

Islamic Review

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

Vol. XIII.]

[Nos. 4 & 5.

SHAWWAL-ZILQADA, 1343 A.H.

Annual Subscription, 10s.

APRIL-MAY 1925.

Single Copies, 2s

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THE HOLY QUR-ÁN

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PUBLISHED AT
THE MOSQUE, WOKING, ENGLAND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

SHAWWAL—ZILQADA, 1343 A.H.

VOL. XIII.

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NOTES

“Islam and Zoroastrianism.”

A new and important work, under the above title, from the tireless pen of Al-Haj Khwaja Kamal-ud-Din, is in the press, and will be published immediately. Here the saintly author, while according to Zoroaster his rightful place among the Great Prophets of the world—that impressive line ending with the Holy Prophet Muhammad (on whom be peace!)—seeks to show his followers, and particularly the Parsee community of India, how, and to how great an extent, they have misapprehended, and continue to misapprehend, the true message of their Prophet. When we consider that, as Khwaja Kamal-ud-Din points out, the authentic teaching of Zoroaster that has survived the ages can only be said to consist of a few sentences, it is not surprising that those few sentences, and the essential truth that is in them, should have been swamped in the sea of tradition, more or less irresponsible. That the essential truth is there, however, and that the message of Zoroaster was in effect identical with the messages of the other great Warners, spoken of by the Book of God, it is the aim of this volume to prove. The profound learning of its author, his logical cogency, and his wide

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sympathy, coupled with a deep sense of reverence and intimate understanding of the needs of the human soul, combine to render this volume—in itself a treasure-house of erudition—a work of outstanding spiritual significance, and a most valuable, as well as a most human, contribution to the theological literature of modern times.

Apostasy in Islam.

In a recent work on the above subject the indefatigable Dr. Zwemer returns to the charge, and seeks to show that the almost miraculous spread of Islam, both in its beginnings, and during the centuries that followed, is attributable to a wholesale and unscrupulous application of the method of Fire and Sword. So true is it that constant repetition of a statement, however false, will in time invest it with something of the glamour of truth, that it may well be that Dr. Zwemer, and those who hold with him, are, in spite of manifest evidence to the contrary, becoming self-hypnotized, as it were, into a belief that this accusation is indeed founded on fact.

That it is not so, we will, at the risk of seeming tedious, point out to our readers once more.

The charge brought against Islam is generally to the effect (1) that it is a religion which knows no tolerance, and (2) that the penalty for apostasy is death.

As regards this latter assertion, the whole question of apostasy in Islam will be found fully discussed in *India in the Balance* (Appendix I), by Al-Haj Khwaja Kamal-ud-Din; it will suffice, however, to point out here, that the foundation (if any) of the charge rests on a piece of deliberate mistranslation (for purposes of Christian propaganda).

The Holy Qur-án thus speaks of apostasy in chapter ii. 217 :—

And whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world, and the hereafter, and they are the inmates of the fire; therein they shall abide.

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So runs the translation of Maulvi Muhammad Ali, and those of Sale and Rodwell are like unto it; but in the word *Fayamut* the propagandist has found his opportunity, and by ascribing to that which Muhammad Ali translates as "then he dies while an unbeliever," Sale as "and die an infidel," and Rodwell as "and die an infidel," the absolutely wrong meaning of "he shall be put to death," has made out, as he conceives it, his case. Such methods would be unworthy of serious notice were it not that they do unfortunately carry weight with the idle, the ignorant, and those too lukewarm, or too lazy, to investigate for themselves and probe the truth of statements so confidently advanced. The penalty of apostasy in Islam is with Allah; man, and man-devised punishments can take no cognizance of it.

Surely (as for) those who believe, then disbelieve, again believe and again disbelieve, Allah will not forgive them, nor guide them in the right path (The Holy Qur-án, iv. 137).

Tolerance in Islam.

As regards the more general question of Tolerance in Islam, the examples in this respect set by the Holy Prophet (on whom be peace!) and the first four Caliphs, his successors, are neither legend nor tradition, but actual matters of history. The charter granted by the Holy Prophet to the Christians of Najrán, and the measures effectively taken under Abu Bakr and Omar for safeguarding the lives, liberty and property of Christians in conquered countries, are facts that speak for themselves. "There is no compulsion in religion," says the Holy Qur-án (ii. 256), and the practical effect given to this injunction, not only in the instances quoted above, but by an overwhelming majority of Muslims in every age of the history of Islam, compares more favourably with the vague platitudes of the alleged obedience of Christians to their Master's behest: "Love your enemies." The difference lies in the fact that whereas Muslims

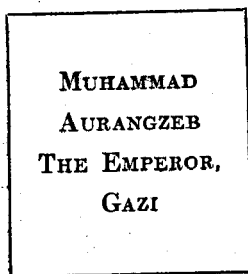
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have tolerated other faiths, the so-called Christians have put the ideals of their Master behind their backs and have invariably carried the Cross in one hand and the Sword in the other. The tragedies of Spain and Sicily are old, old stories. The fate of the millions that made up the Muslim populations there, need no recalling. Salonika is a recent case. What about the Muslim element which was in the majority there? A contributor of the *Moslem World* boasts in the current issue that the Muslims in Bosnia are dwindling in numbers. Why? They have been under Christian rule for a few centuries.

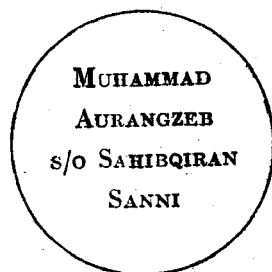
But, after centuries of Muslim rule, the Christian minorities are still Christian. Take another case—that of India. After about a thousand years of strong Muslim rule, what do we find? Of a total population of about 400,000,000, more than two-thirds is non-Muslim to this day. Surely no other testimony is needed to establish the conclusion that whithersoever the Crescent has penetrated, its policy has been to live and let live.

The Decree of Aurangzeb.

By way of illustration, we append a translation of a Proclamation (recently come to light) made by the Emperor Aurangzeb, the mightiest of all the Muslim Rulers of India, for the benefit and protection of his Hindu subjects.



THE SIGNATURE.



THE SEAL.

Be it known unto all men that we, because of our natural mercy and favour for the welfare of our people, do hereby declare

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and decree that all our beloved subjects—be they high or low—shall live in peace and harmony one with another; and in accordance with the Islamic *Sheria't* (Law) we hereby command that the Temples and the places of idol-worship of the Hindus be maintained and protected. And whereas it hath recently been brought to our notice that certain people intend to entreat despitefully and cruelly our Hindu subjects at Benares and debar the Brahmans from the ancient lawful rites of their worship; and whereas it hath also been brought to our notice that these rumours have caused much pain and consternation to them; now, therefore, we decree and let it be known throughout our Empire, that from the date of the issue of this decree, no Brahman be molested in his prayers nor Hindu Temples be meddled with. Let our Hindu subjects dwell in peace and pray for our prosperity.

Spain and the Riffs.

The success which has so far crowned the gallant struggle of the little Riff nation against Spanish aggression—and that in spite of the personal intervention of the Spanish Military Dictator, General Primo di Rivera—has been matter for profound satisfaction, not to Muslims only, but to all who profess to love liberty, justice and fair-play. It is, moreover, gratifying to find that such success, out of all proportion as it is to anything that could have reasonably been predicted at the outbreak of hostilities fifteen years ago, has not turned the heads of those responsible for it, nor has it led them to deviate, in however slight a degree, from the strait path of national obligation which they had set themselves to pursue, into any retaliatory by-ways.

In a statement recently issued by Sidi Muhamet, Commander of the combined forces of the Riff and Djebala—of which peoples his brother Muhammad ben Abdul Krim is the Head, from his headquarters at Sheshawan, that officer declares, speaking, as well, on behalf of his brother, that the war is solely a war for “the complete independence of our country”—which being achieved, a comprehensive programme of domestic reform and development of national

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resources will be forthwith inaugurated; that, Spain having duly acknowledged the independence of the Riffs, it is the intention of the latter to "live on the most amicable terms" with their ancient foes, "without any bitterness or rancour of the past"; that the Riffs know no animosity against any of the European nations, so long as their independence is duly acknowledged; and concludes with the following words: "Muhammad ben Abdul Krim, myself and Ministers wish to establish an autonomous Muslim Government, and build up our small nation on the basis of the Qur-án, which teaches justice, equity and progress . . . a Government which shall be absolutely free, in every sense of the word, and which will strive its utmost to live in peace with all its neighbours, and use all the powers at its disposal to enhance the ideal of a true League of Nations."

It is a dignified statement, and by no means premature, for the greater part of the Riff territory is already free of the invaders, who now cling desperately to the few strategical points which still remain to them; but it will be instructive to consider for a moment one aspect of the odds against which this heroic little nation has had to contend—apart from the manifest and grotesque disparity with the armed forces of Spain by land and sea, and in the air. In an informative article from the pen of Mr. R. Gordon Canning in the *Brotherhood World* for April, it is pointed out that, as a result of the Algeciras Conference of 1906 and the Franco-Spanish Agreement of 1912, the Riffs were regarded in International Law, not as belligerents, but as rebels, and consequently not entitled to the ministrations of the Red Cross, Red Crescent, or any kindred Society for the relief of the wounded. The British Government has so far upheld that agreement, and refused to grant facilities for, or even permit the despatch of, medical aid.

In a warfare where strange weapons inflicted new

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and terrible wounds beyond the healing power of herbs and the skill of the local *hakims*, and where the horrors of poison gas were let loose on a helpless population, with no means of protection or retreat, such a deprivation was exceptionally severe, and the fact that charitable neutrals were prevented by the same International Code from sending medical or other comforts of any kind into the country was an additional hardship almost inconceivable in its rigour. Never in the history of "civilized" humanity has there been a contest so one-sided; wherein, indeed, one side has enjoyed such an overwhelming advantage in every material resource, that this cynically heartless application of the laws of neutrality seems akin to the last straw. Yet the victory has not been to the strong, and the Muslim qualities of moderation, generosity, tolerance and forgiveness that inspire the declaration of Sidi Muhamet, augur well for the future of that new Muslim State, built up on the basis of the Qur-án, which shall, *Inshallah*, presently spring to life in Northern Africa.

"The End of the World."

It has recently been reported in the daily Press that "Adventists" in different parts of the United States have been "hastily selling their earthly goods in preparation for the end of the world," which, it had been predicted, would come on a certain specified date; the seer on this occasion being a lady, a Mrs. Margaret W. Rowen, Prophetess of the Seventh-day Adventist Reformed Church at Los Angeles, who prophesied that the final scene would be witnessed by 144,000 true believers, transported to a mountain-top in California, the "selected meeting ground for the gathering of the perfect, where the Lord Jesus Christ was to descend from heaven." Needless to say, the expectations of the 144,000 did not materialize, but the astounding circumstance remains that in a country like the United States of America,

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which prides itself above all things on its hard-headedness, sanity, common sense, and every material form of "enlightenment," the wildest claptrap should be sure of an army of adherents. That false prophets will arise, from time to time, and will deceive many, we are warned; but we have almost a right to expect that they should set about the business in a more convincing manner than that adopted by the charlatans of America; and the marvel (humanly speaking) is that the grotesque claims of the latter, their bizarre teachings and gift of "prophecy," verging on the comic, should do anything more than aggravate that indifference to and contempt for Divine Revelation which has been too characteristic of latter-day Western "culture."

THE ESOTERIC ASPECT OF ISLAM

By KHWAJA SALAH-UD-DIN AHMAD

(Continued from Vol. XIII., No. 3, p. 96.)

THE relation between the *Zat* (the Essence or the Reality) and the *Sifat* (the Attributes) is rather a difficult one to understand, for it involves two relative terms. The Essence has been defined as that which possesses Attributes; whereas the Attributes are the predicables of the Divine Being. In other words, the Essence is that about which something can be asserted; while the Attributes affirm something about the Essence. Thus, if the Attributes alone are given, and nothing is asserted about the Essence, the Essence vanishes entirely. A substance, for example, is a collection of qualities like taste, colour, smell, etc.—which in themselves are nothing more than material potentialities, and in consequence give no clue to the substance itself. It is on this ground that some eminent Muslim Sufis have ignored the Essence altogether.

The relationship between the two terms may

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further be illustrated by postulating the *Zat*, the Essence, as forming an internal point, and the *Sifat*, the Attributes, an external part; or the Essence, as being circumscribed within concentric circles, and showing itself as Attributes only. Now, the question arises whether or no the Essence of God is a *thing*, for a thing is that about which something can be asserted in the forms of attributes. In this sense it would seem that God is a *thing*. Says the Holy Qur-án :—

And call not with Allah any other god; there is no god but He; *everything is perishable but His Face (Person)*; His is the judgment, and to Him you shall be brought back.¹

Now, no exception can be made to a group except of a thing of its own kind. The Muslim Sufis have, however, given three internal gradations or emanations of God. First, "*without condition of any-thing*," where even imagination cannot reach up to it, for the Essence is above all conditions; secondly, "*with condition of nothing*," where the existence of the Essence is implied without assertion; and lastly, "*with condition of a thing*"—that is to say, where something can be asserted about the Essence. Sheikh Muhiyyuddin Ibn-i-Arabi, relying on the following verse of the Holy Qur-án—

The Originator of the heavens and the earth; . . . *nothing is like a likeness of Him*; and He is the Hearing, the Seeing²—

asserts that the Essence of God is not a *thing*; for, he says, whereas a *thing* is comprehended in a wish, God is the Wisher Himself, but not what is wished. Thus, though He is in the manifestation, He is not the Essence of a *thing*. Again, the Essence and the Attributes are not identical, nor are they separate from each other. It is as if the Attributes cannot be compared to anything, for there can be no *via media*. God is the ultimate necessary Existence, Who has His Attributes in His Own Being, and Whose Exis-

¹ The Holy Qur-án, xxviii. 88.

² xlii. 11.

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tence and Essence are identical. The following show in detail the relationship between the two terms :—

1. The Essence ranks first ; the Attributes follow.
2. The Essence is Self-existing, whereas the Attributes depend on the Essence.
3. The Essence is Unity, and the Attributes manifest diversity.
4. The Essence is Self-conscious, the Attributes are not.
5. The Essence is always hidden, the Attributes are sometimes hidden and sometimes manifest.
6. The Attributes are always in their proper locality.
7. The Attributes, in their manifestations, conflict, or surpass one another.

The Holy Prophet Muhammad said that God created man after His own image. The Holy Qur-án refers to it in the following words :—

Then He made him complete and breathed into him of His *spirit* . . . ¹

Is, then, the *Zat*, the Essence, of God the same as the *zat*, the essence, of the created (man)? In manifestation the two are different; but in manifesting Himself through His Own ideas, the Essence of the Creator becomes, so to say, the essence of the created; or, in other words, there is only one Essence in the non-manifest state. Says Jami :—

The bubble thus spake to the river : "Behold ! thou and I are not of different essence."

So spake man to God, that he too was not different from Him.

This illustrates the point. The essence of the bubble is the same as that of the river; but in manifestation they are different. The same is the difference between the Creator and the created. Another poet, Nagari, says :—

¹ The Holy Qur-án, xxxii. 9.

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Innumerable multi-coloured waves arise in the ocean,
And from namelessness assume a name ;
Sometimes in the garb of the lover,
Sometimes in the shape of the beloved.

The identity of the ocean and the waves is real, whereas the dissimilarity is only phenomenal. Bulley-shah, the well-known mystic poet of the Punjab, in his blunt way, addresses the Universal Father thus :—

In the Turk and in the *Zangi* (Negro),
As also in the *Farangi* (European),
In the tavern and in the *Bhangi* (the intoxicated),
In all forms Thou dwellest ;
And yet tellest us that Thou art without an abode.

The *Zat*, the Essence, of God is explained in the Holy Qur-án as follows :—

And Allah is in the East and in the West, therefore, whithersoever you turn, there also is Allah ; surely Allah is Ample-giving, Knowing.¹

And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.²

And (Allah is) in your own souls ; but you do not perceive.³

He is the First, and the Last, and the Ascendent (over all) and the Knower of hidden things, and He is cognizant of all things.⁴

He it is Who created the heavens and the earth. . . . He is with you wherever you go, and Allah sees what you do.⁵

And Allah encompasses (you) on every side.⁶

The Holy Qur-án is full of the Attributes of God, such as Speech, Seeing, Hearing, Knowing, etc. Those that define Him best are negative ; as, for example, *Allah* literally means : *there is no one worthy of adoration but He*. God is *Ahad*, i.e. His Essence is Unique, Homogeneous. He is Independent, Unbegetting, Unbegotten, the First, the Last and so forth. These Attributes appear to be positive, but they are really negative in nature.

What, then, is the relationship between God and man, between the Absolute and the limited, the

¹ The Holy Qur-án, ii. 115.

² l. 16.

³ li. 21.

⁴ lvii. 3.

⁵ lvii. 4.

⁶ lxxxv. 20.

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Infinite and the finite, the Unseen and the seen, the Creator and the creature ?

Aristotle maintained that God and matter are co-eternal ; that matter is changeable, and that God is not. Further, that God is co-eternal with His Knowledge, and that matter, though in existence, is non-existent, so far as its own existence is concerned. A triangle, for example, is there in the Knowledge of God ; but it has no external or concrete existence. One of its aspects is its "beingness" in the Knowledge of God, and co-eternity with Him ; the other is its triangularity in externality, which is styled *man*—"nothingness." The inference that man's external reality is co-eternal with God is absurd. To illustrate : God is the Known Unknown, i.e. *One*. Man is the matter, which is "nothingness," i.e. *zero*. If we add to, or subtract from, *one* as many *zeroes* as we may, the result is the same. Multiply or divide *zero* by *one* and the result is *zero*, i.e. "nothingness." But if we divide *one* by *zero* we get *infinity*. Thus man or *zero* does not affect the oneness of the *One* (God) but gives Him distinction.

Again, God can manifest any particular aspect at will, just as, out of clay, man can make a cup or a saucer at will. But man having made a cup, cannot call it a saucer. So that while the manifest cannot be altered, particular properties can be suppressed or brought into prominence at God's Will.

The Sufis' point of view is, however, slightly different. They maintain that there is only one *Zat*, or Essence, from the beginning. The essence of the created is only hypostatical or suppositional. The hypostatical distinction begins in the appearances of differences in the parts of a like substance. The Essence of God expressing, or, as it were, crystallizing, itself in forms, becomes the essence of the created. The moment the Known Unknown descends into His Own Knowledge, a peculiarity of His Own, He shows Himself to be the created. This stage is called

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the stage of *Haqiqat-i-Muhammadi*—the Reality of Muhammad. From first to last the Essence manifests itself in His Knowledge; and it is for that reason that the Essence is manifest in the created. God is thus sensed, and the created is only inferred. The Attributes are thus hidden and inferred, and the Essence is alone in evidence; just as during the day the sun is in evidence and the essence of the moon is inferred.

Again, there is only one Essence which manifests itself; but, because of this manifestation, the Essence of the Creator differentiates itself in Attributes from the essence of the created; and it is only through certain ceremonial and ritualism that this essence of the created reverts, and becomes hidden in the Essence of the Creator, as fire becomes hidden in a stone. Says Jami:—

Although in the mirror there is a constant self-expression,
But (because of the mirror) there must also be a separation from
the self;

To show one's self in the garb of another is a wonder
Which can but be the work of God.

Let me illustrate this further. Ice and water are different in shape and attributes, but are of the same essence, for ice is but water within limitations; and the reverse process—to change ice into water—needs strict obedience to certain laws. Similarly, the essence of man is the Essence of God within limitations; and to revert from the former to the latter must needs be a proceeding in strict accordance with a certain law, which in this case is *Sharia't*.

Thus, God has the Attributes of Knowing, Loving, Willing, Hearing, Seeing, Speaking and so forth. So has man, but within limitations; God alone is Unlimited. God has Attributes and Names all known to Himself; man only knows a few. God is Eternal by Himself; man is eternal so far as God's Knowledge is concerned. We are told, for example, that man is the image of God, but it is not so in the sense in

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which a statue is an image of a real person. Kabir Das puts this idea in his own blunt way :—

What do you ask about God ?
How can I tell you what He is like ?
Is He a buffalo to be tied to a peg,
Or a coin to be handed over to you ?
He is like what you are.

Maulana Jalal-ud-Din Rumi, in his *Masnavi*, relates a story which illustrates this point. A king of Egypt desired to sit for his portrait and, for this purpose, sought out the best painter in the whole world. Two painters, a Greek and a Chinese, were eventually discovered, and each put forward his claims to be the world's greatest. To decide the issue the king commanded each to paint a picture in thirty days. To ensure the work being original and their own individual creation, he placed them in the same room with a partition in the centre. When after a month the partition was removed, both the pictures were identical. The Chinese explained that though he was a master of the art, he could not run the risk of competition ; and in consequence, instead of taking the risk of painting a picture which might prove inferior to that of the Greek, he turned the wall into a mirror. Thus the picture on his side of the wall was nothing but a reflection of that of the Greek.

So the Perfect Man—*Insan-i-Kamil*—is the mirror through which God beholds His Attributes and Names. He is one who is *at-one-ment*—at one with God—or as Muslim Sufis would put it, who has reached the stage of *Haqiqat-i-Muhammadi*—the reality of Muhammad ; for they maintain that creation began with the Holy Prophet Muhammad. It is at this stage that we find men like Mansur-i-Hallaj proclaiming *Anal Haq*—"I am the Truth (God)." Many in Islam and through Islam have reached that stage. Bayazid Bustami once in his ecstasy said :—

How holy I am ! How great is my glory !

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Another, Ma'rufi Karkhi, said :—

I am your Creator, obey me !

Thus we have the Holy Prophet proclaiming the truth of his reality :—

I was before all the Prophets, but in mission the last of them all.

I was a prophet before Adam was created.

I am *Ahmad* without the *M*.¹

I am an *Arab* without the *A*.²

He who has seen me, has seen God.

It is noteworthy that the Holy Prophet expresses himself first in the form of a *man* and then in that of God.

It is natural to expect that the Perfect Man and the Final Prophet could not fully and completely manifest himself in all his perfection at the beginning, as the world was not fit and prepared to receive him. And so each item of his perfection manifested itself from time to time in the person of various prophets of yore, who came to guide humanity in accordance with the needs of the time. Says Jalal-ud-Din Rumi :—

The name *Ahmad* is the conglomerate of the names of all the Prophets.

When you have a hundred, ninety and nine are also with you.

Thus the Perfect Man appeared in the fulness of the time in the person of the Holy Prophet Muhammad, the "Seal of All the Prophets," who alone claimed that the Will of God saw its full manifestation through him, and that a perfect, complete and final code of law had been revealed to humanity through him, in the form of the Holy Qur-án. Says the Holy Qur-án :—

¹ *Ahmad* was a *Jamali* name of the Holy Prophet. By deleting *m* from it, it becomes *Ahad*, which is an Attribute of God, which means the One, the Unique.

² By deleting *A* from *Arab* it becomes *Rab*—another Attribute of God, which means the Creator.

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This day have I perfected for you your religion and completed My favours on you and chosen you for Islam as a religion ; . . .¹

It is well to point out that, though the line of the Prophets ends with the Holy Prophet Muhammad, yet one of the chief blessings of God, in the form of Divine Revelation, still continues.

(To be continued.)

THE CONCEPTION OF GOD IN ISLAM

By M. T. AKBAR

(Continued from Vol. XIII, No. 3, p. 100.)

IN chapter iii, verses 189-90, we find this magnificent passage :—

Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding.

Those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth : Our Lord, Thou hast not created this in vain ! Glory be to Thee ! Save us then from the chastisement of the fire.

Again, in chapter ii, verse 186 :—

And when My servants ask you concerning Me, then surely I am very near ; I answer the prayer of the suppliant, when he calls on Me, so they should answer My call and believe in Me, that they may walk in the right way.

In Islam the true conception of this “ nothing,” which is the light of the heavens and the earth, can only be obtained by an entire submission to the Will of this Supreme Creator ; that is to say, by a total annihilation of one’s self, by a suspension of all worldly desires and thoughts, and by substituting therefor an “ immortal longing,” an intense love and craving for God. In the words of the Holy Qur-án :—

Only they believe in our communication who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud. Their sides draw

¹ The Holy Qur-án, v. 3.

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away from them ; they call upon their Lord in fear and in hope, and they spend benevolently out of what we have given them.

So no soul knows what is in store for them of that which will refresh the eyes : a reward for what they did.

Thus Islam aims at an annihilation of self, or rather at a detachment from this natural world of life, by a comparison of our finite selves with the infinity of the Creator, and the substitution therefor of an ineffable yearning for the love of God. "Die before you die," said the Prophet. In the words of the Holy Qur-án :—

Surely my prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds.

As our Holy Prophet often prayed, "O Lord ! give me Thy Love, and the *love of those whom Thou lovest.*"

Again, the Prophet says: "Our love for our friends, parents, and children in this world is but a part of the love of God, which manifests itself in innumerable ways."

This can be put in another form. To quote from Henri Bergson :—

Between nature and ourselves, nay, between ourselves and our own consciousness a veil is interposed—a veil that is dense and opaque for the common herd—thin, almost transparent, for the artist and the poet.

We move amidst generalities and symbols, as within a tilt-yard in which our force is effectively pitted against other forces, and fascinated by action, tempted by it, for our own good, on to the field it has selected, we live in a zone midway between things and ourselves, externally to things, externally also to ourselves.

The only way to break through this veil is to detach ourselves completely in every direction from the utilitarian side of our senses and consciousness, and to burn ourselves in that sea of light which impels all thinking things and rolls through all things. So Islam, unlike art which works only on one side, whether it be colour or form or sound, claims to work

on all sides, and "has no other object than to brush aside the utilitarian symbols, the conventional and socially accepted generalities; in short, everything that veils reality from us, in order to bring us face to face with reality itself."

Oh man! Surely you must strive to attain to your Lord, a hard striving until you meet Him (chapter lxxxiv).

Thus Islam endeavours to get a sight of God in this world itself, even though it may be only a momentary glimpse; for in the words of the Holy Qur-án :—

Whoever is blind in this world, he shall also be blind in the hereafter (chapter xvii, verse 72).

The Holy Qur-án, in chapter xvii, says :—

And We have made every man's actions to cling to his neck, and We will bring forth to him on the judgment-day a book of his deeds, which he will find wide open—

thus showing that the next life is a continuation of this.

On that day (judgment-day) men shall come in bodies that they may be shown their works. So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it.

In the words of Browning, who, however, saw only half the picture :—

All we have willed or hoped or dreamed of good, shall exist,
Not its semblance, but itself; no beauty, nor good, nor power,
Whose voice has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour.

In fact, in Islam both this life and the next are parts of a life of continual progress with the object of the attainment of a perfect love of God; but not by the process of knowing Him in the intellectual way Spinoza speaks of, and which puzzled Matthew Arnold; for according to Islam it is impossible ever to know Him in this sense. The love of God is to be manifested by *attempting to know Him*, both in this life and the next; the Holy Qur-án says that those

THE CONCEPTION OF GOD IN ISLAM

in paradise will be taught to pray, even there, to God, "the Lord of the Ways of Ascent" (chapter lxx); "their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light and grant us protection; surely Thou hast power over all things" (chapter lxvi).

To attain this object the Muslim has to devote himself to a life of prayer and service to humanity, prayer meaning a continual remembrance of the qualities (*Sifat*) of God and not of His *Zat* or Essence.

Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps one away from indecency and evil, and certainly the remembrance of God is the greatest, and God knows what you do.

Surely the rising by night is the firmest way to tread and the best corrective of speech. And remember the name of your Lord and devote yourself to Him with exclusive devotion (chapter lxxiii).

And all this is to be done in all humility, fear and hope—fear of the eternal Omnipotence of God, and hope in His all-encompassing Love and Mercy. "And My Mercy encompasseth all things" (chapter vii, verse 156).

This idea of Islam is well expressed in the following lines, written, I think, by Fitzgerald:—

For, like to a child, sent with a fluttering light,
To feel his way across a gusty night
Man walks the world. Again and yet again
The lamp shall be by fits of passion slain,
But shall not He who sent him from the door
Relight the lamp once more, and yet once more?

It is not to be attained—as it cannot be—in the spirit of Paracelsus, bereft of all love:—

I go to prove my soul!
I see my way as birds their trackless way—
I shall arrive! What time, what circuit first,
I ask not: but unless God send his hail
Or blinding fire-balls, sleet, or stifling snow,
In some time—His good time—I shall arrive:
He guides me and the bird. In his good time!

(*To be continued.*)

MUHAMMAD THE PROPHET

In boyhood for his purity well known,
And called "The Truthful," when to manhood grown,
Just steward and loyal spouse,

So trusted he was called that stone to bear,
By all, though hallowed, when they would repair
God's ancient Holy House;

A pilgrim on Mount Hira seeking light
Till God's archangel shone upon his sight
Bringing the Book of Truth;

When persecuted, brave; in victory, mild;
Wise with God's wisdom, simple as a child
Was he in age and youth.

He offers Peace to a distracted world,
Where Satan's conquering banner streams unfurled:
Man's hope, in darkest night,

His message, "To God's Will be ye resigned,
Obey His Laws, and you true Peace shall find,
And in your hearts have Light!"

F. H. A.

THE ESSENTIAL FACT OF REVELATION

THE HOLY QUR-ÁN : A BOOK FOR HUMANITY

By MUHAMMAD MARMADUKE PICKTHALL

ALL who believe that God did ever, at any time, give guidance to mankind ought to remember that Muhammad (may God bless and keep him) is the only witness to the truth of that belief to be found in history; that the Qur-án is the only Sacred Book which modern criticism calls authentic—that is to say, which is unquestionably what it claims to be,

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the message actually delivered by the very man who himself claimed to be the Messenger of God. All followers of a revealed religion trace their belief, not to some man's invention, but to some Messenger of revelation sent from God. But the personality of most of those Messengers is lost in antiquity, and their message is obscured by men's inventions. As for those who ought to come within the period of history (as known to us, however faintly)—Moses and Jesus—there is hardly a scrap of evidence outside the Semitic Scriptures that they ever lived. Amid the tangle of miraculous legend which has sprung up round them it is difficult for the rational mind to recognize a trace of fact. Scientific inquirers doubt their real existence and, doubting their existence, question the essential fact of revelation and deny that there is any evidence that God has ever vouchsafed any guidance to the human race. Muhammad (may God bless and keep him) is the only one, of all those Messengers, who is historical. From the hour when he received his Mission till his death, the smallest details of his daily life and conduct, his sayings and his acts, have been recorded. His coming brought religion out of a mysterious and doubtful past into the actual life of modern men and women. He brought religion from the realm of legends and of dreams into the light of every day, the light of reason.

A BOOK FOR ALL RELIGIONS.

Now I would ask the followers of all religions, Do you value the essential fact of God's guidance and care for us men, and our way of approach to Him, above the legends and traditions which your fathers have embroidered on the pure and simple fabrics of religion ; do you prize the essential, which endures, above the unessential, which perishes and so will fail us ? If the former then, whatever the

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religion you profess, the Holy Qur-án is your own Book; it is for you a guidance and an exposition of the guidance and the standard of discrimination (between false and true). "It will teach you," as it teaches Muslims, to discriminate between what is good and what is worthless in religion. For it bears witness to the truth which lies in all religions, and confirms that truth.

"What! Do they seek other than the religion of Allah? Unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they are returning.

"Say (O Muhammad): We believe in Allah and that which is revealed unto us, and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed to Moses and Jesus and the prophets. We make no distinction between any of them. Unto Him we have surrendered.

"And whoso seeketh a religion other than The Surrender (to Allah) it will not be accepted from him, and he will be a loser in the other life."

And again:

"Verily religion with Allah (consists in) The Surrender (*al Islam*). Those who did (of old) receive the Scripture differed only after knowledge came unto them, through jealousy one of another. Whoso disbelieveth in the revelations of Allah (will find that) Allah verily is swift to take account."

"And if they argue with thee, O Muhammad, say: I have surrendered my purpose unto Allah, and so have those who follow me. And say unto those who did receive the Scripture and the pagans: Have ye (too) surrendered? If they have surrendered, then truly are they rightly guided; but if they are averse, then it is thy duty only to convey the message unto them. Allah is a Spectator of His servants."

I would ask the followers of all religions, whether

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they value that conception of direct surrender to Allah and man's communion with Him through the sacrifice of that surrender, or whether they prefer the superstitions and devices which their priests have instituted in order to enslave the minds of men. If they prefer the latter, then our Holy Prophet is in opposition to them, and the Holy Qur-án will only warn them that they are in deadly error—the kind of warning which the self-complacent hate to hear.

MEN WHO PREFER DARKNESS TO LIGHT.

Such men do not wish that their religion should be brought into the light of reason and that the false should be distinguished from the true therein; because they know that reason would destroy their influence. The thing they call religion is, in fact, no better than a vested interest. The more absurd the fictions which they can impose upon the credulous, the greater is their sense of power. The principle of “Credo quia absurdum est” is admirable from the point of view of priestcraft, but hopeless from the point of view of truth, i.e. religion. It allows the priesthood to go on inventing dogmas and forcing them on the acceptance of the votaries till reason is destroyed or becomes irreligious. It was never preached by any Messenger of God; of that the Qur-án informs us very plainly. God, the Creator of human reason, is not Himself the persecutor of human reason; but bids man to esteem it as His highest gift and use it freely in His name and for the service of His creatures. That is why the famous rationalists of the West—Goethe, Gibbon, even Voltaire—while they scoffed at current Christianity, paid their tribute of respect to Al-Islam.

ISLAM ENTHRONES REASON.

It was only after the Mission of Muhammad (peace be upon him), and as a traceable consequence

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of that Mission, that Christians began to investigate their own religion and to discriminate between what was true and what was false therein; and such an investigation was, of course, opposed by its traditional exponents. If Islam could have appealed directly to the conscience and good sense of every individual man and woman, all the religions of the world would have been reformed by now and the universal sovereignty of God, and the resultant brotherhood of man would now be everywhere acknowledged. But disbelievers in the guidance of Allah, the leaders of mankind in error, men who regarded religion as a serviceable fiction and wished so to regard it, had made of the various religions formidable vested interests. The last thing they desired was the advent of a living witness to the truth of Allah's guidance in historic times, to point out how the priesthoods had led men astray from it. They traded on religious differences. How could they welcome one who came to tell mankind that religion with Allah is One, that there is only one essential of religion, which is "The Surrender unto Him," and that the test of true religion is only—such a very simple thing—conduct?

HOW SUPERSTITION REPLACES RELIGION.

In China it is told that there was once a man who taught the truth. He wore a yellow robe, lived in a cave, prayed under a tree and kept a pet white mouse in a red lacquer box. Sixty years after his death a traveller in that country came upon a sect who lived in caves. They worshipped trees and the image of a man in a yellow robe and white mice in red lacquer boxes, and their priests taught that unless a man did so he could not be saved. They seemed to have no remembrance of the truth their saint had taught, his heavenly message. That is a parable of man's treatment of God's Messengers, and of the

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process by which the message of universal goodwill and brotherhood is transformed by interested men into a close preserve of fetishism. It is those vested interests trading on deception, which have made war upon Islam from the beginning and in the course of war, by contact, have tarnished the pure faith of Muslims and impaired their conduct, so that they no longer think of crying to the world, as did our Holy Prophet: "This is not my religion only; it is yours as well; it is what all religion ought to be and was originally. This is not my Scripture, bearing witness to the truth of my religion only; it is your Scripture also, bearing witness to the truth of your religion, and pointing out to you and me and every man and woman the way of truth, in all religion, as distinct from error." If it were not for this Prophet and this Scripture, there would be no assurance for the people of to-day that Allah cares for them. His guidance would be a matter of most vague conjecture without the slightest scientific or historic evidence. Only those who are opposed to the idea of Allah's guidance can be opponents of this Prophet and this Book.

"Say (O Muhammad): Who is an opponent of (the angel) Gabriel? For he it is who hath revealed (this Scripture) to thy heart, confirming whatsoever (was revealed) before it, and for a guidance and glad tidings to believers."

"Who is an opponent of Allah and His angels and His Messenger and Gabriel and Michael? Lo! Allah is an opponent to the disbelievers."

Friday Prayer and Sermon.—At the London Muslim Prayer House
—III, Campden Hill Road, Notting Hill Gate, London—every Friday
at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-ân and Arabic**
Classes—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking,
3.15 p.m.

ASCENDING ISLAM

[We print the following *verbatim* from the *English Review* of March 1925. The writer does not seem to be a person of his convictions, for he scrupulously refrains from appending his name to the article. His remarks, however, will, we think, enable our readers to appreciate somewhat the current of thought running in the West. Such are the methods by which the so-called Christians endeavour to establish the Kingdom of God upon earth, and to bring peace, love and harmony between the "coloured" and the "colourless" sections of humanity.—ASST. ED. *I.R.*]

AMIDST the resounding complexities of European troubles, the rumblings of subterranean Bolshevism, and the groanings of Englishmen under financial burdens too heavy to be borne, comparatively few have leisure, or are inclined, to estimate carefully the effect of movements outside the immediate interests of the Western world. Yet nothing is more certain than the fact that such movements are proceeding on a scale, and with a gradually accelerating impetus, bound eventually to affect the destinies of all mankind, and having for us of these British Isles very special and ominous import. Asia is stirring. Her long sleep broken at last, she looks with a new sense of gathering unity and with hope of ultimate triumph at the white men whom she has seen hurled back by a victorious Japan from the gates of China, and massacring each other in desperate internecine strife during four years of war.

Must Asia—ask her writers—bow down for ever at the knees of the West? Must white predominance still be regarded as permanent and unalterable? Not so, they say; the legend of white invincibility is shattered for ever; the world hegemony of the white man is doomed and draws swiftly towards its

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end. These are the thoughts, these the articulate ideas, in minds working amongst nearly a thousand millions of the human race, and finding utterance in multitudinous newspapers, representing a Press whose very existence is scarcely recognized by Western men, but which is extant and potent from Tokio to Baghdad and to Cairo, and in many towns whose very names most white men have never heard.¹

In the very van of this immense resurgence, like an organized force in the midst of inchoate legions, Islam is rearing again the banner which in the past so long overshadowed Christendom with its folds. Few, or comparatively few, realize that of all the proselytizing creeds known on earth the religion of Mahomet takes the palm. Not theirs, indeed, the pale methods of Christian advocacy. The sword or the Korân, death or conversion—this was the choice offered by the Arab conquerors who, in the first century after their Prophet's flight from Mecca, carried their belief to blood-stained mastery, from the deserts of Arabia to and beyond the Pyrenees, on the one side, and far into Asia on the other. In our day modes of persuasion less drastic have been pursued, but the essential spirit has remained the same. Still are the joys of Paradise promised to him who falls in battle for the faith; still is it the duty of every true believer to be ready to give his life for his creed. From two hundred to two hundred and fifty millions is the estimated number of Mohammedans, and their religion is dominant throughout Southern Asia (with the exception of India, where they are in a minority), and the whole of Northern Africa from the Mediterranean to the Sahara. Beyond that limit they are now extending their sway, for they are making converts in vast numbers amongst

¹ "I have met," says a writer of knowledge (Mr. Bernard Temple), "with Cairo newspapers in Baghdad, Teheran, and Peshawar; Constantinople newspapers in Basra and Bombay; Calcutta newspapers in Mohammerak, Kerbela, and Port Said."

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the Central African blacks. This is what a writer of high authority says on this subject: "All the emotions which impel a Christian to proselytize are in a Mussulman strengthened by all the motives which impel a political leader, and all the motives which sway a recruiting sergeant, until proselytism has become a passion which, whenever success seems practicable, and especially success on a large scale, develops in the quietest Mussulman a fury of ardour which induces him to break down every obstacle, his own prejudices included, rather than stand for an instant in the neophyte's way."

On our modern consciousness facts like these beat in vain. We have been born and bred in that period—brief even as the life of a nation is measured—when the force of Islam had sunk to its lowest ebb and the paramountcy of the West seemed as permanent as the Himalayas. Yet so lately as the year 1683 Europe was still trembling before the advance of the Turk, and a Mohammedan army was besieging Vienna. In our own day we have seen every prognostic of Turkish overthrow falsified in the event, and "the sick man" of Europe, whose enforced exit from that Continent appeared inevitable seventy years ago, rising from his bed with strength apparently ten times renewed. The Turks, who were to have been flung "bag and baggage" from Constantinople, have refastened their grip on the old imperial city, and, but six years after their immense defeat in war, they seem as full of pride and insolence as in the reign of "Solyman the Magnificent."

Whence has come this wondrous renaissance of Islam? How is it that a religion which fifty or a hundred years ago seemed, superficially at least, waning into the limbo of dying creeds has found the source of a new life and become once more a great and growing reality? To know the answer to that question we must study the history of the Wahabis, a Mohammedan sect in Arabia to

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whose fiery impulse this rebirth of Islam is due. Like all vital movements, this one owed its inception to an individual, Ibn Abd ul-Wahhab, after whom it is called. This warrior fanatic, who flourished in the eighteenth century, was a reformer of the militant stamp. He was as a Luther carrying a sword, and death (when he could inflict it) was the penalty of non-acceptance of his teaching. He preached the primitive simplicity of early days and denounced all luxury, debauchery, and superstition. He is said to have provided all his soldiers with a written order to the gatekeeper of heaven for immediate admission to paradise if they fell on the battlefield! But that, whatever his extravagances, he struck some true note of sincerity which has vibrated ever since in the hearts of his followers can hardly be doubted, for from that date to this the Wahabis have been as the central core of vital Mohammedanism. These are the men who have but now overthrown King Hussein and captured, or threatened Jeddah, while Mecca also is reported to be lost. Their victory, if it be substantiated, marks a new stage in Mohammedan revival, and may have far repercussions. For whatever the cunning or the duplicity of Ibn Saoud, their present leader, the Wahabis themselves stand for the spiritual and also the fanatical elements of Islam, and these are the qualities which have the greater power of penetration—since the politician is of the day, but the believer is of the centuries.

Yet let it not be thought that this revival of Islam, great and pregnant as it is, stands as the only, or even the principal, resurgence with which the coloured world confronts the white. Besides pan-Islamism, there is also pan-Asianism—a movement, or a monition, which is greater still. The solidarity of the coloured races of the earth, and in particular of the brown and of the yellow peoples, is indeed a thing which to the casual glance hardly exists. The

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innumerable rifts which divide it leap to the eye. What apparent bond is there between the Chinaman and the Bengali, the Japanese and the Persian, the Turk and the Malay? Yet a bond there is, and it consists in a common hatred of the white man. Asia still quivers with exultation over the result of the Russo-Japanese War, while since that triumph of her cause she has seen the boasted civilization of the West engaged in suicidal conflict on a scale unparalleled, and marked by such torrents of blood as had been previously unknown in the history of mankind.

For us assuredly there is the most direct reason deeply to consider the pan-Asian position. For in the tide of our unsurpassed folly, carried away by empty words and shibboleths of democratic cant, we have loosened our hold upon India just at the moment when any relaxation of our grip was most likely to be dangerous, not only to ourselves, but to the whole realm of white hegemony. We have no colony, no settlement in Hindustan. We are there and we have ruled there through the administration of an incorruptible justice, through the prestige of the past, and through our power to maintain peace by the sword. These miracles we have accomplished, these incomparable boons we have conferred upon three hundred million human beings, through the agency of some fifteen hundred Civil servants and about sixty-five thousand English troops. The administration of justice we are now gradually, but on the whole swiftly, surrendering to native officials, and with that surrender departs our prestige and half the justification of our presence in India. Our action might be compared with that of the vanguard of an army—holding positions far advanced in an alien country filled with possible foes, on whose retention depends the safety of the hosts in their rear,—which should desert those positions without compulsion. That desertion would be a betrayal, and our evasion of our duty in India is, in truth, a betrayal, and a

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betrayal of appalling magnitude, fraught with infinite consequence, of the cause of the white race throughout the globe. The idea of converting India into a self-governing Dominion, such as Australia or Canada, content to remain within the ring-fence of the Empire, and full of a loyalty ensuring their help in war, is, of course, a fairy-tale, unworthy of the intelligence of a child. What would in reality follow the consummation of our coward's treason to our race would be the passing of the mastery of the Pacific to the Asiatic peoples, with Japan as their chief. The doom of Australia and New Zealand would probably be ultimately involved, nor is it likely that the United States, with its many handicaps, would be able to reverse the verdict. That Japan would ere long become the absolute master of the Indian Empire can hardly be doubted, though there would almost certainly be an intervening period of terrible chaos and slaughter before her advent on the scene was fully achieved. In the event, the white world would reel back into narrower bounds, and have to face the struggles of the future under the most unfavourable conditions.

These giant shadows of coming time are already beginning to throw their darkness over the earth. To face, not to ignore them, is the part of wisdom.

WHY AM I A MUSLIM FIRST?

THE following report of an important address on the above subject, recently delivered at Lahore by Al-Haj Khwaja Kamal-ud-Din, is taken from the *Muslim Outlook* of February 3rd :—

Khwaja Kamal-ud-Din recently delivered a very instructive lecture at the Mosque, Ahmadiyya Building, Lahore. The subject of the lecture was "Why am I first a Muslim and then an Indian ?"

The speaker said that there was a time when

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effort was made everywhere to explain away religion in the light of modern scientific discoveries. The present-day science so dominated the minds of men, that they did not consider their respective religions true or perfect, until they could show from their scriptures that the newly discovered scientific truths were already demonstrated in them. If the Arya Smajists had the temerity to assert that the principles of steam power, dynamics, hydrostatics, electricity, telegraphy, wireless, aeroplanes, etc., were taken from the ancient half-forgotten Vedas, the followers of other religions did not lag far behind in making similar preposterous propositions. But that time had passed. Religion was being used now as the handmaid of politics. Just as Christianity was not included in the long list of religions represented at Wembley, because the conveners of that conference wanted to show by their conduct that it (Christianity) was the nationality of Europe and not its religion, so the Hindu Nationalists of India were coercing people into calling themselves Indians first, and then anything else. Only two years back a new definition of Hinduism was forged at Benares, and though there were people in India who believed in the Vedas, and there were others who did not care a bit for them, and there were still other communities with beliefs and rituals poles asunder, yet Hinduism was defined as including all those sects and sub-sects which happened to have their origin in India. There was an end to religion, and its place had been taken by politics. Religion was being employed as a deceit, and the time was not far when, in a body, the Hindus could cut themselves off from the Muslims. One could almost smell it already.

ISLAM AND UNIFICATION OF MEN.

Continuing, the Khwaja Sahib said that, primarily, religion meant the concentration of persons of diver-

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gent views on one point. The Qur-án clearly enjoined : " Hold fast the rope of Allah together," which resolved itself into prayer and *zakat* (alms), i.e. worship of one God, and giving away for the welfare of His creatures. Love of God inevitably resulted in love towards His creation. That was Islam. If religion were tied down to persons and places, it was sure to be the cause of dissensions and squabbles. Islam was above that. Islam was a substitute for complete submission to the Commandments of Allah—His will. To be an Indian first and then a Muslim was opposed to " There is no god but Allah." A Muslim could not subscribe to it. But before giving up the matter as hopeless, it would be better to examine what the Hindu Nationalist required which a Muslim, as such, could not fulfil. What was the point at issue ? Was it " unity " ? Did they want peace ? Islam meant it. The Qur-án said, " Islam is peace." The so-called Nationalists, therefore, would do well if they compelled the Muslim to become a Muslim. That was the charm to work. Who was a Muslim ? He " who " in the words of the Qur-án, " is dyed in the dye of Allah "; that is to say, who tries to assimilate the Divine attributes. *Swarajya* was nothing but self-determination. " Self-determined " was an attribute of Allah. A true Muslim must aspire to be that. The God of the Muslims, the speaker went on, was the God of the world and not of India alone. A Muslim's sympathies could not be confined to India, but, on the other hand, patriotism was part and parcel of a Muslim's life. The Prophet (on him be peace) said that patriotism was a part of the Islamic faith.

PRAYERS.

The Khwaja Sahib dwelt on other Divine attributes in the same strain, till he emerged on the philosophy of prayer. Christian prayer, he said, was

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too mundane to be of any real help. It broke down at "daily bread," "raiment" and such other necessities and luxuries of material life.

The Psalms of the Sam-Veda rose no higher. It was not, therefore, fair on the part of the Hindu Nationalist to measure the Muslim by his own inadequate standard. A Muslim as a Muslim was made of different stuff.

JIHAD.

The Hindus, he said, had nothing to fear from *jihad*, as some of them seemed to think. It only embodied the principle of self-defence, including, of course, the defence of one's religion. It was a very wholesome tenet and was recognized by all the civilized and uncivilized legal codes of the world. It was not confined only to the defence of mosques against aggressors, but also extended to the defence of churches, pagodas and other places where the name of God was recited. The Muslims and their rulers had demonstrated it to the full. Even to-day 10 per cent. of the revenue of His Exalted Highness the Nizam of Hyderabad were devoted to the maintenance and upkeep of Hindu places of worship, whereas the Hindu states, such as Bharatpur and Kashmir, had meted out just the reverse treatment to Muslim mosques. Islamic history was replete with instances of such magnanimity. Even the much-maligned Aurangzeb (on whom be peace), sanctioned liberal grants towards the preservation and support of non-Muslim shrines. The speaker had seen with his own eyes the grant-deeds under the sign-manual of the Great Emperor, and therefore he could speak on the subject with authority. The temple which was alleged to have been demolished under the orders of Aurangzeb, belonged to the Shakta Mat, and was full of obscene representations. Aurangzeb could not tolerate such an outrage on human modesty.

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The Khwaja Sahib challenged the sceptics to go and verify his statements in Benares.

ISLAM AND TOLERATION.

The Prophet of Islam, he said, himself permitted the Christians of Najran, who had come to visit him, to hold their Sunday congregation in his own mosque where they actually worshipped the effigies of Christ and the Holy Virgin ; and when at last they desired to go back after a protracted and heated controversy with the Prophet (on whom be peace), without being converted to Islam, they were not only given a safe conduct, but were also granted a charter, under the seal of the Prophet (on whom be peace), that their crosses and their idols should not be broken, and that their rights in land and properties should be respected. This charter served always as a charm against the attacks of Muslim armies. The idols at Ka'aba were broken because they had no worshippers any longer. Abu Bakr, Khalid and others (peace be on them all), followed simply the example of their great master and magnanimous teacher when they, besides granting liberal concessions to the conquered nations, gave them the privilege of taking their idols in procession through the open streets, under the very noses of the Believers. Had the Muslims exhibited the bigotry which was being ascribed to them by some of their Hindu countrymen, two thousand year-old temples could not have survived the Muslim rule in India, which lasted no less than one thousand years. Umar the Second, successor to the Holy Prophet (on whom be peace), once, in punishing the son of a Muslim Governor of Egypt who had behaved aggressively towards a native, said that those who were born free should not be enslaved. His well-known journey to Syria at the time of the fall of Baitul Muqaddas, which he completed following and riding his camel alternately with his page, and his refusal to say his

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prayer on the church premises, were but two out of the numerous instances of his democratic and liberal spirit. No nation ever extended such honourable treatment to its subjects and fallen foes. It was such treatment at the hands of the Muslims as compelled one of the bishops to speak of them in the highest terms when writing to a fellow-clergyman. Ali, the fourth Caliph (on him be peace), was not less liberal in granting such charters to non-Muslim friendly nations, than his predecessors had been.

THE BELIEVERS

By ABDUL KHALIQ KHAN

“Successful indeed are the believers, Who are humble in their prayers, And who keep aloof from what is vain, And who *act aiming at purification*, And who guard their private parts, Except before their mates or those whom their right hands possess, for they surely are not blameable, But whoever seeks to go beyond that, these are they that exceed the limits; And those who are keepers of their trusts and their covenant, And those who keep a guard on their prayers; These are they who are the heirs, Who shall inherit the Paradise; they shall abide therein.”—THE HOLY QUR-ÂN, xxiii. 1-11.

THE above-quoted verses indicate the progressive stages of moral and spiritual development, and the triumph following upon practical obedience to these ordinances.

The source of all goodness is the submission of the will of man to the Divine Authority, Who reveals to us the consequences of our every deed, recorded in Nature, just as the present-day wireless researches of Senator Marconi and others have shown that, with an ordinary mechanical apparatus, it is possible to capture and record the tones of voices speaking many thousand miles away. Awe of this Higher Authority leads us to praise Him, to sing hymns to His glory and to beseech His aid to guide us in the right path; and further leads us to shun all evil

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discourse, evil thoughts, evil emotions, and, consequently, evil actions. And the second aspect of the injunction in this chapter is Charity : Charity towards our fellow-beings, charity even to the animals—that is to say, eagerness to sacrifice everything we possess, to the extent of our capacity, to conquer our passions and bring them into proper harmony and peace, as the servants of a noble and selfless cause.

Some of the verses of the Holy Qur-án speak of man being created from a life-germ (being the ultimate cause of birth); and in another place he is shown to be moulded of ordinary dust (the beginning of the link of those many causes that bring birth). The verses of the chapter under consideration, from the twelfth onwards, tell how, from a humble origin, man is created to rule his own destiny, and how Allah's beneficence and mercy pervade the Universe.

We can convey the idea in a clearer manner by putting it thus simply : that the life-germ is an essence of pure healthy blood, which in itself is an extraction of the animal diet—which further comes from the vegetable kingdom, which, in turn, is a beautiful phase of the constituent elements of the soil, upon which those vegetables fed and flourished ; hence the diet for the nutrition of our body comes from the dust, which seems to be the predominant element in our nature.

We created seven distinct moulds for physical, moral and spiritual advancement, and you must know that We are not unaware of the progress of the creation.¹

If you study Nature deeply you will find that there do actually exist seven clear phases in the process of the transformation from seed to root—the stem, the branches, the blossoms, the flowers, and the seed, again to fall back into the lap of Mother Earth, whence it had first sucked nourishment.

There are seven discriminative stages in the

¹ The Holy Qur-án, xxiii. 17.

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transformation of a simple diet, when put into the machinery of man, to be put out presently in the form of a life-germ—which, in turn, assumes seven more shapes, and last of all that of the perfect mould of a human automaton in the womb of the mother, with the first inkling of respiration that appears in the beginning of the fifth month after conception, as science reveals; and, according to an authentic record of the Holy Prophet Muhammad (peace be upon him), after 120 days, providing a curious and significant corroboration of the same phenomenon.

It takes seven more leaps and bounds to deliver the screaming child from one darkness—the womb of the mother—into another gloom, that of the grave. It is first a baby in the lap—then a frolicking child—to pass further to the joyful boy and then to a muscular youth, to a wise grown-up man—to the old tottering fellow, unable to walk, but wise enough to chat, the last step a body (without soul); a composition of the elements of the soil, thrust into the grave to be analytically decomposed and swallowed up by the same soil which had so magnanimously given it birth.

Now the soul having freed itself of the clogging fetters and shackles of this material world, and having laid its foundation of spirituality, as it were, seeks to soar high and ever higher, into the heaven of eternal bliss; yet, nevertheless, until the day of Resurrection, it must needs pass through a similar succession or series of seven transformatory and reformatory stages, so that it may, ultimately, abide for ever in the Paradise, which is not literally a garden, as some take it to be, but, most probably a phase of everlasting bliss and consolation.

An example of a similar transformation in Nature is that of the vapours, which rise from the midst of the ocean, under the rays of the tropical sun, attended with numerous other atmospheric conditions, which assist them. They sail before strong winds. They

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strike against high peaks or come in contact with cold northern blasts, which cool them into showers, quenching the thirst of parched plateaus, and watering the withered valleys and fields, and rolling back, by whirling torrents and foaming rivers, once more into the sea whence it had first been born.

We, in return for insignificant labour, gather corn, fruits and oil. Just as the sea-water, having done its duty, returns again to its mother ocean, even so your body (a thing really compounded of the earth) having helped your soul a little in its onward progress to the eternal abode, must return to its mother earth. It is a debt to be paid in proper form, that is to say, to be laid in the dust.

All the above facts, revealed so beautifully by the Book, tell us that we need not care so much for the body—the garment of the soul—for its own sake, but for the fact that through this low medium, so borrowed, we may serve ourselves and humanity. There are opportunities to be realized ; opportunities of doing noble actions that shall bear blessed fruit both here and hereafter, if we will but make a proper use of this body, transitory though its earthly career may be and liable to be snatched away suddenly at any moment in the near future, without notice or warning.

Hence to collect as much good as we possibly can for the upliftment of the soul, and to redistribute as much good as we can possibly afford through charity, without distinction of creed, colour or race, and without expecting repayment (which, though more business-like, perhaps, would be wholly incongruous), is the noblest aspect of life, and the greatest service that we can render to mankind.

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"A MERCY TO ALL THE NATIONS"

By M. A. MAJID

THE Holy Qur-án presents the Prophet Muhammad to us as "a mercy to all the nations." Says the Holy Qur-án: "And we have *not* sent you but as a mercy to all the nations" (xxi. 107). We may "rummage"—to speak in the language of the well-known American journalist Reid—the pages of the Holy Books—the Talmuds of the Jews, the Indian Vedas, the Gospels of Christ and his disciples, the Gathas of Zoroaster—we do not, and will not find such a claim made by any prophet. My chief aim, in the present article, is to study the Prophet Muhammad and the principles of Religion given by him, in the light of modern social developments; and to show that his personality was really "a mercy to all the nations," and that what we, in this most modern age, have not yet achieved was achieved by an illiterate of the Sahara of Arabia 1,300 years ago.

The material progress of the world has turned it into one composite whole. The means of communication have developed so greatly that a religion which confines itself to one particular country or nation, can never dare claim to be universal and revealed from "the Lord of all the worlds." The consequent development of brain has exposed the falsehood of certain articles of belief of certain religions, so that they are now regarded as mere superstitions.

Why, it may be asked, are prophets sent? The functions of a prophet are mentioned in chapter lxvii. 2, and they are as follows: "He it is who raised among the Meccans an apostle from among them who recites to them his communications and purifies them and teaches them the Book of Wisdom." Now what is wisdom? It is twofold: to establish the relation of man to God and the relation of man to man. These two relations together make what we call religion. Religion is nothing more than a system

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which teaches us to live in the world. The second aspect of the functions of a prophet, i.e. a right exposition of the relation of man to man, is the more difficult. And this is the question which is facing the world so grimly nowadays. It may or may not be easy to reach God; and again, it matters little if one does not reach God if only the effort be sincere. But it is of the utmost vital importance that we should know the ways by which we may pass our lives well and worthily; by which we may be able to behave ourselves as we ought towards our fellow-beings. It is this aspect of life which is engaging the attention of the whole world, and has not yet found any solution. All the political quarrels, all skirmishes occurring daily between the partisans of Labour and of Capital, can be traced to ignorance of those ways and means whereby we can continue to live together in a society—that world-society which modern development in every possible way, has brought about. Feuerbach, in his book, *Das Wesen des Christentum*, says: "Religion is the only thing which distinguishes us men from animals." Animals live without, but man lives with, social laws. It was possible to live quite secluded in early days. We must now establish connections one with another, and a religion that does not guide us in this direction, cannot certainly be a religion for this modern age of ours. Any prophet not teaching us the ways of living in a world-society cannot certainly be meant for this age.

The chief principles of Islam are: belief in the Oneness of God, the keeping of fasts, the paying of the poor-tax, the offering of prayer five times a day, and performing the pilgrimage to Mecca, if means allow. These five principles were the source of the rise of the Arabs 1,300 years ago. It was through these few principles that the Prophet Muhammad raised the degraded people of Arabia. It is these certain principles that the world of to-day is thirsting to possess. What does Islam aim at by the "belief in

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the Oneness of God " ? It was not, and is not, meant to be a lip-profession. In Islam belief and action go hand in hand. The belief in the Oneness of God has been regarded by the Qur-án as in the highest degree important and essential for mankind. Every page of the Qur-án is replete with the definition of *Tawhid*, or the Oneness of God. A Muslim, when he says, " His are the excellent names," believes that it is only God Who is higher and more powerful than himself, and that his fellow-beings are his equals. The belief in the Oneness of God is comprised of two main ideas : first, that man should regard all human beings as equal to himself ; secondly, that all the natural forces—air, rivers, oceans, mountains, etc.—have been created, and are there, for his benefit, and to serve him. " We have made subservient to you the forces of nature," is the free translation of many a verse in the Qur-án. The nations who lost sight of the true significance of the belief in the Oneness of God lagged behind in the march of material progress. The Hindus of India never conquered nature ; for they worshipped it. They were never able to conquer the forces of nature, and consequently were never able to increase their means of communication, because they held the mountains in great reverence and awe ; and service and reverence can never be combined in one object. But, on the other hand, nations who put natural forces to service, at once became the possessors of all the advantages accruing therefrom. Nations which regarded their members as all equal to each other, became capable of the highest flights of imagination. In countries like America, the idea of equality has found its fullest expression. But it also found such expression in the Islamic countries of the seventh and eighth centuries. This was one of the reasons why the Muslims had the lead of the intellectual world in the thirteenth and fourteenth centuries. In Islam the idea of equality of rights found its fullest manifestation. There is no privileged class in

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Islam. Everybody is equal in the eyes of the law. The democracy of Islam is a well-known fact. Lothrop Stoddard, in his book, *The New World of Islam*, published, London, 1921, says : “ In fine, no subsequent distortions could entirely obliterate the fact that primitive Islam was the supreme expression of a freedom-loving folk, whose religion must necessarily contain many liberal tendencies.” Even the *Shariat* or Canon Law is, as Professor Lybyer states in his book, *Proceedings of the American Political Science Association*, published in 1910, fundamentally democratic, and opposed, in essence, to absolutism. Vambéry, the well-known Orientalist, writes in his book, *Western Culture in Eastern Lands* : “ It is not Islam and its doctrines which have devastated the western portion of Asia, and brought about the present sad state of things ; but it is the tyranny of the Moslem princes, who have wilfully perverted the doctrines of the Prophet and sought and purported to find authority in the Qur-án as a basis for their despotic rule. They have not allowed the faintest suspicion of doubt in matters of religion, and efficaciously distorting and crushing all liberal principles, they have prevented the dawn of a Moslem Renaissance.” Islam is not aristocratic in its origin : a religion which offers opportunities to every individual for developing and using his powers freely, can very easily meet the requirements of the modern age, and help in establishing a world-society.

Now I pass on to the poor-tax institution of Islam, which is founded on an express command in the Qur-án (chap. ii. 77). The Prophet laid great stress on the observance of this institution. The poor-tax, according to the Holy Prophet, means “ taking a small portion of the riches of the rich for the poor.” When Muaz was sent as a Governor to Yemen, the Holy Prophet advised him to “ take from the rich and give to the poor.” If this principle be accepted and put into practice, will not the

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everyday frictions of Capital and Labour come to an end? Bolshevism aims at the destruction of riches. Riches will continue to exist. Poverty will also remain, existing there side by side. To aim at effacing riches is a dream. The theory of uprooting poverty from the face of the earth is also a dream. The solution lies in keeping a just and proper balance between the two, in the modern world, where scenes of direst poverty and of boundless extravagance are matters of common occurrence. If there are quarters in towns where people are starving to death, there are others in the same town where people are revelling in wealth and luxuries.

I wish to draw your attention to this social measure which was introduced by the "illiterate" Prophet of the Sahara of Arabia 1,300 years ago. A study of this institution will show how Islam succeeded in introducing, 1,300 years ago, an ordinance which could, in a way, help to solve the problems of the present-day world.

The downfall of many a nation, the extinction of many a noble and renowned family, and the rise of others, have been the swift phenomena which, perhaps, the world has never noticed, never experienced before, within so short a span as the last twelve years. "And we bring these days by turn," says the Qur-ān (chap. v.). The cultural and mental crisis through which the continent of Europe is passing forebodes a very strong upheaval, stronger than the political and economical changes which sometimes arrest our attention; for the economical and the political changes are nothing more than the attendant symptoms of an internal mental change. Now if we were to analyse the present crisis, we should find that we have to encounter stern realities of life, which seem sometimes quite new to us. For instance, we find that certain ideas carry nowadays no value, as they used to do in earlier times. Material good is not only occupying a prominent place in the activities of man, but it is also

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moulding his life and the events in his life. Material good, which ought to have been used as a means to an end, has, itself, usurped the place of an end. Modern natural science, and philosophy, have, sometimes, not shrunk from lending a helping hand to existing circumstances. They have helped materialism to become prominent in man's activities, and have helped man to become irreligious. The sort of mental dissatisfaction which one notices in the modern materialistic civilization can be well compared to a vessel which is empty. A materialistic and capitalistic development of the mind, with no cultivation of the soul, reduces the whole life of man to a skeleton without soul.

Efforts have been made to find an equilibrium between the materialistic and spiritualistic tendencies. Religion was, now and then, consulted in establishing this equilibrium. But on the whole the world has refrained from seeking advice from religion ; because the teachings of religion have always practically collided with materialistic tendencies. The truth of this statement of mine can be ascertained if we cast a glance at, for example, the landed Catholic clergy of Hungary. And this does not surprise us when we find that the Bible does not assign any place to the rich in Paradise (St. Mark x. 23-25).

But an average man of to-day, finding it difficult to give up the world and adopt a secluded, solitary life, like a recluse, makes submission of his higher self solely to the sordid materialistic side of the world. If so, where is he to find the way? That is the question which arises. Labour is pitted against Capital. The Bolshevists are determined to get rid both of capitalism and religion ; though a world without capital will not be able to make progress ; and a world without personal interests would come to a standstill. Is it not, then, the duty of religion to come forward and help us in maintaining the golden mean ? Religion's duty is to hold the golden mean between what a man is, and what a man ought to be. A

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religion which does not strangle the natural instincts of man, but rather brings them within proper limits and trains them, is the religion man requires. The free play of natural instincts, just as well as their strangulation, is harmful, and hampers both the material and the spiritual aspects of man. Only that religion can claim to solve this problem which conforms with the "nature of man." And this religion is the religion of Islam (The Holy Qur-án, xxx. 30).

The religion of Islam realizes that if it were to ignore the production of goods and their consumption and the circulation of money, it would not meet the natural instincts of man. The Prophet Muhammad says: "There is no asceticism in Islam." Islam regards the material good things of the world as a means to an end—to a higher end. The Prophet Muhammad is reported to have said: "Poverty is my pride." The Prophet himself, and the four Caliphs that followed him, are high examples of the above truth. Islam does not condemn the acquisition of riches. It does not try to abolish personal property with a stroke of the pen, as Bolshevism has done. When Bolshevism enacts that everybody must be compelled to that species of work which will visibly do service to the largest possible number of people, it forgets that it is cutting off the originating action, non-industrial research and speculative study, liberty to follow which things is as plainly the inborn right of any as the right to seek material welfare up to the limit of trespass on the rights of others and of society. Islam establishes an equilibrium between the two extremes, guarding the interests of both sides. The principles of Islam are based on the principle of utility—not utilitarianism.

What Islam does is this. It seeks to establish a balance, an equilibrium—thus making personal property and riches serve mankind. In Islamic countries private property remains, and continues to remain, private property; but in a certain sense it

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becomes public property. Islam entrusts, so to say, public property to the hands of a private individual, for the benefit of the public. But this does not mean that the ideal, from the point of view of Islam, is to spend the whole of such money on social or charitable purposes; what it has done is that it has connected the social side and the social aspect of property with the private life of an individual. The individual becomes responsible to society. It recognizes the existence of private property and the existence of a public right over private property. The recognition of this right is known as *Zakat* (or poor-rate) in the religion of Islam. *Zakat*, in a sense, provides for the “ preservation ” of society and at the same time for the self-preservation of an individual.

This poor-rate is not merely a materialistic measure; it reacts on the soul, on the personality of the individual who puts it into practice.

Caliph Omar ruled just as a king ought to do; but when he had conquered Jerusalem, he entered the gates of the town, leading the camel with the string in his hand, while his servant was on the camel. They had only one camel, and they were riding it by turns. The history of every Muslim country shows many an example where kings, emperors, and the like earned their daily bread with their own hands. Aurangzeb, the great Moghul Emperor of India, Sultan Nasir-ud-Din Khilji, another King of India, are two out of those many names of which the Muslims can boast. They looked upon the State-treasury as a sacred thing which they considered was meant for the welfare of society. What Islam always aims at is the uplifting of the moral side of the life of man. If Omar, Aurangzeb and Nasir-ud-Din were kings and mighty emperors, and earned their daily bread by dint of labour, and if Omar, Aurangzeb and Nasir-ud-Din lived very simple lives, it does not mean that Islam condemns riches. No, not in the least. It aims at elevating us. Says

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the Holy Qur-án: "The most honourable amongst you is the one among you most careful of his duty towards God and His creatures" (xlix. 13). Islam cultivates and encourages this aristocracy of character. It has succeeded in achieving this, as Muslim history can show by many examples.

The *Zakat* tax cannot be compared with the taxes levied by a State. The taxes levied by a State are soulless, having no effect on the moral side of man. On the other hand, in the case of the poor-rate institution, when one pays the poor-rate his action is accompanied with pious zeal and religious fervour. The only similarity between the two is that both of them must be paid. Caliph Abu Bakr, the first Caliph after the Prophet, declared himself ready to wage war against a certain tribe which, as was reported, refused to pay the obligatory poor-rate.

The word *Zakat* literally means "growing," "increasing," or "purification." The literal meanings of the word show us clearly what the poor-rate system is aiming at. Both these significances explain themselves if we consider the application of the system. The poor-rate removes to a certain extent the miseries of poverty; it helps towards the happiness of the land. A society where utter poverty is obviated by the contributions of the poor-rate; a society where a balance is held between utter poverty and luxurious riches, is protected against political convulsions. And this balance, in its turn, helps towards a peaceful working of the organs of society. The words of the Prophet explain the purpose of the poor-rate very clearly, and they run as follows: "Tell them, that God has ordained alms on all those who can afford to spend; and alms is nothing but a part of the income of their riches for the use and benefit of the poor." Prayer (which stands for the performance of one's obligations towards Allah) and *Zakat*, or alms, or poor-rate (standing for the performance of one's obligations towards one's fellow-beings), form

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two of the pillars of Islam. At the same time, it not only better the condition of the poor, but changes the mentality of the rich. It relieves them from the sordid and mean feelings of greed and envy.

It is the practice of this principle of Islam which alone can be of any use to the poor. The poor can never have faith in, never love one, who revels in riches; and the poor-rate institution engenders a feeling of sympathy in the hearts of the rich, killing contempt and disdain. To this effect the words of the Holy Qur-án draw our attention, where it says in chapter ix. 104: "Take alms out of their property; you would cleanse them and purify them thereby."

Now the poor-rate is only payable and obligatory if we possess above a certain minimum sum of money. This minimum sum of money must naturally be our savings after meeting all the requirements and necessities of life. This means that *Zakat* is an impost or a tax on the surplus; as the Qur-án suggests in xx. 219: "And they ask you as to what they should spend, say: What you can spare." At the same time one's surplus should have resulted from the earnings of one's own self. The poor-rate payer should be free from debts. Moreover, the person upon whom the responsibility and obligation of paying the poor-rate devolves must have come of age. He must be independent. The property of the mentally deranged, of the orphan, and of the non-Muslim should not be subject to the poor-rate, which is raised yearly, and is of three kinds: (1) taxes on cattle; (2) taxes on gold, silver and articles of trade; (3) taxes on fields. I need not go into details of these three kinds of taxes. But I would say something as regards those on gold, silver, and the like.

The minimum amounts of precious metals on which the tax can be levied are, respectively, 2,000 grains of gold and 14,000 grains of silver. And for every 2,000 grains of gold 80 grains of gold are to be paid

out, and for every 14,000 grains of silver 350 grains of silver, including articles of trade and everything which has an economical value.

Now I come to another aspect of the poor-rate. After the poor-rate has been collected, it is spent on the following: (1) the poor, (2) the needy, (3) the slaves, (4) the debtor, (5) those who devote their life in the path of Allah, (6) those who are strangers in a country, (7) those people who feel an affinity and love for Islam but are compelled not to embrace it openly for fear of losing their income, (8) the officials who collect the tax (ix. 60).

Now I pass to another institution of Islam—the *Hajj*, or Pilgrimage. With the *Hajj* are connected the daily prayers, the Friday prayers, and the festival prayers of a Muslim. The Prophet Muhammad, although he allowed the offering of daily prayers at home, laid great stress on their being offered in congregation. He went a step farther. Daily prayers were developed into weekly prayers, held on Fridays, and these again into the prayers offered at the times of the festivals, twice a year. He was not content with this. He reached the highest possible point. He introduced the Pilgrimage institution. Why such a mighty evolution? Because he aimed at a world-society—a society which might be composed of different nationalities and different races, speaking different languages, but all believing in one God, in one Prophet and in all the prophets to whatever race, time, or place they might have belonged. *Hajj* ceremonies are performed on the tenth of the twelfth month of the Muslim year. It is really wonderful and instructive to witness this ceremony. People from all lands and countries, of different colours and complexions, of different nationalities and races, are gathered together there, to worship humbly at the altar of the One God, Who is the universal Father

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of all peoples and nations. The most wonderful thing to observe, is the fact that all the pilgrims are clad in one kind of garment. There are thousands and thousands of people there; yet it is actually impossible to make any distinction between one and another. King and peasant, high and low, are in one kind of dress. There is no mark or symbol of rank and position apparent in their dresses. All gather together in one field and listen to the words of the leader. Now I ask you one question: Can you imagine a better league of nations, founded on a firmer basis, than that established by the Prophet Muhammad? Can the “League of Nations,” founded on the “principles” of the Treaty of Versailles, ever succeed in achieving anything at all, when its members are of diverse views, different aims, with no fraternal sympathy for one another—none of the brotherly love on which the *Hajj* or the Islamic Pilgrimage institution is based? It should be remembered that one of the many reasons for the acquiring of knowledge among the Arabs, was the Pilgrimage. The Arabs, i.e. the Muslims, traversed long distances in order to learn. Gustav Diercks, in his book, *The Influence of the Culture of the Muslims during the Fifteenth Century on the West*, published in 1888, recognizes the fact and traces the thirst for learning—for which the Arabs were so well-known, that it gave rise to a civilization known as the Arabian culture and civilization—to the institution of the Pilgrimage and to the injunctions of the Qur-án and the Prophet. Surely the Prophet, who laid the foundations of this institution, richly deserves to be called “a mercy to all the nations.”

Now I pass on to another chief peculiarity of Islam. And this peculiarity is the belief in all the prophets of the world, to whatever age or nation they may have belonged—a peculiarity which makes the religion of Islam quite universal in its application. What was the aim of the Prophet Muhammad in preach-

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ing this belief in all the prophets of the world, and enjoining it upon his followers as one of the essentials of faith? Islam has aimed at one great world-society based on the foundation of peace. And no world-society can be created, if different nations have their own separate prophets, thus hating and despising, and sometimes even abusing, the prophets of the others. The setting up of a world-society requires the absence of national deities. Islam is a religion which claims to have its origin in the Lord of all the worlds, and recognizes that all other religions and prophets have had their origin in, and inspiration from, the Lord of all the worlds. The very idea in the words "Lord of all the worlds" repudiates the claim of any national deity or national prophet in Islam. There can be no community of aim, no peace in the world, unless all believe in one God having the same attributes everywhere; unless all believe and practise the doctrine that all are equal; unless all have respect for the feelings and sentiments and claims of others; unless all are believers in the same code of religious laws, quite independent of the limits of space and time. Islam does not admit invidious claims to race, society or country. It brings everyone to one level. A Muslim, in this sense, becomes a citizen of the world. How beautifully Iqbal—the philosopher-poet of India—depicts this idea in the following verse:—

We are not bound up with Arabia or Turkey.
The chains of family do not form our connection.

What he means is one large community based and founded on foundations quite different from those cherished in Europe and other countries; for the family-bond, the bond of country, and the like, are the chief chains which hinder us from progressing one step towards the formation of a world-society. And it is quite clear that the extreme nationalist spirit is the result of attachment to one's country, to one's family, etc. Islam

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does not condemn it. What it does is that it affords means by which this spirit may not get out of hand. There can be no peace unless all nations, all communities, are closely knit together by means of one common religion; and no religion can ever attain this object, unless its principles are free from the chains of space and time, or, in other words, are applicable to all people, in all ages, and at all times. I would be more explicit on this point. To find a vast disparity between what a Christian does and what he believes is not a new thing, but a matter of common experience. No one is sensible enough to find pleasure in offering his right cheek willingly to be smitten if he is struck on the left. What does this mean? This fact clearly shows that Christianity and its doctrines were not meant for all times and for all ages, but that they were meant for certain people. In other words, they cannot be helpful in establishing peace in the world, not even among a community of a people. Christianity also preaches peace, but what distinguishes Islam from Christianity is that the religion of Islam becomes a real thing by showing us the way, by giving us principles which can be helpful in establishing peace in the world.

In conclusion, I turn to the Holy Qur-án. The idea of peace pervades the whole of the Qur-án. A Muslim, according to the Holy Qur-án, is one who has made his peace with God. "Peace" is the greeting of one Muslim to another. "Peace shall also be the greeting of those in Paradise," says the Holy Qur-án. In the Paradise depicted by Islam no other word shall be heard except "Peace, Peace." As the Holy Qur-án says: "They shall hear herein no vain words, nor sinful discourses, but they shall hear the words 'Peace, Peace'" (chap. lvi. 26). Peace is one of the Attributes of God in the Qur-án. Islam is thus the Religion of Peace, and he who promulgated it has rightly been termed in the Holy Qur-án "a mercy to all the nations."

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ERRONEOUS CONCEPTION OF ISLAM HOMELY HOMILIES

By "VIATOR"

LORD HEADLEY, the British peer, who the other day refused the throne of Albania, has taken the British public into his confidence, and furnished the Press with an article expositing the Mohammedan faith, his acceptance of which made him a possible ruler over the Muslims of Albania. Published on a day when the newspapers were empty of news beyond the report of a murder trial, a coroner's inquest, divorce suits, and uninspiring political speeches, his document must have found many interested readers. His lordship, who declines to become His Majesty, made some interesting statements. The "modern utility" of Mohammedanism, it seems, lies in its "stemming the tide of atheism," which, according to this authority, is "a real and pressing danger." Many who have lived in districts of England where Bradlaughism was once a real force must feel, as I do, that there is no movement that can be called a tide of atheism in the land to-day. There is only a tiny trickle; but there is something much more deadly in the materialism which renders men indifferent to all religious questions, to faith and infidelity alike. If some Mohammedan propaganda could raise again the question of God and the duty we owe to Him, Christianity would, not for the first time, be indebted to Islam.

The great historic service that the followers of the Prophet rendered the world was the sweep they made of idols and idolators. According to Gibbon, the Christian Church of the seventh century had taken paganism into her life, and had surrounded God by "a cloud of martyrs and saints and angels, the objects of popular veneration." Mary, the mother of Christ, was "invested with the name of a goddess"; Christians addressed their public and private vows to "the relics and images which disgraced the temples of the East." It was a big thing for the progress of the world that Mohammed arrived at the faith in one supreme God, and that idolatrous practices were swept away. The Church he overthrew was become corrupt as salt that has lost its savour, and was thenceforth good for nothing but to be cast out. If Mohammedanism to-day could only serve the future and the needs of the hour by bringing men back to God. But can it?

Allah of the Mohammedans is a sort of magnified Arab chief, with a certain compassion, no doubt, for the sons of men, and generosity in his nature too; but the idea of the prophets, and of Jesus Christ, that God is holy, is so sadly lacking, that one cannot believe that the intelligent world of to-day and to-morrow will pause seriously to consider the claims that lovers of the

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Qur-án make for their form of faith. Their Allah is an indulgent omnipotence ; they have practically learned to say, " Our Father which art in heaven " ; but they have not learned to add, " Hallowed be Thy name." Useful in stemming the tides of idolatry and heathenism, it has proved ; but if atheism came as intelligent and scientific disbelief, I cannot imagine it treating the Mohammedan claim with any respect.

" Islam," says its noble and almost royal expositor, " is really Christianity shorn of antiquated and utterly useless dogmas." A plagiarism, all the Christian scholars assure us, it did the shearing off in too ruthless a way to have much relation to the doctrine of Jesus of Nazareth. Sir William Muir, in his day the earnest student and leading authority on Mohammedanism, said that the movement was " nothing but a religio-political association of Arab tribes for universal plunder and conquest under the banner of Islam, and the watchword, ' There is no God but Allah, and Mohammed is His prophet.' " On the pretext of spreading the true religion, the Arab swallowed up fair provinces lying all around and, driving a profitable business, enriched himself in a worldly sense."

Where Christianity adopted the Mohammedan method of force, as during the iniquitous Inquisition and the conquest of Central and South America, it misrepresented the message it bore and the mind of its Master. Mohammedanism in its sanction of slavery, with all its attendant cruelties, could defend itself behind its founder ; Christians can never excuse themselves by the example of their Lord.

Evidently Lord Headley imagines that the faith he has forsaken presents an " angry God waiting to trip us up and send us to perdition, because of some inability or failings with which we were born." Where in the modern Church he received that conception of Christianity, one would like to learn ?

To him there is " far less difference between a Muslim and a Presbyterian than there is between a Roman Catholic and a Presbyterian." That sentence, too, makes a plain man wonder where his titled brother has spent the last sixty years. A firm Protestant and unashamed Presbyterian can sing Roman Catholic hymns without any hesitation or reservation. We do it every Sunday with gratitude to the authors. They express our faith, our needs, our aspirations. We can recite creeds that Roman Catholic dignitaries drew up. Over whole stretches of the faith we Protestants are in complete concord with the Church our fathers forsook. To suggest that we are closer to the followers of the Prophet, who in his later years so tarnished his name, than to our fellow-followers of the Christ, is arrant nonsense. One would like to know the story behind all this, what Christian literature these last twenty-five years this critic of Christianity has been reading, with what intelligent minds he has been consorting.

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The Mohammedan treatment of women is the doom of Islam. Christian treatment of them has not been what it ought to have been; but the unchristian conduct of Christians is condemned for ever by the grace and refinement of their Lord's attitude towards womanhood. Polygamy, divorce at the caprice of the husband, and disgusting concubinage had never any Christian countenance nor encouragement from the Founder of Christianity. In this Mohammedanism is as Mohammed made it: it may reform and lift savage tribes: it has depraved and degraded civilized nations: it has lowered the moral tone in every land it possesses by regarding woman as existing for the gratification of the animal passion. The Mohammedan, with the approval of his religion, following the example of the Prophet, can live a life of gross sensuality. No true Christian can do that, or anything like that. (*The Inverness Courier.*)

TO THE EDITOR OF THE *Inverness Courier.*

SIR,—Under the heading "Homely Homilies" in your issue of the 6th inst. your contributor, "Viator," criticizes my expressed views on Islam. His remarks interest me, since they show some appreciation of the usefulness of the Muslim opposition to idolatry in any shape or form.

I only hope that atheism, as encouraged in some schools where children are taught no religion, may be, as "Viator" suggests, only a "tiny trickle." To my mind it is a highly poisonous trickle, and we want none of it in this country.

"Viator" is in error when he supposes that we look upon Allah as a "sort of magnified Arab Chief." Allah is to us the Almighty Sustainer and Cherisher of the Worlds—greater and more wonderful than our poor senses can conceive. The "Fatiah," or Muslim Lord's Prayer, is as follows:—

"Praise be unto Thee, O God, the Lord of all creatures, the most merciful, the King of the Day of Judgment. Thee, Thee only do we worship, and of Thee alone do we beg assistance: direct us in the right way—the way of those to whom Thou hast been gracious, not of those with whom Thou art incensed or those who go astray."

I do not think it would be easy to conceive a more beautiful prayer; no words are wasted; gratitude and simple application for strength and guidance in the straight path seem all that is needed.

I repeat with confidence that "Islam is Christianity shorn of useless and pernicious dogmas." Both faiths have belief in one God and duty to neighbour as fundamentals; but Christianity (as now taught) holds that it is as necessary to salvation to believe in the dogmas (the Divinity of Christ, the Trinity, the Sacraments, the Atonement, and one or two others) as it is to

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abstain from the commission of deadly sin, i.e. a man might be damned for a cruel murder, but he would be equally entitled to damnation if he held the opinion that Jesus Christ was not God or if he failed to be baptized. I contend that Christianity is intensely inhuman and cruel in awarding damnation to certain human beings who happen to be born with an inaptitude for understanding the riddles and grotesque formulæ devised and prescribed by prelates and monks between A.D. 296 and 1085. The angry God "waiting to trip us up and send us to perdition because of some inabilities or failings with which we were born," is clearly indicated in the Athanasian Creed, which thus runs in its opening paragraph :—

"Whosoever will be saved : before all things it is necessary that he hold the Catholick faith. Which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. . . . He therefore that will be saved must thus think of the Trinity."

It is all quite explicit ; no ambiguity is to be detected anywhere, and the final paragraph—

"This is the Catholick faith ; which except a man believe faithfully he cannot be saved"—

leaves not the slightest doubt in the mind of the trembling sinner as to what fate awaits him if he does not accept and "believe" the hopeless tangle of heterogeneous improbabilities to which he is asked to blindly subscribe.

The question now arises whether it is more cruel to subject fellow-creatures to tortures such as the rack, thumb-screws, red hot pincers, etc., for a limited period, as did the "Holy Inquisitors," or to consign them to the infinitely more prolonged agony of damnation for all eternity as do the modern Christians ? If it were a "cruelty contest," I should say the Christians are easy winners. I wonder if my critic has considered this point ?

"Viator" wonders what I have been doing for the past sixty years. Well, it is due to my observations during that period that I have arrived at my present convictions, and I confess to a feeling of shame to think that for so many years I outwardly followed a faith so lacking in the first principles of charity and toleration. In 1913 I openly declared myself a Muslim, and I felt very much happier for having shaken off so much that was hollow and senseless ; it seemed like emerging from a dark and murky tunnel into the light of day. But, as against all that, my own people assured me that I must most assuredly be damned, as it was impossible for me to be saved outside the Church. In reply to the unfavourable animadversions from many quarters, I invariably made the reply : "Very possibly I deserve to be damned for my sins, but I will never believe that the God I have worshipped all my life will be so

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unjust as to condemn me for inability to understand something I cannot grasp."

With regard to the tenets of Presbyterians and Muslims, there is a simplicity and directness which appears to be characteristic in both which I failed to observe in the other religion of which I spoke.

When one of our greatest heroes of the East—both Near and Far—General Charles Gordon of Khartoum, said he "failed to notice the sect of the Pharisees amongst the Muslims, and that many of the unamiable qualities of Christians were not to be found in the followers of Islam," he spoke as one having authority. Chinese Gordon had a wide and intimate knowledge of his Eastern Muslim friends, to whom he was deeply attached. He doubtless recognized the impossibility of being a good Muslim without being a good Christian, since duty to God and duty to neighbour forms the one solid basis of Islam and "unfettered" Christianity.

I think I may now ask what "Viator" has been doing for the past sixty years? Certainly he cannot have been studying Arabian history, or he would not exhibit such abysmal ignorance as to the character of the Holy Prophet, Muhammad, who was a most abstemious man and just the very reverse to a sensualist. He was true to his wives, firstly Khadija and, after her death, to the beautiful Aysha. Later in life he married several of the wives of generals who had been killed fighting his battles, and he did so in order to give the poor women his protection and a home, for the position of a widow in the East is a very sad and irksome one. For these good acts the accusation is now trumped up that he was a libertine. A very good life of Muhammad has just come from the able pen of Maulana Muhammad Ali, and I shall be pleased to hear that it has come into the hands of "Viator," who should, I think, make a little more sure of his facts before using such strong language in condemnation of a grand and simple faith of which he at present seems to know little more than the lady who not long ago informed me that she had heard that the Muslims worshipped Muhammad, had to have four wives, that their womenfolk had no souls, and were not allowed in the mosques!

When "Viator" talks of disgusting "concubinage" and "gross sensuality" he forgets to look at home and ask if we in Christian England can afford to cast stones. The Muslim, if he has several wives—which is extremely rare—has to look after them all and support them and their children. Can this be said of the type of concubinage we see all around us in London and many other Christian cities?

All that "Viator" says about women under Islam is most misleading, if not altogether inaccurate. Women are treated with the greatest respect, and the Qur-án over and over again insists upon right treatment of women of all classes. "Paradise

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lies at the feet of thy mother" is a statement which would hardly have been handed down through the centuries by all devout Muslims if respect for women were not one of the most prominent features of the Islamic faith.

With apologies for the length of this letter, believe me,
yours, etc.,
HEADLEY.

THE BEAUTY OF ISLAM

By M. I. M. HANIFFE

"ISLAM," although a term now applied solely to the religion practised by the adherents of the Holy Prophet of Mecca, signifies unity and belief in God, and in God's Apostle, the Holy Prophet. It was "Islam" that was practised by the angels before Creation; it was "Islam" that has been preached by all the prophets, down from Adam, in the form of commandments (*Suhfs*) and religions—*Saboor*, *Thaurat* and *Injil*—and it is "Islam" too, as preached by the Holy Prophet (on whom be Peace!), in the form of *Furkan*, that is destined to-day to raise aloft the banner of the Creator, and to guide the destiny of the thousands of millions of people who inhabit the surface of Mother Earth. Islam is as old as—nay, older than—the world itself, and reveals to mankind its different forms of beauty in its various aspects.

Islam is the only religion that is strictly democratic. The richest and the most powerful monarch ranks before it as his own humblest servant. Caste is practically absent; the high and the low, the well-dressed and the ill-dressed, the curious and the serious, prostrate themselves alike before the Supreme Deity, and, standing shoulder to shoulder, repeat the same prayers. The adherents of Islam, says the Holy Prophet, resemble the membranes of a body; a pain to one of them will affect all of them. To whatever nationality an individual may belong, once he dons the garb of Islam, he enters the fold of the believers, and it becomes the bounden duty of his

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brethren to afford him as much help as possible. This is the true Unity of Islam and the basis on which the Islamic fabric is reared. The centre of this Unity is Mecca, where is situated the "Kaba," and which is also the birthplace of the Holy Prophet (on whom be Peace !). Muslims from the four corners of the world meet here on "Dul-Hadj," and, guided neither by nationality nor caste, wearing the garb of humility, adore the Creator and give Him thanks for all the benefits He has bestowed upon mankind.

This beautiful castle of Islam is supported by five massive pillars, viz. (1) Belief in one true Allah and his apostle Rasool Mohamed (on whom be Peace !), (2) Prayers, (3) Fasting, (4) *Zakat*, and (5) *Hadji* or Pilgrimage to Mecca. Islam conclusively shows the existence of Allah by the miraculous beauty of Nature herself. The Holy Prophet (on whom be Peace !) of Mecca never claimed Divinity ; he confirmed the message that had been delivered by all the prophets that preceded him, and said that he too was a man amongst men, commanded by the Supreme Allah to guide them in the path of the Righteous and the True. The Prayers, besides sweeping away the sins of those who pray, increase their physical efficiency and enable them to lead a life morally and spiritually pure ; whilst fasting teaches them the lesson of restraint. The unique beauty of Islam is evidenced by the fact that its adherents are trained up in the school of charity. Every Muslim that faces the "Kaba" for his daily prayers, pays an annual contribution of 2½ per cent. of his wealth, as *Zakat*, to be distributed amongst eight different classes of peoples before the commencement of his financial year. Besides its religious significance, *Hadji* acts as the common ground whereon the Believers of the different nationalities meet and exchange views.

Islam is not only a religion, but a system of life as well. There is nothing in the whole range of Islamic religion which the Holy Prophet (on whom

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be Peace!) has left unsaid, nothing which is not comprised in the Holy Qur-án. The Muhammadan Law, indeed, has its source in the Holy Qur-án and the *Hadiths* of the Holy Prophet (on whom be Peace!), and thereby possesses a Divine Origin, differentiating it sharply from the man-made laws of other religious bodies. Islam teaches man what he should do and what he should not do; when and what he should eat, when and what he should not; how to act in cases of emergency, how to be happy and dutiful to Allah, though shrouded in misery and affliction. In short, Islam teaches its adherents to be selfless and self-sacrificing, and to live a life in this material world according to the highest standards of civilization.

The French maxim *cherchez la femme* is familiar to most readers; it is woman that adds stimulus to man and encourages him towards the path of progress; and it is woman, too, that brings ruin and disaster upon him. In Islam the relationship between the two is rigid, yet cordial. Of all the religions of the world, Islam alone restricts the number of wives one should possess, and leaves the children in the care of their mothers; for the Holy Prophet (on whom be Peace!) has said: "Paradise lies at the feet of thy Mother." In spite of all the blackest pictures which the Western writers have painted, Islamic integrity and its basis of unity are well consolidated. It was this firm religious knot that inspired the women of India to say, "Let the flag of Islam be planted on the pyramids of our dead bodies," when they realized that its Holy Places were in peril. Islam forbids the taking of interest, and distinguishes, from an economical point of view, the living hand from the dead.

In an age of "literacy," the Prophet of Islam came as an "illiterate" apostle to convince mankind that there were more things in heaven and earth than were dreamt of in man's philosophy. It is very

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astonishing indeed to see the Holy Prophet (on whom be Peace!) dictating the Divine Message of the Creator to an already well-versed audience, and, "illiterate" as he was, giving utterance to such sayings as "Seek knowledge even in China," or "The pen of the scholar is holier than the blood of the martyr," or "Seek knowledge from cradle to grave." The whole range of Islamic literature is devoted to matters religious; they are so purified and crystallized that there is practically nothing left undone, unwritten or unsaid. Mathematics and Astronomy, which attract so much attention to-day, are only the fruits of the harvest of the seeds sown in the oases of the Arabian deserts by the Holy Prophet (on whom be Peace!) of Islam, whilst the Universities of Alhambra and Cordova are living monuments of Islamic culture and civilization. "When stricken with panic," says a writer, "the Christian peasant resorted to the shrine, the Muslim taught a physician." The torch of education and civilization was carried to Europe by the adherents of Islam, when the people of that continent were plunged in superstition and blissful ignorance. Even one of the greatest Popes of the Christian world has had the honour and privilege of being instructed by the Believers of the Holy Prophet (on whom be Peace!); yet in spite of all the toleration which they showed, the fanaticism that allied the kingdoms of Castile and Aragon brought disaster and ruin to the flourishing Islamic state, which had been the dominant power for over eight hundred years in Spain. "If earth contained a Paradise," wrote one of their poets, "it was beneath Granada's skies." The glory of Spain has faded; her navies no longer plough the main, except in units so insignificant as to be negligible.

The more we examine the maxims and principles of Islam, the more sensible shall we be of the wisdom and power of Almighty Allah, and greater will be the reward that awaits us in Paradise.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÂN.—The Gospel of the Muslim is the Qur-ân. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ân, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.