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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

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SAFAR, 1346 A.H.

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## NOTES

### Eid-ul-Azha.

The Muslim festival of Eid-ul-Azha was celebrated at the Mosque, Woking, on Sunday, June 12, 1927, in delightfully dry and warm weather. An all-embracing spirit of Islamic Brotherhood was depicted in the spectacle of the vast congregation of Muslim worshippers drawn together from all parts of the world, of every nation and rank in life, to the number of four hundred and over, which assembled on the velvet green in front of the Memorial House, where daisies added a natural charm to the medley of gorgeous Oriental and Occidental colours.

There were Indians, Afghans, Turks, Persians, Egyptians, Arabs, Syrians, Malays, Javanese, Muslims from East Africa and from the far-off Pacific Coast, together with Indian and Iraq cadets from Sandhurst and British Muslims from all over the United Kingdom.

Prayers, recited at 11.30 a.m., were followed by an address from the Imam, Maulvi Abdul Majid, M.A., the theme of which was that the Christianity of to-day has failed to achieve

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that marvellous success which has been Islam's in bringing the human race into one common fold ; Islam is the surest guarantee for peace, and no material force can ever check its progress.

In the afternoon an interesting interlude followed, when Lord Headley presided over a meeting at which Professor H. M. Léon gave an impressive address on the meaning of the valedictory address of the Holy Prophet, whose mission of tolerance, magnanimity and charity was brought home to an overflowing audience such as has never before gathered in the history of the Mission. The Chairman expressed his earnest desire to raise funds to build a suitable Mosque in London, which would serve as a beacon-light for those righteous souls who strive after the unity of races and the peace of the world.

Among those present, in addition to representatives from the Afghan and Egyptian Legations, were Al-Haj Lord Headley (El-Farooq), President of the British Muslim Society ; Sir Archibald and Lady Hamilton ; Deputy Inspector-General Buchanan Hamilton, R.N., and Mrs. Buchanan Hamilton, who had travelled a long distance from the South Coast to be present ; His Excellency Abdul Ali Sadri, the Persian Minister, with personnel ; Mr. A. K. Khan, Private Secretary to the Maharani of Kuch-Behar ; Colonel D. Warliker ; Mr. N. C. Sen, O.B.E., Adviser Education Department, Office High Commissioner for India ; Mr. A. Rauf Khan, of Zaida, N.W.F. Province, India ; Mr. G. H. Ariff, of Calcutta ; Dr. and Madame Léon ; Mr. J. W. Habeeb-ullah Lovegrove, Secretary of the British Muslim Society ; and Dr. Khalid Sheldrake.

### Dental Hygiene : Mr. George Eastman's Donation.

- (i) " Had it not been inconvenient to my disciples, I would have declared the use of *Miswāk* (tooth-brush) as obligatory at every service " (Muhammad <sup>1</sup>).
- (ii) " Preservation of teeth prolongs life " (Hakīm Noor-ud-Din).

It seems a trifle ridiculous to warn an otherwise sensible people of a failing which causes deterioration of the vital

<sup>1</sup> Bukhārī : Kitāb'us-Saum.

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organs and sets up premature senile decay. The present too easy and sophisticated life of the average youth has made him neglect those little items of hygiene which, in reality, go far to promote vigorous health. Experience, backed by the vast preponderance of medical opinion, teaches us to-day that the whole structure of physical health is based on dental hygiene, and that early senile decay is a necessary sequel to early dental decay—through neglect of keeping up the simple but the most beneficial habit of brushing the teeth at least twice a day.

Muhammad, the last Prophet, had a simple but essentially hygienic mode of life. He was the first Reformer who called the attention of his followers to ablutions and dental hygiene, not through scientific analysis and research and by the use of expensive dentifrices, but merely by asking them to clean their teeth with simple vegetable products which contain, as has recently been proved, all those natural substances which not only go to eradicate the tartar-coating of the teeth and produce a nice enamel, but also strengthen the gums, which otherwise turn spongy and discharge virus—which, when swallowed, in the process of mastication, not only impairs the digestion, but develops a slow blood-poisoning, involving serious organic disorder and, in consequence, nervous depletion.

The Prophet disapproved of the crude Arab folk coming into the congregation without brushing their teeth, for he was of opinion that nothing was more offensive than foul breath caused through neglect of dental hygiene. He used to brush his teeth daily, at every service, in the morning and at retiring, with a rotating motion from the gum to the grinding surface and vice versa, so as to ensure the removal of any sticky coating.<sup>1</sup> Brushing the teeth is deodorant and disinfectant. It stimulates the gum tissue and produces an alkaline reaction which counteracts decay-causing acids in the mouth and palate ; and this reaction is resultant upon the use of a tender brush of vegetable matter. Some medical authorities have

<sup>1</sup> Ahmad bin Hambal, vol. v.

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gone so far as to admit that dental decay brings with it disease of the palate and throat and of the pulmonary tube. We know well that through the pulmonary artery runs the blood from the heart to the lungs, and that when the blood is poisoned through dental neglect poisonous germs are necessarily carried to the respiratory organs, thereby involving an early decay, local inflammation and organic deterioration. Rickets, too, is a necessary sequel of dental decay. We can stop all these ailments at both ends—by prevention at one or by cure at the other—but it is safer and wiser to adopt the policy of “Prevention is better than cure.”

Fully do we realize that the superb donation of Mr. George Eastman, of the Kodak Co., towards the upkeep of a Dental Institution in England, is commendable, and so too are the generous gifts of those lovers of humanity in whom the milk of human kindness overflows when their eyes rest upon the victims of dental diseases writhing beneath the surgeon's knife. But such is not striking at the root of evil. The whole trouble lies at the beginning. It is better to begin at the beginning than at the end. Boys and girls of the impressionable age, both at public schools and at home, must learn to keep their teeth clean, and thus foster a firmly rooted habit on which their future health, pleasure and life will depend. The appropriate use of the teeth and their appropriate protection develop a habit of cleanliness which, indeed, comes next to godliness. It is moral as well as hygienic, and should form an important item in the curriculum of every school, where it will prove of permanent value in fostering a stronger race of men than the present civilized state of society has hitherto produced.

We are not prepared to say that the Muslim races, in spite of this hygienic habit of preserving their teeth, with a sense of religion and strict duty, are entirely immune from dental diseases; but we can confidently assert that they are the least affected in that direction and the most free from those virulent dental diseases which are the scourge of followers of other creeds; and this is because a Muslim sticks to the simple and beneficial habit with scrupulous regularity; the

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illiterate from religious fervour, the literate from fear of losing his teeth, general health, and the relish of mastication. All credit to the Prophet, who inculcated this most scientific habit in his followers, beneficial alike to the matter and spirit in man.

### **The Eclipse and Superstition and Islam.**

The most wonderful spectacle of the total Solar Eclipse, to witness which, on foot, by train, and in every imaginable kind of vehicle, vast crowds made their way to the totality zone from all parts of the United Kingdom, came and passed on the morning of Wednesday, June 29, 1927. Knots of onlookers spread over spurs of the hills in the favoured localities whence could be caught a glimpse of this most awe-inspiring phenomenon of Nature; but disappointment was the general fate, excepting at Giggleswick and Southport, where good luck awaited the swarming multitudes that watched the majestic, never-to-be-forgotten spectacle. Some of the hardier spirits who all night long had stuck to their posts through the most inclement weather of recent Junes, in the hope of gazing on the glory of the corona, returned home not only disappointed but soaked to the skin. Others, less venturesome, were kept within doors by the lowering clouds and drenching showers that lashed the windows of the half-sleepy ready-to-rise millions, who, relying on fine weather at dawn, lost their lifetime's chance of witnessing a total eclipse from the soil of their native land.

Thus did the twentieth century enjoy the spectacle. In sharp contrast is the recorded demeanour of our ancestors in the presence of such a phenomenon. Throughout the ages eclipses have haunted men. In the days of old nothing struck greater terror through the nations than an eclipse. It was an age of superstition. Persians and Hindus would cease bargaining at the time of an eclipse, for, to them, it was a portent of the approaching end of the world. The Chinese were panic-stricken, and in a frenzy of anxiety would beat brazen kettles to frighten the dragon that was devouring the Giver of Light, and even to-day they ring bells and bang

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drums and gongs and trays. The early Romans and pre-Islamic Arabs attributed the death of kings and potentates, the fall of empires, and other upheavals, to the eclipse. The Vikings clashed sword on shield, and the Peruvians used to beat dogs so as to make them howl for the purpose of dispelling the evil magic of darkness. A total eclipse of the sun in the ninth century plunged Europe into an agony of fear, and is said to have been one of the causes of the death of a French king.

What may be the reaction of such a celestial phenomenon on Nature we do not profess to be able to say, but to attribute the ordinary occurrences of life to this majestic phenomenon is nothing less than a relic of the Dark Ages, when superstition was piety and ignorance bliss. People still carry lucky horse-shoes, are delighted to meet a black cat, refuse to live in a house numbered thirteen, to walk under ladders and the like, thus showing that superstition is still very much alive among us. It will, however, be appropriate to recall, at this time, a certain event in the life of the Holy Prophet Muhammad, and to appraise the value of his share in breaking down the barriers of superstition in the most superstitious of nations. Thus it was that he laid the foundations of the science of Astronomy among the Arabs.

It is related in the tradition of Bukhari that, through mere coincidence, the death of the son of the Prophet Qásim occurred on the day of the eclipse of the sun. Their conception of the external greatness of the Prophet made the people of Arabia imagine that the elements of Nature were grieved at his bereavement and marked their sorrow thereat by some significant change in the heavenly bodies. The Prophet, had he had even a grain of personal ambition or the faintest leaning towards personal aggrandizement, could have made much capital out of this state of mind. But he was far above such a sordid exploitation of the people's ignorance. The Prophet gathered all his followers together in the mosque and delivered a sermon which contains a sentence which not only dealt a death-blow to the habit of exaggerated and undeserved praise but eradicated superstition as well. The sentence runs thus :

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"The eclipse of the sun and the moon is one of the signs of God. It has got nothing to do with the death or birth of anyone." Thus the Prophet turned away the minds of the Arabs from an unwholesome fear which might, in time, have come to strike at the root of Astronomy and Astrology, sciences which owe their existence solely to the efforts of early Muslim Arabs. We append below the verdict of Humboldt (from his *Cosmos*) on the achievement of the Arabs in the domain of Astronomy.

### Muslims and Astronomy.

Under the Caliphs the Arab astronomers rose to such heights that even to-day their observations are taken as the basis of newer researches. Humboldt says (*Cosmos*, vol. ii. p. 595 <sup>1</sup>) :—

" . . . And in the Far East there was an observatory provided with many instruments established by Ilshan Halágú, the grandson of Chengiz Khan, on a mountain near Meragha, in which Nasir-ud-Din of Tús, in Khorasan, made his observations. These details are deserving of notice in the history of the contemplation of the universe because they give us a vivid reminder of the achievements of the Arabs in the wider diffusion of knowledge over wide portions of the earth's surface and in the accumulation of numerical results which contributed materially, in the great epoch of Kepler and Tycho Brahe, to the foundation of theoretical astronomy and to a correct view of the motions of the heavenly bodies in space."

Let us supplement the above by a brief quotation from Draper (*Intellectual Development of Europe*, 1875, London, vol. ii. p. 47) : "In Europe also, the Arabs were the first to build observatories : the Giralda or tower of Seville was erected under the superintendence of Geber, the mathematician, in 1196 A.D. for that purpose. Its fate was not a little characteristic. After the expulsion of the Moors from Spain, it was turned into a belfry, the Spaniards not knowing what else to do with it."

The observations of Ibn Junus and of Alblagnius, and of

<sup>1</sup> Translated from the German by Otté and Dallas, London, 1858.



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other Arabian astronomers, were used by Laplace for his studies. Observatories were erected in great numbers throughout the empire of the Caliphs, and the observations taken from them are of extraordinary precision, which is the more to be wondered at in view of the fact that, in those days, there were no telescopes. Astronomical congresses were held in Spain and in the Far East, and the researches of the astronomers were made known all over the empire. The astronomical tables of the Indians were improved upon and new ones prepared. The circumference of the earth was calculated by measuring the distances between two degrees of latitudes, which clearly proves that the Arabs believed the earth to be round in shape—a fact which is further corroborated by the use of globes by the Arabs for educational purposes. Astronomical instruments were perfected by the Arabian savants to the utmost extent permitted by the standard of their knowledge. For example, they possessed no lenses but contrived to obtain approximately the same results by the use of immense long tubes. It was in 1079, in a congress convened by the Seljukí king Malik Sháh, that the solar year was first calculated, but it could not be introduced lest it should clash with the lunar year which was sanctified by the practice of centuries.

### **From this one Judge all.**

It is common knowledge that the Western peoples make no bones about the fact that there is no room for dogmatized Christianity in the schedule of their life. They are so busy, to put it bluntly, trying to succeed—to “get on”—in this world that they find little or no time for it. And to this we might add, who is there to reproach them for this attitude of theirs, especially when it is considered that Christianity does not appear to be concerned with the earthly life at all? Consequently, whatever leisure they have, they prefer to spend in recreation and diversion.

We, as onlookers, know that the death-knell of this camouflaged paganism has long since been sounded; but we have always been somewhat curious as to the methods adopted by the clergy to stay the destined hour, and this curiosity, we

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must confess, has been more than satisfied by a vivid description given in the London *Evening News* for February 19, 1927, of the ways and means employed by an American "live-wire" minister to decoy people within the four walls of his church. We reproduce it here for what it is worth. Nevertheless, there is one thing to which attention might profitably be drawn: it speaks volumes on the lengths to which a drowning man can go in his straw-clutching. The Rev. Carl A. Blackman, associate minister of Linwood Christian Church, Kansas City, Missouri, said:—

I've got to get them some way, and my ways seem to be right, for they come in thousands to my Happy Sundays.

At three in the afternoon we let down a screen across the top of the church and have moving pictures—the best moving pictures we can get for young children.

Waifs and strays come into the church in hundreds. They make an awful mess in the church.

Two bushel baskets of rubbish, popcorn, peanut husks, chewing gum, all sorts of things, are carried away after those children have been there.

Then at 5.30 we have another moving picture show for the whole congregation, and we get good pictures too. Douglas Fairbanks, doing his stuff, or something stimulating like that.

Then right after I jump up in the pulpit and preach for fifteen minutes. Talk on the film or something given rise to by the film.

And you've got to get hold of those young people with your first sentence, or they would soon leave the church contented with having seen a good film. You've got to shake off the effects of the film right there.

I snap it right out at them, quick, fast, one, two, three, and soon have them thinking.

Then, on the stroke of seven, we have another service that is sent out by radio. It is the young people's forum. Everybody is free to get up and say what they like for two minutes. We start right off the mark, and, if President Coolidge was going to speak there and was ten seconds late, well, he'd just be late, that's all.

At eight we have a dance for an hour and a half, and nobody that wasn't at the seven o'clock service can come to that dance. I have fellows at the door seeing to that all right.

The lights are subdued a little, so that boys and girls can behave as is natural to boys and girls, but I keep a fatherly eye on all of them.

I have a quiet little room with a soft light, and there I receive young people who have troubles to get off their chests and want advice. Each is received alone.

Some are girls who are a little faded and want to know why it is that men don't keep running after them like they do other girls. I cheer them up and tell them to put their clothes on better, or advise them of something that will bring their personality more to the front.

Yes, sir—my methods are popular.

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The clergy, we know, will be too ready to ridicule an instance of this nature and brand it as a case which is in no way representative of the Church. But the time is not far distant when this description, which we regard as a local symptom of the disease to which the whole body of the Church must succumb, will be the order of the day.

Apart, however, from their spiritual value (if any), Mr. Blackman's methods are at least—and rather naïvely—up to date !

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### EID-UL-FITR (1345 A.H.) ADDRESS

ATTITUDE OF ONE RELIGION TO ANOTHER.

LADIES AND GENTLEMEN,

It is said that the feature which distinguishes the social life of man from existence of animals is the presence of religion, which can be traced back to the remotest antiquity. From the world's beginning, different religions have appeared on its stage and have played each its destined part in formulating and shaping the moral well-being of man. Thus each has left its impress on mankind. Many of them have died away never to be seen again, while there are others which from their inception have made progress so amazingly rapid that within a very short time the pale of their allegiance enclosed millions of souls.

Now, the question why these religions made their appearance at all can be roundly answered by saying that they came to fill in the gaps and to meet the special contingencies of the society and age to, and in, which they were sent. They invariably introduced into such society new creeds, new religious thought, new rules of conduct. These were invariably a decided improvement on the state of things previously existing, and of a nature befitting circumstances. But there has been another feature which is common to all the religions previous to Islam—a feature so marked that it cannot fail to catch the eye even of a casual observer, let alone one versed in the comparative study of religions, for it

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runs right through the woof and warp of their history like a red thread : these religions inculcated, rightly or wrongly, that it was they, and they alone, who were in the right and that every other religion must, consequently, be false. They held that it was their followers only who could earn an eternal blissful salvation, while others were doomed to everlasting damnation. We may snigger this attitude away, but the fact remains that it is closely akin to bigotry and that religious fanaticism which we deplore so deeply in persons professing to be religious, for it has been solely responsible for much of the misery, woe and tribulation which has descended upon humanity. The Qur-án makes mention of this fact in the words : "The Jews say the Christians are not on the right path, while the Christians in their own place retort that the Jews are not on the right path."<sup>1</sup> Thus they have set their seal on the veracity of an axiomatic truth of another verse in the Qur-án, which says, when rendered freely, that everyone is inebriated with the pleasures of what he possesses.<sup>2</sup> This verse holds true even to-day, when its application is extended to the various extant religious systems, and for that matter, one is tempted to wonder whether or not this condemnatory attitude of one religion towards another is inseparably and essentially part and parcel of all religions. Further, one is inclined to wonder whether or not religious animosities are the result of the watertight-compartment outlook which results therefrom, and whether or not it is the religions alone which ought to be held responsible for the narrowing down of the mental horizon of the followers of various religious denominations. At the root of this complacent and self-deluding attitude, verging, indeed, on the contemptuous, lies *this* particular attitude.

### STUDY OF ISLAM AND ITS IMPORTANCE TO BRITISHERS.

Marshal Foch very recently remarked : "The key of life lies in the understanding of each other." People in Europe who are toiling so hard under the crushing burden of the parochial

<sup>1</sup> Holy Qur-án, ii. 113.

<sup>2</sup> *Ibid.*, xxiii. 53.

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outlook which is more or less their legacy from the Middle Ages believe that Islam is in its very origin an aggressive religion, and that wherever Islam has had its sway it has arrested the progress of learning. To such people, should they have any desire whatsoever to help the furtherance of the world's progress, material, spiritual or social, I would submit that Islam is a religion which deserves to be studied, not alone because it commands the allegiance of three hundred millions of souls, but also because, if they are ever to contribute towards the shaping of the world in one way or another and if the British Empire is to try to find its bearings in the world of the future, they must know what the religion of Islam stands for and what it implies. For, indeed, the presence of Islam must be taken into account and reckoned with. Nay, it might not be out of place to say that the duty of the citizens of the British Isles becomes all the more important and imminent ; for their destiny is intertwined with many millions of Muslims in the fellowship of a Commonwealth. It is consequently the moral duty of every one who wishes the British Commonwealth well to approach the subject of Islam and its teachings with an unbiased mind. I realize that such an undertaking is fraught with tremendous obstacles ; for one has to reckon with mental prejudices which are by no means easy to shake off. A habit once formed moves of its own force for a long time to come. And moreover, it is one of the absurd perplexities of human nature that even after it has realized the untenability of an idea, it, nevertheless, sticks to it tenaciously and does not show any eagerness, or even willingness, to discard it. It has occurred to me many times that the English people are perhaps not alive to the gravity of the fact—for how else, after all, is their gross ignorance on both Muhammad and Islam to be explained ?—that the destiny of the British Empire is linked with millions of Muslims living under the British flag. And if no timely effort is made to appreciate the values of the great religion of Islam, the consequences may well be incalculable, and it would surely take a fool to attempt to measure them in words. It was high time that absurd ideas—such as that Islam was

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spread by force and sword ; that Islam gives no status to women ; that the conception of the Islamic paradise is based on the viler elements of the human nature, and many others of the same nature—were discarded and a dispassionate study of Islam substituted therefor. It will not pay Europe—nay, nor has it paid any nation—to paint a great nation in black colours for an indefinite period. Everything has got its own limits. The Christian missionaries, on whose shoulders rests largely the responsibility for the propagation of such misconceptions and their perpetuation, ought to call a halt to such methods. The changing of the sides of the Muslim world in which the Christian missionary would fain see doors flung wide and barriers broken down for their evangel has plainly manifested in a thousand ways, even to the most superficial observer, that it would be wiser for the missionary that he ceased once and for all to misrepresent Islam. For Islam is awake. But it is a thousand pities that these signs and portents of the times are not discernible even to the more responsible dignitaries of the Church, and that they too should, consequently, become guilty of the ignominy of wilfully distorting the truth of the great religion of Islam. It would be worth your while to read the chapter on “Islam and Aggression” from Lord Headley’s recent book entitled *Affinity between Islam and the Original Church of Jesus Christ*. Lord Headley quotes a certain Miss Sawbridge, the author of a book called *A Vision of Womanhood*, certain passages of which are replete with grossly insulting aspersions on Islam and on the Holy Prophet Muhammad. But astonishment knows no bounds when one reads in the preface to the same book the words of the Bishop of London commending so mischievous a production to the serious consideration of the English Church and nation. There is a Persian couplet which reads :—

Gar Hamín Maktab ast Hamín Mulla  
Kár-i-Tiflán Tamám khwahad shud—

which may be rendered : “ If this be the school and this the teacher, then God the Almighty help the pupils.”

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### THE ATTITUDE OF ISLAM TOWARDS OTHER RELIGIONS.

But by way of contrast to all this let us take a glance at the Qur-án. What is its view of the matter? We read in the Qur-án: "But one who submits himself to the will of Allah while he believes in Allah, for him is the reward with his Lord."<sup>1</sup> And then again: "Whosoever does a little bit of good, even so much as the size of the grain of the mustard seed, he shall find it with his Lord, and he who does even so much evil as the size of the grain of mustard seed, he shall find it with his Lord also."<sup>2</sup>

Now it is the free and appropriate exposition of verses of this nature that we find in the conduct of the historical personality of Muhammad towards non-Muslim nations and especially towards those who were living under the banner of Islam. To illustrate my point I would cite the deputation of the Christians of Najran that waited upon the Holy Prophet Muhammad in A.D. 631. Najran is the name of a vast district towards the south of Medina. In it there was a great Church, so grand that no place of Christian worship touched it in importance throughout Arabia. Their chiefs, named Abdul Masíh and Abdul Háris, whose patronyms were Sayyid and 'Áqib, travelled to Medina to hold discussion with Muhammad on religion. They were accompanied by sixty elected persons, all being members of the Roman Catholic Church. The deputation was lodged in the Mosque of the Prophet, and when the hour of prayer arrived they were allowed to hold their services in the Mosque in accordance with the ritual of their own faith. These people faced towards the East, and performed their devotions. This practical spirit of tolerance evinced by Muhammad, in face of his companions' disapproval, speaks volumes for the broad-mindedness which could possibly have conceived of such a demeanour towards the members of another religion. Let it be clearly understood that this happened fourteen hundred years ago. They were not constrained to change their faith. They entered into an agreement for paying a certain sum of

<sup>1</sup> Holy Qur-án, ii. 112.

<sup>2</sup> *Ibid.*, xcix. 7, 8.

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money by way of tribute and were granted a charter <sup>1</sup> which forms interesting reading : " To the Christians of Najran and the neighbouring territories : the security of God and the pledge of His Prophet are extended for their lives, their religion and their property to the present as well the absent and others besides ; there shall be no interference with the practice of their faith or their observances ; nor any change in their rights or privileges ; no bishop shall be removed from his bishopric nor any monk from his monastery nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore ; no image or cross shall be destroyed ; they shall not oppress or be oppressed ; they shall not practise the rights of blood-vengeance, as in the days of ignorance ; no tithes shall be levied from them ; nor shall they be required to furnish provisions for troops."

Gustav Diercks, in his book *Die Kultur Araber der und ihr Einfluss auf Europa*, records that " it so happened that in the same Christian churches the Muslim and the Christian services were held. It is a fact that the churches of Jerusalem were long used both by the Muslims and the Christians.- And this is one of the strongest proofs that could be advanced for Muslim tolerance, and it is all the more important because it rises into special prominence when compared with the egoism and intolerance of the Church of those days." The same line of conduct was followed by the Muslims in Spain. " It is a notable fact with few parallels even in modern history, that after the conquest of Egypt the Caliph Omar scrupulously preserved intact the property dedicated to the Christian Churches and continued the allowance made by the former government for the support of the priests." <sup>2</sup>

In the presence of these facts, which are in themselves the practical interpretation of a verse in the Qur-án which runs, " Let there be no compulsion in religion," it would be ungenerous to quote a few of the isolated and narrow views of certain later canonists of Islam. After this it would surely need an obsessed brain to come to the conclusion that Islam

<sup>1</sup> Syed Ameer Ali, *Spirit of Islam*, p. 273. London.

<sup>2</sup> *Ibid.*, p. 274.



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and its presence can never be beneficial to the world's progress or that it is a standing and a constant danger to the world's peace. Islam encourages peaceful relations between its followers and the adherents of other religions. This spirit of tolerance is corroborated and brought into freer play by the words of the Qur-án: "Call to the way of Allah with wisdom and goodly exhortation, and have disputations with them in the best manner."<sup>1</sup> This principle, which was laid down for preaching and religious discussion by the Holy Prophet Muhammad fourteen hundred years ago, has yet to be learned by the most advanced intellects of the year 1927, whose controversies are conducted with no other object but that of fault-finding, and whose preaching aims at the confounding of others. It shows the breadth of the mind of the Holy Prophet Muhammad more when it is remembered that the injunction was given at a time when the Muslims were being most severely harassed and there was every reason and excuse for adopting a harsh attitude.

It was by the help of verses like these that Islam repudiated the absurd ideas of condemning others, as was the custom with the Jews and the Christians. The Christians and the Jews each used stoutly to maintain that each respectively was the chosen of Jehovah, to the exclusion of all others. Islam laid bare the falsity of such narrow claims and showed them up as derogatory to humanity, in that they provide a fertile soil for the seeds of hatred and contempt. Islam declared that everyone will find the reward of the good and evil of what he has done, with Allah, no matter how small or insignificant it be. Islam does not admit of any special claims deriving their origin from nothing but race, antecedents, lineage, or the fact of belonging to a certain religion. Islam does not guarantee us access to heaven, simply on the score of our adherence to Islam, on any easier terms than we should achieve it by virtue of being a Christian or a Jew. To do good is the only requisite condition. Islam gives everyone perfect freedom. Adopt any faith, but be doers of good. Respect for the limits of Allah and for the rights of one's

<sup>1</sup> Holy Qur-án, xvi. 125.

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neighbour and fellow-beings was one of the answers to the questions put to the Prophet as to what was Islam. Allah has not one standard for the Muslim, another for the Christian. The test, as the Qur-án informs us, is not the mere profession of a creed, but conduct. What other test could be more effective, when the goal of man's progress is a universal brotherhood? Beliefs which tend to separate mankind and darken man's intelligence are false religions. Muhammad preached the religion of free thought.

### IDEA OF TOLERANCE UNKNOWN BEFORE ISLAM.

This idea of tolerance in matters religious seems to some of us living in twentieth-century surroundings to be a matter of course, and to others a special achievement of this age of learning. But those who have dabbled in the cultural history of the world will find its strongest roots in the teachings of Muhammad. The history of the world before the advent of Muhammad shows hardly any trace of tolerance. But why go so far back? Even in the seventeenth and eighteenth centuries the blight of the Holy Inquisition was atrophying Europe and stultifying its intellect in every possible way; and many of the annals of European countries are smeared red with blood-drops of honest and innocent men who were slain, impaled, and burned at the stake merely because they chanced to hold views different from those currently accepted. If Islam had been as fanatic and barbarian, and its presence as detrimental and baneful to the progress of culture as depicted in Europe, it were no exaggeration to assert that we in the twentieth century would not have fared better intellectually than our forefathers.

But let me show you a picture of the baneful effect and rage of religious fanaticism, not from the pages of Muslim history, but from those of the story of the Christian ecclesiasticism: "Nearly two thousand years had to intervene between Archimedes and Newton and nearly seventeen hundred years between Hipparchus and Kepler. A dismal interval of almost twenty centuries parts Hero, whose first steam engine revolved in the Serapion, from James Watt, who has revolutionized

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the industry of the world.”<sup>1</sup> This age-long delay all the world had to endure because the Fathers of the Church had closed the schools of philosophy, had dispersed or destroyed libraries, and had either branded learning as magic or punished it as treason. It was in this way that the march of the world on the high road of progress was impeded, and in many cases retarded so that inevitably stagnation and retrogression set in. I wish those who are ever ready to fling stones at the Muslims ever realized the nature of the houses in which they themselves reside. If Muslim tolerance had not offered asylum to the invaluable treasures of Rome and Greece, those treasures of literature, of music, of architecture, and of sculpture, all the products of their minds and brains—in a word, everything that could be classed as denoting the culture of a nation, and by the inheritance of which we are made proud—would have been doomed to eternal oblivion never to be recovered.

In this connection let me say a word or two on the efforts made by the so-called barbarian followers of the Great Arabian Teacher in rescuing the world's literary treasures. The Caliphs used every means in their power to purchase everywhere the invaluable works of Greek origin and to promote the cause of studies. These MSS. were generally translated into the Syriac and thence into the Arabic. It was Al-Mámún first, says Humboldt in his *Cosmos*, who had the Greek MSS. translated into the Arabic direct, for double translation was responsible in many places for the loss of the original meaning and character and occasional misinterpretations. It was through the jealous care of Al-Mámún that much was saved which without the Muslims would have been lost to us for ever. Ptolemy, Euclid, Archimedes, Diophantus, were translated and commentaries written upon them, and their theories were developed. Their fundamental principles, for example, were changed into and simplified, as in the case of trigonometry. Apollonius of Perga in his Conic Section is known to us only through the Arabic translation. The original has been lost to us. Kolb says in his *Culturgeschichte*, vol. ii.

<sup>1</sup> Draper, *A History of the Intellectual Development of Europe*, vol. i. p. 387. London, 1910.

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p. 126, that Mámún opened negotiations with Theophilus, the Emperor of Constantinople, purposely for the exchange of art treasures, books, artists, and learned men. After leading a victorious campaign against the Byzantines, he declared himself ready to give back the conquered countries, if the Emperor Michael III would make it possible for him to get prepared translations of the scientific works lying in Greece.

Now the question naturally presents itself to many of our friends, How is it that so long a period has elapsed before men have begun to appreciate, even sporadically, the works of the Muslims and to recognize the debt of gratitude due to them? The reason is not far to seek. It lies, and lay, in an inextinguishable hatred which the Christians from the very beginning cherished towards the Muslims. Out of this proceeded a continuous effort to efface, as much as was possible, the traces of Muslim influence and to deprive them of the meed of gratitude which was their due in respect of their services to the cause of humanity. This is not the time to deal fully with the barbarous attitude assumed by the Christian Church from its very beginning in its dealings with Græco-Roman heathenism.

I remarked that the European intellect nowadays considers itself supreme in the sense that it has achieved to its credit the merit of being free from religious fanaticism and generally tolerant. But is it not to be regretted that it has not yet realized that the plumes of its pride are borrowed?—for Muhammad was the first great emancipator of the Intellect.

### BELIEF IN ALL THE PROPHETS OF THE WORLD AND ITS PRACTICAL UTILITY.

Another thing which determines the attitude of Islam towards other religions is its inculcation of belief in all the prophets of the world, irrespective of time and regardless of country, race and colour. A Muslim reads in the Qur-án : “ For every nation there was one to show the way ” (x. 47) ; and again in chapter “ Thunder,” verse 17, we read : “ We deputed to every nation a warner.”

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This is a further practical step taken in the direction of peace and amity, and in order to pave the way for universal harmony. This was enunciated because the Holy Prophet knew that reverence for noble natures doing noble deeds is the right basis for friendship. A Muslim has ever been a mighty helper in the building up of peace and harmony in the world ; for he never lets a derogatory word escape his lips or even one which might have the semblance of disrespect. The Muslims have always followed the principle of "live and let live." This is amply borne out by the relations which have existed between the Muslims and their non-Muslim fellow-subjects in different Muslim countries. Palestine is a case in point. The non-Muslims, under the Muslim Moghul Emperors of India, are another instance. If the treatment of non-Muslims in Islamic countries be compared with that of non-Christians under the European Governments of to-day, it would be found that the balance of humanity and generosity, generally speaking, dips sharply in favour of Islam. Under the Moghul Emperors of Delhi, Hindus commanded the armies and administered the provinces, and sat in the councils of the sovereign. Even at the present time, can it be said that in European Empires, ruling over mixed nationalities and faiths, there is no distinction made of creed, colour and race ? Take the case of India. All the highest posts are invariably filled by Englishmen. Then, I ask, where is this much-vaunted equality ? Indians are debarred from responsible posts merely on the basis of colour or some other lame subterfuge. This is being done in the twentieth century by the self-styled pioneers of "equality and righteousness" and other high-sounding generalities.

### A WORD TO CHRISTIAN FRIENDS.

We Muslims (I address these words to my Christian friends) want nothing from them but that they should get a true perspective of the greatness of the Great Arabian Teacher. Long enough has Europe nursed itself on vain notions and fed itself on misconceptions, and now I venture to suggest

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that a change in their attitude would be to their advantage. The world is being brought closer and its distances made shorter. All these changes demand a change in our views and a revaluation of the, hitherto, richly prized and dearly coveted values. Would that our Christian friends, in deed as well as in speech, showed the same respect to Muhammad as we have for and show to Jesus Christ. Such a change would bring about the end of many a quarrel and root out the causes which have led, and are still leading, to misconception and trouble. In order to encourage peace and amity, the Qur-án addresses the following words to the Christians and Jews, in particular, and others in general, the blood of which, according to a saying of Hazrat Ali, the son-in-law of the Prophet, is as precious as that of a Muslim: "Say, O! followers of the Book, come to an equitable proposition between us and you that we shall not serve any but Allah and that we shall not associate any with Him, and that some of us shall not take others for lords besides Allah."

A Muslim has no cause of quarrel with a Christian. A Muslim is not opposed to the teachings of Jesus Christ, for he believes that the Prophet Jesus Christ preached the same religion as did Muhammad. It is the dogmatized Pauline Christianity, the result of later accretions to, and subtractions from, the teachings of Jesus Christ, that we want to see disappear and not pass under the cloak of the holy name of Jesus Christ. The whole trouble arose out of the fact that the teachings of Jesus were not reduced to writing till about one hundred and fifty years after his death. The New Testament does not exist in the original language, i.e. Hebrew-Aramaic, which was, as a matter of fact, the mother-tongue of Jesus Christ.

### A WORD OF REQUEST TO MUSLIMS.

My address will, I feel, be incomplete if I do not touch upon one important point concerning the present-day condition of Muslims, and to this end I cannot do better than

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read to you a few verses from the *Rumúz-i-Bekhudí*<sup>1</sup> of the well-known philosopher-poet Iqbal of India. We Muslims, in taking these verses to heart, should be fully conscious of our glorious past, for, as the poet says, *a glorious future cannot be worked out without the remembrance of a glorious past*. The poet says :—

- (1) *Fard chún paiwandi-ayyámash gustkht*
- (2) *Shána'i Idrák-i-ú dandána ríkht*
- (3) *Qaum raushan az sawád-i-sarguzasht*
- (4) *Khud shinásh ámad zi yádi-i-sarguzasht*
- (5) *Sarguzasht-i-ú gar az yádash rawad*
- (6) *Báz andar nestí gum mí shawad*
- (7) *Nuskha'i-búd-i-turá ai húshmand*
- (8) *Rabt-i-ayyám ámadah shírázah band.*
- (9) *Rabt-i-ayyám-ast má rá pairhan*
- (10) *Súzanash hifz-i-riwáyát-i-kuhun*
- (11) *Chíst táríkh ai zi khud be-gána'i*
- (12) *Dástáni qissa'i afsána'i ?*
- (13) *Ín turá az khweshtan ágah kunad*
- (14) *Áshná'i kár u mard-i-rah kunad*
- (15) *Rúh rá sarmáy'i-táb ast ín*
- (16) *Jism-i-millat rá chú a'sáb ast ín*
- (17) *Ham-chú khanjar bar fasánat mí zanad*
- (18) *Báz bar rú'i-jahánat mí zanad*
- (19) *Wah chí sáz-i-ján nigár u dílpazír*
- (20) *Naghma há'i-raftah dar tárash asír.*
- (21) *Shu'la'i-i-afsurdah dar súzish nigár*
- (22) *Dúsh dar ághúsh-i-imrúzásh nigár*
- (23) *Sham'i-ú bakht-i-umam rá kaukab ast*
- (24) *Raushan az wai im-shab u ham dí-shab ast.*
- (25) *Chashm-i-purkári kí bínad raftah rá*
- (26) *Pesh-i-tú báz áfrínad raftah rá*
- (27) *Báda'i sad sálah dar míná'i-ú*
- (28) *Masta'i párína dar sahbá'i-ú*
- (29) *Sáid giri kú ba-dám andar kashíd*
- (30) *Tá'iri kaz bústán-i-má paríd*
- (31) *Zabt kun táríkh rá pá'inda shau*
- (32) *Az nafasháy'i-ramídah zinda shau*
- (33) *Dúsh rá paiwand bá imrúz kun*
- (34) *Zindagí rá murgh-i-dast ámúz kun*
- (35) *Rishta'i-ayyám rá áwar ba-dast*
- (36) *Warnah gardí rúz kúr u shab-parast.*
- (37) *Sar-zanad az mázi'i-tú hál-i-tú*
- (38) *Khízád az hál-i-tú istiqbál-i-tú*
- (39) *Mashkin ar khwáhi hayát-i-lá-zawál*
- (40) *Rishta'i mázi zi istiqbál u hál*
- (41) *Mauj-i-idrák-i-tasalsul zindigí'st*
- (42) *Mai-kashán rá shúr-i-qulqul zindigí'st.*

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<sup>1</sup> Pp. 100-102.

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### TRANSLATION.

- (1) When a person hath torn the tie of his past,
- (2) The comb of his intellect shall break its teeth.
- (3) A nation is resplendent by the glory of its past.
- (4) Through its remembrance, it groweth in the knowledge of its Self.
- (5) If it loses the memory of its historic past,
- (6) It loses itself into nothingness.
- (7) The recipe for thy Being, O wise man !
- (8) Is the knotting together of the present days (with the past) as in the binding together of the pages of a book,
- (9) For the joining of the days is as a garment for us
- (10) Sewn with the traditions of yore.
- (11) Knowest thou what history is, O thou that art a stranger to thine own self—
- (12) A story or a fable or a tale that is told ?
- (13) It is history that createth within thee the knowledge of thine own self.
- (14) It maketh thee conscious of the task, resolved for the struggle.
- (15) To the soul, it is a shining vesture,
- (16) To the body of a people, muscle.
- (17) As a dagger on the whetstone it striketh thee,
- (18) Then doth it strike thee on the face of the world.
- (19) Ah ! what music to adorn thy life and rejoice thy heart :
- (20) Bygone tunes imprisoned in its strings !
- (21) Behold in its fires the waning flame,
- (22) Behold yesterday in the lap of its to-day.
- (23) Its candle is the star bright with the fortunes of nations ;
- (24) Whereby our to-night is illumined and the night of yesterday.
- (25) The skilful eye beholding the past,
- (26) Createth before thee the past once again.
- (27) The wine of a hundred years old is in its flask,
- (28) The old intoxication is in its red wine.
- (29) History is like unto a fowler drawing into his net
- (30) The bird that had flown away from our garden.
- (31) Hold fast to thy past, and thou shalt stand firm ;
- (32) By the breath long since breathed be revived again.
- (33) Knit this yesterday with to-day of thine ;
- (34) Make thy life as a bird trained by thy wrist.
- (35) Gather the strings of the past into thy hands,
- (36) Or else thou dost become blind to the day, a worshipper of the darkness of night.
- (37) For thy present ensues from thy past,
- (38) And from thy present the years that are to be.
- (39) If thou dost desire life eternal,
- (40) Sunder not the string of the past from the present and the future.
- (41) Life consists in the consciousness of the continuity of life's stream ;
- (42) The music of the gurgling flask spells life to the drinkers of wine.



### MAN IN THE QUR-ÂN

By SYED MAQBOOL AHMAD, B.A.

“MAN! know thyself,” said the Greek philosopher, and “He who knows himself, knows God”—*Man Araf a nafsahu faqad arafa rabbahu*—is the well-known saying of the Prophet ; and both sayings contain a truth that would require pages to explain. It is from man’s self-consciousness in his potential capabilities that the worship of the one true God springs : he emerges from the spell of fetishism as soon as he begins to realize that he himself is Lord of creation, that everything around him is, in one way or other, subservient to him ; and he naturally disdains to bow his head to any one of them. But man’s conquest of Nature is a matter of recent history. For ages he was bound by the slavish mentality, engendered by his natural and instinctive fear of death, to crafts unworthy of him as a man, unless (as happened in rare cases) the consciousness of his real position in the creation of the world came directly to him through the messengers of God Himself. Death was ever a great reminder to him. Probably, in those dark ages when life was scarcely ever allowed to take its natural span but was always cut short in its prime, he must have thought that he could be immortal if only the agencies hungry for his life would leave him alone ; but when in course of time he came to realize that death could not be warded off by any means whatsoever, despondency seized upon him, and it was from this hopelessness that the cults of the Epicurean and the Stoic were born. But this hopelessness was intolerable. He thought, and in his independent thinking he went a stage farther. He found that his body was not altogether perishable, but that there is something which remains outside the body. How he learnt to distinguish between soul and body, none can say. Such an advanced speculation would scarcely commend itself to the credence of a savage mind. Its flickering beacon of light must have been kindled by the prophets and seers ; but however that may be, the immortality of soul began to be

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regarded as something definitely established, and this led straightway to the doctrines of resurrection and retribution. At the present time, except in the case of the wildest of savages, every religion has its doctrine of resurrection and retribution, though each differs radically in its nature from the other. A great part of humanity believes in the Transmigration of Souls. This is one of those theories in which the erratic human mind has continually groped, as in the words of the Qur-án :—

“ Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness—they do not see. Deaf, dumb, and blind, so they will not turn back. Or like abundant rain pouring forth from the cloud in which is utter darkness and thunder and lightning . . . whenever it shines on them they walk in it, and when it becomes dark to them they stand still. . . .” (ii. 17-20).

The Prophets and their teaching were forgotten, and man's own crude reasoning asserted itself, and began further to build up absurd theories on a basis of semi-truth. The Transmigration of Souls becomes a logical failure. If we try to explore it, at length we are landed in a cul-de-sac. If A enjoys life now like a Raja, and B is miserable in the same proportion, their exchange of condition in the next existence is justifiable according to the law of Karma, but will this cycle be definite or indefinite? If it is indefinite, the mind which craves for ultimate happiness has before it a worse prospect than that of final perishing after death. If it is definite and these cycles come to an end, then the whole theory becomes superfluously absurd or absurdly superfluous. Moreover, this kind of retribution could achieve no useful purpose. A is born blind or leprous for his past sins, but has A ever the remotest idea as to what those sins were in the past for which he is punished? And when he does not or cannot remember his offences, it is absurd to punish him in order to make him retrieve his past errors. This doctrine bristles with social persecutions. No one will pity a poor beggar, because he is only undergoing a punishment from God. It

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is perhaps on this ground that, among the Hindoos, a blind child does not inherit from his father.

But the satisfactory and real solution of man's ultimate end is the province of prophets and seers receiving their inspiration from God the Almighty. Thus a great part of the Qur-án is devoted to Man—his creation told in simple plain truth ; his nature ; his responsibilities ; his trials in life ; his death ; his resurrection ; his being brought to judgment ; his final retribution. He was created by God from matter into which the spirit was breathed (the spirit being explained in the Qur-án as "*Amre Rabbi*—that is to say, My Lord's command"). He is shown the two paths of good and evil ; his nature is free from sin, but weak and liable to temptation except by favour of God ; he dies, which is like falling into a deep slumber ; ultimately the spirit is again breathed into his body and he rises again with his body and spirit very much as he was born, the resurrection without the body being unthinkable in Islam. He is judged by his God for his actions in the world, and, without again separating body and spirit (as the Modernist churchmen believe) by throwing off one as a useless garment and consigning the other to eternal bliss or perdition, he enters with his body and soul into eternal bliss or damnation. These states are explained in the pleasures and tribulations of this life, but these are only examples—the real happiness and sorrow are known only to God. The verses set forth in this article are analysed and arranged, and finally there are quoted at length the experiences of certain persons that we may compare ours with them and be the wiser for it. The radical difference between Inspired and Uninspired Religion is set forth in parallel columns, opposite.

## MAN IN THE QUR-AN

### MAN'S IDEA (Paganism).

1. Numberless spirits rule over the destiny and life and death of man—Polytheism.

2. They often enter into the bodies of man or animal by incarnation, and become objects of worship—Idolatry.

3. God is nothing but broad and smiling Nature, the God of love and indulgence—Nature-Worship.

4. Sacrifice and Priesthood.

5. Exorcism, sorcery, and atonement of sins.

6. Transmigration of Souls.

7. No future or retribution.

8. Man was created hap-hazard by the conglomeration of matter—the Evolution Theory.

9. Spirit and matter existed with God, a Hindoo Trinity.

10. Christian Trinity, which defies explanation.

11. Tribal Deity, with human faculties and frailties, tired out by his work, feels sorry for his mistakes, ravages the enemy of his people, enjoins Sabbath and meaningless pranks to soothe him and please him.

12. Dualism.

13. Atheism and Nihilism.

14. Epicureanism and Stoicism.

15. Predestination and Caste System.

### PROPHET'S IDEA (Islam).

1. One true God, Creator, Sustainer, Eternal.

2. Cannot be perceived by human senses, but makes His existence felt by the human heart.

3. Angels carry His message to man, who in his turn teaches his fellow-man.

4. Duty to God—prayer.

5. Duty to man—charity.

6. Duty to oneself—fasting and purity.

7. Every one is responsible for his own action ; no one can bear another's burden.

8. No sacrifice, no ritual, no priest, no monk.

9. Will rise up with his body and soul.

10. Attain ultimate goal, according to his meet.

11. Man creates evil and retribution for himself. Is debased or exalted by his own action and free will.

12. Suicide, self-mortification, voluntary martyrdom, condemned as acts of the devil, as well as dissipation, drink, and licentious pleasure.

13. No Sabbath.

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### MAN'S CREATION.

1. " And when your Lord said to the angels, I am going to place in the earth a vicegerent for Me, they said : What ! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness ? He said : Surely I know what you do not know. And He gave Adam knowledge of all the things, then presented them to the angels ; then He said : Tell Me the names of those if you are right. They said : Glory be to Thee ! We have no knowledge but that which Thou hast taught Us ; surely Thou art the Knowing, the Wise. He said : O Adam ! inform them of their names. Then when he had informed them of their names, He said : Did I not say to you that I surely know what is unseen in the heavens and the earth, and that I know what you manifest and what you did hide ? And when We said to the angels, Make obeisance to Adam, they did obeisance, but Iblis did it not ; he refused and he was proud, and he was one of the unbelievers. And We said : O Adam ! dwell you and your wife in the garden and eat from it a plenteous food wherever you wish, and do not approach this tree, for then you will be of the unjust. But the devil made them both fall from it, and caused them to depart from that state in which they were ; and We said : Go forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time. Then Adam received some words from His Lord, so He turned to him mercifully ; surely He is oft returning to mercy, the Merciful. We said : Go forth from this all ; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And as to those who disbelieve in and reject Our communications, they are the inmates of fire, in it they shall abide " (ii. 30-39).

2. " And certainly We created you, then We fashioned you, then We said to the angels : Make obeisance to Adam. So they did obeisance except Iblis ; he was not of those who did obeisance. He said : What hindered you so that you did not make obeisance when I commanded you ? He said : I am

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better than he : Thou created me of fire, while him Thou didst create of dust. He said : Then get forth, for it does not befit you to behave proudly therein. Go forth, therefore ; surely you are of the abject ones. He said : Respite me until the day when they are raised up. He said : Surely you are of the respited ones. He said : As Thou hast caused me to remain disappointed, I will certainly lie in wait for them in Thy straight path. Then I will certainly come to them from before them and from behind them, and from their right-hand side, and from their left-hand side ; and Thou shalt not find most of them thankful. He said : Get out of this, despised, driven away—whoever of them will follow you, I will certainly fill hell with you all. And We said : O Adam ! dwell you and your wife in the garden ; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. But the devil made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said : Your Lord has not forbidden you this tree except that you may not both become two angels or that you may not become of the immortals. And he swore to them both : Most surely I am a sincere adviser to you. Then he caused them to fall by deceit ; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden ; and their Lord called out to them : Did I not forbid you both from that tree and say to you that the devil is your enemy ? They said : Our Lord ! We have been unjust to ourselves, and if Thou forgive us not, and have not mercy on us, we shall be certainly of the losers. He said : Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time. He also said : Therein shall you live, and therein shall you die, and from it shall you be raised ” (vii. 11-25).

3. See No. 14, “ God in the Qur-án ” (vii. 189).

4. “ And certainly We created man of clay that gives forth sound, of black mud fashioned in shape. And the jinn We created before of intensely hot fire. And when your Lord said to the angels : Surely I am going to create a mortal of

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the essence of black mud fashioned in shape. So when I have made him complete and breathed into him of my inspiration, fall down, making obeisance to him. So the angels made obeisance, all of them together, but Iblis did not ; he refused to be with those making obeisance. He said : O Iblis ! what excuse have you that you are not with those who make obeisance ? He said : I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape. He said : Then get out of it, surely you are driven away ; and surely on you is curse until the day of judgment. He said : My Lord ! then respite me till the time when they are raised. He said : So surely you are of the respited ones, till the period of the time made known. He said : My Lord ! because Thou hast made life evil to me, I will certainly make evil fairseeming to them on earth, and I will certainly cause them all to deviate, except Thy servants from among them, the chosen ones. He said : This is a right way with Me ; surely as regards My servants, you have no authority over them except those who follow you of the deviators. And surely hell is the promised place of them all ; it has seven gates ; for every gate there shall be a separate party of them " (xv. 26-44).

5. " And when We said to the angels : Make obeisance to Adam ; they made obeisance, but Iblis did it not. He said : Shall I make obeisance to him whom Thou hast created of dust ? He said : Tell me, is this he whom Thou hast honoured above me ? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few. He said : Begone ! for whoever of them will follow you then surely hell is your recompense ; and beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them ; and the devil makes not promises to them but to deceive ; surely as for My servants, you have no authority over them ; and your Lord is sufficient as protector " (xvii. 61-65).

6. " And when We said to the angels : Make obeisance to Adam ; they made obeisance, but Iblis did not. He was of

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the jinn, so he transgressed the commandment of his Lord. What ! would you then take him and his offspring for friends, rather than Me, and they are your enemies ? evil is this change for the unjust ” (xviii. 50).

7. “ And when We said to the angels : Make obeisance to Adam, they made obeisance, but Iblis did it not ; he refused. So We said : O Adam ! this is an enemy to you and to your wife ; therefore let him not drive you both forth from the garden so that you should be unhappy ; surely it is ordained for you that you shall not be hungry therein nor bare of clothing ; and that you shall not be thirsty therein, nor shall you feel the heat of the sun. But the devil made an evil suggestion to him ; he said : O Adam ! shall I guide you to the tree of immortality and a kingdom which decays not ? Then they both ate of it, so their evil inclination became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil to him. Then his Lord chose him, so He turned to him and guided him. He said : Get forth you two therefrom, all of you, one of you is the enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy ” (xx. 116-123).

8. “ And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting-place, then We made the life-germ a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators ” (xxiii. 12-14).

9. “ When your Lord said to the angels : Surely I am going to create a mortal from dust. So when I have made him complete and breathed into him of My inspiration, then fall down making obeisance to him. And the angels did obeisance, all of them, but not Iblis ; he was proud, and he was one of the unbelievers. He said : O Iblis ! what prevented you that you should not do obeisance to him whom I created with My hands ? Are you proud or are you of the exalted ones ?



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He said : I am better than he ; Thou hast created me of fire, and him Thou didst create of dust. He said : Then get out of it, for surely you are driven away ; and surely My curse is on you to the day of judgment. He said : My Lord ! then respite me to the day that they are raised. He said : Surely you are of the respited ones, till the period of time made known. He said : Then by Thy Might I will surely make them live an evil life, all, except Thy servants from among them, the purified ones. He said : The truth then is and the truth do I speak : That I will most certainly fill hell with you and with those among them who follow you all " (xxxviii. 71-86).

10. " Cursed be man ! how ungrateful is he ! Of what thing did He create him ? Of a small life-germ ; He created him, then He empowered him, then as for the way—He has made it easy for Him " (lxxx. 17-19).

11. " O man ! what has beguiled you from your Lord, the gracious one, who created you, then made you complete, then made you symmetrical ? Into whatever form He pleased He constituted you " (lxxxii. 6-8).

12. " So let man consider of what he is created :— he is created of water pouring forth, coming from between the back and the ribs " (lxxxvi. 5-6).

NOTE.—Whether the story of Adam is an allegory or bare facts is open, on which the various commentators have exercised their ingenuity, too lengthy to be discussed here. Maulvi Muhammad Ali's commentary may be referred to, though the writer does not entirely agree with him.

*(To be continued.)*

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## TRUE RELIGION

By W. B. BASHYR-PICKARD

TRUE religion consists in recognizing the truth, upon which the Universe is established, and in making that truth, thus recognized, the basis of all action. And what is the truth of the Universe ? *Qul Huwa Allahu Ahad !* Say, He, God is One ! Universe would seem to suggest Unity, and the first fundamental to a right understanding of the Universe is to

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know that God (Whose Name be ever praised !) is One, that beside Him there is none other god, without partner or sharer, nor having any likeness apart from Himself.

The importance of this Oneness, if not at first apparent, may readily be illumined. There being but One God, He is Supreme. Everything is in His Power. All things happening in the Universe are by His permission. There is no part or parcel of the Universe, whether large or small, wherein one might be outside the jurisdiction of the Supreme, the Mighty, the Praised. There is no space, whether in the heavens, or in the earth, or in the between, wherein some hostile being, force or power might securely lurk. In no portion of the Universe may the Laws of God be eluded. From unity springs unison, leading to harmony and peace. Life is no tangle, but majestic music.

If the Oneness of God be not apparent amidst the multiform phenomena, then the clouded mind receives an impression of confusion, and cannot rightly understand the meaning of what it perceives.

The First Fundamental, then, of true religion is to be imbued with the sure knowledge that God is One, Supreme, and to recognize this Oneness manifested in the multiplicity of changing beauties mirrored in the changeless eternal.

But true religion consists not merely and simply in the possession of a knowledge of the truth. It must also express itself in right action, and herein is placed the Second Fundamental of true religion, which, as the first was directed towards *God*, is now directed towards *man*.

Let us briefly follow out some of the results to mankind from the Unity of God, realized and acted upon.

As a goodly tree with steadfast trunk putteth forth noble branches, so thought, dwelling upon the Unity of God, throweth out strong branches for the benefit of mankind, branches affording shade and bearing fruits.

Now to illustrate : seeing that there is but One God, it follows that in essence there can be but one religion, to worship and serve the One God. Hence a common ideal is established for all mankind and for all created beings. With one common

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end in view, one common purpose in life, the selfsame origin and the selfsame goal, straightway there springeth up the triumphant conviction of the unity of mankind ; the universal brotherhood of man becomes no more a dreamer's ideal, but a matter of actual truth, capable, if desired, of logical proof. No more do we view some lofty ideal, which we have to strive hard after before we can bring it down from the clouds and make it a moving force in practical everyday life—nay rather, the truth is here already, embedded in the essence of our existence. We have but to throw aside the obscuring wraps of outward difference, and to *act* upon the underlying truth, then clearly revealed, of the essential brotherhood of all mankind. Let me state this more briefly and more clearly. Mankind is one brotherhood. This is not a lofty philosophical ideal, towards which it would be good for us to strive, in order that it might *become* an actual truth. It is rather already an actual unchangeable truth, which is often not fully realized, and which is often but little acted upon. The brotherhood of mankind is more than an ideal to be striven after ; it is a proven truth to be grasped and put into practice.

Further, let me illustrate yet another clear result, following from the Unity of God. God being One, Eternal, the Prophets sent by Him at various times to mankind deliver, in essence, one and the same message, the differences in no case being such as might constitute contradiction, or even inconsistency.

Of these messages the last, the Holy Qur-án, continues with us to-day, untouched, guarded, free from change, pure, a fresh and unexhausted Mercy of God. In practical religion what a bond of unity is here—One God, One Book, One Brotherhood !

To revert, the Second Fundamental of true religion is right action, and the guidance to right action is fully and clearly revealed in the Holy Qur-án, to follow which does enable one to worship God truly, and to give practical expression to the truth that mankind is one brotherhood.

Is not this, then, the true religion, complete and beautiful, namely, to believe in God and to go good ; to worship God and to follow His Guidance ; to glorify God with the heart's adoration and to love one's fellows all one's life ?

In conclusion, man must take his place in the scheme of

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the Universe, must remember that, though his goal is the Blessedness of the Hereafter, his sphere of action is this Earth and the present. Wherefore let him not retire into a stone-built palace of dreams, nor seclude himself in the possible serenity of a monastery ; let him not exclusively devote himself to the enjoyment of the bountiful provision of the present (which is for a time only), neither let him, scorning such bounties, project himself into the future to the detriment of his human duties. Nay rather, let him take the Middle Way, and use well the present opportunities to the establishment of his happiness in the Hereafter.

In brief, the Second Fundamental is to *serve* God ; to strive valiantly, where one is placed ; to render a good account of the talents God has implanted in man's nature ; to rule well and supremely the domain of one's self, till it be as a miniature of the mighty incomparable Universe, obedient to God's Laws.

Upon these Two Fundamentals is spanned the True Religion, which bringeth man near unto God ; which bridgeth the Gulf of Despair, and bindeth the Present to the Hereafter, the Fleeting to the Eternal, and setteth a man's feet firmly in the Paths of Peace.

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[WE are glad to have the opportunity to reproduce below the letter written to the Editor *Moslem Chronicle*, Calcutta, on the occasion of his having printed a letter from one Mr. A. R. Bukhsh, of the National Liberal Club, London, W. Mr. Bukhsh maintained in his letter that the Woking Mosque was Ahmadi in creed. The acting Imam, as will be readily seen, repudiates the idea that the Woking Mosque is Ahmadi (Qādiāni). We hope it will help to dispel many a misapprehension.—ED. *I.R.*]

“ IS WOKING MOSQUE AHMADI ? ”

TO THE EDITOR, *The Moslem Chronicle*.

SIR,—May I crave the hospitality of your esteemed columns for the following lines ?

It was with great interest mixed with considerable surprise that I read the letter of your correspondent, Mr. A. R. Bukhsh, on the Woking Mosque in the issue of your esteemed journal for March 25, 1927.

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Before writing to you on the point as to whether or not the Woking Mosque is Ahmadi, I thought it advisable to write to Mr. Bukhsh. Accordingly a registered letter was sent to him, but it was returned with the remark "not known at this address." As the letter of your correspondent is replete with misstatements and my letter to him has been returned *inconnu*, I am inclined to believe that the writer of the letter was not at all actuated with good motives.

The Woking Mosque is not Ahmadi (Qádiání), as your writer would have us believe. He has evidently confused us with the Southfield Mosque, with which we are connected in no way.

The Woking Mosque is not connected—neither financially nor in creed—with the Ahmadiyya headquarters at Qádián, India.

The Woking Mosque deprecates in very strong terms the idea that the late Mirza Ghulam Ahmad was a Prophet of God. The Woking Mosque believes that the Holy Prophet Muhammad was the Last Prophet and that no Prophet would appear after him.

The matter would get still more elucidated if you could print the letter which appeared in the *Light* of Lahore for April 1, 1927. I am attaching a copy of it for your use. And in case you find it too long for your esteemed columns, I shall feel obliged if you could give excerpts therefrom or call attention to it in your Notes.

I do hope you will oblige me by helping to dissipate the wrong notions which might have been spread by your correspondent's letter and undo the harm which may have been caused by it—at least to some extent.

I enclose the sealed letter to Mr. Bukhsh for your inspection. Please return it as it is.

Yours very truly,

ABDUL MAJID,

*Actg. Imam of the Mosque, Woking.*

The Mosque, Woking, Surrey,

April 27, 1927.

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### CONFUSION OF NAMES AGAIN.

TO THE EDITOR, *Light*, Lahore.

SIR,—In reply to a letter from Bombay in your last issue you say that you do not consider any Muslim to be a *Kafir*. Excuse me if I am not prepared to be taken in by such clever jugglery with words. You may hoodwink a far-off Bombay correspondent, but I know much too more and this is not the first time that I have come across these equivocal expressions from your camp. Your London representative, Imam of the Mosque at Putney, made use of the same weapon. When asked by an English Muslim whether the rumour that Qádiánís regarded the whole world of Islam as *Kafir*, that they did not say prayers behind other Muslims, that they even refused to say funeral prayers over the dead bodies of Muslims, your Putney Imam replied to say :—

1. We never regarded a Muslim to be a *Kafir*. A Muslim is a Muslim until he himself ceases to be so.

2. We say our prayers behind Muslim Imams—in India as well as abroad.

3. We never refuse to say funeral prayers of Muslims. As a matter of fact, we say funeral prayers over the dead bodies of Muslims alone.

Poor Englishman ! He had nothing more to say. He seemed to be perfectly satisfied, little suspecting that the Imam used the word " Muslim " in a double sense—apparently, in the common sense as applied to every one of forty crores of Muslims, but in his heart, in the sense of a Qádiání ; for, according to him, a Qádiání alone was a Muslim. The Imam's statements thus amounted to no more than that he never regarded a Qádiání as a *Kafir*, that he said prayers behind a Qádiání Imam alone, that he said funeral prayers over none other than a Qádiání.

Excuse me, you use the same jugglery with words when you say that the *Kalima* is a Divine charter and no one who holds it can be chucked out of Islam, meaning in your heart of hearts that you Qádiánís alone hold the *Kalima* in the true sense of holding. Why, you could not possibly mean any-

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thing else. Did not only the other day, in this very town of Lahore, the head of your movement, Mirza Bashir-ud-din Mahmud Ahmad, whom you call your Khalifa, in his Brad-laugh Hill speech, say point-blank, when put the same question, that he regarded everyone who did not accept Mirza Ghulam Ahmad a Prophet, as a *Kafir*, outside the pale of Islam? And you, Sir, have the audacity to throw dust in the eyes of the world and would have us believe that you regard everyone who says the *Kalima* as a Muslim, whether a *Sunni*, *Shia*, an *Ahl-i-Hadis*, or any other school.

BASHIR F. THAKOORE,  
*Barrister-at-Law, Lahore.*

[For goodness' sake, don't carry suspicion so far. We don't claim to be saints, but we are certainly not so wicked as all that—i.e. to have one thing on our lips and another in our heart. Mr. Thakoore does not, we dare say, claim to probe into the depths of human heart. If someone in London has given him occasion to hesitate accepting statements on their face value, it is surely not logical to put us in the same category. To say that we have a representative at Putney or that we regard Mirza Bashir-ud-din Mahmud Ahmad as our Head, does little credit to Mr. Thakoore's general information. If someone in far-off Bengal or abroad should confuse our movement with that of Qádián, we can excuse it. But in Lahore itself, the centre of our activities, where a man in the street knows that we have nothing to do with the Qádián movement, Mr. Thakoore must certainly be living in some cloudland of his own to confuse us with the Qádiánis and to call upon us for explanation of statements made by the Head and representative of that movement. We are almost bored with this hackneyed objection which we have met time and again in these columns. But yet again—and let us hope this will be the last of it—let us clear our position for the information of Mr. Thakoore and men of his confusion of mind. The Lahore movement has nothing to do with Qádián. The Lahore movement has for its head Maulana Muhammad Ali, translator of the Holy Qur-án into English, *not* Mirza Mahmud

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Ahmad, and in Europe it is represented by the Islamic Mission at Woking (England) and Berlin (Germany), run by Khwaja Kamul-ud-Din and Maulvi Sadr-ud-Din respectively. We have nothing to do with Putney, which place is run by the Qádián movement. Mr. Thakoore will understand, we hope, that we must not be judged—rather misjudged—for whatever Putney or the Head of Qádián movement may have said. We assure him that we mean every letter that we said in our last issue. Whosoever says the *Kalima*—whether he does or does not accept the Founder of our movement—we regard him as a fellow-brother in Islam. Islam means acceptance of the Qur-ánic revelation, and whoever does that is as much entitled to be called a Muslim as any other.—EDITOR, *Light*, Lahore.]

### LONDON MOSQUE FUND.

TO THE EDITOR, *Islamic Review*.

18 SLOANE STREET, LONDON, S.W. 1,

SIR,—

May 19, 1927.

1. The Trustees of the London Mosque Fund desire to draw, in your columns, attention to the crying need for a fitting Mosque worthy of the position of Islam as a world-religion, in the metropolis of Great Britain.

2. Within recent years Mohammedan students from India and elsewhere have joined in increasing numbers the educational institutions of this country; there are also many representatives of Muslim States besides other visitors, princes, notables and merchants who have come for pleasure or business, not to speak of the seafaring men on British merchant vessels. Every one of them feels the absence of a place of worship in London. The small Mosque at Woking is not available to Muslim residents in London, particularly for the daily prayers, nor is it a fitting symbol of the dignity of the Muslim Faith.

3. To supply this want the London Mosque Fund project was set on foot in November 1910, and active steps were taken



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to obtain the sympathy and support of Muslim Rulers and influential people all over the world.

4. In response to our appeal, contributions were received from the late Sultan-Caliph Mohammed V of Turkey, the Sultan Ahmed Shah, ex-Shah of Persia, and His Exalted Highness the Nizam of Hyderabad, besides various Muslim notables. These contributions stand in the Bank of England in the names of the Trustees of the London Mosque Fund. Out of the income of the aforesaid investments the Executive Committee, with the sanction of the Trustees, maintain a provisional place of worship.

5. The Tripolitan War which broke out in 1911, the Balkan Wars of 1912-13, and later the World-War of 1914, interrupted the further prosecution of the Executive Committee's efforts to collect funds.

6. As it is impossible with the sum so far subscribed to build and endow a Mosque worthy of the great place Islam holds in history, the Trustees believe the time has arrived to resume their activities and to take steps to issue a fresh appeal in support of the movement.

7. In July last a Mosque was opened in Paris with great pomp and ceremony, at which were present the President of the French Republic, the Sultan of Morocco, and delegates from various Muslim countries. The Muslim population of the French Republic bears no comparison either in numbers or wealth to that of Great Britain. It is to be hoped that Muslim Rulers and the great and wealthy princes and magnates of India and the countries within the ambit of Great Britain's cultural influence will realize the pious duty which lies upon them to establish and endow a fitting Mosque in London.

Yours faithfully,

AMEER ALI,

*Chairman.*

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

**Service, Sermon, and Lectures** every Sunday at the Mosque, Woking,  
at 3.15 p.m. Every Friday at 1 p.m.