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

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## CONTENTS.

Mr. and Mrs. G. Pettman .. .. .	Frontispiece
Notes .. .. .	PAGE 345
Disintegration in the Church—Causes of the Disintegration in the Church—The Linking up of Life with the Religious in Islam—Conflict Between the Christian Religion and Science—"G.O.M." of Egypt—Saad Zaghlul Pasha	
Ahmed in the Old Testament By Professor Abdulahad Davoud .. .. .	354
'Id 'Ul Azha (1345 A.H.) Address. .. .. .	359
Sufism and Islam. By S. M. Rahman, B.A., LL.B., M.L.C., Akola .. .. .	370
Man in the Qur-án. By Syed Maqbool Ahmad, B.A. ..	376
Correspondence .. .. .	384

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

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RABÍ 'UTH-THÁNÍ, 1346 A.H.

VOL. XV.

OCTOBER, 1927.

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## NOTES

### Disintegration in the Church.

It is significant of our times that even in the Church there are to be found men who have the courage of their convictions and make no bones about the predicament in which they find themselves. In the *Nineteenth Century* for July, 1927, Dr. Henson, the Bishop of Durham, says "The Church of England, together with all other churches, is in the greatest danger of disintegration and disruption," and is of opinion that the Church has ceased to have any hold upon the majority of citizens, who are, indeed, no longer, in any effective sense, Christians.

Let us reinforce these pronouncements by those of Bishop Manning of New York, who said: "At this moment the Christian Church stands before the world disqualified for her divine post."<sup>1</sup>

These statements are no news to us. But what will always remain a mighty paradox in our eyes is that the Bishops can still stick to their sorry bishoprics.

The popular London newspaper, the *Daily Express*, for July 5th, in its editorial taking the remarks of the Bishops for its subject-matter, propounds the following statement which has the semblance of disposing of the assertions of the

<sup>1</sup> *Daily Express*, July 5, 1927.

## ISLAMIC REVIEW

Bishops that people are no longer in any effective sense Christians: "... We do not believe that for a moment. There are fewer churchgoers, but there are probably far more Christians," which leaves us none the wiser as far as the solution of the problem is concerned.

Then it continues by inquiring: "If the Christians do not go to church, whose fault is that?" and feels gratified by laying the blame at the door of the Church in the words of Bishop Manning, who says:—

The life of the Church at this moment of history is enfeebled, her witness weakened, her message in a high degree discredited by her own differences and divisions. Unable to speak with a corporate voice, unable to give a united testimony, she cannot meet the deep need of the world to-day and do her true work for Christ.

Why does it stand self-condemned? The answer is given as follows:—

Those are strong things which few laymen would dare to say. But are they not founded on a great deal of truth? What is the Church doing to-day? Squabbling over the Prayer Book, arguing over this doctrinal point and the other. What are the clergy doing? Heroically trying to combine the saving of souls and the solution of the problem of how themselves to live on miserable stipends. And what are the people doing? Striving and struggling along, trying to hold fast to inborn beliefs, stumbling here and falling there, struggling to do for themselves what the Church could so magnificently help them to do, and conscious always of that deep need which Bishop Manning says the Church is unable to meet.

One might pertinently ask, What else should they do. They must have their Prayer Book and must argue over this doctrinal point and the other. For if they have no Prayer Book and no abstruse argument over this and that, people would no longer need them, but will be able to hold direct communion with God!

This, however, is certainly not the remedy for which we are looking in vain; but it is here that the crux of the situation lies. Therefore let us pause to find what are the causes at the root of the Church's disintegration.

### **Causes of the Disintegration in the Church.**

It is not so much the wranglings and the squabbles which are directly responsible for the ever-growing apathy

## NOTES

of Church folk, as our contemporary seems to think. The causes of the symptom of the disease are to be found elsewhere. To our way of thinking, they are :—

(a) The failure of Christianity to link up life with religion, the worldly with the religious. All religions, excepting the religion of Islam, have ignored the importance of this important factor, and for this reason they have either fallen into disrepute, or died a natural death, simply because they had no use for the man in the street in his busy life. A religion which does not bridge the gulf existing between the worldly life of an individual and his religious life is as a child still-born. A reference to the attitude of Christianity and Hinduism towards marriage, which institution is looked upon as a deterrent on the spiritual progress of the individual, is almost sufficient in itself to substantiate our statement. The very coexistence of the practice of monasticism and asceticism with Christianity shows that Christianity never concerned itself with welding the religious and the worldly. For Christianity, these have been entirely different domains.

(b) The non-historical character of all that on which the Church bases its authority—the Gospels—deserve special mention. The importance of this factor cannot be much over-emphasized ; and the responsibility does not lie with the Church.

It is common knowledge that the disciples of Jesus Christ, in their expectancy of his second advent, never committed to writing all that the Great Nazarene said. It was not till the latter half of the second century after his death that there arose disputations between the Gentiles and the Jews, that led to the formation of sects which compiled various Gospels according to their needs, from the available sources. There were extant some two-score of gospels, all written in the Greek, which was not the mother-tongue of Jesus. It was in the end of the fourth century that the New Testament was given its present shape when Pope Gelausius gave it his canon of authority in A.D. 392.

The truth is—and it is a bitter truth—that the Church has no substantial basis at all. All is hearsay and conjecture.

(c) The complicated nature of the ceremonial with which

## ISLAMIC REVIEW

the services in the Church are attended. The majority of thoughtful men are sick of the minute rituals which tie their salvation to their observance. They never did, and never will, add to the efficacy of human life, and if the man in the street is convinced that a full and virtuous life can be achieved without taking part in and associating himself with a Church devoted to outward form, we do not see any reason why that Church should not stand disqualified for her divine post.

The Sacraments—they may be two or seven—are a case in point.

Priestcraft, all over the world, in order to maintain its hold on the people, has always devised ways and means wherewith the laymen at large must always stand in need of them. What are the Sacraments after all? Why can they not be administered except through the agency of a priest who, curiously enough, after being ordained, thinks that he is appointed by God? This is a spiritual exploitation. People are now sufficiently well advanced to think for themselves, and they revolt against all such teachings as tend to exploit them mentally, spiritually or physically.

In Islam there is no priesthood; and the religious services can be performed without the agency of a priest.

### **The Linking up of Life with the Religious in Islam.**

Islam is the only religion which has succeeded in welding the worldly and the religious. It is one of those special characteristics where Islam scores over other religions. One can observe this in every phase of the daily life of a Muslim, and can see it best illustrated and exemplified in small and ordinary events affecting the life of a Muslim. Two Muslims when they meet say "*Assalamo Alaikum*"—Peace be on you—because to them it is a religious duty. If one of them has greeted the other, then the other is required to return his greeting in better terms if possible. We read in the Qur-án: "And when you are greeted with a greeting, greet with a better greeting than it, or return it. Allah takes account of everything" (iv. 86).

This illustration, on the face of it, might occur to those

## NOTES

who are given to dismissing externalities as petty and little affairs of life, and those who are wont to regard social affairs as quite distinct and separate from the religious life might laugh it away, wondering what connection there could be between such ordinary things and religion.

Such people have not pondered over or understood the significance of the part played by religion in the life of an individual. Religion is not the name of a collection of shibboleths or the telling of the beads of a rosary; and it is certainly not a name for a belief that the human race was doomed to eternal torture because Eve was tempted by the serpent, and man tempted by Eve, and some thousands of years later man was offered a chance of redemption by believing in an Immaculate Conception and a physical resurrection. Religion is a name for a system of life which helps to sublimate the life of an individual and aids in getting rid and purging him of low and ennobling the baser element of human nature. Religion is another name for that moralizing factor and that force which enables us to rise above the narrow limits of selfishness, and makes it a pleasure to us to live for others as well, so that we are a source of happiness to our fellow-beings. That is why every worldly action of a Muslim is an act of worship to him and infused with religious fervour.

### **Conflict Between the Christian Religion and Science.**

Our persistent pegging away at the incompatibility of the words of Holy Writ with the march of science may, we fear, be found boring by our readers. Not only do we claim to be useful bores, but we like to return to this topic gladly because we are constantly being told that Islam is inimical to the intellectual growth of mankind, although not a single verse in the Qur-án or tradition of the Prophet will be found to bear out that assertion. The utmost our opponents—and they are the Christian Missionaries—can do is to seize on the present-day decadent condition of the Muslims, this being from their point of view the most vulnerable point in Islam's social fabric. Do such people designedly forget the golden era of the Muslims in Spain and at Baghdad? Do they purposely

## ISLAMIC REVIEW

ignore those stern, immutable laws which govern and control the rise of nations and their fall—like individuals—through exhaustion? Do they forget that no nation has ever been able to sustain the same high level of glory and achievement for ever? The Qur-án makes mention of this law in the following verse: “And whomsoever We cause to live, then We reduce him to an object state in constitution. Do they not then understand?” (xxxvi. 68).

Islam is the name of certain principles whose existence is not bound up with the rise and fall of nations. Everything that lives must deteriorate. History speaks volumes in support of this statement.

Not only is it well-nigh impossible, it is superfluous as well, to recount the details of the struggle for supremacy between science and the Christian religion—dogmatized Christianity. The fight spreads over centuries and has demanded for its toll the lives of many innocent and eminent scientists by whose untiring and self-sacrificing efforts was brought about the emancipation of the human mind from the stultifying teachings of the Church.

Although the jealousy is not now so acute, yet now and then we do get a taste of it when we find the flames of the old dogmatized Christianity flaring up in the twentieth century. Such a phenomenon only sets us pondering the fact that, given suitable conditions, the Church can always be expected to live up to its historic past.

Instead of quoting verses from the Bible to show the conflict between their teaching and that of science, we propose briefly to outline a case similar to the Tennessee Evolution Case which, as our readers will remember, caused considerable sensation all over the world some two years ago.

The case we give below has certainly not raised the same stir, or anything like it, outside America yet. We mention it as affording an interesting sidelight on the far-reaching effect an organized effort on a large scale can have on the working of a State law against the teaching of evolution, and the difficulties with which it can beset the path of those who are accustomed to a complete freedom in teaching that which

## NOTES

they believe. The case in point further illustrates the difficulty experienced by such people in fitting in, as it were, in a place whose laws reek of the futile efforts of Church authority to bolster up the childish cosmology of the Bible. It would be better for the world if the Fundamentalist recognized the fact that the Book of Genesis is not a scientific work, but a monotheistic lyric.

The *Modern World* (New York) for April, 1927, has an article devoted to the case of a Dr. Mabel Martin, Professor of Psychology and Biology at Bethel College, a Cumberland Presbyterian Institution, at McKenzie, U.S.A., who was forced to relinquish her appointment because of her refusal to sign a document which forbids the teaching of the Laws of Evolution. The Professor kept on teaching, however, for several months. In her classroom work she used books written frankly from the evolutionary standpoint, but she did not refer to the question in a controversial manner. Nevertheless, Dr. Martin very soon found herself the centre of questions and arguments directed at her by pupils at Bethel, and was asked her opinion on all sorts of philosophical and theological points, for the students could not reconcile the freedom of her teaching with the creedal statement. Among the questions put to her was this: "Did you not write to the President that you saw no incompatibility between science and the Bible? How did you manage to sign the creedal statement?" She replied that no such document had been presented to her. But she was soon disillusioned. She was informed by one of the faculty that a certain member of the Board was anxious to see her; and this member informed her that she must sign the creedal document, for this was required of all teachers, and it was his duty to see that the rule was applied uniformly.

"Since the creedal statement remained the *sine qua non* of teaching at Bethel College, Dr. Martin, being unable to sign it honestly, had to bid farewell to McKenzie when her term was over."

Such are the difficulties of living in a State where the Church rules!



## ISLAMIC REVIEW

### “G.O.M.” of Egypt—Saad Zaghlul Pasha.

Egypt, as well as the Muslim world, mourns the loss of its greatest national hero, who died after a brief illness on the night of Tuesday, August 23rd, and was buried the following day at Cairo amid unexampled demonstrations of public sorrow. There were some twenty-five thousand persons in the funeral procession, and vast crowds, which showed every manifestation of grief, lined the route to cast a lingering glance at the passing bier of one of their greatest men who rose from a humble *fellah* to be Prime Minister.

The late Zaghlul Pasha was born some seventy years ago at Diana in a remote part of the Delta, where he lived the simple life of his *fellah* parents, before entering the great centre of learning, the University of Al-Azhar. He was influenced very early by the first Nationalist movement that rose against the devastation brought down by the Khedive Ismail on his country. He joined Arabi Pasha in 1882 and was arrested and taken to Kasr el Nil Barracks, when the British Army occupied Cairo. He was soon released and practised as a barrister. His marvellous eloquence and marked intelligence gained him reputation in the Native Courts, and in 1893 he rose to be a Counsellor of the Court of Appeal. It was through that enlightened lady, the late Princess Nazli, that he was brought to the notice of Mustapha Fahmy Pasha, Prime Minister of Egypt from 1895 to 1908, whose daughter, herself a cultured lady of a strong character, he married in 1896. Zaghlul's sudden appointment in 1906 as a Minister of Education raised him in public esteem. In 1910, after the murder of Butros Pasha Ghali, he became Minister of Justice. He had to resign the post for certain reasons and lead the Opposition of the new Legislative Council, and henceforward he was looked upon by his strong party, Wafd, and the public as their leader, until at last, through hard tests and trials, he was elected Prime Minister in February, 1924. Thus he attained his great ambition of being solely responsible for the conduct of negotiations with Great Britain, whom he reminded of the recognition of Egypt's right of independence in fulfilment of

## NOTES

pledges, and it was through difficult times that the two parties arrived at nearly an understanding.

In build and physiognomy a typical *fellah*, tall, gaunt, square-shouldered, with pale brown complexion, high cheek-bones and narrow eyes, his strong personality exercised an almost hypnotic influence over his fellow-countrymen. An astute debater, fertile in argument and repartee, and blessed with a keen sense of humour, he possessed oratorical powers which enabled him invariably to capture his audience. From a mere *fellah* to be the strong leader of a nation which had only recently awakened to a mighty sense of nationhood was in itself a remarkable achievement. Few of the revolutionary radicals of history, among whom he ranks high, retained their political faith in full measure after their fiftieth year, but Zaghlul's sway over the masses reached its height when he turned threescore, and the advance of years seemed only to revive in him political ardours. He made Egyptian nationalism into an unexpectedly dynamic force, and he was a genuine and ardent patriot, so that his name will go down to history.

"Since Muhammad Ali, no leader has impressed his personality so powerfully upon the imagination of the Egyptian people as Saad Zaghlul Pasha. . . . And no one even among his former opponents can refuse a tribute of admiration to the courage with which this *fellah*, who rose to be the leader of a nation, challenged all the forces arrayed against him, and carried the majority of the people with him in pursuing the full and definite recognition by a power firmly established in Egypt for forty years, of an independence which his country had lost since King Cambyses rode into Memphis two thousand five hundred years ago." <sup>1</sup>

Before we conclude our humble appreciation of the G.O.M. of Egypt we might recall with a sense of pride the sympathetic interest which the late Pasha evinced for our activities in the Western countries at a long interview which he granted to the then Imam, Khwaja Nazir Ahmad, and the Mufti of the Mosque, Syed Abdul Mohyi Arab, out of his busy time when

<sup>1</sup> *The Times*, August 25, 1927.

## ISLAMIC REVIEW

he had come to England at the invitation of Mr. Ramsay MacDonald, the Labour Prime Minister, to negotiate with him on the outstanding points relating to Egypt.

We pray that those who come after him may be worthy of him and of his example—honesty of purpose and absence of all self-seeking.

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## AHMED IN THE OLD TESTAMENT

By Professor ABDULAHAD DAVOUD

[We are glad to print below an Article on Biblical Studies from the able pen of Professor Abd 'ul-Ahad Davoud, B.D., who has himself been a Catholic Priest and was educated both in England and at Rome. The criticism is of especial value because of its being almost unknown in European Biblical Higher Criticism. The learned contributor embraced Islam in 1913 in Stamboul, and until last year was attached to the Ministry of Instruction, and filled the office of Translator to the Shaikh 'ul-Islamat.—ED.]

“And the Ahmed of all nations will come.”—HAGGAI, ii. 7.

SOME two centuries after the idolatrous and impenitent Kingdom of Israel was overthrown, and the whole population of the ten tribes deported into Assyria, Jerusalem and the glorious temple of Solomon were razed to the ground by the Chaldeans, and the unmassacred remnant of Judah and Benjamin was transported into Babylonia. After a period of seventy years' captivity, the Jews were permitted to return to their country with full authority to build again their ruined city and the temple. When the foundations of the new house of God were being laid, there arose a tremendous uproar of joy and acclamation from the assembly; while the old men and women who had seen the gorgeous temple of Solomon before, burst into a bitter weeping. It was on this solemn occasion that the Almighty sent His servant the Prophet Haggai to console the sad assembly with this important message:—

“And I will shake all nations, and the *Himda* of all the nations will come; and I will fill this house with glory, says the Lord of hosts. Mine is the silver, mine is the gold, says the Lord of hosts. The glory of the last house will be greater

## AHMED IN THE OLD TESTAMENT

than that of the first one, says the Lord of hosts ; and in this place I will give *Shalom*, says the Lord of hosts " (Haggai, ii. 7-9).

I have translated the above paragraph from the only copy of the Bible at my disposal, lent to me by an Assyrian lady cousin in her own vernacular language. But let us consult the English versions of the Bible, which we find have rendered the original Hebrew words *himda* and *shalom* into " desire " and " peace " respectively.

Jewish and Christian commentators alike have given the utmost importance to the double promise contained in the above prophecy. They both understand a messianic prediction in the word *Himda*. Indeed, here is a wonderful prophecy confirmed by the usual biblical formula of the divine oath, " says the Lord Sabaoth," four times repeated. If this prophecy be taken in the abstract sense of the words *himda* and *shalom* as " desire " and " peace," then the prophecy becomes nothing more than an unintelligible aspiration. But if we understand by the term *himda* a concrete idea, a person and reality, and in the word *shalom*, not a condition, but a living and active force and a definitely established religion, then this prophecy must be admittedly true and fulfilled in the person of Ahmed and the establishment of Islam. For *himda* and *shalom*—or *shlama*—have precisely the same significance respectively as Ahmed and Islam.

Before endeavouring to prove the fulfilment of this prophecy, it will be well to explain the etymology of the two words as briefly as possible :—

(a) *Himda*. Unless I am mistaken, the clause in the original Hebrew text reads thus : " ve yavu himdath kol haggoyim," which literally rendered into English would be " and will come the *Himda* of all nations." The final *hi* in Hebrew, as in Arabic, is changed into *th*, or *t* when in the genitive case. The word is derived from an archaic Hebrew—or rather Aramaic—root *hmd* (consonants pronounced *hemed*). In Hebrew *hemed* is generally used in the sense of great desire, covet, appetite and lust. The ninth command of the Decalogue is : " Lo *tahmod* ish reikha " (" Thou shalt not covet

## ISLAMIC REVIEW

the wife of thy neighbour"). In Arabic the verb *hemida*, from the same consonants *hmd*, means "to praise," and so on. What is more praised and illustrious than that which is most craved for, coveted, and desired? Whichever of the two meanings be adopted, the fact that Ahmed is the Arabic form of *Himda* remains indisputable and decisive. The Holy Qur-án (chap. lxi.) declares that Jesus announced unto the people of Israel the coming of an "Apostle from God whose name was to be Ahmed." The Gospel of St. John, being written in Greek, uses the name *Paracletos*, a barbarous form unknown to classical Greek literature. But *Periclytos*, which corresponds exactly with Ahmed in its signification of "illustrious," "glorious" and "praised," in its superlative degree, must have been the translation into Greek of *Himda* or probably *Hemida* of the Aramaic form, as uttered by Jesus Christ. Alas! there is no Gospel extant in the original language spoken by Jesus!

(b) As to the etymology and signification of the words *shalom*, *shlama*, and the Arabic *salám*, *Islam*, I need not detain the reader by dragging him into linguistic details. Any Semitic scholar knows that *Shalom* and *Islam* are derived from one and the same root and that both mean peace, submission, and resignation.

This being made clear, I propose to give a short exposition of this prophecy of Haggai. In order to understand it better, let me quote another prophecy from the last book of the Old Testament called Mallachai, or Mallakhi, or in the Authorized Version, Malachi (chap. iii. 1):—

"Behold I will send my messenger, and he shall prepare the way before me: suddenly he will come to his temple. He is the Adonai (i.e. the Lord) whom you desire, and the Messenger of the Covenant with whom you are pleased. Lo he is coming, says the Lord of hosts." Then compare these mysterious oracles with the wisdom embodied in the sacred verse of the Qur-án: "Praise be unto Him Who instantly transported His servant by night from the sacred temple (of Mecca) to the farther temple (of Jerusalem), the circuit of which We have blessed" (chap. xvii.).

## AHMED IN THE OLD TESTAMENT

That by the person coming suddenly to the temple, as foretold in the two biblical documents above mentioned, Muhammad, and not Jesus, is intended, the following arguments must surely suffice to convince every impartial observer :—

1. The kinship, the relation and resemblance between the two tetrograms *Ḥimda* and *Aḥmd*, and the identity of the root *ḥmd* from which both substantives are derived, leave not a single particle of doubt that the subject in the sentence “and the *Ḥimda* of all nations will come” is *Aḥmed*; that is to say, Muhammad. There is not the remotest etymological connection between *ḥimda* and any other names of “Jesus,” “Christ,” “Saviour,” not even a single consonant in common between them.

2. Even if it be argued that the Hebrew form *Hmdh* (read *ḥimdah*) is an abstract substantive meaning “desire, lust, covetousness, and praise,” the argument would be again in favour of our thesis; for then the Hebrew form would, in etymology, be exactly equivalent in meaning and in similarity to, or rather identity with, the Arabic form *Ḥimdāh*. In whatever sense you wish to take the tetrogram *Hmdh*, its relation to *Aḥmed* and *Aḥmedism* is decisive, and has nothing to do with Jesus and Jesusism! If St. Jerome, and before him the authors of the Septuagint, had preserved intact the Hebrew form *Hmdh*, instead of putting down the Latin “*cupiditas*” or the Greek “*euthymia*,” probably the translators appointed by King James I would have also reproduced the original form in the Authorized Version, and the Bible Society have followed suit in their translations into Islamic languages.

3. The temple of Zorobabel was to be more glorious than that of Solomon because, as Mallakhi prophesied, the great Apostle or Messenger of the Covenant, the “*Adonai*” or the Seyid of the messengers was to visit it *suddenly*, as indeed Muhammad did during his miraculous night journey, as stated in the *Qur-án*! The temple of Zorobabel was repaired or rebuilt by Herod the Great. And Jesus, certainly on every occasion of his frequent visits to that temple, honoured it by

## ISLAMIC REVIEW

his holy person and presence. Indeed, the presence of every prophet in the house of God has added to the dignity and sanctity of the sanctuary. But this much must at least be admitted, that the Gospels which record the visitations of Christ to the temple and his teachings therein fail to make mention of a single conversion among his audience. All his visits to the temple are reported as ending in bitter disputes with the unbelieving priests and Pharisees ! It must also be conceded that Jesus not only did not bring " peace " to the world as he deliberately declared (Matt. xxiv., Mark xiii., Luke xxi.), but he even predicted the total destruction of the temple (Matt. x. 34, etc.), which was fulfilled some forty years afterwards by the Romans, when the final dispersion of the Jews was completed.

4. Aḥmed, which is another form of the name Muhammad and of the same root and signification, namely, the " most glorious," during his night journey visited the sacred spot of the ruined temple, as stated in the Holy Qur-án, and there and then, according to the sacred tradition uttered repeatedly by himself to his companions, officiated the divine service of prayer and adoration to Allah in the presence of all the Prophets ; and it was then that Allah " blessed the circuit of the temple and showed His signs " to the Last Prophet. If Moses and Elias could appear in bodily presence on the mount of transfiguration, they and all the thousands of Prophets could also appear in the circuit of the temple at Jerusalem ; and it was during that " sudden coming " of Muhammad to " his temple " (Mal. iii. 1) that God did actually fill it " with glory " (Hag. ii.).

That Emina, the non-Muslim widow of Abdullah, should name her orphan son " Aḥmed," the first proper noun in the history of mankind, is, according to my humble belief, the greatest miracle in favour of Islam. The second Khaliph, Hezret Omar, rebuilt the temple, and the majestic Mosque at Jerusalem remains, and will remain to the end of the world, a perpetual monument of the truth of the covenant which Allah made with Abraham and Ishmael (Gen. xv.-xvii.).

## 'ID 'UL AZHA ADDRESS

### 'ID 'UL AZHA (1345 A.H.) ADDRESS

#### I

BEFORE I speak of the origin of this memorable day, to celebrate which we have assembled here, I would call your attention to an exceedingly important aspect of man's social life—an aspect which is coming to the fore more and more as the world advances in civilization. I refer to the race problem. This problem has become extremely acute in our age. Efforts have, now and then, been made to find some effective solution, but all to no purpose. Even those who think it possible to arrive at a mutual understanding in respect of questions raised by differences in religion, language, or nationality, describe the race problem as a chronic illness without remedy, for his racial characteristics are the only ones of which a man cannot rid himself, from his birth until his death. The world, especially the weaker nations, is groaning under the crushing burden of this load. The mightier races are trampling upon the weaker ruthlessly and without mercy. The policies to be adopted are determined by racial considerations; decisions are arrived at on a racial basis; and the trouble becomes all the more acute when even responsible persons bring themselves to believe in the absolute excellence of the white race. Never before was there such a mighty clash of races and racial interests, as now. The increase of the population of our globe, together with the decrease of all distances, point unmistakably to a sharp racial conflict in the immediate future, if no change can be effected in the angle of vision of the stronger nations. This has been further emphasized by the vastly improved means of communication—the contraction, as it were, of the world's dimensions, and the annihilation of space by wireless. And the day is certainly not far distant when it will be a mark of culture for a man to proclaim himself a citizen of the world.

But a survey of Christian civilization, as it appears in our day, will tell a tale that is by no means promising. Let us travel, in imagination, to the colonies of Great Britain; for this will help us to appreciate the sort of consciousness which



## ISLAMIC REVIEW

has been developed under Christianity as diffused by the Church or Churches. If Jesus could hasten his second coming, he would bitterly regret his visit to those lands that pass under his name. The moment he sought to set foot in any of these Christian colonies, he would be declared a prohibited immigrant, because not European. He is coloured and an Asiatic. His movements from district to district would be dependent on the sanction of the various officers concerned. He would not be allowed to breathe freely, to act freely, to eat and drink freely. In fact, he would not be wanted. He would have to leave the territories inhabited by his own followers, he would not be allowed even to earn his livelihood. This is the sort of religion practised by the people of Christ, and yet last year we saw the issue of the *World-Call Reports*. Let me supplement these remarks by referring you to India, the country to which I belong. In India, all the responsible positions, even to-day, in the majority of cases are, broadly speaking, awarded on the basis of self-styled and self-imagined racial superiority. Compare with this the policy of the Muslims, whose inheritors the British are in India. "The Muslim Moghul Emperors of India entrusted non-Muslims with many responsible posts. The Hindus commanded the armies, administered provinces, and sat in the Councils of the Sovereign. The conduct of the Muslims in this respect offers an astonishing contrast to the Christian treatment of conquered nationalities. In the Muslim world neither birth nor colour has prevented men from reaching the highest positions. Persians, Turks, Mongols, Berbers and Negroes have occupied the most important State offices, and have acquired the greatest fame in scholarship. Islam offered a chance to all races. Can the same be said of the modern nations who talk of nothing else but righteousness and truth ?

From the outset, Islam put forward the great ideal of unity—unity of all believers, and the equality of all mankind. It declared that all Muslims are brethren, and that they have the same rights as non-Muslims. This has always been the political ideal of Islam. "An incident which occurred during the Caliphate of Omar shows the absolute equality of all men

## 'ID 'UL AZHA ADDRESS

in Islam. Jabala, King of the Ghassanids, having embraced Islam, had proceeded to Medina to pay his homage to the Commander of the Faithful. He had entered the city with great pomp and ceremony, and had been received with much consideration. While performing the circumambulation of the Kaaba, a humble pilgrim engaged in the same sacred duties accidentally dropped a piece of his pilgrim's dress over the royal shoulders. Jabala turned round furiously, and struck him a blow which knocked out the poor man's teeth." The rest of the episode must be told in the memorable words of Caliph 'Umar to Abú 'Ubaidah, commanding the Muslim troops in Syria. "The poor man came to me," writes the Caliph, "and prayed for redress; I sent for Jabala, and, when he came before me, I asked him why he had so ill-treated a brother Muslim. He answered that the man insulted him, and that were it not for the sanctity of the place he would have killed him on the spot. I answered that his words added to the gravity of the offence, and that unless he obtained pardon of the injured man, he would have to submit to the usual penalty of the law. Jabala replied, 'I am a King, and the other is only a common man.' 'King or no King,' I said, 'both of you are Muslims, and both of you are equal in the eye of the law.' He asked that the penalty of the law might be delayed until the next day; and on the consent of the injured I accorded the delay. In the night, Jabala escaped, and has now joined the Christian Byzantine Emperor." \*

In all the religions of the world, the thing of the greatest importance—the most valuable asset bestowed upon the world and its politics—was this ideal of race-equality bestowed by Islam. If it be asked which religion it is that teaches the equality of mankind, each individual will reply that it is that one which he himself professes. But if the form of the question be changed, and we enquire, What is that religion which has adopted the means for effecting equality, and has shown it in action, then there can be but one answer. Every religion talks platitudes when preaching equality, but not every

\* Ameer Ali, *Spirit of Islam*, p. 279.

## ISLAMIC REVIEW

religion has adopted the means for translating its teachings into practice, and no religion but Islam has tackled the race problem.

Before I go further, I want it to be clearly understood that Islam is a religion which affects the individual not only in his religious life, but in his social life as well. And, to my way of thinking, this, i.e. the social life, is *the* most important aspect of the life of man. A religion which does not apply to our social life, which has no guidance to offer us in our daily life, and which does not regulate the ties of nations, cannot possibly be a religion for us, who have to live in a world growing ever smaller. A religion devoid of these essentials is reduced to mere sentimentalism.

That two Muslims, from whatever country each may come, arrive at a mutual understanding in every respect far sooner than would two members of any international organization or association, is the verdict of Professor Snouck Hurgronje, on the Islamic system of political organization. The question naturally arises, Why? It is because Islam has adopted means that strike at the very roots of racial and tribal divisions. Those means are embodied in the institutions of the Prayers, the two yearly congregations, and the Hajj, all being the essential corollaries of the belief in the unity of the Godhead. In the daily prayers of the Muslims, which we performed a short while ago, all racial divisions are wiped off. Muslims from all parts of the world stand shoulder to shoulder in brotherhood, with the result that their differences are mightily lessened, if not altogether removed. The political genius of Muhammad went a step farther. The daily prayers were evolved into weekly prayers, to be held on Fridays. Here, in passing, I might call the attention of my Muslim Brothers to a very important verse of the Qur-án dealing with the Friday congregation. I cannot do better than read the verse, which says :—

“ O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah ; that is better for you, if you know.

## 'ID 'UL AZHA ADDRESS

“ But when prayer is ended, then disperse abroad in the land, and seek of Allah's grace, and remember Allah much, that you may be successful.”

Now this weekly gathering was further evolved into two yearly congregations. And, of these, one was made especially into an international gathering to take place in the sacred town of Mecca, which is, as all know, a central figure in Islam ; for it must not be forgotten that what binds the Muslims together is not political allegiance nor nationality, but the pilgrimage to Mecca which is enjoined on all Muslims. Here it is that the Muslims assemble and come in contact with one another, and learn something of the reality of the Islamic ideal, that all men, prince and peasant, white and black, are brothers and equal in the sight of God and of the law.

To-day is the day of pilgrimage, or the highest evolved stage of the Islamic social life. Muhammad aimed at a world-brotherhood—a brotherhood which might be composed of different nationalities and different races, speaking different languages, but all believing in one God, in one prophet and in all the prophets, to whatever race, time or place they might have belonged. Pilgrimage ceremonies are performed on the tenth of the twelfth month of the Muslim year, and to-day is the tenth of the twelfth month of the Muslim year. At least once in his life, every Muslim is enjoined to visit Mecca at a fixed time in company with thousands of his brother Mussulmans. This great gathering, in which hundreds of thousands of Muslims meet together from far and near, at one central place, all wearing the same simple unsewn garment, bare-footed and bare-headed, princes and peasants from different places and countries, of various colours and races, is an annual demonstration of Islamic Brotherhood, and sets a grand practical example of fraternity and equality.

In this gathering, not the slightest difference can be noticed between a monarch and his subject, a plebeian and a patrician. The idea boldly forces itself on every mind, that all human beings are one people, and that it is incumbent upon them to treat each other with perfect equality, as members of the same

## ISLAMIC REVIEW

brotherhood. It is really wonderful and instructive to witness this ceremony. People from all lands and countries, of different colours and complexions, of different nationalities and races, are gathered together there, to worship humbly at the altar of the One God, Who is the universal Father of all peoples and nations.

The most wonderful thing to observe is the fact that all pilgrims are clad in one kind of white garment. This is done to symbolize and to demonstrate that there is no distinction between worshipper and worshipper before God. There are thousands and thousands of people there, and it is actually impossible to make any distinction between one and another. King and peasant, high and low, are in one kind of dress. There is no mark or symbol of rank and position apparent in their dresses.

This annual gathering demonstrates not only an outward and formal similarity and equality between man and man, but it also declares an identity of purpose, and singleness of object, on the part of all humanity, and impresses on the mind of every true believer the idea of the Fatherhood of God and the Brotherhood of Man. This institution was founded by Muhammad so that people may come together and exchange ideas. It is a matter of satisfaction to find that Muslims have realized the real meaning of this institution, and have begun using it as a means of exchanging their ideas and consolidating their future.

Consider this mighty evolution. What was its object? It was to weld the whole of mankind into one Great Brotherhood. Such was the great foresight of that great Arabian Teacher, and such an inspired step as that taken by him has never been so much as contemplated by any other religious personality. And those who would like to know what is to be the future of Islam—that Brotherhood of races and nations that takes all races and all colours equally to its heart—should study this aspect of Islam very carefully; and it is just possible that they will gain a true perspective of the great future that awaits Islam.

The Western world is too obsessed with its own material

## 'ID 'UL AZHA ADDRESS

prestige to foresee the tremendous results which the teachings of Islam are destined to achieve the world over. European Christianity has not succeeded in bringing the whole of humanity together into one common fold; it has failed to treat mankind on a basis of equality. Consequently there is no future for such a religion as Church Christianity—a religion which produces the mentality displayed by the Westerners everywhere.

The Bishop of London has every right to please himself by announcing to the world that his tour has taught him that Christianity has not failed. We do not begrudge him the luxury of such a statement. But I, for one, really fail to understand him; for it is common knowledge that the Christians of Europe are steeped in racial superiority; so much so that white men have set apart for themselves churches which are closed to the Christians who are coloured.

On the pilgrimage to Mecca, says Sir Thomas Arnold, "It ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in that sacred place, towards which their faces are set in every hour of private worship in their distant homes. No touch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life, and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognizing his brother Muslim in the wild Islander from the farthest end of the Malayan Sea. At the same time, throughout the whole Muhammadan world, the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id'ul-Azha. . . . Whatever be the race, colour, or antecedents of the worshipper, he is received into the brotherhood of the believers, and takes his place as an equal among equals." <sup>1</sup>

"There have been flagrant spells of corruption and back-

<sup>1</sup> *Preaching of Islam* (London, 1913), pp. 415, 416.

## ISLAMIC REVIEW

sliding in the Muslim world, and there are present to-day phases of self-betrayal in Muslim society. Muslims have indeed fallen, because they fell away from Islam—alike from its truth and from its tolerance. But even so, a marvellous fraternal spirit, transcending all barriers of race, of country or colour, still animates the great brotherhood of Islam, in a degree perhaps not discernible in any other community of mankind. Here, at any rate, we have a great example, and a great promise for the redemption of Humanity. If Islam had done nothing else than eliminate, as it has incontestably done, the unconscionable barriers of racial antipathy and national exclusiveness from among one-fifth of the human race scattered over the surface of the globe, and covering every land and clime, then it must hold civilization its debtor for ever.

“Christianity, after two thousand years of evolution, has signally failed in this vital aspect. The conception of a human brotherhood, a social communion that would transcend geographical, racial, or national boundaries, seems to be equally unrealized in the other great religions of the world. It is Islam alone that rules out in theory, no less than in practice, the claims of race or nation, caste or colour, to break the unity or mar the harmony of the human family, and there can be no question that it is along that path the world will have to travel to find its ultimate salvation.”<sup>1</sup>

Islam is a great political power, whose effects the world will feel more and more in proportion as the ends of the earth are brought closer and closer together.

Islam, which claims the allegiance of three hundred million souls, is the only solution for the ills of the world. This is no idle boast on my part. Events are proving it. Every thoughtful observer of what is going on in Western Asia and in Africa can appreciate its truth. For it is in Islam only that the idea of a real material league of nations has been approached in the right and practicable way. “The ideal of a league of human races has indeed been approached by Islam more

<sup>1</sup> Syud Hasan in “Democracy in Islam,” *New Orient* for Oct.-Nov.-Dec., 1924, New York.

## 'ID 'UL AZHA ADDRESS

nearly than by any other ; for the league of nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame." <sup>1</sup> Islam is the only religion which has attempted to cope with this aspect of human life—an aspect which is growing in importance every day—the only religion which has succeeded to an almost incredible extent in actually establishing a real world-brotherhood. And all was done by a verse in the Holy Qur-án which has ensured the initial success of that vast enterprise, and resounds to the perpetual honour of the international community of the Muslims. The verses read thus :—

“ The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

“ O you who believe ! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they ; and do not find fault with your own people nor call one another by nicknames ; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

“ O you who believe ! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother ? But you abhor it ; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

“ O you men ! surely We have created you of a male and a female, and made you tribes and families that you may know each other ; surely the most honourable of you with Allah is the one among you most careful (of his duty) ; surely Allah is Knowing, Aware.”

This might be supplemented by the words of the Prophet, who said, “ The Arab does not excel the non-Arab, unless he is the more pious of the two.”

<sup>1</sup> Prof. Snouck Hurgronje in *The Moslem World of To-day*, London,



## ISLAMIC REVIEW

### II

Now a few words on the origin of 'Id 'ul-Azha and the word "Muslim."

The Prophet Muhammad and Islam itself are connected, so to say, with the descendants of Ishmael, for the Prophet is a descendant of Ishmael, and the religion of Islam preached by Muhammad is the same as that which was given by God to Abraham and Ishmael. The Holy Qur-án says in chapter Hajj: "the faith of your father Abraham he named you Muslims before." This brings us to the reason why we call ourselves Muslims. We are called Muslims because this name was given to us by Abraham.

When Abraham was commanded to sacrifice Ishmael and told his son that he was commanded to do so, he asked Ishmael what he thought of it. Ishmael bowed his head in obedience and said, "I am ready." God the Almighty, depicting this readiness of both father and son, uses the word "Aslama" in the Qur-án, that is, they both submitted. This word is derived from Islam, which means to submit oneself to the Divine Will. The characteristic of the religion of Abraham, as shown by his readiness to sacrifice his son, was submission. When father and son both were ordered to make sacrifices of that which was cherished most by both of them individually, both of them did unhesitatingly submit. The Almighty commended this spirit, and it was on this account that Abraham gave the name of Muslim to his followers.

The fact that to-day is the day when, in Mecca, every pilgrim must sacrifice an animal, is the reason why this festival is called 'Id 'ul-Azha, that is to say, the Festival of Sacrifices. Human sacrifice, which was common among most ancient people, prevailed among the Chaldeans. It also remained in vogue among the Hindoos in India till a very late date. Abraham seeing in a vision that he, too, was sacrificing his son, his preparation to fulfil that vision literally, and lastly the Divine commandment to sacrifice an animal in his stead, definitely marked the abolition of the savage custom of human sacrifice, a custom which may well have arisen from such a

## 'ID 'UL AZHA ADDRESS

misunderstanding as might have caused Ishmael actually to be sacrificed, if Divine Commandment to sacrifice an animal instead had not been communicated to Abraham. So this act of Abraham abolished human sacrifice among many nations, and to-day more than half the world stands indebted to that righteous patriarch for another example in the abolition of savage practices.

When Abraham brought Hagar and Ishmael to Arabia they settled down in Mecca. Both Ishmael and Abraham built the walls of the House of God. The Qur-án makes a reference to this in ii. 127: When Abraham and Ishmael raised the foundations of the house they said, "Our Lord accept from us, surely thou art the Hearing, the Knowing."

When the House, dedicated to the worship of God, was completed it became incumbent for some holy person to offer his life and his possessions for its service. Such an offer in the law of Abraham was regarded as the equivalent of sacrifice. Abraham was a rich man, he had cattle, he had slaves, but he had one son and that person was the fruit of his ardent prayers. He was blessed with him in his old age, for he was an old man of ninety when Ishmael was born. All his hopes, his future, were bound up in him, but Abraham was a God-fearing man, a perfect Muslim, because that he had dreamt that he was sacrificing his son, he said to him, "O, my son, I saw in a dream that I should sacrifice you."

Then as Abraham put his knife on the neck of his son, God said, "We never waste the reward of those who act in a goodly manner." To-day, as all of us know, there are three great spiritual nations—the Jews, the Christians, and the Muslims—and they all try each to excel the other in paying their homage to Abraham.

Abraham, who was all sacrifice, knew what he was worth, and he knew that he would sacrifice the nearest and the most cherished if demanded by the Almighty, but it remained still to be seen whether the young, good-looking, healthy child before whom the world lay open, was as ready to see the sharp knife approaching his own neck, but the son's reply, "O, father dear, do what you are commanded, if Allah please

## ISLAMIC REVIEW

you will find me of those who are steadfast," showed the father's spirit.

Imagine on one side, the ninety-year-old man who has been blessed with a son after so many ardent supplications, whom he loved so warmly and impetuously ; and notice the change which had come upon him at the communication of the Divine command. He had tucked up his sleeves for sacrificing his own beloved son, with his own hands he held the knife for the purpose.

And on the other hand was the youthful son—a son who was reared up in the tender care of his father and under the affectionate eye of both his parents, and now with the self-same hand with which the father used to caress him, that same father was ready to slay him. The historian, Shibli, in his metaphorical poetic strain, says, " Angels were watching this scene keenly and with an interest and perhaps bewilderingly and were at a loss—when of a sudden a voice from On High came and said, ' O, Abraham, you have indeed shown the truth of your vision. Surely we reward the doers of good.' "

The patience, perseverance, boldness, the courage with which the son proffered himself and the readiness which the father showed—the only befitting reward for their respective sacrifices could be that the institution of sacrifice in their memory be made perpetual to the end of the world.

This is how Allah rewards those who are perfect Muslims !

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## SUFISM AND ISLAM

By S. M. RAHMAN, B.A., LL.B., M.L.C., Akola

EVEN a cursory glance at the history of the great religions of the world demonstrates, beyond a shadow of doubt, that the prophets, the lawgivers, and the promulgators of the Faiths have invariably been faced with one very serious difficulty. It is the conflict between knowledge and ignorance, the heart and the head, science and superstition, which, at times, seems interminable. The ebb and flow of thought has, in its elusiveness, been the despair of many a preacher.

The educated, the intelligentsia, struggle hard to raise the Faith to a higher pedestal of intellect, and endeavour to

## SUFISM AND ISLAM

impart to it a philosophical setting, while the uneducated, with equal persistence, try to keep it down to its old level. No religion known to history has been immune from this "Internal Conflict." That Sufism, like all other philosophical and mystical schools of thought in Christianity, Hinduism, and Buddhism, owes its origin to this universal tendency of the human mind, will be apparent if we study the genesis of this highly interesting and important aspect of Islam.

European writers, who always try to show that all good ideas emanate from the West, identify the word "Sufi" with *σόφος*, which in Greek means a wise man. In the beginning, the term was applied to those persons who used clothings of wool, i.e. coarse clothing—the cotton fabrics of Dacca and Calicut being the monopoly of the nobility in those days—and avoided every kind of luxury and ostentation. The name of "Pöshminaposh" was, therefore, given to Sufis in Persia. Some writers are of opinion that the word is derived from the "Ahlul-Sufhah," or the "people of the bench"; but the most popular theory is to treat it as derived from "Safa," which means purity.

We all know that the Prophet of Islam (peace be on him) preached his creed to the simple sons of the desert, whose intellectual horizon was confined to the oases, dotted here and there, in the midst of their parching homeland. They were a plain folk, the real offspring of Nature, who, occasionally, came into contact, in the course of their commercial peregrinations, with the learned men, amongst the Christians and the Jews, inhabiting the fertile plains of Palestine and Syria. This contact had merely helped to distort their notions of religion, and confirm their faith in the worship of "Lat" and "Manat." That period was also an epoch of disintegration—national, social, and religious. "The holy flames kindled by Zoroaster, Moses, and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism, battling for centuries with still more corrupt Christianity, had stifled the voice of humanity." The never-ending wrangling of warring creeds and rituals had converted some of the simplest Faiths into an eternal labyrinth of sacerdotal speculations. Never in the history of the world was there a greater necessity for

## ISLAMIC REVIEW

the promulgation of a simple creed. The message delivered by the Arabian Prophet was meant, alike, for the high and the low, the peasant and the prince, the learned and the unlettered, and, therefore, could not but consist of a set of simple formulæ, that may be understood by the most ignorant among the ignorant. But the great Prophet fully realized that no Faith can claim homage from the intellectual section of its followers unless it is given a philosophical turn. For this reason alone, to satisfy the cravings of the intellectuals, the school of Sufism came into existence. Hazrat Ali, who was the most intellectual amongst the Companions of the Prophet, received the teachings direct from his Master. Though one of the four premier schools of Sufism traces its origin to Hazrat Abu-Bakr, there is a consensus of historical opinion to the effect that Hazrat Ali alone is the founder of all the four schools into which the Sufis are divided.

### WHAT IS SUFISM ?

It will be abundantly clear from the above that Sufism is not a sect in Islam, but it is only a philosophical and moral aspect of that great Faith. It has simply sought to interpret some of the most fundamental principles of Islam from a higher plane of thought, and is nothing but its intellectual foundation.

Knowledge, Love, and Renunciation together form the key-note of Sufism. Owing to the abstruseness of its principles, its teachings have always been kept exclusive, and the institution of the Preceptor and the Disciple has become its permanent feature. In spite of these precautions, the masses have always tried to abuse some of its most important precepts. Light, according to the Sufis, can only come with knowledge. Real knowledge is the knowledge of God, and knowledge of God connotes retirement into the innermost recesses of one's soul, which alone contains the Light. It further connotes, says the Sufi, a complete surrender to God—and as its necessary concomitant—the shutting out of all knowledge and love, except that of God. This process of concentration should, after laborious training, end in the extermination of the Ego and complete absorption into the Light itself, in Him “ Who dwells and works everywhere and Whose home is the

## SUFISM AND ISLAM

human heart." This object (Faná fi 'l-Láh) can be attained, first, by the surrender of the Self to the Shaikh (Faná fi 's-Shaikh), and, then, to the Prophet (Faná fi 'r-Rasúl). The closing of the bodily eye and the opening of the spiritual eye was thus the be-all and end-all of a Sufi's life. This belief in the all-pervading God naturally originated the theory of the Universality of Love. If God is Omnipresent, the whole creation is nothing but the manifestation of Him. Therefore the creation must be identical with the Creator. If the creation is believed to be identical with the Creator, nothing but love should pervade the universe. Everything in this universe should be loved, and by loving the handiwork of the Creator, we can love the Creator ; and the complete surrender of Self is nothing but this Universal Love. The Sufis argued, that Love must be the First Cause, as it alone has real existence and is self-sufficing, whilst everything else is unreal and has only a dream-life. " Oh, my God, I invoke Thee in public as lords are invoked, but in private as loved ones are invoked." Publicly I say, " Oh my Lord," but privately I say, " Oh, my Beloved," cries a Sufi-Philosopher in ecstasy.

Once this doctrine had taken root, as against the schismatics, the Sufis began to believe that there is truth in every religion and that, as all truth is originally one, all the religions were from the same Divine source but altered by men to suit their purposes. This attitude led to the sympathetic study of the different religions of the world, and the mystic teachings present in them did not fall on deaf ears. It should be remembered, however, that the Sufis never forgot to search for sanctions for their acts in the Qur-án and " Ahadees." This also inevitably led to asceticism. Self-sacrifice, or self-renunciation, and the mortification of the flesh, thus became one of the most important doctrines of their creed. The priesthood had become immersed in outward forms and practices. The conquest of the Middle East and Persia had opened the coffers of the " Kaisers " and glutted Arabia with untold wealth, which, in its turn, had given rise to untold evils. The Prophet himself and his immediate Companions lived a very simple and austere life. Asceticism, therefore, soon took firm root in Sufism. The " Ahl ul-bait," or the

## ISLAMIC REVIEW

members of the Prophet's family, were confirmed ascetics. The Caliph Ali, both by precept and practice, taught Self-renunciation, without which salvation was not to be attained. We find from his famous sermons, collected by Imam Shareef Raza, in *Nahjul Balaghat*, that complete abstinence is the only means of true Knowledge and Love.

The pure, we may say, the sublime and exalted side of this philosophy was subsequently developed by Imam Gazzálí, Ibn Túfail, Maulana Jalaluddin Rúmi, and Fariduddín Attár, and, in course of time, certain Platonic conceptions became a part and parcel of it, together with the doctrine of evolution and progressive development, which may be summarized thus :—

“ In the region of existing matter the mineral kingdom comes lowest, then comes the vegetable kingdom, and finally the human being. Above him is God. The lowest is linked by a chain of progress to the highest. The human soul perpetually strives to cast off the bonds of matter, and, becoming free, it soars upwards again to God from Whom it emanated.” The theory has found expression in the world-renowned “ Masnawi ” of Maulana Rúm, and the beautiful couplets are often recited by the “ Darveshes ” in their “ Halkás,” during transports of ecstasy. The incorporation of this philosophy in the “ Masnawi,” as the Qur-án is called in Persian by the Sufis (Masnawi-i-Maulvi-i-Ma'nwí hast Qur-án dar zabané pahlawí), is an important landmark in the history of Sufism.

### POINTS OF CONTACT BETWEEN SUFISM AND VEDANT.

A comparative study of these two systems of philosophy brings into relief many striking points of contact, on account of which some few bigoted “ ulámás ” have not been slow to pass strictures on Sufism and condemn it as an unwarranted innovation in Islam. They erroneously infer, from certain well-known affinities, that the doctrines of Sufism must have been borrowed from Vedant. Human nature being what it is, the unconscious coincidence of doctrines is one of the commonest features of the development of the great religions of the world.

We find the idea elaborated both in Sufism and Vedantism, that the spirit of man, when completely purified by contemplation, religious fervour, and Love, becomes that of God

## SUFISM AND ISLAM

from Whom it has emanated. One who makes a deep study of contemplative and mystical theology and aspires for His communion by spiritual means, is the "Sannyási" of the Vedantism and the "Darvesh" of the Sufism. "Bodh" of the Brahman is "Ilm" (knowledge) of the Sufi. Both equally vehemently declare that the emancipation of the soul is impossible without knowledge. A class of latter-day Sufis, the "Bakhtashees," hold that the soul, after separation from the human frame, may enter into the body of an animal or a man. This belief, which is not shared by the generality of the Súfis, is, more or less, in conformity with the theory of "Avagawan," or Transmigration of the Soul, and they call it "Tanasukh." The "Ismailees," the followers of the Agha Khan, had borrowed the doctrine from the "Bakhtashees," before their flight from Persia, their homeland. "Uppahdí" is nothing but the "nafs," and the Alam-i-misál (the world of illusion) is almost identical with the "Maya" of the Vedantic philosophy.

These parallels between the Semitic and Aryan schools of contemplative philosophy, which can easily be multiplied, shed a most enthralling light upon the universality of the human mind—which is essentially one, despite the differences of creed, climate and race.

Sufism, which was founded by the revered and learned son-in-law of the Prophet (peace be on him), and perfected by Muslim Mystic-Philosophers, like Imám Gazzálí, Maulána Rúm, Fárábi, Ibn Sína, and great saints, like Hazrat Abdul Qádir Jílání, Hazrat Khwaja Moinuddin Chishtí of Ajmere, and Hazrat Nizámuddin, has undergone considerable deterioration, and at the hands of self-seeking men, the bane of all religions. But even the most virulent critic of Sufism cannot gainsay the fact that this mystical and contemplative element in Islam has bettered the lives of thousands of devout Muslims, besides adding a great idealism to their Faith. The idylls of that Universal Divine Love which pervades Nature, from the lowest type of God's creation to the highest, sung in rapturous strains by Maulana Jalaluddin and Attár, are ineffaceable landmarks in the philosophical development of Islam.



MAN IN THE QUR-ĀN

By SYED MAQBOOL AHMAD, B.A.

(Continued from No. 9, p. 341)

MAN'S TRIALS.

1. " And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ; and give good news to the patient, who, when a misfortune befalls them, say : Surely We are Allah's and to Him we shall surely return. These are they on whom are blessings and mercy from their Lord, and those are the followers of the right course " (ii. 155-157).

2. " Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you, distress and affliction befell them and they were shaken violently so that the Apostle and those who believed with him said : When will the help of Allah come ? Now surely the help of Allah is nigh " (ii. 214).

3. " You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk ; and if you are patient and guard against evil, surely this is one of the affairs which should be determined upon " (iii. 185).

4. " And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires to turn away from the truth that has come to you ; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made all of you a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds ; to Allah is your return, of all of you, so He will let you know that in which you differed " (v. 48).

5. " And He it is who has made you successors in the land and raised some of you above others by various grades, that He might try you by what He has given you ; surely your Lord is quick to requite evil, and He is surely the Forgiving, the Merciful " (vi. 166).

## MAN IN THE QUR-AN

6. " Surely those who guard against evil, when a visitation from the devil afflicts them they became mindful, then lo ! they see " (vii. 201).

7. " Every soul must taste of death ; and We try you by evil and good by way of probation ; and to Us you shall be brought back " (xxi. 35).

8. " Do men think that they will be left alone on saying : We believe, and not be tried ? And certainly We tried those before them. So Allah will certainly know those who are true, and He will certainly know the liars " (xxix. 2-3).

9. " And among men is he who says : We believe in Allah, but when he is persecuted in the way of Allah he thinks the persecution of men to be as the chastisement of Allah ; and if there come assistance from your Lord, they would most certainly say : Surely we were with you. What ! is not Allah the best knower of what is in the breasts of mankind ? " (xxix. 10).

10. " Say : Surely my Lord amplifies the means of subsistence for whom He pleases of His servants, and straitens them for whom He pleases, and whatever thing you spend, He exceeds it in reward, and He is the best of sustainers " (xxxiv. 39).

11. " No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence ; surely that is easy to Allah. So that you may not grieve for what has escaped you nor be exultant at what He has given you ; and Allah does not love any arrogant boaster " (lvii. 22-23).

### MAN'S DEATH.

1. " And do not speak of those who are slain in Allah's way as dead ; nay, they are alive, but you do not perceive " (ii. 154).

2. " And a man will not die but with the permission of Allah ; the term is fixed ; and whoever desires the reward of this world, We will give him of it, and whoever desires the reward of hereafter, We will give him of it ; and We will reward the grateful " (iii. 144).

3. " Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day ; then whoever

## ISLAMIC REVIEW

is removed far away from the fire and is made to enter the garden, he indeed has attained the object ; and the life of this world is nothing but a provision of vanities " (iii. 184).

4. " And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said : I will most certainly slay you. The other said : Allah accepts only from those who guard against evil. If you will stretch forth your hands towards me to slay me, I am not one to stretch forth my hand towards you to slay you. Surely I fear Allah the Lord of the Worlds. Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of fire, and this is the recompense of the unjust. Then his mind facilitated to him the slaying of his brother, so he slew him ; then he became one of the losers. Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said : Woe to me ! do I lack the strength that I should be like this crow and cover the dead body of my brother ? so he became of those who regret " (v. 27-30).

5. " The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby ; until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night and by day, so We render it as reaped seed produce, as though it had not been in existence yesterday ; thus do We make clear the communications for a people who reflect. And Allah invites to the abode of peace and guides whom He pleases into the right path " (x. 24-25).

6. " Every soul must taste of death, then to Us you shall be brought back " (xxix. 57).

7. " Allah takes the soul at the time of death, and those that die not, during their sleep ; then He withholds those on whom He has passed the decree of death and sends the other back till an appointed term ; most surely there are signs in this for a people who reflect " (xxxix. 42).

## MAN IN THE QUR-AN

8. " And the stupor of death shall come to you in truth ; that is what you shunned " (l. 19).

9. " Every one of it must pass away. And there will endure for ever the person of your Lord, the Lord of glory and honour " (lv. 26-27).

10. " Nay, when it comes up to the throat, and it will be said : Who will be the charmer, and he will be sure that it is the hour of parting, and the ankles will strike each other, and to your Lord shall be driving " (lxxv. 26-30).

11. " And We did not ordain abiding for any mortal before you. What ! then if you die will they abide " (xxi. 34).

12. " Wherever you are death will overtake you, though you are in towers raised high " (iv. 78).

13. " Surely as for those whom the angels cause to die while they are unjust to their souls, they shall say : In what state were you ? " (iv. 97).

14. " And He is the supreme over His servants, and He sends keepers over you ; until when death comes to one of you, Our messengers cause him to die, and they are not remiss. Then are they sent back to Allah their Master, the True One ; now surely His is the Judgment and He is swiftest in taking account " (vi. 61).

15. " And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands : Give up your souls ; to-day you shall be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and because you showed pride against His communications. And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were Allah's associates in respect to you ; certainly the ties between you are now cut off and what you asserted is gone from you " (vi. 94-95).

16. " And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and saying : Taste the punishment of burning. This is for what

## ISLAMIC REVIEW

your own hands have sent on before, and because Allah is not in the least unjust to His servants " (viii. 50).

17. " Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission. We used not to do any evil. Aye, surely Allah knows what you did " (xvi. 28).

18. " Until when death overtakes one of them, he says : Send me back, my Lord : haply I may do good in that which I have left. By no means ! it is a mere word that he speaks ; and before them is a barrier until they are raised " (xxiii. 99-100).

19. " Say : The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back " (xxxii. 11).

20. " Surely you shall die and they too shall surely die. Then surely on the day of resurrection you will contend with another before your Lord " (xxxix. 30-31).

21. " And those who disbelieve will say (at the time of death) : Our Lord ! show us those who led us astray from among the jinn and the men, that we may trample them under our feet so that they may be of the lowest. As for those who say : Our Lord is Allah, then continue in the right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the garden which you were promised " (xli. 29-30).

22. " But how will it be when the angels cause them to die smiting their faces and their backs. That is they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds " (xlvi. 27-28).

23. " Why is it not then that when it comes up to the throat and you at that time look on—and we are nearer to it than you, but you do not see—then why is it not—if you are not held under authority—that you send it not back—if you are truthful ? " (lvi. 83-87).

24. " And Allah does not respite a soul when its appointed term has come, and Allah is aware of what you do " (lxiii. 11).

25. " O soul that art at rest ! return to Thy Lord, well pleased with Him well pleasing Him, so enter among My servants, and enter into My garden " (lxxxix. 27-30).

## MAN IN THE QUR-AN

26. " And reckon not those who are killed in Allah's way as dead ; nay, they are alive and are provided sustenance from their Lord ; rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, being left behind them, have not yet joined them, and they shall have no fear nor shall they grieve. They rejoice on account of favour from Allah and His grace, and that Allah will not waste the reward of the believers " (iii. 168-170).

### RESURRECTION.

1. " Or the like of him who passed by the town, and it had fallen down upon its roofs ; he said : When will Allah give it life after death ? So Allah caused him to remain in a state of death for a hundred years, then raised him. He said : How long have you tarried ? He said : I have tarried a day or part of a day. Said He : Nay ! you have tarried a hundred years ; then look at your food and drink—perhaps you have not passed over it ; and look at your ass, and that We may make you a sign to men, and look at the bones how We set them together, then clothe them with flesh ; so when it became clear to him, he said : I know that Allah has power over all things " (ii. 259).

2. See Story of Abraham, No 3 in the Prophets of the Qur-án.

3. " And the dead—Allah will raise them, then to Him they shall be returned " (vi. 36).

4. " And they say : What ! when we shall have become bones and decayed particles, shall we then be raised up, being a new creation ? Become stones or iron, or some other creature of those which are too hard to receive life in your minds ! But they will say : Who will return us ? Say : He Who created you at first. Still they will shake their heads at you and say : When will it be ? Say : Maybe it has drawn nigh. On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little while " (xvii. 49-52).

5. " This is their retribution because they disbelieved in

## ISLAMIC REVIEW

Our communications and said : What ! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation ? Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt ? but the unjust do not consent to aught but denying " (xvii. 98-99).

6. " And says man : What ! when I am dead shall I be truly brought forth alive ? Does not man remember that We created him before, when he was nothing ? So by your Lord ! We will most certainly gather them together and the devils, then shall We cause them to be present round hell on their knees " (xix. 67-69).

7. " O people ! if you are in doubt about the raising (resurrection) then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you ; and We cause what We please to stay in the wombs till an appointed time, then we bring you forth as babies, then that you may attain your maturity ; and of you is he who is caused to die, and of you is he who is caused to be brought back to the worst part of life, so that after having knowledge he does not know anything ; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the truth and because He gives life to the dead, and because He has power over all things, and because the hour is coming, there is no doubt about it ; and because Allah shall raise up those who are in the graves " (xxii. 5-7).

8. " And He it is Who has brought you to life, then He will cause you to die, then bring you to life again ; most surely man is ungrateful " (xxii. 66).

9. " What ! when we were dead and have become dust and bones, shall we then be raised, or our fathers of yore ? Say : Aye ! and you shall be abject. So it shall only be a single chiding, and lo ! they shall see. And they shall say : O woe to us ! this is the day of requital. This is the day of judgment which you called a lie " (xxxvii. 16-21).

## MAN IN THE QUR-AN

10. " 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. And when Our clear communications are decided to them, their argument is no other than that they say : Bring our fathers back if you are truthful. Say : Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know " (xlv. 24-26).

11. " And the trumpet shall be blown (or the spirit shall be blown into form) that is the day of threatening. And every soul shall come, with it a driver and a witness. Certainly you were heedless of it, but now We have removed you your veil, so your sight to-day is sharp " (l. 20-22).

12. " So turn your back on them for the day when the inviter shall invite them to a hard task, their eyes cast down, going forth from their graves as if they were scattered locusts, hastening to the inviter. The unbelievers shall say : This is a hard day " (liv. 6-8).

13. " Those who disbelieve think that they shall never be raised. Say : Aye ! by my Lord ! you shall be most certainly raised, then you shall most certainly be informed of what you did ; and that is easy to Allah " (lxiv. 7-8).

14. " They say : Shall we be indeed to Our first state ? What ! when we are rotten bones ? They said : That then would be a return occasioning loss. But it shall be only a single cry, when lo ! they shall be wakeful " (lxxix. 11-15).

15. " Does he not know then when what is in the grave is raised, and what is in the breast is made apparent ? Most surely their Lord that day shall be fully aware of them " (c. 9-11).

16. " And they say : There is nothing but our life of this world, and we shall not be raised. And could you see when they are made to stand before their Lord. He will say : Is not this the truth ? They will say : Yea ! by Our Lord. He will say : Taste then the chastisement because you disbelieved " (vi. 29-30).

*(To be continued.)*



# ISLAMIC REVIEW

## CORRESPONDENCE

### ISLAM IN AFRICA.

TO THE EDITOR, *The Islamic Review*.

P.O., LIVERSEDGE, TRANSVAAL,

July 25, 1927.

DEAR SIR,—Yours dated 28.6.27, with your kind remarks, to hand. You ask for my impressions regarding the Muslims. Well, they are fine impressions, and have caused me to respect the Muslims very much, and in two cases to love them. I find them very law-abiding—in a very few cases excepted, free from all false pride—humble, friendly and in many cases fair and just.

Those who have come under my personal observation are an example to the Christians.

With reference to your literature, I find it very free from arrogance against any religion; in fact, it carries out your claim for tolerance.

If I can in any way help the Muslims in this district, I shall do so, and have already spoken of a mosque to M. He is a fine character, and if you have many like him, you will gain many friends and new Muslims.

I feel that your teachings are very uplifting, and have received much benefit on my spiritual side, from what I have read. It is a most reasonable religion and in no way derogatory to Jesus; in fact, I am beginning to find in Jesus a more noble character than we Christians are given to understand about him.

Coupled with the "following on teachings" of Muhammad—if I can coin the phrase—with the teachings of Jesus, it appears to me that Islam has the things we Christians have not or have omitted.

I have long been of opinion that Jesus would not recognize many of his reported doings, if he were alive on earth to hear of them, and had felt that much of the ceremonial in our churches were not necessary.

Islam has done me good, and I am thankful to M. for having given the *Review* to me.

Yours very sincerely,

R. K.