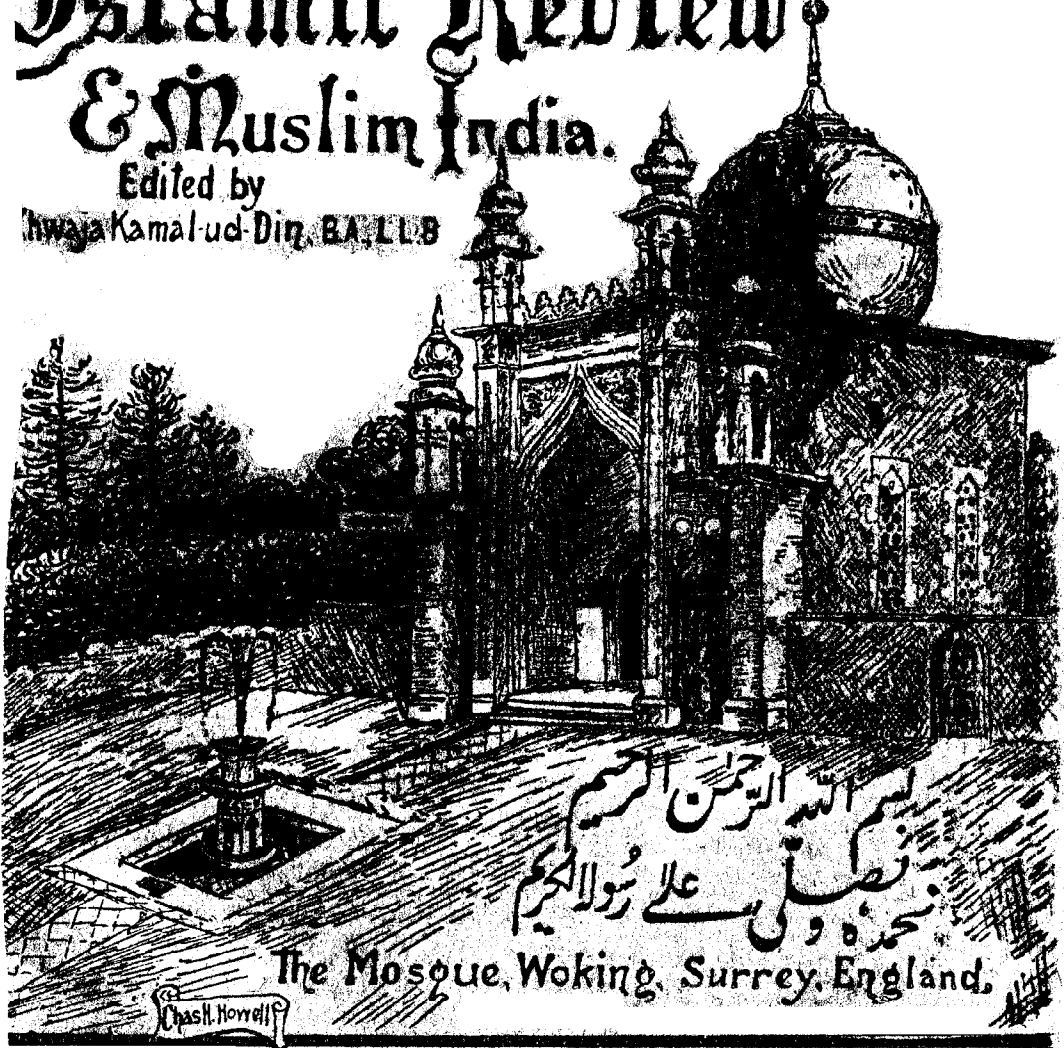


Islamic Review & Muslim India.

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

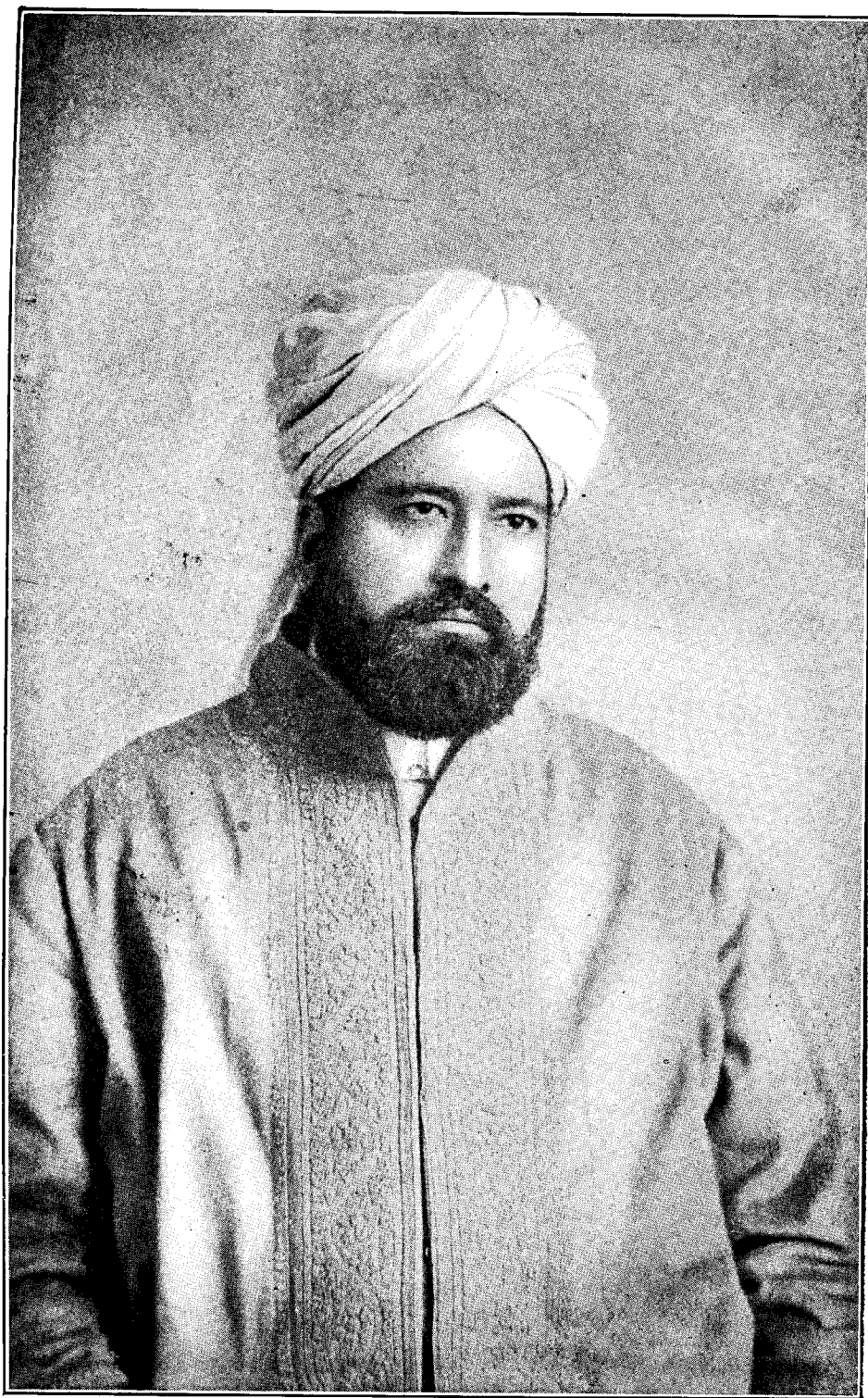


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KHWAJA_KAMAL-UD-DIN.

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نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

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THE HOLY QUR-ĀN

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at 3.15 p.m.

NOTES

Khawja Kamal-ud-Din in Rangoon

AUGUST last saw Khwaja Sahib among his "Burman disciples," as some of our Muslim subscribers in Rangoon have been pleased to style themselves. He went there to have a little rest, at the invitation of the Hon. Sir A. K. Jamal. But we are afraid a thing like rest, in its true meaning, waits such men only in the land on the other side of the grave. People of the different persuasions—Christians, Buddhists, Hindus and Theosophists, besides Muslims—came to him for light, and would not leave him without being addressed by him separately in their respective circles. His usual congeniality could not permit him to refuse such a request. Interviews and private discourses were also arranged, beside public lectures which were given to audiences of thousands. Among his public utterances we find a very learned piece of metaphysic that came from him while addressing students of Rangoon College under the heading "Philosophy of Islam." This we insert elsewhere. The discourse deals with problems of soul and body, of passions, low and noble as well as physical, moral and spiritual aspects of humanity—questions though very difficult to deal with in a short time as the speaker had yet received lucid handling from him as usual. The audience included a notable Buddhistic element, and the speaker chiefly kept their view of life in his instructive discourse.

Among his other lectures "Advent of Krishna," given under the auspices of Hindu Mahagna Association, and "Belief in Oneness of God, the great factor of human elevation" at the Rangoon Theosophical Hall, were heard with great interest. We reserve their insertion for the coming issue.

Conception of God in Islam.

The study of "the unknown," the invisible God, is *the* subject of Philosophy and Religion. But the conception of the Universal Supreme Being and His attributes as revealed by our holy Prophet surpasses all the reflections and descriptions of the sages. The holy Prophet has been called AHMAD in the Holy Qur-án, which signifies that he is the most eloquent exponent of the attributes of God; and Islam means complete submission to Him. Resignation to God is, then, the keynote of a Muslim character. And it is gratifying to note that the religious thinkers of the world have begun to realize this truth. Dr. Walter Walsh in his small treatise, *The Unknown*, says:—

"When I have discovered as best I can where God is, there I take my stand, even if it be unto death and the death of all I love. Another may speak of the laws of nature if it suits him, but sublime is the word of our Muslim brethren—ISLAM: GOD IS GREAT."

PHILOSOPHY OF ISLAM

PHILOSOPHY OF ISLAM

Lecture delivered by Khwaja Kamal-ud-Din in Rangoon College Examination Hall, with Dr. Ross, the Principal of the College, in the Chair.

(From RANGOON MAIL)

THE chairman, in his opening remarks, said the following :
“ I have much pleasure in introducing to you the speaker of this afternoon, Mr. Kamal-ud-Din, who is a very notable figure in the Muslim World, particularly in the English Muslim World . . . and I shall now call upon him to deliver his address.”

Mr. Kamal-ud-Din then delivered his speech, which was very interesting and instructive, and well appreciated by the audience.

Mr. Kamal-ud-Din first quoted the following verses :

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

- 1 (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.
- 2 *Rightly directing*, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,
- 3 Staying in it for ever ;
- 4 And warn those who say : Allah has taken a son.
- 5 They have no knowledge of it, nor had their fathers ; a grievous word it is that comes out of their mouths ; they speak nothing but a lie.
- 6 Then maybe *you will kill yourself* with grief, sorrowing after them, if they do not believe in this announcement.
- 7 Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.
- 8 And most surely We will make what is on it bare ground without herbage.
- 9 Or, *do you think* that the Fellows of the Cave and the Inscription were of Our wonderful signs ?
- 10 When the youths sought refuge in the cave, they said : Our Lord ! grant us mercy from Thee, and provide for us a right course in our affair.

The subject I have been asked to speak upon is so vast and varied in its nature that the time at my disposal hardly allows me to do full justice to it. It has got various aspects, and the Book of God, I mean the Qur-~~an~~^{án} has left no branch of it untouched. I would, however, say a few words according to Islamic teachings as to the origin and goal of humanity, the substance from which man arose, and the stage of evolution he has to arrive at. The verses I have just cited from the Qur-~~an~~^{án}, the Sacred Book of Islam, throw ample light on the subject. They declare the earth to be in this world the origin of man, soul and body combined, with all its potentialities in him. All the powers of the earth became reposed in the genital seed, and the life-germ in such complete representative character entered into the world of womb for further progress. It began to grow there, and when

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the formation of human frame in its nucleous form became complete, with heart as its centre, a new state of evolution arrived—"a *new creation*" as the Qur-án puts it—quite distinct from all the past stages of evolution which ethereal specks have to journey through in different collocation and various specializations, from electronic and atomic condition up to plasmic congeries in brain cells. The globe of earth, as I said before, became epitomized into another globe of blood and flesh—the heart in animal frame ; but the various contents of the former lost their matter nature, they became very, very refined, and evolved into consciousness in the latter, consisting of what we call in popular language low desires, carnal passions, and earthy emotions. This consciousness in its nascent stage, no doubt, was the same which finds its creation in the heart of every other animal, but in human frame it got the capacity of further refinement, where all animal desires evolved into ethics and morality, and they in their place sublimated into philosophy, religious ideas and spirituality.

If man in Muslim theology has been called microcosm, or "the universe in miniature," it is on account of human heart, which not only substitutes the earth in the oval-shaped form but it represents every contents of the earth in it, the only difference being in the nature and shape of their respective components. What was material in the latter has become refined into consciousness, and left all its gross nature. Stone and iron, I may say only as a matter of suggestion, became respectively stubbornness and perseverance of character. Gold gave birth to magnanimity of thought, and silver produced tender-heartedness. All various atoms—nitre, carbon, hydrogen, oxygen, phosphorus, if they produced various minerals, herbs and fruits in lower kingdoms, here in the globe of human heart gave birth to various components of human consciousness. Like the ores in the bowels of the earth, low desires and carnal passions in human entrails became the bedrock for the build of human character. You have only to refer to some Vedic or Muslim *Materia Medica*, and you will find that various foods and various minerals taken as food have been described there to produce different kinds of passions, humours and desires in man. Has not liver something to do with the passion of anger ? Do we not become peevish and quarrelsome when our liver becomes unbalanced ? Some medicine and some food put liver aright, and the passion of anger is restored to its proper limits. This goes a long way to prove that matter has something to do with the creation, modification and sublimation of our passions. Sound mind in a sound body is a universal dictum. Healthy food produces healthy soul. In this connection I again refer to Vedic and Muslim physicians : they tell us that the eating of apples,

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grapes and other fruits, use of silk, gold and similar other things for medicinal purposes, tone up the heart and expand it. Physical expansion creates mental and moral broadness ; magnanimity of soul, generosity of heart, bravery, courage, and so forth—all come in the train. I do not mean, if I say so, that the said moral will only crop up by the use of the things mentioned. Every human frame contains in it all these in their elemental condition.

This corroborates what Islam says about human soul. What was its condition on the first day of emanation, I leave aside. But on the surface of this earth, it came from and is the child of the body. The word "soul" has, I know, got different conceptions and different connotations with different schools of thought. I, however, take it to mean the spirit which actuates high morality and spirituality. Soul, therefore, under Islamic teaching does not come from without. It is only an evolved form of those ethereal aspects which first emanated from the sun. They become collocated into the form of the earth, and from the earth arose man, the best product and full representative of it in all its aspects.

Just as the various potentialities of the earth become vivified and see their actualization by the aid of rains from heavens, similarly the new globe in human frame full of moral, mental, physical and spiritual potentialities, also wants some sort of rain from heavens to get all its latent faculties actualized ; but as they do not partake of material nature, and are in the form of consciousness, the rain which should come for their fructification cannot be material, but "conscious" in form. It is firstly that knowledge which came from Heaven in the shape of "Divine Revelation," and then all such knowledge which is discovered by men, advanced in spirituality and cultured in science. For this very reason, "Divine Revelation" is compared in the Qur-án with "drops of rain." Just as the material rain comes to vivify the matter, Divine Revelation comes to animate human soul.

Religion, therefore, from Islamic point of view has not only to give certain dogmas, beliefs, and tenets, but it comes to give you the laws which may regulate your physical nature, define your eatables and drinks, and control your earthly concerns and social relations because these things go a long way off to create, mould and regulate passions and emotions, out of which spirituality will evolve. That food plays a great part in the building of human character is now an undeniable fact. And in this connection, may I remind you of one thing. If the same substance produces a chicken, a pig and a man, as it has recently come within scientific ken, why these three entities differ from each other in their respective consciousness, i.e. in their passions and emotions. Consciousness has arisen from flesh, and flesh

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of these animals, as I have said, come from the same matter. The reason is not far to find out. Ingredients were the same, but they became combined in different proportions in different frames, to produce three different things. If, therefore, flesh of pig, though coming out of the same substance as that of chicken, on account of different proportion of ingredients in combination, has given birth to a different consciousness which exhibits some of the most abominable qualities, am I not right to put pork in the prohibited list of my diet? I am afraid I am translating unclean and dirty passion of the pig to my own morality.

To resume my subject, if passions have come out of flesh, how to train and sublimate them? You cannot kill and crush them as long as your body exists. Therefore, any creed or philosophy which teaches killing of these passions will not fully help human edification. Islam does not for the same reason enjoin upon us any kind of monastic life. "No monasticism in Islam," so the Prophet said. Neither it lays down any code of such asceticism which may annihilate our passions and desires. We Muslims do not believe in renunciation and suppression of what we have to sublimate into something high and noble. Islam accepts all passions and desires as God-given gift; they decidedly are not man-made things. Low and carnal as they are, they act as bed-rock for further progress and development. You speak much of lust and flesh, you may condemn them totally, but dissect and analyse that noble passion you call "pure love" in human breast, which you regard as something of Divine nature. But have you not observed the same exhibited as well in lower animals in relation to their offspring? Trace, however, the origin of the so-called Divine love, and you will be constrained to admit that the very animal lust was its origin. Purged of all earthly grossness, it has become converted into something very high, very noble and sacred. That carnal nature in the long run becomes sublime and spiritualized, finds its best illustration in the institution of marriage. Animal desires in the first place bring marital relations into existence; but the object of Divine economy in the marriage institution is not to satisfy flesh, but to arouse and then nurse high morals—love, tenderness of heart and kindness of mind. As the Qur-án says: "We created man and woman to cultivate mutual love and compassion." Those who do not enter into family life are not circumstanced to grow and cultivate these noble passions in their natural course. People out of family life sometimes become fidgety and peevish in temper. Need I say, we often meet such people in the West in the person of old maids, some of whom chiefly grace Suffragette ranks. Get yourself married, your various members of family in the capacity of children, brothers and sisters will help

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you to mould your character, soften your heart, mitigate your anger and make your strong passions more mellowed in nature. You cannot afford to be harsh to your own children as sometimes you do in relation to other strangers, when something unpleasant or distasteful to you occurs. You have to share your earnings with your people. Thus you learn the first lesson of selflessness in the circle of your family. You have to stoop to all that nonsense coming from the young members of the family, to which you will not stand elsewhere. Family circle, in short, is a moral nursery where your carnal nature will be tamed down to produce what in the long run will make the divine flame in man's breast ablaze, and God-in-man will come out and receive His incarnation. It is in family life where individual consciousness, in a very little time, becomes converted into family consciousness, one begins to feel for those near and dear to him, as we feel for ourselves. This family consciousness when broadened creates in man national consciousness. We become patriots and feel for our nation and country as we feel for ourselves. This very spirit, however, when abused, causes wars and fightings between nation and nation, and the only remedy to avoid these evils lies in sublimating this national consciousness into humanity-consciousness, to feel for the whole human race as we feel for ourselves. The final stage of upliftment is still further. This humanity-consciousness has to produce cosmic consciousness—to feel for every other creature as we feel for ourselves. This stage when cropped up enables man to live with and in the company of God; when he walks humbly with the Lord; such person becomes agent and true servant of Allah, who is Rahbul A'alumini, the Creator, the Sustainer and the Evolver of all nations, races and various other worlds. And a Muslim for the reason in all his daily prayers is reminded of this duty when he says "Alhamad-u-Lillahi Rabbul aalameen." He glorifies the Nourisher and Sustainer of all worlds. This is the goal of all spiritual soaring and the pinnacle of all human upliftment, which under Islam is open to every man on this side of the grave. But do not forget for a minute that it got its origin only from lust and desires which you condemn. Do not, therefore, think for a moment that all your high morality and spirituality has nothing to do with what you term as lower passions. Control them if you will, but you cannot crush them. For this very reason monastic life was prohibited in Islam. All that constitutes spirituality is only a sublimated form of carnal emotions. It was for this object that revelation came from God to raise man from the level of animality up to the borders of divinity. Religion comes to vivify, as far as human nature allows, that Divine flame which in him was the nucleus of our existence on the Day of Emanation. It exists in every human

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heart, and religion comes to make it full ablaze. Then we rise to live in divine precincts and taste elixir of life. We experience Beatific Vision. We sometimes perform things which may appear to others as works of God. This stage of human edification produces Abraham, David and Solomon, Moses, Jesus and Muhammad, Ramachandar, Krishna and Buddha. These great men, in addition to the revelation they received from God, have left their footprints on the surface of human history to act as guides for the upliftment of the coming generations.

MUSLIM CONCEPTION OF HEAVEN AND HELL.

This spiritual condition is the necessary qualification under Muslim teaching to claim heavenly life which, as the Qur-án says, begins in some cases in this very world, but it will find its full manifestation in the life beyond the grave, and that is called "Jannat." You may call it Paradise or Heaven in English, but the English words fail to connote the real idea underlying the word "Jannat." It would not be out of place if I give here a few words which may convey to you the Muslim conception of Jannat, the Muslim Paradise which ignorance has so grossly misrepresented in some quarters. The word "Jannat" in its primary meaning signifies something hidden and latent. It also means "thing in its full growth, luxuriantly rank in its fruition and fructification." And now I ask you, is not every atom, every element and every seed, in one word every form of matter, a "Jannat" in itself? Everything possesses thousand and one potentialities in it. They all are hidden and latent, but when brought under proper cultivation, they grow like anything. These dark clods of clay around us, when brought under the hand of a skilful gardener, become a beautiful orchard full of flowers and fruits. These clods were potentially Jannat under the first meaning of the word, and they became Jannat actualized under the second meaning of the word when properly worked out. Is it now difficult to appreciate Muslim conception of Paradise? Every man carries means of his Jannat within him. He possesses innumerable powers and faculties, and owns unlimited potentialities. They do need growth and evolution, they do need opening and unfoldment. The object of religion, as said in the very beginning of the Qur-án, is this very unfoldment of our faculties. "They are the persons (persons who believe in and act upon Divine revelation) who are on the path of guidance from their Lord, and they will become unfolded and achieve success." Revelation from God brings rules and regulations which, when acted upon, lead to self-expression. The Qur-án uses Arabic word "F'lah" to show the object of religion. It literally means unfoldment. Certain faculties have to become evolved

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on this earth, but most of them will find their full fledgement in the life beyond the grave. If I leave this world with all my capacities properly developed in order to make further progress after death, because Muslim heaven is progressive, I have got a passport to enter into the gardens of God, but if I leave the world with my faculties stunted, with my powers abused and polluted, and with my capacities dwindled and disfigured, I am unfit for the kingdom of heaven. I must first purge myself of all such evil acquisitions. I must go through certain ordeals for purification, and this is the Muslim hell. As the Book of God says in one word:

"That became successful by getting himself unfolded, who got himself purified (of the grossness of nature), and that failed who got his faculties stunted." Thus, gentlemen, what has to make your heaven or your hell is potentially within you. It is in your heart. If you cultivate conscious elements of your heart on proper lines and convert your consciousness into what the Qur-án terms "*Qalbe Saleem*"—a heart which contains nothing but peace with all struggles over—you will be in heaven, but if your heart becomes polluted and its beautiful potentialities stunted, you have created fire which will also emanate from your heart to make you a hell. As the Qur-án says: "It is the fire kindled by Allah which arises above the hearts" (Qur-án civ. 6 and 7).

This is our heaven and hell. What shape they will assume, or what nature of enjoyment or punishment you will have in heaven or hell, it is beyond human comprehension, as the Prophet Muhammad has said very rightly. Do you think that a child can even imagine enjoyment of connubial relations? Are untrained ears capable of appreciating music. Have you ever seen any person with prosaic mind, who can even sense the happiness which cultivated tastes will bring to him from poetry or from some specimen of fine art? If these are impossibilities, the holy Prophet then has enunciated a simple truth when he says that the Paradise contains "Things which no eye has seen, no ear has heard, nor has it entered in the heart of man to conceive of them." The holy Qur-án also speaks of them similarly: "No soul knows what is hidden for it." The Book says the same thing of the hell: "and the hell shall be made manifest to the erring ones" (xxvi. 81). Whatever you find in different sacred Scriptures, description of the blessings of heaven, are similes and metaphors as the Qur-án itself says: "And they shall be given the like of it."

A life of bliss and millennium is in store for those who have used their faculties in a proper way. They will have to enter into it in the coming life. But do you think that life would be worth living there if we were deprived of the happy company of those dear and near to us and with whom we have created and cultivated sweet relations in

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this life? No, gentlemen, if life without friends and family is a tedious task even on this surface of the earth, it will be more so when we enter into that life. We will go there, as the Qur-án assures us, with our wives and children, with our friends and relatives, all totally purged of earthly desires and carnal concerns. "They and their wives shall be in shades reclining on raised couches" (Qur-án xxxvi. 56). And in this connection allow me to disabuse some minds possibly in the audience of the silly notion entertained out of ignorance that we Muslims do not believe in the possession of soul by women. If life in heaven from the standpoint of every religion only means life with soul perfected, then, gentlemen, Islam equally opens doors of heaven to men and women, and admits owning of the soul by the latter. The Qur-án cites verses after verses which open equal scope of mental, moral and spiritual progress to men and women. In pure and happy companionship—*Azwajum-Muthah-heratun*—we men and women being purified of all earthly desires will enter into the Kingdom of God and walk under the happy shade of heavenly trees grown out from our within. Our ladies will be our houries and our children as Ghilman, in addition to what is in store for us in Jannat. Some, no doubt, look for physical manifestation of the realities of Jannat. It may be so. If matter can become spiritualized, and *neuron* converted into ideas as some metaphysicians think, it is not an impossibility to find spiritualities materialized.

One thing is certain, that our heart is totally and solely responsible for our heaven and hell. What would be the extent of the Paradise, I say nothing about it here. If a large thing like the globe of the earth can be reduced with all its powers into a pigmy thing like human heart, the little thing may extend with boundaries up to heavens and earth—*Arzu hussamawate wal ard*. I need not pay even a slight attention to those absurd notions which are entertained by adversaries of Islam as to the sensual nature of Muslim Paradise. These calumnies only deserve contemptuous silence. Suffice it to say that there will be no procreation of our species in the world after death, and the Qur-án is very explicit on this point. This *ipso facto* dispenses with the need and means to satisfy connubial passions.

How to reach that life of bliss is the problem which every religion from God came to solve, and I give you very briefly what Islam says in this respect. I have already explained that all potentialities of the earth got themselves abridged into human consciousness constituted of various passions and earthly desires. They should not be deprecated. They lead to cognition and action. They, in the first place, create certain cravings, satisfaction of which brings cognitive passions into play, and they in their place lead to

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active passions. These emotions in their crude form may be classified in the first place into two main heads, lust and anger. Every organism possesses what in the terms of science is called constructive ability. It helps its growth by taking in what is beneficial to it and rejecting things deleterious to its growth. Here in animal or human frame, desire and anger perform the same function of acceptance and rejection. These two passions conjointly acting as lever of all our activities engender in us consciousness of "mine." This "mine" is solely and wholly responsible for all that you find in the form of human comfort and civilization. It is life tendency. Desire of making things "mine" creates in us ideas of ownership, which certainly cannot be minimized. You may say what you like against this passion of "mine," but as long as right of individual ownership is respected, and I say is a most efficacious incentive of all human activities, you cannot afford to crush it. This hankering in man, to convert things of others into his, has created right of individual property. Come what may, Bolshevism cannot kill this spirit; it is a gift of nature to be worked out to achieve noble ends. Look to your babies and you will find this spirit of "mine" very prominent in them! Whatever comes in his way, if it takes his fancy, it will be claimed by the baby. It is "mine," so he prattles. Take from me as a watchword, if you observe this spirit of "mine" very strong in your baby, bring him under proper training, and you will find in him one day a most active leader of your community. In short, this spirit of "mine" is a God-given gift and sums up the whole consciousness. It is to be polished and refined. There are some members of our race who border on the frontier of animality. Their passions when excited must find their satisfaction in the very first thing that comes in their way. So every cow does when her hunger is aroused, must eat anything coming before her, no matter it may belong to any other cow. This animal consciousness becomes converted into individual consciousness in human frame when the idea of "thine" begins to dawn. Sociable as we are by nature, our inter-dependence brings us together and creates society. But no society will work unless its member recognizes "thine" besides "mine." We enter on moral "plane" when we begin to distinguish between "mine and thine." Morality begins to play in human breast and society comes on healthy basis when we respect "others' right" and know how to differentiate between "ours" and "theirs." This brings in all those laws which found their first promulgation for the Israelites in the shape of Ten Commandments. This is the second stage of human evolution. Our low passions change into morals, when we regulate our conduct in relation to the position of other

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members of the society. We stand in need of laws ; they may come from human institutions like legislature or municipal corporation, in short from some sovereign political authority, or they may descend from Divine source. Islam enjoins on its followers to respect laws and to give equal allegiance to them whether they may be secular or sacred. This individual consciousness has, however, been a great source of trouble to human society. It generates various malpractices, cheating, theft, dacoity ; they all are but means unsanctioned by society to convert " thine " into " mine." This brings in litigation and disputes and germinates offence in its different shades. How to solve the difficulty ? Orientals are diametrically opposed to Occidentals in this respect. An Indian, may he be a Hindu or a Buddhist, will kill " mine " for the sake of " thine," while the Western will pay no heed to " thine " if " mine " is in danger. These two psychologies produce two different kinds of thoughts and activities and changed the history of the two continents. Both were, however, not without their merits and demerits. Renunciation of " mine," which means annihilation of " self," no doubt helps to create that noble spirit of self-abnegation and self-denial which can only convert hell into heaven, but it, at the same time, originates inactivity and laziness, and produces lassitude and inertia. It has injured material civilization as history shows. The Occidental spirit, on the other hand, no doubt galvanizes all kinds of activities, and energizes human action but it also creates selfishness of the worst type. It led to self-assertiveness which ruined human happiness. This very spirit is responsible for that pernicious philosophy of Nietzsche, which after all dragged the whole world into this terrible war. Both these psychologies, I mean, Eastern and Western, were not without their deficiencies. Islam, getting its birth from a country like Arabia which is situated as midway between East and West, came however to provide a golden mean between the two, a happy *via media* between " mine " and " thine." Under its teachings a Muslim is ordered to do his level best at first to make things " mine," but no sooner they have become so, than he has to take only so much out of it to his personal benefit which is necessary to keep up his existence and activities, but beyond that he has to convert everything that he has made " mine " into " thine." And this out of charity and not in the way recommended by Socialism. An Indian sage, Buddhist or Hindu, may become disgusted with " mine." He may renounce the world and find his peace of mind in a monastery or a jungle, in order to remain away from the practices and demands of " mine," and, on the other hand, an Occidental may even kill himself in his activities, and take no rest unless everything which is " thine " becomes " mine."

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But a Muslim has to stand between the two. He has been enjoined by his religion to leave no stone unturned but in honest ways, to acquire things, but when he has done so, he must give his things to others. Not under the dictates of any earthly government as a Bolshevik would do, but out of his free will as a matter of charity and to please his God, he must live for others. While Nietzsche found his superman in a person who must have his will carried out without paying any regard to others' convenience and heeding no consequences his action will lead to, the Qur-án found its superman in the holy person of Muhammad, who has been ordered by the Book to say as follows:—

“Say (to the world) Oh! Muhammad, my prayers and sacrifices, my life and death, all are for *Rubbal-aalamin*, i.e. devoted to further the cause of Allah, the Creator, the Nourisher and Sustainer of all the world, human, animal or vegetable.”

This is the third stage of human evolution. There, man's activities come into operation for the good of others. Now, gentlemen, I have explained to you what Islam understands by animality, morality and spirituality. You might have read volumes on the subject, but have it in one word from me. Devotion to the spirit of “mine” is animality. Maintenance of “mine” and “thine” is morality and conversion of “mine” into “thine” is spirituality. In other words, to think of yourself at the discount of others is animality, to think equally of others is morality, but to think of others at your discount is spirituality. Be in the world, but be at the same time out of it, and this will bring you to the highest stage of spirituality. So Muhammad did, and so he recommended others to do. You cannot afford to leave the world, you have not done so. Reaching this stage, man enters into God's heaven in this very world. With such men of advanced soul, merits and deserts of others carry no weight. Like God, they know no distinction between man and man. Proceeds of their labour reach others without any merits on the part of the latter. In this stage man becomes real servant of Rahman, the beneficent God, whose benevolence goes to every person without deserts, as the meaning of the word Rahman signifies. Here he begins to clothe himself with God's attributes. His words and actions assume God's colour—Sibgatulla—as the Qur-án terms it. Our Prophet meant the same when he said, “Imbibe yourself with divine attributes.” This stage of spirituality, when attained, enables its owner to give life and animation to those who are dead in the eyes of others. Blind are given sight, and deaf receive ears at the hands of such people. Things you call miracles become commonplace with these great men; they are given insight into the secrets of Nature which comes to

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their help in the fulfilment of their mission. But the eyes of the average mind become dazzled at such works of these great men. He becomes thunderstruck, his reason bewildered and his common-sense astounded, and in this state of wonderment he cries out, "Here is God in man, God incarnate." No, brethren, your God is "only a man like unto you," as the Qur-án says, with your limits and shortcomings, with your faculties and capabilities, but in his case those potentialities become actualities, faculties worked out and latent powers full-fledged. These great men are iron in fire, as Lord Krishna says, partaking of all "the qualities of fire." The course is as well open to you. Harvest is great, though ploughing is also difficult but it is not an impossibility. It is within the reach of human acquisition. It is "Willayat," as Muslim theology calls it, and should not be confused with "Naboot." If you fail to find elsewhere the way to that human perfection, come, brethren, and find it in the Qur-án, and God be with you and peace upon you. (Loud cheers and applause.)

The President, in winding up the proceedings, said :—Gentlemen,—We have listened with very great pleasure to the words of Mr. Kamal-ud-Din. It is not always that we have addresses in this hall of gentlemen of such varied learning and wide reading and eloquence as Mr. Kamal-ud-Din. I am sure we have all appreciated his address very much. Indeed, I have appreciated it very much myself, but I am not going to say that I am in agreement with all that Mr. Kamal-ud-Din has said.

Mr. Kamal-ud-Din mentioned some distinctive features of East and West, and in this I rather disagree. Self-seeking and self-sacrificing was equally universal all over the world, but there are certain facts which are apparent from time to time, and Mr. Kamal-ud-Din did refer to one of them which was a distinction which sometimes appears in different parts of the world.

Apart from this, as to the philosophical part of Mr. Kamal-un-Din's address, I see it very interesting, and particularly interesting to me was his Islamic Philosophy and the doctrine of evolution, which is the doctrine of progress from one degree to another, from lower degrees to higher. These stages in the moral sphere form a very important deduction which in modern psychology is called "sublimation." In other respects, I was interested to find, and particularly in what he said as to the relation between matter and soul, Mr. Kamal-ud-Din interpreted his doctrine of relation between matter and soul in different stages, the individual, the family, and society. But modern Western philosophy makes complete separation between matter and soul, a complete separation between spirituality and *materiality*. When we come, however, to the application of this

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doctrine, particularly in moral matters on theoretical basis, I find myself in hearty agreement with what Mr. Kamal-ud-Din has told. Mr. Kamal-ud-Din has pointed this out, how from a limited circle of interest, from the moral in family, we have grown to a wider sphere—from the very limited conception of morality, how we have progressed; and I should like to add that this doctrine is at present in the atmosphere. Nowadays people in the modern world with great improvement in communication were able to learn and ascertain the wishes of the people of the world. The publication and printing and the publicity which can be secured offer anything, and people now are in a position to get more and more and everything has become universal, but there is no doubt that the view which goes as assertion in any form is the assertion of the individuality. . . . In concluding my remarks, I should like to thank Mr. Kamal-ud-Din for the address which he has given, and it is a pleasant duty to perform. Mr. Kamal-ud-Din is engaged in the mission, the objects of which are to lay before the modern educated world the true Islamic view, and one should view with very great pleasure any movement which tends to remove wrong impressions in the minds of those who have not become acquainted with such institutions.

SOUL AN OFFSPRING OF BODY.

Dr. Ross perhaps refers to what is called Dualism in Metaphysics—separation of body from soul—and we think we cannot do better than to reproduce what the Khwaja wrote in these pages in 1918 on the subject in following words:—

With a modern scientist the rise of life and the appearance of soul in material frame is as yet an unsolved mystery. Physico-chemical science seems yet far beyond giving an intelligible explanation of the sudden and novel process which germinates the two. The exponents of Dualism make soul and body as two different entities, because apparently there seems to exist a sort of conflict between the two. Besides, the soul when fully evolved rules the body. It is argued, therefore, that the latter must be different from the former. But the vivifying principle called life does the same thing in every organism. If soul controls the body, life also brings lifeless matter under its complete submission. Life, on its appearance, becomes general controller and arranger of everything in the system; but it itself in its turn becomes subordinate to the soul. If the dualist therefore thinks that the soul comes from without, life with others also comes from beyond the earth to animate matter. The reason which makes such an opinion acceptable in some circles lies in the sudden departure in the "habit"

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of the matter, when from a stage of seeming lifelessness it becomes "quick." But matter possesses vivifying principle in it which when evolved takes control of it in every organism. It is therefore difficult to accept the above view without hesitation. The appearance of electricity is a good illustration in point. It rises absolutely out of a combination of two given metals with some liquid matter. Its appearance is as much sudden as the subsequent dominance it assumes over objects out of which it had grown. This conclusively proves that there are things which different though they may be in all their characteristics from the things they seem to have arisen from, have yet arisen from the same.

We witness another phenomenon of the same type in all stages of evolution. Every material organism not only sustains its existence at the expense of the one lower to it, but also dominates it. Whichever organism intervenes two evolutionary stages, while it lives upon and regulates the one immediately below it, it in its turn becomes food, and subject to control of that form of matter which stands immediately above it. For example, every organism lives upon components of inorganic world and life in it regulates them too. But when it assumes animal shape it becomes vested with diverse impulses and emotions which practically now rule life. Its existence, betterment, and further growth all lie at the mercy of impulses and emotions. These impulses, limited in function in their primary stage, become passions and predilections in the human frame, and after passing through another process of evolution they become full-fledged into what is termed "soul." The soul, thus born, now assumes control over emotions and passions, which in their turn dominate other organisms in the universe. What made the dualist to take soul separate from body and others to regard life as different from matter, is observable through all the curious stages of evolution—sudden appearance of the thing evolved, its difference in characters from the components it arose from, its dominance over the latter, and so forth. These are not sound data for such theorizing. It is only jumping to hazy and hasty conclusions if by observing new departures with new features in evolutionary course we say that something foreign has introduced itself in the organism, or that the new feature of the organism did not grow out of its older form.

At every appreciable stage of departure in the course of its growth matter becomes invested with absolutely new clothes and garbs. Life, consciousness and soul, or say vivification, passion and discretion are simply different distinctive features of these new departures. They may be sudden in their appearance and their emanation inexplicable in physico-chemical terms, but they evolve from the same

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material. If we regard life or soul as coming from without and not rising from the body, what about those impulses which for the first time make their appearance in animal organism? They as well differ in their characteristics from life and matter. They rule both, and live upon them. Should they be also taken as coming from without? For they possess features similar to those for which life and soul have been taken to be not from the body. No one till now has advanced this theory. Impulses and passions have always, and by all, been accepted as coming out of body. Difference in animal impulses and human passion is only of a degree. They partake of the same nature and are same in their natural condition. In human form they are capable of further growth and become clothed with individual consciousness. Does not this individual consciousness furnish material to create human discretion, the chief characteristic of the soul? If discretion, therefore, for its origin can rightly be traced to individual consciousness—the sum-total of human passions—and our passions which in their natural form animal impulses emanate from various inorganicisms and organisms specialized under the control of life, is not body, then, the mother of the soul?

SOUL—A CONSCIOUS CONSTRUCTIVE ABILITY.

The function of the soul in the build of humanity leads us to the same conclusion. Human soul, when not hampered by carnal desires, is only a conscious constructive ability in our frame to create high morals and spiritualities out of low passions. They are to be sublimated into morality, which, when highly cultivated, gives birth to spirituality. Morality does not mean extinction of passions and killing of impulses. It consists in controlling and balancing them. It finds out proper occasion and place for their use. This is done by the soul. The soul, therefore, is only a creative agency, which evolves perfect man out of a brute. Her chief function is to make unerring discretion between the beneficial and harmful aspect of our passions and to accept the former and reject the latter for our further growth. Does not soul do the same thing that life does in animated organism? As life is the controller of material in the build of the physical part of our nature, so soul is the arranger of another kind of material in the make of our moral and spiritual side. Their function is the same, the difference being in the nature of the material they respectively use. They both are creative agencies in animal and human form; one works unconsciously and the other consciously, as the material life works upon is devoid of consciousness, so the groundwork of soul is individual consciousness. In short, life and soul are two different names of that constructive ability in the build of humanity which makes unerring

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discrimination between the useful and the deleterious. We know that coal and diamond come from the same material. They both belong to the inorganic world. Their growth results from incorporation and not from assimilation. But difference in proportion in the material used creates these two different things. Similarly a chicken, a pig, and a man, as remarked before, take the same material for their frame, but here again the difference arises from the difference in the proportion of the material used respectively in these three combinations of matter. All this material is existing in chaotic condition in the universe, but the unconscious constructive ability peculiar to every mould of matter makes scrupulous discrimination in accepting the useful proportion and rejecting the baneful. Similarly all men are clothed with equal impulses. Thieves and prophets are physiologically the same, and possess and experience similar passions. But the creative agency in man called soul becomes strong in the latter class and creates perfect men. If other men are not so, the said agency has been hampered in its course. The same we do find in lower forms of matter. Life sometimes counteracted by other forces produces diseased growth.

Thus soul, life, and constructive ability are different names of the same functionary working under different circumstances and in different stages of material growth. Muslim philosophers and divines have been very clear in this respect. They acknowledged possession of soul by every form of matter; as, for instance, mineral soul, vegetable soul, animal soul and human soul were the names given by them to the same constructive ability which works in these different worlds.

INTERVIEW WITH KHWAJA KAMAL-UD-DIN¹

HIS MISSIONARY WORK IN ENGLAND

SPECIAL TO THE "RANGOON MAIL"

(By Our Special Representative)

HUMAN mind is so constituted that, in spite of materialism, scepticism, cynicism and selfishness that we find rampant in the world, it is willing to listen to those who speak and preach the eternal verities of life. War, famine, plague and pestilence ending in death, more than anything else, force the question of the Great Unknown, and of the Region

¹ With the permission of the Editor of the *Rangoon Mail* we reproduce the interview here for the benefit of our Muslim readers.—ED.

INTERVIEW WITH KHWAJA KAMAL-UD-DIN

Beyond, even on the most reckless, the most selfish and the most callous of human souls. I have always thought that the spiritual East has a great message to the materialistic West. My grounds were not only that the great Prophets, the founders of the great religions of the world, were born in the East, but that time and changed conditions of life and circumstances have not taken away from Asia its spiritual supremacy over the temporal domination of Europe. Whoever carries that spiritual message of the East to the West is a great benefactor of the human race, for there can be no real progress for mankind if it is not laid on a spiritual basis. Therefore I was interested in Khwaja Kamal-ud-Din's missionary work in England, and although I had the benefit of his talk more than once, I was anxious to record my conversation for the benefit of the readers of the *Rangoon Mail* as well.

Meeting him at the lunch hour on Thursday, I explained to him the object of my visit, but said that the interview might be deferred till the lunch was over. Seeing a sheet of paper in my hand in which I had jotted down my interrogatories, he said with a smile, "That is perhaps the volley you have prepared to make me target of. I would digest it first before I digest my lunch." However, we came to a compromise of lunching together first and interviewing next.

Khwaja Kamal-ud-Din is a tall, well-built man with a thick beard, dressed in the fashion of his province, the Punjab, with a will and courage of his own, and with an abiding faith in the success of the great cause to which he has dedicated his life. Nevertheless, there is the look of the tired man in him, tired not of course of his mission, for death alone can sever it from him, but tired owing to over-work and nervous exhaustion. When I remarked that Nature exacts her penalty even on God's workers like him, he had a hearty laugh. Serious as he is, he has related to me in a vein of humour several incidents in his missionary work in England, and has laughed with me. He said that he was particularly lucky in that he has been treated with love wherever his work took him, and opposition and misrepresentation, rancour and hatred shown towards him in some places and on some occasions, said he, had been only a passing phase. It is perhaps the old saying that those who came to curse his work stayed there to bless him. I began to catechise him thus:—

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Q. Khwaja Sahib, when I was in England 13 years ago, I thought that Islam had made no impression in that

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country, and had no converts, for the matter of that. How is it that you were able to carry on a propaganda work since then, and that you have made many converts ?

A. Before the movement in my hand came to existence, no sustained effort was ever made in England for the presentation of the Muslim faith to Western countries, and if Islam could not hitherto make any good impression on English mind, it was on account of lack of missionary efforts on our part. On the other hand, much came in the shape of libel and slander, with absolute misrepresentation, from the adversaries of Islam to vilify it, but the present experiment has shown that the Western mind, with all its seeming strangeness to religion, is open to conviction, and welcomes Islamic truths when brought home to it in some suitable way.

Q. Do you think that you have a good field for a work of the kind you have so unselfishly undertaken ?

A. In 1917 and 1918 I studied the conditions obtaining in England from quite different points of view, and what I saw is this : that on one side, if Western mind has become disgusted with the dogmatized religion in the Western Church, it, on the other hand, finds no consolation in tenets of dry materialism. Belief in God has become revived, minds are hankering for a religion and faith which, on one side, must be consistent with the demands of rationality, and on the other, may give them some spiritual food. The religion they look for must be free from ceremonials, formalities, with no sacraments and intermediaries ; something which with its simplicity of teaching may bring them face to face with God. New Churches are cropping up in every nook and corner of the country. They at present receive the inspiration mostly from America, but if a person studies their doctrines thoroughly they only preach different aspects of Islam in different accents and stress. I may say that these various religious movements such as Spiritualism, New Thought, Christian Science and so forth are moving under the same grove towards Islam. I have addressed them from their respective platforms on Islam, dealing with their respective tenets and principles, and have found response favourable to Islam, so much so that many conversions to Islam have emanated from these various Churches.

Q. What about your funds ? How much have you spent on your Mission till now ?

A. The Muslim Mission in my hand was first started on my own responsibility, and I bore the financial burden to a great extent myself ; then help came from different quarters, and I think more than 2 lakhs of rupees has been spent till now on the various activities of the Mission ;

INTERVIEW WITH KHWAJA KAMAL-UD-DIN

but I cannot say that the Mission is on a completely satisfactory basis financially. It exists to some extent at the consideration of my Muslim brethren.

Q. I do not believe that your community has ever thought of the possibility of a propagandist work for Islam in other countries.

A. My efforts and the success they have been crowned with, have inspired people with the idea of sending such Mission to other countries as well, but the present political cloud which is frowning over Muslim countries has possibly damped all enthusiasm and zeal; but I am sure if the Muslims will give their best consideration to the question, they will very soon realize that Islam has still a very large field before it—a very brilliant future on the missionary lines. From what I have seen in Europe from various angles of thought, I may say that the European point of view is not Christian, but to greater extent Muslim. One has simply to study the Western mind and know the way to approach it, then it will be only a question of time to see the desired result. At least my experience assures me of it.

Q. Do you think your community will realize the good of your work and contribute towards your Mission as much as the Christian communities have invested their millions on Christian Missions?

A. I think my community has realized it, though to a very limited extent. Christian Missions, more or less, get their support from those who see the realization of their political ends in the missionary work, and this explains the flourishing condition of Christian missionary finance; but very soon my community will have to appreciate that the chief good of their community lies in this direction.

Q. I know you have numerous sects in Islam. Do you advocate any particular sect in England?

A. I am afraid that you are impressed by the absurd bickering which comes out of pure ignorance of the adherents of the so-called sects in Islam. Islam on its doctrinal side does not admit of any sub-section and sub-division. Difference of opinion in matters not cardinal should not be mistaken for differences of doctrines. All the so-called sects of Islam do converge on their fundamental doctrines. The only difference in them is in things of no importance from religious point of view. Islam allows differences of opinion and respects personal judgment. This salubrious permission in Islam has led to various schools of thought. This was a happy sign of progress on the religious plane, but unfortunately ignorance and fanaticism sometimes convert this blessing of difference in opinion, as the Prophet himself calls it, into something very very undesirable.

My belief is that Islam is a religion without sect, in the

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real signification of the word "sect." I do not believe in preaching sectional differences in propagation of Islam in non-Muslim countries. They don't carry any weight in Islam. My preaching has been, and will remain always, free from sectarian principles. They have nothing to do with those fundamentals. This I say from conviction which finds its translation in my missionary activities. I may say I find no sects in Islam.

Q. Is the future for Islam very bright so far as its Mission to the world is concerned?

A. I think I have said enough in the replies to other questions as to the brilliant prospects of Islam in the West. I may say that if only a few co-workers are added to my Mission and the area for free circulation of Islamic literature in English among non-Muslim quarters is extended, the results will be ten times more. My means, though independent, don't cope with the demand. I have been giving 15 and 20 lectures a month in the year 1918, and most of them from non-Muslim pulpits at their request, and this caused me a nerve breakdown. Demand is still the same, but where are the workers to satisfy it? The field, I say, is ready for sickle, but where are men to collect the harvest? I have come here to lay my case before my community. My services have never been a burden on the Mission for their remuneration, and will remain so. The *Islamic Review* is my personal property, but its proceeds have always been and will remain for the benefit of the community.

Thus ended an interesting interview. What impressed me most was the fact that the Khwaja Sahib is being seriously handicapped in his work, first by lack of funds, and secondly, by want of fellow-workers. For a great and rich community like the Muslim, it is not impossible to afford him relief in both ways. Look at the sacrifice he has undertaken! Humanly speaking, if he had continued his practice at the Bar, he would have wealth and position in life in abundance. It is, therefore, but right that his Muslim brethren should help him most generously in his work in the West for the propagation of Islam. To one who, like me, belongs to the school of Protestant Hinduism, his presentation of Islam on a Broad-Church basis—although I know he will repudiate in his eloquent language that Islam has neither several Churches nor several sects, as there is only one Church according to the Kor-án—is very appealing. I wondered before I took leave of him after the close of the interview whether the Khwaja Sahib has not half converted me to the Islamic faith.

THE PROPHET IN WAR-TIME

THE PROPHET IN WAR-TIME

III

BY MAULVI MUSTAFAKHAN, B.A.

ALTHOUGH the Muslims pursued the flying enemy yet they had sustained a heavy loss in the battle of Ohd. Out of seven hundred men, seventy were killed on the battlefield, including the gallant Hamza, whose death caused a great grief to the Prophet. This decimation of the Muslim army reduced the male population considerably; and every Muslim house in Medina became the scene of mourning. It was at this time that polygamy was first sanctioned in Islam; so that the Muslim widows and orphans should receive the protection of well-to-do people. Thus polygamy, of which so much is made against Islam in the West, was meant for the welfare of the whole society and not for any carnal desire of self as is often supposed to be. It is simply a remedy for an evil and an exception to the rule. The world has just emerged out of the Great War; and the problem is at present before the Western countries; the only honourable solution of which lies in the legal sanction of polygamy in Christendom.

The battle of Ohd decidedly proved a reverse to the Muslims. After the victory of Badr the tribesmen of Arabia were to some extent over-awed by the power of Islam. But the disastrous results of Ohd had a very bad moral effect upon the neighbouring nomads, who now began to ravage and plunder the territory of Medina. This gave rise to a series of skirmishes which are known as Serai in the Islamic history.

First of all Talha and Khowelid, who used to live in the hilly tract of Qatan, prevailed upon their tribesmen to fall upon Medina on the first of Muharm in 4th year of Hijra. The news of this contemplated attack was brought to the Holy Prophet, who despatched a band of 150 men under Abu Salma to meet the foe. Hearing of this the tribesmen, however, dispersed without any action. After this, in the same month, Sufyan Bin Khalid, the chief of Lihtan, resolved to attack Medina. The Holy Prophet received timely information of it and sent Abdulla Bin Anis to check the enemy. Abdullah went, and killed Sufyan.

It was in the month of Safar of the same year that seventy Muslims were treacherously murdered by tribesmen. Abu Brar, the chief of the Clan of Kalab, came to the Holy Prophet and requested him to send some Muslim preachers with him to preach Islam to his people. The Holy Prophet first hesitated; but being assured of their safety he sent seventy Muslims with the chief. The party halted

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at a brook called bir Mauna, near which all the Muslims were murdered in cold blood with the single exception of one, who escaped to Medina to relate the whole tragedy. The Holy Prophet was deeply moved to grief and asked for the divine punishment to the cruel murderers.

This cruel bloodshed was soon followed by another act of treacherous brutality ; and ten more Muslim theologians were killed in the same way. A few emissaries of a neighbouring clan came to the Holy Prophet and told him that their tribesmen had embraced Islam and wanted to learn the tenets of the new religion. The Prophet, at their request, sent ten Muslim missionaries with them. But at Raji they met about two hundred hostile warriors who were previously ordered. Evidently a small party of only ten Muslims could not possibly defend itself against two hundred ; eight were murdered ruthlessly, while two were spared as prisoners. One of the captives, Khabib by name, had killed one Amar in the battle of Ohd. His sons, therefore, now purchased Khabib to murder him in order to wreak the vengeance of their father. The poor victim said two Rakaats of prayers before execution and then said to the executioner : " I wished to say my devotions for a long time ; but I was afraid you would think that I was frightened of death." He then recited two couplets which may be rendered thus :—

I do not mind in whatsoever way I may be killed ; because I know I am dying for Islam.

I am resigned to God ; and if He wishes He will shower blessings on my mutilated body.

So saying, he died. The other prisoner was also put to death.

The hostile critics of Islam have often said that it was spread by the sword ; but the facts speak for themselves. The early converts of Islam were put to every sort of persecution, but their faith never wavered. They did not choose to give up Islam even on the point of death. Islam never took sword for its propagation ; but on the contrary its opponents wielded sword to annihilate it.

JEW'S AT WAR.

It has already been said in the previous pages that the Jews held an aristocratic position in Medina ; and were, indeed, jealous of the progress of Islam. They were commercial and wealthy and used to lend money to the people of Medina at exorbitant rates of usury. This gave them a superior position in society, and brought them immense wealth with all the attendant evils. They had become haughty and immoral ; and used to look down upon the rest of the people. Besides the financial position, they held a sort of religious sway as well. They were the " people of the book " and believed in the Unity of God. They had a well-organized priestly

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class, and through that exercised a religious influence upon the idolators of Medina ; most of whom embraced Judaism partly through worldly interest and partly through love for a better religion.

With the advent of Islam, however, the power of the Jews was at stake. In the early days of emigration the Jews of Medina thought of Islam lightly and entered into an agreement with the Holy Prophet, binding themselves to be neutral. They thought at first that Islam would perish without their interference, as it had a formidable enemy in the Quraish. But with the victory of Badar and subsequent conversions to Islam, their eyes were opened and they came to realize for the first time that Islam was going to wrest from them the power they exercised over Medina. The theoretical semi-religious influence of the Jews, devoid of all virtues of practice, could not assuredly withstand the strong wave of religious enthusiasm and sincerity created by the high character of the Holy Prophet. The Jews were notoriously unscrupulous and immoral people and soon lost their religious influence.

As regard their financial superiority, the Muslims of Medina were now becoming rich owing to the victories of Islam and therefore were not in need of borrowing money from the Jews. Thus the old "people of the book," who had long exercised tremendous influence both from the pulpit and purse, began to lose ground before the Muslims. It was, of course, quite natural for them to resent it, and to rally against Islam which had broken their power.

There was also another reason for the Jewish animosity. The Holy Prophet was not sent only to heathens of Arabia ; but his mission extended to all nations of the world. The religious reformation with which he was charged included also the rectification of the mistakes which had crept in to the Jews and Christians. Hence we find that the "people of the book" are frequently addressed in the Holy Qur-ân and in some passages they are clearly challenged to refer to the old prophecies in their scriptures with regard to the coming of a mighty Prophet, who, according to the Qur-ân, was no other than Muhammad, may peace and blessings of God be upon him. Thus the duties of the Prophet included the reformation of the Jews ; and although he always displayed a profound respect for the Jews as compared with the heathens because they worshipped one God and had a Holy book in their hands, yet he could not refrain from pointing out their moral defects and religious errors. This, however, they resented. In short, these and various other causes made the Jews against Islam. They would jeer at the Muslims. They would address the Holy Prophet, in the Qur-ânic words, "twisting their tongues" so as to give offensive and sinister meaning to the expression : e.g. their

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"listen to us" sounded like "O our stupid one." Instead of saying Assalamo-Alaikum, i.e. peace be to you, they would say Assamo-Alaikum, i.e., death may come to you. They tried to sow disaffection among the followers of the Prophet. They openly helped the munafiqin or hypocrites against Islam. But this was not all. They actually instigated the people to take up arms against Muslims. In those days poetry had the same influence upon the mind of the Arabs as the press has in these days on the minds of Western people. Therefore a Jewish poet of great deserts, Kab bin Ashraf by name, made a tour throughout Arabia, exciting the people to rise against Islam.

THE RELIGION OF ABRAHAM

BY MARMADUKE PICKTHALL.

IN these days, when the relations of Muslims with Christians are such as to allow of friendly argument, a Muslim often hears strange theories propounded with regard to the faith and practice of Islam—theories so strange and false that they arouse his indignation and so lead him off into a labyrinth of detailed contradiction which, while tending to enlighten his opponent upon certain points, gives quite a wrong idea of our religion; so that his Christian hearer is left with the impression that Islam is an elaborate affair of dogmas, ceremonies and traditions, much like modern Christianity. It is no doubt important that Christians should know exactly at what points our practice of religion differs from their own. But if attention is entirely concentrated on such differences—which to the proper Muslim appear unessential—they can never be expected to divine the truth: that Islam is not *a* religion; it is *the* religion. It is in fact the essential part of all true religions which can claim a divine origin.

The foregoing and the following reflections have been suggested to me by the remark of a non-Muslim friend. A person fairly well informed upon the subject of Islam, one who had studied the Qur-án in a translation and had talked with Muslims, harped upon the custom of polygamy, upon the Muslim as compared with the Christian idea of Paradise, and other matters, altogether unessential. When told that they were unessential, he said: "Well, in the Qur-án Islam is said to be the religion of Abraham. Is that essential? How can you expect civilized people of the present day to go back to Abraham for their beliefs?"

Why not, if the beliefs of Abraham were truer than their own, and free from every taint of superstition? was the reply. The question thus raised may indeed be called

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essential, since it touches on the essence of all true religions.

"And who forsakes the religion of Abraham save he whose mind is befooled. Verily we chose him in this world, and verily he is of the righteous in the world to come.

"When his Lord said to him, Surrender; he said: I have surrendered to the Lord of all the worlds" (Qur-án, Chap. ii). Surrender=Aslim. The surrender=Al Islam. The sacrifice or self-surrender of Abraham: that is the religion of Abraham as extolled in the Qur-án. And it is made quite clear that by the religion of Abraham is not meant any outward form of religion, such as could be deduced from his offering up his son or his sacrifice of an animal instead of a human being, but the complete surrender of his will and purpose to Allah.

Again:

"And when Abraham said to his father Azar: Takest thou idols for gods? Verily I behold thee and thy people in manifest error.

"And thus did we show Abraham the kingdom of the heavens and the earth, that he might be of those who have certainty.

"Thus, when night overshadowed him he beheld a star. He said: This is my Lord. And when it set he said: I love not things which set.

"And when he saw the moon uprising, he exclaimed: This is my Lord. And when it set he said: If my Lord had not guided me, I should assuredly have been of those who go astray.

"And when he saw the sun uprising he exclaimed: This is my Lord. This is greater. And when it set he said: Now truly am I clear of that which you associate (with Allah).

"Now truly have I turned my face to Him who originated the heavens and the earth, in uprightness, and I am not of those who associate (anything with Him)." (Qur-án, chap. vi, 76-80).

"This is my Lord. This is greater" (akbar) was Abraham's exclamation when he saw the sun arise in splendour. But when it set he knew it was not really greater (akbar), since it was bound by law to an appointed course like everything else in the Universe. He knew that there is only one greater, only one above the laws of nature, and that one is the originator of the heavens and the earth. Allahu Akbar (Allah is greater). Those words are constantly upon the lips of Muslims at the present day. Allah is greater than any power or being that we can imagine, greater than the utmost height of man's imagining. When that great truth—the unique, tremendous majesty of God—is recognized by any man, that man must "turn his face to Him

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who originated the heavens and the earth, in uprightness," or else he must "befool his mind" by acquiescence in mere superstitious fancies, man-made dogmas.

"And they say, Allah has taken to Himself a son. Glory be to Him. But to Him belongeth whatsoever is in the heavens and the earth! All are obedient to Him!

"Unique Originator of the heavens and the earth! And when He decrees a thing He only says to it, Be! and it is" (Qur-án, chap. ii, 116-117).

Allah is greater than their imagination of Him, infinitely greater than their pitiful attempts at definition. He has no likeness. He resembles nothing. How then can they ascribe to Him the functions of a creature?

"Does not man see that We have created him from a drop of seed? Yet lo! he dares to be contentious.

"And he ascribes to Us a likeness and forgets the fact of his creation, saying: Who shall revive these bones when they have crumbled into dust?" (chap. xxiii, 77-78).

A good deal more than half of the "theology" of the West seems to the Muslim mere presumptuous contention, just as the idolatry of Azar and his people seemed to Abraham (on whom be peace), and the idolatry of Coreysh and the dogmas of the Jews and Christians of Arabia seemed to Muhammad (may God bless and keep him!) in his day. Allah is greater—infininitely greater—than their dogmas represent Him. Their dogmas show that they have no conception of His greatness, for they would restrict the mercy of Allah to those who undergo some magic rite or repeat some particular form of words.

The Qur-án tells us:

"Verily religion with Allah is Al Islam." Al Islam means *the Surrender par excellence*—the surrender of a man's affections and possessions, soul and body, will and purpose, to the universal will and purpose of the Lord of heaven and earth. That is the one true sacrifice of which our Muslim prayers with their prostrations are a perpetual reminder. That was the religion of Abraham, the knowledge to which he was guided by way of human sacrifice and animal sacrifice, foreshadowing the liberation of mankind from all such bloodshed—a man before his time by many centuries, a fully-grown man in turning his face to the Originator of the heavens and the earth, "in uprightness." Everyone can make that sacrifice himself; there is no need of any priest or intermediary; and every man who has attained to clear perception of the truth must make it *himself*, and when he has made that sacrifice he has become a Muslim in the Qur-ánic sense of the word, even though he never in his life heard tell of a religion called Islam. He has become the bondman of the One God, and he can hardly fail to have some faint conception of the One Theocracy—that universal

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brotherhood of man in the service of Allah, which appeared to Abraham and Moses and Jesus, and which our holy Prophet actually founded and proved to be the only way of human happiness and real progress. That is indeed the earthly purpose of Islam: to bring the whole world to a knowledge of God's actual kingship. Worldly dominion, glory, wealth and power were given to the Muslims while they kept in mind that purpose; and when that Heaven-appointed purpose was forgotten by the great majority, so that Islam appeared to those outside as a religion like another—dogmatic, quarrelsome and narrow—then the power of Muslims in the world declined, or so it seems to me, perusing history.

"The foolish among the people will say: What has turned them from their Kibleh that they used to have? Say: To Allah belong the East and the West, He guides whom He will to the right path.

"And for that reason we have appointed you a middle (or essential) nation, that you shall bear witness to mankind, and the Apostle shall bear witness against you, and we did not appoint the Kibleh which you used to have, except in order that we might know him who followed the Apostle (truly) from him who would turn back upon his heels. And this was indeed hard except for those whom Allah guided. And Allah was not going to have your faith made fruitless. Verily Allah is full of pity and merciful to mankind" (chap. ii, 142-143).

The former Kibleh (place towards which the Muslims turned their face in prayer) had been Jerusalem. Christian writers have suggested that the Prophet chose that place, in the hope to draw the Jews and Christians into his religion, and that when he found that they could not be won in that way, he changed the Kibleh to Mecca and became furiously hostile to the Jews and Christians. Is there any note of furious hostility in this verse, dealing with the same subject in the same chapter?

"And everyone has a point towards which he turns his face (in prayer); so vie with one another in good works. Wheresoever you may be, Allah will bring you all together. Verily Allah has power over everything."

No, it was not uniformity of worship that Muhammad had command to preach to all who believed—or professed to believe—in the One God. It was uniform allegiance to the One Theocracy, in other words obedience to the law of the One God in the conduct of the daily life of men and women. The true warfare of Islam is not that of Muslim against Pagan, Jew or Christian; it is that of good against evil, of those who obey against those who transgress the law of Allah as revealed in all the Scriptures and explained in the Qur-án. But the Jews of Al Medinah saw this

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matter of the Kibleh in a different light. They imagined that the holy Prophet had a turn for Judaism, and they put forth all their efforts to convert him to their form of worship and, when they failed with him, endeavoured to seduce his followers. They looked upon him as an ignorant Arab who, somehow, had obtained a glimpse of true religion, not as a Prophet who was receiving revelation equal in authority to the Mosaic revelation. They told him: "You have not yet got the truth. We have it. Come, we will show you the right path of which you talk. It is the way we follow in the footsteps of our fathers."

The Qur-án says: "And they say: None enters Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of that which you assert) if you are truthful.

"Nay, but whosoever turns his face entirely towards Allah, while doing good (to men), his reward is with his Lord, and there shall no fear come upon them, neither shall they suffer grief" (chap. ii, 112-113).

"And they say: Be Jews or Christians, and you will be rightly guided. Say: Nay, but rather the religion of Abraham the upright, and he was not of those who associate (anything with God)" (chap. ii, 135).

"And the Jews will not be pleased with thee, nor will the Christians, until thou follow their religion. Say: Verily Allah's guidance is guidance. And if thou shouldst follow their desires after the knowledge which has come to thee, then wouldst thou have from Allah no protector and no helper."

Following the guidance of Allah, the Prophet changed the Kibleh from Jerusalem to Mecca, to the temple built by Abraham to the glory of the Lord of heaven and earth, a temple which at that time had become a house of idols. And in connection with that change he was ordered to inform the Muslims that Allah had appointed them "a middle nation" in order that they might "bear witness to mankind while the Apostle would bear witness against them." All the translators and most of the commentators I have studied assume that phrase "a middle nation" to refer to the geographical position of the Arabs. But it strikes me in the context as having another and more spiritual significance, quite consistent with the first. There was a straight path of monotheistic religion, from which the Christians had diverged upon the one hand and the Jews upon the other, from which other peoples had gone very far astray. That path was the religion of Abraham—pure monotheism—the essential part of all religion, as I have tried to show. the religion which did not restrict God's mercy to the people of one race or creed, but regarded Allah's kingship as an ever-present fact which men of every race and creed should

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recognize. The use of such "a middle nation" bearing witness to the simple truth in tolerance, imploring men to leave their striving for mere earthly powers and come into the service of the Living King, the strife of goodness, truth and cleanliness against evil, filth and lying—the use of such a nation to humanity is vast and evident, and never more so than at present. The early Muslims actually did fulfil their divine mission in the world. They spread the great ideal of human brotherhood under the One Theocracy over a large part of the surface of the globe. If they had listened to the Jews or Christians and adopted their religion, they could never have done that. But "Allah was not going to have their faith made fruitless." The faith of those early Muslims did bear fruit abundantly; for long the Muslims did bear faithful "witness to mankind." They showed to the whole world an example of uprightness and zeal in all good works. But where is that example now? We still are in the position of "a middle nation"; our faith is still preserved in all its purity; it is in conduct, public spirit and enlightenment—the very things which Al Islam most strongly inculcates—that Muslims have for long been most deficient. "And the Apostle shall bear witness against you." The whole life of the holy Prophet—a life of perfect conduct, public spirit and enlightenment, a bright example to the world for ever—does testify against the Muslim world to-day. We forget our heaven-appointed duty as "a middle nation" to win men to acceptance of the One Theocracy. Islam appeared as a religion like another, the Muslim Empire as a kingdom like another, in the opinion of the outer world, owing to our neglect of that for which we were appointed. But all that, "in sha Allah," is past. The Muslim world has been aroused by great misfortunes. What is the use in looking back to the immediate past which holds no inspiration and no guidance for us? Look back to the religion of Abraham as re-established by the final Prophet (may God bless and keep him!). Look back to the great days when we, the middle nation, were a light to all the world! The fight is not of Muslim against Christian, but of good against evil. If we make that clear henceforth by our example, all upright well-intentioned men will rally to us, and if the Muslim Empire is preserved (please God, it will be) we will strive to make it, not an empire like another, but in very truth God's kingdom upon earth.

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THE SPREAD OF ISLAM IN INDIA

I

By MAULVI MUSTAFAKHAN, B.A.

And from among you there should be a party who invite to good, and enjoin what is right and forbid the wrong, and these it is that shall be successful.—THE HOLY QUR-ÂN.

ISLAM has long been recognized as a missionary religion, not only by its own adherents but by the followers of other religions as well. I do not know whether Professor Max Müller had in mind the text of the Holy Qur-ân which I have quoted above; but the fact remains that speaking in Westminster Abbey in December of 1873, he classified the principal religions of the world into two heads: (1) missionary and (2) non-missionary. Evidently under the latter head fall Judaism, Brahmanism and Zoroastrianism, while under the former Islam, Buddhism and Christianity.

Whether Buddha, the original founder of Buddhism, ever enjoined upon his followers the preaching of his gospel to the world remains doubtful. But in regard to Christianity we are quite sure that Jesus Christ never asked his disciples to carry his message to other people than the Israelites, for whom it was solely meant. The plain recognition of the fact that the teachings of Jesus Christ were to be confined to Israelites only is to be found in Matthew chapter xv. 24, 26, where a woman of Canaan is reported to have come to him for help and to whom he says:

“I am not sent but unto the lost sheep of the house of Israel”; and then again: “It is not meet to take the children’s bread, and to cast it to dogs.”

These words are clear enough to show that Jesus Christ was sent only to the lost sheep of Israel, and that his spiritual bread was meant only for them. It was on the basis of this text of the New Testament that there arose a difference of opinion among the apostles as to the preaching of the gospel of Jesus Christ to humanity at large. Those who followed the words of the New Testament contended rightly that their master’s mission was confined to “the lost sheep of the house of Israel,” and therefore they had no justification to preach the gospel beyond that. But the ingenuity of St. Paul had already condescended to make departures from the teachings of Jesus Christ in making novel dogmas, so it was not difficult to make another departure with regard to the scope of their preaching. The Christian Church is sending to-day so many missionaries to the foreign countries for preaching the “truth,” but it hardly thinks that in doing this it is acting directly against the teachings of Jesus Christ. It is guilty of “casting children’s bread to dogs.” I have recently read a small treatise, “The Call

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of the World," in which the author has tried his best to bring home to the Christians the importance of the missionary work, and in the heat of enthusiasm has remarked :

" We must be rid of false excuses. There is the mother who cannot sacrifice her boy for missionary work in China, but would call on all her friends to congratulate her did that same son pass into the Indian Civil Service. Does a missionary's pay mean but uncertain provision for wife and family? Then blot out of your Bible as cant and humbug a verse which says: 'Be not anxious what ye shall eat or drink or wear. Seek first God's kingdom and His righteousness, and all these things shall be added unto you.' "

If the mother knows something of the Bible she can well pay the reverend gentleman in his own coins and say :

" Does God require me to sacrifice my boy to preach the teachings of Jesus Christ in China? If so, then blot out of your Bible as cant and humbug the verses in which Jesus Christ says :

(1) "' I am not sent but unto the lost sheep of the house of Israel.'

(2) "' It is not meet to take the children's bread, and to cast it to dogs.' "

It is curious indeed how the Church sees its way to send missionaries all over the world, in spite of the clear verses of the Holy Bible which go quite against this practice. It is the sacred duty of every "evangelist" who goes abroad to question whether Jesus Christ required his followers to go out and preach his gospel to the non-Israelites? The reply to this question from the Bible is decidedly in the negative. But still the Church is busy in prevailing upon the simple-minded Christians who do not think for themselves to believe that in disseminating the doctrines of the so-called "Christianity," the Church is acting as the only representative of Jesus Christ on the earth.

The case of Islam, however, is different. It is the universal religion, and the scope of its teachings extends as far as humanity. The Holy Prophet Muhammad was sent to the whole world, and his gospel of truth was meant for all mankind.

The catholicity of the Prophet's mission has been repeatedly put forth in the Holy Qur-án. I should like to quote here a few verses which have a direct bearing on the subject :

" Blessed is He who sent down the distinction (i.e. the Qur-án) upon his servant, that he may be a warner to **ALL THE NATIONS** " (xxv. 1).

" It (i.e. the Qur-án) is nothing but a reminder to *all the nations* " (xxxviii. 87).

" We have not sent you but as a mercy to *all the nations* " (xxi. 107).

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"And we have not sent you but to *all the men* as a bearer of good news and a warner, but most men do not know" (xxxiv. 28).

"He it is who sent His apostle with the guidance and the true religion, that He may make it overcome *all the religions*, though the polytheists may be averse" (lxi. 9).

These verses and many more of the Holy Qur-án clearly establish the universality of Islam. It is true that the holy Prophet first of all preached his religion to Arabs, but he was quite conscious of the fact that the mission with which he was charged extended to whole humanity. This is why he ever took pains to preach Islam to other people of the world as well. After the famous truce of Hudaibiyya with the Quraish, when for the first time the Prophet was satisfied with the situation at home, he sent envoys and epistles to the various kings of the Continent, inviting them to Islam. But the task of the reformation of the whole world could not possibly be accomplished during the life-time of the Prophet. His function as a preacher was only to complete the tenets of the cosmopolitan Faith which he preached, and to create a powerful nation in order to propagate that religion and carry it out into practice after his death. This he did. He completed his religion before his death, as the Holy Qur-án says: "To-day we have completed your religion." And he left a mighty nation after his death, who did not only hold sway over the whole of Arabia, but the waves of whose conquests swept all over the old world. The preaching of Islam, after the Prophet's death, rested with the Muslim community.

It was not only a choice which they made for themselves through religious fanaticism. But as a matter of fact, this sacred duty was assigned to them by the Holy Qur-án itself. The verse with which I have commenced this article is sufficient to speak for it. But I will invite the reader's attention to a still more lucid text which says: "And thus We have made you an exalted nation, that you may be the bearers of witness to the people, and that the apostle may be a bearer of witness to you." The words *bearer of witness* have been explained by the commentators as meaning "so that you may carry to them what you have learned of the revelation and the faith as Allah's apostle has brought to you."

Thus in this verse the whole Muslim nation has been enjoined to propagate the teachings of Islam throughout the world. In fact every Muslim is expected to be the missionary of his religion.

Was this precept followed by example? The reply to this question involves the whole history of the spread of Islam, which is of course too vast a subject for the scope of

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this article. I will, therefore, confine myself for the purpose of this article to one country only. India affords a typical illustration as to how about ninety millions of souls who are inhabiting at present throughout the length and breadth of the country, and who form a majority of the population in the Punjab and Bengal, accepted the religion of Islam. It is sometimes alleged by the hostile critics that the Muslim population of India is due to the forced conversions during the Muslim rule. But the facts do not support it. Islam has invariably encouraged religious toleration, and the Holy Qur-án has clearly laid down that "there should be no compulsion in religion."

The Muslim rulers of India could not be more fanatical than the Moors in Spain. The Moors ruled over Spain for about eight centuries, and after this left it a Christian Spain instead of a Muslim Spain. Similarly the temporal conquest of Islam in India played no conspicuous part in the progress of Islam. The Muslim kings never took upon themselves the duty of forced conversion. They were content only with the conquest or the administration of the country. In order to substantiate this point I should like to make some quotations from Mr. Arnold's *Preaching of Islam*. Referring to the Muslim population of India, he says :—

"Among the sixty-six millions of Musalmans there are vast numbers of converts or descendants of converts in whose conversion force played no part; and the only influences at work were the teachings and persuasion of peaceful missionaries." Then, with reference to the religious attitude of the Muslim conquerors, he observes :—

"But these conquerors would appear to have had very little of that 'love for souls' which animates the true missionary and which has achieved such great conquest for Islam. The Khiljis (1290-1320), the Tughlagis (1320-1412), and the Lodis (1451-1526) were generally too busily engaged in fighting to pay much regard to the interest of religion, or else thought more of the exaction of tribute than of the work of conversion."

Again :—

"How little was effected towards the spread of Islam by violence on the part of the Muhammadan rulers may be judged from the fact that even in the centres of Muhammadan power, such as Delhi, Agra, the Muhammadans in modern times in the former district hardly exceeded one-tenth and in the latter they did not form one-fourth of the population."

What is then the real cause of the progress of Islam in India? The reply to this question is simple enough. Islam has been from the very beginning a missionary religion, although there has not been any systematic propaganda

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pushed on by paid missionaries and backed up by regular Church or State ; but there have been always Muslims, who have ever been guided by the spirit of truth which "cannot rest unless it manifests itself in thought, word and deed, which is not satisfied till it has carried its message to every human soul, till what it believes to be the truth is accepted as truth by all members of the human family."

It is to the selfless exertions of such Muslims that Islam owes its spiritual conquests in the land of Aryan race. That is why Islam has gained its greatest and most permanent missionary triumphs in places where its political power has been weakest, such as in southern India and eastern Bengal. But as these missionary activities were carried on as labour of love by individuals and not by regular bodies, there is hardly any complete record of their work or achievements. The historians of India, of course, have sometimes happened to make casual remarks in their works, throwing some light on these missionary movements. It is from these writings that we get some meagre information about the propagation of Islam in India.

This information, though scanty, is yet sufficient to give the reader an idea as to how the religion of Islam spread in the different parts of the Indian Continent. I will begin my survey from southern India. The trade in spices, ivory and gems was conducted long since between Europe and India by Arabs and Persians. This brought the Indians and the Arabs into a close touch, and the latter found a valuable opportunity of proselytizing along with their commercial activities. The country was in those days governed by Hindu rajas, who extended every sort of protection and patronage to the foreign traders, and never interfered with their proselytizing efforts ; probably because their business resulted in increased prosperity of the country. Thus very friendly relations existed between the Muslim traders and the Hindu rulers, and this gave the people a chance to study Islam.

The equality of men recognized by this new religion appealed to the masses, and they readily became Muslims in order to emerge out of the degraded position to which they were doomed by the Hindu religion. The story of introduction of Islam to Malabar, as given by a Muslim historian of sixteenth century, is very interesting. He says that the "first missionaries consisted of a party who came to visit the foot-print of Adam in Ceylon. On their arrival at Cranganore, the Raja sent for them and the leader of the party, Shaikh Sharaf b Malik, who was accompanied by his brother, Malik b Dinar, and his nephew Malik b Habib took the opportunity of expounding to him the faith of Islam and the mission of Muhammad ; and God caused the truth of the Prophet's teachings to enter into the king's

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heart and he believed therein ; and his heart became filled with love for the Prophet, and he bade the Shaikh to come back to him again, on their return from their pilgrimage to Adam's foot-print. On their return from Ceylon, the king secretly departed with them in ship bound for the coast of Arabia, leaving his kingdom in the hands of viceroys. Here he remained for some time, and was just about to return to his own country, with the intention of erecting Mosque there and spreading the faith of Islam, when he fell sick and died. On his death-bed he solemnly enjoined on his companions not to abandon their proposed missionary journey to Malabar ; and to assist them in their labours, he gave them letters of recommendation to his viceroys, at the same time bidding them conceal the fact of his death. Armed with these letters Sharaf b Malik and his companions sailed for Cranganore, where the king's letter secured for them a kindly welcome and grant of land on which they built a Mosque. Malik b Dinar decided to settle there, but Malik b Habib set out on a missionary tour with the object of building Mosques throughout Malabar.

" So Malik b Habib set out for Quilon with his worldly goods and his wife and some of his children, and he built a Mosque there ; then, leaving his wife there, he went on to Hili Marawi, where he built a Mosque." Later on he visited these different Mosques and offered his prayers in each of them, and then came back, " praising and giving thanks to God for the manifestation of the faith of Islam in a land filled with unbelievers." The date of these events is not precisely ascertained : according to popular belief, they took place in the life-time of the holy Prophet. Some historians have suggested that they could not have been earlier than the third century of Hijrah. Whatever may be their date, the events in themselves are a clear testimony of peaceful missionary work in Malabar. The agents in this work were chiefly merchants. But Ibn Batulah, the celebrated Muslim historian, has mentioned several " theologians " from Arabia whom he happened to meet in various towns of Malabar. Whether these " theologians " were the same traders who, on account of their religious enthusiasm, might have won this title from the historian, or they formed a separate missionary party, remains doubtful. Anyhow, the fact that the early Muslims took active part in the spread of their religion is established beyond doubt. At the beginning of the tenth century the newly converted Muslims were estimated to have formed " one-fifth of the population of Malabar." The proselytizing influence of the Muslim missionaries was exceptionally strong and marked in this part of the country. " But for the arrival of the Portuguese," writes Mr. Arnold, " the whole of this would have become Muhammadan, because of the frequent con-

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versions that took place and the powerful influence exercised by the Muslim merchants from other parts of India, such as Gujrat and the Deccan, and from Arabia and Persia."

I have already said that there is no record of the individuals who took part in this propaganda work. But there is a single exception to this in the case of the historian Abdul Razzaq, who has left an account of his unsuccessful mission to the court of Lamorin of Calicut, in 1414. He was sent by Temurid Shah Ruh in response to the appeal of an ambassador who had been sent by Lamorin to this king. The ambassador was himself an enthusiastic Muslim, and explained to the king the importance of sending a missionary to Lamorin, and "to invite him to accept Islam in accordance with the injunction 'Summon to the ways of thy Lord with wisdom and kindly exhortation,' and open the bolt of darkness and error that locked his benighted heart and let the splendour of light of the faith and brightness of the sun of knowledge shine into the window of his soul." Abdul Razzaq was selected for this task, and after a long journey he reached Calicut, but here he met with a cold reception, and therefore returned to Khurasan.

Another Muslim missionary of great renown whose memory is still kept with love and respect in South India is Sayyid Nasir Shah (A.D. 969-1039), who after a good deal of travels in Arabia, Persia and Northern India eventually settled down in Trichinopoly, where he spent the remaining years of his life. He was a man of great learning and piety, and through his precept and practice a large number of Hindus embraced Islam.

There is a large number of Muslims in Southern India, who attribute their change of religion to the preaching of Baba Fakhr-ud-Din, whose tomb is still resorted to by the descendants of his followers. It is said he "was originally a king of Sistan, who abdicated his throne in favour of his brother and became a religious mendicant." He performed the pilgrimage to Mecca and Medina; and while he was in Arabia he saw the holy Prophet in vision, who told him to go to India to preach the religion.

He came to Trichinopoly, and here became a disciple of Nasir Shah, who sent him with two hundred more theologians on a proselytizing mission. They finally settled at Penukonda, near a Hindu temple, where their presence was not liked by the Hindu Raja of the place. But instead of using force in ejecting them, the Raja applied several tests to know whether the religion represented by the Muslim saint is true or that represented by the priest of the Hindu temple. As the final test he "had them both tied up in sacks filled with lime and thrown into tanks. The Hindu priest never reappeared, but Baba Fakhr-ud-Din asserted

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the superiority of his faith by being miraculously transported to a hill."

Thereupon the Raja became a Muslim, and his example was naturally followed by a large number of his subjects.

Such were the peaceful missionary activities of the early Muslims in Southern India.

It was probably from Malabar that Islam sailed to Laccadive and Maldive Islands, the whole population of which is Muslim. The inhabitants of these islands attribute the change of their forefathers' religion to the efforts of Arab merchants who, intermarrying with the natives, settled down there in A.D. 1200 for the work of proselytism.

The names of these merchants, however, have not been handed down to us; but at Male there is a tomb of Shaikh Yusuf Shams-ud-Din, a native of Tebriz, in Persia, who is said to have been a very successful missionary in these islands. There is another tomb at Andorth of an Arab preacher, called Mumba Mulyaka. He is also very famous for his proselytizing activities, and the introduction of Islam into neighbouring islands of Laccadive is attributed to him.

The Deccan has also been, like Malabar, a well-known scene of the missionary activities of Islam. In the tenth century a large number of Arab merchants settled here and intermarried with the women of the country. During the reign of Muslim dynasties of Deccan there was a great influx of Muslim merchants and Muslim missionaries, who made a vast spiritual conquest in the cause of Islam, entirely through their preaching and example, because "of forcible conversions we have no record under the Deccan dynasties, whose rule was characterized by a striking toleration." One of the Arab missionaries, Pir Mahabir Khamdayat, came to the Deccan in A.D. 1034; and at the close of the same century another Muslim saint, Sayyad Muhammad of Gulberga, was successful in converting a large number of Hindus of the Poona District.

Twenty years later his efforts were crowned with similar success in Belgaum. In the beginning of the fifteenth century there came a relative of one of the greatest saints of Islam, Sayyid Abdul Qadr Jelam, of Baghdad, and made many converts in Konkan.

Another successful missionary of Islam whose name has been handed down to us is Muhammad Sadiq Sarmast Husayni. He is said to have come from Medina in 1568, and after travelling over a great part of Western India, settled down at Nasik, where his descendants are still found. Besides these, other unimportant missionaries also worked in this part of the country and achieved more or less success in their efforts.

Another missionary propaganda seems to be centred round the city of Multan.

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The Arab conquest of Sind in the beginning of the eighth century brought this country in touch with the Arabs and their religion. During the three centuries of the Arab rule there were many accessories to the religion of the conquerors. Several Indian princes voluntarily embraced Islam. Al-Baladhuri tells a story of the conversion of a King of Usayfan, a country between Kashmir and Multan ; and I quote it from Arnold's *Preaching of Islam* : " The people of this country worshipped an idol for which they had built a temple. The son of the King fell sick, and he desired the priests of the temple to pray to the idol for the recovery of his son. They retired for a short time, and then returned saying : ' We have prayed, and our supplications have been accepted.' But no long time passed before the youth died. Then the King attacked the temple, destroyed and broke in pieces the idol, and slew the priests. He afterwards invited a party of Muhammadan traders, who made known to him the unity of God ; whereupon he believed in the unity and became a Muslim."

A similar missionary influence was exercised by other merchants who came to the country during the early days of the Arab conquest. The trade between China, Ceylon and India was carried on in those days by Muslims, who wherever they went introduced their religion.

The efforts of these traders were also strengthened by the pious influence of the saints who came with the proselytizing spirit. One of the most famous of these was Sayyad Yusuf-ud-Din, a descendant of Abdul Qadir Jilani. He was bidden in dream to go to India for the propagation of Islam. Accordingly he came to Sind in 1422; and succeeded in winning over the hearts of two hundred families to Islam. Their example was soon followed by others, and thus the number of Muslims increased considerably.