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Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

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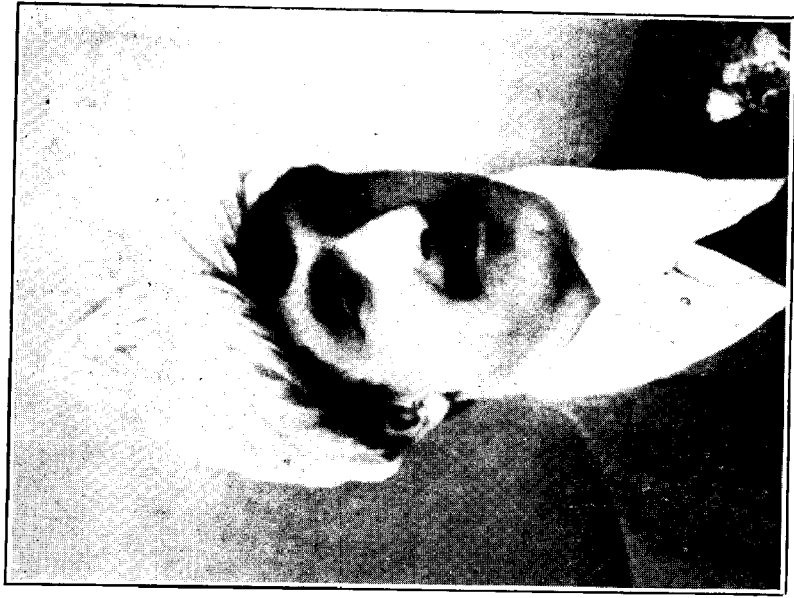
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Mr. Mahomet Allum

Mr. Muhammad 'Alam, usually spelt as "Mahomet Allum", is one of the few Muslim geniuses, who have the rare privilege of wielding a great influence in the high European circles. He is an Afghan, domiciled in Adelaide, Australia, and practises in herbal medicine, a heritage of his family. His achievement in this field has made his name almost a household word in the country of his adoption, but as a true Muslim he ascribes his success not to any quality in himself, but to the Divine guidance of the Holy Qur-ân. His deep and sincere love of Allah, if it has made him extremely charitable towards humanity in general, has also made him anxious for the spread of Truth in the spiritually benighted continent of Australia. In everything he says or does, he never forgets the interest of Islam. Since he has come in touch with our Mission, he has got some of our literature reprinted, at his own expenses, and circulated free by thousands among the English-speaking people of Australia, which is at bottom the cause of these recent conversions. But this is only one of the many ways, in which he has been helping the cause of the Mission.—Ed. *I. R.*



Miss Effie Halima Schwerdt of Adelaide, South Australia, one of the distinguished Australian newcomers in the fold of Islam. She lives a strict Muslim life, saying her prayers regularly and reading the Holy Qur-an every day. She is also very eager to see Islam spreading in the world.



Mr. Mahomet Allum, the Muslim genius of Australia, whose Missionary efforts are responsible for the conversion to Islam of Miss Effie Halima Schwerdt and many other Australians like her. (see overleaf)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

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No. 8.

WHY I EMBRACED ISLAM

BY MUMIN ABDUR RAZZAQUE SELLIAH

As a Roman Catholic, I had the opportunity of studying the Catholic Faith to a great extent. I was doing my best to convince myself that Catholicism was the only true faith, but alas! its mysteries, dogmas, and the compulsory "must believes" did not permit me to remain quiet. I started to search for the Truth and remained engaged in this for many years quite silently. A good many of my Catholic friends and even my own people would bear witness to the fact that religious studies were my chief occupation in my spare hours. In Hinduism and Buddhism I found such "vacant spots," that the only alternative left to me was to study Islam.

At one time I really held Islam in abhorrence. I had no Muslim friends, for Islam was so repulsive to me that I did not want even to associate with its adherents. Little did I dream that the late Mr. Khwaja Kamal-ud-Din's

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books on Islam would make a new man of me. I was gradually becoming so absorbed in the lovely teachings of Islam that it did not take me long to go earnestly further into it. I began to love Islam because of its straight and non-mysterious path. It is clean and simple, yet so full of deep studies that I soon felt the inevitable was drawing nigh.

The Holy Qur-án, some passages of which I read, simply struck me with wonder, for I had the idea that there was nothing to rival the Bible. I found, however, that I was hopelessly mistaken in this. Indeed, the Holy Qur-án is so full of truths, and its teachings so practical, and free from dogmatic tenets and mysteries, that I was daily being drifted into the religion of "Peace and Love", which Islam certainly is.

The Muslim Brotherhood, also, did not pass me unnoticed. If one wants to see the true realisation of "Love thy neighbour as thyself", it can only be found in the Muslim Brotherhood, the greatest and truest union of people the world has ever seen.

The Holy Prophet speaking on one occasion on the Brotherhood said :— "All Muslims are like one wall, some parts strengthening others ; in this way must they support one another !" I found that the Muslim Brotherhood was the link of affection between every two Muslims—a fact which impressed me very much. None, prior to the Holy Prophet Muhammad, ever conceived this idea of bringing man and man more closely together. The religion of the Holy Prophet, unlike others, was not confined to any particular chosen sect, but was meant for the whole human race. Continuing the subject of Brotherhood, I would take the singular pleasure to state, that what made my heart embrace this lovely and idealistic religion was the fact that there was no distinction among the Muslims. The emperor and the servant



Mr. M. Abdul Razzaque Selliah (Ceylon), who embraced Islam in March 1934.

WHY I EMBRACED ISLAM

stand shoulder to shoulder in the House of Prayer, salute one another in the common peaceful manner, in which every Muslim greets another, and even partake their meals from the same dish. Power, status, caste or colour has no recognition in the eyes of this Universal Brotherhood. This spirit certainly kills every kind of ill-feeling, and establishes peace and good-will among all. There are, besides real affection, the desire to help one another and many other good things which I could not find in the Catholic Church.

In the worship and prayers to God, the Muslims have no vain or purposeless formalities. The Prophet said—“Adore God as you would if He saw you, for if you see Him not, He seeth you.” Further “The Lord regardeth not a prayer in which the heart doth not accompany the body,” and further yet “Pray to Allah morning and evening and employ the day in your avocations.”

I noticed that in the Muslim prayer and worship one cannot deceive himself or pray for formalities' sake or for the attention of others, for such would be a great sin. It is said that at the time of prayer and worship ‘though your enemy comes from behind you, with a drawn sword to kill you, take no notice of him, for remember you are come to adore God with all your heart, mind, body and soul, and not to save your life’.

Such are the rigid rules enforced on a Muslim when engaged in the prayer and worship to God.

What convinced me further was that Islam was not dogmatic. It is ideal and practical, rational and modern. It is also ideal in its conception of the One God and in its spirituality. Practical in its tenets, modern and rational in outlook, it is the one religion for all humanity.

In concluding, I wish to add a few lines to express my deep thanks to all my friends of the Nuwara Eliya

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District Muslim Union for the kind manner in which they assisted me in seeing my way to embrace Islam. My humble thanks are also due to Mr. A. J. A. Cader, Honorary General Secretary of the Muslim Missionary Society of Ceylon, for his having given me invaluable and ungrudging assistance in this connection by placing many books on Islam at my disposal, and finally the opportunity to accept Islam at his hands. For all these good and kind acts may the Almighty Allah bless Mr. Cader and my friends of Nuwara Eliya abundantly !

THE QUR-ĀNIC THEORY OF THE EVOLUTION OF LIFE¹

BY M. F. B. SHAIKH, B.A.

Wa qad khalaqakum atwāra.

“ And indeed He has created you through various grades.”

—The Holy Qur-ān, 71 : 14.

(1) *Things said in general about evolution.*

The last two or three centuries are replete with evolutionary theories ; indeed the very word “ evolution ” has become of household use. It is used by the laity as often as by the learned. The “ man in the street ” employs it in his daily conversation and, wonder of wonders, there is no word that has produced a greater literature or has attracted more attention than evolution. Volumes have been written on it, profound researches have been made and most fascinating theories propounded, and all within a brief period of two or three centuries. In short, the word has a magic about it.

(2) *Change in outlook.*

When the principle of evolution was announced to the world, the philosophers had to change their trend of thought and attune their philosophies to the new discovery.

¹ This article is in continuation of a previous one “ The Qur-ānic Theory of Matter and Life,” published in December, 1933, issue of the *Islamic Review*.

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But that was not all. Those religionists and theologians who were able to do so had to dress up their creeds in this new garb. The principle of evolution has changed *in toto* our outlook on the world and the universe ; it came, as it were, as a bombshell thrown into the peaceful and stagnate meditations of priest and philosopher alike. It is reported first to have seen the light of day in the eighteenth century, but the Holy Qur-án gave it to the world eleven centuries before. We Muslims have known it ever since the gift of the Holy Qur-án was bestowed upon us, but the Westerners have made its acquaintance only very recently.

(3) *The meaning of evolution.*

To the common run of humanity, and to the mass of mankind, " evolution " means a process, a contrivance to produce something out of nothing, and they do not trouble their brains to see whether such a meaning of evolution is right or wrong. They never try to find out how something can come out of nothing. What they understand by evolution is clotted nonsense.

Evolution means nothing more nor less than the process of unfolding or unrolling. This is the dictionary meaning of the word. It has, of course, a special significance when used in a scientific sense. In this special sense it indicates a process whereby Nature makes latent powers patent. It brings out what is hidden in a thing. Here we must not forget the importance of Time, for Time is the essential factor in evolution. We cannot think of evolution without thinking of Time.

" Evolution and development are for Bonnet synonymous terms, and since by evolution he means simply the expansion of that which was invisible into visibility. The growth of the organic being is simply a process of enlargement as a particle of dry gelatine may be swelled up by the intussusception of water, its death is shrinkage much as the swelled jelly might undergo endesiccation."—Encyclopædia Britannica.

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So evolution is a process in time by which potentialities are turned into actualities.

(4) *The Holy Qur-án, the only book.*

I shall trace in the present article the evolution of life only, and that in the light of the Qur-ánic teachings. I have shown in my last article how Matter and Life were created by Allah and how He introduced Life into Matter. The Holy Qur-án is the only book that preached the principle of evolution at work in Nature thirteen hundred years ago. All the theories that modern scientists and evolutionists are putting forward to-day are to be found in the Holy Qur-án. Not only this but with the advance of science many of the Qur-ánic principles which we pass off as mystic and incomprehensible will shortly be established as facts.

(5) *Man's humble origin.*

Man, as he stands to-day, dressed in all the finery of up-to-date fashion, glorying over his achievements, taking pride in his powers, in his capacities and capabilities, vieing even with his Creator, has passed, according to the Holy Qur-án, through various stages. His origin is as humble as the dust. In fact it is dust. Man is the mightiest product of the tiniest beginning. He is a "mighty atom," and he has achieved this supreme position through evolution and the favour of God.

(6) *The creation of man from matter.*

"Dust thou art, and unto dust shalt thou return."

Has not the poet in these lines prophetically traced the Whence and Whither of mankind? But to know the Whence and Whither of man fully and truly, we must read the Holy Qur-án.

In the Holy Qur-án, we are told, ever and anon, that man is created from "dust" and "clay," and this theory of the Holy Qur-án is in complete accordance with geological and biological discoveries.

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Geologists tell us that our planet, at a period of time far beyond the limits of our imagination, was a mass of glowing gases and molten matter, shining as brightly as the other stars. Our mother earth having separated from the father sun began to rotate and revolve. The sun, the stars, the planets, and the whole sidereal system, according to the nebular theory, resulted from the condensation of nebulae. The question is—“How was this condensation brought about?” This can be answered in two ways. Firstly, the condensation might have been due to sudden atmospheric changes; or, secondly, it might have been due to the Word of Allah.

“Be and so there it is.”—The Holy Qur-án. 117 : 2.

The second answer is, doubtless, a sort of “*deus ex machina*,” but it cuts short the infinite regress which the first answer brings to us. The heat that was in the body of the earth, being borrowed from the sun, began to give way, and as millions of years passed, the burning planet cooled down by degrees, the molten matter got solidified steadily and the glowing gases turned into liquids. Many have drawn therefrom the conclusion that as the earth began to cool, its surface solidified into crust, which crust, being composed of molten or decayed matter, bred life much as a decayed cheese will breed maggots.

The Holy Qur-án, in a few and simple words, gives the nebular theory in the following verses :—

“Then He directed Himself to the heavens and it is vapour.”—41 : 11.

“And the jinn We created before of intensely hot fire.”

The late Al-Haj Khwaja Kamal-ud-Din writes in “Islam and Civilization” :—

“It speaks of the first formation of the heavens and the earth within seven periods of gradation. Space was then full of vapours and gases, when another gaseous matter, hot like fire that floated in space, assumed the form of the earth in its nascent condition.”

And, in the words of another writer :—

“ The various grades of life on our planet are the natural consequences of certain physical processes involved in the gradual transformation of the earth.”

Whatever be the process by which life is created, this much is sure, that it is created from matter, “ the dust and clay ” of the Holy Qur-án. And it is this which is emphasised in the following verses :—

“ He it is Who created you from clay.”—6 : 2.

“ He began the creation of man from dust.”—32 : 7.

But this conclusion should not lead us to materialism. Everything, whether it be living or non-living, is, to the materialists, matter. But in face of facts, matter is only a vehicle for the expression of life and not an independent reality. The Holy Qur-án does not regard matter as an independent reality and therefore the Qur-ánic principle does, in no way, represent materialism.

(7) *The creation of Life from Water.*

All life, according to the Holy Qur-án, is created out of water.

“ And We have made of water everything living.”—21 : 30.

This is a great truth which modern science has confirmed once for all.

Thales of Miletus, the Father of Philosophy, regarded water as the primary element, the primordial substance or *prima materia*. According to him, the universe is created out of water. He was a cosmologist, as were all Greek philosophers before the Sophists, and devoted himself to answering the vast questions as to the origin of the universe and the world. But the principle of Thales never meant that life also was created from water, and no philosopher after Thales, who followed his philosophy, taught that water was the source of life. It is only the Holy Qur-án that revealed the truth that water is the all in all of life. The Qur-ánic principle—“ and We have made of

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water everything living"—has been established and confirmed by modern science. Science has lately discovered the great truth which the Holy Qur-án proclaimed centuries ago, that water is the fountain of all life. Without water, life is impossible. Do we not see every year of our life the growth of herbs and plants when the rainy season begins? Every year the dry earth is made green and velvety by rain, and the Holy Qur-án says that Allah gives life to the dead earth by pouring water from the clouds. It is not only the vegetable kingdom, but all living animals that take their life from water. Water is, so to say, the backbone of life.

The following quotation from "Isis Unveiled" by H. P. Blavatsky will bear out this Qur-ánic truth :

"Moses teaches that only earth and water can bring a living soul, and we read in the Scriptures that herbs could not grow until the Eternal caused it to rain upon earth. In the Mexican Popal-Vuh, man is created out of mud or clay (*terre glaise*) taken from under water. This primordial substance is said to contain within itself the essence of all that goes to make up man, it has not only all the elements of his physical being but even 'the breath of life' itself in a latent state, ready to be awakened."

In the same sense the late Khwaja Kamal-ud-Din writes :—

"The heavens and the earth were at that time in a confused and mixed condition. The water then came to open that which was closed. It also brought life on the earth."

(8) *Stages through which Life has passed.*

The recurrent theme of the Holy Qur-án is "And indeed He has created you through various grades," and "that you shall most certainly enter one state after another." The first verse clearly points to the various stages through which life has passed, that is to say, it throws light on the past, while the second verse describes the future. The various grades, according to the first verse, will be considered later on, but let me remark in passing that the second verse is most important from

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the point of view of evolution. It speaks of the evolution that is still to take place. It speaks of the prophecy that man will climb to higher and nobler stages. Mr. George Bernard Shaw, in one of his dramas, expounds the theory of Superman. He says that Man will be superman in course of time. But Mr. Shaw is silent as to what will come next. The Holy Qur-án says that man will enter one state after another, and there will be no end to his progress. There will be no halt in the evolution of man according to the Holy Qur-án.

The various grades are described in detail in the following verses :—

“ And certainly We created man of an extract of clay.”—23:12.

“ Then We made him a small life-germ in a firm resting place.

“ Then We made the life-germ a clot, then We made the clot a lump of flesh ; then We made (in) the lump of flesh bones, then We clothed the bone with flesh ; then We caused it to go into another creation, so blessed be Allah, the best of the creators.”—23 : 33.

The verses speak eloquently of the evolution of man, and draw our attention to the small beginning from which man grows, and the stages through which he has passed. Man has attained his present state of physical perfection after passing through various conditions. The English constitutionalists describe their constitutional laws as having had an imperceptible growth :

“ Men did not wake up one summer morning and find them sprung up. Rather do they resemble trees which when planted are aye growing while men are sleeping.”—Dicey.

Much the same can be said of the growth and perfection of man. The verses contain logical steps and scientific truths. The changing of the life-germ into a clot, and of the clot into a lump of flesh, and of the lump of flesh into bones, and the bones being covered with flesh are all logical results. Given the life-germ, the evolution must proceed on the lines indicated. There is nothing haphazard about it. Nothing comes in suddenly and of its

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own accord. Everything follows the great universal law—the law of Allah.

(9) *Science tells the same story.*

According to modern biologists, the starting point of the evolution of life upon this planet is the “protoplasm,” that is to say, the semi-fluid jelly. The simplest living organism is a minute drop of the protoplasm. This minute drop or “speck of protoplasmic jelly” is the life-germ or *nutfah* of the Holy Qur-án. In the very beginning each speck was a perfect living organism and had an individual life. But afterwards a grouping of the specks followed which resulted in conglomeration. When two or more specks came into contact, they oftentimes blended together and became one. These conglomerated specks acted and were affected as a whole, and thus a complex and complicated organism resulted therefrom. The late Al-Haj Khwaja Kamal-ud-Din writes:—

“No sooner do the incipient specks emanate than they come under a long series of collocations specialising new ingredients at each stage of their journey to the goal.”

These conglomerated specks or drops of protoplasm are the “clot” or “*alaq*” of the Holy Qur-án. Again in the simplest living organism—*simplex animatum*—the drop of the protoplasm was naked, but as the organism grew complex, the drops were covered with a membrane of cellulose; and thus were separated from one another, and these separated drops were called the “cells.” This complicated organism, made up of protoplasmic drops and covered with cellulose membrane is the “lump of flesh” of the Holy Qur-án. The plants as well as the animals are all made up of such cells.

“The living organism is in reality a society or community of living beings. The whole animal is ultimately composed of certain units called cells; a cell is the simplest particle of living substance, which is permanently capable of independent life.”—

Stout.

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Then bones evolved in the lump of flesh. In the beginning complex organism was nothing but flesh, but at this stage bones appeared in the organism. The next step in the evolution was the creation of the organs.

“And made for you the ears and the eyes and the hearts.”
—The Holy Qur-ân, 32 : 9.

Science tells us an interesting tale as to how the organs were created :

“In following the ascending scale of animal life, we find a gradual evolution of specialised structure for the reception of special kinds of external stimulation, beginning with those which are scarcely distinguishable from the general surface of the body and ending with such elaborate organs as the human eye or ear.”
—Stout.

When the organism received sound impressions, it reacted to them, that is to say, the whole organism did not react but certain parts of it, which, in the course of time, grew to be ears. The like happened with the eyes, and so on, with the other organs. This is what the Holy Qur-ân tells us of the evolution of man.

(To be continued.)

MODERN TURKEY AND ISLAM*

BY DR. OTTO SPIES, DR. PHIL. (TÜB) LL.D. (BONN.)

To understand the English or German system of government one has to have a knowledge of English or German history, for the complicated system of our day is the result of a lengthy process of evolution. Thus, before the present can be understood, it is necessary to know the historical background. Till this is done no intelligent opinion can be formed of any contemporary civilization or culture. All systems of government represent the

*Inaugural lecture delivered at the opening of the Arabic Society, Muslim University, Aligarh. The whole lecture was published in the Aligarh Muslim University Journal, Vol. II, 1934. With the permission of the author we reproduce its chief parts—Ed. I. R.

MODERN TURKEY AND ISLAM

political, cultural and religious aspects of the life of a people, and all these are intimately inter-connected.

This is still more so in the case of Turkey, where, as you know, the State and the Church had been united in one single person, the Sultan. In Islam the spiritual and temporal domains are but one single function. Islam moulds the lives of its followers, not only their religious life, as Christianity does, but also their private and daily life. You yourselves know how astonished the Islamic world was when it heard of what happened in Turkey—how the Turks broke with their past and how they abolished their old traditions one after the other. In order that you may understand these events and occurrences and the subsequent developments of the last few years, it is necessary to give you an idea of the situation in Turkey before and after the Great War.

I must make it clear to you at the very outset that I was not in Turkey during these momentous years. I went there only in September 1929, when these struggles were over and stayed there till the summer of 1930. My main object was to study Arabic Manuscripts of which more than 70,000 are preserved in the Public Libraries of Constantinople and are now accessible to everybody. I also studied with the greatest interest the political, cultural and religious conditions of the country and read many books on the subject written in Turkish or in European languages. Consequently, I hope to be able to give you an impartial estimate of the conditions in modern Turkey which is based on my personal studies and impressions.

Before I go into the details of the religious situation in Turkey, I wish to give you a general survey of the religious conditions that prevailed in other Islamic countries in the last century. So far as religion is concerned, the

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Turks did not take an active part in the religious movements that were started to reform Islam, nor did they originate any movement themselves. All the reform movements had been started in other Islamic countries.

About the middle of the nineteenth century we find Jamaluddin Afghani at the head of one of these movements. He was a preacher of pan-Islamism, and aimed at the regeneration of Islam and the Islamic world by the introduction of liberal institutions and by breaking away from the old traditions. The Indian modernists are represented by Sir Syed Ahmad Khan Bahadur, the founder of our University and his band of devoted followers. They held that real Islam was not antagonistic to modern civilization. They believed in Ijtihad and not in blind Taqlid of the traditions of a mediæval culture.

The reform movement in Egypt is connected with the name of Muhammad 'Abduh, who was since 1899 the Chief Mufti. From the religious and theological standpoint, he and his school contested the validity of Taqlid and re-introduced Ijtihad based on the study of the Holy Qur-án and the Sunnah. Their journal "Al-Manar," which is now edited by Sheikh Rashid Riza, still exerts a great influence in Egypt.

The fact that the Turks interested themselves in religious reformation comparatively late becomes more astonishing when we realise what a great rôle they have been playing in the Islamic world for centuries. One of the reasons for this is to be found in the fact that the Turks as a race are more practical than speculative by temperament, and are not endowed with that power of metaphysical conception and logical subtlety which the Arabs possess. Then again they did not play any important part in the theological development of Islam, for when they embraced Islam it had already developed a complete system of theology.

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On the contrary, the Turks tried to assimilate European civilization and material progress. The "Westernizing" movement arose from the military point of view to enable them to hold their own against the military superiority of the West. The "Impact of the West" has been fully described by Toynbee in his book on Turkey. The deeper they came under the influence of Europe, the wider became the gulf between the theological aspects of Islam and the Young Turks. It was this that happened in the beginning of this century in Turkey, and this tendency is known in that country as Occidentalism. It was only a haphazard and blind imitation of Europe without any spirituality. The Young Turks, who had studied in Europe, especially in Paris, desired to turn Turkey into Europe and to make her give up her old traditions and customs.

These attempts of the Turks to suddenly occidentalise their country are delightfully depicted in a Turkish story by Ahmad Hikmat, one of the best Turkish writers of the period before the Great War. This novel, entitled "My Nephew," describes the return of a young Turk from Paris after having finished his studies there. He no longer feels at home in his oriental surroundings, which now seem strange to him. In a most humorous manner Ahmad Hikmat relates how the young man begins to Europeanise all the household, commencing with the servants whom he dresses in 'liveries' and the cook who is ordered to prepare French food. He tries to destroy the *harem* and to teach the old, poor aunt on Western lines. In short, there is quite a revolution in the house. At last the old uncle loses his patience and gives his nephew a severe lecture explaining to him the fundamental difference between the Orient and the Occident. As a punishment he is sent to Sunguldak in the north-eastern corner of Asia Minor as an engineer in the coal mines. When the nephew

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returns at the end of five years, all his enthusiasm for westernisation is completely lost.

Another factor which hastened the westernisation of Turkey was Sultan Abdul Hamid's policy of terrorism, during his reign from 1876 to 1908. He favoured the most narrow-minded orthodoxy, and any discussion between the old Orthodoxy and the Young Turks was made impossible, and this prevented any compromise. This, as you are aware, resulted in the revolution of 1908. Sultan 'Abdul Hamid declared that he would give a new constitution to the country, but in 1909 he was dethroned because he did not make good his promise. From this moment religious questions, after having been suppressed for a long time by Sultan 'Abdul Hamid, began to be discussed freely and forcibly. The Great War stopped further developments in this connection, but by its very nature compelled the Turks to modernise themselves.

Three clear-cut parties now can be discerned. The first was the old orthodoxy consisting of those who opposed every change that aimed at either reforming, improving or modifying that which had been existing. Its programme was to preserve at all cost and in every detail the form that Islam had assumed either as the result of circumstances or accidents of history. The influence of this party began to decrease after Sultan 'Abdul Hamid's time till it ceased to exist after the revolution.

In the meanwhile we find two strong parties fighting for supremacy. We call the one the National Party and the other the Reform Party. The leader of the former was the famous poet and philosopher, Ziya Gok Alp, and the latter had two, namely, the preacher and poet Mehmed Akif and the Grand Vazir Sa'id Halim. To put it briefly, the first of these parties was chiefly political whilst the second was chiefly religious. It is very interesting

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to see that these two parties, so far as religious problems were concerned, went a good way together. They rejected contemporary Islam as full of accidental growths and demanded a return to the early Islam of the days of the Holy Prophet and his successors. For this reason, they rejected the validity and legality of the Islamic Law, the Shari'at, as it existed then, and demanded the restoration of Ijtihad. The two groups professing extensive modernism had also the same catchwords for their programme of religious reform, namely, the word "Islamlashmak," *i.e.*, Islamising. But the difference between the two groups was made clear by the meaning which they gave to this word and the importance which they attached to it in their respective programmes.

The programme of the Nationalist Party consisted of the three words "Turkising, Islamising and Modernising." Now, by Islamising the nationalist Turks understood the return to the early Islam, an Islam which was free from the theological development of later times. For them the foundation of everything religious was the Holy Qur'an. But "Islamising" is only one of the three items in their programme. The main item is the political and cultural one. To them the idea of the State is dominant over all other ideas. The Islamising is rather the dress—the form which the religious life is to possess while the national idea fills the centre. The nationalist Turks confined religion in a narrow circle, namely, that religion itself was not to govern the secular life of the nation. They demanded a separation of the State from the Church, *i.e.*, they aimed at the complete secularization of government.

On the other hand, the Reform Party demanded only "Islamlashmak." By "Islamlashmak" they meant a return to the early Islam by giving up all the influences that had been introduced into it in the course of its historical

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development and had, according to them, destroyed its original simplicity. This, of course, led them to reject the subtlety and sophistry of the Fuqaha and demand Ijtihad and the right to decide any point of law by Ijma adapted to the modern conditions. You should notice that by making "Islamlashmak," the only basis of their programme, they showed that the spiritual and temporal are not two distinct domains in Islam. To them Islam was the source and the essential factor of all the other manifestations of the various aspects of human life.

I have now made it clear to you that the movement led by the Reform Party was really a *religious* movement, that led by the National Party was mainly *political* and cultural. It has already been mentioned that the orthodox party ceased to exist after the War, the Reform Party after the victory of the Kemalists.

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[Here the author gives a brief summary of the events from the termination of the Great War, when Turkey was lying completely at the mercy of the Allied powers and had ceased to exist as an independent nation, to the signing of the treaty at Lausanne (July 1923), which brought back to her the lost rights as a self-determining nation.—Ed. *I. R.*]

By the signing of this treaty at Lausanne, Turkey became the mistress of her own house. Turkey for the first time in her history became essentially Turkish in every phase of her national life. She had now to fit up, organize and put her house in order. What Turkey now wanted was to develop her own national life and to turn herself into a modern state, capable of holding her own against all foreign aggression.

This brings us back to the consideration of the religious factors in Modern Turkey. You have seen that Turkey had been a theocratic empire, and that the

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emperor had exercised, as Sultan of Turkey, temporal sovereignty over about twenty million Turkish subjects and, as Khalifa, spiritual authority over more than two hundred million Muslims. You have also been told how the nationalists abolished, by an Act of the Angora Assembly, the Sultanate on November 1, 1922. The elected new Khalifa 'Abdul-Majid Efendi was to have no temporal, but purely spiritual functions. On October 29, a few weeks after the withdrawal of the foreign occupation of Constantinople, the Turkish State was declared a Republic by a resolution of the Grand National Assembly, of which Mustafa Kemal Pasha was unanimously chosen President. By a decree of March 3, 1924, even the spiritual Khilafat was abolished. This separation of the Church and the State displayed a courage on the part of the Nationalists which only those can appreciate who understand how closely interwoven in the past had been the relations of the Turkish Empire with Islam. It was freely predicted that this action would be the end of Turkey's leadership in the Islamic world, but this has proved wrong. For the first time in history we now have a Turkish Government, which, as Government, is based only on nationalism. Religion too exists, but only as the personal concern of individuals.

Let us now deal with the question of Islam in Modern Turkey. No event in Islam has surprised the Islamic and Christian worlds so much as these rapid changes in Turkey have done. The declaration of Turkey as a republic, the abolition of the Khilafat, the separation of the Church and State, the secularization of the schools and colleges, the dissolution of the order of Darweshes, the introduction of European dress, and the introduction of the Latin alphabet, the liberation of the women, the compulsory wearing of the hat (*shapka*) instead of the fez, the discarding of Friday in favour of the Christian Sunday—

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all these changes can be seen in their true perspective only if one lives in the country and sees them as living forces.

We must always remember that the Turkish leaders acted under the pressure of political circumstances, and that for the first few years after 1923 the situation remained unsettled. This you must never forget. These rapid changes had only one aim—to make Turkey a modernised State in as short a time as possible in consonance with the views of the National Party, to which I have already referred in the beginning of this lecture. The Turkish Government began, at that time, to be considered by many as anti-religious. This was true if by Islam was meant that complex system of theology which was developed after the death of the Holy Prophet, but it was not true so far as the teaching contained in the Holy Qur-án was concerned. The reformers aimed at preserving the purity of Islam in its original condition by discarding what they considered represented later accretions. Unfortunately, the orthodox people could not distinguish between “Early Islam” and the “Later Islam.” They, therefore, maintained that the Turks had discarded everything Islamic. But in reality the Turks had no desire to break with Islam. The Turkish people still believe in Islam and observe it. What they have tried to do is to reform later Islam and to re-establish that pure Islam taught by the Prophet, and that is all. The question of religion is clearly and distinctly expressed in the Constitution of the Republic of Turkey, article 2: “The religion of the Turkish State is *Islam*, the official language is *Turkish*, the seat of government is *Angora*.”

You will at once object and say that as this reform was introduced suddenly and artificially it cannot be spiritually safe and sound. In reply to this, all that I can say is that so far no harm is visible. Let it be clearly understood that the ground for this psychological and

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religious change had continued to be prepared for a long time. Turkey had always been in close touch with the Western States, and from the beginning of this century European influences had been active in almost every phase of her life. The Great War brought about only their culmination. The new changes that have now been introduced have affected all people in the country, even in the far away towns and villages of Anatolia. If you go there you will see that these changes of which you hear so much are not fiction but a reality. Not only are the masses satisfied with these improvements, but even their views on life have changed. A proper social and cultural evolution has set in. They have adapted themselves to these changes ; for instance, you have only to study the re-organization of schools which has been accomplished in accordance with modern ideals and requirements, and which has been hailed with joy by the whole country. The Qur-ánic schools and the Medreses were confiscated. The Government has understood that the future of the country depends on the Turkish youths. Therefore, the education of the young men and the women is considered as its most important work. State schools (primary, secondary schools, lycees, preparatory schools and training colleges) have been organized, and the educational system has been markedly improved. Everything reminiscent of the ancient ecclesiastical institutions and religious schools must go. For the new government education is the factor which unifies the nation and causes its real progress.

Then the social structure of life and society too has changed. Women have been given the same rights as men. This latter has not been as sudden a change as it appears, for already before and after the Young Turkish Revolution the emancipation of the Turkish women had begun through the intrusion of Western culture. The

War only hurried it forward. In the Great War unveiled women were doing men's work in the Post Office, in the offices of the administration, in Civil Service, in military and field hospitals, in the Red Crescent and so on. So the Turkish women have attained a status equal to that of their Western sisters.

So far as the legal position is concerned I want to go into a discussion of only one problem, that of polygamy. Mohammadan Law admits polygamy. In practice, notwithstanding, it is almost abandoned. How was a reform of the law possible? Polygamy is based on the Qur-án. The Holy Prophet has undoubtedly ameliorated the condition of women and introduced moral and social reforms. He found, however, polygamy deeply rooted in the Arabic society as an indispensable institution of the Arabs before and after that time. Social and ethnological reasons involved polygamy.

The Quranic injunction is to be found in Sura IV-3:

"Marry those among women who please you, two or three or four." Consequently, to the orthodoxy it is binding, and no other interpretation could be allowed because it is based on clear texts. But the reformers, not only the Turkish but also the Egyptian (Muhammad 'Abduh) and the Indian (Cheragh Ali, Syed Ameer Ali, S. Khuda Bukhsh) argue: Muhammad declared in his commandment (Sura IV-3): *"If ye fear ye cannot act equitably with your wives, then marry one only."* Then seeing that his followers did not fulfil his command, he went a step further declaring *"Certainly it is not in your power to deal equitably with your wives, even ye fain do so."* (Sura IV-128).

According to the Modernists, this was the virtual abolition of polygamy. The virtual abrogation lies in the impossible conditions of dealing equitably with all wives, declaring at the same time men's inability to fulfil it. Therefore, polygamy is *Muharram qat'an* "absolutely

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unlawful." So the Turkish women succeeded in procuring a law deprecating polygamy in the Turkish Republic. Up to the year 1926 polygamy was not legally forbidden, but polygamous marriages were distinctly disfavoured and required such formalities and authorizations that it was very difficult to perform them in practice. The next step in the evolution of the Mohammadan Law in Turkey was the introduction of the *Swiss Civil Code* and the *Swiss Code of Obligations*. They did not argue with the help of a Scriptural proof, but simply declared that the Sheria law did no longer correspond to the views and feelings of the modern society, declaring it also as a *Maslaha*. The separation of the Church and the State favoured this argumentation. Family Law belongs, in the first place, to the domain of the State, as it is a civil matter, and not to the Church. In March 1926, the *Turkish Civil Code* dealing with Family Law, Law of Wills, Inheritance and Property, and in April the *Turkish Code of Obligations* were promulgated, coming into force within six months. So the Mohammadan Private Law ceased to be the law in the Turkish Republic.¹

I want to lay special emphasis on the fact that what has happened in Turkey in this connection is the result of a fairly long development. Another factor, too, is of basic importance. A true revolution is not only a transformation of governments and politics, but also a change of social and cultural ideas and institutions. That is the true significance of the Turkish revolution—the most incisive

¹ A better system of law could have been formulated than any that has hitherto existed, had the Turkish Judicial brains tried to develop a new one of their own on the broad and sound principles of civil and criminal laws set down in the Qur-án and the Hadith.

It is true that the Jurisprudence, formed by Muslim theologians centuries ago, is defective in many ways and falls far short of the demands of the modern times; the cry for a new *Fiqh* is, thus, quite justified. Moreover, a reference to the systems of law, current in the modern progressive countries for purposes of comparison would not only have been justified but even necessary; but the adoption *in toto* of a system of law formulated by a non-Muslim people, who differ from the Muslims in fundamental principles of morality and individual rights, is, we think, the most ill-advised step on the part of the Turkish Government.—
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revolution that ever has been effected in the world of Islam.

The people wanted the changes and would have got rid of those old forms which had been, according to them, for many years the root of all their misfortunes. They have now realised that these changes are in their interest, and therefore, they have been readily adopted. The people know that Mustafa Kemal is their chief and saviour ; consequently, they are all devoted to him and have blind confidence in him. Here appears one of the most significant features of Turkish character : absolute sense of discipline and firm trust in the chief—hereditary characteristics from the old days of a Monarchical System. They do what he orders because they know that all is for *their* good. They also see that everything is being slowly improved, and that Turkey is a true independent nationalist State.

Now an important question arises, namely : Can this modern Islam be still considered as Islam ? I will answer this question from the point of view of comparative religions. You must never forget that the Turks even to-day consider themselves true Muslims and call themselves such. It is only the orthodox theologians that see in modernist tendencies the renunciation of Islam, and are very quick in their charges of unbelief and irreligion. But this is not of any basic importance—for, unlike Christian Catholics, there is in Islam no constituted and defined body of theologians to examine such reproaches. In Islam any one who feels himself to be a Muslim and professes himself as one must be considered as a Muslim. All that they have professed to do is to free Islam from later complications and to make the early Islam, as it was preached by the Holy Prophet, the basis of life. This has meant nothing more than the abandoning not of the Islamic faith but only of mediæval traditions. The fundamentals of the faith have been left untouched ; only some of the outward forms have been altered.

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In this connection we find a most interesting parallel in the history of the Christian religion—I refer to the difference that exists between the Catholics and the Protestants. The religious movement in Europe at the end of the Middle Ages, inaugurated by Martin Luther, must be well-known to you as the “Reformation.” It resulted in the separation of the Reformers or the Protestants, as they were called, from the Roman Church.

These Protestants correspond entirely to the Muslim Modernists of Turkey. They regarded the Bible as the only basis of faith just as the Modernist Muslims regard the Holy Qur-án. The Orthodox Muslims are, for purposes of comparison, in the same position as the Roman Catholics, who have their faith based not only on the Bible, but also on the traditions and the teachings of succeeding generations of theologians.

After four hundred years, history has given this parallel. In spite of everything, you see that Protestantism has continued to develop: it too has groups in it—the orthodox Protestants who are also called Lutherans, and the Liberalists. In Islam these two groups can be said to correspond to the Manar movement in Egypt and the Reform movement in Turkey on the one hand, and the Turkish Nationalist movement on the other—the former corresponding to the Lutherans and the latter to the Protestant Liberalists.

We can, however, give a further parallel. In the Roman Catholic Church the ecclesiastical language is Latin, that in the Protestant Church, the respective language of the country, as religion must penetrate the soul of the common man. This can easily be done by the medium of his mother language. The Republican Turks aim at introducing Turkish instead of Arabic as language of the prayers and service. This idea is expressed already in a poem of Ziya Gok Alp:

“The land where the call to prayer resounds in Turkish;
Here those who pray understand the meaning of their
religion;

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The land where the Qur-án is learnt in Turkish ;
Where every man, big or small, knows full well the
command of God ;

O son of Turkey ! that land is thy fatherland ! ”

It may be difficult, from the theological point of view, to justify this new aim. There had been, notwithstanding, forerunners of this in the past history of Islam. When Mahdi Ibn Tumert came to power he ordered that the Qur-án and the prayers and the *adhan* should be read in the Berber language to be understood even by the illiterate man.¹

If we are to pronounce a just judgment on the position of Islam in Turkey to-day, it would be wrong to say that the Turks are anti-Islamic. They claimed the right of liberalism and intellectual freedom by giving up the old traditions and by creating new values. What we have seen in Turkey is only the realisation of the nationalist idea which had been started by Ziya Gok Alp, with the result that pan-Islamism has ceased to exist for them as a living force.² In Germany too, as you know, there are

¹ We do not propose to raise the question of the legality or illegality of the action. Nevertheless, there can be no two opinions on the point that the Arabic form of prayer is the strongest bond of unity between the different sections of the Muslim brotherhood. The unity of the Muslim world has been the standing miracle of Islam, and it is worth while to consider if this could be sacrificed for the sake of some facility to a particular nation in the matter of their religious knowledge. The maximum in prayer which the orthodox insist on being said in Arabic is very modest, and to know and remember the meaning of it is very easy even for the dullest brain. And we think this is very small a price for such a great achievement as the unity of the Muslim World.—
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² We have not much interest in that aspect of Pan-Islamism which has rightly or wrongly been the dread of Christian Europe—*viz.*, the attempted political unity of the Muslim nations as against the united political onslaughts of the Christian nations of Europe. But irrespective of this active side of the theory, there is a passive and a moral side of it as well which is, in fact, a boon to humanity. As H. G. Wells has so nicely explained in his book—“The shape of things to come,” the conception of humanity as presented by Islam and as based on its idea of Godhead, has been the chief factor in bringing about that era, which is known as the age of internationalism. We assert that Islam has not only created this spirit of internationalism, but has also been maintaining it all throughout, that in spite of their fall in other ways, Muslims still present a model of this in their vision of the humanity, and that whatever emotion of internationalism is to be found in other peoples, is only a faint reflection of the Islamic sentiments. In a life in Islam, there is no room for colour or race problems. The idea of Islamic brotherhood cuts at the very root of such pernicious tendencies. And if Turkey really means to secede from such a brotherhood, she will only have to be ashamed of her conduct before the judgment-seat of a full grown humanity, say a century later.—ED. I. R.

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two religious groups—Catholics and Protestants—where too after long struggles the national idea became predominant. Germans, whether they be Roman Catholics or Protestants, feel themselves to be Germans first, and therefore are a united people. The Turks, too, have passed through the same evolution during the last few years, only much more quickly.

You must never allow yourself to forget that in Islam lie great forces and potentialities which only need re-awakening for the fullest realisation of their intrinsic worth and greatness. One has only to consider the glorious history of Islam, its magnificent literature and its simple but deep religion to believe that Islam is, again, destined to rise in the world as a great cultural force for the good of mankind.

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BY MOULVI ABDUL KARIM

That Muslims have made incomparable contribution to the culture and civilisation of the world, cannot but be admitted by students of history. Islam, far from placing a ban upon the cultivation of science, gave it a tremendous impetus by making it a part of religion. The universe, to a Muslim, is nothing but an expression of God's attributes. To know it and to utilise its objects for man's service, is His worship. It was this religious aspect of scientific research particularly, that impelled the Muslims zealously to exert themselves for the advancement of science.

The Arabs conquered some of the mightiest empires of the time. Instead of slaughtering the vanquished, as was the work of the Israelites of old, they gave them new life, inspired them with lofty ideals and raised them to a

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high level of civilisation. Thus, indeed, were many savage tribes transformed into civilised nations. To whatever land the Arabs migrated they made it their home ; they absorbed the culture of the conquered people and they did their best for the intellectual, moral and material improvement of the land of their adoption. The men to whom the later intellectual development of the Muslims was due were, for the most part, not Arabs but descendants of people who had adopted the faith of the conquerors. Wherever the banner of Islam was carried, important centres of learning sprang up and produced illustrious men in the fields of literature, science and industry. Damascus, Cordova, Granada, Baghdad and Cairo became, from time to time, reputed centres of Muslim culture and held aloft the torch of light and learning, art and science in Asia, Europe and Africa, at a time when the West was sunk in ignorance and superstition.

Europe's *indebtedness* to Islam for her scientific progress is greater than she is inclined to remember. There was a time when learning in Europe could be obtained only through the medium of the Arabic tongue. The very Renaissance, that awakened her from her lethargy, was brought about by the impact of Islam. " It must be owned," says Davenport, " that all knowledge whether of Physics, Astronomy, Philosophy or Mathematics, which flourished in Europe from the tenth century, was originally derived from the Arabian schools, and the Spanish Saracen may be looked upon as the father of European philosophy." In fact, during the centuries of moral and intellectual stagnation in Europe, it was the Muslims who led the vanguard of intellectual progress. " In whatever direction we look," writes Draper, " we meet in various pursuits of peace and war, of letters and science, Saracenic vestiges."

In a wonderfully short time the Muslims made phenomenal progress in science. A detailed account of

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their scientific achievements would fill many volumes. There was hardly any conceivable subject to which they did not give serious thought. Most important discoveries were made by them in Chemistry, in Astronomy, in Mathematics, in Medicine. They specialised in History and Geography. Alchemy and Algebra were unearthed by them. Political Economy and Sociology were unknown sciences until they were brought to light by the Muslims. Valuable researches in Zoology and Botany were made; Muslim students, accompanied by artists, travelled far and wide to study various vegetations which were minutely described by pen and brush. Alherin, a renowned botanist, travelled to and fro in India for forty years collecting materials for his studies. Muslims wrote on various other subjects, such as Agriculture, Irrigation, Gardening, Navigation, Statistics, Chronology and Topography. Even Aviation, the latest achievement of Europe and an early wonder of the twentieth century, was not left untried. The first two victims among the conquerors of the air were Muslims. In the reign of Khalifa Al-Mamun, a scientist named Abul Qasim invented a flying machine, crashed when flying and was killed.

In the eighth century, the Abbaside Khalifas founded the famous academy of Baghdad where were translated the works of the well-known mathematicians Euclid, Archimedes and Appollonius, of the astronomer Ptolemy, and of the naturalists Hippocrates and Diomedes. In this and other centres of learning Greek culture was kept alive at a time when, outside Byzantium, it had no abiding place in the non-Muslim world. Many were the libraries, observatories and laboratories that were established by Muslim kings. In the Library attached to Bait-ul-Hikmat, a remarkable university founded by Khalifa Harun-ur-Rashid, there were many hundred thousand Sanskrit, Greek, Coptic, Chaldean and Persian books, besides those in

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Arabic. The library of Khalifa Al-Hakim was so large that its catalogue had to be prepared in forty large volumes.

Chemistry.—Modern Chemistry, as Humboldt rightly says, was “admittedly the invention of the Muslims,” who, according to the same authority, were the real founders of physical sciences. The worthlessness of ancient Chemistry was conclusively proved by them, and many new discoveries were made. A number of words, such as alembic, alkali, etc., were derived from Arabic. Jabir bin Hayyan, known as Geber in the Western world, wrote some five hundred treatises on Chemistry. He discovered, for the first time, nitric acid, sulphuric acid, aqua regia, silver nitrate and many other compounds. The Muslims were the first to teach the world distillation, filtration, crystallisation, etc. They knew how to change a liquid into vapour. The last great Muslim chemist was Jildaki who died in 1361. It was in Muslim Spain that Chemistry was first established in Europe, and it would have reached its zenith there had the Muslims not suffered the disastrous defeat at Poitiers in 732 A. D.

Astronomy.—The Muslims may be said to have written their names on heaven itself. In their observatories they identified and classified large number of stars, many of which are still known by Arabic names. Wonderful discoveries concerning the movements of the solar system and other astral bodies were made by the Muslims. The size of the earth, the variation in the lunar latitudes, the precession of the equinoxes, were ascertained by them. Averroes (Ibn-i-Rushd) discovered the sun-spot; Al-Hazan (Abul Hassan) discovered atmospheric reflection; Al Maimun determined the obliquity of the ecliptic; Ibn-i-Junus, Nasir-ud-din Tusi and Albani constructed astronomical tables of great value. Albani’s tables were trans-

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lated into Latin and formed the basis of astronomical study in Europe, whither that science was introduced by the translation of the works of Muhammad Farghani. Abu Junus and Al Batan were two of the greatest Muslim astronomers. Many instruments, such as the telescope, the compass, the pendulum, etc., were invented by the Muslims, who first built observatories in Europe. The most famous of the many observatories dotted over the Muslim Empire was that at Marghana near Taurus, built in 1259.

Mathematics.—Every branch of higher Mathematics bears the impress of Muslim genius. Many were the improvements that were effected by the Muslims in this important subject. They gave Europe its numerals and the decimal system of notation; they discovered equations of the second degree, and developed the theory of quadratic equations and the binomial theorem; they introduced Algebra, and for the first time applied it to Geometry, which they most zealously studied, and they invented Spherical Trigonometry and introduced sines and co-sines on Trigonometry and tangents in astronomical calculations.

Medicine.—The father of the present-day European medical science was Avicenna (Ibn-i-Sina), a world-renowned Muslim physician, whose *Materia Medica* is still in vogue. Modern pharmacy is an institution of Muslim invention. Aven Zoor (Ibn-i-Zoar) was an authority on pharmacy. He, and others, carefully studied the effect on the body of drugs obtained from various parts of the world and discovered many new remedies. The Muslim doctors were the first to use anæsthetics, and Al-Bucasis of Cordova was an expert surgeon of world-wide reputation. There were renowned surgeons, opticians, dentists, specialists in female diseases, many of them expert in their own branches. The science of optics owes much to Muslim

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labour. Al-Hazan, the author of Optical Treatises, who understood the weight of air, corrected the misconceptions of the Greeks as to the nature of vision, and demonstrated, for the first time in history, that rays of light come from the external object to the eye, and not from the eye itself, impinging on external things. He showed the retina as the seat of vision, and proved that impressions made upon it were conveyed along the nerves to the brain. He discovered that the refraction of light varied with the density of the atmosphere and *vice versa*.

In Baghdad, at one time the capital of the Muslim empire, there were no less than 860 doctors of different classes, each class of whom made one particular branch of medicine their special study. Doctors as well as chemists had to pass an examination in order to obtain a license to practise. There were hospitals throughout the wide Muslim empire, and for each disease there were separate wards. All classes of people, irrespective of their creed, caste, country and colour were freely admitted to these hospitals.

Geography and History.—In Arabic there are many immortal works on Geography, which minutely describe all kinds of phenomena. The spherical shape of the globe was demonstrated by the Muslims at a time when the scientists of priest-ridden Europe emphatically asserted that it was flat. The historical achievements also of the Muslims are too well-known to require detailed mention. They produced several thousand books on history, ranging in magnitude from one to eighty volumes.

For one thousand years the Muslims were the most zealous promoters and protectors of knowledge and culture. As long as they faithfully followed the injunctions of the Qur-án and the teachings of the Holy Prophet, and maintained the Islamic standard of life, they were in the vanguard of the world's advancement. Their down-

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fall commenced as soon as the tight hold which Islam had over them began to loosen. Intoxicated with power and pelf, when they became luxurious and enervated, a sort of blight fell on them, and spiritual stagnation with intellectual sterility soon followed. The Muslims themselves, and not Islam, are entirely responsible for this check in their progress. Their decadence must not be confused with that of their religion. An idea of what Islam can accomplish can be obtained by a glance at the condition of the world before and after its promulgation. Many things that are now just being visualised were proclaimed by Islam thirteen hundred years ago. To judge Islam by the life led by its present-day followers would be to do great injustice to that great religion. True Islam, which is life and light, is very different from what goes by its name to-day—a bundle of dead rites and rituals. It is, however, gratifying to note that Muslims are at last realising that, leaving out the essentials of their noble religion, they are engaged in controversies over mere trifles—details of ritual and ceremony. Signs of renaissance are visible all over the Muslim world, and the Muslim Reformation, it is hoped, will come as surely as the Christian Reformation came in the wake of Patristicism. May God enable the Muslims to shake off soon the langour and lethargy that came upon them, and to take their place in the forefront of the world's progressive movements! *Amen.*

ISLAMIC REVIEW

CORRESPONDENCE

LEICESTER.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

Thank you for your kind letter and I must apologise for not answering it sooner, but I was waiting for my photo to come from Liverpool. I enclose one and if you so desire, you have my consent to use it in the Islamic Review. I got your name from a Sunday newspaper. I think it was the *Sunday Dispatch*. One week it discussed Islam, your name was mentioned and I decided to write to you as I have been holding the Muslim belief for the past 5 years or so. I purchased a copy of the Holy Qur-án in 1929, and it is a version by George Sale. I will get the version by Muhammad Ali as soon as I can spare the cash, as I would like another version to the one I have got. I left mine with a friend to read and I shall send for it back to be going on with, until I can afford to purchase another.....I wish I could come to London to see you and to join in your prayers and attend the Sunday meetings, but just temporarily I cannot get down. I trust that soon I shall be able to at least pay a visit and see you. I would be grateful for any little bits of literature or copies of prayers to read and if there are points I should know, please write and tell me. I want to study Islam and read all I can to enable me to know the subject. I realize Islam is a simple creed. That is what just drew me to it. There is no god but God and Muhammad is His apostle. That I believed for many years now. Therefore, as you say, I am a Muslim and I enclose the signed form to that effect. Please write to me again soon.

Yours,

HASSAN PEPPER.

[A copy of the Translation of the Qur-án By Maulvi Muhammad Ali has been presented to M. Hassan Pepper on behalf of Nawab Rafat Yar Jung Bahadur, Hyderabad (Deccan).—ED. I. R.]

LONDON N. 16.

14th May, 1934.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

I am afraid I owe many apologies for my slackness in not writing to you long ago. The explanation is that since I heard last from you, I have obtained work.....my hours are rather late. Otherwise I should have been to see you before now.

TWENTY YEARS AGO

However, my determination to accept Islam is not altered ; at my first opportunity I shall visit Woking to accomplish that end.

If you happen to write to M. Williamson I should take it a favour if you would mention my name, thanking him for his kindness, communicating to him my determination to accept Islam.

Yours sincerely,

F. W. F.

TWENTY YEARS AGO

“ They (the back numbers of the present volume of the *Islamic Review*) have helped me to a truer estimate of the place of the great Arabian Philosopher-Prophet in the evolution of the purpose of Allah, the Great One. What strikes me particularly, after my reading of the *Review*, is the colossal ignorance—wilful or feigned—of the average Christian missionary concerning the life of Muhammadan countries. In my early life, I was reared in all the environment of Christian tradition, and was taught to look upon the Muhammadan as a type of blood-thirsty brigand without morality or learning, and decidedly decadent, a worshipper of forms and ceremonies, and having only a veneer-like form of God-idea. These pictures of fierce men, with vengeance and persecution in their heart, and unsheathed sword in their hand, make deep impressions on child minds ; and though my awakening came many years ago, early impressions still cling. To-day the revulsion of feeling is complete, and I look to a life of high morality and sweetness as the true index to a spiritual life—‘ for the life of religion is to do good.’ The Christian missionary is always a———when he is not worse.

“ However, I must not ruminate. Let me thank you for giving a juster conception of a true servant of God—Muhammad (C. L. B. P.)—and of his followers, and I trust the All-wise and Merciful One may spare you on earth to carry on a propaganda which will help to break down the barriers.”

ERNEST OATEN, Sheffield.

THE HOLY QUR-ÂN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, p. 258.)

This is, nevertheless, a matter of faith ; but still, when we come to make a comparative study of the conditions of life of these two Great Personages, we find that that stage in the spiritual evolution which was attained by our Holy Prophet, could not have been reached by one who, in the course of life's bitterest trial, uttered the cry "Eli, Eli, lama sabachthani"—"My God, My God, why hast Thou forsaken me?" As contrasted with this, see the Holy Prophet Muhammad, on the day of his flight to Medina. When he was hiding in the cave of *Saur*, His enemies had overtaken him and had advanced as far as the mouth of the cave. There was no way of escape. His sole companion in the cave, in a state of utter panic, asked him if there was any way out of the danger. The Holy Prophet, however, with perfect equanimity, replied "Innallaha Ma'ana"—surely God is with us.

In brief, the conduct of the Jews had reached the utmost limit of disobedience, inasmuch as they could deliberately think themselves above all commandments. The phrase "Upon whom wrath is brought down" was perfectly applicable to their conduct which was such that whenever they were addressed with any word of guidance or admonition they would proudly retort, saying that they were above the necessity of such advice and that their hearts had become "ghulf." *Ghulf* has two meanings. Firstly it means "screen." According to this meaning, the assertion of the Jews would amount to saying—"Our hearts have been screened from everything right." Secondly, it has the meaning of "depository." In this sense, it would mean "Our hearts have become such

THE HOLY QUR-ÁN AND ITS COMMENTARY.

treasures of knowledge that there is no room in them for any other thing, and there is no further necessity for us to acquire any knowledge from others." This presumption of theirs brought them to that spiritual degradation which, in Qur-ánic terminology, is called "Curse." Thus in the verse under discussion, their unbelief is spoken of as the cause of their being accursed. So once more it is proved that the punishment of God or His chastisement, which are only other names for being removed from His mercy, befalls only those who first reject His guidance. In other words, the action of God follows our doings as a consequence. "La'nat" (curse) in its lexicographical sense, means "to be away from," i.e., to reach a position which is far removed from the grace and bounties of God. Let the Bible curse others in any way it likes, but the word which is used for "curse" in the Arabic language has this one sense and no other. Of course, the position signified by the Qur-ánic "curse" is one where a man is deprived of everything good and beautiful. This same truth is pointed out again at the end of the next verse, thus when, on account of their misdeeds, they became deprived of the bounties of God, they were found under the curse of God.

Verse 89.—There was a covenant of God with the Jews, in regard to a great victory, the fulfilment of which was conditional upon the appearance of the promised prophet referred to in Deuteronomy, ch. 18, v. 18. This prophecy is alluded to in the verse under discussion, and in certain other preceding verses in the clearest possible words. The Jews had all along been expecting the appearance of three personages, to wit, the Messiah, the second advent of Elias and one whom they in their own parlance were wont to call "the Prophet", as will be seen from *John* 1, v. 25. In brief, the Jews, according to Deuteronomy, were in daily expectation of a prophet

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who would be the cause of much good and of blessings coming to them from God. God, on the other hand, had commanded them to obey this prophet (*Deut.* 18 : 25). It is to this fact that reference is made here, namely, that while these people had been all along praying for the appearance of this great personality, they opposed him virulently when he actually appeared on the scene. It cannot be contended that they could not recognise him ; they must surely have recognized him, since it was he alone who corresponded with the description given in Deuteronomy of the promised prophet. It is for this reason that the Qur-án states elsewhere that these people recognized the Holy Prophet just as they recognised their own brethren and children, but that their pride and jealousy prevented them from accepting his claims. Looking at history no one can deny that the followers of this great man were crowned with the glory of success and victory wherever they went. Now, if the Jews had believed in him along with the other believers, they too would have shared in the glory. But they remained deprived of this reward of God because of their rejection of him, and it is this deprivation which is meant here by the word "curse," and, indeed, there is nothing conceivably worse than that God should bestow any gift on a man and that man should refuse to accept it. Such an one is, surely, far removed from the grace of the Lord.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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 PROPHET 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-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, 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 Premeasurement 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 at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

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

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

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the 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.

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