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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَفَصَّلَى عَلَى رَسُولِ الْكَرِيمِ

THE ISLAMIC REVIEW

RABĪ' 'UL-AWWAL, 1346 A.H.
Vol. XV. SEPTEMBER, 1927. No. 9.

NOTES

The Ethical Value of the Islamic Code of Life.

The Western world in general is daily adopting the principles of the conduct of life laid down by Islam. This is a process which cannot escape an observant eye, although it carries with it no acknowledgment of its debt of gratitude. But after all, Islam is "the religion of nature," and everyone, nation or individual, has every right to adopt it wholly or in part. In proportion to its assimilation of, and adaptation to, the Islamic norm of life, as laid down by the Qur-án, the Western world will reap the essential advantages attendant on it. For a Muslim, a phenomenon of this nature is sufficient to fill his breast with feelings of pride for his religion, the strength of whose principles is being gradually recognized and acknowledged everywhere.

It is now more than ten years since the United States of America, by adopting one¹ of the many principles that regulate the life of a Muslim, embarked on the scheme called

¹ Qur-án, v. 90: "O you who believe! intoxicants and games of chance . . . are only an uncleanness, the devil's work. Shun it therefore, that you may be successful."

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Prohibition. Sufficient time has now elapsed to enable critics to gauge the benefits accruing from this step.

In passing, it might be pointed out with advantage that Islam is the only religion which has ever succeeded in eradicating the baneful evil of drinking from amongst the people of Arabia, in whom the vice had been ingrained for centuries. So notable an achievement will always shine like a bright star in the galaxy of honours of which Islam alone can boast, especially when it is considered that the vine grows well in many parts of Arabia and grapes, both dried and fresh, are a valuable element of food. But Islam interdicted the habit as one that leads to a crippling of the energies and paralysis of the brain.

The *Baptist Times* for August 4, 1927, under the heading "Prohibition and Industry," thus sums up Professor Feldman's survey of the industrial effects of Prohibition in America :—

Apart from the moral aspect of the question, an important point is to find out beyond dispute whether industry benefits by Prohibition, and that has been the object of Professor Feldman's survey. By means of a questionnaire sent to employers of labour and others in close touch with industry, he has discovered that the management of industry is overwhelmingly in favour of Prohibition. This is not surprising, because industry had introduced Prohibition long before the Eighteenth Amendment came into force.

The replies to the questionnaire show that absences from work on Monday are far fewer ; production is greater, and there are less violent incidents during trade disputes since Prohibition came into force than before. The result is, of course, that wages are higher and the wage-earners are more provident. Money that once went in drink is now spent on the home, or saved, with benefit to trade and industry all round.

On the whole the survey goes to show that Prohibition makes for the good in important respects of the majority of the people, and conduces to the efficiency of the worker and so to commercial prosperity.

It would not be out of place to add that Christianity puts a premium on the use of alcohol by awarding wine a prominent place in its most important religious service.

The Ethical Value of the Christian Doctrines.

Whether Christian doctrines can be helpful in raising or even in maintaining the moral standard of a society is a question which has been times without number discussed and criticized in these pages. It is therefore the more welcome to

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us to find a Christian divine corroborating our views and having the courage of his convictions to criticize some of the pagan rites incorporated in the teaching of Jesus Christ. We refer here especially to the rites of the Sacrament of Holy Communion. The Bishop of Birmingham, speaking at a meeting of the Anglican Evangelical Group Movement, condemned the consecrated wafer as "a symbol of veneered paganism." "A wafer by itself," he said, "is of no more value than a penny placed in the hand of a dying man to pay his fare to the grim ferryman who shall take him safely across the Styx."¹ While criticizing the attitude that the taking of the Sacrament ensures the partaker of the forgiveness of sins and an access to heaven, he pointed out that what it really amounted to was a belief that Christ's judgment of Christians after death will not be a moral judgment; that the sacramental mechanism can alter it; that the rites of the Church can act as a fortification against God's justice. He further remarked that this erroneous teaching implies that sacraments are rightly used even when they do not inspire men to lead good lives, and expressed the opinion that, when associated with magical or mechanical ideas, such teachings sunder religion from morality.

To a Muslim pronouncements of this nature are congenial because they are identical with the truth laid down by the Qur-án. The criterion of the conduct of a person as enunciated by the Qur-án, and the award of happiness to him in the life to come, are not determined by his participation in Sacraments, or by a belief in a vicarious atonement, but, to use the Qur-án's phrase, by being "most careful of one's duty to Allah and one's fellow-beings."

A Muslim is gratified to learn that advanced minds in the Church are convinced that anything which tends to substitute ceremonial for right living is unmoral. For a Muslim can never comprehend how the rites of the Sacraments can work such a change in a person as to place him above good actions. But is it not strange that even the Modernist when raising his voice of protest against such institutions, does so with bated breath?

¹ *Daily Express* for December 18, 1926.

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The Fellowship of Faiths and the Attitude of Islam towards it.

It is one of the many most welcome signs of the times that the world, driven by sheer force of circumstances, is awakening to the realization of a great truth and a great ideal—the Fellowship of Faiths. Everywhere are springing up movements aiming at the unity of all religions, and the need for such movements is being sorely felt. A few months ago a fellowship was inaugurated at Calcutta, with the object of assuaging the communal dissensions and uprooting the morbid religious animosities with which the present-day Indian seems to be infected. Now comes a similar movement, having its birth in America, seeking to plant itself in the soil of Europe under the style of "The Fellowship of Faiths." Movements that have the idea of the unity of faiths as their basis are always welcome to a Muslim, for they are conducive to the dawn of the much-desired era of peace in the world. Islam believes in the Fellowship of Faiths, for it believes in the truth of the mission of all of its predecessors. According to the Qur-án, all religions have Divine Revelation as their common basis, and prophets were raised up among different nations in different ages and the religion of every one of them, in its pristine purity, was none other than Islam. According to the Qur-án, the religion of Islam is as wide, in its conception, as humanity itself. It did not originate from the preaching of Muhammad, but it was equally the religion of all the prophets that preceded him.

——and its Realization in Islam.

The Fellowship of Faiths could perhaps be claimed as the ideal, in theory at least, of every religion. But not one religion has adopted means to materialize it or even to make its progress easy. It is one thing to talk and dream of an ideal and quite another to translate the talking and the dreaming into practice. The Fellowship of Faiths presupposes two important determining factors and postulates our recognition of them. They are : (1) Respect for the Holy personages of the world ; (2) the inculcation of teachings that lay the axe

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to the root of all racial and national distinctions, and further, the adoption of means to get them symbolized in one practice or another.

As to the former, we read in the Holy Qur-án : " And do not abuse those whom they call upon besides Allah " (vi. 109). No other religion even approaches Islam in its tolerance of other religions ; so much so, that Muslims are forbidden, as would be readily seen from the verse cited, to use derogatory or disparaging language even towards the idols—let alone the holy personages—of the people ; though it must not be forgotten that their worship is condemned in the strongest terms. Again, we read in the Qur-án a verse which is, so to say, the formula of the faith of a Muslim : " Say : We believe in Allah and what has been revealed to Abraham, Ishmael, Isaac, Jacob and the tribes, and what was given to Moses and Jesus and to the Prophets from their Lord. We do not make any distinction between any one of them, and to Him do we submit " (iii. 83).

As for racial distinctions, and the steps taken to eradicate root and branch the self-styled pride attaching thereto—both crushing evils of our modern civilization—the Qur-án says : " O men ! We have created you from male and female, divided you into groups, nations, races and tribes, that you might distinguish one another. The noblest of you in the sight of God is the most God-fearing " (xlix. 13). This might be supplemented by the words of the Prophet, who said : " An Arab does not excel the non-Arab unless he is the more pious of the two."

As to the means adopted by the Qur-án, one has but to refer to the actual daily social life of the Muslim and the institution of the two yearly festivals—more especially the one known as the Eid-ul-Azhá—wherein may be witnessed marvellous and impressive scenes depicting the equality of all human races. This year, at Mecca, there were no fewer than 250,000 devotees. Along the arcaded arch of Safa Marwa, near the wall of the Great Mosque, were to be seen the representatives of every race, clad in white, flowing regulation pilgrim costume on the path sanctified by Hagar : the beady-eyed Uzbek of Bokhara, the lean, dark Bengali, the lithe-

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limbed sons of the Afghan passes ; the muscular, ebony-black negro of Central Africa ; old women, perilously perched on donkeys ; and invalided men on stretchers, reciting prayers : " We are near Thee, O Allah, we are in Thy presence ! " And it was in the midst of these devotees that Ibn Saud, the mighty king of Nejd and Hejaz, took his place in the humble ranks of the faithful trekking back to Mecca at the close of the pilgrimage !

No fellowship can ever succeed unless it recognizes the all-important factor of the equality of races. And the secret of success for all such movements as aim at unity lies in the practical recognition of the two principles laid down by the Qur-án.

Are Missions any Good ?

In our issue for March of the current year we criticized the statement that there was justification for Foreign Missions in the Gospels. We pointed out that strictly speaking such missions find no authority in the words of the Master,¹ and further the words on which they are based have been proved to be spurious, and an accretion ² of a much later date.

Now the Bishop of London has contributed an article, " Are Missions any Good ? " to the *Evening Standard* of May 30, 1927. He dismisses the question in the opening words of the article by branding it as " silly "—which is easy enough as far as it goes—and proceeds at his ease to recount all the social organizations working under Missions as if they were the direct product of the religion of Christianity. To give our readers an idea of the kind of stuff he places before us, we quote a few sentences :—

. . . Christianity brings in just the touch of charity and Christian love which softens the asperities of mere nationalism. . . .

But perhaps the most remarkable proof of whether Missions do any good may be found among the Maoris in New Zealand. A hundred years ago they were cannibals, and a visitor would have had a very

¹ Mark xvi. 15 : " Go ye into all the world and preach the gospel to every creature."

² *Encyclopædia Biblica*, p. 1880, sec. G.

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warm and, indeed, *too hearty* a reception. Now, owing to the splendid labours of Samuel Marsden, and our own Bishop Selwyn, the Maoris are nearly all happy and believing Christians. They are sometimes spoilt by the tourists, but it is not their Christianity that spoils them. In the main they are quiet, self-respecting people, very anxious now to have a Bishop of their own ; and completely changed by the Mission work which has been carried on for so many years in their midst.

We do not in the least begrudge the Bishop of London his dallying with the fond idea " that the doubling, and even trebling, of our missionary efforts in all parts of the world " is a necessity for " the uplifting of the world." Where we join issue with him is over the constant hammering in by him and others of his trade, of the claim that social benefits are Christian in origin. What is Christian about them passes our humble understanding. One fails to see why all the charitable institutions, schools and homes for suffering humanity, should be ascribed to a religion which could not give birth to them for more than seventeen hundred years. They are more the growth of modern culture, and owe their origin rather to external causes—the greatest among them being Islam in Spain—than to the religion of the Church.

The Church in Action Abroad.

We have seen the rosy picture of Missions delineated by the Bishop of London. But let us not leave it at that. Rather ought we to supplement it by the words of the Venerable Archdeacon Owen, who, in the course of his speech in Manchester in connection with the C.M.S. Anniversary, said :—

The missionary in most cases, though not in all, will go farther than others in according rights, but, speaking broadly, the conviction of the African's inferiority, which all missionaries have with regard to the development of the African, involves them in methods of dealing with the African which they would never dream of applying to even the most submerged and ignorant men of their own race. Briefly to run over some main points, many missionaries assault Africans, and on occasions have been dealt with in the courts. It is called discipline when a missionary does it and assault when done by a settler. When an official does it, it escapes comment.

Missionaries want land, and get it ; oft-times in the past freehold, now others get leasehold. Missionaries in Kenya did not protest when the 1915 Crown Lands Ordinance was passed. They have protested much since 1919. There is a simple test. Are missions willing to let their freeholds be converted into leaseholds ? Some are, some are not.

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A few missionaries have used forced labour of one kind and another in Kenya, and have advocated it. I have used it myself for years, though not in Kenya, and complained when I could not get enough. Again there is a test. Are the wages paid by missionaries more equitable than those paid by Government or settlers? If there is exploitation here, then missionaries are equally involved. Generally speaking, a missionary pays less for labour than others (though not always), especially in the case of domestic labour. The moral is that missionaries must be on their guard lest they unwittingly sanction themselves what they condemn in others.¹

Even the Bishop of London will admit that these words tell a tale of their own. Perhaps he did not visit Kenya in his world-tour! But the reason is not far to seek. "Not one European in a hundred in Africa believes that European and African Christians should behave to one another as members of the same family behave."² For "missionaries say as little as possible about the doctrine of equal brotherhood."³ What need have we of further witness?

THE FAITH AND THE FANATIC

By AL-HAJJ LORD HEADLEY

SHORTLY after the appearance of my latest book, *The Affinity between the Original Church of Jesus Christ and Islam*, I received several comments—favourable and unfavourable—and amongst them a decidedly hostile criticism from a near relation who has read some of my lines with "infinite sorrow and distress." The letter goes on: "I believe you are sincere, but you are absolutely ignorant about Divine things . . . I always pray that your eyes may be opened. In 2 Cor. iv. 4 we read: 'The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.' The approach to God is through Jesus Christ and through Him alone; the Lord Jesus Christ was not the Carpenter's Son; He was the Son of God; some day you will *have* to bow the knee to Him; we shall all stand before the judgment seat of Christ; for it is written, as I live saith the Lord every knee

¹ *Servant of India*, Poona, for July 4, 1927.

² *Kenya*, by Norman Leys, p. 241. London, 1925.

³ *Ibid.*, p. 241.

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shall bow to Me (Rom. xiv. 10, 11). 'He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life but the wrath of God abideth on him.' What a truly awful condition for a man to have the wrath of God abiding on him. Of course, this will make you very angry!! But you brought it on yourself!! because you know what I believe; I take my stand on the Word of God. . . . If you don't believe His Word, then there is nothing to go upon, He will not give any other revelation."

The above is illustrative of a line of thought which permeates the religion of those who will insist upon it that all human beings are "born in sin" and are "children of wrath" and can only be saved by being "born again." These people certainly hold their faith tenaciously and are hostile not only to Islam but to all beliefs which are not built up on the possibly insecure foundation of their own creed. The "Faith" is harmless enough. It is when it is carried to the extremes of sentencing all those who think differently to everlasting damnation that it becomes ridiculous in the eyes of rational beings; it would really seem as though faith gone mad spelt fanaticism. There are fanatics in every religion; from those who insist that it is impossible to approach God without a "medium" of some kind to those who impose discomforts on themselves and their surroundings by leading a particularly uncomfortable life which makes it impossible to ever be happy or comfortable or useful to others. This neglect to enjoy what God has given us to enjoy can hardly please the Almighty; an instance of this kind of severity is found amongst the Wahabis¹ who hold it to be rather sinful to smoke or drink coffee! If we hope to see the spirit of Islam permeating Western thought we should do all in our power to eliminate anything of a fanatical nature which may call to the lips of Westerners some such remark as "why, if this is Islam, it is no better than the hide-bound Christianity inculcated by the Athanasian Creed."

What we should aim at is a true representation of the essentials of Islam—belief in the one and only God and benefi-

¹ A School of Thought in Islam.

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cence to all our fellow creatures—a following of the Divine precepts as given by the Almighty to the Divinely inspired Prophets down to the Holy Prophet Muhammad who furnished the world with a religion suitable not only to one section of the human race but to the whole of mankind.

Well sang the tuneful poet Keats when he penned the lines :

“ Fanatics have their dreams, wherewith they weave
A paradise for a sect.”

The line between “ faith ” and “ credulity ” is not very well defined. I have faith in the ultimate goodness and justice of the Almighty, but if I allow that faith to go on to affirm that salvation is impossible unless I believe in, say, the dogmas of the Christian faith, I immediately pass into the realms of fanaticism rather amusingly portrayed by Sternhold and Hopkins in their metrical version of the Prayer Book in the sixteenth century. As near as I can remember, the opening of the creed is thus versified :

“ Whoever he be who be that—salvation hopes to gain,
Before all things he surely must—the Catholick faith retain,
Which faith unless he whole do keep—and undefiledly,
Without a doubt he perish shall, and everlastingly.”

Now, we don't want any representations of Islam which can be in any way compared with the preposterous nonsense conveyed in this and other portions of what is looked upon as Christian “ verity.”

Turning to the letter above alluded to I have said that it is somewhat consoling to be considered “ sincere ” and have further pointed out that to say that I am “ absolutely ignorant about Divine things ” is rather going too far. My reply continues :

“ I suppose you mean that I am ignorant of your particular views on Divine things ? Do you deny me the right to *my* views upon sacred subjects ? I have lived many years and have seen something of the world and have never omitted to thank God for all His mercies ; but it looks as though you would deny me the right to approach my Maker in the way He has pointed out to me.

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“From your tone I imagine that you are under the impression that you and those who think with you are of the elect people and have a prescriptive right to God to the exclusion of millions of other good and earnest people who believe they also may approach Him? I must here remind you that, according to my best lights, I can approach God at any time without any intercession of any kind from any source whatever—He being the ever-present Cherisher and Protector.

“My eyes were opened when I discarded, as unworthy and vain, all ideas of atonement and intercession—the bare thought of the Almighty Creator requiring cruel sufferings and the shedding of blood at the hands of His creatures being intolerable to my sense of justice.

“It was not long before I began to see the truth in this matter; priests persuaded our earliest and most ignorant ancestors that sacrifices and burnt offerings (which meant good and sufficient food for *themselves*) were required to keep the ‘gods’ in a good humour. In this way through the ages they secured great power which we see exercised to this day. The whole idea of securing salvation by the blood of Christ alone is of pagan origin and the present Christian God is really a counterpart of the ancient deity who required propitiating; in other words, the Being we are supposed to worship as the fountain of goodness and truth has to consent to do wrong in order to put right another wrong—just like having to tell a lie to cover up a previous falsehood. When sin crept into the otherwise beautiful scheme of creation and spoilt things very much we are asked to believe that the Creator felt bound to put things right by allowing the commission of another sin.

“The fanatical clinging to the creed of atonement and propitiating a really Omnipotent Being by cruelty and bloodshed is a pathetic instance of how hard ingrained superstitions die. The Dogmas of the Christian Churches, all started by monks and priests some three hundred years after Christ’s time, brought about a sort of pious hereditary disease which modern science and common sense are trying to cure.

“Some time ago I was discussing with a rather narrow-

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mind Christian lady some points connected with the Protestant, Roman Catholic and Muslim faiths. This lady was of an evangelical turn of mind and most strongly opposed to the Roman Catholics, whom she regarded as idolaters; so I asked if the Muslims—whose complete freedom from any form of idolatry is well known—would have as good a chance of salvation as the Roman Catholics in the next world. She replied that the Catholics would certainly be saved because of their belief in the Divinity of Christ, but that there could be no possibility of salvation for the Muslims because they do not so believe. I then asked if a really good-living man—a Muslim—would have as good a chance as an evil-living man—a Christian. The reply was that the evil man would be saved because of the blood of Christ, which cleanseth from all sin, but that the Muslim could not be saved because he had not been born again and was in a state of ‘wrath,’ or words to that effect.

“I would say to my dear friends and relations who are so certain about my being a ‘child of wrath,’ ‘born in sin,’ and ‘not born again’ that, if they could only see it, it is they themselves who are ignorant of Divine things, for they hide their heads under the thick mantle of intolerance and superstition, through which very few rays of light can penetrate. The moment an attempt is made to lift this mantle the eyes suffer because they have been so long accustomed to the dark that the optic nerves have become atrophied—like the eyes of certain fish found in dark underground streams and lakes.

“When it is pointed out to you that Faith without Works is a dead letter, you immediately refer to the salvation to be obtained through the blood of Christ whereby your sins, though they be scarlet, shall be white as snow. Similarly, when I tell you that no intelligent and well educated man in this twentieth century really thinks that a belief in the Divinity of Christ, the Trinity, the Sacraments, the Atonement, and the Immaculate Conception is *necessary* to salvation—you intimate that a disbelief in this ‘necessity’ is a deadly sin entitling any human being to the worst punishment, banishment from the presence of God.

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"When I was quite a small boy I remember thinking almost word for word as follows : If God is going to damn me and send me to hell-fire for non-belief in all these dogmas, whatever will He do with me for telling lies, stealing sugar, losing my temper, or swearing ? Even in my extreme youth I was able to pick out and expose the injustice of making the inability to swallow mere statements and—as they appear to many—' fairy tales ' punishable with the same penalties as the commission of real sins. As I have often said, I may deserve to be damned for my sins which I have committed, but I will never believe that the God of Mercy I have thanked and prayed to all my life will be so unjust as to punish me for being an honest man and telling the truth to Him ' to whom all hearts be open, all desires known, and from whom no secrets are hid.'

"How can you possibly maintain that 'The approach to God is through Jesus Christ and through Him alone' ? I do *not* believe in your expounding of what you call God's Word, for anything more unfair and unreasonable it is hard to conceive. We have indeed little to go upon, for you actually affirm that none of the beautiful and earnest prayers which are daily offered up by millions of devout human beings can reach the Almighty unless ' through Jesus Christ our Lord ' is added ! What a travesty ! What a poor estimate of the boundless love and justice of the Great Creator !

"I am ready to bow the knee to Moses, Christ, and Muhammad in recognition of their divine inspiration ; they were all saintly and grand characters, blessed and especially favoured by God, and as such entitled to the deepest reverence and respect, but if none of them had ever been born on this earth my thanksgiving and praise would have reached the Almighty just the same.

"I often use—in addition to the *Fâtiah* and Christian Lord's Prayer—certain of the collects in the Christian Prayer Book. My Father used to encourage me to learn these beautiful prayers every Sunday so I know most of them by heart, but I never say : ' through Jesus Christ,' any more than I should say ' through Moses,' ' through Abraham,' ' through Mu-

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hammad,' 'through Buddha,' 'through Confucius.' But I take it, and I firmly believe, that these earnest appeals to the Almighty are not wasted merely because they come from my heart alone! What need is there of introductions to my Maker? I know that He hears the slightest whisper of my soul and attends to my cry for aid almost before it is uttered.

"If the devil should tempt me to do wrong, I have only to say:

" 'Dear Father, Thou art very near, I feel Thy Presence everywhere,

In darkest night, in brightest day, to show the path—direct the way.'

and the evil one will instantly depart. But I do not think that, as a rule, we should pray for *specific* benefits, since God ordains and knows what is best for us.

" 'When prostrate at Thy feet I fall,
Fresh wisdom to acquire,
All thy past favours I recall
Nor do I now desire
To ask of Thee what Thou must know,
In Thy omniscient mind,
Is really best for us below
And infinitely kind.'

"If you really understood the depth of my belief—as I hope you may some day—you would realize the unfairness of your remarks. Few rational people reading the prayers I now enclose for your kind perusal would have the hardihood—I had almost said 'effrontery' to say that I am 'absolutely ignorant about Divine things.' It does not make me *angry*. I am only grieved to find you so incapable of understanding or arguing about anything of a religious character which is at all outside your own preconceived and stereotyped ideas.

"All you have to go upon is the Bible—a book which has been notoriously tampered with at various times and is full of 'pious frauds.' You take in all you read and pour contempt upon any and all other sources of information.

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"With regard to the opinions of Bishop Bury. I think he realizes that the day of dogmatism is past and that a healthy exercise of our reason should be allowed to come into all our deliberations on sacred subjects. In this he is no doubt right, for that religion which is freest from dogmas and improbabilities is going to be the one which will appeal to men's hearts and minds.

" 'THEE, THEE ONLY do we worship, and of THEE ALONE do we beg assistance, *direct us in the right path . . .*'

"This, and gratitude for past favours, ought to be enough to call God's attention and earn His approval. Praise is the essence of the Islamic Faith, and I always think that it has a beauty and grandeur lacking in mere prayer which has a selfish though very natural colour."

With these words I closed my reply to my critic. After sending the letter off I felt I had omitted a very important point which should be alluded to in every discussion on religious matters in these days. The spread of atheism, and persistent efforts being made to bring up the youth of the country to a disbelief in the Almighty, cannot fail to influence future generations of our race. Schools in which the pestilent doctrines of that ignoble fraud "communism" are freely inculcated should be unknown in the land of "Hope and Glory."

For the first time in the history of the world, I believe, we are confronted with the sad spectacle of an arraying of the forces of atheism against the powers that believe in God. Lax ideas of law and order, low standards of morality, disregard of the principles of "meum and tuum" have all contributed to the spelling of the horrible word "bolshevism"; and it is high time that Muslims and Christians, united in their fixed belief in God, should make a firm stand against anarchy and atheism, which can only lead to the downfall of all that makes life worth living—no minor considerations should hold us apart where such gigantic issues are at stake.

Disagreements as to the meanings of "terms" are always arising. What, for instance, do we call "fanatical"? I call a man a fanatic who declares that salvation is impossible for another man who happens to hold different opinions on matters

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of belief. I have never yet heard a Muslim say that those differing from him in belief cannot be saved ; but I have had dozens of my Christian brothers and sisters tell me that salvation is impossible for me because I don't believe in the *Divinity* of Christ ! I say that these good people are fanatics.

I call a man a fanatic who tells me that no prayer can reach the Almighty except through Jesus Christ, and I argue thus : Millions and millions of earnest prayers must go up daily from sincere men and women who believe that they can approach their Maker *without any intermediary of any kind whatsoever*, and it seems absurd to say that God becomes deaf to them all because the supplications are unaccompanied by a certain formula.

Just now the Muslim world is being worried by fanatical Hindus and Christians who will persist in vilifying our Prophet. I have quite recently received a long telegram—reproduced below—complaining of a certain judgment exculpating a very prominent detractor of Islam.

With reference to the announcement that I had been asked to take action with the House of Commons, the India Office, and Privy Council, I do not think I can do better than reproduce the actual wording of the cable I received from Lahore through the Indo-European Telegraph Co., dated July 7th, which was as follows :—“ Lord Headley 51 Kensington Hall Gardens Ldn. British Muslim Society must be grieved to know that Punjab High Court has exculpated publisher of Rangila Rasool a most scurrilous satire on Prophet ruling that there is no provision in the Indian Penal Code to deal with revilers of religious founders widespread consternation all over Muslim India this contravenes Queen Victoria's proclamation guaranteeing fullest religious protection arouse public opinion through Press House of Commons and move India Office and Privy Council. SADRUDDIN.”

On receipt of the above I interviewed the India Office and read the full report of the Lieutenant Governor of the Punjab's speech delivered at Delhi in June dealing with the Rangila Rasool matter. The Government of the Punjab can deal effectively with such a case as this and if the law, as it stands,

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is not sufficient to put a stop to such incentives to breaches of the peace fresh laws will immediately be passed enabling the authorities to deal effectively with such cases as may arise in the future. It does not seem necessary for the India Office to interfere in this instance, as the Local Government has, so I am given to understand, the power to pass such laws as may be required to secure the peace of the country.

Heaping up insults on Islam is not confined to India, where the Hindus are our assailants, but is rampant in England, where the militant Christians have in circulation books which are probably quite as vindictive as anything produced by Hindus of the Punjab. One such book is by a Miss L. H. Sawbridge, and is published under the ægis of the Bishop of London, who describes it as a "beautiful little book" which he "commends to the Church and the Nation." This work is full of the most glaring insults and abuse, and I have made bitter complaint both to the Bishop of London and to the Archbishop of Canterbury, who do not seem to quite grasp how un-Christian it is to unjustly vilify another Faith. The work I chiefly complain of is *The Vision and the Mission of Womanhood* (Wells Gardner & Co., 44 Victoria Street, S.W.), and I doubt if Miss Sawbridge knows how much damage she has done to Christianity by allowing her imaginative pen to run away with her.

I do not call a man a fanatic for insisting on a belief in God, the Great Creator of all things, nor do I call a man a fanatic for trying to be beneficent to all his fellow beings. Islam is really free from fanaticism since it mainly insists on Duty to God and Neighbour, which was taught by Moses, Christ and Muhammad.

SOME THOUGHTS FROM THE QUR-ÂN

By AMHERST D. TYSSEN, D.C.L., M.A.

THERE are many passages in the Qur-ân, in which Muhammad appeals to his hearers and readers to regard certain beneficent arrangements, in the order of Nature, as signs of God. We may well make a list of these passages and give references for them to the chapters and verses in Rodwell's Qur-ân, and

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the pages in Davenport's edition of Sale's Qur-án, and number them for our own purposes. They are as follows :—

Sale's Qur-án (Davenport's Edition).	Rodwell's Qur-án.
I. p. 474, lxxv. 36-40.	xl. 36-40.
2. p. 420, l. 6.	liv. 6.
3a. p. 363, 365, xxxvi. 33-40, 77.	lx. 33-40, 77.
4a. p. 299, xxv. 45-50.	lxvi. 47-52.
4b. p. 300, xxv. 53-55.	lxvi. 55, 56.
5a. p. 214, 215, xvi. 3-18.	lxxiii. 3-18.
5b. p. 219, xvi. 67-71, 74.	lxxiii. 67-71, 74.
5c. 221, xvi. 80, 81.	lxxiii. 82, 83.
6a. p. 331, 332, xxx. 17-26.	lxxiv. 16-25.
6b. p. 333, 334, xxx. 46-48.	lxxiv. 45-47.
7. 166, x. 4-5.	lxxxiv. 4-5.
8. 358, xxxv. 9-13.	lxxxvi. 10-14.
9. p. 108, vi. 96-100.	lxxxix. 95-99.
10. p. 200, xiii. 1-4, 12, 13.	xl. 1-4, 13, 14.

I have arranged these in the order in which they occur in Rodwell's Qur-án, because Rodwell tried to arrange the Suras chronologically.

The first of these passages is translated by Sale "Doth man think that he shall be left at full liberty? Was he not a drop of seed, which was emitted? Afterwards he became a little coagulated blood: and God formed him, and fashioned him with just proportion; and made him of two sexes, the male and the female. Is not He, who hath done this, able to quicken the dead?" We find a trace of this thought again in the 4th verse of Sura xvi. The Bee (No. 5a above) and the 77th verse of Sura xxxvi. Ya Sin (No. 3a above) and verse 13 of Sura xxxv. The Creator (No. 8 above).

We also find this thought fully developed by Justin Martyr in the treatise which is called his *First Apology*. Justin wrote some five hundred years before the time of Muhammad; but we cannot think that any echo of his words reached Muhammad's ears. It is rather a case of a certain natural phenomenon suggesting the same thought to two men of

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religious minds, who lived far apart in time and place. Justin's argument is found in the 19th chapter of his *First Apology*. That book was written in Greek, and the passage has been translated as follows :

“ And to any thoughtful person would anything appear more incredible than, if he were not in the body, some one were to say that it was possible that from a small drop of human seed bones and sinews and flesh could be formed into a shape such as we see ? For let this now be said hypothetically : if you yourselves were not such as you now are, and born of such parents, and one were to show you human seed and a picture of a man, and were to say with confidence that from such a substance such a being could be produced, would you believe before you saw the actual production ? . . . In the same way, then, you are now incredulous because you have never seen a dead man rise again. But as at first you would not have believed it possible that such persons could be produced from the small drop, and yet now you see them thus produced, so also judge ye that it is not impossible that the bodies of men, after they have been dissolved, and like seeds resolved into earth, should in God's appointed time rise again and put on incorruption.”

Of the other phenomena cited by Muhammad as signs of God's goodness the most remarkable are bees, and thunder and lightning. Bees are mentioned in the passage marked 5b above, namely Sura xvi. (The Bee). They are mentioned in connection with rain and cattle, and as providing honey, while cows provide milk. We thus read (verses 67-71) “ And God sendeth down water from heaven, and by it giveth life to the earth after it had been dead : verily in this is a sign to those who hearken.

“ Ye have also the teaching from the cattle. We give you drink of the pure milk, between dregs and blood, which is in their bellies ; the pleasant beverage of them that quaff it.

“ And among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment : in this verily are signs for those who reflect.

“ And thy Lord hath taught the bee, saying, Provide thee

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houses in the mountains, and in the trees, and in the hives, which men do build thee.

“Feed moreover on every kind of fruit, and walk the beaten paths of thy Lord.

“From its belly cometh forth a fluid of varying hues, which yieldeth medicine to man. Verily in this is a sign for those who consider.”

The citation of thunder and lightning as signs of God is perhaps more remarkable, as lightning might have been cited as a blot upon creation until about the beginning of the last century. It was then discovered to be a manifestation of electricity, and electricity is found to be one of the most beneficent operators in the order of nature. Muhammad's words are (Sura xl. Thunder, v. 12-14), “When God willeth evil unto men, there is none can turn it away, nor have they any protector besides Him. He it is who maketh the lightning to shine unto you : for fear and hope : and who bringeth up the laden clouds. And the thunder uttereth His praise, and the angels also for awe of Him : and He sendeth his bolts and smiteth with them whom He will.”

In other passages he cites all the ordinary phenomena of nature, the provision of land and sea, day and night, sunshine and rain, clouds, winds, fire, the moon and stars, with their various uses, also vegetables and fruits, grain, date-palms, vines and olives, cattle, horses, fish, and materials for houses and clothes. In one text (Sura xvi. 18, No. 5*a* above) we read : “And if you would reckon up the favours of God, ye could not count them. Aye, God is right gracious and merciful.”

The sentence last cited reminds me of an expression which I once read as having been uttered by the late Charles Haddon Spurgeon in one of his sermons. I may perhaps inform my readers that that preacher was humbly born and not highly educated, but gifted with deep religious feeling and great oratorical power. He gathered an immense number of followers who built for him a large place of worship in the south of London. In one of his sermons he was dealing with the text in which St. Paul says that on his praying for relief from a physical ailment, he received as an answer, “My grace is

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sufficient for thee." He said that he thought that sentence should be read with a stress upon the word "thee"; and he felt as if it was spoken to himself: and, when he contrasted his own insignificance with the manifold signs of divine goodness all around him, he felt like a little fish swimming in an ocean of divine grace.

Muhammad and his hearers had little more than an empirical knowledge of Nature; but since his time God has permitted studious men to investigate the phenomena which surround them and gain considerable scientific knowledge of the mechanical and chemical laws by which matter is governed, and of the laws to which living organisms are subject. The result is that some irreligious men have regarded science as displacing God and said that the argument from design no longer applied. Men formerly argued that if you found a watch, you were justified in assuming that there was an intelligent watch-maker: but, when you learnt that the watch was the outcome of natural laws, that conclusion could no longer be drawn. The answer to this contention is that natural phenomena produced by laws only differ from the like phenomena caused directly by God, as a machine-made watch differs from a hand-made watch. An intelligent workman is needed to make the machine which stamped out the parts of the watch, and an intelligent God is required for putting into operation the laws which regulate the order of Nature. On this point we cannot do better than cite the words of Sir Isaac Newton, who was one of the greatest of the prophets of science, through whom God permitted a number of the secrets of Nature to be revealed to men. He it was who pointed out that the law of gravity and certain laws of motion explained the motions of the earth, moon, and planets, and accounted for the succession of day and night, and the recurrence of the seasons. He made no claim to displace God; but, on publishing to the world his explanation of the motion of the earth, moon, and planets, he prefixed a preface in the Latin language, headed with the words *Scholium Generale*. In this we find clauses which may be translated as follows:—

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" This most exquisite arrangement of sun, planets, and comets could not have arisen except by the design and execution of an intelligent and potent Being.

" And if the fixed stars are centres of similar systems, these all being constructed with like design, must be under the dominion of One ; especially since the light of the fixed stars is of the same nature as the light of the sun, and all the systems transmit light to each other.

" And that the systems of fixed stars may not be drawn together by their gravity, He seems to have placed them at immeasurable distances apart.

" He rules all things, not as mere spirit of the world, but as Lord of the Universe.

" And on account of His power, He is wont to be called the Lord God Almighty."

The whole of Newton's *Scholium Generale* is worth studying ; but it contains thirty-six verses, and is too long to set out here. I may however select a few clauses. We read :

" 15. He endures always and is present everywhere, and by existing always and everywhere He constitutes duration and space, eternity and infinity.

" 16. Since every particle of space exists always, and every endurable moment of time exists everywhere, surely the Maker and Lord of all things will never, will nowhere fail to be.

" 22. In Him are contained and move all things, but without mutual action.

" 23. God is not at all affected by the motions of bodies ; they feel no resistance from the omnipresence of God.

" 32. From blind metaphysical necessity, which of course is always and everywhere the same, no variation of things arises.

" 33. The whole diversity of things created, both in times and places, could only have arisen from the conceptions and will of a Being necessarily existing."

Surely we may say that Sir Isaac Newton was a good Muslim, whatever he may have called himself.

We may cast some of the thoughts of this paper into a hymn and say :—

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Where'er we turn our reverent gaze
On fields, or seas, or skies,
Signs of a wise Creator's hands
Greet our enquiring eyes.
The alternate change of day and night
For labour and for rest,
The varied seasons of the year,
With corn and olives blest,
The bounteous clouds whose pitying tears
Refresh the soil with rain,
The winds that speed the laden barque
Safe o'er the trackless main,
The glorious sun, whose genial beams
From earth charm fruit and flowers,
The gentle moon, that spares no heat,
But lights our darkest hours,
The stars, that guide the nightly course
Of ship and caravan—
All, all proclaim a gracious God,
Who formed the world for man.

We may also cast our thoughts on immortality into another hymn, and say :—

Who'll bring the dead to life,
The grave's dark prison burst ?
Why, He, who on the dead
Conferred their life at first.
'Tis strange that fleeting souls
Again to-day should wake,
But no less strange that here
They once their sojourn make.
Behold the human form
With strength and skill bedight,
Endowed with mind and will,
With hearing, speech and sight.
'Tis God's o'erruling power
Has caused with wondrous care
These mortal frames to grow
Of water, earth, and air.
Then cannot God preserve
Alive the soul He gave,
And bear it safely through
The crisis of the grave ?
Oh, yes, our spirits draw
Their essence from on high,
Of heavenly nature wrought,
Too noble e'er to die.

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By S. M. RAHMAN, B.A., LL.B.

HISTORIANS generally warn us against over-emphasizing the importance of individuals in shaping the destinies of nations.

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They say that we should direct our entire attention towards the complex problems, political as well as social, which have been the cause of the progress and the downfall of nations. The assertion may be true, but nobody can deny the fact that individuals have always been at the bottom of all the revolutions and evolutions in a nation's politics and ideas. Those giants of intellect, those sacred personalities, who are sent by God, from time to time, to better the lot of their countrymen, and to infuse spirit and vigour into their minds, are always the makers of history. History, in its true sense, is but a record of their thoughts, which once moved the world, and the doings of the followers, who received inspiration from them. A new school of thought has recently grown up, whose exponents maintain that the personal equation in history is quite an insignificant factor. This is a mistaken idea. Can anybody deny the important part played, in revolutionizing the ideas of their countrymen, by men like Mazzini or, to take the case of modern India, by Raja Ram Mohan Roy, Swámí Vivekananda or Sir Syed Ahmed Khan, all of blessed memory?

Imám Gazzálí was born, in the year 450 A.H., in the famous city of Tús, in Khurasan, which, like Shíráz, was the celebrated birthplace of a large number of Muslim philosophers and men of letters. He came of a respectable though humble family. His father was a yarn-seller and hence his surname, Gazzálí. On his death-bed his father enjoined, on one of his friends, to give the young Gazzálí a thorough and liberal education and a firm grounding in the doctrines of Islam. His last wishes were religiously carried out, and he was put under the tuition of Ahmad-bin-Muhammad Razkhání, a renowned teacher of Islamic law, and Imám Abú Nasar, a famous divine.

In those days there were no regular colleges or schools, in the modern sense. Mosques were the lecture-rooms, and out-houses attached to them served as hostels. Some pious and kindly disposed gentlemen of the town used to make a small monthly contribution to defray the boarding expenses of these ardent seekers after knowledge. It is instructive, as well as

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amusing, to ponder over the interesting fact that the old system of education had produced a larger number of scholars, among the Mussalmans, than the modern one. If we carefully analyse the constitutions of the great Universities of Baghdad and Cordova, which were the nerve-centres of Muslim intellectual activities for centuries together, we rub our eyes in mute wonder on finding these institutions, with no regular organization worthy of the name, producing legions of scholars, in rapid succession, while the Indian Universities, with the so-called elaborate system of education, hardly produce one in twenty-five years. In this there is sufficient food for thought for those "high-browed" educationists who take pride in denouncing and ridiculing the old system.

Under this out-of-date system, Imám Gazzálí, like his many compatriots, commenced his education. He continued his studies only for five years. God had given him such a retentive memory and quick understanding that, within a short time, he acquired everything that the famous teacher could impart. He drank deep at the fountain of knowledge, and began to feel a secret longing to go to wider seas, to quench his increasing intellectual thirst. There were only two Universities (Baghdad and Cordova), which were renowned for their scholarship, throughout the length and breadth of the Islamic world. The University of Nishápur, the older of the two, was presided over by Imám 'ul-Haramain, at that time the most erudite scholar of his time. Students from distant lands used to flock around him to study at his feet. To this centre of intellect, where the teachers and the taught, alike, were enveloped in the atmosphere of true education, Imám Gazzálí was forced to gravitate. On a sudden impulse he left his home and entered the famous institution, full of hope and determination, and by unflagging zeal secured a strong position among his comrades. The learned Principal of the University, seeing his wonderful capacities, took a fancy to him, and the young Gazzálí soon became the favourite pupil of his master. Within two years, Gazzálí sustained an irreparable loss in the untimely death of this venerable teacher and guide. Soon after Imám 'ul-Haramain's sad demise,

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Gazzálí bade adieu to the great University and started for Baghdad, leaving a creditable record behind him.

Malik Shah, a Turkish King, was the ruler of Baghdad and its adjoining territories, the heritage of the Abbasides. Nizám 'ul-Mulk, that eminent statesman and benefactor of light and learning whose name is written in letters of gold in Islamic history, soon appointed the Imám, who had already secured a considerable academical reputation, to the exalted and coveted post of Professor of Mental Science. Immediately after his appointment we find him occupying a most conspicuous position there and delivering thoughtful lectures on Rhetoric, Philosophy and Divinity. His discourses soon attracted attention, and he received the highly prized title of Hujjat 'ul-Islám, the title by which he is still known in learned circles.

As he was a born mystic and a man entirely given to contemplation, he retired from his post at the age of forty-nine years, and ended his days in philosophical speculation, although for a time he continued delivering sermons in different seats of learning, such as Alexandria, Jerusalem, and Damascus, which justly attracted crowds of eager listeners. As he is one of the few Oriental 'Ulámás, like Avicenna, whose works have achieved a European reputation, it will be quite in keeping with the subject of this paper if we take a hurried survey of his philosophy, which once revolutionized the world.

In modern times the moral and mental sciences have made so much progress, and have produced so many eminent thinkers in Europe, that many of his ideas will not appear new to us, but it must be borne in mind that they were formulated at a time when the whole of the civilized world was enshrouded in superstitious beliefs.

On carefully analysing his works, such as the *Confession* and the *Alchemy of Happiness*, we find one, and only one, idea running through all of them. In his early youth he had realized with considerable pain that the study of secular philosophy had resulted in a general indifference to religion, and that the scepticism which concealed itself under the cloak of piety was destroying the purity of the nation and

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was eating into the very vitals of society. By means of books and public lectures he wanted to dispel the general indifference towards religious problems. This is the only underlying motive of his philosophy. As is the case with every reformer, he was openly denounced by his own co-religionists, but he did not give up the sacred mission on which he had voluntarily launched.

In one of Imám Gazzálí's famous books called the *Destruction of Philosophy*, he maintains that the tendency towards nationalism, in religion, is the delusion under which all the nations of the world are labouring. Who can guarantee that the verdict of reason will not be upset by some higher authority? Nay, who can say that the things we do not understand just now will not be understood a hundred years hence? With the progress of science, we are realizing every day that the things which were regarded as superhuman and impossible are the universally accepted to-day; similarly, a time may come when present-day impossibilities may be transformed into evident truths. With this point of view he examined all sects, such as the Aristotelian, one by one, assailed them at twenty points, and virtually foreshadowed the very centre-piece of modern philosophy. When Descartes took the philosophic world by storm with his new system, as embodied in the *Discourse on Method*, he was only enlarging and systematizing a truth expressed by Imám Gazzálí years before. A quotation from either will make the statement clear.

"As I then desired," says Descartes in his interesting philosophical autobiography, "to give my attention solely to the search after truth, I thought that a procedure exactly the opposite was called for; and that I ought to reject as absolutely false all opinions in regard to which I could suppose the least ground for doubt, in order to ascertain whether after that there remained aught in my belief that was wholly indubitable. Accordingly, seeing that our senses sometime deceive us, I was willing to suppose that there existed nothing really such as they presented to us. But immediately upon this I observed that whilst I thus wished to think that all was false, it was absolutely necessary that I who thus thought must be some-

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what ; and as I observed that this truth, I think, hence I am, was so certain and of such evidence, that no ground of doubt, however extravagant, could be alleged by the sceptics for shaking it, I concluded that I might without scruple accept it as the first principle of the philosophy of which I was in search."

Imám Gazzálí, said in language equally definite but much simpler :—

Ammá Hastí wale (Rúh) zâhir hast ki Ádamí rá dar Hastiy'i-khud hech shakk nest. Wa Hastí wale na badín kálbad zâhir hast ki Murdá rá niz hamín báshad wa Jân na-báshad. Wa má badín Dil Haqíqat-i-Rúh mi-khwáhem. Wa chún 'ín Rúh na-báshad, Tan murdár míbáshad. Wa agar Kase Chashm foráz kunad, wa Kálbad-i-Khwesh rá farámúsh kunad wa Ásmán wa Zámín wa harche án-rá ba-chashm bi-tawán-díd farámúsh kunad, Hastiy 'i-khud rá ba-Zurúrat mí-Shínásad, wa az Khweshtan bá Khabar bawad agarche az kálbad wa Zámín wa Ásmán wa harche dar Dil'est be-khabar bawad wa chún kase an-darín nek ta'ammul kunad, chíze az Haqíqat-i-Ákhirat namí shínásad.

The close similarity is easily explained. The Western philosopher and the Eastern saint happened to be born in ages very like each other in their sceptical tendencies. In Europe the Renaissance had thrown a flood of light on the darkness of the Middle Ages. In religion, as well as in philosophy, the freedom of private judgment had been proclaimed. Scepticism, which is the natural result of a free exercise of the critical spirit, was making its influence felt. A similar spirit pervaded the East at the time of Gazzálí's advent. Baghdad was the battlefield of religious controversies ; and his confessions embody the inquisitiveness of a spirit eager for truth, and let loose from the safe rock of time-honoured traditions and beliefs. He dives deeper and deeper, testifying to the well-known saying that philosophy ends where religion begins.

In his famous book, *The Confessions*, he had recorded all his beliefs on all the important topics of Islam. This cele-

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brated treatise rendered his name immortal and made him the first Muslim divine.

He was gifted with the rare faculty of skilful and apt exposition of complicated religious doctrines. There may be some persons to whom his line of argument may not appear quite convincing, but nevertheless his noble and sublime soul, which here and there peeps through the artificial curtain of language, leaves a deep impression on the reader's mind.

He was a very staunch supporter of Sufism. His idea of Sufism was that slow process by which the soul is freed from intrusion of passion, in order that in the purified heart there may remain room for nothing else except God. As he was a practical mystic, by Súfis he meant those whose mysticism did not carry them into extravagance. He did not like those Súfis who make indiscreet utterances, like Mansúr or Bayazid, which are full of fatal consequence, and exercise a baneful effect on the common folk.

His style, though terse, is very flowery. He does not hesitate to have recourse to figures of speech and other literary devices to make his language impressive. The other important quality, which stands out in bold relief in almost all his work, such as *Ihyá 'ul-'Ulúm*, is his beautiful turn for allegory. At one place he likens the soul to a fortress beleaguered by the armies of Satan. Mauláná Rúm, that great mystic-poet, paid a high tribute to him by borrowing many of his allegories. Although himself a Súfí, he never preached celibacy and seclusion from the world, as is wrongly attributed to him. On the other hand, he drew up a code of matrimonial life for the benefit of married couples. He mentions many advantages of marriage in his works, which go to show that he was not in the least opposed to it.

In the whole field of Islamic history he has no rival in his practical mysticism, soul-elevating philosophy, and wisdom. His works are a treasure-house of pathos, of moving eloquence, of passionate yearning, and serene hope. Whatever was excellent in philosophy and literature he discreetly adapted to Muslim theology, and adorned the doctrines of the Qur-án by a selfless and a pure life, led in piety and contemplation of

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religion. The chief aim of his life was the demolition of the impenetrable barriers, erected by the bigoted 'Ulámás, between independent thought and Islam, and he strove after it till his last moment. As long as his works are extant, and Mussalmans derive inspiration from them, his memory will remain green, and he will be looked upon as one of the greatest practical mystics the world ever produced.

MAN IN THE QUR-ÁN

By SYED MAQBOOL AHMAD, B.A.

(Continued from No. 7, p. 296)

MAN'S NATURE.

1. "Allah desires that He should make light your burdens, and man is created weak" (iv. 28).

2. "And avarice has been made to be present in the people's minds" (iv. 128).

3. "And you have not in your power to do justice between wives, even though you may covet it" (iv. 129).

4. "And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls, Am I not your Lord? they said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this" (vii. 172).

5. "And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fairseeming to the extravagant" (x. 12).

6. "And if We make man taste mercy from Us, then take it off from him; most surely he is despairing, ungrateful. And if We make him taste a favour after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting; except those who are patient and do good, they shall have forgiveness and a great reward" (xi. 9-11).

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7. " And He gives you of all that you ask Him ; and if you count Allah's favours, you will not be able to number them ; most surely man is very unjust, very ungrateful " (xiv. 34).

8. " And man prays for evil as he ought to pray for good, and man is ever hasty " (xvii. 11).

9. " And when We bestow favour on man, he turns aside and behaves proudly, and when evil afflicts him he is despairing " (xvii. 83).

10. " And man is most quarrelsome of all creatures " (xviii. 54).

11. " And certainly We made a covenant with Adam before, but he forgot ; and We did not find in him any determination " (xx. 115).

12. " Man is created of haste ; now will I show to you My signs, therefore do not ask Me to hasten on " (xxi. 37).

13. " And among men is he who serves Allah on the verge, so that if good befalls him he is satisfied therewith, and if a trial afflicts him he turns back headlong ; he loses this world as well as the hereafter ; this is a manifest loss " (xxii. 11).

14. " And when harm afflicts men, they call upon their Lord, turning to Him ; then when He makes them taste of mercy from Him, lo ! some of them begin to associate others with their Lord. . . . And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have wrought, lo ! they are in despair " (xxx. 33, 35).

15. " Surely We offered the trusts to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it ; surely he is unjust, ignorant " (xxxiii. 72).

16. " And when distress afflicts a man he calls upon his Lord, turning to Him frequently ; then when he makes Him possess a favour from Him he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause men to stray off from his path. Say : Enjoy yourself in your ungratefulness a little ; surely you are of the inmates of fire " (xxxix. 8).

17. " So when harm afflicts a man he calls upon Us ; then

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when We give him a favour from Us, he says : I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know " (xxxix. 49).

18. " And when We show favour to man, he turns aside and withdraws himself ; and when evil touches him, he makes lengthy supplications " (xli. 51).

19. " And surely when We make man taste mercy from Us, he rejoices thereat ; and if an evil afflicts them on account of what their hands have already done, then surely man is ungrateful " (xlii. 48).

20. " Surely man is created of hasty temperament ; being greatly grieved when evil afflicts him, and niggardly when good befalls him " (lxx. 19-21).

21. " And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says : My Lord honours me. But when He tries him differently, then straitens to him his means of subsistence, he says : My Lord has disgraced me " (lxxxix. 15-16).

22. " Certainly we have created man to be in distress " (xc. 4).

23. " Nay, man is most surely inordinate, because he sees himself free of wants " (xcvi. 6-7).

24. " Most surely man is ungrateful to his Lord. And most surely he is a witness of that. And most surely he is tenacious in the love of wealth " (c. 7-9).

25. " The love of desires, of women and sons and hoarded treasure of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men ; this is the provision of the life of this world ; and Allah is He with whom is the good goal of life " (iii. 13).

Some people are naturally inordinate and perverse, whom no teaching could benefit ; they have eyes but see not, ears but hear not, dead to all intent and purpose, and nothing short of Christ's miracle of raising the dead could do any good to them. These natures are described in the following verses :—

26. " Surely those who disbelieve, it being alike to them whether you warn them or do not warn them, will not believe.

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Allah has set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a great chastisement for them " (ii. 6-7).

27. " And of them is he who hearkens to you, and We have cast veils over their hearts, lest they understand it, and a heaviness into their ears ; and even if they see every sign they will not believe in it ; so much so that when they come to you they only dispute with you ; those who disbelieve say : This is naught but the stories of ancients " (vi. 25).

28. " And they who reject Our communications are deaf and dumb, in utter darkness ; whom Allah pleases He causes to err, and whom He pleases He puts on the right way " (vi. 39).

29. " And even if We had sent down to them angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant " (vi. 112).

30. " And certainly We have created for hell many of the jinn and men ; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear ; they are as cattle, nay, they are in worse error ; these are the heedless ones " (vii. 179).

31. " Therefore for whomsoever Allah intends that He should guide him aright, He expands his breasts for Islam, and for whomsoever He intends that He should cause him to err, He makes his breast strait and narrow, as though he were ascending upwards ; thus does Allah lay uncleanness on those who do not believe " (vi. 126).

32. " And be not like those who said : We hear and they did not obey. Surely the vilest of animals are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He made them hear they would turn back while they withdraw " (viii. 21, 23).

33. " And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases ; and most certainly you will be questioned as to what you did " (xvi. 93).

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34. " And We have placed coverings on their hearts and a heaviness in their ears, lest they understand it, and when you mention your Lord alone in the Qur-án they turn their backs in aversion " (xvii. 46).

35 " And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him ; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf ; their abode is hell ; whenever it becomes allayed We will add to their burning " (xvii. 97).

36. " Say : As for him who remains in error, the Beneficent God will surely prolong his length of days, until they see what they were threatened with, either the chastisement or the hour ; then they shall know who is in more evil plight and weaker in forces. And Allah increases in guidance those who are aright ; and ever abiding good works are with your Lord best in recompense and best in yielding fruit " (xix. 75-76).

37. " For surely you can not make the dead to hear and you can not make the deaf to hear the call, when they turn back retreating. Nor can you lead away the blind out of error. You can not make to hear any but those who believe in Our communications so they shall submit " (xxx. 52-53).

38. " And if We had pleased We would certainly have given to every soul its guidance, but the word which has gone forth from Me was just—I will certainly fill hell with the jinn and men together " (xxxii. 13).

39. " Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft. And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see " (xxxvi. 8-9).

40. " 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 " (lvii. 22).

41. " And whomsoever Allah makes err, he has no guardian after Him ; and you shall see the unjust, when they see the chastisement, saying : Is there any way to return ? " (xlii. 44).

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The above verses have perplexed many of the theologians of Islam, who found in this a doctrine of predestination, which the Qur-án, as a matter of fact, has mentioned to be a bare excuse of the pagans.

42. " And they say, if the Beneficent God had pleased, We would never have worshipped them. They have no knowledge of this ; they only lie " (xliii. 20).

or—

" And they who give associates to Allah say : If Allah had pleased we would not have served anything besides Allah, neither we nor our fathers, nor would we have prohibited anything without order from Him. Thus did those before them—is then aught incumbent upon the apostles except the plain delivery of message ? " (xvi. 35).

That this kind of inordinacy and perversity is deeply imbued in some men could not be denied. To an habitual thief or one who suffers from kleptomania, no punishment has been of any avail, but did any magistrate ever take his excuse into consideration ? To me, Christ's parable of the sower is the best commentary on the above verses. We should not go beyond that to assign the responsibility of this to God (though in truth He is the creator of everything) like the pagans, for that is directly against the verses of the Qur-án which make man responsible for his action, and which are given below.

MAN'S RESPONSIBILITIES.

1. " Allah does not impose upon any soul a duty but to the extent of its ability ; for it is the benefit of what it has earned, and upon it the evil of what it has wrought " (ii. 286).

2. " And whoever commits a sin, he only commits it against his soul ; and Allah is Knowing, Wise. And whoever commits a fault or sin, then accuses of it one innocent, he indeed takes upon himself the burden of calumny and a manifest sin " (iv. III-II2).

3. " Say : What ! shall I seek a Lord other than Allah ? and He is the Lord of all things ; and no soul earns evil but

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against itself, and no bearer of burdens shall bear the burden of another, then to your Lord is your return, so He will inform you of that in which you differed " (vi. 165).

4. " And whoever strives hard, he strives only for his own soul ; most surely Allah is Self-Sufficient, above the need of worlds " (xxix. 6).

5. " And those who disbelieve say to those who believe : Follow our paths and We will bear your wrongs. And never shall they be the bearers of any of their wrongs ; most surely they are liars. And most certainly they will carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged " (xxix. 12-13).

6. " And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, they shall say : The truth. And He is the Most High, the Great " (xxxiv. 23).

7. " And a burdened soul can not bear the burden of another ; and if one weighed down by burden should cry for another to carry its burden, not aught shall be carried, even though he be near of kin. You warn only those who fear their Lord in the secret and keep up prayer ; and whoever purifies himself, he purifies himself for the good of his own soul, and to Allah is the eventual coming. And the blind and the seeing are not alike, nor the darkness and the light, nor the shade and the heat, neither are the living and dead alike. Surely Allah makes whom He pleases hear, and you can not make hear those who are in the graves. You are naught but a warner " (xxxv. 18-23).

8. " That no bearer of burden shall bear the burden of another, and that man shall have nothing but what he strives for ; and that his striving shall soon be seen ; then shall he be rewarded for it with the fullest reward ; and that to your Lord is the goal " (liii. 38-42).

9. " There surely came over man a period of time when he was not a thing that could be spoken of. Surely We have created man from a small life-germ uniting itself. We mean to try him, so We have made him hearing, seeing. Surely We

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have shown him the way : he may be thankful or unthankful " (lxxvi. 1-3).

10. " Whoever does good it is for his own soul, and whoever does evil it is against it ; and your Lord is not in the least unjust to His servants " (xli. 46).

11. " Man shall on that day be informed of what he sent before and what he put off. Nay ! man is evidence against himself, though he puts forth his excuses " (lxxv. 13-15).

12. " Nay ! rather, what they used to do has become like rust upon their hearts " (lxxxiii. 14).

The above short verse explains all difficulties about man's natural inordinacy ; it is his own making.

13. " Have We not given him two eyes, and a tongue and two lips, and pointed out to him the two ways ? (of evil and good), but he would not attempt the uphill road, and what will make you comprehend what the uphill road is ? It is setting free of the slave, or giving of food in a day of hunger, to an orphan having relationship or to the poor man lying in the dust " (xc. 8-16).

14. " By the soul and its perfection, so He intimated to it by inspiration its deviating from truth and its guarding against evil. He indeed will be successful who purifies it, and He will indeed fail who corrupts it " (xci. 7-10).

15. " Certainly We created man in the best make. Then We render him low, the lowest of low, except those who believe and do good, so that they shall have a reward never to be cut off " (xcv. 4-7).

16. " Whatever benefits come to you, it is from Allah, and whatever misfortune befalls you, it is from yourself ; and We have sent you, O prophet, to all mankind as an apostle ; and Allah is sufficient as a witness " (iv. 79).

17. " And We do not lay on any soul a burden except to the extent of its ability, and with Us is a Book which speaks the truth, and they shall not be dealt with unjustly " (xxiii. 62).

18. " And whatever affliction befalls you, it is on account of what your hands have wrought, and yet He is aware of most of your faults " (xlii. 30).

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WHAT IS ISLAM?

WHAT IS ISLAM?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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