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THE HOLY QUR-ÁN

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ISLAM IS THE ONLY SOLUTION OF THE COLOUR PROBLEM .



A partial group of Muslims, consisting of all nationalities, saying their prayers at the Eid-ul-Azha (1349 A.H.) Festival at the Mosque, Woking, on Tuesday the 28th April, 1931.

ISLAM IS THE ONLY SOLUTION OF THE COLOUR PROBLEM

“But above all—and herein is its supreme importance in the missionary history of Islam—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 (The Ka’ba) towards which their faces are set in every hour of private worship in their distant homes. No fetch 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 bond of faith. Here is 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 recognises 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 (Mecca) as in their own homes they celebrate the festival of ‘Id al Adhá or (as it is called in Turkey and Egypt) the feast of Bayram.”

—SIR THOMAS ARNOLD
in his “Preaching of Islam”
London, 1913, pp. 416-17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

	SAFAR, 1350 A.H.	
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UNITY OF THE HUMAN RACE

(Translated from *The Ishā'ati Islam*, Lahore)

NEVER has there been an obstacle to human progress so great as the idea of the inequality of mankind—an idea glaringly opposed to all the best tendencies of general civilization and culture. It was man for whom God created His numerous blessings. To all men, again, He gave the same capacities wherewith to utilize His gifts. But a large section of the human race is still deprived of those blessings on account of this very same inequality. If religion came from God, its first duty should have been to remove this inequality and establish a feeling of perfect unity among men. But the fact remains that it was the religions themselves—all those religions that came before Islam—that helped to create this trouble of inequality and disunion. The ancient religion of Persia—that is to say, the cult of the Parsis—was responsible for the Caste system that obtains in India. It was after them (the Parsis) that the people of India were divided into four sections. It is religion that has deprived millions of human beings of their ordinary rights as men. To-day there are more than 60,000,000 “untouchables” in India. The higher classes hate the very shadow of these despised beings, on purely religious grounds. Further than this, these unfortunate people have not the right

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to enter any house of God, nor are they allowed to hear His Words (i.e. the Vedas). For thousands of years they have been rotting in the same miserable avocations of life which they happened to enter upon at one time, when forced thereto by the sheer necessity of earning a livelihood. We have seen in the West sons of cobblers rising to the Premiership, but the *chamar* (cobbler) in India is a *chamar*, through tens of thousands of years right up to the present day. Of course, it is open to this *chamar* to embrace the faith of Islam, and thus become a dealer in hides in the second generation, and a general merchant in the third. In social status also, he may rise higher and higher until, in course of time, he becomes a member of the aristocracy. But these possibilities are debarred from him so long as he sticks to his ancestral religion. Similarly, from the point of view of Transmigration, persons who are in an abject condition in this life are in that condition on account of the vices and sins of their previous lives. It is no wonder, then, that the "untouchables" and such low-class people (as they are called) should be looked down upon with hatred by other Hindus. If these people were vicious and sinful in their previous lives (as it is supposed), it is perhaps reasonable that we should keep aloof from them. Logically the conclusion is right. Thus this theory of Transmigration, which is one of the fundamental doctrines in Hinduism, has created a serious division in the human race; but the same crime has also been committed by Christianity, although in a different way. According to the Christian faith he alone who is baptized at the time of his birth is entitled to a life in Heaven; and all not so fortunate are doomed to a life in hell; so that even if a child born of Christian parents dies before it is baptized, it is not buried in consecrated ground; and in Russia, a few centuries back, such children were burnt instead of being buried at all. If, from the point of view of the Christians, the whole of the non-Christian world are destined for hell from their very birth and are incapable of realizing the truth, it is no wonder that they should hate the thought of them. The conduct of the present-day Christians should not be adduced as belying this fact, seeing that this changed mentality is the

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result of modern culture and education and the broadness of mind therefrom resulting. What is essential in this connection is to get the right idea of the condition of the Christian mind some centuries back, and of the words that they utter even now in churches. If, again, we open the Book of Common Prayer, the edition that was current before its present revised form (which is a thing of three or four years' growth and never likely to be generally accepted), it will be clearly seen, in what is known as the Athanasian Creed, that any man who fails to have faith in Jesus is doomed to everlasting hell-fire. Moreover, the curses that come from the lips of the worshippers in the churches are in part and presumably meant for the Turks, who, some two generations back, were regarded as synonymous with Muslims. Now, what should be the attitude of a good Christian when he comes out of church after joining in these prayers and curses? What a blessing, then, has Islam proved to the human race in this respect! The Prophet of Islam made it quite clear that every human being is born free from any taint of sin, and accordingly a heavenly thing so far as his birth is concerned. The teachings of all other religions have the same trend as that which we find in Hinduism and Christianity. With each of these religions the rest of mankind counts for nothing, seeing that, according to them, no other creed is fit for receiving the Divine dispensation.

Political laws come next to religion in creating fundamental cultural inequalities in the human race. The Greeks and the Romans (in a lesser degree) were not concerned with any revealed religion; but they too treated their subject nations very badly. They kept these conquered people as bond-slaves, and tortured them whenever they thought fit. Even a law-giver like Justinian divided the people of Rome into two sharply divided groups, one of which was in the position of master while the other was worse than a slave. To whichever nation we turn in the pre-Islamic days the same spectacle meets our eyes. Everywhere we find a large section of humanity deprived of any and every chance of progress and happiness. But this is ancient history. Yet even to-day, the nations of the West are, more or less, perpetrating the same wrongs.

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The original inhabitants of Africa are treated as slaves, and the conquered people are deprived of the rights that are the privilege of the ruling class. Before the Great War there were separate penal laws in Darus Salam (Africa), one for the rulers and another for the subjects. Even to-day, people only partially realize the essence of religion. As a matter of fact, the principal work of a religion should be to provide for the comforts of humanity, and to free it from the shackles forged by tradition and custom. What greater calamity can befall the human race than those which have been discussed above? Examine the civilization and religion of any nation before the advent of Islam, and you will find that not one was able to free mankind from these types of bondage, whereas if there was any special work for religion or revelation, it was only this—the work for freedom. As I have already remarked, the Holy Prophet Muhammad is surely entitled to be called the Greatest of the Prophets, if once we take into consideration the rules that the Qur-án has framed to ensure the freedom of man proceeding out of religious faith. I cannot emphasize this fact too strongly. If Moses, Jesus, Krishna, and Ramchandra (being all prophets) failed to deliver mankind from the distress that was caused by the absence of unity and equality in the race itself, then, from this point of view, the Prophet Muhammad has a far higher right to this prophetic post than any of his predecessors.

First of all, the Qur-án in its very opening describes God as Rabbulalameen—meaning that He has created and nurtured every member of the human race in the same way. Next, as if to remove the curse of distinction that has cropped up in the West, it speaks of God as the “Lord of the East as well as West,” which means that the people of the East and the West have equally come under His care of “Rububiyyat.” Again, the Qur-án gives the name of Rahman to God, which is the same as saying that in the distribution of His blessings He makes no distinction between nation, religion, race, or family. The door of His mercy is equally open to all. From the social standpoint it is declared again that all men are members of one and the same family, and that they have

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always been given the same religion, but that people disagreed about it. Again, to establish a universal brotherhood, it taught that those who accept good principles and practise them are brothers to each other. It was the racial, national, and religious distinctions that created dissension among mankind. To remove these the Holy Qur-án made virtue the standard of honour, which is a thing attainable alike by black and white, by high and low. The Book says, for example, that Mughal, Sheikh or Pathan, Brahmin or Kshatriya, British or French are so called only to be identified, but these appellations have nothing to do with the worth and honour of a man. Mankind, as a whole, has been declared by God to be both honourable and excellent.¹ But no one is entitled to this honour by virtue of birth or nationality; rather has it to be acquired by piety; and piety consists in good actions. To eradicate the distinction of birth, the Book speaks of the Jews, saying that if they prided themselves on having descended from Abraham they should at the same time remember that even when the Lord Abraham had prayed to God that his descendants might be blessed, God replied by saying that no doubt his descendants would be blessed, but that the evil-doers from among them would not be benefited by that blessing.² Similar is the pronouncement upon the unwarrantable assertion of every religious community, not excepting some present-day Muslims, that as they belong to such-and-such a religion all others are useless; and it is only they that have any right to spiritual life. On this point, by way of illustration, the Holy Qur-án takes the cases of the Jews and the Christians³ and declares that these absurd claims are mere verbiage. The reality of religion consists in a person resolving to bring all his faculties under the Will of God, and then acting upon this determination. Those who succeed in doing this are, in the

¹ "And surely We have dignified the children of Adam" (Qur-án, xvii. 70).

² "He said: Surely I will make you a leader of men. (Abraham) said: And of my offspring? My covenant does not include the unjust, said He" (Qur-án, ii. 124).

³ "And they say: None shall enter the garden (of Paradise) except he who is a Jew or the Christians. These are their vain desires" (Qur-án, ii. 111).

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words of the Holy Book, the only persons who come under the Rububiyyat of God—that is to say, who attain a perfect condition of life.

The true religion in man is actually a distinguishing feature; but unfortunately, nowadays, the mere association with any religion is considered respectable, and, what is worse, others are looked down upon on the basis of this sense of false distinction. To eradicate such a pernicious notion the Holy Book announces that he alone is successful in the eyes of God, who, besides believing in God and the Day of Judgment, does good deeds, no matter whatever religion he belongs to.¹ If we look into the matter a bit more closely we shall find that even the purpose of believing in God and the Day of Resurrection is to produce good actions, because these two beliefs are the sources from which good actions spring and the power that keeps a man from vice. In brief, if there is anything that can rightly form the basis of distinction it is good actions; so much so that on one occasion the Holy Book chastises the Jews and Christians by the remark that it is strange that they should look down upon others simply because they descended from Abraham and Jacob, whereas Abraham and Jacob were themselves not free from the responsibility of their actions, and had to account for what they had done. Yet again, to remove this hollow sense of distinction, it declares that God is the One God for all; all are, therefore, equal in His eyes, the whole affair rests on good deeds; why do people, then, quarrel among themselves?

¹ “Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve” (Qur-án, ii. 62).

The Holy Qur-án is thus the only Book in religious literature that has been able to deal an effective blow to all sorts of false distinctions and intolerances, and to give a charter of unity and liberty to all mankind. If, in the light of the verse just quoted, we make good actions the only criterion of honour and distinction, in a moment all those national, linguistic, colour, and territorial disturbances that have proved to be the veritable curses for humanity will disappear. So radical does this verse appear in its attitude that it has caused misgivings in some minds with regard to its real sense. These have gone so far as to hold that, according to it, even a belief in the prophethood does not seem indispensable.

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Thus to teach, on the one hand, that there is only One God for all and that His mercy and blessings as Rabb are equally meant for all, and to announce, on the other, that all men are members of the same family, that there are no such divisions in humanity as exist between the West and the East; and further, to level all distinctions of nation, race, colour, and community by upholding rectitude of action as the only mark of real distinction; and lastly, to class all virtuous men as brothers to one another—are the four glorious achievements of Islam, the parallels of which are nowhere to be seen in the history of mankind. To recount the benefits of these teachings is only arguing an admitted fact. It is Islam alone that, besides inculcating these teachings, has given them a practical shape. So, as I have said, it will be just and fair to call Muhammad a Prophet on the ground of these sublime teachings without having regard to any others.

X THE QUR-ÂN: A MIRACLE

By AL-HAJJ KHWAJA KAMALU 'D-DIN

THE Sacred Book has various miraculous features about it which should be borne in mind. It has been, admittedly, the most successful of all sacred books in its mission. It came first to a people verging on the borders of animality and raised them from thence to the acme of civilization within the shortest period for such a transformation recorded in history. It changed the destinies of the world by bringing the greater portion of it under its healthful influence, while setting the remainder on the right path to civilization. The Book still remains a source of inspiration to the human race, inculcating the noblest of ideals—monotheism, universalism, and democracy. Though it gives the true solutions to all the important problems of humanity and provides for every contingency of life, yet it is wonderfully laconic. It condenses the whole of its teaching into 6,666 verses.

We can read volumes in a chapter, chapters in a verse, and in a single word perceive a veritable treasure of knowledge,

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yet it is in no wise dogmatic. It produces logical reasons for every one of its tenets. It appeals to things in Nature for confirmation of its truths. Thus, its opening words are marvellously pregnant with sublime significance. They are as follows:

“All praise (hamd) is for Allah, the Rabb, (The Creator and Maintainer) of the worlds.” This sentence is not only an epitome of various teachings, but it contains the purest of logic to support its assertions. It speaks of the Deity, Whom it calls The Rabb. It should be noted that the English word “Lord” is no adequate rendering of the Arabic word, which is extraordinarily rich in meaning. Ar-Rabb is “He Who creates things out of nothing” and is their Originator. He combines things in their original shape into new things. He reposes various capacities in the original substance whereby it evolves into various new forms. He knows the properties of everything, where to find them, and how to reduce them to His service for the working out of His designs. He fixes the proportions in which things must combine with one another if they are to create new things. He is also their Regulator. He makes laws for the evolution of things and sets them on the path to perfection. The Qur-án uses this word “Rabb” to convey all these meanings. The Holy Book in this respect is corroborated by the Arabic lexicon and by ancient literature. Moreover, all manifestations of Nature bear strong testimony to the fact that the Worker in Nature possesses all these qualifications. In studying the process of Creation, scientific researches have gone beyond the elements which once were taken as the parents of the universe. Science now finds itself standing before an impenetrably dark substance called ether. It discovers, too, that flames of light are incessantly flashing from the ether; that these at once become specialized and collated into the nebular world which gives birth to atoms; that these in their turn create elements, and that this process of combination and collocation goes on under special laws and prescribed forms, until the ethereal speck evolves into the cell in the human brain and human consciousness is created. Science also confirms the Qur-ánic statement that things are

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designed and fashioned in their very origin, and bring forth their qualities gradually in the journey of their evolution.

Science thus observed many things in Nature before it believed in the existence of the First Intelligent Cause. It saw the whole of Nature bound with the chains of laws which, though apparently conflicting in some cases, yet worked in harmony as if under one controlling hand. Science observed Design and Evolution worked out under Intellect, Knowledge, and Power. This led biology to give up its earlier atheistical beliefs and accept God as the Mover of the whole machine; but it is marvellous to find that the Qur-án here anticipates science. The Book refers to the above-mentioned verities among many other things, when speaking of God; but surely it is the wonder of wonders that the very meaning of the word "Rabb" should also cover them. The phrase "The Creator of the worlds" is preceded by the word "Al-Hamd," which first means praise, eulogy, and approbation; and secondly, our submission to the ways of the Creator; for by saying "hamd" we express our willingness to submit to His laws, and the literal interpretation of "Islam" is "submission." Technically it means Obedience to the Laws of God. Thus the Qur-ánic sentence, besides expressing our intelligent belief in the existence of the Deity, refers to our creed of life, that is to say, our religion—the religion of obedience and commandment. If God be pleased to base His work of creation on laws, as the word "Rabb" says, our very existence and its proper evolution would command us to observe these laws. We cannot live, even for a moment, without them. Yet, even so, we do not know all the necessary laws and, therefore, Revelation must come from God to enlighten us.

Every Prophet of God, as the Qur-án says, came with one and the same message. They all taught us to obey Allah or Rabb. If Allah is the Source of all laws, and Rabb promulgates the ways of creation and sustenance, we cannot remain indifferent to such laws. This is the religion of which the Qur-án speaks, and the point of it is obvious.

The sentence under discussion, "All praises to Allah, the Creator of the worlds," refers also to the nature of the religion

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we have to observe. Science and the Qur-án alike speak of various worlds into which we have passed from the beginning up to the present stage of sojourn, which is the final stage of our physical growth. Here we stand at the threshold of a "New Creation." It has been, up to now, the world of consciousness. We have found the means of subsistence in every sphere into which we have entered during the said journey, and, in it, have become prepared for our progress in the sphere immediately following it. We naturally look to our Creator for nourishment in this world as well as for our preparation for the next, if any. We are on the mental plane now, and need intellectual food; we need knowledge of the ways of progress on the mental, moral, and spiritual planes, since they are the chief constituents of the present and the coming world; we need a revelation from God.

The present world, no doubt, is of comparatively short duration, and we should not bother much, perhaps, about proper guidance, if it were the end of all things, as the modern mind sometimes thinks. But if the life beyond the grave is eternal, it is to our vital interest, if we would make it brilliant, that we should not grope in the darkness. We must have some clear-cut way to carry us to a life of happiness and bliss in the world to come.

The whole question turns upon the existence of the future life. It is, no doubt, an intricate problem, but observation of things around us, and the long evolutionary journey which the ethereal world had to travel before it attained to human consciousness, under the wise guidance of the Originator and Designer, clearly shows that the human frame in its material form cannot be the last stage. The Qur-án speaks of it in a most illuminating manner; it carries us to the very first beginnings of the universe. It speaks of the first formation of the heavens and the earth within seven periods¹ of gradation, but to serve some ulterior object. What we call space was then full of vapours² and gases, when another gaseous matter, hot, like fire,³ that floated in space, assumed the form of the earth in its nascent condition. The heavens and the earth

¹ ii. 29.

² xxiii. 17; lxxviii. 12.

³ xv. 27.

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were at that time a closed thing with various contents in a confused and mixed mass. Water then came to open the closed ¹ casket, and in so doing brought life ² to the earth. The earth, as the Book says, was constantly quaking in the beginning; and the mountains and the rocks were created to steady ³ it. Earth-spaces got wide ways to enable their coming denizens to follow the right course. The heaven-space was decorated with shining lamps to guide them ⁴ in the darkness. The water came from the clouds in sufficient measure ⁵ to move the dead matter.⁶ It settled in the earth and brought forth verdure ⁷ and vegetation. It made gardens ⁸ of fruits and flowers with varieties of corn for our subsistence.⁹ It was for this purpose that days and nights were made, with alternations in their duration which moved the winds and brought forth clouds.¹⁰ The winds also floated ships and boats that enriched us with the treasures ¹⁰ of the sea. The day ¹¹ came that we might engage ourselves in the various occupations of life; night ¹¹ was made for our rest, to refresh us for the coming day. The Book also refers to our own creation; and tells how various products of the earth became combined under various specializations to evolve the genital seed as her essence.¹² It became located in woman's womb, where it passed through other seven ¹³ stages of evolution and gave rise to a new creation.¹³ The earth also brought forth cattle ¹⁴ of many kinds for our use and food. The Book speaks very strongly of the subservience ¹⁵ of the whole universe to our needs, and of various other gifts to us, innumerable and baffling even to imagination.¹⁶ In short, whatever we may need has already been produced. The Designer of the whole scheme, which took Him millions of years to accomplish, must have some true purpose¹⁷ before Him. It cannot be all in vain.¹⁸ It was all made as if it were to receive and accommodate some person of dignity on the earth;¹⁹ and that person was no other than man himself—God's own vicegerent.²⁰

¹ xxi. 30.

⁴ lxxviii. 13; xv. 16.

⁷ xxii. 25.

⁹ lxxviii. 15; ii. 22.

¹¹ lxxviii. 10, 11.

¹⁴ xl. 70; xlv. 4.

¹⁷ xlv. 3. ¹⁸ xvi. 3.

² xxi. 30, 31.

⁵ xxiii. 18.

⁸ xxiii. 19; xiv. 32.

¹⁰ ii. 164; xlv. 5-12.

¹² xxiii. 12.

¹⁵ xiv. 32, 33.

¹⁹ xvii. 70.

³ xxi. 30.

⁶ xxii. 25.

¹³ xxiii. 14, 13.

¹⁶ xiv. 34.

²⁰ ii. 30.

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The Book came to raise him and exalt him to that state of honour.¹ If we had to live on the earth for but sixty or seventy years and then to be no more at all, would not creation have been a mere sport on the part of our Lord?² Could all this labour have been in vain?³ It must be purposeful, as every other thing in His creation shows, and the purpose cannot materialize unless there be continuity of our life, when we shall make still further progress in realms beyond the grave. The Qur-án speaks repeatedly of the life after death. It makes it an article of faith for us. The Book also makes mention of the various grades of evolution⁴ in that hope, which have been called seven heavens in the Qur-án. Had we been labouring under the old mode of thinking, like an atheist, taking the creation of the universe and its various components as a matter of accident, we could say, as the Qur-án quotes the unbelievers as saying, "To say that there is nothing but our life in this." But if life is continuous, as all the Scriptures say, and true science also, we do need some guidance from on High. The Holy Book invites our attention to the following points as showing the necessity of revelation:

(A). Everything has been shown its way to perfection. All its properties come out when it follows the course chalked out for it by the Creator. This rule applies everywhere in the physical world; and it could hardly be otherwise in matters of consciousness. But we bring no knowledge from the mother's womb wherewith to cultivate our minds. Knowledge must come to us from Above.

(B). If everything has been nourished by God, our consciousness must have knowledge as its food from God, since He maintains everything of His own accord and nourishes every animal on earth.

(C). We had to grope in the dark and Providence has created the sun and the moon with numberless other luminaries for our light. Would He not do the same to lead us out of mental and spiritual darkness?

(D). All things are surrounded by materials which are

¹ xciv. 3.

² xxi. 16; xliv. 38.

³ xvi. 3.

⁴ lxxxiv. 19.

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beneficial or deleterious to their growth, but there is something that urges them to assimilate the former and reject the latter. Physically, our body does the same, but mentally we have no such guiding knowledge. It must come from without, and it did come in the shape of Divine Revelation.

(E). We do feel a strong craving for knowledge in our nature, and if God, of His own accord, has created enough material in the universe to meet every other craving in us, how could knowledge be an exception to this general rule of His dispensation? It must come from Him as well. So the Qur-án came—and the Revelation.

(F). Though all things derive their nourishment from the same source, yet they partake of it in prescribed measures. They instinctively know and respect the propriety of these measures in their respective cases. But we possess no such intuition at our birth. It comes to us partially by training. It is the sum total of our past experience, popularly called conscience. But it is defective in many ways. Knowledge of these measures comes from Him Who schemed them out.

(G). The Qur-án speaks of us as lieutenants of God on His earth. We have also realized that we are, in a sense, the Lords of Nature. We must have instructions from our Principal, if we are to represent Him. We were worse than animals, as the Qur-án said at its coming, but it also told us of the means that would enable us to claim our Divine rights. The Arabs followed the ways that the Book taught, and obtained the inheritance. Let those who do not believe in any Revelation from God explain how such unique progress came to them immediately after the appearance of the Qur-án, if it was not owing to revealed guidance.

(H). We are made of the best fibre. We can do anything and everything in a goodly manner, if we are properly guided; otherwise we lay ourselves open to failure. If God was so gracious as to give us such wonderful capacities, could His design leave us without knowledge to bring them to perfection?

(I). Law rules the whole world, and it punishes those who break it. But no wise Government brings any culprit to book without first giving a knowledge of the law to its subjects.

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In fact, no Government enactment can receive the force of law without its being notified beforehand. The Ruler of the worlds also lies under the same obligation to us and He has admitted as much and sent His Messengers to every nation for the same reason.

THE HOLY QUR-ÁN ON MORAL BUILDING. ANGER AND DESIRE

By KHWAJA NAZĪR AHMAD (Barrister-at-Law)

ANGER and desire are the treble and bass of the whole gamut of morality. They are also the root passions, and act as life-tendencies, branching off in various directions. In their original form they are bestial in character. They must be polished, otherwise they would harm irreparably the super-structure of social order. If anger, for example, assumes the forms of murder, physical hurt, libel, slander, and the rest, desire, in its naked form, engenders theft, larceny, cheating, misappropriation, adultery, and many other evils. Their combination also creates a variety of new vices, jealousy being one of them. But the said two passions, rightly blended, produce a high morality. If *anger* assumed the form of bravery and justice, *desire* becomes sublimated into mercy, sympathy, and charity. Real morality depends upon training these passions rightly, and this ought to be the first concern of human society. The culture and civilization of a nation do not lie in its ability to use brute force, but rather in the wise display of moral force. The aim and end of legislation is to check the distorted forms of *anger* and *desire*, but numerous things that arise therefrom on the moral plane remain beyond its jurisdiction. It is, therefore, the duty of a religion from God to deal rightly with the matter. Wellnigh all Books of Revelation inculcate good morals and deprecate vices. But the Qur-ānic treatment of the subject is both systematic and scientific. Without doubt, it denounces these passions in their lower aspects, but it does not teach us to crush them. Rather does it treat them as the bedrock of the moral edifice. It lays

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down rules and regulations whereby we may control them and bring them to their proper use.

It should not be forgotten that all achievements of which the best of civilization can boast, together with their protection, are indebted to those crude passions. They set our actions in motion. Desire, at the outset, creates craving. To satisfy our cravings or appetites, we search for the means to do so. Thus appetitive passions call forth cognitive passions. We try to acquire knowledge of things that will satisfy our appetites, and the knowledge thus gained is the instigator of our actions.

The whole industrial world owes its existence to Desire. But there must also be some passion in us that urges us to protect what we have, and this passion is Anger. If Desire prompts us to acquisition, Anger prompts us to secure the safety of that which we have acquired. Thus the two passions are not only life-tendencies but instruments of human perfection. We cannot, therefore, afford to kill them; we have to balance them and discover, if we can, their proper use.

Herein lies the superiority of the Qur-án. Not only does it condemn the worst forms of evil passions as other Scriptures do, but it lays down a code of life which makes those same passions the most valuable assets of human society.

The opening chapter of the Qur-án divides the human race into three classes.

(a) Those who are on the right path and are the recipients of God's blessings.

(b) Those who are anger-ridden people and in peril of Divine wrath.

(c) Those who have been misled and go astray.

"Dáll" is the word used in the Qur-ánic text for "misled." It primarily means one strongly tempted by evil desires. Such an one loses all good judgment and prudence. He cannot but go astray.

The blessed of God, as depicted by the Qur-án, are those who clothe themselves with Divine morals. These morals are no other than the same two passions in their most excellent form. Thus Anger and Desire become the dividing principles of the whole human race. We are warned in this chapter to

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shun the ways of those who are overtaken with Anger and Desire, and we are urged to follow in the footsteps of those who tread the right path in pursuit of the highest of morality. In other words, those who have controlled their evil passions and have converted them into their desirable forms are the chosen people of God, while the others are under His curse. If the Holy Qur-án is devoted chiefly to training these two passions in their different forms, it could not do better, seeing that on them hinges the whole machinery of a healthy society.

Anger, in its highest form, is a real blessing of God. It secures peace and safety. It seeks to establish immunity in the world against evil and misdeeds. But it may also become God's curse when wrongly used. The Holy Qur-án deals with it scientifically and on a psychological basis, converting the cause of enmity into a means for reconciliation and friendship. It says: "And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend" (xli. 34).

Anger has been implanted in our nature for the suppression of evil, but the reform of the wrongdoer is likewise a part of our duty. This problem has faced humanity from the very beginning. Different civilizations have adopted different ways to achieve this end. The Mosaic Dispensation taught the Law of Retribution, Jesus preached submission to evil. Both measures were timely, but not of general application. The former creates the spirit of revenge and anger, the latter is enough to emasculate all manliness from us. But both dispensations were necessary when they were given. The Israelites were a race of slaves before the Exodus. The Lawgiver sought to make a martial race of the Children of Bondage and had, therefore, to promulgate the Law of Retribution, but in the course of time the followers of Moses came to forget mercy. They knew nothing but vengeance and anger at the time of Jesus. It was to reform them in this respect that he went to the other extreme.

To return evil with good is, no doubt, a beautiful maxim, but its universal application must needs, as things are at

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present, be harmful to the social fabric. It is putting a premium on evil. It encourages offence. It may produce reform in some cases, but it may also engender stubbornness and wickedness. But the law given in the Holy Qur-ân meets all emergencies. "Repel evil with the best," is the Qur-ânic injunction. To amend wrong is the main object. If this can be obtained by forgiveness or by doing good, it is desirable, but if some coercive measure is needed it should be resorted to. We have to choose the best that suits the occasion. In chapter xlii the Holy Book speaks thus of the believers: "37. And those who shun the great sins and indecencies, and whenever they are angry they forgive." "38. And their rule is to take counsel among themselves." "39. And those who, when great wrong afflicts them, defend themselves." "40. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust."

What beautiful and comprehensive teaching. Not only does it absorb into itself the Laws of Moses and of Jesus, but it also indicates the occasions proper for their application. It views the problem as a whole and lays down right principles for the suppression of evil on one hand and its reform on the other. Evil must be repelled at any cost, but we must not give way to anger; the best course is not to rely on our own judgment, when angry, but to take counsel with others. Forgiveness and punishment are both suggested. If amendment can be achieved through forgiveness, that is the best way, but nothing must be done at the expense of justice.

Anger is most readily aroused against a weaker class, for if such persons happen to commit a wrong it is easy enough to punish them. Here, then, is an occasion for controlling the passions, and the Book advises us in the following words: "(They hasten to forgiveness) who spend (benevolently) . . . and restrain anger and pardon men, and Allah loves the doers of good" (iii. 133).

In the case of the weak ones we have not only to suppress our anger, but to forgive them their transgressions and then to be kind to them. This will make them attached to us, and

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they will not only have become reformed, but will also be our friends.

There is another verse which co-ordinates the proper use of desire and anger. It furnishes us with an ideal code of life and secures peace and well-being. It is read to Muslim congregations every Friday from the pulpit, and surpasses every teaching given elsewhere in Law or Religion:

“ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency, the denial of other's rights and rebellion ” (xvi. 90).

If the first part of the verse speaks of the three stages of goodness which the passion of *desire* in us, i.e. doing good to others, assumes, the other part deals with three forms of anger, which, in a way, comprise every form of evil. The verse begins with justice. We must respect individual rights and pay to others their dues; that is the first form of goodness, without which no society can continue to exist. We must be charitable to others, as we are in the case of our kindred and pay them more than they deserve. We must do good to them spontaneously out of our own accord. Not only must we reward others according to their merits, but we must be benevolent to them, without regard to their merits. This kind of benevolence partakes of God's Beneficence, Whose blessings come to us without our deserving them.

The last part of the verse comprehends in three words the greater part of crime. Anything that harms life, property, and name is styled “ indecency,” and we have been warned against it. But if this injury affects others, it amounts to a denial, on our part, of their rights, and has, therefore, been prohibited. Those others, too, are entitled to protection as regards their own lives, property, and fame, and these we must respect. Anything that affects the whole of society, by violating its laws, is treated as rebellion in the Holy Qur-án. The Friday sermon gives its hearers the noblest of inspiration for acting as good citizens and doing their duty to society. We have to observe equity and justice in our dealings, to be charitable to others, to do no wrong to ourselves, to our fellow-

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men, or the community. By obeying these injunctions we sublimate desire and anger to their most excellent forms and banish evil.

A CHRISTIAN MISSIONARY ON ISLAM IN INDIA¹

(Being a Review of *Indian Islam*, by Murray T. Titus.)

THE book attempts to provide an historical sketch of the introduction of Islam into India, and of its subsequent progress, describes, in its own way, its present condition and seeks to forecast its prospects in the future. We have nothing but admiration for the painstaking manner in which the author, being a foreigner, has collected the most minute details of information bearing upon his subject. The Appendix is especially useful, since it sets forth in a condensed form the chief historical and statistical references concerning the Indian Muslims. The glossary of the Islamic words at the end is also very helpful, especially for a non-Muslim.

It, however, invites certain criticisms, as any book based on popular misconception must. In the first place the writer is not prepared to believe that the vast mass of the Muslim population which now inhabits India is the result of peaceful conversion, and has nothing to do with Muslim conquest. He seems to be convinced that "the use of force in some form or other has always been recognized by the Muslim rulers in India, and by the orthodox lawyers of Islam, as being a proper and lawful method of propagating the faith of the Prophet." He has tried hard to produce some sort of evidence to support an assertion so sweeping. But we are afraid that Muslim India will not permit the foundations of his theory, however plausible they may seem, to remain unshaken. Again, his inference of parallelism between Islam and Christianity, in the matter of sectarianism, does not hold water. Had he had the opportunity of observing the Eid congregations which assemble at the Mosque, Woking, to say nothing of the pilgrimage to

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Mecca, he would have at once noticed how, in spite of the backwardness and illiteracy of the Muslim world, the inherent unifying power of Islam is rallying its somewhat scattered forces in a manner Christianity with all its other advantages can hardly dream of.

The author, no doubt, must be thanked for his pointing out, as an outsider, how the vicious influence of Hindu superstition is playing havoc with the pure monotheistic doctrines of Islam among certain unreclaimed people who still call themselves Muslims. Here, of course, is a task for the reform organizations of Indian Muslims. They would do well to read the four chapters of the book, v-viii especially the last, entitled "Islam in its Hindu environment." Nevertheless it is preposterous to assert that "Hinduism has wrought a far greater change in Islam than Islam has wrought in Hinduism." Keeping in view the description of the Hindu mind as given by Alberuni, and judging by the facts of history we can emphatically say that no religion other than Islam could have survived for so long a period the morbidity of the general religious outlook in India. What greater proof of the vitality of Islam can be given than the fact that even now, when Indian Muslims are economically and culturally helpless in the hands of the Hindus, it is Indian Islam that, to use the author's own words—"to-day lead the Muslims of the world in their zeal and practical endeavour for the spread of their faith"?

Equally absurd is the presumption of the author that the unhappy tendency for saint-worship, found in some people, scarcely ever in direct touch with Islam, points to some unsatisfied fundamental craving in the Muslim mind "for a mediator and intercessor with God." Long live Wahabism and like movements in Islam! this morbid tendency will not only very soon disappear from the minds of the few unenlightened Muslims, but also from those of "enlightened" Christians such as Mr. St. John Philby. History has to change its course yet so as to show that, with Islam so alert in India, Christianity has any chance in that country.

Again, in his treatment of modern movements in Indian

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Islam the author makes much capital out of the writings of people like S. Khuda Bukhsh and Sir Ahmad Hussain. *Au pied de la lettre*, he has written nothing that can cause a Christian missionary to rejoice. As regards S. Khuda Bukhsh, we can only point out that he might have been a hero in days gone by, but the Islamic movement of later years has grown in volume enough to dispense with the support of any particular man. Moreover, the present frame of mind of Khuda Bukhsh owes its origin to circumstances which are far from permanent. We can assure our Christian friends that with all his radicalism S. Khuda Bukhsh and his type of Muslims will always be found to accommodate themselves more readily to the broad principles of Islam than to the narrow dogmatism of Christianity. Freethinkers in Islam have never been a sect hostile to their faith. Sir Syed's advent has been hailed in the book as the dawn of a new day. It was a new day, but Islam has seen many such new days both before and after the Aligarh movement. Unlike Christianity, Islam is never afraid of new days—rather does it welcome them as a necessary preparation for, and adjustment to, changed conditions. The author might well have realized that the Aligarh movement and others of its kind were but preparations for a change of front, and in no way signified any modification of Islamic principles. The best that can be said of the influence of Western civilization is, that owing to its impact the Indian Muslims, along with the Muslims of the world, have come into their own. In the words of Sir Muhammad Iqbal, to whom the author refers as an advocate of New Islam:

“The storm of the West has made (real) Muslims out of the Muslims.”—(*Tuloo-i-Islam*.)

The Muslims of India may stand in need of certain reforms in their social conditions, but the basis for such reforms is supplied by their own scriptures, as distinct from Western civilization, which is already palpably smarting for its own extravagant follies. There may be a slight aberration here and there, as is natural in a period of transition, but that does not warrant the extravagant conclusion that the attitude of the Muslim community “comes perilously near to throwing away

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the Qur-án as a guide for social legislation." Let us hope, however, that the Christian in the author does not dupe him into believing that the revolutionary spirit of the current civilization has either anything to do with or paves the way at all for Christianity. Supported by rich and strong Governments, Christianity, as preached by its most learned protagonists, simply trembles before Muslim students who are trained in Indian schools with keen hopes for a Western education. At the present moment almost all the Muslim missions in Europe are manned by youths of this type. Dr. Titus should remain under no misapprehension with regard to the value of the Qur-án as a guide to the destiny of the present generation of Muslims, when he himself complains of such later movements as represent "a reaction to the materialistic interpretations of Islam as set forth by the Aligarh reformers."

To say, again, that the Muslim scholars "have as yet been unable wholly to throw off the psychological bias in favour of certain views and to approach the subject from a purely scientific point of view" is a charge that should not go unchallenged. The revealed nature of the Qur-án may be found wanting when subjected to the tests of Dr. Titus's conception of science—we do not know if he has ever read the Six Lectures of Dr. Iqbal—but it has far stronger circumstantial evidences in its favour than can be claimed by the Virgin Birth, the Miracles, the Resurrection, and the Ascension of the Christian story. We can assure the author that the "bottle" that can contain and control the "new wine" of modern thought can only be found in the house of Islam, as he ought to see for himself; otherwise the time is not far distant when the truth of our assertion will admit of no argument.

Again, the "emphasis on the personality and character of Muhammad" appears to be something new to the author, and to have been inspired by the Christian conception of the Incarnation. How marked are the strategic manœuvres of Christian missionary propaganda! For centuries the missionaries have been giving their fold to understand that the Muslims worshipped Muhammad the Demon as a deity, and so effective were their efforts that there are still to be found in Europe

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people who actually believe this. But now, when the knowledge of Muhammad's position in Islam has begun to dawn on the European mind, it is being insinuated that the personality of Muhammad was, until recently, ignored by his followers. It will be sufficient, we hope, in reply, to point out that ever since the inception of Islam the prophethood of Muhammad has constituted half the formula of the Muslim declaration of faith, and that the Prophet's sayings and doings are in themselves the secondary and supplementary source of Islamic Law. But when we have said this we have not said all. Unlike Christians, the Muslims have never stumbled (nor will they ever stumble) in the matter of the personality of their religious hero, who, under the direction of God, declared to the world—"I am only a mortal like you"—and never mystified his personality in a way that might confuse him in the popular mind with Divinity. With all the emphasis, therefore, that is justly due to his personality, the position of the Prophet of Islam will always remain a standing protest against the doctrine of the Incarnation as propounded by Christianity. Muhammad can hardly be too much envied in this respect. Taking his stand, as he does, on the simple grounds of humanity, he defies every threat of scientific investigation or criticism. There is no "problem," consequently, as the author suggests, "for the Muslim investigator to apply the same honest and fearless critical methods to the study of Muhammad and his revelations as have been applied to Jesus and the Bible." We may tell the author, if he does not actually know it already, that it was the critical scientific study of the life of their Prophet that made the early Muslim scholars evolve a set of historical tests, the application of which to the Gospels will reduce them to the position of ostentatious myths, suitable as religious records to the undeveloped minds of a primitive age. With regard to the possibility of the "true exemplification of the spirit of toleration, peace, brotherhood, and the uplift of women," we are constrained to remark that apart from its past achievements, which furnish the most glorious chapter in the history of humanity, even now, Islam can claim at least to have a chance in the coming order of things, but Christianity, with a whole

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history blackened by its ruthless oppression of rival creeds and heretical views, race hatred, colour bar, class domination, and opposition to all progressive movements, would have to be dismissed without a hearing, in view of the social and political crises with which the modern world is faced. It is no secret in these days that the achievements of modern science and philosophy owe nothing to Christianity, and that the failure of Christianity to bring real peace and happiness to the world is solely owing to the baneful influence and impotency of the Church, which holds a sinister sway over the moral life of the people in general.

But though we put forward many adverse criticisms, we cannot afford to overlook the partial success of this book in its attempt to appreciate the real strength of Islam in India, which, in fact, constitutes its strength everywhere. Many a candid truth will be met with scattered all over the book; and if we were asked to sum up our views of the work in one sentence, we should say that, like certain other books on Islam from Christian pens, it is the outcome of forced candour under the evil influence of settled prejudice.

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The Hyderabad Princes at an "At Home" at the Mosque, Woking.

Under the auspices of the Muslim Society of Great Britain an "At Home" was given at the Shah Jehan Mosque, Woking, at 4.30 p.m. on Sunday, June 7th, in honour of the Sahibzada Nawab Azam Jah Bahadur and Sahibzada Nawab Moazzam Jah Bahadur, the two eldest sons of His Exalted Highness the Nizam of Hyderabad, Deccan. The weather was, unfortunately, far from propitious, and in spite of the marquee that had been pitched by way of precaution it would have been impossible conveniently to accommodate all the guests had not the rain stopped suddenly, to the great relief of all, half an hour before the time appointed for the function. The Princes, accompanied by Brigadier Nawab Osman Yarud Dawla and Nawab Nasir Nawaz ud Dawla, arrived in two

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high-power cars punctually at 4.30 p.m. Up to the moment of their arrival the organizers had some doubts about their coming at all, for a few days previously some mischief-maker had put it about that the Woking Mosque belonged to the Qadianis. This had caused the Princes the utmost concern, and, as their secretary remarked to a friend of ours, they would have cancelled the proposed visit had not the situation been thoroughly explained on our behalf by that friend, who was no other than Kunwar Sheikh Muhammad Sadiq of Mangrol. It is strange that there should still be any pretext for confusing the Woking Mission—which is the only one non-sectarian organization of its kind—with the Qadian organization, which represents the most offensive form of sectarian propaganda, disseminating heretical doctrines in the otherwise peaceful atmosphere of the House of Islam. It seems that our enemies, who are, in fact, hostile to the cause of Islam, are more active than our friends in this respect. Be that as it may, the truth asserted itself in time, and the Princes favoured with their presence all those British and non-British co-religionists of theirs who had assembled that afternoon at the Mosque. They were received by the Imām of the Mosque and taken to the Sir Salar Jung Memorial House, where about half an hour was spent in the performance of introductions; after which the Princes, with the rest of the gathering, moved on to the lawn towards the marquee. The Imām, at the request of the Chairman, opened the function with the recital of the “Fatihā.” Lord Headley, the President of the Muslim Society of Great Britain, then read an address of welcome, followed by a report of the activities of the London Nizamiah Mosque Trust. In the course of the address reference was made to the munificence of His Exalted Highness the Nizam, and to the hospitality and patronage which he had extended to the President of the Muslim Society of Great Britain as well as to the founder of the Woking Muslim Mission, Khwaja Kamalu 'd-Din; and the desire was expressed that His Exalted Highness might be pleased to be present here on the occasion of the opening of the proposed Mosque. Sahibzada Nawab Azam Jah Bahadur then rose, amid the cheers of all, to speak a few words in reply. He thanked the Society for its kind

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wishes and promised to convey its message to his august father, His Exalted Highness the Nizam.

At the request of the President the assembly then grouped themselves so that a photograph might be taken in commemoration of the event. Lastly, the guests were entertained with tea and light refreshments, after which, at about 6 p.m., the Princes left the Mosque and the gathering began to disperse. The eldest Prince, Sahibzada Azam Jah, before leaving for London, paid a visit to the Muslim soldiers' burial ground, where lie the mortal remains of the son of Colonel Nawab Sir Muhammad Ali Beg Afsarul Mulk.

The following is the text of the address presented to the Princes:

TO
SAHIBZADA NAWAB AZAM JAH BAHADUR
AND
SAHIBZADA NAWAB MOAZZAM JAH BAHADUR
HYDERABAD, DECCAN

We, the Members of the Muslim Society of Great Britain, desire, with feelings of the deepest respect, to offer our most cordial greetings to you, the worthy scions of the Royal House of Hyderabad, on the occasion of your first visit to England.

We should be wanting in gratitude if we failed to remember the very hearty welcome accorded to the President of the Society when in Hyderabad two years ago, and the continued patronage extended therefrom to the Woking Mission and Literary Trust and to its revered founder, the Khwaja Kamalu 'd-Din.

We also remember the magnificent donation which your August Father contributed towards the building of a Mosque in London, and we are confident that the erection of a new Mosque of worthy proportions in the Metropolis of the British Empire and the prominence given to Islam in the heart of that Empire, which now contains more than 110,000,000 Muslims, are certain to advance the great and holy cause we all have at heart—that is to say, the spread of Islam throughout the Western world.

We have already seen the good results of the work carried out in the pretty little Woking Mosque and of the activities of the Muslim Mission in England, with its small but devoted band of selfless workers, inspired and encouraged still more and more by the gracious attitude of your Illustrious House. We have often received distinguished visitors from most of the Eastern countries and States and we cannot be too thankful to them for the help they have given us at different times.

We are aware that your August Father does not often leave his

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Dominions; but we trust you will convey to him our deeply respectful hope and wish that he will grant us the honour and pleasure of being permitted to welcome him in England when the time comes for the opening of the London Nizamiah Mosque.

We trust that you are both enjoying your visit to the full and that it will bring you both health and happiness; and assure you that you will always have a warm welcome from us, your fellow-Muslims, whenever you come to this country.

And we pray that the Blessing of Allah may rest on you and on the Illustrious House of His Exalted Highness the Nizam.

THE MOSQUE, WOKING,

June 7, 1931.

The function was, by the grace of Allah, a great success in every way, the number of those attending being about two hundred. Among the notable guests the following names may be mentioned:

Prince Aly Khan (son of His Highness the Agha Khan), Mr Jemal, The Hedjaz Counsellor, The Afghan Counsellor, The Iraq Chargé d'Affaires, Lady Blomfield, Mr. Cecil Brooks, Lady Headley, Brig. Nawab Osman Yar ud Dawla, Nawab Nasir Nawaz ud Dawla, Mrs. Buchanan-Hamilton, Dr. Abdul Majid Shah, Dr. Amir Alam Khan, Professor and Madame Léon, Nawab Mazaffar Khan (Punjab Publicity Officer), Nawab Muhammad Hayat Khan (Commissioner), Lahore Division, Professor and Madame Shastri, Mr. Lovegrove, Madame A. Izzet Pasha El Abed, Mrs. White Salwey.

King Alfonso.

The abdication of King Alfonso has gladdened and saddened the hearts of many. As for ourselves, we bear in mind the Qur-ánic verse, " Say: O Allah, Master of the kingdom, Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abases whom Thou pleasest; *in Thine hand is the good*; surely, Thou hast power over all things " (iii. 25).

The expulsion, on the one hand, of many royal families during the last two decades, and the rise of men like Kammal, Riza, and Mussolini, are glaring instances of this subtle law working in the political life of humanity. The concluding words of the verse have, however, a message for us. Indeed, with all the apparent disorder and confusion which follows the passing away of empires and kingdoms, the general progress

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of humanity remains steady. The gaining of kingdoms and their loss are, therefore, guided by a higher principle of utility, which is implied in the clause—"In Thine hand is the good."

The Question of Monarchy.

Those who rejoiced most at the fall of this particular king did not do so because of any special grudge they bear him personally. Rather it is that they love him for himself, most of them if not all. What pleases them is the fact that another monarchy has come to a close by his abdication. Since the Great War, the expulsion of monarchs has become a normal feature of the times. The Czar of Russia, the Kaiser of Germany, the Caliph of Turkey are among the glorious predecessors of the deposed king, who is now a guest in this island. This may be regarded as the rapid victory which the spirit of democracy is winning over the time-worn principle of monarchy and autocracy. To all appearances this seems to be true.

The Survival of Autocracy.

But is the tide of autocracy actually at its lowest ebb? Thinking people cannot be satisfied with what appears to be, but with what actually is. In spite of the general prevalence of what is called, for want of a better name, the democratic spirit in the world, most of the shining examples of modern republican governments are dictatorships. Kamal Pasha, Nadir Khan, Mussolini, Hindenburg—are all of them, in fact, the central will-force in their respective nations. Each of these is, in his way, a miniature Napoleon. The only thing that can be said in favour of such dictators is that they constitute what the political theorists call a *benevolent despotism*. It is remarkable, however, that even the most democratic-minded people have tolerated these *benevolent despots* and paid them homage.

Where Democracy is Most Practised.

Even in a place like England, where the government is so plausibly, if not palpably, of the people, by the people, and for the people, democracy, as it is generally understood, has

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proved a dismal failure. Whatever its past achievements may have been, it has at the present moment become unwieldy and definitely out of date. It is condemned as both hopeless and fatal by the best thinkers of to-day. In the Introduction to his recent play, *The Apple Cart*, Mr. George Bernard Shaw writes: "The painfully evolved machinery of parliament and party system and cabinet is so effective in obstruction that we take thirty years by constitutional methods to do thirty minutes' work, and presently shall be forced to clear up thirty years' arrears in thirty minutes by unconstitutional ones, unless we pass a Reform Bill that will make a complete revolution in our political machinery and procedure! Most general elections . . . are nothing but stampedes."

A Problem.

So while, on the one hand, the elaborate systems of representative governments are proving unworkable, on the other, some of the new-fledged progressive States have at their heads persons who are practically dictators. This has presented a paradoxical situation. The praises of democracy are, in consequence, gradually waning, in view of the fact that votes and representations are not sufficient guarantee for a right type of government. This point has been very well brought out by Mr. Bernard Shaw in the following passage in the same play: "We have to solve two inseparable main problems—the economic problem of how to produce and distribute our subsistence, and the political problem of *how to select our rulers and prevent them from abusing their authority in their own interests or those of their class or religion.*" (Italics are ours.)

The Evil of Money.

Mr. Shaw evidently locates the disease in capitalism and tries to make money responsible for the whole affair. He says: "Besides, the conflict is not really between royalty and democracy. It is between both and plutocracy, which, having destroyed the royal power by frank force under democratic pretexts, has bought and swallowed democracy. Money talks, money prints, money broadcasts, money reigns; and kings and labour leaders alike have to register its decrees, and even,

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by a staggering paradox, to finance its enterprises and guarantee its profits."

No wise man will gainsay any of these contentions. Capitalism has created havoc in the affairs of the world without parallel in history. The tyranny of wealth has proved infinitely more unbearable than the oppressions of Chengiz, Halaku, and Nero. But the most painful aspect of the whole thing is that the minds that are at work behind this powerful instrument of mischief are those that profess the faith of Jesus, according to whom, "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 24). Would that there were minds in Christianity that could ponder over this irony of fate!

Will Socialism Solve the Problem ?

Experiments in forms of government have been numerous and costly. Democracy was once regarded as the final achievement, but the curse of plutocracy was the immediate outcome of this ideally devised system. The remedy has been sought in Socialism, of which Mr. Shaw is both an admirer and an apostle. But is there any guarantee that some other unforeseen evil will not crop up to defeat the purpose of this new device, if such it be? To the credit, however, of the philosopher-politician it must be said that he is quite alive to this possibility. He gives vent to his apprehensions in the following words: "I must conclude by warning you that when everything has been done that can be done, *civilization will still be dependent on the consciences of the governor and the governed*. Our natural dispositions may be good; but we have been badly brought up, and are full of anti-social personal ambitions and prejudices and snobberies. Had we not better teach our children to be better citizens than ourselves?" (Italics are ours.) We hope that this admonition may not pass unregarded by the nation, but we cannot see eye to eye with him when he suggests that Soviet Russia is contributing anything at all to an ideal atmosphere. Unless we have studied human nature from the most eccentric and wrong-headed point of view, we can say emphatically that the mad clamour for the equal distribution of produce and the regulation of mutual relations on the

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principle of such a distribution do not indicate a desirable mood in the nation. The jealous watching of one another's rights and privileges is not calculated to produce lasting peace and good will in any society, but such unfortunately is the condition of Soviet Russia. A note of warning has long since been sounded in the words: "Man does not live by bread alone," but who will heed?

The Development of Conscience.

Conscience is a word pregnant with deep significance. It is, moreover, something that has to be acquired, to grow by a gradual process, and cannot be obtained ready-made. Before setting one's feet on the way towards conscience one has to understand that our social instinct, i.e. the instinct for corporate action, is a reflection of an aspect of our life, which is not at all animal. External checks, through fear of the law or of retaliation on the insatiable desires of man, can ill afford to keep up the creative energy in him, together with a happiness that embraces others. Restraints, as such, must be self-imposed without any consideration of outward circumstances—restraints that inspire rather than encumber. But do the Socialist leaders ever think of such a training for the human mind? Will they believe that there actually were a class of persons who answered to the following description and whose progeny still survive among us? "They who walk on the earth in humbleness, and when the ignorant address them, they say, Peace." "And they who pass the night prostrating themselves before their Lord and standing." "And they who, when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean." ". . . and (who) do not slay the soul, . . . except in the requirements of justice, and (who) do not commit fornication. . . ." "And they who do not bear false witness to what is false, and when they pass by what is vain, they pass by nobly." "And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil)." (Holy Qur-án, xxv. sect. 6.) Again:

"Those who spend (benevolently) *in ease as well as in straitness*, and those who restrain (their) anger and pardon men; and

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Allah loves the doers of good (to others)." "And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults . . . and (who) do not knowingly persist in what they have done." (Qur-án, iii. 133, 134.) What we mean by this lengthy quotation is, that there is a fundamental difference between the attitude of Islam towards these problems and the attitude of the present generation of humanity. Islam proposes the guidance of our social affairs by an appeal to the specific nature of man, whereas present-day politicians seek to control and guide the complicated nature of man by the necessities of our physical existence. Islam's appeal, as contained in the term "Allah," was successful in bringing about the miracle (indicated in the foregoing verses) among a nation hopelessly distracted and disorganized, and helplessly in the clutch of animal impulses.

The Genius of Islam.

Of course the ideal of Islam was inseparably connected with the affairs of our mundane life. The culture of the spirit within, must according to Islam, be subjected to the test of service to society. This blending of the mystic with the tangible, of the sordid with the sublime, has caused confusion and misunderstanding both in the religious and the secular world. It is remarkable that while Islam is regarded more or less as a worldly and sensuous cult by other religions, it is classed as an other-worldly cult by those who are guiding the worldly affairs of nations. It seems that the message of Islam is far ahead of its time. Humanity has to suffer and groan long before it can estimate the real value of this message.

Democracy in Islam.

Islam also upholds democracy in no uncertain terms. "And their government is by taking counsel among themselves," says the Holy Qur-án (xlii. 38). The principle of democracy was carried to such lengths that Abu Bakr, the first Caliph, had to speak thus when taking charge of the commonwealth: "I need all your advice and all your help.

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If I do well, support me; if I mistake, counsel me. To tell truth to a person commissioned to rule is faithful allegiance, to conceal it is treason." While delivering the Friday sermon the second Caliph, Umar, was once challenged by an ordinary woman with regard to the truth of an assertion he had made.

The So-called Theocracy.

Of course, behind all this extreme form of democracy there were certain principles and general laws which formed the final court of appeal. The position is defined by a verse of the Holy Qur-án which runs as follows: "O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Apostle. . . . This is (the) better (part) and very good in the end" (iv. 59). "Allah" stands here for the Qur-anic laws and the "Apostle" for the example of the Holy Prophet Muhammad. Now, whereas the word "conscience," as used by Mr. Shaw, is a loose term leading no whither, Islam has certain principles and definite examples of its practicability as found in the life-history of the Holy Prophet to be kept in view in all possible cases of conflict between the ruler and the ruled. This position was made explicit by Abu Bakr, when he assumed the Caliphate, in the following words: "If I obey God and His prophet, obey me; if I neglect the laws of God and the Prophet, I have no more right to your obedience." Nevertheless, it is remarkable that Mr. Shaw's warning coincides with the halt that the Qur-án calls to human wranglings in the verse just quoted. What remains to be decided is whether the principles of the Qur-án, on their face value, are worthy of consideration.

What Distinguishes Islam.

Although it has been proved beyond dispute that modern civilization is not the outcome of the Christian faith, yet in a mysterious way some of the New Testament conceptions are found to be working in the political theories of to-day. The saying ascribed to Jesus, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's," finds its literal fulfilment in the separation of the Church from

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the State. Like the God of Christianity, the life of man has sought to be divided into watertight compartments, so much so that in Christian countries the private life of a man and his public life are regarded as separate existences. Till recently European writers waxed eloquent when they told of these achievements (?) of Western thought. But bitter experience is causing greater and greater mortification every day. It is more or less admitted now, though tacitly, that the secrets of the individual are not exclusively a matter for his private concern, but that their effect on the corporate life of society is tremendous. Mr. Shaw's remarks about "conscience" point in this direction. Here is a clear triumph for Islam. "Indivisibility" is the watchword of Islam. God is indivisible, as also His vicegerent on earth—man. Now, so far as the God-idea in Islam is concerned, it simply works as a supplementary force in human nature in the course of its evolution to what we call civilization. It is an ideal that serves as the perennial source of inspiration in the progressive realization of our own selves. As the Holy Qur-án would express it, "And be not like those who forsook Allah, so He made them forsake their own souls [or selves]: *these it is that are the transgressors*" (lix. 19), which is as much as to say that the God-idea is to work as a vital force in the minds of humanity so as to enable it steadily to follow the path of assured collective progress, and to keep itself from transgressing or going astray. In the words of Iqbal, the poet-philosopher of Islam, "With Islam, the ideal and the real are not two opposing forces . . . the life of the ideal consists, not in a total breach with the real, which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself, and to illuminate its whole being" (*vide* his lecture on *Knowledge and Religious Experience*). In other words, "To Islam, matter is spirit realizing itself in space and time." This is the distinctive feature of Islam, which marks it out from all other religions, more especially from Christianity which tends to divide everything that it tries to define. It is for this reason that, side by side with the injunctions for sobriety, magnanimity, charity,

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and service, Islam recommends to its followers the development of the spiritual side in man in the light of the Divine Attributes given in the Qur-án; for only through such a training can a nation reap the fullest benefits of a democratic form of government. Only a changed angle of vision will make European thinkers realize this superb beauty of Islam; and the points raised by Mr. Shaw will, we hope, go a long way towards creating this much-needed change in their point of view.

Mr. Gandhi and Christianity.

Much disappointment has been caused to Christian missionaries by the recent declaration of Mr. Gandhi with regard to the future of Christian Missions in a self-governed India. There is, in fact, a marked wave of resentment in evangelistic circles. Doubtless it is matter for surprise that an utterance of this kind should emanate from one who was, until recently, regarded as little short of the reincarnation of the spirit of Jesus. "If instead of confining themselves purely to humanitarian work, such as education, medical services to the poor, and the like, they would use these activities of theirs for proselytizing, I would certainly like them to withdraw"—so runs his declaration. We are afraid that, from now on, Mr. Gandhi, instead of being called the Incarnation of the Spirit of Jesus, will be regarded as the Incarnation of the Spirit of Judas, for having so treacherously (?) betrayed the cause of Christianity.

The Religious Outlook in Hinduism.

It is an almost forgotten truth that, with all their apparent indifference, the followers of a religion are very mysteriously influenced by the tenets of their faith. English education, or, for the matter of that, any liberal education whatsoever, can never thoroughly destroy the mental fabric created by the teachings of the Hindu Scriptures so long as they are even formally regarded by the Hindu community as Sacred Books. The Vedic God is far more tribal and ruthless even than the God of the Old Testament. The despicable condition of the

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millions of untouchables in India is a direct consequence of that religious outlook, from which no Hindu can be totally free, unless he finally abjures his faith. A second demonstration of this outlook was witnessed when Buddhism, with its rather cosmopolitan vision, sought to supplant the time-worn creed of Hinduism. The fate of the Buddhists is too well known to be mentioned here. After a lapse of centuries certain Hindu reformers have, unfortunately, taken it again into their heads to appeal to the selfsame point of view, evidently with the purpose of bringing about a regeneration of the national life of the Hindus. So far as the rejuvenation of Hindu national life is concerned, the movement has been a marvellous success; but we are afraid of its evil consequences, which are already in sight. A jealous nationalism, blended with religious zeal, is a dreadful and a most dangerous thing. Therefore the British Government, or Christian Society in general, cannot really be blamed if they smell in the unfortunate announcement of Mr. Gandhi the traditional attitude of Hinduism towards other cults.

A Wrong Notion.

It is believed in some quarters that present-day Europeans are unresponsive to religious sentiment; and it is this wrong belief that makes them doubt the results of the Islamic mission to the British Isles. The case under discussion should, however, go far to correct their views. Each and every paper in these islands has devoted column after column to sounding the alarm at the above-cited words of Mr. Gandhi. The whole nation was astir at this brief sentence of the leader of a subject-nation, even though it referred only to a condition of things in the future. So it is clear that in spite of the fact that there is an atheist here and a freethinker there, and that the leading thinkers are all averse to Christian dogmas, the English people, as a nation, are as deeply religious as ever. It is no doubt true that they are not satisfied with their own religion, but so long as we cannot give them one to meet their requirements we must not be surprised if their devotion follows the line of Christianity.

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The Truth Is Out.

While admiring the religious sentiment inherent in the British people, we cannot lose sight of an amusing revelation that has been caused by this incident with regard to the real aim and object of the humanitarian activities of Christian Missions. We are told, in season and out of season, that it is the Christian ideal of love and charity that inspires the missionary societies in opening these institutions for the enlightenment and relief of suffering humanity. Indeed, the establishment of such are cited as one supreme proof of the realization of Divine Love as claimed by Christianity. Mr. Gandhi's push appears, however, to have released the cat from the bag. In their perplexity the Christian Missions in India have issued a statement which conveys the last thing they ever meant to reveal. They have given out that it is not a feeling of sympathy with the suffering millions of India which has impelled them to open these institutions for humanitarian purposes, but that it is, on the contrary, their anxiety to secure conversions to Christianity which is at the bottom of these schools and hospitals. There is a saying of the Holy Prophet Muhammad to the following effect, "The action is to be appraised with reference to the motive." This is also the accepted criterion of the modern world. Judged by this standard, can it still be maintained that such institutions are the fruits of any divine feeling in Christian peoples? Rather, we would say, the name of religion has never suffered greater disgrace than when these same missionaries declared, only the other day, that if proselytizing were no longer permitted, it would be useless to continue their humanitarian activities. It is a brazen-faced lie to assert, in the face of this declaration, that Christianity has inspired any people with the love of humanity; rather has it made men callous, as is abundantly proved by the inhuman attitude of the Christian missionaries towards those who are actually in need of a helping hand from their more fortunate fellow-men.

READ

ISLAM AND CIVILIZATION

BY

KHWAJA KAMALU 'D-DIN

ISLAMIC REVIEW

CORRESPONDENCE

REV. ABDUL MAJID,
The Mosque,
Woking.

CAMBRIDGE.
May 10, 1931.

DEAR SIR,—

I am a student at the University of Cambridge.

At present I have no religion, for it is now four years ago—when I was fifteen—that I abandoned Christianity. Since then I have read and studied much, and, besides my purely literary studies, have plunged into the tangle of German metaphysics. Only a month ago I had an article on Nietzsche accepted for publication in a review. As Schopenhauer says: “Life is a difficult problem, and I decided to spend my life thinking about it.” But up to now all my thought has brought me little peace of mind, and I am gradually realizing that a religion is a greater thing than a philosophy. But which religion? And here I come to the central point of my letter: the East has always fascinated me, yet I have been repelled by the pessimistic resignation of Buddhism. It is only when I turn to Islam that I find a vigorous nobility and dignity standing high above the crudities and absurdities of so many Eastern creeds. Is it possible for me to learn more about Islam than by the reading of the hostile criticism of devout Christians? Would it be asking you too great a favour to recommend me some books which present the case for Islam in a fair, unbiased manner? I am becoming more and more interested, but feel myself to be groping in the dark and I should be very grateful for any help which you could give me.

Yours very truly,

J. L. B.

LEAGUE CHAMBERS,
213, MAIN STREET,
COLOMBO.
March 19, 1931.

THE HUMANE-KILLER AND THE MUSLIM POINT OF VIEW

THE EDITOR,
Islamic Review,
Woking.

SIR,—

The present agitation against the system of slaughtering of animals calls for an explanation from the Muslims in Ceylon. I, in my capacity as the Religious Secretary of the Ceylon Muslim League, take this opportunity to place before the public of Ceylon through the medium of your valuable journal the view-point of the Muslims, who appear to be the largest consumers of meat.

CORRESPONDENCE

The recommendation to use the Captive Bolt System instead of the knife to slaughter animals is not at all advantageous nor necessary when one considers the system practised in this island by the majority of those who slaughter animals. The agitation in England for the adoption of more humane methods is quite proper; for unlike places where Muslims are responsible for the slaughter of animals they in England and elsewhere use the most inhumane methods, such as the cruel pole-axe.

Let us take the practice prevalent in this country into consideration. First of all, the majority of the butchers are Muslims. The Muslims are given a very humane system by their Prophet to carry out this work of slaughter when necessary, and therefore every Muslim is bound to follow that system if he is to indulge in meat-eating.

Muslims have to be true to the verse in the Holy Qur-án which says, "O! you who believe, fulfil your obligations . . . it has been prohibited upon you to eat the dead body, flowing blood, the flesh of swine, that on which any name other than that of Allah has been invoked, the strangled animal, animal which has been beaten to death, animal which has been killed by a fall, animal which has been killed by being gored by another animal, and that animal which the wild beast has eaten, except what you slaughter" (iv. 1, 3).

This verse clearly shows that the Muslims cannot eat the flesh of an animal other than that which has been properly slaughtered by a Muslim.

The conditions that a Muslim has to fulfil in performing the slaughter are as follows:

1. The gullet by which the food is taken into the stomach and the wind-pipe through which the breath passes must be cut entirely.
2. The slaughter must be done by the sharpness of the knife and not by the force or weight of the weapon.
3. The animal must be physically fit and should possess full vital energy when slaughtering.
4. The knife should not be raised until the slaughtering is complete.
5. The person performing the duty must be sane and reasonable.
6. The person must exercise a great kindness towards the animal.
7. One should not slaughter while the act is visible to the other.
8. The windpipe and the gullet must be cut as quickly as possible by a well-sharpened knife when the natural heat which bears the vital energy exists.

If the gullet or the windpipe is cut partly, thus resulting in the death of the animal, the flesh of such an animal should be regarded as those of the dead bodies forbidden in the verse quoted above. Muslims are forbidden to eat the flesh of animals killed by force or by the weight of any instrument as the "humane killer" or "Captive Bolt System," which would kill the animal outright by force of the shot.

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Again, if the vital energy of the animal is not full at the time of slaughter the flesh is forbidden for use. The Captive Bolt System stupefies and deadens the perception of the animal, depriving it of its vital energy before it is slaughtered, while the Muslims are ordained by Divine law that the vital energy must remain the same as before at the time of slaughter.

The sign of vital energy present at the time of slaughter could be understood by the motion of the animal's limbs, the rush of blood and its flowing after it is slaughtered. Moreover, Islam prohibits killing animals by means of fire. It is because of this reason that several eminent Muslim Jurists are divided as to whether hunting is allowed. If the use of the gun is objectionable, according to some Jurists, even in deserving cases where some have to live on hunting alone, can it be allowed in ordinary circumstances?

Islam enjoins the practising of great sympathy in the treatment of animals. The Holy Qur-án says, "There is not even a bird which flies with its two wings but a nation like unto to you." The Prophet once said, "Surely God has ordained kindness towards everything: if you slaughter an animal, slaughter it kindly, sharpen your knife and comfort it." Once the Prophet is related to have passed a man who, having trampled the neck of a sheep, was sharpening the knife while the the animal was looking at it. Then the Messenger of God exclaimed: "O man! do you intend to kill the animal twice? Should you not sharpen your knife before you lay the animal down?"

How can the system practised by the Muslims in Ceylon be described as anything other than a humane method of slaughtering? If the method practised by the Muslims of the country is easy and less expensive, besides rendering the flesh much more wholesome and palatable even scientifically, and is in every way a kindlier act, is it necessary, I ask, to introduce to this island a system by which a great portion of meat-eaters will be prohibited from the use of meat? Simply because England urgently needs reforms of cruel methods prevalent, we in Ceylon have no right to import it when we have a better and more scientific system satisfactory to all concerned and in perfect accord with the religious instinct of the Muslims.

I earnestly hope that the supporters of this movement will view the subject from a different angle of vision and change the attitude accordingly, and throw some light on the benefits of the Muslim system which commends itself to those who are crying for reforms in England, and thus perform a great act of charity.

A. HABEEB MOHAMED.

Moulvi Fazil.

Religious Secretary, Ceylon Muslim League.

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