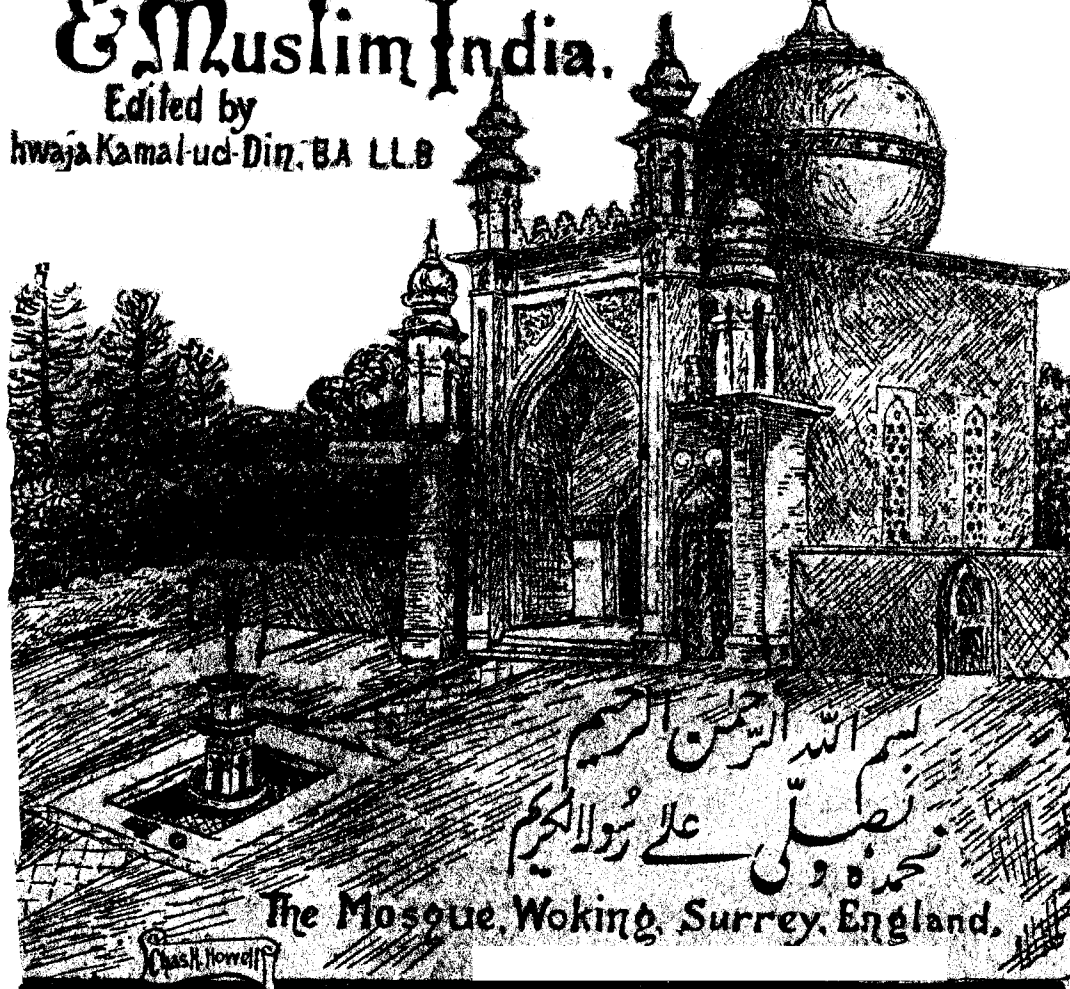


Islamic Review & Muslim India.

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



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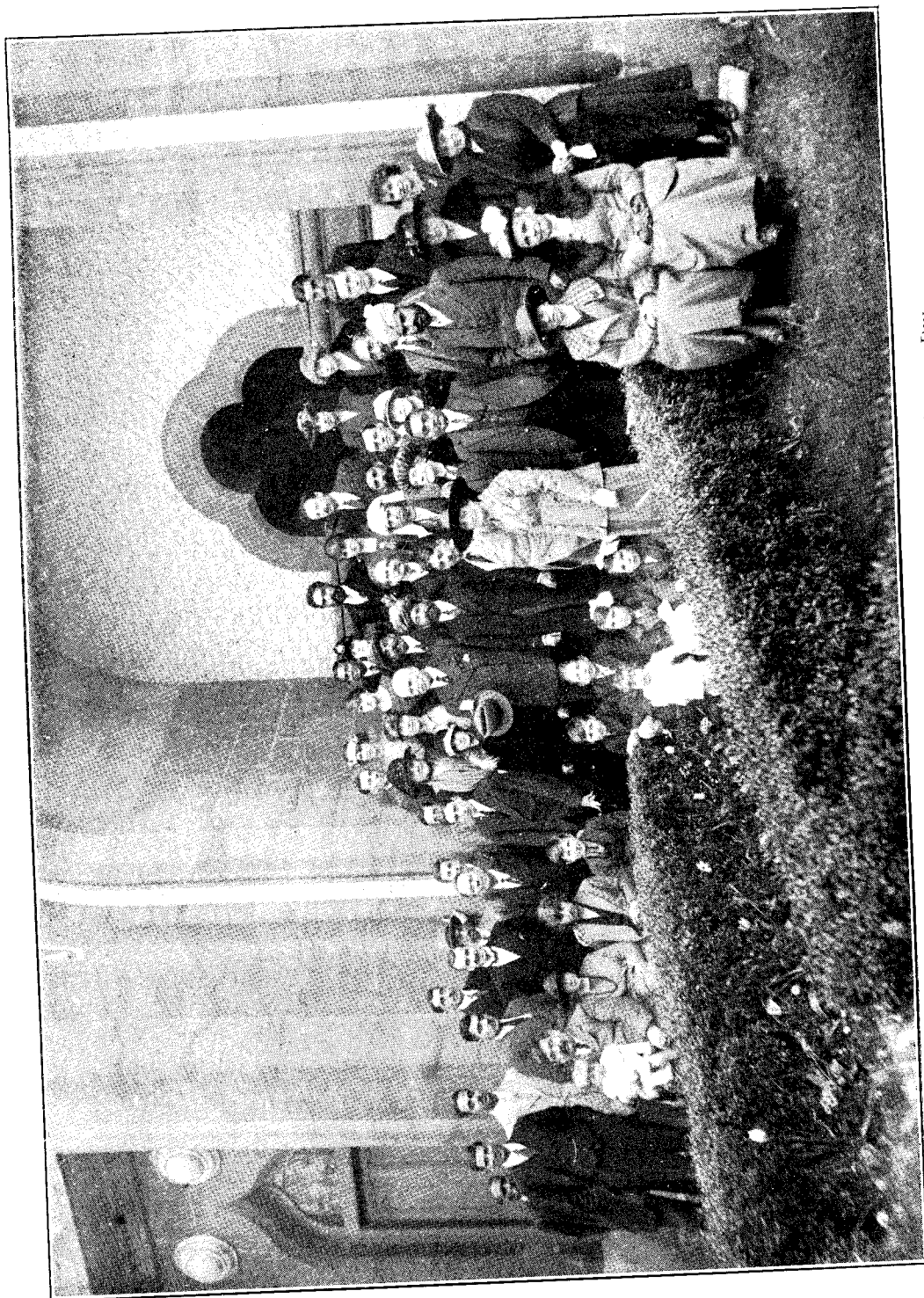
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ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VIII]

MAY 1920

[No. 5

THE HOLY QUR-ĀN

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NOTES

Khwaja Kamal-ud-Din.

We are glad to announce that the Khwaja Sahib is now nearing his full recovery. He will be with us in a very near future, to resume his work. His friends in India, however, have not left him without it. He is at present in Calcutta, the biggest town in India, where he has been requested to address on different aspects of Islam. In March last he was in Madras, where he delivered a forcible message from Islam to his countrymen, in order to create a "League of Faith" in that land of religions, i.e. India, in an assembly of thousands of men. He has been requested in Calcutta to repeat the same, and his appeal is likely to receive a practical response in Bengal. We produce below the proceedings of the Madras meeting which we have taken from the dailies of Madras.

"League of Faith: A Message from Islam."

Khwaja Kamal-ud-Din delivered an address on the above subject on February 25, 1920, at the Victoria Public Hall, Madras, when Mr. C. P. Ramaswami Aiyer, B.A., B.L., a leading Hindu Vakil of the Madras High Court, occupied the chair.

In his introductory speech, the Chairman said :—Friends, I feel it a particular privilege to have been called upon this evening to occupy the chair. We are here to hear a very great preacher, a man of religion and one who has done wonderful work not only in the cause of his own faith, but in the cause at the same time of ethics and morals generally. Audiences in Madras have heard the preacher. To me, it is not necessary to introduce him to you or any other Indian audience. I say audiences in Madras have heard him twice. I imagine the hope and expectation aroused by what you have heard of him, and the powerfulness of his appeal, are chiefly responsible for the big audience which is assembled in this hall this evening. We have met here to hear the preacher on the "Faith of Islam." With my equipment and possibility I may be saying something which ought not to be said, but unfortunately I am sure that I shall be counted as failing in my duty if I do not take the opportunity on this occasion of emphasizing and reiterating my conviction that no careful observer, no student of religion can withhold his tribute of admiration and of reverence towards that faith which holds as its first creed "God is Great," and which depends every day upon submission as the hall-mark and custodian. Submission in Arab character does not mean submission passive to inherent forces. Submission

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of Islam is submission in co-operation with great forces of nature, which operates on the spirit of man to produce the result towards which the universe is working. This submission towards the will of God, the brotherhood of man, and the fatherhood of God is the contribution of that great Prophet to the sum total of the human thought. I shall without more ado, after paying that tribute to the religion, the religion of the vast majority of this assembly, which is due from every faith in the world, call upon the lecturer of this evening to deliver his address.

Khwaja Kamal-ud-Din rose amidst deafening cheers and said :—Mr. President, Ladies and Gentlemen, before I begin my discourse I may be allowed to make a little correction in the presidential statement. The subject of this evening is not the "Faith in Islam" but "League of Faith, a message from Islam." (Continued applause.) The Khwaja then went on with his address, which is reproduced elsewhere in these pages.

The Chairman, in his concluding speech, said :—This occasion has reminded me that it is part of my duty to say something by way of remarks at the end of the lecture. Primarily a chairman's concluding remarks are a tiresome and unnecessary formality. But with your leave, my Hindu and Mohammedan brethren, I shall take a little more time in order to respond to the call so manfully, so ably, so eloquently made by the lecturer. It has always been my experience that in the Muslim spirit there is something active and agile and at the same time extremely meditative. It is that combination of opposite qualities which has always distinguished Islam and the great mission of Islam. It is somewhat like the desert scenery of Arabia and Egypt, where you find the desert sands parched up spreading into the limits of horizon and yet in the middle grows oasis full of verdure and foliage. Throughout a Mussalman's history there has been a combination of opposite qualities. Take the history of the great Prophet of whom mention has been made to-day. He was a man of action. We hear of him as a keen man of business and as a great citizen. Unfortunately, in those days of retirement into oblivion for the purpose of meditation which comes in the life of every prophet, as it came to Buddha and every messenger of humanity, he transacted all that he could, but he was not satisfied until the revelation came to him. He revealed it at once to his wife and those about him. What is that revelation? That revelation was unity, of which we have heard so much to-day. Another greater revelation which was the privilege and prerogative of Mohammed to make was one which we do not sufficiently think of. What appeals to humanity to my mind is not facile philosophies. What appeals to humanity are martyrdom, difficulty, danger,

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sacrifice and abnegation. That is another message of the Prophet. It seems to me to-day we have listened to an entrancingly eloquent lecture. The lecturer has said, and I do not wish to gainsay for a moment, that the root message of Islam is unity, concord and toleration of other messengers from God. In that respect my religion is also akin to the lecturer's. (Hear, hear and cheers.) As the lecturer proceeded to illustrate his thesis by quotation after quotation from the Sacred Book of Islam, there came to me a wonderful verse: "Truth is Truth and it is one; learned men speak of it in diverse ways." So Upanishad goes on to demonstrate that to every man and every race comes a revelation suited to the great tradition and environment. There are very many different paths, but each one leads to God. Every *avatar* and every son of God has been sent to spread the message of unity of God and brotherhood of man. Unfortunately, it seems to me that when the lecturer said that the Qur-án has put it frankly, I had thought somewhat of the spirit of the sword, that people say, runs through the teachings of Mohammed. But when I heard what was expounded this evening I recognize with shame that, after all, that great faith shared with the other great faiths of the world in the cardinal tenet which is God's revelation to this earth—that God is one, that men viewed and interpreted him differently, but every one strained after the same result. We are indebted to him for these lessons. More indebted are we for an incidental lesson which he preached with conviction which was enforced by a magnificent appeal. If the Hindus, he said, would acknowledge, leaving their intolerance, that every messenger from God is entitled to equal reverence, including Christ and Mohammed, those of the lecturer's way of thinking would accept abstention from cow killing. Appeal has been made often about cordial relationship between Hindus and Muslims. Appeal has been made in Amritsar and here to-day. On the part of the Hindus I do not think there will be any difficulty being bred in a religion which avows that every revelation is of equal efficacy. I do not think there will be the slightest hesitation in signing that pledge. If signed better days will dawn upon the country. If men with the clarion voice of the lecturer go about preaching, the Hindu-Moslem problem will not be a theme for lectures. (Applause.)

With a vote of thanks to the chairman and the lecturer, proposed by Mrs. Besant, the meeting dispersed.

"The Muslim Point of View."

The London correspondent of the *Westminster Gazette*, in its issue of 27th April, under the above heading, says:—

It is important, I fully recognize, that we should have a clear understanding of the Muslim state of mind with regard to the

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Turkish problems. For this reason I have been glad to receive from the Head of the Woking Mosque, Mustafakhan, an exposition of that state of mind by one Maulvi Muhammad Ali, whom he introduces as President of the Ahmadizza Anjuman Ishaat-i-Islam—I wish I knew what it is—of Lahore. He calls his pamphlet “Khilafat in Islam,” and he maintains on the authority of the Holy Qur-ān that any restraint of the Khilafat—the headship of the Muslim world in which it is essential that spiritual and temporal power should be one—“shall be felt by every Muslim to be nothing less than an attack on the religion of Islam by the Christian powers of the world.”

It is a healthy sign that the English Press is now on its way to recognize the importance of having a clear understanding of the Muslim state of mind with regard to the Turkish Khilafat, and the correspondent of the *Westminster Gazette* deserves our sincere thanks for the sympathetic attitude he has adopted towards this question. But we are afraid he has misunderstood Maulvi Muhammad Ali on one point. He thinks that Maulvi Muhammad Ali maintains that in Khilafat it is essential that spiritual and temporal power should be one. It is, of course, not true. The article in question by Maulvi Muhammad Ali has appeared in our last issue, and in it the writer has clearly laid down that during the reigns of the first four caliphs the spiritual and temporal offices were combined, and hence they are called the Khulafa-i-Rashdin, i.e. the rightly directed caliphs. “But those who came after them,” says Maulvi Muhammad Ali, were only Khalifas in the sense of rulers or kings, the spiritual office being inherited by the learned IMAMS or by the great saints or mujaddens, i.e. the reformers.” “Thus Khilafat,” he continues, “as it now stands is essentially temporal.”

The British statesmen often say that the Sultan of Turkey should be relieved of his temporal power in order to give more time to his spiritual affairs. But this is altogether a misconception of Khilafat. The Sultan of Turkey cannot be a Khalifa unless he has a sufficient temporal power to maintain himself, as his Khilafat is temporal only. This is the point which is often lost sight of by English statesmen, consciously or unconsciously.

No Civilization Without Religion.

A Correspondent of *The Nation*, discussing the importance of Religion, observes :—

No civilization has yet lived without religion. The problem is increasingly upon us whether our doom is coming, whether with our material resources we are destined to die for the lack of spiritual bread. Every other problem sinks into insignificance beside that of the future of religion. Neither art nor philosophy can touch more than a fraction of a people, and art and philosophy cannot in themselves become a substitute for religion. . . .

I cannot help putting the question whether religion can ever regain its old importance until the general intellectual and material level has again sunk. . . .”

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From these lines it is clear that the Western World, satiated as it is with its material advancement, now has begun to yearn for religion. But the question is whether religion can go hand in hand with the progress of science, which is the chief characteristic of the present age. The writer of these lines, evidently being a Christian, strikes the notes of despair; because the dogmatic Christianity of the modern times is simply repugnant to reason. I say "the Christianity of modern times" because I am sure Jesus Christ (may peace be on his soul) never preached the unintelligible doctrines which are ascribed to him by the Church. But the Muslims have a special reason for rejoicing, as their religion does not require the "collapse of civilization" for its progress. Islam, on the other hand, bears a perfect harmony with science, and therefore it is a great champion of knowledge and learning. It is the duty of the Western people to study Islam with a view to know if it can give them the "spiritual bread" without taking from them their intellectual fish.

It is equally incumbent on the Muslims, on the other hand, to propagate Islam to the Western people who are craving for truth. Islam, we are sure, is destined to be received with open arms all over the world, because it is founded on human nature. It is a natural religion, and must be accepted universally, but the propagation of it rests with the Muslims.

"The Prophet in Wartime."

We regret to announce that our article on the above subject, as promised in the last issue, has been postponed to our next, owing to the want of space.

LEAGUE OF FAITH—A MESSAGE FROM ISLAM

Lecture delivered by Khwaja Kamal-ud-Din at the Victoria Public Hall, Madras, on the 25th February, 1920.

"SAY, O followers of the Book, come to proposition an equitable between us and you :—that we shall not serve any but Allah, and that we shall not associate aught with Him, and (that) some of us shall not take others for Lords besides Allah." This noble message of universal fraternization was delivered, some thirteen hundred years ago, by the last of that blessed race of Prophets who were raised by God from time to time in different parts of the world, chiefly with the object of creating a harmonious whole out of conflicting elements in the human race. To-day again, brethren, I repeat that very message in the name of Islam. Ye who believe in the Vedas and are descendants of Rishis, ye

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members of Christianity and Judaism, in short all those who are votaries and believers in any message from God, come to this one principle: let us join hand in hand and worship one and only one great God. Let us create a big shrine with the whole world as its parish. Is this cry from me a cry in the wilderness, especially when the whole atmosphere of religion is saturated with diversity and divergence? How to create uniformity out of this diversity and how to secure homogeneity out of this heterogeneity?

But, brethren, you need not labour under any disappointment. Has not all this heterogeneity risen out of homogeneity, and, again, does not every heterogeneity acting upon certain principles tend towards homogeneity? Observe what is going on all around you in the realm of Nature. Is not progress only another name for differentiation? The other day I was speaking of progress as the order of the day, and to-day I formulate that progress synchronizes with differentiation, and diversity is the lever on which the whole machinery of Evolution goes on. If you need any illustration to substantiate this proposition of mine I have simply to refer you to an ordinary organism you find in the form of a tree before your eyes. The seed is the materialization of homogeneity. In the seedling comes the growth which converts itself into two divergent sprouts, which develop into so many twigs, so many branches, and so many leaves, foliage, and flowers. In each step there is heterogeneity and differentiation. Go to any anatomical room in any medical college and study your embryonic conditions. In the womb, again, each step of growth means differentiation—a seminal seed, a clot of blood, a piece of boneless flesh, then big bones to be gradually covered with flesh. A new differentiation again into two arms and then hands and fingers. The same is observable in the lower part of our body. In short, the whole process of evolution from the etherial specks and electronic collocation to the human frame is characterized everywhere by differentiation.

Does not the same proposition hold good in human society, whether on the social plane or moral? In the tribal days, when the world was in the primitive stage, homogeneity worked in every family. Every one was doing everything for himself, and looked to his own needs. But it was stagnation and no progress. In some way or other we came to discover the principle of division of labour which caused divergence. Diverse occupations were given to different units of the same family or country which worked out progress. Villages grew into towns, and these brought together gave birth to countries, while countries grew into continents.

If this is the principle of progress in every other department of nature, why should it not hold water on the plane of religion? What is, after all, religion? It would be

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fetishism and not religion if we accept this thing or that with the belief that our such doing makes us immune from harm. Religion is higher and nobler than this, it is something elevating. The essence of religion consists in the development of our potentialities by balancing our passions and impulses into ethics and morality and to sublimate morality again into what is called the soul. Religion came to evolve our physical nature into spirituality. Let us trace first the origin of our emotions and impulses, which are the bedrock of our further development under religion. Our emotions and impulses are the outcome of our consciousness which come out of plasmic congeries forming the brain ; and the protoplasmic matter which constitutes brain cells in its turn is only a developed form of ethereal specks. The history of all religious thought is, therefore, only a history of the development of ethereal specks, in the long runs into ethics, philosophy, and spirituality. The rule of progress applicable to the physical plane is, therefore, also applicable to the mental, moral, and spiritual planes. Variety in religion is, therefore, only a sign of progress in religious thought, as the Holy Prophet Muhammad said : " Difference of opinion in my followers is a blessing."

If so is the case, how are we to create harmony in this mass of heterogeneity in order to make the " League of Faith " a reality ?

Before I dwell on this proposition further I wish to draw your attention to those unchangeable rules and regulations which are implicitly obeyed in matters I have been speaking of, and for my illustrations I will again refer to a tree. Let us see how this bundle of diversities manages to work on harmoniously. Examine this organism and you will find seven laws operating on all the elements and atoms which combine in the form of a tree. In the first place there is unity in origin in the form of the seed—the fountain-head of all growth ; then ramification ; thirdly, community of allegiance to the root from all its various branches ; fourthly, mutual recognition by every branch of the other branch as an independent entity ; fifthly, mutual willingness to be benefited by each other ; sixthly, abstention from injury to each other ; and lastly, to complete the sacred number seven, we see the principle of co-operation for working out one big purpose. These are those unalterable laws of God that are furthering progress in every department of the universe by creating diversity out of uniformity, and then again reducing these diverse things into one harmonious whole.

What is true of a tree is true of every other thing on any plane, physical or moral, social, political, or spiritual. Fortunately enough the world of our day is on the move to universalism. All these congresses, conferences, and

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international leagues are mere hankerings of man for universal brotherhood to be established in the whole world. Gentlemen, if this our ideal on any plane is ever to be realized, it is only in the observance of these seven principles ; and if I am afraid of the success of the so trumpeted out "League of Nations," it is only for this very reason. I do find that some of these seven principles of unification are badly wanting in the working of this proposed institution. A society created with a view to subordinating one unit of humanity to serve the interests of another unit cannot lead to universal peace.

Now to my subject ; but before I go further I wish to remind you again of these seven principles. The first is unity in origin, secondly ramification, thirdly community of connection with the origin, fourthly mutual recognition, fifthly mutual dependence, sixthly abstention from injury, and lastly co-operation. Out of these seven principles, I may say, the fourth principle, that is, the recognition of one by the other as an independent entity, is the most difficult to be observed, especially in matters of religion. Do we not condemn each other's religion, and is it not diametrically opposed to the said principle of mutual recognition ? It is the hardest problem to solve. But for it we could have accelerated the working out of that fraternity which the world in general, and India in particular, needs so badly nowadays. Now, how proud I feel when I find that Islam has cut this gordian knot. Before the revelation of the Qur-án, every person, though he claimed Divine revelation as the origin of his religion, was not willing to award the same privilege to any other religion on the surface of the earth. Every one believed that only his faith came from his God ; as if he only was the son of God and others were His step-sons. This kind of narrow-mindedness created disintegration and discordance. It ruined all human fabric and destroyed universal social basis. This state of things went on, however, for centuries, and unfortunately I say even now that narrow-mindedness is ruling everywhere on the religious plane. Go to the different sects of Christians and every one would say : " Believe in what we believe, otherwise you are eternally condemned." As if the passport to heaven lay exclusively in their hands. The same dogma is re-echoing from various quarters. No one cares to observe those great Divine morals which find their manifestation in various forms of nature for our physical sustenance. Look to the great luminaries and various other functionaries of nature, the sun, the moon, the stars, the earth, water, clouds, trees, and so on. Name to me any class or community that has not been allowed to be benefited by these various blessings of God. Our God is not partial in His dispensations as far as physical sustenance is concerned.

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He makes no difference between man and man, and he knows no distinction between race and race. Does not the same sun, the same cloud and moon benefit every part of the world? If God is so impartial in His physical dispensation, and if the soul is much more important than the body, how can He afford to be partial in matters spiritual? The whole nature gives the lie to a belief which confines Divine revelation to a certain community or class of people. The premisses were too clear for the salubrious inference, but narrow-mindedness never left the world. Al-Qur-ân, however, came to uproot it. It brought the happiest message at the very outset, in the opening line of its opening chapter of: "All praise and glory is due to Allah, Who is the Creator, the Maintainer, the Evolver (not only of Arabia or Mesopotamia, of Persia or Syria, Europe or America, but) of all the worlds. If He ensures the protection and preservation, through His manifold bounties, of my physical nature, He treats me in the same way in things spiritual." This Gospel of Universalism the Qur-ân brought for the first time to the world in order to bring different religions to closer relations of fraternity, and repeated it again and again. "Every nationality has been given a guide," and "every race has been given a messenger from God." "There has been no class of people but had its Warner from God." Gentlemen, this comes from the book of a religion which has been ruthlessly stigmatized by its adversaries, especially Christian missionaries, as the book of narrow-mindedness which teaches persecution and oppression. Can you refer to, if you are students of comparative theology, a single line in any sacred book of the world which in the clearest and most unequivocal terms like the Qur-ân teaches such broad-mindedness? The Qur-ân, and only the Qur-ân, creates in me that largeness of soul which inspires me to-day to make a profession the like of which will hardly come from any other religious quarter: If I accept, I say, the Qur-ân, and accept also the Bible in its original purity as revealed books from God, I do claim the Vedas as joint property with my Hindu brethren. If I believe Moses a messenger from God, I also believe Krishna and Ramachandra as bringers of good tidings and warners from the same God; they appeared in India to crush down evil and restore virtue. If I believe that the holy stream of Divine beatitude trickled down from the Olive Mount to fertilize the valley of the Jordan, I also believe that Zoroaster came to kindle fire of God in Persia to consume impiety. In short, wherever there was any community or class of humanity there was a Warner, a Messenger and an Apostle; wherever there was darkness there was light. The faith I have professed is not my own make; I read to you the Qur-ân: "Say we (Muslims) believe in Allah and (in) that which

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has been revealed to us and (in) that which has been revealed to Ishmael and Isaac and Jacob, and the tribes, and (in) that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him we submit" (Qur-ân xi. 136). A Muslim under this verse is bound to accept any message delivered to any nation through any prophet from God. Thus you see, gentlemen, the fourth condition, i.e., the law of mutual recognition out of the seven principles of progress which I have been enunciating in this discourse, has so comprehensively and so lucidly been confirmed under the teachings of the Qur-ân that I can find no parallel to it elsewhere in the whole realm of religion. A Muslim finds no difficulty in believing in the Divine origin of every other religion besides Islam. Now, as to the remaining six principles—(1) Unity in origin, (2) ramification, (3) connection with and allegiance to the fountain-root, (5) mutual willingness to be benefited from each other, (6) abstention from injury, (7) co-operation for the common cause. Gentlemen, I am glad to say the Qur-ân comes to help me to work them out in the same liberal spirit as in the case of the fourth principle. If we care to make the "League of Faith" a success, it can be done only on the basis of these healthy principles, and I take them one by one under the teachings of the Qur-ân. As to the first, the book says: "Say: Do you dispute with us about Allah, and He is our Lord and your Lord?" (xi. 139). Allah is the object of worship everywhere, and if various faiths and creeds bow down to His altar, why all this wrangling and dispute? We all do unite in Him, and should accept the Most High as the Fountain-root of all, with various religions as ramifications from the same stock. If we believe in the first principle, we are led to believe in the second; and in this respect the book (chap. xi. 213) says: "All people are a single nation, so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth." From both the quotations it will appear to you gentlemen of various persuasions that the Lord we worship is after all one, the common source of all guidance, and all His human creations are members of a single family, to whom guidance has come from time to time through the blessed race of prophets. Now, gentlemen, the God we worship being one and the same, and all His creation being one people, as the Holy Qur-ân says, it follows as a corollary that no two religions revealed in their original purity, could minister to humanity truths contradictory or baneful to human salvation. Removed of all human alloy they must reveal the same great truth, that God is One. The same truth has been revealed in different climes and countries. Then comes the third principle, the

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community of allegiance on the part of each branch to the fountain-head. On this point the Holy Qur-án says : " Ye believers in different books come to the thing which is right, that is, worship one God and do not associate any other thing with Him." This is what I call community of allegiance to that fountain-head. Let us join in worshipping one God, and not to associate any other with His holy name. The fourth principle, namely, the principle of mutual recognition that every religion has had its original source from God, has already been dealt with fully in the light of the teachings of the Holy Qur-án, that there is no nationality, race, or community where there has not been a warner from God. Fifth is the principle of willingness on the part of every unit to be benefited by any good if found to proceed from the other. Our Holy Prophet Muhammad (peace be upon him) orders us to do the same in the following words : " The words of wisdom are the lost things of a believer, and he must claim them wherever he finds them." Under this healthy teaching of the Holy Prophet I became a student of the Vedas and the Bible, and why should not you members of various persuasions read the Holy Qur-án ? And I assure you your labours will be amply rewarded.

The sixth principle of abstention from injuring others has been lucidly enunciated in the last book of God : " And do not abuse those who call upon besides Allah " (V. i. 109).

Then comes the seventh principle—the principle of co-operation in order to secure the great purpose which religion came to accomplish. In this connection, again, I find the Holy Qur-án unique in laying down the purpose for the fulfilment of which the religion of Islam, and I should say every religion, came, but which received its formulation only in the terms of the Qur-án. This I say after studying the various books of the various religions. I never approached them in a rancorous spirit, nor in any hostile attitude, but with the greatest reverence and love. In this study I have come across teachings not consistent with the tenets of Islam, or requirements of reason. I ascribe these to human interpolations ; and to my great consolation the world of to-day has endorsed the truth revealed thirteen hundred years ago in the Qur-án that the various revealed books have been tampered with. That grand object which religion came to perform is laid down in the Qur-án in these words : " You have been raised for the service of humanity, and you are to enjoin good things upon others, to warn them against evils and to believe in one God." I draw your attention, gentlemen, to this one word, which defines the object of my life. *I, as a Muslim, am given the lease of my life simply for the service of humanity.* I have got no other reason to possess these hands, these eyes, these ears, and other organs. I hold them as a trust to be used in the

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furtherance of the human cause. To use them for self-aggrandizement will be a gross abuse. It is a trust pure and simple, as the Qur-ân says: "If you hold a thing as trustee, you hold it for the benefit of others." You have been allowed to live only to work out what is conducive to the best interests of humanity, and if you work to pamper your own self, it would be a misappropriation in the terms of the Qur-ân. This grand principle found its illustration in the words of the Qur-ân, as put in the mouth of the Prophet when defining the objects of his own life. "Say: surely my prayer and my sacrifice, and my life and my death are all for Allah, the Lord (the Nourisher and Maintainer) of the worlds" (V. i. 163). Whether I sleep or rise, whether I eat or drink, whether I pray or perform other religious duties, they are all for the cause of Allah, which, in the teachings of the Qur-ân, is the cause of humanity.

These are the seven principles on which any league of any thought can be maintained. If India was ever in need of such unification, these are the days. I am telling you a simple truth when I say that religion, and only religion in its present form, is responsible for all these internecine troubles here. Our faiths have become clothed with a lot of traditions which are mere additions and accretions from man. This creates a gulf between Hindus, Christians, and Muslims. Let us do away with this. Let us kill our disputes in adoration of Allah, and worship one God, and have a League of Faith in His Holy Name. If any country in the world needs such a league it is India, which is a hot-bed of various religious disputes. This trouble can easily be got over by mutual recognition of each other's prophets. You may be Muslims or Hindus, you may belong to any persuasion, but you can become worshippers of one God and accept the great benefactors of humanity, I mean the prophets—Ramachandra, Krishna, Moses, Jesus, and Muhammad—as true messengers from Him. Need I remind you of the days, only fifty years before, when Hindus and Mussalmans were hand in gloves with each other. You younger generation, I wish to remind you of those days when a Muslim and a Hindu called one another brethren. My address applies to the followers of other religions as well. They are equally my brethren. Do you not remember those days when a Muslim son felt proud to call the Hindu friend of his father his own father, and a Hindu child would go to a Muslim friend of his father and would be proud to call him his own Pita (father)? Are not those days in your memory? If we have been paying this mutual courtesy as far as physical paternity is concerned, where lies the difficulty in doing the same as regards spiritual paternity? If, with all decency, I can call your father as mine, where

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is the harm in calling your prophet as mine? On these lines we can create a League of Faith, and suppose you ask me what should be the pledge of its members, I, as a member of the said institution, will formulate it in these terms: "I believe in one Allah, and I do not associate with Him any other person; I accept Ramachandra, Krishna, and Buddha, Moses, Jesus, and Muhammad as the true prophets and messengers of God; I accept all these sacred books of different religions in their original purity as books from God, with the Qur-ân as the final revelation of the Divine Will. I will abstain from speaking ill of other religions."

This is the pledge I would ask every one of you to sign, so that the League may come within the possibility of realization. I am speaking on my own behalf. I simply give you some idea to think over—a food for your mental cogitation. If you think there is likelihood of brotherhood on this principle, I assure you there are ten thousand men with me who are ready to sign such a pledge.

EASTER

By KHALID SHELDRAKE.

IN the columns of the London *Evening News*, dated April 10th, 1920, we find the following paragraphs:—

"When the business man speaks his sacred word and tells us solemnly that "business is business," there is no answering him. There is magic in it; when he talks that, it is certain that something is going to be upset and rolled out of his path. Most commonly it is something pleasant and old-fashioned that must go, something that we should have left unchanged if business had not been business. This time it is the feast of Easter with which we must be meddling.

"Lord Desborough will 'move the resolution on behalf of the London Chamber of Commerce,' on behalf of the business man. He would not, like the Puritan, abolish Easter as a pagan festival, nor, like a heathen, abolish it as a Christian festival. All that he wants to do is to anchor the Easter feast to one day in the calendar. He says that this movable feast, which drifts about in the calendar, disturbs the law terms, troubles schools and colleges, vexes business men and holiday makers. He would have us choose a day for Easter Sunday and keep the same day in all the years to come. Lord Desborough bids us consider the inconvenience of a movable Christmas: Why should Easter have license to wander?"

It is quite possible that the majority of Christians do not know anything of the origin of this festival and certainly

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could not reply to the question "Why is Easter movable?" In the above quotation you will note, "He would not, like the Puritan, abolish Easter as a pagan festival," yet the Puritan was right. Easter is most decidedly a "pagan festival," and has nothing to do with Christianity except that it has been adopted by the Christian Church from paganism.

Socrates Scholasticus, who, it is believed, was born about A.D. 379, in his great work "Ecclesiastical History," says of Easter, "Neither Christ nor His disciples enjoined the keeping of this or any other festival. It was taken into the Church, in perpetuation of an old heathen usage, just as many other ceremonies and customs have been established." This is a frank admission for a Christian historian.

The festival of Christmas, like Easter, is connected with the worship of the sun.

On December 24th the sun sinks to its lowest point, the nadir, and begins to climb again on December 25th. The Roman Festival on this day was the "Saturnalia," and commemorated the Birth of the Sun. Christianity in after years adopted the "Saturnalia" as "Christmas Day," and changed "Birth of the Sun" into "Birth of the Son," thus, instead of giving up this old pagan festival, the Christian Church transferred the worship from the Sun to Jesus.

New Year's Day was fixed by Julius Cæsar. He wanted to fix this upon the Festival of the Birth of the Sun—December 25th, but he had to take into account that in his great Empire the worshippers of the Moon were many, so as a compliment to the latter he fixed the beginning of the New Year for January 1st, thus wisely by allowing seven days to elapse did not give all the honour to the worshippers of the Sun. Before that time the New Year began on March 21st, the date of the vernal equinox.

Now let us come to Easter. We must understand that the very name itself is pagan. It was a festival in honour of the Scandinavian Goddess Easter or Spring; the Egyptians celebrated it as a festival in honour of the coming of Spring, and the Jews' Passover was borrowed by them from the Egyptians; the name "Passover" will be readily understood when applied to the Sun, which passes over on March 21st, at the vernal equinox, from Pisces to Aries. The symbolic use of the Lamb clearly shows its connection with the Zodiac; Aries the Lamb afterwards being applied to Christ, who is described as the "Lamb of God."

The Festival also was commemorative of the Virgin Ishtar, and the Grecian and Roman Cybele.

Let us again come to the Romans, we shall here find the key to the puzzle of the moving about in the calendar

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of Eastertide. We must remember that, as in fixing the New Year, the susceptibilities of both Sun-worshippers and Moon-worshippers had to be taken into account. If the Festival of the Resurrection of Nature or Spring had been fixed for March 21st, all the glory would have been given to the followers of the Sun, so it was finally decided that it should be celebrated on the first new moon after March 21st, the day of the vernal equinox.

Thus the Church, finding that they could not do away with either the Saturnalia or the Festival of Easter, decided to adopt them. Pope Pius I fixed the date of the crucifixion on Friday and the resurrection on the following Sunday, but at the Council of Nice it was decided that *Easter* Sunday was the day on which Christ rose from the dead. It is very interesting at this point to remember that although we are bidden in the Bible "the seventh is the sabbath," yet as Sun-worship dominates Christianity so much in many things, the seventh day had to be abandoned for the first day—the day of the Sun.

We have seen that Easter has been a movable feast from pagan times, just as Christmas Day, or the Saturnalia, dates from pre-Christian times, so that after all there is nothing surprising in the fact that in the year 1920 of the Christian era Lord Desborough should propose that Easter be fixed for one particular day. The Romans settled this point, and no one has altered their decision; the old Festival of Spring is celebrated just the same as it was before the advent of Christianity. The curious thing is this, why has it taken all this time for such a suggestion to be made? Certainly in days gone by if anyone dared to propose such a thing he would most probably have been burnt at the stake by the Christian Church. Now, it seems, the dark ignorance under which the masses of Christians have laboured is lifting. The Church to-day is not all-powerful, men may think for themselves. One wonders at the frankness of the argument for the fixing of a special day for Easter. Does Lord Desborough believe in Christianity? He argues from a business point of view—convenience. What can the Church reply? They *cannot* say that "Jesus rose from the dead," on this day; they *cannot* claim that Easter is a festival of Christian origin. Lord Desborough is about to shake the foundations of the Christian Church, and the results may be far-reaching. No one would impeach the honesty of the mass of professing Christians, they believe what they are taught, but one must repudiate a Church which, adopting pagan festivals and customs, passes them off on the people as Christian, applying the word "Son" instead of "Sun," and bidding the people worship a man instead of that great glowing orb, and then sends out missionaries to convert the "heathen."

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III

THE PREACHING AND THE PERSECUTION

By MAULVI MUHAMMAD ALI, M.A., LL.B.

(Continued from p. 439, Dec., 1919.)

It was under the circumstances narrated above that the Holy Prophet Muhammad received the Divine call while musing in solitude in the cave of Hira. The first message ran thus: "Read in the name of your Lord who created—He created man from a clot. Read, and your Lord is most honourable who taught to write with the pen" (xcvi. 1-5). It was a very heavy responsibility. He knew how effort after effort to reclaim the Arabs had failed, and he no doubt had a fear if he would succeed in the gigantic task which had proved too great for two such big communities as the Jews and the Christians, who had temporal authority at their back. But the Divine call calmed all anxiety. "Arise and warn" was the next commandment, and he immediately began the work in right earnest. The Arabs, as already shown, were inveterate idolaters. The Quraish, however, who were addressed by the Holy Prophet in the first instance, had not only a deep-rooted faith in idolatry, but they had also interests in the continuance of the old worship. Their prestige over the whole of Arabia was due to their being the guardians of the Ka'ba, which had become the great idol temple of the whole nation, having a provision of idols sufficient to enable the worshipper to have a different deity for each day of the year. To this great idol house people from different quarters came annually, and thus the Quraish exercised a kind of religious sway over the whole of Arabia. Thus we see that when the Holy Prophet began to preach in these annual gatherings, one of the Quraish followed him wherever he went, and warned the strangers against listening to or speaking with the Holy Prophet, who was represented as a dangerous magician. His word was sufficient to dissuade the assembled tribes from holding any communication with the preacher. What the Quraish feared, therefore, was not only that the spread of the new religion would deal a death-blow to their ancestral worship, but also that it would destroy their prestige over Arabia, and thus divest them of the aristocratic position which they had assumed.

It is important to note that preachers had already lived in the midst of the Arabs, and just at the appearance of the Holy Prophet the *Haneefs* made no secret of their hatred of idolatry, but they were tolerated. Not only had perse-

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cution never been so hot before in Arabia, but it is doubtful if it had ever existed. The Jews, the Christians, and the *Haneefs* at least were not persecuted, though they no doubt preached against idolatry. But the appearance of the Holy Prophet changed the attitude of the nation. The Quraish had, as it were, a presentiment from the first that their national cult was destined to fall before the Holy Prophet, and hence it was from the first that they exerted themselves to their utmost in opposing the progress of the new faith. They knew that the Holy Prophet had never told a lie in his whole life, and had thus won the distinguished title of *Al-Amin*, the honest one. Hence at first they received him with mingled contempt and awe. For some time their persecution of him went no further than occasional taunts. But it soon grew hot. Steps were taken to stop his praying in the Ka'ba. While he stood absorbed before God, dirt and filth was thrown over him. As he walked to and from the Ka'ba, he was insulted. Thorns were scattered in his path and also in the places where he offered his devotions, so that as he walked in the dark of the night, he often bled with them. It is to this that the Holy Qur-án refers in one of the earliest revelations in the words: "Have you seen him who forbids a servant when he prays" (xcvi. 9, 10).

The Prophet was now commanded to warn the Quraish of the punishment which would overtake them if they did not repent of their iniquities. So he assembled the whole tribe and communicated to them the Divine message. This made them infuriated with wrath, and organized efforts were now made to put an end to the propaganda of the Holy Prophet by open violence. Abu Talib, the head of the Hashimite tribe after Abdul Muttalib, was consulted first if he would give up the Holy Prophet to be killed for the preservation of the ancestral religion. This he refused to do, though he himself did not profess Islam. Every time that the Quraish came to him, he disappointed them by his flat refusal to yield on this point, except on one occasion. The reason of this refusal he gave in a poem which has been left to posterity. He refused to give up Muhammad, not because he was his nephew, but because he was so good and righteous, and a protector of the widows and orphans and a support to the weak. In this poem he also complained of the excessively harsh treatment of the Quraish. Disappointed in this direction, the Quraish thought of other measures, and the notorious Abu Jahl himself undertook to put an end to the life of the Holy Prophet while he lay prostrate in his prayers. The whole assembly approved of it, and when the appointed time came and the Holy Prophet was engaged in his devotions, the intending murderer proceeded to deal the death-blow while all eyes were fixed

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upon him. But all of a sudden he was struck with awe, and ran back with the drawn scimitar in his hand. Prizes were then advertised for the Holy Prophet's murder, but no one dared to strike the blow. At last the courageous 'Umar undertook the grave responsibility, but before he had gone half way, he himself was a convert to Islam, and in a few moments he lay at the feet of the man whom he sought to murder.

It has been said that the protection of the Holy Prophet's life was due to the aristocratic position of the family to which he belonged. It is to the credit of the Holy Prophet that he belonged to no mean family. He belonged to the noblest branch of a noble tribe. But how could this circumstance have saved him from the wicked designs of the whole tribe of Quraish, and indeed of the whole of Arabia? How many times was he threatened with murder and how many times were plots made against his life. Who held back the hand of Abu Jahl or that of 'Umar? Certainly Abu Talib was not by at the time, nor did the Hashimites interfere. Were not daring murders of great and noble men committed in Arabia? What opposition could the Hashimites have shown if the Quraish had chosen to crush them along with the Holy Prophet? The wrath of the Quraish at having their deities denounced in their face and their own destruction predicted could not be cooled down by such insignificant considerations, and they could not have cared (as in fact they did not) for Abu Talib and the Hashimites where such huge interests were at stake. There was some other Hand that held back the hand of the murderer and some other Power which frustrated all designs.

Abu Talib, no doubt, refused to give up his nephew to be murdered with his consent, but even his love for the Holy Prophet was not due to mere blood relationship. The ties of the new religion had proved stronger than the ties of blood, and the latter were, in fact, completely cut asunder where strong religious opposition existed. The first persecutors of the new Muslim converts were the members of their own households. 'Umar, when an unbeliever, had nearly beaten to death his own sister and her husband, and each tribe took upon itself the responsibility of bringing back the converts belonging to it to their ancestral religion by inflicting tortures on them. But the influential members of the descendants of Hashim were mostly themselves under the influence of Islam. Hamza was already a convert, while Abbas was half inclined to Islam. Abu Talib apparently stuck to his ancestral religion, but he knew the Holy Prophet to be a true and righteous man. In the poem in which he gave his reasons to the Arab tribes for defending his nephew, and showed his readiness to do the same even to his last moment, he denounced the enormities of the

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Quraish against the Holy Prophet, and protested that he was only defending an innocent man, who was the most excellent of them all, against tyrants. A few of his verses may be translated :

“ And no nation has ever deserted (mayest thou have no father), its own noble leader [referring to the Holy Prophet whom the Hashimites were asked to desert] who fully defends all those things which it is his duty to defend, and is never unfaithful nor devours the possessions of others. Pure and generous, through whom is rain sought,¹ the support of the orphans and a defence to the widows. The poor from the children of Hashim seek his protection, and when they are with him, they are in mercy and grace. Gentle and wise, just and steadfast, he owns a God in whose presence he ever considers himself to be. I swear by God that if it had not been for fear that I would become the cause of our forefathers being reviled in assemblies, we would have followed him under all circumstances. This is not a light word, but I say it in all earnestness.”

I may add here that those who knew the Holy Prophet most intimately were the first to believe in the truth of his mission. His wife, Khadija, was the first of all. When she first heard from the Holy Prophet's lips the words of Divine revelation and the vision he had seen, she forthwith attested to his truth, saying : “ Nay, by God ! God will never bring you to disgrace, for you make close the tie of relationship by kind behaviour to your kindred, and support those who cannot bear their own burden, and work for the destitute, and show hospitality to the guest, and assist people who need assistance.” Abu Bakr, whose faithfulness to his master has been admired even by such a hostile writer as Muir, was an intimate friend of the Holy Prophet before he received Divine revelation. He was coming back from a journey when he heard the news that the Holy Prophet said that he received Divine revelation. There at that very moment he bore witness to the truth of the Holy Prophet, saying that he was the man who never uttered a lie in his concerns with men, and that it was impossible that he should have told a lie in respect of God. There is no better test of a man's truth and sincerity than that those who know him most intimately should believe in him to be true and

¹ It is related in an authentic report that there was a long drought at Medina (Ibn-i-Hisham, p. 99), and the people came to the Holy Prophet and complained to him of the famine. The Holy Prophet ascended the pulpit and began to pray for rain until clouds gathered together and a strong torrent of rain poured down. . . . After it was over the Holy Prophet said : “ Had Abu Talib been alive this day, he would have rejoiced at it.” Some of his companions said : “ Thou art probably referring, O Prophet of God, to his verse,” and they read the verse in which Abu Talib says that rain is sought through the Holy Prophet. From this it appears that the poem of Abu Talib was well known to the Arabs.

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sincere at a time when he is rejected by all others and persecuted on all sides. No one knew the Holy Prophet better than Khadija and Abu Bakr. If he had any fault, they could not have remained ignorant of it. They had both been long his companions and his most intimate companions. Yet both had a faith in his truth and sincerity which is only unequalled. Through all the persecutions and trials they remained firmly attached to him, and did not waver for a moment. In all the failures and reverses which Islam met with in the long years at Mecca, they had as strong faith in its future triumph and success as the Holy Prophet himself. In fact, the strong faith of these two persons in the Holy Prophet and the ready heart with which they accepted his claim as soon as they came to know of it, are the strongest testimonies of the truth and sincerity of the Holy Prophet. Of Abu Bakr, Muir remarks in his annals of early Caliphate: "For this reason, and because his belief in the Prophet is itself a strong evidence of the sincerity of Mohamet himself, I have dwelt at some length upon his life and character. Had Mohamet been from the first a conscious impostor, he never could have won the faith and friendship of a man who was not only sagacious and wise, but simple and sincere. Abu Bakr had no thought of personal aggrandisement. Endowed with sovereign and irresponsible power, he used it simply for the interests of Islam and the people's good. He was too shrewd to be himself deceived, and too honest himself to act the part of a deceiver."

A few words about Jesus Christ, by way of comparison, would not be out of place. In his case, to our surprise, we find that those who knew him most intimately did not believe in him. His real brothers believed him to be insane (Mark iii. 21). His most devoted followers turned out to be faithless. One of them betrayed his master for thirty pieces of silver. The greatest, to whom the keys of heaven were consigned, denied and cursed, and the rest fled. As against this, we have the faithful companions of the Holy Prophet, who not only spent enormous sums of money for his sake, and not only sacrificed all their wealth and comfort, houses and gardens, out of love for him, but even laid down their lives for him. The utmost charity that Sir William Muir has shown for their sincerity, faithfulness, perseverance and noble sacrifices is that he comes to the conclusion that their master was not a conscious impostor. What he would have said if their conduct had been fickle like that of the disciples of Jesus, the reader can easily guess.

At last Abu Talib himself died, and if the Holy Prophet had enjoyed any protection from the persecutions of the Quraish in his life, it was now taken away. Moreover, the opposition grew stronger day by day. And yet without the support of Abu Talib or the Hashimites, the Holy Prophet

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braved it, and he bore persecution with the same patience as he had hitherto done. Nay, he even extended the circle of his ministry at this time. Accompanied by the faithful Zaid, he undertook a journey of some seventy miles to preach the Word of God to the *Saqif*. He denounced idol worship, and invited them to the worship of one God. The treatment he met with here was the same as he had experienced at the hands of the unbelievers of Mecca for ten years. All those opprobrious terms were heaped upon him, to which he had been accustomed at Mecca, and he was driven from the city while a mob followed him, which continued to hoot and pelt him with stones until he was a long distance from the city. When he was left alone, he sat down under the shadow of a palm tree, wounded and weary, hungry and thirsty, and in that hour of loneliness, when everything on earth seemed to have turned against him, he thus poured forth his heart before his Divine Master, who alone was his trust and his comfort in all these trials: "O, my Lord! To Thee I turn in my weakness, and before Thee I lay the feebleness of my attempts [to convert this people] and my insignificance in their sight. O Thou most merciful! Thou art the Lord of the weak! Thou art my Lord! Do not forsake me. Do not leave me to strangers who frown upon me, nor deliver me into the power of my enemies. If Thou art not offended with me, I do not care for all this opposition and persecution. But the haven of safety which is in Thee is a wide one for me. I seek the refuge of the light of Thy countenance by which all darkness is dispelled and peace comes here and hereafter, that Thy wrath may not descend upon me. I will bear all this until Thou art pleased, for there is no strength nor power but in Thee."

[*To be continued.*]

THE CHARACTERISTICS OF A LIVING RELIGION

By MAULVI MUSTAPHA KHAN, B.A.

"Surely the (true) religion with Allah is Islam" (QUR-ÁN, iii. 18).

WE are living in an age of intellectual advancement and scientific research. We are apt to make wonderful inquiries into the mystery of Nature. We are in the habit of analysing everything. Our analytical faculty has attained the highest pitch, and our achievements in the domain of science are mainly due to the development of this faculty. We are fond of finding out the properties of water and air, of earth and fire. Is it not, then, equally important to find out the characteristics of a religion? Is the religion only a lip-

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belief, simply to be talked about? No. Just as our scientific knowledge has a practical bearing on human civilization and moulds, to a large extent, the destinies of mankind, similarly our knowledge in the sphere of religion plays an important rôle in making up the moral and spiritual side of our character.

The religion that has no practical bearing on one's character is not worth professing. If a religion has nothing to do with our daily life, if it does not instruct us as to how we should fight the great battle of life, it is a mere school of thought, destined to die a natural death. And what then is the utility on earth of such a religion, that only serves the purpose of feasting one's fancy?

A true and living religion, therefore, ought to give a tone to the human character, just as our scientific researches add to the prosperity and wealth of mankind. There is a perfect harmony between religion and science, the only difference being that the domain of the former is the moral and spiritual side of the human character, while that of the latter the physical and material side.

If we stand in need of acquiring knowledge and experience for our material progress, we equally stand in need of possessing some knowledge for the upliftment of the spiritual side of our nature.

We make progress in civilization through our scientific knowledge, i.e. by reading the WILL of God as written in the book of Nature. Similarly, we advance in the spiritual world through the knowledge which we acquire from the WORD of God. Thus, Science studies the WORKS of God and Religion the WORD of God. Both are seeking after knowledge—the will of God as manifested in the world; but the channels are different, i.e. one reads the work of the Supreme Being, the other His Word; and as the ultimate source is one and the same, science and religion can be described as twins sucking the breast of the selfsame mother.

Well, then, if religion is but another delicate form of science, can we not find out its properties? What are, then, the characteristics of a living religion?

(I) REVELATION.

I have already said that the religion acquires knowledge from the Word of God. Every religion in the world, therefore, claims the possession of a revealed Book. The heavenly books which are in the hands of the exponents of various religions are sure indications of the fact that the Word of God is the great foundation on which the superstructure of a religion stands.

But what do these scriptures prove? They can only prove that God spoke once upon a time; or, at the utmost, that He used to speak in the dead past. But can this be

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in any way the means of satisfaction to the men of the living present? Nay; this will rather raise serious doubts in persons of inquisitive minds as to the existence of God. Thus, if the Divine revelation can be an element of a true religion, it is only the fresh revelation in every age; because the revelation of the past times is but a mystery, affording no fresh and solid proof to the men of the living present. Again, is it not but natural and logical that if God spoke in the times of Moses, Jesus, or Mohammed (may peace be upon them) He should speak at present too? And if He does not, what is on earth the proof of His existence in modern times? God is invariably represented as eternal and ever-living; but is not His long silence inconsistent with the Divine attributes? Thus, the first and the most salient feature of a living religion is the continuance, in all times and ages, of the Divine revelation. The religions that advocate the complete suspension of the Divine Word cannot be styled as living religions, nor can they account for this strange change in the attributes of God.

(2) DISPENSATION.

Man is endowed with various capacities and potentialities, and a harmonious development of all the human faculties is the most important function of a religion. As I have already remarked, the religion should not be a lip-belief only, but, on the other hand, it should have a power to mould the human character, and should bring the various faculties of man into a full and harmonious play. In other words, the full-fledged condition of all the human faculties is the chief aim of a religion. But this cannot be achieved unless we are subject to certain explicit regulations. Everything in this world is subject to certain law, and it is through the obedience to this Divine ordinance that it attains to its evolution. Obedience to Law is, then, the secret of Progress, and even our liberties are born of our restrictions. It is the same idea that has been beautifully and tersely expressed by the Indian poet Iqbal in this couplet :—

“ Sanobar Bag men azad bhi hai pa bagil bhi hai
In hi pabandion men reh ke ázádí kí khú kar le ”—

i.e. the cypress is free in a garden, yet it is sticking to the mud; you, too, should similarly feel at liberty by obeying some restrictions of Law.

A religion that aims at the development of all the human faculties should therefore provide us with a complete and perfect dispensation. It should lay down all the rules and regulations of life; it should teach us how to treat a friend and a foe. It should outline the duties of a king to his subjects, of a subject to a king, of a father to his son, of a son to his father, of a husband to his wife, of the wife to a husband, and so on. In a word, it should teach us

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how to lead a successful and peaceful life, and should guide us in the various walks of it. The second feature of a true religion, therefore, is the complete code of life, for the guidance of mankind.

(3) MODEL.

Example is better than precept. Men are apt to copy each other ; and we are as social beings as rational. Hence dispensation alone will not do for the upliftment of our character, we should have a perfect model before us as well. That is why the exponents of various religions have their respective models.

It will of course be readily admitted that our model should be a historical personage, the events of whose life are handed down to us with accuracy and authenticity, so that the same may light our path and lead us to our goal. Again, he must have passed through the various stages of society, high and low, so that at every step of our progress and at every station of life we may follow his footprints.

ISLAM TESTED.

Let us now test Islam on the above-mentioned criterions. As regards the first element, i.e. revelation, Islam is perhaps the only religion that advocates the principle that the Divine revelation is still continuing. The Holy Qur-án says : " The righteous men shall have good news in this world's life." And the Holy Prophet is reported to have said : " Nothing is left of the Prophethood but the good news," i.e. although, the Holy Qur-án being the most perfect law for all ages and times, the functions of prophethood have come to an end, yet the righteous people will continue to receive good news from God. These are not mere empty words to please one's fancy ; but the truth of this expression is brought home by the historical fact that in all ages there have been among Muslims saints and righteous men, who have received the Divine Inspiration, and most of them have clearly laid claim to the Divine communication.¹

¹ It should, however, be borne in mind that the Divine laws as enunciated in the Holy Qur-án holds good for all ages and all times, and consequently there is no room for a new prophet. Prophet Muhammad is called " the seal of prophets " in the Holy Qur-án, and hence the Muslims believe that the prophethood has been completed in Muhammad (may peace and blessing of God be upon him), and that he is the last prophet of the world. Nevertheless, the Muslim saints who were the recipients of Divine revelation have been sometimes called " Nabi," or prophet, but this is simply a metaphorical use of the word. A prophet, in the strict terminology of Islam, is one who gives a Divine law to mankind ; and as there can be no fresh Divine law after the Holy Qur-án, there can be no prophet, in the proper sense of the word, after Muhammad (may peace and blessing of God be upon him). The Divine revelation which is received by the Muslim saints does not constitute a law ; it only gives " good news " to the recipient, and sometimes a beautiful explanation of some verse of the Holy Qur-án. It cannot give a new law.

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As to the Dispensation, it is beyond the shadow of doubt that the Holy Qur-án, the purity of whose text has been universally admitted, gives us a complete code of life, so far as the chief principles are concerned ; and the traditions of the Holy Prophet provide us with the details and the exemplifications of the principles enunciated in the Muslim Scripture.

Again, we have a perfect model in the person of the Holy Prophet (may the peace and blessings of God be upon him). The space at my disposal does not permit me to enter into the details of the Prophet's life ; but it is an undisputed fact that Mohammed is a historical personage, and even the minute events of his life are handed down to us with wonderful preciseness and accuracy. The biographers have taken special pains to collect and record all the incidents of the Prophet's life, so far so that his innermost relations with his wives have been taken down and narrated. And what is more, his life itself represents all the phases of human character. He passed from the state of a poor helpless orphan to the status of a powerful king of the whole of Arabia ; and during the sixty-three years of his life he experienced practically all the vicissitudes of fortune. At one time he flies away from Mecca and takes refuge in a cave, at another he enters the same town with the pomp and circumstance of a victorious king. At one time he is wounded in a battle, at another he is commanding his forces with the valour of an experienced soldier.

In civil life, too, he is a kind father, a loving husband, and a faithful friend. In short, he has passed through the different stages of society, and as such his life represents all the shades of human character. Only he, therefore, can be a perfect model for humanity, and the Holy Qur-án has justly said :

“ Certainly you have in the Apostle of Allah an excellent exemplar ” (xxxiii. 21).

To sum up, then, Islam is at present a living religion, because :

(1) It recognizes the continuance of the Divine Inspiration, and the lives of the Muslim saints in all ages exemplify this truth.

(2) Its gospel—the Holy Qur-án—affords a complete code of life.

(3) It presents a perfect model in the life of the Prophet, who is undoubtedly a historical personage.

Is there any other religion known to mankind which can stand these tests ?

SOCIAL SERVICE

SOCIAL SERVICE

By MALANG AHMED BATCHA, B.A.

THERE is a well-known saying, probably of Aristotle, that "Man is a social animal." One of the distinguishing features of man is his sociability, whereby man achieves his ends, and attains the development of his own faculties through his co-operation with and exertions in society. Though man has been called the vicegerent of God on earth, and though it is said he has been made on the best models, he is physically, by birth, the weakest of all God's creatures, depending upon society to minister his manifold wants. His requirements, though simple at the beginning, grow in diversity and complexity as he grows in strength and wisdom. This growth in strength and wisdom gives rise to a variety of interests and relationship bound up with himself and society. The need for existence first lays the foundation of an individual self, and, as the individual cannot obtain preservation without the aid of others, the germs of a social self at once come into play.

It is my object now to impress upon my readers that the welfare of man with society and the welfare of society with man are so inseparably bound up, that man can never be conceived of apart from society nor can society be conceived of apart from man. In other words, man is only a part of a larger organization, and any organization cannot exist without its being constituted, maintained and supported by individual men. With this clearly before your minds, you can readily come to the conclusion that any weakening of the individual is a weakening of society, and a weakening of society is a weakening of all the members of that society. Sometimes, miseries of a social, political, and economic character come upon a society—then we call it a national or communal calamity; and when such miseries befall an individual we call it an individual calamity. But, remember, these distinctions are only apparent; it is certain that no individual can be safe if the society is under any calamity, and no society can exist if individuals begin to dwindle away. I should crave your indulgence to warn you that any individual decay should not be considered as limited to the individual himself, but the fall of a man also means the fall of a society of which he forms a part in small or large proportions. Wise men there are, and wise men do come from time to time, who, realizing these great truths awaken society to the need of uplifting the members constituting that society, and they in addition inspire men of great capabilities for the service of their fellow beings. The most distinguished, the most lofty, and the most noble of such benefactors of humanity have been the blessed race

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of prophets from Adam down to our Holy Prophet Muhammad (may peace and blessings of God be upon him). All the prophets have been like the stars and other luminaries in the blue firmament of a dark night, but the Holy Prophet Muhammad (may peace and blessings of God be upon him) is like the sun itself by whose appearance the night is altogether transformed into the day. He being with us, we need no other light, we need no other stars—nay, not even the moon. All other luminaries are mere names which must shrink into the background.

Now, on an occasion like this, we go to him—the Holy Prophet (may the choicest blessings of God be upon him), and through him to the Holy Book, Al Qur-án, and we read in it as follows :—

- “(1) Have you considered him who call judgment a lie ?
- (2) That is the one who treats the orphan with harshness.
- (3) And does not urge others to feed the poor.
- (4) So woe to the praying ones
- (5) Who are unmindful of their prayers,
- (6) Who do good to be seen,
- (7) And withhold household necessities of daily use.”

In this small and eloquent chapter, pregnant with celestial import, is laid at once the foundation of self-edification and those of social amelioration. To start with, attention is drawn to the great principle that “every tree is judged by its fruit.” This is in consonance with the great theme of the Holy Qur-án that action is only a counterpart of faith or belief, nay the one cannot exist without the other, even as the day cannot exist without the sun, nor heat without fire. Therefore the criterion of testing one that believes in the judgment—in the fact of universal reward and punishment, in the existence of God Himself, is his own actions as displayed in matters relating to himself and to society. If one believed in God, how could he believe in Him otherwise than as a God of Justice, otherwise than as the Master of the Judgment ; and if he believed in Judgment, how can he be found to do anything other than doing good—good to himself and good to society ? The very discrimination of actions as good and bad is an outcome of the sense of judgment itself, and, to one that falsifies judgment, no such discrimination exists—whether relating to himself or to society.

Such lack of discrimination in relation to society finds expression firstly, in the treatment of the orphan with harshness, secondly, in not urging others to feed the poor, and thirdly, in withholding household things of daily use ; and, in relation to the individual, it finds expression firstly in being unmindful of prayer, and secondly, in doing good to be seen of others. In view of the importance of the improvement and strengthening of society, attention is drawn,

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in the first place, to the need of protecting the orphan. It is but right that this should be so. As any organization suffers on account of its weakest organ, so a social organization suffers on account of its orphans, who are the weakest elements of the great fabric. Deprived as they are of parental care, protection, and guidance, they look to society to play the rôle of a parent, and any good done to them is beneficial not only to the orphans but also to the society whose members they are. Woe to the society with the teeming ranks of unprotected orphans, woe to the society groaning under the weight of the suffering poor, and woe to the society unmindful of its duty to itself. Poverty and suffering are the cankers that will eat away the whole foundation of any social edifice, resulting one day in the sure but imperceptible fall of the whole fabric. Treatment of the orphans with harshness, therefore, is not only ruination to the pitiful members of the society, but ultimately to society itself. Under the imperceptible but true and unalterable laws of God, the heart of such a person is sealed, and all the noble faculties in him get stunted and wither away. An evil deed carries with itself its own condemnation, and, after doing an evil, the road is paved not only to another, but also to one of a more outrageous character. In the case of one that treats the orphan with harshness, deterioration of his faculties sets in at once, which growing from bad to worse, results not merely in abstention from feeding the poor, but in not even rousing others to good of the same kind. This deterioration does not end here, but, proceeding as it does in accordance with the laws of God, carries human degradation to so detestable an extent that a man is led finally even to withhold others from the use of household necessities required for everyday life. Things of no value, but at the same time of a very essential nature, such as water, salt, dish, etc., are things of daily use, the withholding of which by a neighbour of yours is a sure indication of his being in the lowest scale of degradation. Having reached a position so miserable and having had all his noble faculties so completely damped, what good can be expected to proceed from one who has already restrained others from the use of such insignificant things as articles of household use. It is no easy task to build up a society. It needs heavy sacrifices—sacrifices of your physical, mental, and material wealth, subject at the same time to the bitterest criticism and most discouraging reception. But the doer of good is not affected by the storm that blows around him nor is he elated by the colours that might fly over his head. But he is guided by strict adherence to truth—truth which serves him the same purpose that the morning star serves to the sea-faring master of a vessel. And verily, the Holy Book draws a distinction between the true servant of God

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devoted to the cause of humanity and one that is otherwise by suggesting in the same chapter that woe be unto those who do good to be seen of others.

If this was the main object of all good actions, all the great beneficence vouchsafed to humanity from time immemorial by all the great men like prophets, reformers and others, would only have been an unrealized dream. Society, as it stands to-day, and civilization, as it is experienced to-day, could never have been an accomplished fact. Therefore the right purpose one should have in view in uplifting society must be not the mere show of things, but reality aimed towards the construction and achievement of a truly organized and prosperous society. In the same manner as a mis-conceived object defeats the very purpose of the upliftment of society, so a misplaced motive in relation to self-edification defeats its own purpose—nay, shuts out even the possibility of approaching it. In the words of the Holy Qur-án, the phials of sorrow are poured upon him that prays, but is unmindful of his own prayer. Prayer is intended for self-purification and self-edification, and, with this purpose out of mind, no good can ever be achieved. In other words, man does not reach that stage of felicity which is the sole object of the Holy Qur-án to enable him to achieve, so that he may become the fountain head of all beneficence and goodness to humanity. From this you will at once realize how important a relationship exists, on the one side, between belief and action, and, on the other side, between individual and society. With these great unalterable truths, any felicity can grow, and without them all life is nothing but darkness and decay.

RESIGNATION UNDER TRIALS

By HAFÍZ MOHAMMAD HASAN, B.A.

FROM many a pulpit do we hear sermon after sermon dwelling on the philosophy of various virtues. From many a platform come down flows of oratory haranguing the congregation to be pure and pious. Many a pamphlet sees the light of day, dogmatizing the principles of morality. But, alas, with the increase of moral literature there is a corresponding decrease in morality. Speeches and writings are looked upon as a licence to moral atrocities, and sins are committed without any fear of consequences. They say the world is on a move to progress, and that civilization is getting hold on individuals and nations. But the moral atmosphere of the civilized world is saturated with sins of the most hideous nature! The great statesmen of the civilized world, who are the representatives of their respective nations and have therefore the greatest responsibility to

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discharge, are so reckless in their actions and utterances that they never utter what they mean and never do what they ought to. Falsehood and promise are regarded as synonymous, because selfishness is the guiding principle of both. This is all what the high philosophy of the civilized world teaches us. Ah! under the veil of civilization such deeds are committed as may paralyse the unscrupulous and barbarous nature of a savage.

In my present attempt I shall not discuss why sermons and speeches fall flat, and why the hearts of men have turned into adamant. Neither shall I refer my readers to the ideal morality as set in that simple code of laws, which was revealed thirteen hundred years ago to Prophet Muhammad (may his soul be blessed!), nor shall I tell them the process of miraculous transmutation of a barbarous, blood-thirsty and violent nation into the most civilized, the most advanced, and the most sober nation of its time, because all these truths have several times been revealed in these pages. I shall confine myself to the discussion of the virtue of patience, and shall try to describe how on one side the simple and beautiful words dealing with this virtue decorate the pages of the Holy Qur-án and how on the other the practical illustration of their truth adorn the sacred record of Islamic history, so that it may be clear to the world that simple words, translated into deeds, sometimes work wonders and elevate the whole human race.

Enjoining the virtue of patience the Holy Qur-án says : " And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ; and give good news to the patient, who, when a misfortune befalls them, say : Surely we are Allah's, and to Him we shall surely return " (ch. ii. 155, 156). From these simple words it appears that a Muslim has entered into a contract with God and has undertaken to serve his Allah in thick and thin. Now with this object in mind, which in fact is the ideal of his life, he begins his work. There is no calamity, no misfortune and no trouble that may deviate him from his goal. His Allah warns him against any such course as may cause hindrance in the achievement of his goal, and asks him to make a strong stand against any troubles that may appear, any calamities that may happen, and any misfortunes that may befall him. He should devote all his energies to the service of humanity, which is the real service of God, so much so that he may forget his own self in the love of God. In order to get strength and encouragement in the sad moments of life a Muslim is asked to imprint upon his mind the great truth described in the words of the Holy Qur-án : " Surely we are Allah's, and to Him we shall surely return." Thus a Muslim is always alive to the fact that he is a servant of the Almighty, and that he will after

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all return to Him and will be held responsible for anything that may have caused divergence in his course. It is derogatory to the spirit of a Muslim to waste his energy and power in lamenting and bewailing. By the very constitution of the world it is ordained that the process of destruction and construction will continue unceasingly; why then should a Muslim be daunted by what he regards as the usual course of the Universe? This may not appear high philosophy to some, but the strength and force of these words is by far the greatest of all those eloquent, impressive and heart-moving strokes of eloquence which every Sunday come down from the lips of preachers and try to pierce into hearts, but by their very velocity and sharpness dwindle into nothingness. Now, I tell you the effect of these words on the minds of the early Muslims who caught fire from the Qur-ānic inspiration.

Imagine a country the inhabitants of which have by their unanimous consent chosen the rule of wickedness. People do not only degrade themselves by committing the most shameful deeds, but actually take pride in doing so and in making their deeds public. Idol-worship of the most polytheistic nature is their religion. Jews and Christians have miserably failed in reforming their conduct, although their efforts continued for more than five centuries. Then stands up a man with quite a novel mission, and preaches views which are not only different from those of his people, but are destructive and hostile to their traditions and petty gods. The whole nation is enraged and starts an opposition the like of which is never witnessed in the record of human history. But for his personal qualities and conduct he is likely to be assassinated. In spite of all his charms and gentility of nature he is rebuked, reproached, punished, beaten and tortured. But he is still firm in his views, and whenever he gets a chance he begins to preach the unity of God, reverence for womanhood, abhorrence of slavery, and abstention from fornication and other immoral practices. A handful of followers have already come round him. Some women have also joined his creed. The nation becomes still more furious, and brains in their phrenzied condition suggest all sorts of inhuman punishments. Then imagine the sandy desert of Arabia, burning with the scorching rays of the sun, and the aforesaid handful of men being compelled to lie down bare-bodied on that sand, and a group of opponents busy in putting heavy stones on their chests and touching their bodies with the hot pieces of iron and asking them to denounce their creed, and then hear with the ears of your fancy the unanimous cries of the prostrate: "There is no God but Allah, and Muhammad is His apostle." Such were the tortures inflicted upon the followers of the Arabian Prophet, whose only sin was that they adhered to one

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God and believed in Muhammad (peace be upon his soul !) as their Prophet. No doubt startling are the devices with which tyranny punishes its victims, but still more wondrous is the courage and resignation with which the followers of the Prophet have borne all these punishments. This characteristic resignation was shown by men and women alike, and one wonders how such things could happen on this globe. But they actually happened, and an authentic record of those events has come down to us. I relate here a few events.

1. Zoruinah was a slave-girl in the family of Umar. She adopted Islam as her religion. Umar was not then a Muslim. He always treated her with the utmost severity. Abu Jihl one day gave her such a sound thrashing that the poor wretch received injuries in her eyes which she subsequently lost.

2. Lobainat was another slave-girl who fell a victim to the rage of Umar in his pre-Islamic days. When he got tired after beating her he used to say : " I have not left thee out of compassion, but because I am tired." She in reply used to say : " God will revenge my wrongs if you do not adopt Islam."

3. Balal, the " moazin," who was an Ethiopian slave of Omayyabin-Khalf, experienced the bitterest treatment from his master. He was made to lie prostrate on the burning sand, and a heavy stone was placed on his breast. Then his master asked him to denounce Islam, and told him that death would be the sequel of his denial. But even at that critical moment the pure soul under all these tortures gave out a yell, and the ears of the onlookers caught the sound of " Ahad," i.e., " God is one." The enraged and furious master then cabled his neck and entrusted him to the care of boys who dragged him from one corner of the city to the other. But the innocent creature was all the time, in a loud voice, uttering the fundamental principle of Islam, that is, " Allah is one," " Allah is one."

4. Samayya was the mother of a renowned follower of Muhammad, Amaar by name. Abu Jihl stabbed her to death with his spear ; and similarly the father of Amaar, Yasir by name, was put to death after undergoing a series of untold injuries.

Islamic history teems with such horrible deeds, and the reader is confused whether to shudder at the tyrannic methods and barbarous devices with which the Muslims were tortured or to wonder at the magnanimity of the resignation and patience which the innocent victims uniformly exhibited. I, therefore, give an illustration in which a lady showed extraordinary patience under quite different circumstances. Here the virtue stands in its naked beauty for the reader's full admiration.

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Abu-Talah was a companion of the Holy Prophet. He was a soldier in some army. One day his only son fell sick while the father was out on service. The mother served him and tried her best to save the boy. But her attempts failed, and the son breathed his last just at the time when somebody brought her the news that her husband had come into the town. She immediately covered the corpse with a cloth, and put it in a corner of the house. The husband came, and he was tired and hungry too. The wife assumed a cheerful countenance and welcomed her husband with the politeness of her sex. The husband ate and drank and felt quite comfortable. He asked about the welfare of his son. She satisfied him by saying that he was enjoying perfect peace and was quite immune from any trouble. The words no doubt were significant. The husband slept all the night, although the wife remained wakeful. Early in the morning, when Abu-Talab got up and intended to go to the Mosque to offer his prayer, his wife came forward, and with great calmness she said: "If some friend of yours give you his property to look after for some time, and then after the expiry of that period ask you to hand it over to him, will you hesitate?" "Certainly not," was the prompt reply of the pious man. "Then," said she, a little gasping and with tears in her eyes, "God has taken away our dear child which was His own property." The husband in a faltering voice said, "Surely we are Allah's, and to Him we shall surely return." Simple though the words are, my dear readers, they have a force of their own which caused once in history a mighty revolution in the field of morals and are capable of causing another of the same nature; if people only condescend to peruse the pages of the Holy Qur-án with minds unprejudiced.

LOVE

MIND, HEART, AND SOUL

By ABDUL AZIZ PEAECH.

ONE of the greatest factors in the process of the elevation of the human being from the primeval brute is, and always has been, that often cited but seldom understood sense, customarily termed "Love."

Now, in my opinion, this passion (so-called), which more or less occupies the position of the chief ruling power in the human nature, for its better understanding and detailed analysis, may be classed under three main heads, viz., the Love of the Mind, the Heart, and the Soul. These are the three chief divisions, and although no doubt they could be subdivided again many times for the purpose of a closer dissection and more thorough examination, I propose merely

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to deal with these three, taking them in their natural order of sequence and development during the process of human evolution.

THE LOVE OF THE MIND.

Let us take first of all that debased and primitive form of the passion, which I have termed the love of the mind. This passion (it may scarcely be dignified by the name of love) is to-day one of the last vestiges of the brute in man, one of the last remaining heirlooms from our pre-adamite ancestors. It is merely a temporary infatuation for any material object, the bestial desire of an undeveloped mind for any material allurement which appeals to either of the senses, rendered magnetic by its aspect as presented to the mirror of an untutored mind. I use the word "untutored" in this respect as signifying a lack of spiritual development. The greatest mind, however excellently trained along the lines of materialistic education it may be, may often be totally barbaric in its spiritual qualities. No degree of mundane logic and education can discipline and rule the spiritual instinct, once developed, in man. The most civilized and polished "gentleman" of the highest circles of Society to-day may be (and often is) in reality nothing more than a benighted barbarian in comparison with a South Sea cannibal, from the point of view of spiritual culture. In fact, an atheist, speaking generally, is far worse, spiritually, and far more degraded than the wildest savage, who, after all, is but the embodiment of nature in its primitive form, and who always and without exception is sufficiently self-conscious and intelligent to admit the existence of a higher power, even if his religion be nothing more than a primitive system of fetish worship.

Atheism and the love of the mind go hand in hand, and their ultimate goal is the destruction of the human race. Why is it that many learned and clever men, blessed by Allah with gigantic brains, stumble and crash down over the block of atheism which besets the path of every one, at varying distances, on the short and narrow road of life? How many great men and women have at different periods of the world's history championed either one cause or another, and often offered up their lives willingly for the sake of their ideals—and how many of these have been, we must admit with regret, foremost in the ranks of the atheists?

It is because the love of the mind has conquered the heart and the soul until all three have become merged into one, blending and concentrating their power upon one central point, which became their god, even as the cause of humanity became the god of the great Karl Marx, who, in my opinion, although a self-confessed atheist, by his

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devoted worship of humanity was one of the most religious fanatics in history.

But such is not always the case. The love of the mind is hideously demoralizing. When it develops into atheism, and adopts self as its aim and object, it becomes even worse; in fact, a menace to humanity. Better far that humanity should return to the days of brute savagery than progress downwards into the darkness of a civilized and scientific hell with atheism as its king.

The love of the mind is such that it generally takes the line of least resistance, and considering that the road of life is, at the most, anything but the least resisting, the mind obviously is a bad ruler.

THE LOVE OF THE HEART.

The love of the heart is one of the noblest of human passions. It is quite distinct from the love of the mind, inasmuch as the latter is but temporary, whereas the former is lifelong. Love from the heart is the love which two human beings may bear one another. It is quite apart from the love of the soul, being a matter of the heart only, and not in any way divine.

It is the love of the heart which, in man, spurs him on, regardless of difficulties and dangers, for the conquest and gain of any material object upon which his heart, to use an old phrase, has "been set." It differs from the love of the mind in the respect that whereas, when in relation to people of the opposite sexes, one becomes struck "to the heart" by some attraction, either beauty of feature, beauty of manner or temperament, and immediately sets out to gain the object of his or her desire. Now this happens both in the case of the mind and the heart, but differs thus. The love (forgive the term) of the mind is excited and awakened, not necessarily by any manifestation of virtuous qualities, but by suggestions from the mind only, varying according to the stage of degradation or development attained, whereas the love of the heart is in the nature of a flame, springing from the fundamental sense of goodness and purity, which exists in greater or lesser degree in the being of every conscious creature, and once lighted is extinguished only by the hand of death. Thus, a man may bear love in his heart towards a woman, which has been awakened, not necessarily by personal beauty, but by the atmosphere of goodness, purity, and sincerity of life which surrounds her. This is where the love of the heart differs entirely from that of the mind, the latter being a temporary infatuation as compared to the continued or life-long reverence of an enamoured heart.

In conclusion with this second item, it may be mentioned that, in opposition with the blessing which is embodied in

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the love-lit heart, there is one danger. The love of the heart is as a great thirst, which with sympathy alone may be slaked. Cynicism, mockery, or ridicule, intentional or otherwise, are dangerous, in that the heart is delicately sensitive, and will bear no mockery, and thwarted love easily becomes transformed into deadly and venomous hatred as undying as its counterpart, love, blackening not only the mind and the heart, but also the soul in the endeavour to slake its thirst, not in the waters of sympathy, but in the fires of revenge.

THE LOVE OF THE SOUL.

The love of the soul, as manifested in the love of a mother for her child, and *vice versa*, is the greatest gift of the Creator to what otherwise would have been a most despicable, brutish, and unemotional crowd of sluggish beings. The old saying bore truth when it declared that "Love brought the world from chaos." One cannot imagine the state of a world devoid of what is unquestionably the divine spark in human nature. The love of the soul in man is the human equivalent, the reflection by the mirror of the human soul, of the love of the Creator, the All-Merciful, All-Compassionate. "The love that passeth all understanding," the divine fire burning eternally, permeating the universe with its warmth and light, the undying foe of evil, as symbolized by Satan. Surely the final destruction of Satan in fire is symbolical of the ultimate purification of evil in the eternal fire of all-pervading love.

Often we speak of the love of man for his Creator, but what in comparison must be the love of the Creator for His beings. How often, in our daily actions, in our endless slips and faults, we reject this love, which, however often spurned, scorned, and despised, is always on hand again for us to take at will. How many of us, after being repeatedly scorned and rejected by creatures infinitely less intelligent than ourselves, after being pushed aside and abused one moment, and sought after the next, would remain staunch and faithful, not only unto death, but after. What fools are these who, overcome by brains swollen with unknown and half-understood facts of materialistic rubbish, say in ignorant self-conceit and vanity, "There is no God." We Muslims do not curse and revile them, or condemn them; we say from the bottom of our hearts, "May Allah pity them."

There is no place on earth for a human being whose soul is devoid of love. I personally doubt if such an accident ever occurred. There are many labouring under a self-inflicted curse of celibacy, but usually upon investigation it will be found that their love, robbed of its natural channel, bursts its way into another. Monks and nuns

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often become little less than raving lunatics, their soul-love taking the form of an overwhelming fanaticism, the result of a ruined and a warped life. Celibacy by free choice is, in my opinion, one of the most inhuman crimes against nature and against God Himself. It is as inhuman as lovelessness is unnatural in humanity. Every human being has been given a soul, in order that he may earn salvation in the short struggle of life, a struggle which, however, for centuries has been vastly accentuated by social and economic conditions. Shame, then, on the coward, who shrinking from the task set for him by Allah, and at the same time babbling fanatically of God and mercy, spurns the gift of divine strength and the shield of faith, and hides his trembling carcase behind the thick walls and bolted doors of a fetish-ridden monastery. Again, we Muslims say in sorrow, "Allah pity them."

I have endeavoured to give as clear as possible a conception from a Muslim standpoint of one of the greatest forces in the human character, and to remove as far as possible any misunderstanding which may have gathered in the minds of non-Muslims as to the influence of Islam upon the tempering of its followers. Some may differ from my definition of the love of the heart, but that, in my opinion, after all, is more or less a matter of personal and individual opinion, which had best be based rather upon experience than theory, but the spirit of love and fellowship which has existed since the days of the glorious Prophet of Arabia wherever Muslim foot has trod is sufficient answer to any demand concerning the love of the soul—the greatest and best gift of almighty Allah-Arrahman-Arraheem.

REVIEWS

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Britain and India. Edited by Josephine Ransom. Office, 7 Southampton Street, High Holborn, W.C. 1. 1s. It is a healthy sign that the fair sex is also trying to go hand in hand with the men in the domain of journalism, and we are much pleased to receive the newly started magazine, *Britain and India*, which is edited by Josephine Ransom. A cursory glance over the paper will bring home to the reader the individuality of the editor, and will win for her the credit of a good selection and methodical arrangement of articles which are mainly associated with the current topics. The magazine is apparently devoted to the interest of the Oriental nations; and we have read with great interest in its May number a contribution from the pen of Mr. Khalid Sheldrake, on "Muslims and the Near East."

Are the Gospels Inspired? ISLAMIC REVIEW, The Mosque, Woking. 2s. 6d. This article by Maulvi Sadr-ud-Din, B.A., B.T., which appeared in our issue of March, and which was generally appreciated, has now been printed and published in book form. *Britain and India*, reviewing the volume, says:—

This volume, from the pen of the Imam of the Mosque at Woking, is one that will most certainly arouse the spirit of investigation. In dealing with the subject the author has made it evident that he is fully conversant with the Biblical authorities. Very wisely refraining from quoting from works that might be termed biassed or unorthodox, he has taken pains to support his arguments by extracts from Christian authorities of unimpeachable reputation.

The subject-matter must appeal in different ways to many people. Some will regard this book as a severe challenge to orthodoxy, others will acknowledge that the arguments are irrefutable, whilst many will find it a spur to serious study of a matter to which, probably, they have given too little attention.

Maulvi Sadr-ud-Din has very carefully considered the origin of each of the Gospels, the motives which prompted their composition, their style, agreements and variations, and has quoted from the Gospels themselves very freely. He mentions a few interpretations, some of which may possibly be known to the reader. He deals with the birth, crucifixion, resurrection and ascension of Jesus, quoting the writers of the several Gospels.

From the literary point of view the book is in very good style, and makes a direct appeal to the reasoning

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faculties. It is not too lengthy, yet deals with the subject fully, and in its criticism is fair and open. All those who are students of the Gospels would do well to add this volume to the library. Not only will it serve as an addition to the works of theology, but will probably be of great value for reference, few of us having the leisure to carefully read the authorities quoted, and thus it reflects the care and time devoted to such a subject by the author.