

It affords us an amount of satisfaction to give below the Declaration of Islam by Mr. Omar Richardson, who, to crown the functions of the day, thus marked his acceptance of the simple creed of Islam. Another gentleman, Mr. Tidemarc, also declared his acceptance of El-Islam. This was the result of his study of the ISLAMIC REVIEW since 1914. It is our earnest prayer to the Great Merciful Allah that He may make our newly converted brothers and others the recipients of unbounded graces and limitless blessings.

ABDUL QAYUM MALIK.

---

#### DECLARATION.

I, Alexander Peter (Omar) Richardson, son of Mr. Richardson, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship one Allah (God) alone, and I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

La Ilaha ill-Allah

Muhammad d rasul-Allah.

---

## JESUS CHRIST AS MAN AND "GOD"

"When the angels said: O Mary! surely Allah gives good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and in the hereafter, and one of those who are made near (to Allah)."—THE QUR-ÂN, chap. 3, v. 44.

MUSLIMS are commanded by the Qur-ân to hold Jesus Christ in high esteem. If we take him as a man we are filled with admiration for the nobility of his character. He is extremely bold and his trust in God is very great. For His sake he bears persecution and suffering and is even willing to suffer death. In his early manhood we get glimpses of his arguments with the Rabbis on various religious questions. We gather that during the early part of his life he was busy assisting his father in his work.

One day he suddenly appears as a teacher in the synagogue in his native village. He reads various prophecies in the scroll

and says that they refer to him. We cannot help admiring his boldness. Though he was a man of no great social position, the son of the village carpenter, who had often been seen doing the ordinary work in his father's shop, he was possessed of high and noble ideas. Some people hailed him as the Messiah who was to set up a millennium and who was to restore the Jewish nation to its lost greatness. The majority of the people rejected him as they had rejected a great many prophets before him, and Christ complained, "A prophet is not without honour except in his own country." According to the Bible one of his earliest miracles was the turning of water into wine. If this is true it would lower him in our estimation. Can we believe that Jesus Christ converted pure, harmless water into intoxicating liquor, thus setting a bad example to his disciples, when nowadays doctors, who are by no means prophets, much less sons of God in the literal sense, say that intoxicants are bad for people? If we believe that miracle to be true, then we, as it were, confess that Jesus Christ had not as much regard for the good of humanity as a great many people have to-day; and who can then respect him even as a prophet? Many more miracles of Jesus are also recorded, but there is none of them that had not been performed before. The prophets before him had even performed greater miracles than his. To quote Gibbon, "He (Christ) lived and died for the service of mankind: but the life and death of Socrates had likewise been devoted to the cause of religion and justice; and although the stoic or the hero might disdain the humble virtues of Jesus, the tears which he shed over his friends and country may be esteemed the purest evidence of his humanity. The miracles of the gospel could not astonish a people who held with intrepid faith the more splendid prodigies of the Mosaic Law. The prophets of ancient days had cured diseases, raised the dead, divided the sea, stopped the sun, and ascended to heaven in a fiery chariot. And the metaphorical style of the Hebrews might ascribe to a saint and martyr the adoptive title of the son of God." The miracles which Moses performed were surely much greater than the miracles of Jesus Christ. Moses brought and took away the seven plagues of Egypt; he divided the Red Sea; he fed the Israelites with manna from Heaven and brought forth water for them from dry rocks. He came near to the presence of God while he was still on the earth, and it is said that the angels of God buried him.



Nevertheless if we consider Jesus Christ as a man the miracles are miracles in reality and he deserves our respect because of them. Yet how modest he is in spite of all his power! He says, "Of myself I can do nothing"; and again when some one addresses him as "Good Master," he answers: "Why callest thou me good? There is none good save one, and that is God."

The Bible story sometimes takes away from his greatness even as a man, much more as the Son of God. The greatest proof of this are the words attributed to be his last: "Eli, Eli, lama Sabaktani"—"My God, my God, why hast Thou forsaken me?" This cannot be the utterance even of a strong man who has complete trust in God; and if he himself was God, what would be the use of calling out to himself? The cry shows that he was absolutely helpless and even dependent on the help of God. If he really uttered those words then there can be no doubt that he died with the conviction that he had been forsaken by God.

The Bible story compares poorly with the story of the Qur-án, from which the words at the beginning are taken. The Qur-án says nothing that would bring Jesus Christ into contempt. It is always full of his praises whenever he is mentioned.

If we take the Quranic view of him, that is, if we consider him as a man, we are filled with the greatest respect for him. But if we take him even to be a man and read the Bible story of his life we will have to find some excuse for his last utterance on the cross and the occasion on which he cursed the fig tree which could not supply him with fruit because the season was not come.

If we consider Jesus Christ as a God, as his so-called followers would have us believe, far different would be our feelings if we have a right conception of God. One of the many passages in the Qur-án which speaks of the attributes of God is as follows:—

"Allah is He besides whom there is no God, the Ever-living, the Self-subsisting, by whom all subsist: slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His own permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His throne extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the most High, the Great."

Most people will readily admit that God must have all these attributes to be worthy of being worshipped by any self-respecting, intelligent man. No man worthy of the name can bow to a weak or powerless God. We admit His great power when we turn to Him in prayer, for we would hardly pray to some one who was unable to grant us what we ask.

Now let us see how far our ideas of God can be seen in Jesus Christ.

First let us consider his miraculous birth which has been said to be one of his claims to Godhead. But a mother was not denied him. How, then, could the infinite remain confined in the womb of a woman? Moreover, if we admit that Jesus Christ is a god because of his being fatherless, what must Melchisedec have been who was, according to St. Paul, "First, by interpretation, king of righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, having neither beginning of days nor end of life, but made like unto the son of God; abideth a priest continually" (Hebrews, chap. 7, vv. 2 and 3).

Jesus Christ is only called a priest after the order of Melchisedec. Again, if Jesus Christ is called the Son of God, so must some of the Hindu saints be called sons of God, because some of them were also miraculously conceived by virgins. Refuting the miraculous birth of Christ the Qur-án says, "It beseems not Allah that He should take to Himself a son, glory be to Him! when He has decreed a matter He only says to it, 'Be,' and it is."

Then if Jesus Christ is called a god because of his miracles, how far is the glory of God debased. How insignificant those miracles become if they are attributed to God—in fact they are no longer miracles at all. Why should the Almighty condescend to perform petty miracles to prove His power? Does not everything display it? Look at the universe; is it not a greater miracle than any of Jesus Christ's miracles? Look how the grass grows; is not that a greater miracle than any of Jesus Christ's miracles? We sow one tiny seed and up comes a plant which grows into a mighty tree, which gives shelter to scores of birds and animals and provides comforts for man. Or we sow a handful of seeds in the earth and then one day we find the earth covered in green, and perhaps a month later this green has grown higher

and ears of corn have begun to come out, and all this has been produced by the mud that we try to avoid and by the air and water. Is not this a greater miracle than any of Jesus Christ's miracles? Is not the least of the miracles of God greater than the greatest of those miracles performed by Jesus Christ?

According to the record of the Bible Jesus Christ is very inconsistent. In the Sermon on the Mount he says, "But I say unto you that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." Later on he tells his disciples to sell their clothes and buy swords. Then again when the time to use the swords comes he says to them, "They that use the sword shall perish by the sword." No one can say that God is inconsistent, but if we read the Bible we find many occasions on which Jesus Christ contradicts what he said previously.

He says on one occasion, "I came not to destroy but to fulfil the law," and yet he breaks the Sabbath and teaches his disciples to do so, and he even lets them rob some of the standing corn from some one else's field, and some people call him God! Then again we admired his modesty as a man, but what is this modesty if he is really God? And surely he cannot have been speaking the truth when he said, "Of myself I can do nothing," if he is a God. And what a God who tells us not to call him good! Surely those people who call Jesus Christ God cannot think much of their God.

Jesus Christ himself teaches his disciples to call God "Our Father," and it was in that sense that he himself called him "Father."

The faith of those who say Christ is the son of God is like that of the Catholics of ancient days. "The faith of the Catholics," says Gibbon, "trembled on the edge of a precipice where it was impossible to recede, dangerous to stand, and dreadful to fall; and the manifold inconveniences of their creed were aggravated by the sublime character of their theology. They hesitated to pronounce . . . that God Himself, the second person of an equal and consubstantial trinity, was manifested in the flesh; that a being who pervades the universe had been confined in the womb of Mary; that his eternal duration had been marked by the days, the months, and years of human existence; that the Almighty had been scourged and crucified; that His impassable essence had felt

pain and anguish ; that His omniscience was not exempt from ignorance ; and that the source of life and immortality expired on Mount Calvary."

MUBASHIR.

## FACTS AND FACTORS

### CHRISTIANITY AND ISLAM

To find out the relation between facts and factors is a most interesting study, although it is not without its difficulties. Our prepositions too often tend to render our judgments impartial and biassed, and our prejudices narrow the angle of our vision. One is too often apt to ascribe all things good to one's own acquisitions, and all things bad are either traced to the door of others or to the influence of forces other than our own. Previous to the outbreak of the present War it was always claimed by Europeans that all our material advancement in the West, all our so-called progress and civilization, was a direct result of nearly two thousand years of Christianity. Easterns, who always think religiously, and who therefore would accept all progress as the fruit of a religion, at first did not oppose this claim by Europeans; and this, more than anything else, constitutes whatever attraction Christianity used to have for the ignorant in the East. In sifting causes and effects we must be careful in maintaining a calm and patient survey of all the facts concerned. Our results should be only after deliberate criticism, and should not be swayed or influenced by bias or prejudices. If two things exist together one must not jump to the conclusion that they are necessarily dependent upon each other. They may be traced to widely differing causes. Europe has advanced materially during the last six or seven centuries. Christianity has been the official religion of Europe for about fourteen centuries. As religion no doubt plays, or should play, an important part in our individual, family, and national life, it is inferred that Christianity is the direct cause of all this progress. No sane person will now deny that the present collapse of morals in the West is a logical outcome of our so-called progress and civilization. Therefore, if the present Armageddon is repudiated as a result of Christianity, all the culture and refinement at the other end of the scale of European civilization must logically be ascribed

to another source. Christianity no doubt gives tone to tender passions. No serious student of history would hold the characteristic humility and meekness of the teachings of Jesus as responsible for the present display of stern passions and brutal natures. The Socialistic principles of Jesus are hardly favourable to modern culture and civilization. During the centuries preceding the Reformation Europe remained in a morass of ignorance and darkness. This was the period when the power of the Church was supreme and unchallenged. To-day those countries where the undisputed sway of the Church still holds good, are the most backward both morally and materially in Europe. In those lands where the Reformation was accepted we saw a gradual advancement as soon as the shackles of the Church were struck off. However, the best way to reach a right conclusion on this subject would be to closely examine the principles of Christianity in their abstract form and see how far they conduce to human progress and culture.

The whole religion of Christianity may be summed up in two principles—the sinfulness of man and the forgiveness of God. The recognition of the absolute inability of man to observe the law and to work out his own salvation, and the belief in a certain scheme of atonement provided through the mercy of God. The terrible ever-present dread of impending punishment to the human race, the way out, our salvation only through faith. These are the basic principles of the Christian religion. How one can logically associate such principles with progress and advancement is more than I can comprehend. What can be the effect on our endeavours to advance if we are faced on all sides with the awful statement that we cannot, it is not in our nature to, observe the laws of God? What impetus can such a belief have on our activities? Once accepting this religion, and the sole object of our daily life must be the finding of a method of avoiding the imminent punishment. Again, if this salvation is not to be obtained through actions but by the mere submission to certain dogmas, what is there to prompt us to action? I cannot think of a more stagnating factor to human progress than making the supreme attainment of man not the result of service to mankind but the mere return for subscribing to the belief in certain events more or less historically uncertain. Apart from the fact that the happiness of the world to come should not be the only aim of human attainment, yet if it is to

be regarded as the sole object of our lives in order to ensure progress it should be dependent upon our exertions and not upon beliefs only. Two great forces prompt us to action—the desire to better our conditions, and the defence against aggressiveness. We have shown how the first has been eliminated from our daily life if we believe in the paralysing dogma of the inability of man to work out his own salvation and in its resultant belief in salvation by faith. In dealing with the second motive, i.e. defence against aggression, once again we find Christianity a bar to human progress. The doctrine of non-resistance to evil, made so much of in pre-war days, can only be interpreted as a direct prohibition of the fight against evil and aggression. To sum up, pains and pleasures are the prime movers of human activities. As long as they depend on oneself, on one's exertion, then one is an energetic member of society, but the moment happiness is the result of belief and not of action, then all movements come to stagnation.

Now, come to Islam. Beliefs are chief factors as well, but unless they are converted into action then they are like seeds embedded in the earth but through want of irrigation are unable to attain fruition. The belief in a future life is one of the chief principles of Islam, and is one of the motive forces in Muslims ; but we make our own place in heaven, and our future state depends upon our actions in this life. Every one of us in this life meets with opportunities either for advancing and making progress or for suppressing evil and aggression. It is on how we meet these opportunities that the state which we will enjoy in the future life depends. He is not a good father who induces his children to believe that they will obtain what they need whether they work or not, and that they will receive no punishment for their misdeeds provided that they believe in the forgiving nature of their father. On the other hand, a father who provides those necessities of life unobtainable by his children, but at the same time asks and teaches them and when the age of responsibility comes orders them to provide the rest, and furthermore makes them individually responsible for their actions, he is an ideal father. These are not mere theories but actual facts, as history can always show. The first few centuries of Christianity, when all the Church's dogmas obtained fanatical obeisance, were characterized by a lamentable want of progress. All the treasures of the ancient world were either lost or forgotten in

the Middle Ages. The end of the first millennium of the Christian era was marked by an extraordinary inactivity and lassitude which prevailed throughout Christendom. People left their ordinary avocations of life. Commerce and agriculture were at a standstill, and general stagnation was the order of the day. This was due to the then current belief that the kingdom of heaven was at hand, and therefore, logically, from a Christian standpoint, all interest in this world ceased. At the same time, Islam was in full force, and the whole Muslim world was full of energy and life. All lethargy was at an end, and everywhere mental and physical applications were visible. The chief reason of this is that Islam is a religion of action, and not a religion of faith only. A Muslim has to work out his own salvation, and has to crush evil and combat aggression with full force. I have no doubt that a religion which promises happiness and eternal salvation in return for mere belief and not as a reward for our actions is a great attraction. It is not a Christian position only. Others as well cherish this view in order to justify their inactivity. Some Muslims of to-day also favour such views, which, though unwarranted by their religion, still finds favour with them, as it brings consolation to them against the biting of their conscience. But still their faith, though wrong, has got one superiority. They do not believe in any mediator between themselves and God, nor would they believe that divine mercy needs any vicarious atonement.

SALMAN.

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## BYWAYS AND HIGHWAYS

By J. PARKINSON

ASTRONOMY stands out pre-eminent, the most awe-inspiring and the most sublime of all the sciences. If not the oldest, at least one of the oldest mental recreations of the human race. All ancient races have numberless traditions and myths of early astronomical culture. Thoughts on and investigation into the wherefore, the powers and movements of those orbs sprinkled over the midnight sky. More especially among the Eastern races inhabiting the great Asian plateau, when civilization was in process of formation in the "Womb of Time," in the ages preceding the morning of authentic history. It is little wonder that those semi-civilized progenitors of the present

human family, living as they did in a dreamy air, hot with the breath of an almost tropical sun, under a dark blue sky gemmed at night with a thousand flashing points of light shining down upon them in unclouded, undimmed splendour, should have seen in them divinities, portents, and powers who controlled mankind's fleeting mundane existence. Nor is it strange that in their reverence, their adoration, awe or fear, they should have poured out to them, in yearning inspirations of poetic grandeur, the thoughts of their inmost soul.

Myths became interwoven with the movements of the heavenly bodies. The bodies were personified and their movements transformed into deeds. As civilization advanced, a man here and there, more intellectual than his fellows, disentangled the complicated movements and ignored the stories and legends woven round them. So progress was made, and many movements became known to the early astronomers—the movements of the sun, moon, and planets, through the signs of the Zodiac, the procession of the equinoxes, the soli-lunar cycles—from which they were able to predict the re-occurrence of eclipses. By the knowledge gained they were able to form chronological systems of the utmost complexity. At an early period the various differences in the brightness of the stars was observed and catalogued. One of the earliest observers to draw up a catalogue of that kind was the famous Persian astronomer Al-Sufi; it is extremely accurate for the observations to have been taken with the naked eye.

Though the movements were observed, the actual reasons determining the movements were unknown; to account for them various theories were invented, the principal being the endowment of each body with a spirit which directed its course. Gradually developing into the beautiful idea of the great spirit, or energizing power, "to which the whole creation moves." At that period the earth was supposed to be a flat body, round which the sun, moon, and stars made a daily revolution. The old story tells us, the earth was a flat plain, surrounded by a range of high mountains, beyond which lay an infinite ocean. As the sun set in the west, Vulcan the god of fire, who was waiting for its descent, seated in his celestial boat, seized it, and bore it in his boat round behind the mountains of the north, through the night and hidden from mortal eye. On reaching the east at dawn, he hurled the flaming ball hissing across the



firmament ; and then sailed west again to receive it as it fell. The god was at his strongest at midsummer. Weakened by his exertions of the summer months, it took him longer and longer each night to complete his journey. His failing strength made him unable to cast the ball so high as the day before. It therefore sank lower and lower towards the south, the days became short the nights long, and cold of winter set in. Then by some means the god again revived, his strength gradually returned, as it had gone. The spring approached, and new-born he sent the golden ball higher and higher, until at midsummer day, in the full glory of his divine power, he hurled it almost to the zenith. Very beautiful, very poetic, but only a dream.

Who first came to the conclusion that the earth was not flat, but that it was a sphere or a spheroid, I do not know, but the fact was well known to the early Muslim astronomers. On the plain of Mesopotamia they measured a degree of arc and another on the shore of the Red Sea, and measured the circumference of the earth to within a few miles of the present accepted diameter.

Various cycles and epicycles were invented to account for the looped path, the retrograde and progressive movements of the planets. It was not until the days of Copernicus, that the actual movements were enunciated. That astronomer expounded the theory that the sun was the centre of the solar system, the planets revolving around him, our earth being a planet like Mars, Jupiter, and the others, revolving round the sun in a little over three hundred and sixty-five days, and that the moon was a satellite of the earth round which it revolved.

The hypothesis built up by Copernicus was practically placed upon an impregnable foundation when, at the beginning of the seventeenth century, Galileo turned his new-made astronomical telescope to the heavens. The beginning of those astonishing investigations destined to reveal in the depths of space marvels of creation hidden from the naked eye. Secrets were revealed and unravelled by the aid of the magic tube, and the beauties of planetary systems, of star-groups, star-drifts, and nebulae. Thousands of minute stars were brought into visibility, the spots on the sun were discovered ; the mountains of the moon, the phases of Mercury and Venus. The four large moons of Jupiter were revealed and their movements explained

by the indefatigable exertions of one man. So observational astronomy received a mighty impulse.

At the time Galileo was making his great discoveries with the telescope, his friend Kepler, with Tycho Brahe's detailed observations of the planet Mars before him, was making his remarkable calculations on the planetary orbits, calculations that were to result in the discovery of the laws regulating their movements. The laws may be stated as follows :—

(1) *The planets move in ellipses, having the sun in one of the foci.*

(2) *The radius vector of each planet describes equal areas in equal times.*

(3) *The squares of the periodic times of the planets are proportional to the cubes of their mean distances from the sun.*

Those laws formed the base of the greater discovery of Newton—the gravitation or attractive power exerted by all bodies on all other bodies in the solar system (or universe) proportionate to their mass and inversely to the square of their distance, what has gradually developed into the law of universal gravitation ; binding planet to sun, system to system, star to star, the universe into one great All.

The telescope of Galileo was a small one, a baby compared to the giants now in use, and as telescopes have grown in size and in perfection, so have the wonders of the heavens unrolled themselves before the eye of man, throbbing with energy and pulsating with cosmic life.

Even as the telescope opens up to our gaze vast fields of stellar space, so the spectroscope has revealed to us the actual chemical elements of which the bodies are composed, and we find in even the most remote district of space to which our telescopes have pierced that all bodies contained therein are built up of the same elements, not always in the same proportions.

To the ancients the sun and moon were objects of about the same size, and both appeared to them as small and insignificant when compared to our earth, while the stars were but pin-points in the sky. To us the sun is a mighty globe in a molten condition, so large that one million worlds such as ours would not equal him in bulk ; while the moon, only about one-third the diameter of our earth, presents to us the ruins of what may

have been a world like our own, covered by mighty seas, and for all we know, teeming with life. Now, a cold and lifeless ball, its surface stereotyped by the records of past volcanic activity. Dry sea-beds are there, great ranges of mountains, mighty ringed plains, a monument of the forces once acting on our satellite with ruthless and relentless energy. The stars, in place of being mere points or small globes of fire, have become flaming suns, some smaller and others many times larger than our own, and probably each like ours surrounded by a panoply of attendant satellites ; a gorgeous retinue of followers. And those stars, placed at such a distance from our own sun that the mind almost fails to conceive it, so far away that even with our finest instruments, and using a base line 186 million miles in length (the diameter of the earth's orbit round the sun) only a few of the nearest can be measured ; and they lie at distances embracing billions of miles, a space over which light travelling more than 186,000 miles per second, requires years to perform the journey. We have now gigantic nebulae, unknown to the old astronomers, before whose size and appearance planets, suns, and stars dwindle in majesty and pale in glory. These nebulae are but the dust from which the fabric of the universe has sprung, out of which suns and planets and stars and systems have been formed.

The vista that opens before us is grander than ever flashed before the vision of our fathers. Yet they trod the path of scientific research and trod it not in vain. Let us, therefore, follow in their footsteps, for the pleasure alone that knowledge can give us and the mental freedom it will confer upon our sons. It may be we are only gathering a few stray pebbles scattered on the shore of eternity, by the lavish and wanton hand of time ; but they are beautiful, and gratify our sense of harmony and love. Let us therefore utilize to their utmost those powers of reason and intellect with which nature has endowed us, and the great Creator implanted in the race, and we shall be better, nobler, and happier men.

We shall go down the estuary of Life's great river to where its surging waters sink to rest in the bosom of Death's calm stream, with the satisfaction that we have not lived in vain, but have added to the emancipation, education, and enlightenment of the human race, and to the comfort and the pleasure of mankind.

## MECCA IN THE DAYS OF PILGRIMAGE

### PRAYER OF ABRAHAM AND ITS FULFILMENT

(SERMON OF EID-UDHA<sup>1</sup>—By KHWAJA KAMAL-UD-DIN)

MORE than five thousand years ago the "Father of nations" found himself standing under the sacred walls of the first<sup>2</sup> house for the worship of God in the Mount Paran at

<sup>1</sup> See page 446.

<sup>2</sup> *Most surely the First House appointed for men is the one at Bekka (Mecca), blessed and a guidance for the Nations.*—THE QUR-ÂN, ch. iii. :95. In this verse the shrine at Mecca has been spoken of as the First House made on earth for the worship of God. In the introduction to his Life of Muhammad, Sir William Muir says as follows: "Deodorus Seculus, writing about half a century before our era, says of Arabia washed by the Red Sea, 'There is in this country a temple greatly revered by the Arabs.'" These words must refer to the Holy House of Mecca, for we know of no other which ever commanded such universal homage. . . . Tradition represents the Kaba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yeman and Hadhramant; from the shores of the Persian Gulf, the desert of Syria, and the distant environs of of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age.

Mecca. Abraham<sup>1</sup> had gone there under the order of God to leave his wife Hagar and their baby Ishmael in the valley of sunburnt sand and dry, naked rocks, without any sign of verdure to relieve the wearied eye of the traveller for hundreds of miles. Though promised that a mighty nation should be raised through the baby<sup>2</sup> in the wilderness, the ruggedness of the place all around, with no prospect of sustenance, filled the mind of the father with grief. His heart began to melt, and its outpouring assumed the shape of a prayer in the following words of the Qur-án :—

And when Abraham said :  
My Lord ! make this city  
secure, and save me and my  
sons from worshipping idols :

My Lord ! surely they  
have led many men astray :  
then whoever follows me, he  
is surely of me, and whoever  
disobeys me, Thou surely art  
Forgiving, Merciful :

O our Lord ! surely I have  
settled a part of my offspring  
in a valley unproductive of  
fruit near Thy Sacred House,  
our Lord ! that they may keep  
up prayer ; therefore make the  
hearts of some people yearn  
towards them and provide  
them with fruits ; haply they  
may be grateful :

وَاذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا  
الْبَلَدَ اٰمِنًا وَاٰخِثِيْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ  
الْاَصْنَامَ  
رَبِّ اِنَّهُمْ اَصْلٰلٌ كَثِيْرًا مِّنَ النَّاسِ  
فَمَنْ يَّبْعَنِيْ فَاِنَّهٗ مِنِّيْ وَمَنْ عَصٰنِيْ  
فَاِنَّكَ عَفُوْرٌ رَّحِيْمٌ  
رَّبَّنَا اِنِّيْ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ  
ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقْبِلَ  
اِلَيْهِمْ الصَّلٰوةُ فَاَجْعَلْ اٰيَةً مِّنَ السَّمٰوٰتِ  
اِلَيْهِمْ وَاٰتِهِم مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ  
رَّبَّنَا اِنَّكَ تَعْلَمُ مَا تُخْفِيْ وَمَا تُنْفِثُ  
عَلَى اللّٰهِ مِنْ شَيْءٍ فِى الْاَرْضِ وَلَا فِى السَّمٰوٰتِ  
الْحَمْدُ لِلّٰهِ الَّذِىْ وَهَبَ لِيْ الْاِكْبٰرَ  
اِسْمٰعِيْلَ وَاِسْحٰقَ اِنَّ سَرِيْ لَسَمِيْعٌ  
الدَّعٰءُ

<sup>1</sup> The story of Ishmael and Hagar's casting forth as given in Genesis is substantially true, though its description, viz. Abraham's sending her forth with bread and a bottle of water as if she were going to settle in the next village cannot be accepted as true. Sarah could not be satisfied with such expulsion of her rival. The Arab tradition representing Abraham as coming with Hagar and Ishmael to the place where Mecca now is, is quite independent of the Bible statement, and the two taken together justify us in drawing the conclusion to the truth of the Arab tradition.—Muhammad Ali in his English translation of the Holy Qur-án.

<sup>2</sup> GEN. 21 : 18.

O our Lord! surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah (16: 34).

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَارْحَمْنِي  
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ  
يَوْمَ يَقُومُ الْحِسَابُ ۝

A prayer most typical of its kind in demanding realization of impossibilities. Prayers for achievements within our reach supply no proof of their efficacy even if granted. But a prayer for things beyond human means, presenting insurmountable difficulties for their attainment, becomes on its acceptance a real sign of the Great Hearer and His powers; and such was the prayer of Abraham. He settles his family in a valley most uncultivable and unproductive in its nature, and which is so till to-day, and yet he prays to have his "sons of the deserts" provided with fruits to live upon. A land with nothing in it to invite a visit from a neighbour, or to tempt the greed of the invader. There were no natural resources for the profiteers of the world to exploit and interfere with its inviolability, and yet Abraham wishes to see it converted into a centre of the world. "Make the hearts of the people yearn towards the people of the land" is his prayer. A land of sterility, with nothing in it to invite light from without, was sure to be the seat of ignorance and idolatry, but the old father wishes to see his sons secure from worshipping idols. A prayer bordering on impossibilities for its fulfilment, but addressed to One with whom impossibility is actuality, and improbability a reality. And in this we find a strong proof of the Supreme Existence.

These words of Abraham not only remained without their fulfilment for thousands of years, but, on the other hand, they witnessed the accomplishment of their very opposite through the actions of his children, who became proverbial for their idolatry and ignorance. But the words were prophetic, and could not fail to produce their effect. The time was coming when the stone which the builders rejected should become the head of the corner, and the kingdom of God should be taken from a nation and given to a nation bearing the fruit thereof.<sup>1</sup> The hour came when the Lord "shined forth from

<sup>1</sup> Matt. 21: 42, 43.

Mount Paran.<sup>1</sup> Muhammad, the last of the prophets (peace be upon him), appeared at Mecca. Under Divine inspiration he reminded his countrymen of this prayer of their forefather brought to them through tradition, and gave them the good tidings of the fulfilment at his hand. And have I not seen its proof this day three years ago, when I went to perform pilgrimage to Mecca?—A land till now unproductive of any fruit feeds its children to-day with fruits from the four corners of the world; a land with no natural beauty to cause attraction has become the centre of nations. “Make the hearts of some people yearn towards them” was the desire of Abraham; and does not every Muslim, located wherever he may be in the four corners of the world, yearn for a visit to Mecca and bring with him fruit of the world to feed the children of Abraham? Take these words of Abraham as a longing of the heart of Muhammad; and if you find them fulfilled, do they not prove the existence of the Mighty Hand which knows how to bring together facts and factors to make the wish expressed to Him in prayer a reality? “Save my sons from worshipping idols” was another desire of the forefather; and was not the House of God purged of idolatry with a success unique in history with one stroke of the Divine hand? Leave apart that coarse idolatry of the past days in the world, have not these denizens of the deserts, and with them the whole Muslim world, been saved the disgrace of bowing down even before that refined idolatry which receives homage from cultured West in the twentieth century of civilization and culture? “I have settled my offspring near Thy Sacred House, O Lord, that they may keep up prayer,” says Abraham; and the only man in the whole world who has made the institution of prayer to prosper for ever is his son Muhammad. Jesus desired to make prayer a spiritual diet when he said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” And lo! his followers in the West care more for bread than for prayer, as observes General Gordon of Khartoum. But Muhammad could actualize what the Nazarene Prophet was theorizing. He enjoined upon his followers to minister to their soul five times a day before ministering to their inner man, and is it not a matter of wonderment that the sacred shrine at Mecca is the

<sup>1</sup> The Lord came from Sinai and rose up from Sier (Mount of Olives) unto them, he shined forth from Mount Paran (Mecca).—Deut. 33 : 2.

only place in the whole world which "keeps up prayer" for twenty-four hours? I have visited churches and synagogues, I have seen Hindu temples and Buddhist shrines; in short, I have been to different houses of worship, including Muslim mosques. They are open for worship, and they remain closed for some time in the day. But go to Mecca, and you will find the Sacred House always crowded with people "on knees and in prostration." To satisfy my curiosity during my brief visit to Mecca I chose almost all the hours of the day and night of my sojourn there to visit and remain in the shrine, and I do not remember a moment when I could find the sacred place without its worshippers at prayer or making *twaf*. Even the shrine at Medina closes its doors on its votaries between eleven o'clock in the night and three in the morning; but the House at Mecca keeps its arms open day and night to receive its votaries, and this not in the days of pilgrimage alone, but for the whole year.

These yearnings of Abraham's mind, which furnish us with a strong proof not only of the efficacy of prayer but also of the existence of the Most High, however, disclose another longing desire of Abraham. A Father of nations, whose descendants, as promised by God, had to inhabit the four corners of the world, would naturally wish to see the different branches of his stock cemented into one universal brotherhood, with a possible centre to meet each other. "O Lord! make the hearts of some people yearn towards them (people of Mecca) and provide them with fruits," were the words of the sacred Patriarch, who wished to see Mecca as a rallying centre of various nations. The valley most unproductive of fruits feeds its children with fruits of the world; and where lies a Muslim heart, even in California and Brazil, in Australia and Japan, which is not yearning to-day towards the sacred shrine at Mecca? What a wonderful sign for a sceptic mind to ponder over. In 1914 I saw nations swarming from the four corners of the world to the mother of cities, as Mecca has been styled from time beyond history. It was the 9th of "Zil Hijj," the last month of Hijra era when some 400 thousands of people who had come there from China, Philippines, Malay, Burma, India, Afghanistan, Belochistan, Persia, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, and even from England—myself, with two friends—left Mecca for the village of



Mina, a place six miles from Mecca, where, as the tradition goes, Ishmael was brought to be sacrificed in the name of God by Abraham. We passed the night there, and after saying our morning prayer we started for the elevated plains called "*Arafat*"—the place of Muslim pilgrimage—at a farther distance of six miles from Mina, and this we had to reach before the sun attained its meridian. A splendid cavalcade which could extend over more than twenty miles, consisting of camels, horses, mules, and asses, conveying the pilgrims to their destination, sprinkled with vehicles and coaches here and there, while more than half the number were on foot. They differed in language, colour, and race; they belonged to diverse ranks and grades, but all fastened in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man. Descent and wealth everywhere claim respect and distinction for their owners if they are known to others, but rich costumes and expensive clothing can command awe and respect even amongst strangers. But the Divine wisdom which wanted to demolish all man-made boundaries of differences in order to create universal brotherhood in man could not suffer even that in that levelling atmosphere of Mecca in the days of pilgrimage. Every pilgrim, no matter what was his rank, a king or a plebeian, had to divest himself of his raiment before stepping into the holy precincts of Mecca and clothe himself in two white sheets called *Ehram*—one to cover the legs and the other for the rest of the body—thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women belonging to different ranks and grades of society, clad in one and the same garb of humility, free from all signs of distinction, passing days and nights for months and weeks on the terms of purest equality in service of one God. And what was their form of address to each other? Father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen, all eyes there being bent down and sealed on the feet of their owners, with minds free from lust and evil desire. One thing which left an everlasting impression on my mind was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women, and children were hastening to the

appointed place which they had to reach within a limited time, mostly on foot, yet there was not the slightest sign of pushing, elbowing, or shouldering. Ladies and children first was the rule of the day which I saw scrupulously observed even by the most unpolished coming from the heart of Central Africa.

There was, however, one thing which my eyes remained searching full three days of the gathering but could not find—that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that the gentleman has never been in requisition in the days of *Hajj* (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder, in these days, and bring that heterogeneous assembly under its peaceful arms? Do all criminal and evil propensities in our nature become suppressed, and we become angels for the time being, that the authorities at Mecca can so easily dispense with the services of this guardian of the peace and a necessary asset to all order? Interpret it in whatever light you will, but my searching eye failed to find any evidence of any form of evil in the commonest form even. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India, I have been to different places of gathering in the Western world as well, but I found no place without a representative of the police force, and their very absence in the holy place in these three days of pilgrimage showed to me that religion, after all, could make angels of men and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This can cement conflicting elements into one harmonious whole. If such spirit works in man, it is sure to banish evil. All criminal acts and wrong deeds are the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all wrong actions. It prompts all offences and germinates all crimes. Could a desire to possess others' belongings, even in the slightest form, find its way into the mind of one who thinks his first duty to give his own needful for the benefit of others? This is the basic principle of the whole ethical code of Islam, as the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others of what you love to possess." That was the spirit which

I found permeating the atmosphere which must kill sin, no matter even if it be original, and crush the head of the dragon without going to the cross. Is not a Muslim therefore justified in thinking that the holy pilgrimage to Mecca washes off his past sins? If a spirit like the one I have mentioned and saw becomes prompted in man and takes better of him even for a short time, has he not been purged of his past sins and enabled to enter into new life of righteousness? I wish we Muslims could continue in cultivating that spirit which I experienced in those three most eventful days of my life, and the millennium of the days of the Prophet would again be restored to us. Yes, I saw the kingdom of heaven established again at the foot of the Mount of Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without having police or other functionaries to keep order? But the world saw that regime in the days of the Prophet at Medina, when crime became extinct, and even those who unfortunately fell prey to some evil propensity could not help making a clean breast of it before the Holy Prophet within a day or two of its occurrence, though unobserved by any other eye. Omnipresence of God became a living reality in the companions of the Prophet which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself was his own captor. Falsehood was unknown, and therefore no case needed this modern rigmarole of judicial procedure. No one stood in need of any evidence to substantiate his proof. There were no allegations of facts or joinder of issues. Statement of charge or claim in their true colour on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus—become reality at the hand of Prophet Muhammad. Sullallah alehe w-a s-alam.

## WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

*Continued from page 444, ISLAMIC REVIEW, Vol. V.  
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## DIVORCE.

DIVORCE is a corollary to the marriage laws. Perhaps it is a special institution for man. Nature has not gifted animals or birds with such sensitiveness that would prompt them to change their spouse as to human beings. Perhaps monogamous couples in birds and animals have been gifted with such unbroken instinctive fidelity to each other, such remarkable harmony in temperaments, that no change is necessary. Human beings have sometimes to pay the penalty of being reasonable and of possessing a free will. Even if men and women take the greatest care they can in selecting their partners, differences between them afterwards are quite possible. Nor can infidelity be the only reason for the couple having an unpleasant time between themselves. It is not very rare that tastes and temperaments of a husband and wife differ so radically as to upset all the social happiness. Sa'adi has very pertinently said :—

“A bad woman in the house of a good man makes the house a hell in this world.”

Woman suffers in the same way if tied to a husband she dislikes, although she has been gifted with a greater self-suffering and self-abnegation. To her a home is dearer than it is to man. Her love for her children is also naturally great. She has greater sentiments of affection generally, and greater attachment to her husband in particular. She is superior to man in these respects. She would submit to any inconvenience and trouble rather than leave her children, her husband, and her home. It was because of this feminine character that no legislator except Muhammad, whose solicitude for woman's rights was greater than that of any other man, thought it necessary to take into consideration any such case as that of a woman who would like to divorce her husband. Almost all religions except Hinduism have allowed man to divorce his wife. But no religion except Islam has allowed a woman to get a divorce from her husband. Divorce by husbands of their wives was allowed by the Greeks, the Romans, the Israelites, and the Christians.

In Islam there have been certain jurists who have given their verdict that divorce is altogether unlawful to Muslims. But this view has not been accepted. The *Radd-ul-Muhtar* contradicts the arguments against the invalidity of divorce, but adds: "Divorce is really forbidden, but only on certain conditions it becomes *mubah* (permissible), and therefore certain jurists hold that it is not allowed at all."

On the other hand, so great is the regard of Islam for woman that *Durr-ul-mukhtar* gives certain conditions of man's weaknesses or physical defects in which, it says, "Divorce is necessary to safeguard the rights and privileges of women."

One point, however, is quite certain—that there was nothing more detestable to the great Legislator himself than divorce. Many are his sayings on the subject :—

*Abghazul halal ilallah ul-talaq.*

1. "The most hateful of lawful things in the sight of God is divorce" (Mishkat).

2. "The curse of God rests on him who repudiates his wife capriciously."

3. "God has created nothing on the face of the earth worse than divorce" (Abu Daood).

4. "Marry women and do not divorce them capriciously, because God does not like lustful men or women" (Mishkat).

5. "Divorce shakes the throne of God" (Kamil).

6. "Nothing pleaseth God more than the emancipation of slaves, and nothing displeaseth Him more than divorce" (Aldar qutni).

And so forth.

Every Muslim knows that *Talaq* (divorce) was extremely disliked by the Prophet. Being an inspired and universal Prophet, sent for all mankind in every age and country, Muhammad had to legislate as regards divorce, but personally he disliked it immensely, and made no secret of it. The result of this dislike has been very beneficial for Muslim society. Of 70,000,000 Muslims in India, not one in a hundred thousand takes recourse to divorce. The same is the case in Afghanistan and Turkey, though the Arabs in Hedjaz and Egypt do sometimes misuse the restricted permission of divorce. In Muslim countries divorce is considered to be very

contemptible socially. Any man who takes recourse to divorce loses all respect.

The main difference between the divorce laws of Christianity and Islam lies in this, that while Christianity recognizes only one condition of divorce—i.e. infidelity—and makes divorce a matter of public proceedings, Islam lays down no hard-and-fast conditions for divorce and makes it a strictly private affair.

Al-Ghazzali writes :—

“The greatest care should be taken to avoid divorce, for, though divorce is permitted, yet God disapproves of it, because the very utterance of the word ‘divorce’ causes a woman pain and how can it be right to pain any one? When divorce is absolutely necessary, the formula for it should not be repeated thrice all at once, but on three different occasions.<sup>1</sup> A woman should be divorced kindly, not through anger and contempt, and not without a reason. After divorce a man should give his former wife a present, and not tell others that she has been divorced for such and such a fault. Of a certain man who was instituting divorce proceedings against his wife it is related that people asked him, ‘Why are you divorcing her?’ He answered, ‘I do not reveal my wife’s secrets.’ When he had actually divorced her, he was asked again, and said, ‘She is a stranger to me now; I have nothing to do with her private affairs.’”

That Islam, while laying down restrictions in the way of divorce and discouraging it very strongly and persistently, did not lay down any hard-and-fast conditions was simply because, unlike other religions—including Christianity—it was not meant for any one people or one country alone, but for the world at large and for every age and race, and for every stage in society. Christ said: “I was not sent but unto the lost sheep of Israel” (Matt. xv. 24). So his divorce law—and that is the only law he has laid down as regards women—was confined to the Jews, and was meant to improve the degraded and lustful condition to which they had fallen when Christ came.

If it had been possible, Christ would have abolished the

<sup>1</sup> The formula for divorce has to be repeated thrice to make it complete.

very institution of marriage and made all his followers "eunuchs for the kingdom of God."

While altering the then prevailing Mosaic law, and restricting divorce only to the cases of infidelity of the wife, Christ said :—

"Moses for your hardness of heart suffered you to put away your wives : but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery : and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb : and there are eunuchs, which were made eunuchs by men : and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. xix. 8-12).

Muhammad had to meet all the circumstances—not of infidelity alone—when a happy home-life becomes impossible.

Christian legislators had to depart from even that one law which Christ laid down, because that law could not be made universal, and it was not fit to meet every circumstance or condition of society and civilization. In Christian Russia—which is more Christian than any other Christian country—there are now allowed thirty-five reasons for giving divorce. In America divorce has become a plaything. In England itself an agitation has been raised to make divorce possible under other conditions, and not to restrict it to infidelity alone.

The tendency of the civilized world is to adopt the Muslim principle of divorce, i.e. to make it permissible on conditions other than infidelity also. And this is as it should be. In England, where the law as regards divorce is extraordinarily strict, in spite of the findings of a Commission to make it more easily obtainable, there are thousands and thousands of such couples whose life is an unbearable misery ; there are hundreds of thousands who have been condemned to live a bachelor's life separately from each other. A woman, separated from her husband, even her children taken away from her, without a decent home or a friend, must feel a divorce far

better than the life she is condemned to live after her separation from her husband. A man, also, cannot like at all the burden he has to bear in the upkeep of his separated wife and the extra charges he has to incur for his own house-keeping. Man and woman both find the life they have to live when separated from each other, yet unable to divorce, very hard ; but to woman it is hardest. If she commits adultery simply to escape from that life she should be excused. If it be only for her sake, divorce should be allowed in such cases as make separation a necessity.

Why the English law of divorce should be more Christian than that of other Christian countries is a mystery.

Sir Arthur Conan Doyle wrote to *The Times* of September 3, 1917, thus :—

SIR,—Lord Halifax appeals to the Christian tradition in order to prevent the proposed reform of our divorce laws. He must bear in mind, however, that all Christian nations, including our fellow-subjects in Scotland, are more liberal than ourselves in dealing with this subject. It seems difficult to sustain the contention that these communities are less Christian than ourselves, or that Lord Halifax and those who follow him are the sole representatives of true Christian traditions. Those who associate Christianity with the relief of innocent suffering will take a very different view.

Lady Muir Mackenzie wrote in the *Evening Standard* of Tuesday, October 2, 1917, as follows :—

Is it right to press for social reform such as a change in our divorce laws while the country is at war? Surely, for it is never too soon to right a wrong, and our English divorce laws reflect little credit on us as a nation.

They are, to begin with, distinctly unjust to the poor man and to every woman, whether she be rich or poor. It has been stated by inaccurate people that a poor man can nowadays "obtain the benefit of the Divorce Court at a cost of little more than the family Sunday joint." Such statements should be confined to "the poor London man." The poor Birmingham, Manchester, Liverpool, or Newcastle man is for ever debarred from obtaining a divorce. It is well to remember that the Majority Report of the Royal



Commission on Divorce, whose findings are ignored by our Government, recommended that "divorce cases be heard locally," so that people living outside the London area might be placed on an equal footing in the matter of relief. But so far nothing has been done in this direction.

We heard much about the soldier's "unmarried wife" when the war first broke out. The Government very properly recognized that she had a right to a separation subsistence allowance for herself and her children. If our divorce laws were not so inhuman, there would not be so many unmarried wives. It is calculated that about seven thousand separation orders are granted every year, and this means that the "separated" man and woman may never legally remarry. The ecclesiastics who forbid real divorce are in reality encouraging "irregular unions and restricting the birth-rate of legitimate children." Many separated couples come of a class who would make desirable parents, but being self-respecting even when they contract quasi-marriages, they are reluctant to bring into being children branded with illegitimacy. Thus the existing separation system tends to sterilize four persons.

We actually have in the British Isles very excellent divorce laws. I refer to Scotland. Yet if we reformers in England and Wales decided to petition Parliament to follow the example of Scotland, we should be told by the Church of England and Bishops that we were suggesting an immoral action. . . .

The members of the Women's Co-operative Guild make the reform of the English divorce laws a part of their propaganda. They were told in 1915 that if they did not give up advocating this reform, £400 a year coming to them from certain ecclesiastical sources would be withdrawn. This fine body of women refused to be thus coerced, and made up this missing sum themselves.

Why do we consent at this late period of our history to have our lives darkened by mediæval conceptions and ecclesiastical mysticism? Why are we content to see the rich man obtain what is denied to the poor man? Some of our Colonial possessions have broken away from the foolish tradition of the Motherland, and made sensible marriage laws and divorce laws for themselves. We are ceasing in this respect to be a pattern for the rest of the world to

follow. When Japan decided to become modern, her wise men considered the law systems prevailing in various countries, but decided that as far as the divorce laws went, the English system was antiquated and impossible, and adopted laws prevailing in certain other European countries.

In Holland, for instance, where the people are far from being flighty, an excellent divorce system prevails. It is interesting to note that fewer divorce cases are recorded since common-sense facilities have been given to the Dutch.

Countries where divorce is permitted and where no distinction between the sexes is made include Austria (for Protestants), Denmark, France, the German Empire, Hungary (for Protestants, Greeks, and Jews), Norway, Sweden, Switzerland, Rumania, and Russia. The rule is the same in Natal, the Cape Provinces, New Zealand, and New South Wales. The last two are subject to certain provisions as to domicile. In the United States the sexes are on an equality as regards grounds of divorce.

It does seem an anomaly for England alone to penalize her women in the matter of laws concerning divorce. . . .

Let a woman break the moral law but once, and her husband can readily obtain a divorce. On the other hand, a husband may openly do wrong time after time, and a woman will find it impossible to obtain any dissolution of her marriage, except, of course, in Scotland.

Mrs. Webbe, one of the Committee of the London Diocesan Rescue and Prevention Association, gave interesting evidence before the Royal Commission. She considered that the equalization of the divorce law would prove a strong deterrent to immorality. She stated:—

“I find it hard to express strongly enough my feelings with regard to the iniquities of the moral standard between the sexes. What determined me to do the work I am now doing was when, as a young married woman, I found a man could live an openly scandalous life the innocent wife’s only remedy was a separation. If the woman made the proverbial slip, all rights of motherhood would be taken from her by the husband getting a divorce. People seem to forget, when they talk of the wise wife ignoring her husband’s unfaithfulness, that there is another woman in the case. This woman I have had too often to help.”

Habitual drunkenness, desertion, and cruelty ought to be reasons for granting divorce, if only for the sake of the children.

Sir Arthur Conan Doyle expresses this opinion about the present divorce laws, and the need for reform:—

“The law which at present binds a decent man or woman to an habitual drunkard, which chains a man or woman to a lunatic or a criminal for life, is a wicked law. It is an abuse of the elementary right of every human being to lead a life which shall be tolerable. This proposition must be so evident to every normal mind that if it were not for theological obscurantism, it would not fail to gain general acceptance.”

Mr. Max Pemberton has written on the question as follows:—

“Britain has suffered from a declining birth-rate since the year 1907; and the terrible losses of the war must tell heavily upon the numerical and the physical strength of the population of the future.

“These are startling truths, and men of common sense naturally ask what we are going to do about them.

“We are told that there are more than a million people in this country who are separated from wives or husbands. Many of them have established households of which convention does not approve. Some of them, perhaps, could obtain divorce in the law courts of the country had they the money to go there. . . .

“That we should encounter the opposition of the Church was to be expected. . . . But has the Church herself been consistent in the matter? I seem to have heard frequently in history of dispensations and dissolutions of marriage for reasons which do not appear more valid than those by which we are now confronted. Lack of consummation, physical disability, sometimes political clamour have divorced those who were told that God had joined them together; and surely we are entitled to ask that a similar latitude be accorded to those whom Destiny has put asunder?

“I would ask the opponents of marriage reform what alternative they propose to the misery of those million separated people?

If those people who are agitating for reform in the divorce

laws of England had taken the trouble of studying thoroughly the Muslim laws of divorce and marriage, they would have urged their adoption in England.

While studying the divorce laws of Islam, which we shall quote from the Qur-án, the following points should always be kept in view :—

(1) Islam claims to be universal, and does not permit any human alteration in its Quranic laws, so it was impossible for it to be rigid or to lay down any strict conditions.

(2) Islam strongly and successfully discourages divorce on any condition, and because it succeeds in creating a very high religious spirit in its followers it controls all their actions.

(3) Divorce laws must be examined in consonance with the marriage laws and laws regarding the custody of children, etc.

The object of marriage as given by the Qur-án is this :—

*An khalaqa lakum min anfusikum azwajan-litaskunu claiha va ja'ala bainakum movadatan-va rahmatan.*

“That He created mates for you from yourselves, that you may find quiet of mind in them, and He put between you love and compassion” (Al-Qur-án, chap. xxx. v. 21).

There is no doubt that marriage plays a very important part in the well-being and happiness of human society. Upon it depends the propagation of the human species. Divorce, then cannot but be unpleasant to the human society. But in certain circumstances divorce becomes a social blessing and saves many homes from misery and unhappiness. When marriage becomes a burden upon the social happiness of a man or woman, divorce should no doubt be taken recourse to.

Under Islam marriage is a contract ; divorce is the dissolution of that contract.

Islam has not laid down any elaborate formalities for consecrating a marriage. Mutual consent, some pre-nuptial settlement (*mahr*), and two witnesses are quite sufficient to unite a man and a woman in a marriage tie. For the dissolution of marriage also no formalities have been set up by Islam. The system of public divorce in which the dirty linen is washed in the court, giving details of the most private part of one's life, is most reprehensible. Islam does not tolerate it. In Islam, when the dissolution of the marriage tie proceeds from the husband it is called *Talaq*, which can be given very privately. When divorce takes place at the instance of the wife, or by

mutual agreement, it is called *Khula* or *Mubárat*, and a Hakim-i'shará has to enforce it.

Islam does not put down any special conditions for the dissolution of the marriage contract, and thus allows each contract of marriage to be dissolved under its own conditions. It is open to every man and woman who care to enter into a contract of marriage to lay down their own conditions for the dissolution of marriage.

The Qur-án affords sufficient protection for woman even if she fails to protect herself by saying to man :—

“And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and doing her manifest wrong?”

“And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?” (Al-nisa, sec. 3, vv. 20–21, Muhammad Ali's edition, p. 206).

These verses show what a great regard Islam had for the interests of women.

The Qur-án allows the pre-nuptial settlement to be without any limit by the use of the word “*qintar*,” and then commands that in the case of the dissolution of marriage by the husband nothing of it should be taken back by him and all that he owes to the wife should be paid.

Thus the power for divorce is given in a way in the hands of woman. While getting married she can see to it that the settlement upon her, which would be payable at her demand or in case of divorce, is high enough to keep the divorce in her hands.

A substantial *mahr* at the marriage settlement will always be a good legal check upon any rashness on the part of the husband in case of divorce, even if he is not Muslim enough to respect the commands of the Qur-án and the Prophet. In the case of woman herself demanding a divorce (*khula*), she has to remit the *mahr*, if not otherwise arranged.

The Quranic verses as regards divorce from “Al-Baqara,” sec. 29, as translated by Maulvi Muhammad Ali in pp. 105, 106, 107, 108, of his edition of the Qur-án are as follow. The notes given by him as regards the Islamic law of divorce are also worthy of consideration, but for want of space we cannot quote them here.

"Divorce may be pronounced twice; then keep them in good fellowship or let them go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them, and whoever exceeds the limits of Allah, these it is that are the unjust.

"So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other by marriage, if they think that they can keep within the limits of Allah; and these are the limits of Allah which He makes clear for a people who know.

"And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favour of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful of your duty to Allah, and know that Allah is the Knower of all things."

And again from At-Talaq (sec. 1, vv. 1, 2, 6, 7):—

"O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of your duty to Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

"So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of his duty to Allah, He will make for him an outlet. . . .

"Lodge them where you lodge according to your means,

and do not injure them in order that you may straiten them ; and if they are pregnant, spend on them until they lay down their burden ; then if they suckle for you, give them their recompense, and enjoin one another among you to do good ; and if you disagree, another woman shall suckle for him.

" Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him ; Allah does not lay on any soul a burden except to the extent for which He has granted the capacity ; Allah brings about ease after difficulty."

Because the law of *Talaq* (divorce) was deliberately left in a flexible condition to suit not only all countries and all ages but also individual cases, a good deal of diversity and divergence appears in the interpretation of the Quranic verses or the precedents laid down in the lifetime of the Holy Prophet between different Muslim jurists as to the particular form in which a divorce should take place. The majority of the Muslim world, which is *Sunni*, follows the juristic interpretation of Imam Abu Hanifa, and is called *HANAFI*. But all the Muslim jurists, of whatever school of thought, whether Hanafis or Shafais or Shiahs, agree on the main point that *Talaq* should never be taken recourse to except under very exceptional circumstances, and in the absence of serious reasons no Mussulman can justify a divorce in the eyes of either religion or law.

The Qur-án itself has laid great stress upon reconciliation. It has appealed to the trust a true Muslim should always have in the mercy of God, even in cases where a kind of hatred might have arisen between a husband and his wife and there might apparently be a necessity for divorce.

In *Al-Nisa* (chap. iv. sec. 3, v. 19) it clearly says :—

*Va d'askeru hunna bilma'roof. Fa in karehtumu-hunna fa'asa an takrahu shaian-va yajálallahu fihé khairan kasira.*

" And treat them (women) kindly ; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it."

The Qur-án has not encouraged at all any rash divorce. It has prescribed three stages for divorce, and ordered the husband and wife to remain in the same house till after two stages, so that a reconciliation may be effected before the third and

irrevocable stage is reached. Particular attention has been paid to the cases when the woman may be in the family way as regards her maintenance, etc.

The law of TALAQ has been given thus by the Rt. Hon. Syed Amir Ali in the "Personal Law of the Muhammadans."

#### TALAQ.

"Two kinds of *talaq* are recognized by the Sunnis, viz. (1) the *talaq-i-sunnat* and (2) the *talaq-i-bidat* or *talaq-i-badai*. The *talaq-i-sunnat* is the divorce which is effected in accordance with the rules laid down in the traditions (the *sunnat*) handed down from Muhammad. It is, in fact, the mode or procedure of *talaq* which seems to have been approved of by him, and is consequently regarded as the regular or proper and orthodox form of divorce.

"The *talaq-i-bidat*, as its name signifies, is the heretical or irregular mode of divorce, which was introduced in the second century of the Muhammadan era. It was then that the Ommiaide<sup>1</sup> tyrants, finding the checks imposed by Muhammad on the facility of repudiation galling, looked about for some escape from the strictness of the law, and found in the pliability of the jurists a loophole.

"The Shiahs and the Malikis do not recognize the validity of the *talaq-i-bidat*, whilst the Hanafis and the Shafais agree in holding that a divorce is effective, if pronounced in the *bidat* form, 'though in its commission the man incurs a sin.'

"The *talaq-i-sunnat* is either *ahsan* or *hasan*—*very proper* or *simply proper*. In the *talaq-i-sunnat* pronounced in the *ahsan* form, the husband is required to submit to the following conditions, viz. (1) he must pronounce the formula of divorce *once, in a single sentence*; (2) he must do so when the woman is in a state of purity (*tahr*), and there is no bar to connubial intercourse; and (3) he must abstain from the exercise of conjugal rights, after pronouncing the formula, for the space of three months. This latter clause is intended to demonstrate that the resolve, on the husband's part, to separate from the wife is not a passing whim, but is the result of a settled determination; on the lapse of the term of three months, or three *tahrs*, the separation takes effect as an irreversible divorce.

<sup>1</sup> This assertion is historically incorrect and religiously biased.—M. H. K.



"In the *hasan* form, the husband is required to pronounce the formula three times, in succession, at the interval of a month, during the *tahr* of the wife. When the last formula is pronounced the *talaq* or divorce becomes irreversible. These two forms alone, as stated before, are recognized by the Shiah.

"In the *talaq-i-bidat*, the husband may pronounce the three formulæ at one time, whether the wife is in a state of *tahr* or not. The separation then takes effect definitively after the woman has fulfilled her *iddat*.

"Both schools allow recantation; that is, a husband who has suddenly and under inexplicable circumstances pronounced the formula against his wife, may recant any time before the term of three months has expired. When the power of recantation is lost, the separation or *talaq* becomes *bain*; whilst it continues, the *talaq* is simply *rajai* or reversible.

"When a definitive and complete separation (*talaq-i-bain*) has taken place, the parties so separated cannot remarry without the formality of the woman marrying another man and being divorced from him, as mentioned before.

"Sautayra and Sédillot agree with the Muhammadan jurists in thinking that this rule was framed with the object of restraining the frequency of divorce in Arabia. Sédillot speaks of the condition as 'a very wise one,' as it rendered separation more rare, by imposing a check on its frequent practice among the Hebrews and the heathen Arabs of the Peninsula. Sautayra says that the check was intended to control a jealous, sensitive, but half-cultured race, by appealing to their sense of honour."

In England there have been many cases where a husband desired to put up even with a wife whom he found to be unfaithful to him. So if in any extraordinary circumstance a Muslim marries his once divorced wife after she has been divorced by her second husband, it should not be considered very strange or low. However, the Prophet has most strongly rebuked and censured both *mohallil* and *mohallal-lahu* (Mishkat).

As to the *talaq-i-bidat*, there is no doubt that no Muslim worthy of his faith or with any honour would take recourse to it. Even among the Hanafi jurists there is a difference of views as to the validity of this form of divorce.

In *Muntaqi-ul-Ekhbar* a tradition from Muslim has been quoted to the effect that three immediate Talaqs are not valid, and if three immediate Talaqs are given they will be taken to be only one rajáé (reversible).

Nawab Siddique Hasan Khan, quoting the authority of *Eghasatul lehfan vo 'Eilamul moqain*, says :—

*Va qad ekhtalefa ahlul ilmé fi irsalussatasi dafatan vahidatan hal taga'u salasun vo vahidatan faqat fazahaba elall avali aljamhuru va zahaba ilassani man 'adohum va hoval haqqo.*

And there is a difference between the learned on this point whether the three Talaqs given immediately are to be taken as three or only one. The majority say that they should be taken as three, but the truth is with the minority (Hasanul usva, p. 16).

Ibn Abbas also supports the above view, i.e. three immediate Talaqs should be taken as one reversible (Abu Daood).

The case of Ovamar, recorded in Bokhari, which was a case of extreme provocation, most reluctantly decided by the Prophet after the proceedings of La'an as a valid divorce, is cited as a precedent for the validity of the *Talaq-i-bidat*. Technically and juristically it is so, and in very extreme cases, as was the case of Ovamar, who caught his wife committing adultery, it should not be considered to be improper. In America the unwritten law allows murder in such cases. Divorce is surely better than murder. However, no Muslim who has any respect for the Prophet will indulge in the Immediate Divorce when he knows how the Prophet disliked it and how it is against the spirit of Islam and the Qur-án. The Qur-án has repeatedly said not to exceed or disregard the limits laid down by it.

*Dur-ul-Mukhtar*, on the authority of *Nasai*, says that when the Prophet came to know that a certain person had given three Talaqs at one time, he stood up in anger and said : *Aila'ab ba kitabullah izza vajalla va ana baina azharkum*. "In my life the Book of the Holy and Mighty God (the Qur-án) is being treated so lightly." *Bokhari* accepts the tradition.

Ibn Omar also relates that the Prophet was asked, "What if I give three Talaqs at one time?" The Prophet replied : "Thou wilt disobey God and thy wife will be separated from thee." Even *Talaq-i-bidat* is better than making adultery the condition precedent for a divorce and thus encouraging

adultery. Shaikh Abdul Haq Mohaddis supports the view of Imam Abu Hanifa that the Immediate Divorce is *Kufr*.

The divorce can be given in writing or by word of mouth. In every case the wife divorced should be apprised of it.

The permission for *Khula* is deduced from verse 229 of chapter ii (Al-Nisa). There are precedents for it, one of which is as follows:—

The wife of Sabit, son of Qais, came to the Holy Prophet and said: "O Prophet of God, I do not find any fault in Sabit, son of Qais, in his manners or in his religion; but I do not like to be faithless in my faith, that is, I would not play the hypocrite." The Prophet said: "Wilt thou restore to Sabit the garden he gave thee?" She said: "Yes." The Prophet of God then said to Sabit: "Take back the garden and divorce her at once" (Mishkat).

Certain other customs of the old Arab society as regards divorce, like *Zihar* and *Īla*, were rectified by the Qur-án and brought to a sounder basis, to bring the marriage relationship on a more serious and sacred basis.

For those people who have a deep religious spirit in them, the laws as laid down by the Qur-án and the precedents and traditions laid down by the Prophet are enough guarantee that the law of divorce will not be abused.

For those people who can only be controlled by a strict and rigorous secular law it will be well for Muslim women to see to the following points when entering into the marriage contract:—

1. A marriage deed should be drawn with the signatures of at least two male witnesses.

2. The pre-nuptial settlement (*mahr*) should be substantial, particularly that part of it which is payable on demand, so as to be a financial check on divorce.

3. Some condition to this effect be introduced into the contract—that there will be no divorce unless by mutual consent.

4. A polygamous marriage will not be permissible.

If the spirit of the Muslim marriage and divorce laws is fully respected, it can be safely asserted that there is no system in the world which can be more beneficial to society and more contributory to individual happiness than those Muslim laws.

We have said before and repeat it that Muhammad stands in no need of apologies and that Islamic laws, as they really are, can never be surpassed by any other laws under any civilization. Generally the Muslim home and family life is much happier and more peaceful than Christian home-life. As compared to Muslim family-life, the European system of living is more crude and uncivilized.

## THE CLARION CALL OF ISLAM TO MUSLIM

DEAR BRETHREN IN ISLAM—Peace be upon you and blessings of Allah. It is close upon a year since I last sent you an appeal laying down in detail the situation in which the Muslim mission in England stood and the work before us. Though the dangerous illness to which I was victimized in March and April, and the consequent long convalescence out of which I emerged only in September last, did not leave me enough of strength to carry on the work as I wished, I have every reason to thank God who blessed our work with tangible results. Thanks to the selfless assistance so devotedly rendered to me by Shaikh M. H. Kidwai and the untiring help of Mr. Abdul Qayum Malik and other new-Muslim workers, the work both in London and at Woking did not suffer. The Friday and Sunday lectures continued without a single interruption, and the REVIEW, which always appeared punctually, would speak for itself as to the quality of its matter. Interest in Islam became alive in places not hitherto known, and help and support and adhesion to our faith came from quarters unimagined. Though the number of the new converts was somewhat less than that of the last, we could add this year to the ranks of Islam men well known for their vigour of pen and literary attainment. The war, as to all other activities, has been an insurmountable check to our work in the Western world in general, but we have been crowned with some success in the south and west of Africa, where the ISLAMIC REVIEW has proved to be a great educator. To-day we are another year older owing to the wonderful amount of experience which we possess. The call for a more sustained and larger work is becoming more and more persistent; this being due to the fact that the West is passing through the most eventful period of her existence. Every principle, every theory, every rule of her life, political, social, or religious are being radically revised. This process of overhauling is due partially to the emancipation of the Western mind from the dogmatism of established usages, religious and others, but largely to the failure of what passes under the name of Christianity. Morally her whole future is in the melting-pot out of which mighty results are daily coming forth. The

greatest of these being the fascination which the noble, the simple rule of Islam is beginning to exercise on the Western mind. It was this momentous awakening to Islam of the genius of the West which sounded like a clarion call into our ears, years ago, exhorting us, every Muslim, to go forth, and do his duty to his one God, after the example of His great Apostle Muhammad (Peace and blessings of Allah be upon his soul).

Fortified with the firm conviction that our labours, however humble, are needed in the cause of Islam, even any amount of uncertainty as to the results in the future, cannot be a hindrance to our putting forth a yet larger and fuller effort.

We stand here to-day face to face with our past and our future which, seen in the light of the former, gives ever greater promise of a rich reward. Letters, writings, and other evidences of keen public interest come pouring in upon us, testifying to the enormously large place which the heart of the West has ready for the simple creed of Islam. The lawless selfishness of man has had its surfeit; it craves, it cries aloud for a more sensible, a more rational rule of life to take the place of dogmas.

Looking upon the size of the task that now lies before us we are constrained to confess our inadequacy single-handed. We invite, therefore, each and every lover of our Holy Faith to help us in the cause. At this stage of our statement an outspoken and detailed mention of our needs and expectations becomes necessary. It is needless to point out to our intelligent readers that the only means of finding access to the otherwise impenetrable heart of the West is through a large volume of inspiring and illuminating literature. We must say also that up to this time our chief agency to serve this purpose has been the ISLAMIC REVIEW, and some other insignificant literature in the form of pamphlets. But the present size and volume of the REVIEW is too insufficient to meet thoroughly the requirements of the case. To increase the number of pages of the REVIEW would entail a proportionate increase in its subscription, which may not suit many. We are reminded from certain quarters that even the present amount of subscription is a bit too large. On the other hand, what we have experienced during the last two years of our work here is that prices of material and skilled labour have risen more than twofold. In view of a notice received recently from our

printers we fear another rise in our printing dues. The only intelligible solution of these difficulties in my humble judgment is to increase the number of pages of the REVIEW without increasing the subscription. I am prepared, if possible, to even reduce the subscription. This necessary increase in the volume of the REVIEW, which I desire to put into execution as soon as circumstances permit, could only be possible if one of the two conditions existed. Either its subscription to be increased or every subscriber undertook to furnish us two subscribers of the periodical. By this means the increased number of the purchasers of the REVIEW would enable us to meet extra outlay. I have put forth this suggestion in the hope of its being the simplest and easiest to achieve. I trust my fellow brethren, to whose hearts the spread of the truths of Islam is dear, would come to my help in the realization of the scheme. Looking back upon the amount of work which the ISLAMIC REVIEW has accomplished I am sure that this least burdensome way of co-operation expected of its patrons would immediately be vouchsafed. "I would have you remember, brethren," in the words of Prof. Yehyah Parkinson, "that no matter who the founder was, no matter who the contributors are, the REVIEW is not their paper, nor is it run for their benefit. No pecuniary gain for any individual underlies its publication. It is not the Khwaja's, nor the paper of the British Muslims. The REVIEW is your paper, ye Muslims; on you depends its success or failure. A paper or periodical can only live by the support it receives from the reading public, especially that part of the reading public who have an interest in the propagation of the views expounded in its pages.

THE "REVIEW" EXPOUNDS ISLAM,  
IT THEREFORE BELONGS TO ISLAM,

and to the followers thereof. It is your periodical as well as ours, and it is your privilege to give it every encouragement and support. Donations, gentlemen, are very good, very useful. I want a larger circulation of our monthly. I want the Muslims to buy it—buy it in their thousands, for there are thousands scattered broadcast over the habitable world who have not taken it up and who are quite able to do so. The charge is small, and the purchase thereof need be hardship on very few, and those few we absolve. I ask you to make it not only self-supporting

but more than self-supporting, so that additional copies may be issued and distributed in their thousands to the non-Muslim peoples. The views are yours, the ideals yours, the paper is yours, and above all, gentlemen, the cause is yours. Rally round the standard now. The big push is on, and every volunteer is summoned to the colours. Let there be no laggards in the army of Islam. Follow the example of the Prophet, stand fast for the faith, to enlarge the area of our circulation of the ISLAMIC REVIEW put forward your utmost effort to keep the flag flying topmast high in the heart of the British Empire, in the greatest city of Christendom, and in the forefront of the world.

"You have often claimed that no such missionary organization as exists in Christianity has been required by the Muslims, for every Muslim is a missionary doing his utmost at all times and in all places to spread the Faith through remote islands of the Pacific and in the torrid centre of the African continent. The claim is just, and it is a worthy one, and such a method was amply sufficient in those places and before the giant productions of the nineteenth century, before the printing press reached its present development, assisted by the inventions of steamship and railway. The method is not sufficient for the civilization of the twentieth century, with its rapid means of communication, wide experience, varied interests and feverish activity.

"To take our place in the foremost files of thought and in the vanguard of the intellectual battle-van we must have a periodical, we must utilize the Press and we must do it successfully; no narrow circle, no cramped lines will be of any value. The principal element in success is subscribers. Their numbers rest in your hands. What are you doing to obtain them? We are doing our part as contributors to the best of our ability; will you do yours as advertising agents, sellers, buyers, and advocates? It is work in the cause of Islam, and it is necessary."

But there is yet other stronger and more urgent reasons for this contemplated increase in the volume of the REVIEW, and to my mind they are more imperative in the achievement of those grand objects for which the ISLAMIC REVIEW stands. The present insufficient space afforded by the REVIEW is a great hindrance to the issue of any elaborate, construc-

tive and serial articles. Most of our past work had either to be published in a highly condensed form or only printed partially. In addition to this circumstance some pages have to be devoted to matters of topical interest. To those who have followed the problems of the day, and in which the ISLAMIC REVIEW had its say, the necessity for such timely notices of current events would be evident. European ethics and religious ideas are again in the course of crystallization. The war has shaken their bases, and has awakened the Western mind to a new search; such principles of life that received their inspiration from Christianity have been found wanting, and the sordid nature or materialistic code has begun to show its ugliness. Questions like marriage and divorce, mercy and retribution, action and faith, freedom and necessity, demand a new sifting. Life after death and man's accountability of action beyond the grave, which hitherto have been left to some religious cranks, have begun to claim column after column in dailies like the *Times*. Spiritualism, an offspring of Islam in its true form, but a most dreadful menace to Christianity has begun to take homage from the brains of the nations in the West. Even the Church of Christ has shown signs of dissatisfaction from within on questions of vital importance, so much so, that some of the highest dignitaries in the Church do not accept Jesus as the founder of the current religion. Have we nothing to say on these topics, and if Islam's is the only say which is coercive of all assent, when brought home to serious thinking, is the present volume sufficient to do justice to the case? For the last few months we have been devoting most of our pages to these current topics of the day, but at the cost of other important things. Besides, there is a standing demand also for complete works or long articles published in pamphlet form on important questions of Islamic Faith. We have been able to meet this requirement a few times during the course of the last year. An exhaustive notice of the different phases of the life of the Holy Prophet has been issued in book form, and we are now in possession of evidence that the "Glimpses from the Life of the Holy Prophet" which is the title of the book, has made up for a great demand. "Woman under Islam," from the pen of Mr. Kidwai, is only another attempt of the same kind. "Islam and Progress" is the title of another work of smaller



size which has been published by us. These and a few more pamphlets of more modest size represent just a drop in the ocean.

To supplement the above I wish to see at least the following few subjects discussed in our coming volume: (a) Islam and Human Progress—tracing the best in modern culture to the teachings of the Qur-án and showing the superiority of the latter over the rest of the former. (b) The Muslim and his position in the world and how to be attained—to be written on constructive lines, and in the words of the Qur-án. It will not only show Islam in a new light to the Western mind, but it will strongly refute the newly-fangled device of the Christian propagandist against us, who marvelled at the beauty of Islam as disclosed in our pages, try to minimise its effect by ascribing it to our cleverness, and not to its original source—the Qur-án. (c) Small biographies and interesting accounts from the life of the heroes of Islam. (d) Beauties of Arabic language and its superiority over the other languages as the best vehicle of the Last Word from God. In this connection I again wish to emphasize the necessity of publishing a collection of Hadees in English—an extract from "Bokharee." Our experience of my small pamphlets with the title "Some Sayings of the Prophet Muhammad" is a good justification for such an attempt.

To meet the need of paying sufficient attention to the current topics, side by side with the issue of exhaustive serials, as have been explained above, I propose to make the REVIEW in the year 1918 of fifty-six or sixty pages divided into two halves, to be devoted to meet the two sorts of needs pointed above. We would be enabled thereby to have the longer articles, consisting of sermons and other utterances printed, if the REVIEW is out of print, in separate large numbers for individual publication.

I hope I have placed all the issues of the case before you, and now I look upon you to enable me in the indicated way to help to meet them. It is needless to remind you that the ISLAMIC REVIEW, so far, has been our most powerful instrument in fighting the dense religious ignorance of the West, and the feeble yet a living hatred of the Christian missionary towards Islam. Thanks to the inspirer of its thoughts it stands to-day the only torch-bearer of Islamic light, throwing its brilliant flashes far and wide, lighting up those corners of men's beliefs

where the darkness of either blind faith or absolute religious indifference held sway.

We cannot close this résumé of our work without drawing prominent attention to another branch of our activities. The work done through the ISLAMIC REVIEW has been supplemented by lectures and discourses both in Woking and at London, where we have hired a special house—"The London Muslim House"—to serve, besides being our *Nimaz-gah* (prayer-house), as the nucleus of a Muslim missionary movement, inspired by us and worked in collaboration with our brothers and sisters—the new converts to Islam. Through this we are in touch with a large circle, whose confines are ever widening, in which El-Islam is representing a mighty force intended for the good of one and all. There is a general awakening, which has spared neither rank nor sex, making people of thought and learning conscious of the presence of a remedy for all religious discontent and disaffection. It is in El-Islam. And the greater the volume of the work in affording this remedy the wider would be the numbers of those who would be sped on a new life of hope, and an abiding trust in the greatness of the natural religion of humanity.

I have given in these few lines an idea of the present situation. Ever trustful in the benign support of our Allah, ever resigned under all hardships and obstacles to His Will, a glow of joy possesses us to-day while standing face to face with our present and our future. Enormous area of initial spade-work is traversed ushering us into newer and vaster domains of untrodden paths; we gird up our loins, and string up our sleeves, to get prepared fresher and stronger for the task. But we confess, with the limited resources now at our disposal, we are unequal to it. We therefore demand that every Muslim brother, and every Muslim sister who has a warm corner for Islam in his or her heart, come to our aid in this grand undertaking, in this holy work. Dissatisfied with her dogmas, destitute of anything rational and trustworthy, torn and bleeding with the weapons of lust and greed, unfortunately of her own making, panic-stricken West in this moment of her greatest crisis is flinging up her arms for help, for succour to be provided—her only solace—El-Islam.

Will the children of those who scoured the farthest confines

of the earth to convey the glad tidings, the message of Islamic salvation to God's creatures, stand still and let this pitiful appeal of the proudest, the most virile of human races go by unheeded? Will they fail themselves, their unbounded trust in the beneficence of their one great Allah to convey to them the promise of His great compassion, His mercy? If the boast of Islam that every Muslim is a missionary of his religion is not an empty word, if a mighty and living brotherhood of men under the great Fatherhood of God is only possible under the ægis of El-Islam, then let every one who reads these words ponder over them, and come to our assistance in striking, yet more blows against blind faith, against ignorance, against hypocrisy, against intolerance, against everything that is ungodly, that is un-Muslim, and help to extend the great universal rule of El-Islam on earth.

In conclusion, I again emphasize the necessity of free circulation of the REVIEW and other Islamic literature in non-Muslim quarters in the West. What we are doing is a hundred times less than what we ought to do. This only can convert alienation into friendship and sympathy into adhesion.

KHWAJA KAMAL-UD-DIN, *Editor*.

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