

# Islamic Review

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

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## THE HOLY QUR-ÂN

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PUBLISHED AT

## AN URGENT CALL

### ISLAM AND CHRISTIANITY FACE TO FACE

*"The whole world of Christianity faces the whole Muslim world in the open. The day of clandestine or indirect approach is past. They know and we know that Christianity and Islam face each other for world decision. Having lost its political power, the Muslim world naturally seeks to strengthen its intellectual and spiritual resources. The only question seems to be whether their Qur-án will bear the light of literary criticism, and whether the ethics of their Prophet can be defended in the light of Christian morals."*

Such are the words of Dr. Zwemer in the course of an interview with a representative of the *Observer*, a leading Sunday journal of London. He is not wrong in some of his remarks; the old game is over. Muslims are alive to the situation, and consequently there will be no more kidnapping of Muslim children, or resorting to other like underhand methods for luring men to Christianity through motives of personal gain, or other species of temptation. It is, however, not the Muslim in other lands that unnerves this notorious enemy of Islam (though he poses as a friend), and I am glad to note that his true colours have at last been recognized, as recent reports from South Africa show. It is the awakening of the West to our faith that has disturbed his complacency. People here are realizing that they have been deceived concerning Islam and the Prophet by the propaganda work of the clergy. I am constantly receiving letters to this effect, and in one of them I read the following: "I read them (the papers you sent me) very carefully, and found they gave me much food for thought. Truly I, with others, have been misinformed. The Qur-án must be indeed a noble Book and its teaching divine. I take pleasure in keeping the papers and passing them on to others as interested as myself." It is thirteen years to-day since I first set foot in these Islands. I came then to study the conditions obtaining here concerning Islam, and it did not take me long to sound the opinion of the people. One should never be surprised at finding one's convictions on any point misunderstood or misconstrued by a foreign people. It is natural. But intentional misrepresentation and misinformation are things that trouble an honest mind. There was, and there is still, any amount of ignorance in the West as to our faith. Most of their knowledge, they obtained through polluted channels. They know things about us of which we

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know nothing; they attribute to Islam things we have never found in our sacred literature. The prolific brain of the missionary is ever busy to fabricate stories about Islam, when he fails to twist and contort the original text. This scheme of blackening Islam was launched some time in the eighteenth century and continued vigorously until the middle of the last century. It was designed to achieve political ends against the Muslims in their lands, and the Foreign Mission, as usual, was used as an instrument; seeing that the work of such lies in securing allegiance to an earthly rather than to a Heavenly Master. The Foreign Mission was, after all, only an adjunct to political propaganda. The scheme succeeded, and the geography of the world changed accordingly.

The old game has been resumed, and the last four or five years have found people busy playing it once more, and this for another reason as well.

After my stay for two or three years in England I came to the conclusion that our success in the West in bringing people to the truth would not be so difficult as I had imagined, if our Holy Prophet was presented in his true colours, and the beauty of the Qur-*anic* morals brought properly home to the Western mind. My diagnosis of the case was a true one, and the coming years fulfilled that which I had predicted. Whatever may be the conduct of the Englishman in the colonies or dependencies, in his own country he is generally just and fair in his dealings. He is willing to correct his views and is open to conviction when properly approached. The success we have achieved here bears ample testimony to this.

It does not lie in the numerical value of the British adhesion to Islam which we have secured during the last thirteen years—and on this score I lack words eloquent enough to express my thanks to Allah. We have, in fact, achieved such success as never yet crowned the efforts of any Foreign Christian Mission in the whole history of that movement; our true success lies in having disillusioned the Western mind of all that it had wrongly conceived of Islam through the perusal of the abusive and libellous utterances of Christian Mission propaganda. It has begun to appreciate Islam as a simple practical faith free of all such dogmas of the Church as insult the intelligence. Islam appeals to the mind of the Westerner. He finds in it a religion that has a direct bearing on ordinary everyday life, and at the same time it elevates the human mind to the precincts of the

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Divine. He need not keep Faith and Reason apart in his breast in watertight compartments. He sees in Allah the God of Nature, whose words in the Qur-án conform to His actions in the Universe. The Westerner has discovered in our religion a theology that presents no conflict with science. In Muhammad, as portrayed in our pages, the Occidental visualizes a unique, an ideal personality that gives expression to all that is good and noble in the human soul; and that not in words and sermons, but through deeds and actions. This is the real success we have attained; the rest is a matter of course and a question of time. To the coming generation of the Muslim preachers I would venture the advice: Confine yourselves to Muhammad and to the Qur-ánic ethics when preaching Islam to others, and you will win millions of hearts for your religion. In our coming number of the *Review* I will examine Dr. Zwemer's above-quoted vague insinuation as to the Qur-ánic ethics. My small pamphlet containing the English translation of some two hundred sayings of the Holy Prophet did more in winning hearts than hundreds of my sermons and talks could have accomplished. That I am right in my conclusion will appear from the attitude now adopted in our opponents' camp.<sup>1</sup>

<sup>1</sup> The following, from the *Record*, August 6th, however, gives a fair idea of how the adverse camp hoodwinks the people here:—

“As the Rev. W. W. Cash has shown in *The Moslem World in Revolution*, Islam is accessible to Christianity as it never has been before. The railway and the motor-car have opened the previously far-off portions of Islam. Already we had half the Mohammedans of the world living under the protection of the British flag, and Islam to-day, without as well as within the British Empire, is pulsating with the thrills of a new social, political and intellectual life that threaten its religious disruption as well as foreshadow great political and social revolution. Dr. Zwemer has familiarized us during his recent visit with the greatness of the opportunity that is before the Church, and in the current number of the *Contemporary Review* the Rev. A. M. Chirgwin graphically gives a bird's-eye view of ‘The Break-up of Islam.’ No one can read this article without seeing that the Christian Church is now confronted with a duty and opportunity unique in its history. ‘In many Moslem lands there is a quite astonishing desire to listen to the Christian good news. Missionaries, in Egypt particularly, report wonderful and unsought openings for widespread evangelism. Nothing quite like it has been known before. There are 234,000,000 Moslems in the world, and four-fifths of these are now accessible to every method of missionary approach.’ And what has been done? No more romantic stories are to be found in missionary annals than the work of Raymond Lull and Henry Martyn. We are re-discovering their vision, but we have been slow to emulate their example. Take, for example, Moslem India. ‘The sixty-nine millions of Moslem

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They could not take exception to what we said of Islam and the Prophet. It was flawless. It went irresistibly to their very hearts. They saw that they were losing ground, and they took shelter under a new subterfuge. They came with a new placard and painted a new signboard to further their trade in religion. "Neo-Islam" and a "New Muhammad" is their outcry to warn the people against us. In fact, they could not pay a better compliment to our work than this, and I accept it as such.

Islam and the Prophet remained unknown to the West in their proper colour, and what was known of them was all fictitious. No sooner did they stand revealed in their pristine beauty than the eyes of Europe became dazzled, and this explains our success. But the cunning of the foe is seeking to save the situation, though its attempts were lame to the last degree. They come with insinuation, a specimen of which I find in a recently published book, *The Muslim World in Revolution*, in which the author says: "Aligarh (in India) and Woking (in England) stand for a new type of Moslem apologetic. The character of our Lord is deliberately besmirched, and the character of Muhammad is as deliberately glorified and painted in colours that would have amazed the Arab world of the seventh century. There is an attempt to make Muhammad the ethical ideal for mankind, and this has involved the painting of a New Muhammad in colours drawn from a Christian paint-box" (p. 87).

Another person, Dr. W. Stanton by name, whose sojourn in India, as he wrongly thinks, authorizes him to call himself an authority on Islam, evinced only his ignorance of it, the other day when he wrote in some Christian paper that the Islam at Woking was something which he never heard of before. He wrote the truth. He never knew before what was real Islam. He read it through his coloured glasses to help him in his crusade against Islam; but his eyes became opened to realities through Woking. He could not say anything against the picture we sketched of Islam in its

India are fully one-fifth of the total population of the land; it would be a fair allocation if one thousand out of the five thousand five hundred Christian missionaries in India were devoting their time to work among Moslems. As a matter of fact the number wholly engaged in this work is less than twenty.' And similar facts have to be borne in mind in other parts of the world. The present moulds the future; and the future of the hundreds of millions of Moslems is of vital importance to the world. They are accessible to Christian influence."

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true colours ; and in helplessness he joined his brethren in the Christian Mission propaganda in the new chorus, "Neo-Islam in Woking."

The opponents' camp has, I believe, lost mental equipoise ; in face of the fact that the picture we give of Islam and the Prophet not only exposes the falsity of their writings and destroys their past labours, but at the same time is so fascinating and so irresistibly arresting that they are unable to raise any objection to it whatever, except that we have presented Islam and the Prophet in borrowed feathers. The plumage is admittedly of the most enviable beauty, but it cannot be of Islam, so our enemies declare, and in it they find a sort of cold consolation.

From this I conclude that we have solved the most difficult of the problems before us. We have found the key wherewith to unlock the Western mind to the beauties of Islam, if we prove our case by reference to facts and figures. We have now only to show that the "Ideal of the Prophets" and "the best Exemplar" for the human race—as decidedly Muhammad is for his morals and ethics—was painted from the Qur-ānic paint-box and the description we gave of him can be proved by reference to well-authenticated tradition claiming a genuineness that has been denied to the Biblical record. This is now the work before me, and I have decided to write and publish a book with the title *The Ideal Prophet*, in which Muhammad will be pictured in the Qur-ānic colours, substantiated by references to Bukhari Sharif and other books. Every phase of his character will be borne out by reference to his actions or events in his life. One can afford to sermonize on anything that is noble and good, but there are very few in the world who can vindicate their words by their actions. It was very well for Jesus to preach from the mount, but one finds very little record of the materialization of his words into actions.

I have begun to collect the necessary materials for the intended book, and I think I will publish it by the end of October, if it pleases God. The production of such a work is urgently needed ; for it will not only serve to disabuse the Western mind of erroneous ideas presented to it in times past by unscrupulous persons, but it is sure also to bring a new light to many who are already in the camp of Islam. The spread of literature is the only efficacious means of achieving this end in our days.

The book, though concise and free from verbosity, will be of not less than 200 pages ; it will be well printed and

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attractively bound, and its price will be 2s., though it is my dearest wish to be able to sell it at a quite nominal price, such as 9d., and also to distribute a large number gratis.

I intend to write and publish two other books as well : (1) *The Sayings of the Holy Prophet Muhammad* ; (2) *The Ethics of the Qur-ān*.

A man may devote his whole life to this sacred cause and yet not do enough ; nevertheless these three books are urgently demanded, and I appeal to my brethren to come to my aid. Our bookstall is not conducted on commercial principles. We try to recover our costs only, and the rest goes in a way of gifts or sold at a nominal price. My recent work, *The Sources of Christianity*, is doing wonders in shaking people's faith in the Church dogmas. It cost us 2s. 2d. a copy, but I can send a copy to my friends for its free circulation among Christian circles for 1s. 6d.

I therefore propose to open a subscription list to meet the expenses of the publication and distribution of these three books, either gratis or at a nominal price, in the desired circles ; and would collect it under the name " Contribution to Spread Muslim Literature in the West." Much could be done in this way if our Muslim brethren would subscribe only to bear the expenses of two or three copies of a book ; in other words, so small a sum as 8s. from a brother would be a genuine help. I start the list with my humble quota of £5. It should not be forgotten that the first two books, *The Ideal Prophet* and the *Sayings of the Holy Prophet*, will be published, one by the end of October and the other by the end of December ; but much rests on our brethren's co-operation in the work. Some eleven years ago I published the booklet above mentioned, under the title of *The Sayings of the Prophet*. It contained some two hundred sayings rendered into English. It went into a second edition and was circulated in thousands, the expenses of the first edition being borne by the Begum Sahibah Nawab Hakim-ud-Daulah, Hyderabad, of lamentable memory. The book has done marvels in the way of disillusioning people in the West. It opened a window to the heart of the Holy Prophet, and removed with facility, all the false notions created by the mischief and ignorance of the propagandists. In short, it did here what my hundreds of sermons could not do. This time I intend to publish the English translation of some five hundred sayings of the Prophet, beautifully bound and produced.

Before concluding the letter I would make a few remarks

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on the Christian missionary activities in South Africa. Islam is making headway in Natal and Bantuland. In Africa there are fifty millions of Muslims above, and more than nine millions below the Equator. It is not owing to our missionary activities, but to the inherent beauties of Islam that appeal even to a nascent mind. However, it has alarmed the Foreign Missionary Societies,<sup>1</sup> and they are devising schemes to stay the rising tide. In a great missionary conference held at Johannesburg, Dr. Zwemer has been reported to have said the following: "It is an open secret that Mohammedanism has defeated Christianity in North Africa, but it is not generally realized to what extent Mohammedanism has gained a footing in Africa south of the Zambesi."<sup>2</sup> The notorious doctor has taken the trouble of going to the spot to make others realize what his co-workers have begun to declare as the menace of Islam, and in the words of Bishop Moore, there is a danger of a world-wide war which can only be averted by bringing them under Christianity. "When a heathen," the Bishop says, "became a Mohammedan it was much more difficult to convert him to Christianity; therefore they should try to influence as many heathens as possible before they were reached by Mohammedans."<sup>3</sup> This shows the spirit of a

<sup>1</sup> Addressing a Church Missionary meeting at Port Elizabeth, South Africa, Bishop Fogarty, of Damaraland, expressed grave apprehension regarding the southward march of Islam in Africa.

"The whole of Northern Africa follows Islam," he said, "and that religion is coming further and further south. What will it offer the native? It has much to offer. First, it will make him sober, for it is contrary to the Mohammedan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly, it will offer the native tremendous rewards in Paradise if he falls while fighting for the Crescent. If we fail in our duty as Christians here, Islam will sweep us from the country."

Dr. Zwemer has been lecturing throughout South Africa on this subject. He states that, while there are only sixty thousand Mohammedans in South Africa at the present time, they are composed of many races, have many mosques, and demand a Press of their own. There are fifty millions of Moslems adherents in Africa above the Equator, while there are as yet but nine millions below the Equator. But, even in the Union of South Africa, the small town of Worcester, in the Cape Western Province, has, says Dr. Zwemer, three Moslem mosques, and Capetown itself no fewer than twenty-three, and Kimberley, Durban, Maritzburg, and other towns, two each. At Durban an Islamic prayer book is being printed in Zulu, while all over the country propagandist papers printed in English, Afrikaans, and in the native tongues, are in circulation.—*The Observer*.

<sup>2</sup> *Daily Express*, August 6, 1925. <sup>3</sup> *Irish Times*, July 9, 1925.



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true Christian missioner, the cat is, after all, out of the bag.

I have received many letters from our friends in South Africa, and I have written to them how to deal with the situation. There is no reason to entertain any fear if we do our duty to Islam. The Church religion has collapsed in her homelands, and the same fate awaits her elsewhere. I am glad to find that our brethren have become alive to the situation, but the best way in the circumstances is a broadcast spread of Muslim literature everywhere.

KHWAJA KAMAL-UD-DIN.

THE MOSQUE, WOKING,  
August 8, 1925.

Those interested in the above may kindly send their contribution, either directly to this office or to the Secretary, Muslim Woking Mission, Azizmanzil, Lahore, India; but we are in need of immediate co-operation.

THE MANAGER, *Islamic Review*.

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### THE PROPHET'S BIRTHDAY NUMBER

Our next will be the joint number for the month of October and November. It will be issued in honour of the birthday of our Holy Prophet. The material for it cannot be compressed within the space of forty pages of our monthly.

THE MANAGER.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

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## NOTES

### The Tennessee Trial.

The month of July 1925 will be memorable in the Christian religious world for the trial of a teacher in a State school in Dayton, U.S.A., for teaching the theory of evolution—life began as a one-cell animal with man as the climax of development. The trial has ended with a fine of £20. The misdemeanour of which the defendant has been convicted is the violation of a State statute which forbids any teacher in schools wholly or partially supported out of State funds to teach "any theory that denies the story of the Divine creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals." Are all, or any, and which, of the theories of evolution incompatible with the narrative of creation in the Book of Genesis? Has any State of the Union a constitutional right to forbid teaching which the State Legislature deems to be incompatible with the literal meaning of any text in the Bible? Both the questions were discussed at the trial. The defence pleaded in vain that there are many versions of the Bible and that all the five hundred different churches and sects in America differ as to the interpretation of certain

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Biblical passages. Which interpretation, they asked, was a school teacher to accept in order to be safe from indictment ?

Such are the facts of the case. Conflict between science and Christianity is not a new story to a student of the cultural history of Europe. Galileo's persecution is too well known a fact to be repeated here. That is why the Tennessee trial has not come upon us as a surprise. But the thing which arrests the attention of even a casual student of the case is that the attitude of Christian teachings, wherever and whenever they could assert themselves, has been hostile towards learning and science. The Europeans could never make any advance in the domain of science so long as they were true Christians. The Muslims and the Christians of the Middle Ages living side by side on the continent of Europe offer a marked contrast to one another—the former the cultivators of knowledge and learning, the latter the distinguished upholders of ignorance and dogmatism—true Christianity. In the face of these facts, is it not simply ridiculous of our Christian friends to come forward with the claim that all the modern progress—intellectual or materialistic—has been brought about by Christian teachings, as contained in the Bible? The Tennessee trial, as well as the past history of the Church, gives a direct lie to this assertion. The sooner they make a distinction between a "European" and a "Christian," the better it would be for them; for the modern intellectual progress of Europe is not due to the Christian, but to the European. Anyhow, one fact, whatever our Christian friends may say, stands out quite prominently—the inadequateness, antiquatedness and incompleteness of the Biblical teachings.

### Symbolism and Christianity.

The days of symbols were the days of the infancy of the human mind, when, in the words of Krishna,

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images served the purpose of dolls. Children will play with dolls, and learn all that they have to learn when they reach maturity. Man, in the infant state of his consciousness, may be incapable of realizing Divine verities in their abstract form. He needs dolls. He goes after symbols. But we have passed that age. Even in the time of Krishna, man had passed it. We walk in these days in the starry world with much the same exactitude as we walk in the streets and lanes of London, not with the help of our naked eye, but with the eye of the mind. We feel the existence of things that are not within the cognizance of our senses. We believe in their existence, and with this basis we start our investigations in the realm of Nature, and bring forth a rich harvest in the varied developments and achievements of modern science. This we can do in our scientific researches. Can we not do the same in theology and Divine lore? This is not an impossibility. You may say all you will in support of Symbolism, but a Muslim in his prayers and his hours of contemplation is a standing contradiction to all these time-ridden theories. A Muslim, through various disciplines, will purge his mind of all that draws it from contemplating God. He need not go to sacrament. It never worked out miraculous change in the character of those who go after Holy Communication. Facts are, after all, facts. A Muslim brings a death on all his wavering passions and emotions. He becomes above all worldly joys and sorrows, longings and ambitions. With a mind closed against all other inclinations, he meditates upon the Divine Essence. A light then comes from above and descends upon his heart. It takes exclusive possession of it, and makes it the throne of the Lord. All the idols are cast down from their seats in the human heart and it becomes the temple of Allah. Man himself becomes the light of Allah, then he manifests God dwelling in him. He is then the true image of God.

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Here we do not propose to make any invidious comparison between Christianity and Islam. We need not discuss their respective merits and demerits. Symbolism is decidedly on its wane now. Are not sacraments, baptism, the cross, etc., only different constituents of Symbolism. They cannot appeal to a rational mind. They do need a prop for having their hold even on an average mind, and the said prop comes in the form of ignorance, credulity, and an unintelligent pursuit of habits in the case of cultured people. Modernism in the Christian Church is trying to redeem her of many of her superstitious features. Will not the Modernists see their way to bring the above dogmas also under their deliberation ?

### Muslim Activities in Java.

Java, one of the most fertile countries in the world, is the most important island of the East Indies, though not the largest. Borneo, Sumatra and Celebes are much bigger. The area of Java is fifty thousand square miles. It is about four times the area of Holland.

The population, which is rapidly increasing, is now estimated at over forty-five millions, of which forty millions are Muslims. The rest are Buddhist or those following fetishism in different forms. Few are Christian. The inhabitants still keep to almost prehistoric religions, and Buddhism still lingers.

The Javanese are now making good progress. The Mohammadiyah, a purely religious institution (the Muslim Mission), is making great headway. In 1922 the movement took root at Djokja, a town in Central Java ; and under the leadership of the late Kiai Haji Dachlan, and assisted by other indefatigable missionaries, it now has—after a period of thirteen years—branches all over the island, and other islands in the East Indies—that string of pearls in the Southern Seas, as described by Multatuli, a famous Dutch author. The institution has proved a great

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handicap to the Christian mission; and at Djokja the attendance at the church is decreasing. This is quite contrary to the conditions in mosques, where Muslims in larger number attend daily, so much so that a new mosque is now in the course of building; the Mohammadiyah has now some forty schools and a few hospitals of their own.

The Sarikat Islam, a religio-political society, is also making headway.

In this bustle for progress it seems that the women are not going to be left behind, and remembering the words of the Holy Prophet (on whom be peace), "Seek knowledge, from the cradle to the grave," they leave the country and go to Europe and seek after knowledge. One who has been here a few years ago would now be astonished to find lady journalists, doctors, schoolmistresses, and the like; and they even take an active part in all aspects of life.

M. FERMANTASH.

### Alwalado-sirrun-lí-abíhí

("THE SON IS THE SECRET OF HIS FATHER")

Thus goes the Arabic proverb as quoted above. It means that the character of the child indexes that of his father. The child's mind is very impressionable, and care should be taken lest something evil may enter into his mind and leave everlasting effect on him. Man enters into the world with a sinless nature. Sin is a subsequent acquisition. The environment and parental influences are responsible for anything undesirable in the course of generation. Children come into the world with the best of material that may be cast into noble and good. The world before Islam cherished very wrong notions on the subject. They thought that man entered into the world with nothing good in him. But the Holy Prophet said that "every child is born with a disposition to follow Divine commandments." If the child is the father of the man, as they say, his proper

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bringing-up should be the first care of his parents. The Holy Prophet says in this respect: "The best thing that a father could give to his children is good manners." "Treat your children respectfully and in a way that the sense of self-respect may become prominent in them." "Whoever does good to girls will be saved from hell."

### Declaration.

DEAR SIR AND BROTHER,

I enclose herewith the solemn declaration of my acceptance of the faith of Islam, which I made on the 27th ultimo, and, at the moment of forwarding it to you, I would like to mention that my convictions are based on several years' observation and contemplation of Muslims, as well as Christians, and of earnest study and meditation in the paths of Islam, and Christianity.

As a Muslim now I will endeavour, by the grace of Allah, to order my life and use it in the right way, and I hope that I may be able, more and more, to use such gifts as I have in my profession of journalism and authorship in the service of our ideals.

I shall look forward to the time when I shall be able to come into touch with the community in England.

I shall also be very grateful for any guidance that you may, in your kindness, be able to give me.

Yours fraternally,

J. GUN-MUNRO, F.R.G.S.

The Imâm of the Mosque,  
Woking, England.

---

I, LAURIE JAMES GUN-MUNRO, son of JAMES, of 54, Palmerston Road, Dublin, DO HEREBY faithfully and solemnly DECLARE of my own free will that I adopt ISLAM as my religion; that I worship ONE and only ALLAH (GOD) alone; that I believe MUHAMMAD to be His messenger and servant; that I respect

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equally all prophets—Abraham, Moses, Jesus, etc.—and that I will live a Muslim life by the help of Allah.

La ilaha ill-Allah,  
Muhammad al rasul-Allah.

J. GUN-MUNRO.

Monday, 27th April, 1925.

### Unseen Agencies

#### “ ANGEL ” AND “ DEVIL ”

Everything that comes in our way arouses conflicting passions. Unseen agencies sometimes, without warning, inspire us to do good or bad. These agencies in the Qur-ánic phraseology have been named “ angel ” and “ devil. ” They may or may not be individualized entities—that is a wide subject, and too far removed from that which now claims our consideration to warrant any attempt to treat of it here—but, whatever they may be, they are realities. Fire must work out its property of burning. It may cook us our meals ; it may warm us in the rigid inclemency of winter ; or it may involve a whole town in its flames, and thus cause misery and privation. Both these alternatives are open to man. Inducements to do good, or temptations to succumb to evil, surround him. Angel and devil, both are persuading him. But it is his own discretion, his own good upbringing, his own development of his own faculties on the right or the wrong lines, that make him amenable to the one or the other. Everything, in its own measure, serves some good purpose ; but our mishandling, misplacement and misapplication, coming chiefly from our ignorance, create evil. Sin is not innate in us, neither does it exist in the working of the Creator, who is All-Pure and All-Benevolent. It is our own doing, our own creation, and our own seeking. Evil inspirations and evil environments come to help us to perfect our righteousness ; and they cannot exercise any control over those who subordinate their judgment to the Divine will and are His servants.<sup>1</sup> It is

<sup>1</sup> The Holy Qur-án, xv. 42.



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our submission to the Lord that enables us to stand proof against the evil that is round about us.

### The Jinn and the Houris.

It has always seemed to me how utterly erroneous is the average Englishman's horror of the word *jinn*, i.e. genie, that occurs in our Holy Qur-án. He conjures up some phantasy of the brain, such as a tale from *The Arabian Nights* or a pantomime version of *Alladin and his Lamp*. From the Britisher's point of view, it is a sort of stumbling-block to his embracing Islam, second only to the question of the Houris of his rendering of our paradise. On both points he is in error. He should not, however, belittle the Divine revelation of the greatest of all the prophets on this score. He forgets, perhaps conveniently, that his own Scriptures speak of genii. Our Prophet Jesus, as reported in the Bible, cast out of a woman a host of genii and passed them into swines.

For whatever merits, the Biblical record may be passed, those who believe in the miracles of Jesus as narrated in it must believe in the existence of genii. But we do not find any mention of demonology in the Holy Qur-án. The Book, no doubt, speaks of certain beings, and calls them *jinn*. We have also been enjoined to seek refuge in the Lord "from the evil of the slinking (devil), who whispers into the heart of man, from among the *jinn* and the man."<sup>1</sup>

The word *jinn* in Arabic is derived from *jann*, which literally means *concealing* or *veiling*. Any thing or being that remains concealed, covered or hidden, or is in the dark, may be called *jinn* in Arabic. Maybe the spirits of evil that invisibly invite man to evil, or any other class of being that remain unknown. The word has been used in different meanings in the Qur-án. Sometimes foreigners have been called *jinn* because they were concealed from the eye of an average Arab.<sup>2</sup> We are daily confronted with number-

<sup>1</sup> Qur-án, chap. cxiv.

<sup>2</sup> Muhammad Ali's translation of the Qur-án.

## NOTES

less unseen things ; these do harm to us without our knowledge. Take, for instance, the milliards of germs that infect the air and lurk in the house, in furniture, in carpets, etc. Most of them produce evil effects upon us. They are hidden and veiled—they all are assuredly jinn, i.e. genii.

As regards the houris—"hanging like so many peaches from a tree, ready to drop into a true believer's mouth"—I am quoting the exact words of a fellow-countryman of mine—my countrymen again labour under error. The houris of the Qur-án are no other than our spouses and female relations, purged of all that is harsh and harmful — our beloved ones welcoming us in the realm of bliss. The word *houri* literally means *white, pure, unsullied*. We read of the beauty of their eyes in the Qur-án, but their very description—those who restrain the eyes from evil—refers more to their spiritual beauty than anything of the flesh. The eyes restrained from evil means purity of heart. It is our heart under Qur-ánic teachings that creates heaven and hell. "The day on which property will not avail, nor sons, except who comes to Allah *with a heart free from evil*." <sup>1</sup> Besides, it should be borne in mind that only those who are born here will be admitted to that life, and there will be no further procreation therein. Heavenly life is simply a starting-point for further progress of a different character. "Their light shall run before them and on their right hands ; they shall say : Our Lord make perfect for us our light." <sup>2</sup> With this conception of Heaven which we take directly from the Qur-án, one must dismiss at once the grossly sensual idea which the average Western mind associates with the Qur-ánic paradise. Houris may as well be taken as a separate class of beings created in those realms of bliss to add to our happiness of purely spiritual nature, as begetting of children is of the earth, as I noted above.

ABDULLAH ARCHIBALD HAMILTON (Bart.).

<sup>1</sup> Qur-án, xxvi. 89.

<sup>2</sup> Qur-án, lxvii. 8.

## ISLAMIC REVIEW

### THE ISLAMIC REVERENCE FOR WOMEN

By AL-HAJ LORD HEADLEY

IN past years the pages of the *Islamic Review* have contained many references to the influence of Islam in raising woman from the degradation which was forced upon her everywhere in pre-Islamic days.

Few people seem to remember that the great Prophet of Arabia arrived on this earth at a time and in a country flooded with abuses of the most flagrant and awful kind. Polygamy was rampant; there was no such thing as marriage, as we understand it, for every man did exactly what he wanted to do with every woman he came across. Infanticide was practised every day, and the burying alive of the female children at the pagan idols' feet was looked upon as a meritorious way of getting rid of the "unwanted child."

Muhammad altered all this; but he could not do everything at once. He made an excellent start by controlling sex relations and limiting the number of wives to four. He abolished infanticide, and instituted drastic punishments for breakers of just laws. He indeed brought order out of chaos, and his advent to Mecca and the magnificent example he set by pardoning all of his ten thousand enemies stands out like a beacon not only for Arabia, but the whole world and for all time. He also destroyed all the 360 idols of pagan Mecca, and absolutely abolished idolatry. He preached the one and only God.

Though there are far more people now who appreciate and realize the truth regarding Islamic teaching and the simplicity of that life, which means so much to the true Muslim, than there were only a few years ago, still I am afraid there are even now thousands who are still the victims of those who have wilfully misrepresented our faith. It pains me to have to relate that on one occasion a lady informed me

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positively that all Muhammadans worshipped Muhammad, had to marry four wives, and that women had no souls and were not allowed inside a mosque ! She had her information *from one who knew that he was not speaking the truth*, and was unworthily pushing forward his own particular faith by means of subterfuge and treachery. Only the other day I was asked by a distinguished Churchman how it came about that I could countenance and adhere to a faith such as Islam, which encouraged or permitted outrages on women. He gave instances of alleged slavery and carrying off into harems of thousands of Christian women in Armenia and elsewhere. I tried to explain that no cruelty, injustice, or evil treatment could possibly be reconcilable with the Brotherhood of Islam *as I understood it*, but I assured him that I would make careful inquiries. Stories of atrocities often get largely magnified, and I have heard it said that if less than half of all the massacres of Armenians had actually taken place there would not now be a single Armenian left ! Many of us remember the Bulgarian atrocities which Mr. Gladstone discovered many years ago ; and after the war we got to know something about the Russian cruelties, tortures, and horrors, taking one back to the Holy Inquisition instituted by the zealous Spanish Christians. All these records of senseless and brutal acts awake feelings of deepest revulsion in the hearts of all kindly people, whether they be Jews, Muslims, or Christians. Human nature is full of cruelty and wickedness : this is the trouble—not the nationality, or the national religion. We have seen in countries much nearer to our shores than Turkey acts of cold-blooded brutality, successions of cowardly murders, ravishing of women and torturing of men carried out with impunity under our very noses, so to speak : and yet no one blames the Christian religion for such frightful happenings. Why not ? Simply because the Christian religion has nothing to

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do with the atrocities any more than the Islamic faith of Peace has to do with those other outrages. It is the devil—who seems to have great power just now—to whom we owe all our disgraceful happenings, and it behoves good Muslims and good Christians and *good religionists of all and every way of thinking* to stand fast and fight the battle of the one and only God and see that they defeat the foul armies of anarchy and atheism. Whilst Churchmen and other good people are quibbling and squabbling about how they should think of the Trinity, the enemy is at the gate in almost every civilized country. Poisonous seeds are everywhere being sown, and none are more poisonous than those which, if allowed to germinate, will give us crops of atheists in future generations. Take away a child's belief in the Almighty Protector and put into his mind a desire to become possessed of his neighbour's property by fair means or foul, and you may produce a dangerous citizen who will develop into a perfect fiend.

In the course of my conversation with the Church dignitary above alluded to there was not one discordant or harsh note—there never will be, because he is tolerant and kind, and I know that he and I are only anxious for the greatest good to all our fellow-creatures, and we both know well that this can be best arrived at by attention to the Divine Messages sent from time to time from our Almighty Father.

I pointed out that it seemed to me that the religion of Jesus came to establish the same truth as Islam did a few hundred years later—both the faiths having one and the same object before them—but that I had never, even in my very earliest days, been able to look upon the dogmas as being of any practical value whatever. They were a series of five or six statements providing the very highest and most relentless forms of punishment for failing to believe in them. They were written or composed by monks and priests some three hundred years after Christ, and were, so

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to speak, hung on to the simple faith of Jesus to serve their own political or other ends.

I remember once being informed by a rather bigoted religionist that I was "born in sin and was a child of wrath." I was only a small boy at the time, and I remember resenting the accusation with all the ardour of youth. I told my tormentor that my father and mother were very good people and never sinned, and that I was not a child of wrath, but that I should soon become one if he continued to annoy me by such insulting remarks !

If the Bible story of how sin came into the world can be accepted as genuine, *woman was the temptress and the instrument in the hands of the arch-fiend*. Eve, and not Adam, brought eternal perdition to our race, and the ancient Fathers of the Church were not logically wrong if they cursed women in the strongest terms. If the whole misery which is making a hell of our life is the outcome of "sin-innate," woman could not expect any good treatment from the stronger sex—it would indeed seem that this basic dogma of the Church religion (i.e being "born in sin and children of wrath") shakes the very status of woman by degrading the honourable position of the female sex, the mothers of our race. Are our mothers to be told that they are sinful for keeping the race going in the only way indicated by the Almighty ? Are we to give up eating and drinking wholesome food just because some fanatic tells us that it is sinful to eat anything better than acorns or drink anything better than ditch water ?

With regard to the dogma of the "Immaculate Conception" some very strange thoughts occur quite naturally. Is the whole human race and are all of us good people in this country children of evil and issues of the sin of the flesh, and is the matrimonial connection wickedness ? Is such a belief ennobling or edifying ? If all intercourse with the opposite sex is sinful, where shall we look for the difference between

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the legitimate offspring and the bastard ? If that of Mary was the only "immaculate" conception, I suppose it must be inferred that all the other billions of conceptions which have been since the Creation were sinful or wicked ? It is a weird idea, and seems to me to be a gross insult to honourable maternity. There is a saying of which we Muslims are very fond—it has been handed down through countless generations—"Paradise lies at the feet of thy mother"; and if this saying means anything, it means that a Muslim's veneration for the women who have borne him and have suffered so much in bringing him safely into the world is very deep and real. That the Holy Prophet Muhammad placed the greatest weight and importance on the fair and kind treatment of women is shown not only by his acts during his life, but in the numerous sayings he left behind when he passed from this earth. I here reproduce a few noteworthy selections in the hope that they will enlighten those who are at present in ignorance as to the Prophet's true character—he was just and lenient to all in his family and kind to animals also:—

1. Women are the twin-halves of men.
2. The best of you is he who behaves best to his household.
3. The world and all things in it are valuable ; but the most valuable thing in the world is a virtuous wife.
4. When a woman observes the prescribed prayers and fasts the month of Ramsan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever gate she chooses.
5. The great Prophet abhorred the idea of beating women : "Those men who beat their wives do not behave well. He is not of my way who teaches a woman to stray."
6. He is of the most perfect Muslims whose disposition is most liked by his own family.
7. The best of you are they who behave best to their wives.
8. The thing which is lawful, but disliked by God, is divorce.
9. God enjoins upon you to treat women well, for they are your mothers, daughters, and aunts.
10. The rights of women are sacred. See that women are maintained in the rights granted to them.
11. A virtuous wife is a man's best treasure.
12. Do not prevent your women from coming to the Mosque.

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13. Admonish your wives with kindness.

14. Asked what treatment should be meted out to a wife, the Prophet answered: "Give her to eat when you eat yourself and clothe her when you clothe yourself; and do not slap her in the face nor abuse her, not separate yourself from her in displeasure."

15. Give your wife good counsel, and do not beat your noble wife like a slave.

16. If a woman undertakes more than one day's journey some of her male relations should accompany her.

## LADY ALI BAIG ON THE POSITION OF MUSLIM WOMEN

### PURDAH, HAREM, POLYGAMY, ETC.

LADY ALI BAIG, the charming and accomplished wife of Sir Abbàs Ali Baig, was invited to speak on the present situation in India and the position of Muslim women, at the Venture Club, Bristol, on July 6th last. There was a large attendance of members and their friends. In the course of a thoughtful and most interesting address, Lady Ali Baig observed that the seclusion of women was not ordained in Islam, and had no religious basis. In the time of the Prophet woman was free to enter any and every sphere of national life. The Prophet said: "The rights of women are sacred; see that women are maintained in their rights." The Purdah came later, and it had its redeeming features. It was to protect women even from the indiscreet glances of the opposite sex, to keep them safe from the ugly side of the world, and preserve in them all that was divine in womanhood. It was a prevailing idea that the lives of these secluded women were dull and uneventful. That was only true when the men were selfish and inconsiderate. Everything depended on the whims and fancies of the men in the East. They had social gatherings, went to theatres and cinemas and other places, where Purdah arrangements could be made.

The Harem, too, was not such an awful place as the free women of the West imagined. As Miss



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Grace Allison explained in her book, *In Roget Thesaurus*, Harem simply meant the rooms in a Muslim house exclusively reserved for women, and not a collection of wives, as so many Western people supposed.

Lady Ali could, by way of illustration, have referred to the use of the very word "Harem" by the railway authorities in Syria or Palestine. Some of the compartments in the train bear the word "Harem," to signify that they are reserved for female passengers, as in Muslim lands ladies do not travel in the same compartment with men. Would not the ignorant critic on Islam (seeing that there is generally no limit to the ignorance of such) take that railway compartment as a moving seraglio of a Pacha carrying his multitudinous wives with him?

Speaking of polygamy in Turkey, which, at least, allowed a man to provide for a homeless woman, a difficult thing to do in England, the speaker said that Jesus nowhere said: "Thou shalt marry only one wife." What he condemned was divorce. Islam was the only religion in which the plurality of wives was expressly restricted. . . . In some respects, such as property, the women of Islam were better off than those of the West. The ideals set up by Islam were love, affection and tenderness, not subordination and subservience. Lady Ali Baig spoke of the disparaging remarks and expressions regarding the Eastern character she had heard since her coming to England fifteen years ago. In plays, films, and books everything vile and contemptible was attributed to the Eastern character in an exaggerated form. Were Western communities free from similar faults and vices?

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Monogamy, as Lady Alia hinted, should not be taken as a Christian verity. Polygamy was in vogue in Christendom only a few centuries ago, not only among the laity, but the clergy also. Every other religion and civilization has allowed it. Jesus un-

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doubtedly was not himself a lawgiver, and did not say anything on the subject. But he followed the Mosaic law, and was insistent on its observance. The law and practice of the house of Jacob encouraged polygamy, and that to an extent which must sound fantastic to a modern mind, seeing that a patriarch among the Israelites could afford to bring five hundred wives under his roof. Jesus tried, among other things, to reform the self-indulgence of his tribe, but polygamy did not occur to him as matter for reformation, though freely practised by his own people. Monogamy was first made a matter of legislation in the West by the Emperor Justinian, a Roman and a pagan Jurist, but, like many other Roman virtues, it became something of a back number for many centuries under the onslaughts of Christianity.

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Islam came to reform the abuses of the world at large, and took notice of polygamy as well. It brought it under drastic restrictions, and made it next to an impossibility in ordinary cases. The institution, as such, was not without its use under special circumstances. A house with no children is a graveyard. The first marriage may prove barren for years, and if the wife is responsible for the misfortune, a second marriage would be the only thing in requisition in the case of those whose happiness remains incomplete without children. In India, such marriages take place often at the instance of the first wife herself. It was to meet such contingencies of an exceptional character that polygamy received countenance in Islam. If the females sometimes outnumber the males—and this occurs in and after a period of war—it furnishes another argument for bringing more than one wife under one roof, to ward off evil in its most heinous form. The sexual instinct is, after all, a life tendency, and cannot become extinct. The curbing of the passions is unhealthy, and the institution of celibacy has always and everywhere

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created a spirit of moral leprosy. Men and women are entitled, under the demands of Nature, to claim companionship of each other in lawful wedlock, but promiscuous intermixture is pernicious to society. Is not polygamy—carried on, of course, with Muslim restriction—the only remedy under such circumstances? We do not advocate it—we resort to it only by way of remedy; and Islam can dispense with it without affecting its tenets.

Europe has, since the war, been facing the same problem. The war has left women outnumbering men in the West to an appalling extent. Unmarried life is unnatural and unhealthy. It is a sin, if sin means anything and everything that is damaging to human progress.

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But has Christendom been purged of polygamy? Marriage, in its bald form, is after all a connection of man and woman. Our interest in the coming generation and the consciousness of paternity gives sanctity to the institution of marriage. Take it in its initial form, and the Christian in the West would appear to be more of a polygamist than the Muslim anywhere. The latter, in very rare cases (and, moreover, in a legalized form), does that which the former does unscrupulously and in an illegal form. But what an irony of fate! The former action, so healthy in its consequences, is branded as an offence which the law calls bigamy, while the latter, so flagrant and shameless in its methods, is practised with impunity, and the law takes no cognizance of it. Legislation should not succumb to sentimentality; its mission should be the betterment of human society and to contribute to the happiness of that society. There are two evils which the world, from the beginning, has never been able to remedy—the uncontrolled brutality of man when under the excitement of his passions, and the weakness of a woman when she has become a victim thereto; and what is the result?

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Bastardy for the child, misery and shame for the mother. Has religion or civilization, in this matter, schemed out anything to remedy this double evil? Muslim lands are free from it. Why should the innocent children, who were not consulted by their parents as to their being brought into this world to a life of infamy, be debarred from inheriting the name and property of their fathers? England had, in a manner, to recognize "war babies," and thus give indirect countenance to polygamy. But that was a temporary measure. Humanitarian principles have come forward to provide "Houses of Rescue" and "Foundling Hospitals" to save these innocent victims of human depravity from misery and indigence, but what about the ignominy that stigmatizes their whole life and leaves their mothers in the lurch? Could they not have been saved from all this, if the mothers had been allowed by the law to hold the honourable position of a second wife, where the first marriage, for various reasons, could not accomplish the matrimonial purpose?

Religion becomes perfunctory if it comes only to formulate a few sentimentalities and to give expression to soft-mindedness. It must fail, as has been the fate of Christianity. Morality, as taught from the Mount of Olives, was never translated into action, and has remained merely as a window, giving insight into the mind of a great visionary. Life is full of vicissitudes, full of ups and downs; and religion, if from God, should come to provide us with a way of facing them with courage and without fear. Even to-day problems of a most intricate nature are facing the world in the West, to say nothing of the East. This preponderance of women in Europe, and the growing tendency towards "unsexed life," creates deplorable conditions. The problem of "unemployment" intensifies its gravity. The female side of human society must lead the married life. How are we to solve the problem? Islam suggests one course.

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We are not compelled to use it, as it is not free from hardship ; and, besides, it is not an injunction with us. But have our critics found a better course ? We shall be the more thankful to them, and shall feel the more enlightened on the subject of the Christian verities, if the solution comes from the Bible.

### KNOWLEDGE—FREE WILL—TRUTH AND HOW TO REACH THEM

#### A FEW SELECTIONS FROM THE QUR-ÁN

HEREIN are just a few lines to show how Islam appreciates reason and leads people on the right way in searching for the truth in this world.

The Holy Qur-án urges us to think and examine everything in the heaven and on the earth and all within them ; and prompts us to take notice of that which surrounds us in our everyday life. It also urges us to study ancient nations and their history so as to be able to follow the good and avoid evil.

For example, the Book says :—

*Do they not consider the kingdom of the heaven and the earth and whatever thing Allah has created ? (vii. 185).*

*Say : Consider what it is that is in the heavens and the earth (x. 101).*

*Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it (all kinds of) animals, and the changing of the winds and the clouds, made subservient between the heavens and the earth, there are signs for a people who understand (ii. 164).*

*And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it (xii. 105).*

And as to the history of the past nations, we read in the Qur-án the following passages :—

*And certainly we destroyed the towns which are around you and We repeat the communications that they might turn (xlv. 27).*

*Have they not travelled in the earth and seen how was the end of those before them ? (xxx. 9).*

*Then We destroyed the others and most surely you pass by them*

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*in the morning, and at night : do you not then understand ? (xxxvii. 186-188).*

*Have they not travelled in the land so that they should have hearts with which to understand or ears with which to hear ? (xxii. 46).*

To keep us always in search of more knowledge the Holy Book says :—

You don't know much, always search for more, viz. :—

*You are not given aught of knowledge but a little . . . (xvii. 85).  
And say : O my Lord, increase me in knowledge (xx. 114).*

In this respect the Holy Prophet said : “ Blessed not be a day that does not increase my knowledge.”

The Book also warns us against wrong and hasty conclusions, especially when we are misled by our own conceit or general opinion :—

*And follow not that of which you have not the knowledge : surely the hearing and the sight and the heart, all of these, shall be questioned about the same (xvii. 36).*

*And if you obey most of those in the earth they will lead you astray from Allah's way ; they follow but conjecture and they only lie (vi. 117).*

In search of truth we should always be humble and should not allow sentimentality to get the better of our judgment :—

*I will turn away from My communications those who are unjustly proud in the earth ; and if they see every sign they will not believe in it . . . (vii. 146).*

*What ! Is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming ; and they follow their low desires ? (xlvii. 14).*

*Have you then considered him who takes his low desire for his god ? And Allah has made him err, having knowledge (xlv. 23).*

*And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished (xxiii. 71).*

We should not base our judgments on surmises and conjectures :—

*And most of them do not follow (anything) but conjecture ; surely conjecture will not avail aught against the truth (x. 36).*

*And they say : There is nothing but our life in this world ; we live and die and nothing destroys us but time, and they have no knowledge of that ; they only conjecture (xlv. 24).*

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*And they have no knowledge of it ; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all (liii. 28).*

*They follow not but conjecture and the low desires which (their) souls incline to . . . (liii. 23).*

We should preach truth to others with wisdom and in sweet manner :—

*Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner ; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way (xvi. 125).*

We should not fight with others for difference of opinion ; we have to inform others of what we know and then leave them to their own judgment :—

*If then they believe as you believe in Him, they are indeed on the right course ; and if they turn back, then they are only in great opposition, so Allah will suffice you against them (ii. 137).*

*Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. That is their goal of knowledge (liii. 29).*

One should not worry much if others do not see eye to eye with us :—

*And if Allah pleases He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases . . . (xvi. 93).*

*We know best what they say, and you are not one to compel them (l. 45).*

A. W. AZZAM.

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## SCIENCE, THE BELIEF IN THE EXISTENCE OF GOD, AND THE HOLY QUR-ÂN

By ABDUL MAJID, M.A.

“Is there any doubt about Allah, who has made such wonderful heavenly bodies and such a wonderful earth ?”  
(THE HOLY QUR-ÂN, xiv. 11).

HAS belief in the existence of God not become a vain and an empty thing in the light of what we call

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modern progress? Or, in other words, has not the belief in the existence of God been proved to be vain, through the scientific advancement of the human race? Or again, is it not a fact that both theism and idealism as opposed to materialism are but remains of the old superstitions? Or is it not a fact that science has shown to all those who are capable of seeing things, as they are and exist, that blind forces which are quite unaware of bad and good, always control the world and the course of events in the world? It is these questions which are being asked on all hands. How far is it possible to answer them? These are questions to be found not only among the educated, but among the masses as well. People assert that the natural sciences, which afford us an objective picture of the reality in life, have so far definitely removed the phantastic world of belief and superstition that even metaphysical speculation has also been pushed into the background; which speculation, they say, conceals within itself nothing more than the seeds of religion and its faint and faded traces. Men like Haeckel have preached this unwise wisdom, and they really believe that the whole world thinks and ought to think in the way they think.

I admit that the belief in the gods—human-like gods—that

haunt the lucid interspace of world and world,

as Tennyson puts it, and exert their influence on the earthly world, is disappearing; nay, is all but dead, and will never come to life again. Islam, which was also the religion of the prophets before Muhammad, came to establish Divine Unity. Abraham, Moses, Jesus, Muhammad (peace be upon them), were raised up and sent to preach the Unity of the Godhead. The Holy Qur-ân says in chap. vi. 3: "And He is Allah in the Heavens and in the Earth." These words contain a clear reference to the ultimate triumph of



the doctrine of Unity. The whole Qur-án is directed against polytheism, which, it roundly declares, is against the nature of man and is repulsive thereto. One who has but a modicum of understanding and uses it can never believe in the doctrine of Polytheism. A monotheism which looks upon God as a Being existing with other beings or deities, and believes Him to be a Being that has no connection with this world, representing Him as a foreign and a strange Existence, is not materially different from polytheism. This kind of monotheism is to be met with in Christianity, which in its origin was a purely monotheistic religion ; but owing to the loss of the original book, by reason of interpolations, people forgot the real teachings of Jesus Christ. If one were to preach and insist on the monotheism of Christianity, then it would be difficult to contradict those who believe that knowledge and learning lead us to atheism. Atheism is not a philosophy in itself—it is a beginning to philosophy ; for it is not a positive theory ; it is through and through a negation of a theory, of a view which maintains that there is one Being that exists in, out, over, under, everywhere in the world, that looks after the universe just like a watchmaker, who, after having constructed a watch, sees that it remains in good working order. Denial of such a theory is not tantamount to a theory. Let us examine the positive theory—theory of the existence of the Supreme Being. Let us examine whether there is any reality in it ; whether there is any reason to believe in it and take it to be true. But there are people—and they are the atheists—who say there is no necessity for going into the details of this theory. They say that the world is nothing more than a heaping up of innumerable small bodies, which, from eternity, existing quite independently of one another, have come together in the empty space and undergone a reciprocal action and have adopted those groupings which are shown to us, which are manifested to us by reality. The atheists, those who

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deny the existence of a Supreme Being, take the existence of this universe of ours for granted; as something which came into existence, out of chaos into cosmos, by itself. You will find many of them who hold this view; but it is noteworthy that those who do so are generally young men who have just come out of school, and have divested themselves of views acquired in school and have picked up instead here and there some knowledge from popular books dealing with natural sciences. You will never come across these views among men who are profound independent thinkers. You will never find the view that this world of ours is something which should be taken for granted and self-understood, and is composed of small bodies quite independent of each other and which have come into contact without the will or the control of a Supreme Being, prevalent amongst the learned and the thoughtful. Neither Plato nor Aristotle, neither Spinoza nor Leibniz, neither Hume nor Kant, neither Schopenhauer nor Hegel, neither Lotze nor Fechner, neither Mill nor Spencer, could ever afford to convince themselves of the sufficiency of this theory. I would substantiate my argument by referring the reader to the few verses at the end of the *Mathnawi-Rumúz-i-Bekhudi* of Dr. Iqbal, the philosopher-poet of India, wherein he admits that he fell a victim to scepticism but could never find satisfaction of mind in it and could never convince himself of its sufficiency.

The conception of a world without God, without a Supreme Being, is quite possible so long as one remains a superficial observer. The moment one tries to comprehend the nature of this universe of ours, it appears to one quite wonderful, amazingly wonderful and quite rare. That is why Believers who believe in Allah, after having used their power of intellect and understanding, are the stronger in love for Allah. How beautiful are the words of verse 165 in chap. ii. : "And there are some among men, who take for

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themselves objects of worship besides Allah, whom they love as they love Allah—and those who believe are stronger in love for Allah.” Similarly in chap. xiii., verse 16, the Qur-án, while advancing arguments for the existence of God, says : “ Are the blind and the seeing alike ? ”—which points out in explicit terms that it is only the people who are mentally blind that can afford to set up associates with Allah and deny His existence. The atheists believe that the world consists of innumerable, absolutely independent atoms which are, in nature and existence, quite independent of each other, every atom of which is there for its own self and exists without reference to the other atoms. Well and good ; but the question arises : How does it come to pass that all of them—I mean all those atoms—do really have regard for one another?—so much regard, indeed, that, according to the physicists, every atom, every element has to determine its course and its conduct with a due regard to the other elements ; that the conduct of each atom is fixed through the collectivity, the totality of all the remaining atoms. An atheist says : “ That is quite true ; it means nothing more than the principle, or rather assertion, of a common reciprocal action, which means nothing more than the collectivity of all the physical processes which go to make a single, big, great, in-itself-connected and coherent process.” But the doubt arises, Is it not a great boldness on the part of the atheists to adopt such an attitude ? Is it not really amazing, on their part, that they should shelve the whole question in such an airy and simple manner ? Should not one rather expect that every atom, just as it is absolutely independent, goes its way too absolutely independent and does not care a bit for the other atoms. Or should not one expect that the atoms would be compelled by laws to have consideration, to make allowances for one another and to accommodate themselves to one another according to certain laws ? Everyone

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who believes that atoms are independent should also believe that they are independent in their movement. But we find that they are not independent ; they have regard for one another. Then is it not more reasonable to believe that they are controlled by law ? It is better, and more in the fitness of things, to believe them to be under certain laws which they have to obey than to take them to be absolutely independent of one another, and to believe them to have come into contact with one another by chance. It is still more amazing and astonishing to find that all the atoms, all the beings which, according to the atheist, have come into reality without having regard to one another, show such homogeneousness and congeniality in their essence, in their conduct, in their beings that it can be expressed and couched in general formulæ. If one were to believe in the atheists and accept their views, then it would be more probable to expect rather an endless diversity in their being and in their conduct. And further, how singular is all that which proceeds from the atoms which the atheists hold to be independent and quite careless of one another, and not controlled by a Supreme Being. Again, how singular is all that which results from the atoms : cosmic systems, organic bodies, beings which feel and think. How astonishing that through a simple change in the arrangement of those very small particles, of which the world is supposed to be made, are formed such wonderful models. It must appear extremely astonishing and unexpected to the atomist who has not seen the world as it exists and is, but only the original chaos of the moving atoms ; the world, as it is, must appear strange to the atomist if he, on his thorough investigation and examination of all the arrangements and combinations, were to find, all of a sudden, a being with feelings, ideas and conceptions coming to meet him. He shakes the atoms a thousand-fold and brings them into a medley and confusion, and all of a sudden he finds a body standing before

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him, a body which bursts out in sounds, which yields a poem, a continuity of ideas, a philosophy and sometimes even perhaps an inspired illuminating atomic philosophy. I am not sure whether he would, even then, take this as self-understood and as a matter of fact, whether he would, even then, take these atoms, which think on and about their own selves, these atoms which say to themselves : "Yes, we atoms, if we only come into the proper and congenial grouping, can do many things, more than pushing and pressing, which functions are the only functions which are believed by an atomist to be inherent in us." I am not sure whether he would not say that there is hidden in the atoms more than he believed or thought—expansion and movement. I do not know whether he would not feel obliged to say in the end : "Although the theory of atoms seemed to be promising in the beginning, yet the question of reality cannot be solved through it." He will say that if pushing and pressing are the only functions of the atoms, then they do not solve the mystery of the world ; but that, on the other hand, it seems unavoidable to believe that they possess inwardness and spirituality, continuity and an inward unity in their origin and their essence. It is worthy of note that the biologists, who thought to find the explanation of the life of the living beings of this world and their functions in mechanical principles, have now begun to realize that the processes of life cannot, positively, be traced back to pressure and pushing, physics and chemistry.

Now it is thoughts, considerations like these, which bring us round to believe that everything which seems to our superficial eyes to be independent in its essence is, in reality, dependent and a part of the one Great Reality ; that the world or the reality is, in reality, an absolute homogeneous coherent entity.

Bacon has said somewhere, the deeper one tries to peep into Nature, the deeper one drinks at the fountain of philosophy which in the first place seems

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to lead one to atheism, the more overawed, the greater the reverence one gets for God. For we should and must admit that although we have made such a great progress, yet we are still very far off from solving the problem of this life, and the problem of all life. The more we try to fathom its depth, the more we find it to be mysterious and wonderful. The depth becomes all the more abysmal always, the more inexhaustible, the greater the manifoldness and the exuberance of the forms of the universe. Imagine for a moment how simple and understandable was the world in the days of Aristotle, in the days of Thomas the Apostle, as compared with to-day. Imagine into what an abyss of the unimaginable the science of astronomy and physics have thrown us—the billions of miles and years and movements with which they calculate are things which make our heads whirl and become dizzy. The truth is that we pretend to know so much of our universe, yet we know so little. The more we know, the more we realize that we are “picking pebbles on the shores of knowledge.” And really the feelings of awe, reverence, grip us. The deeper we go into the mysteries of the universe, the more the feelings of respect and veneration—*never the feelings of pride and arrogance*—are created in us. Newton and Kant had the same feelings of respect and awe for Nature. It was in this world of respect and awe that the Holy Prophet Muhammad lived. The Qur-án draws our attention to the grandeur and glory of Nature over and over again. And it is to the manifestations of Divine Power in Nature bearing testimony to the existence of God, of a Supreme Being who is beneficent, kind, merciful, who listens to His pious men and answers to their calls, that the Holy Qur-án repeatedly invites our attention. The whole of the Qur-án is filled with the description of natural beauties and natural phenomena. I will quote *in extenso* the translations of a few sections from the Holy Qur-án which have been picked up at random.

*Have you not considered (the work of) your Lord, how He extends the shade ? And if He had pleased He would certainly have made it stationary ; then, We have made the sun an indication of it ;*

Then We take it to Ourselves, taking little by little.

And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

And He it is Who sends the winds as good news before His mercy ; and We send down pure water from the cloud,

That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

And if We had pleased We would certainly have raised a warner in every town.

So do not follow the unbelievers, and strive against them a mighty striving with it.

And He it is Who has *made* the two seas to *flow freely*, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness ; and between the two He has made a barrier and inviolable obstruction.

And He it is Who has created man from the water, then He has made for him blood-relationship and marriage-relationship, and *your Lord* is powerful.

And they serve besides Allah that which neither profits them nor causes them harm ; and the unbeliever is an aider against his Lord.

And We have not sent *you* but as a giver of good news and as a warner.

Say : I do not ask you aught in return except that he, who will, may take the way to his Lord.

And rely on the Everliving Who dies not, and celebrate His praise ; and Sufficient is He as being aware of the faults of His servants,

Who created the heavens and the earth and what is between them in six periods, and He is firm in power ; the Beneficent God : so ask respecting *it* one aware.

And when it is said to them : Make obeisance to the Beneficent God, they say : And what is the God of beneficence ? Shall we make obeisance to what *you bid* us ? and it adds to their aversion.<sup>1</sup>

And one of His signs is that He created you from dust, then lo ! you are mortals (who) scatter.

And one of His signs is that He created mates for you from yourselves that you may *find quiet of mind* in them, and He put between you love and compassion ; most surely there are signs in this for a people who reflect.

<sup>1</sup> xxv. 45-60.

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And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours ; most surely there are signs in this for the learned.

And one of His signs is your sleeping and your seeking of His grace by night and (by) day ; most surely there are signs in this for a people who would hear.

And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death ; most surely there are signs in this for a people who understand.

And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out the earth, lo ! you come forth.

And His is whosoever is in the heavens and the earth : all are obedient to Him :

And He it is Who originates the creation, then reproduces it, and it is easy to Him ; and His *is the most exalted state* in the heavens and the earth, and He is the Mighty, the Wise.<sup>1</sup>

Allah is He Who made for you the night that you may rest therein and the day to see ; most surely Allah is Gracious to men, but most men do not give thanks.

That is Allah, your Lord, the Creator of every thing ; there is no God but He ; whence are you then turned away ?

Thus were turned away those who denied the communications of Allah.

Allah is He Who made the earth a resting-place for you and the *heaven a structure*, and He formed you, then made goodly your forms, and He provided you with goodly things ; that is Allah, your Lord ; blessed then is Allah, the Lord of the worlds.

He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience ; (all) praise is due to Allah, the Lord of the worlds.

Say : I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old—and of you there are some who are caused to die before—and that you may reach an appointed term, and that you may understand.

He it is Who gives life and brings death, so when He decrees an affair, He only says to it, Be, and it is.<sup>2</sup>

Have you considered the *life-germ* ?

Is it you that create it or are We the creators ?

<sup>1</sup> xxx. 20-27.

<sup>2</sup> xl. 61-68.



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We have ordained death among you and We are not to be overcome,

In order that We may bring in your place the likes of you and make you grow into what you know not.

And certainly you know the first growth, why do you not then mind ?

Have you considered what you sow ?

Is it you that cause it to grow, or are We the causers of growth ?

If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament :

Surely we are burdened with debt :

Nay ! we are deprived.

Have you considered the water which you drink ?

Is it you that send it down from the clouds, or are We the senders ?

If We pleased, We would have made it saltish ; why do you not then give thanks ?

Have you considered the fire which you strike ?

Is it you that produce the trees for it, or are We the producers ?

We have made it a reminder and an advantage for the wayfarers of the desert.

Therefore glorify the name of *your* Lord, the Great.<sup>1</sup>

After having read the above, one can easily make an answer to the questions put in the beginning of this article in the language of the Qur-ân, which Book claims to promulgate the religion of Nature : "Am I not your Lord ? They said : Yea, we do bear witness."<sup>2</sup> In this verse the Almighty God relates in the form of a dialogue a characteristic of the soul which He has implanted in its nature, viz. that it is not in the nature of soul to deny the existence of God.

<sup>1</sup> lvi. 58-74.

<sup>2</sup> vii. 172.

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**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.

## OUR CAPABILITIES

### OUR CAPABILITIES

A SUNDAY SERMON BY KHWAJA KAMAL-UD-DIN

(At the London Muslim House, 111 Campden Hill Road, W. 8)

“Consider the sun and its light. And the moon when she borrows light from him, and the day when it exposes it to view. And the night when it draws a veil over it. And the heaven and its make. And the soul its perfection. So He (God) intimates to it (the soul) by inspiration its deviating from truth, and its guarding against evil. He (the man) will indeed be evolved and successful who purifies it, and he will indeed fail who corrupts it” (THE HOLY QUR-ÁN, xci. 1-10).

THESE words I recite from the Qur-án. They shortly sum up the whole universe and its working. Man, the universe in miniature, comprises within himself all the components of Nature. His body has within itself a place for everything. Our dreams, in their initial stage, reveal this truth to us. We see things, while asleep, not from the world without, through our power of imagination, but from the world within, for the things of the outer world have become imbedded in our nature, as we come from clay. Man was made to manifest all that comes out of the various things enumerated in the holy words I quote. Nay, everything in the creation of the Lord will receive its exhibition through him if his development comes to perfection. His self-expression would be the universe expression. Like the sun and the moon, he should enlighten those around him with the light of his mind and soul. If, like the day, his culture and wisdom may resuscitate and revive others to various activities, so, like the night, he may bring rest and peace to those who are weary and heavy laden. One could dwell upon these verses at greater length and draw parallels between human capabilities and those of the things around us, but I may epitomize the whole thing very briefly by saying that man is capable of doing the same sort of good to his fellow-beings as the various entities mentioned in the

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Qur-ánic words do to man. But the microcosm brings its potential world to reality only in an evolved soul, no doubt. Man may also become the lowest of the low, as the Qur-án says elsewhere; if he can soar to the highest of the high, he can also go to the lowest of the low.<sup>1</sup>

But why was human nature endowed with this capacity for going to the low, namely, capacity for sin? I need not enter here into the problem of good and evil. It would be a departure, I may say, from the subject I am speaking upon. Besides, the time at our disposal would not allow it. In one word, I may say, it is the penalty of discretion, the greatest gift of God, given to man alone, as a responsible being.

Matter on the physical plane reaches its consummation in the human frame, which is its masterpiece. The components of the whole universe receive their best specialization in man, and there they create something new—human consciousness. For physical growth we have within us that which science calls “constructive ability.” It always acts rightly and never errs; it arranges properly all the matter that our body receives, and rejects everything that is harmful to our growth. The same working is required in our moral and spiritual growth which will arise out of our consciousness. We need the same constructive ability to build our moral and spiritual edifice, which has to get its material from our impulses, emotions and patience. In order to use the material on proper lines, a power of discretion to make choice in us was a necessity, but that power is liable to err. The object of our life on the earth is not physical growth. We are here to make of our consciousness a constructive ability that may not err. We do need perfection of judgment, and it demands freedom of choice and liberty of actions. We cannot make a child a good mathematician if we leave him no chance to work out for himself the mathematical problems

<sup>1</sup> The Holy Qur-án, xcv. 5.

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that are put before him. We must tell him what to do and what not to do. But if we keep him under our strict supervision, correcting him every time he is on the point of making a mistake, his own faculties will have no chance of development ; and in the long run he will become stunted. Teach him the principles of working out questions, and then leave him alone. Let him make mistakes, and correct him afterwards, and you will find one day in him a great mathematician.

The Book of God says the same thing ; the same course has been adopted by our Creator to bring our faculties to their full fruition. As the Book says :—

So God intimates to the soul its deviating from truth and its guarding against evils. He (man) will indeed be evolved and successful who purifies it (the soul), and he will indeed fail who corrupts it.<sup>1</sup>

These words reveal a great truth and disclose the true path. They inform us of the two conspicuous ways—the way to good and the way to evil. We are apt to go to the one as well as to the other, but our Creator equips us with instinct, sometimes with intuition to distinguish between right and wrong. Sometimes we are blessed with Divine inspiration which guides us in this labyrinth of life. The other secret books of God did the same, but their purity suffered much from the vicissitudes of the time. They do not reach us in their original forms. The Qur-án shows us the way whereby we may come to complete self-expression, and bring out all the gold in us. Mark the Qur-ánic injunction : “ He will indeed be evolved who purifies the soul, and he will indeed fail who corrupts it.” The text in the original is more eloquent and expressive. The Qur-ánic word *aflaha*—equivalent of “ who purifies ”—means to purify as well as to flourish, to fructify, to bring that to fruition which lies latent in anything. And the text-word for the words “ who corrupts it,” in the above is *dassaha*. It literally means stunting of a

<sup>1</sup> The Holy Qur-án, xci. 8, 10.

thing in its growth. So success means fructification through purification, and failure means getting faculties stunted through corruption. One can read a volume in these two words. Self-expression lies in purification, in casting aside the shell and bringing out the kernel. We have our passions in their natural condition, as a legacy to us from the animal world. But they are, none the less, the bed-rock of the spiritual edifice. They are the ore, but they have pure gold embedded in them. Just as various scientific processes are needed to bring gold out of the ore, so a certain Divine process is needed to work upon the ore of our conscience, to enable us to bring out the spiritual gold. This process of purification is not confined only to various metallic ores. Everything in Nature is on its way to evolve, but evolution means purification; each step of progress is the step to remove foreign matter that impedes the course. We need not go to the mine-working for illustration; any organism—a tree or a plant—will act as an object-lesson to us. From a seed to its fruit in a tree, there are various stages of development—seedling, trunk, branches, twigs, foliage and leaves, flowers, fruit—each stage an embodiment of something new, of something purer; while on the other hand each stage is the stage of getting dross chiselled off. See the various stages in the tree, and you will find that every higher stage has got very little in common with that of some past stage. The fruit may exude the same aroma as the flower, but the latter differs in very many other things from the former. But could the wood part of a tree substitute its fruits in various properties of the latter while the fruit did exist in some forms in the trunk of the tree? We have got everything of the universe in us, but embedded deeply in our frame, and to bring them to the surface needs various processes of purification. We are told by the Church in the West that our faith in some dogmas will work out the needful. It

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will create a miraculous transformation in us. The ore would become transmuted into burnished gold if we subscribe to certain doctrines, something not substantiated by experience, statements hollow and meaningless.

The Book of God—the Qur-án—lays down the process required—the process that, to begin with, humanizes the brute in us, and then carries him to Divine precincts. The doors of Heaven will be open only for those men and women who strive hard, who prepare themselves and keep their faculties away from corruption. The Muslim paradise consists in having our faculties brought to full and right fruition.

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### THE PROPHET NOT THE PRODUCT OF HIS ENVIRONMENT

As a matter of course, it is the prevailing state of society that gives birth to its own great man. For instance, whenever there is a general yearning among a people after metaphysical truth, a philosopher is bound to arise. If there is a passion for conquest, the birth of a conqueror is inevitable. Likewise moral teachers, poets, sculptors, in a word eminent men in various branches, spring up from the very atmosphere of the society in which there is a general demand for the particular accomplishment. Such leaders of men only embody in themselves the very spirit that permeates the age. In other words, they arise, so to speak, in the ordinary course of evolution. But the Prophet stood for what was in diametrical opposition to the then state of Arab society. He had to carry on his mission in the very teeth of the prevailing notions. Idolatry and polytheism were the order of the day; but even as early as the age of sixteen, the Prophet had an abhorrence of idols. Superstition was keeping out the light of reason, and society was consequently enshrouded in thick layers of ignorance. Could such an atmosphere give birth to a philosophic mind such as the Prophet had? All

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over Arabia, individuals took pride in revolting against their tribes, while the latter in their turn abhorred the idea of a central authority. Under such circumstances, the appearance of one who should uphold the principle of harmony and unity could not be expected in the ordinary course of events. Drinking, gambling, adultery were their common pastimes. Infanticide was also in vogue among them, and women were treated as chattel. Such conditions could not of themselves create a moral tower and an emancipator of woman. The fact is that the same Divine hand that prepares a pure gem in the darkest depths of the deep had created and fostered this Light under its direct influence, to penetrate such thick clouds of all-round corruption and illumine every spot on the earth.

Again, the life of each prophet before Muhammad is limited to the cultivation of a particular phase of human character. But the Prophet developed human nature in its entirety and brought forth each one of its numerous faculties. In his own life every phase of human morals found a thorough manifestation. He was a perfect example for humanity. While other prophets served as a model in a particular line, Muhammad all by himself combines in his person, in a much higher degree, the collective virtues of all the Israelite prophets—the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John, and the humility of Jesus. The first of the Israelite prophets—Moses—was the embodiment of power and glory, and the last—Jesus—that of humility and meekness, but the Holy Prophet gave expression to both of these phases in his own person. Thus every spiritual luminary sent forth but one ray, a beam of light in one particular direction, but the Prophet was the centre from which went forth rays of light in every direction.

MUHAMMAD ALI,

*Translator of the Holy Qur-an.*

## 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.