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

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THE HOLY QUR-ÂN

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THE LADY EVELYN COBBOLD
(ZAINAB)

Her Ladyship performed the pilgrimage to Mecca in April 1933, and was indeed the first Englishwoman to have had that honour. Her book entitled "My Pilgrimage to Mecca," will be published shortly.

Last year on the 14th, December, 1933 when the Muslim Society of Great Britain held a Reception in honour of the memory of the Holy Prophet Muhammad (the peace of Allah be upon him) at the Carlton Hotel, London, W.I. her Ladyship acted as the hostess on that occasion, and delivered a brilliant speech on the life of the Holy Prophet which created a vivid impression of reality, it being illustrated by lantern slides depicting Mecca and Medina.

Lady Evelyn's speech appears elsewhere in this issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَهِدَ وَبَشَّرَ عَلَى رَسُولِ الْكَرِيمِ

THE ISLAMIC REVIEW

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ZU'L HIJJA 1352 A.H.

MARCH, 1934 A.C.

No. 3.

A DECLARATION

I, John O'Donnell, son of Michael O'Donnell of 6, Campe Road, Thorpe Bay, Southend, East Essex, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

La ilaha-il-Allah, Muhammad ar Rasul Allah.

(There is no god but Allah and Muhammad is His apostle.)

(Sd.) JOHN O'DONNELL.

WHY ISLAM APPEALS TO ME

To the western mind, the chief appeal of Islam must be its simplicity. Admittedly, there are one or two other faiths which are as easy of approach but they sadly lack the vitality of the Faith of the Prophet (May Allah Bless Him), and the spiritual and moral elevation which it offers,

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The simple austerity of Islam cannot appeal to emotional men or hysterical women, or to any other lovers of the theatrical in Religion.

Province for them is found within certain sects, wherein the eye is pleased with a riot of gorgeous colour, the ear charmed with classical music and the heart moved by profusely flowered altars and pathetic tableaux. There is no appeal whatever to the brain. Moreover, in certain sects, no man is permitted to think for himself in religious matters. His brain must be primarily a receptacle for anything the priest chooses to plant there.

What a contrast we find in the Holy Prophet's injunction to his followers,—“Seek after knowledge, though it be available in China!”

Verily, Muhammed was aware of the enormity of the sin of attempting to apply the brake to man's intelligence.

Islam must also appeal by virtue of its tolerance. We are taught to venerate the other prophets of the earth, including Jesus Christ. What a lesson to the Christians themselves who, whilst busily slinging mud at each other now and then contrive to send us an instalment between them. Strangely Christian intolerance awakened my first interest in Islam. When a boy, I attended a Missionary lecture and was greatly impressed by some of the speakers who had lived among the “Bloodthirsty Mohammedans.” When, a few years later I had the good fortune to listen to a Muslim Missionary I was greatly impressed by his wonderful forbearance in dealing with a crowd who had left their own (Christian) meetings to heckle the “Heathen.” His words greatly impressed me and shattered completely my staunch Christian beliefs.

On several occasions having asked a Christian priest a certain question, I have been answered thus, “I cannot

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tell you, but you *must* believe it, that is where 'Faith' comes in !"

How different is Islam, wherein no question is beyond, or beneath, answering.

That great German, Goethe, himself remarked after reading the Holy Qur-án, "if this is Islam, then every thinking man among us is, in fact, a Muslim."

The Churches are utterly incapable of grappling with present day problems. Islam, alone, offers the solution.

The mind of the Western World has been for too long darkened against Islam.

Now and then, a shaft of light comes through from unexpected sources, as when General Smuts stated a few years back that for each convert of the combined Christian churches, in Africa, *Islam Gets Ten*.

To quote a Christian Axiom—"Truth will Prevail."

JOHN FISHER.

THE RELIGION OF APPETITES

BY THE LATE KHWAJA KAMAL-UD-DIN

Though every religion claims a Divine Source, each differs materially from the other as to its avowed object. The differences indeed are such as dogmatic theology cannot hope satisfactorily to decide. If, however, we take Natural Theology as our guide we shall arrive at the right conclusion, seeing that Natural Theology gives to everything in Nature a religion which in its chief characteristics must be the same as that of man ; for the Divine Laws work in the same way everywhere and admit of no change.¹

¹The Holy Qur-án, 35 : 44.

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All created things have been made to serve certain specific purposes, and all are pregnant with wonderful potentialities of priceless value. They have been allotted a prescribed course which they follow faithfully, thereby bringing to light that which has hitherto lain hid in them. Such course may rightly be termed their religion ; or the very object of their existence.

The Religion of the whole of Nature is, therefore, the same everywhere. Wonderful qualities have been reposed in every member of the universe, and each member does its utmost to bring them out, and the process followed in so doing is their religion. Religion, after all, is a code of life. It frames certain rules and regulations to be observed by its followers. But the wisdom of the Law Giver lies in His ability to frame His laws in such a way that they may not inflict hardship or impose a grievous burden. The less their incidence is felt the more manifest is His Wisdom. Nay, according to the Holy Qur-án, the object of the Law ought to be to relieve society from any burden under which it may be labouring.¹ God is the Fountain of all Wisdom, and nowhere is this more wonderfully shown than in His scheme of religion.² He has implanted in all of His creatures various appetites which they have to satisfy in order to sustain life; thus they willingly and in all obedience follow the course prescribed for them for their maintenance. It is, on the face of it, a design eloquent of loving care, and in the end it brings forth automatically, as it were, all that lies hidden in them. Thus the observance of their religion lies in seeking their food by right and proper means. Impropriety of means in attaining the end leads to innumerable evils in human society. Nay, it is the very nature of our food, as well as the means we employ in procuring it, which makes our conduct good or bad. All minerals and vege-

¹ The Holy Qur-án, 2 : 185.

² The Holy Qur-án, 36 : 1—5.

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tables are rich in precious things. If, for one moment, we try to imagine the amount of labour and material which we should have to use in producing a vegetable or mineral, we should be appalled at the insuperable difficulties facing us. But these manifestations of Nature are doing nothing else but seeking their nourishment. Trees send their roots into the earth to collect it. They also assimilate something of what surrounds them in a gaseous form, and, as a result, they produce the most delicious foods.

We too have been saddled with various tastes, instincts and appetites, and we would willingly do anything and everything to satisfy them. But how wonderful are the ways of the Lord ! Since by doing so, in a proper way, we bring to the surface all our latent faculties, putting them to their best use, and the object of our life becomes accomplished.

Revelation should come to teach us the proper way or ways ; and in order to establish what we ought to look for in the Revelation, we must first ascertain what are our various appetites and tastes. A Religion that does not take cognizance of these, giving them their full measure of importance, is not, and cannot be from the Creator, in its final shape.

Man's Appetites and Civilization.—Our instincts are the chief builders of civilization. The Holy Qur-án, therefore, invites our attention to the things in Nature which satisfy them and teaches us how to find them. Appetitive passions generate cognitive and active passions ; where these become excited we look for the means wherewith they may be satisfied, and this knowledge thus gained incites us to still further activity. Every component of civilization is the outcome of such a passion. Since our progress is unlimited,¹ our appetites also can know no

¹ The Holy Qur-án 16: 70—81.

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bounds. Apart from the stomach and instincts of sex, every sense in us gives rise to sundry appetites which in their turn branch off into an infinite variety of tastes. But we do not deal with them all in the same way, nor do the same things always satisfy them. Our table, for instance, is spread with food, drink of various forms, cereals, fruit and delicacies of every kind.¹ Again, we need material for covering our bodies and protecting them from the weather. We look also for the wherewithal to adorn our clothes thus made.² We need somewhere to live,³ and we let our tastes range over different kinds of houses and furniture.

In addition to these physical demands, our consciousness is capable of being turned to high morals and spiritual aspirations which in themselves are necessary assets of human society,⁴ and to meet these requirements will be the work of certain other instincts. A Book from God must deal with every one of these problems of life.

Some theologians do not see the necessity for any teaching having reference to our physical nature, because, they say, their own books are silent on the subject. But I should like to ask them to consider the following points, which are, I think, amply justified, seeing that the Holy Qur-án lays stress on them :

(a) Nothing in Creation is in vain.⁵

(b) The world is full of things intended exclusively for human use. They existed even before man was created and no other creature ever used them, while we have been given tastes and appetites for their enjoyment.⁶

(c) No ingenuity of man had succeeded in turning them to any use before the coming of Islam. They re-

¹ The Holy Qur-án, 95 : 6.

² The Holy Qur-án, 16 : 67.

³ The Holy Qur-án, 7 : 26.

⁴ The Holy Qur-án, 16 : 79—81.

⁵ The Holy Qur-án, 7 : 26 ; 2 : 197.

⁶ The Holy Qur-án, 2 : 139.

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mained purposeless for thousands of years until the Qur-ánic Revelation invited our attention to their utility. In this way they came into use and have proved to be the essentials of civilized existence. History shows that Revelation was needed to make known the purpose of the work of the Creator. The Holy Qur-án told us that almost everything in Nature was created when original things were combined in a given proportion.¹ This led the early Muslims to discover the science of chemistry which gave purpose to many things which, before the Holy Qur-án, had been purposeless. Europe remained barren of all progress as long as it was under the heel of the Church. Even the civilization which had developed among the Greeks and the Romans, had been crushed down and had disappeared. It is also an established fact that our physical conditions conduce to good and evil morals. If the physical expansion of the heart creates generosity, liberal mindedness and bravery, an unbalanced liver produces anger in its worst form. These physical conditions are admittedly the outcome of irregular and intemperate habits in eating and drinking. Strong drink, for instance, had produced, and is still producing, physical, moral and spiritual depravity. If religion came only for moral and spiritual things, how can it fulfil its functions without dealing with our physical conditions. No one can deny the fact that the Last Revelation has saved more than one-third of humanity from the curse of drink.² The first thing needed in Revelation, therefore, is, that it should deal with every aspect of human welfare.

Necessity, they say, is the mother of invention. But necessity is only another name for desire in its intensified form, originally engendered by some instinct or appetite. Imagination which grows with the growth of knowledge is another source whence arise new desires which ultimately

¹ The Holy Qur-án, 2 : 29.

² The Holy Qur-án, 87 : 2.

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become necessities. Dr. Johnson's Rasselas was but a figment of the imagination, but the Rasselas of to-day has found means not only of flying in the air but also of navigating the depths of ocean. His mental eye has enabled him to walk in the starry world with proportionately the same steadiness as he does in the streets of his own city. Aircraft, though at present, a luxury will one day become a necessity, nay, it is already becoming so in the Mail Service. One day, aviation will create in us a new instinct. If these are different components of human civilization and progress, how can a Revelation ignore them? For this reason Al-Qur-án deals with our physical nature and its requirements in order to keep them within their legitimate bounds.

Although we have been made capable of meeting all our needs and appetites, they are yet so extensive in their scope that single-handed labour is absolutely incompetent to cope with the task. Nature has provided for this emergency. Nature has made us sociable beings. Circumstances compel us to live in what is called society, and help each other in our needs. But no society can exist, unless we respect each other's rights and have mutual confidence, one with another. Even a family cannot be said to live in which the parents are not respected by the children. The Ten Commandments of Moses are a sort of basis of the social fabric. But the need for them had existed long before the Exodus. Even a few families cannot contrive any sort of society without them. The deciphering of the lately discovered Himyaritic Tablets clearly establishes the fact that the Commandments had been revealed long before the time of the Israelites, and were only repeated in the days of Moses.

If Nature made us sociable it has also made us capable of producing a larger number of things than we require. No animal, with the exception of very few, stores up things

THE BIRTHDAY OF THE HOLY PROPHET

for the coming days, they labour, for the most part, for their daily requirements only. On the other hand, all the members of a society are not equally active. Many do not bear their share of the burden. Some of us come into this world, crippled or with disabilities, others are not born in circumstances favourable to the proper cultivation of their faculties.¹ But they have been burdened with the same needs as those who can look after themselves. A proportion of the earnings of the more capable hands should surely go to the former. Moral tenets are needed which may inspire us to hold our gains as trustees for the benefit of less fortunate persons.² But there is another class of people who, though quite capable of doing work, are given to ease and idleness. We love ease and rest at night, by instinct, because it refreshes us after the fatigue of the past day and prepares us for the work of the next, but it is apt to get the better of our active faculties, and to breed in us laziness and lassitude. These drones of society either live as parasites or rob others of their earnings to meet their own needs. It engenders their criminal tendencies which burst out in offences like cheating, theft and murder. Again, the protection of property acts as the best incentive to work; so we do need teachings that will not only inspire us with charity and kindness but also protect us against the depredations of idleness and crime. The Ten Commandments may be the bed-rock of legislation, but an evolved society with all its complications, must have a Revelation like the Holy Qur-án to satisfy its requirements.

THE BIRTHDAY OF THE HOLY PROPHET MUHAMMAD

On Thursday, the 14th December 1933, the Lady Evelyn Cobbold, who is the first English woman to perform the Hajj, held a reception to honour the memory of

¹ The Holy Qur-án, 16 : 75, 76.

² The Holy Qur-án, 33 : 72.

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the Holy Prophet at the Carlton Hotel, Piccadilly, London, W. 1, under the auspices of the Muslim Society of Great Britain.

Before the appointed time of 8-30 p.m., friends of all denominations and nationalities began to pour into the hotel to pay their humble tribute to the memory of one of the few greatest men whose names are permanently bound up with the destiny of mankind. In this assembly, as in previous years, could be seen Indians, Afghans, Egyptians, Syrians, Hindus and Englishmen (both Muslim and non-Muslim), Persians and Arabs.

The occasion is becoming more popular than ever, and is gaining in importance and its far-reaching effects as years pass by. It always serves to bring a good few non-Muslims nearer Islam and the Holy Prophet Muhammad (peace be upon him.)

The Chairman of the Society, Mr. Bashyr-Pickard, B.A. (Cantab), while requesting the Arabian Minister to take the chair made the following introductory remarks :—

My brothers and my sisters, to-night we are met together for the happy purpose of remembering with honour the actions and the sayings of the Holy Prophet Muhammad (may the Peace of God be with him ! and praise be to God, Who sent His Messenger) !

Before we enter upon this evening's programme, perhaps I may be permitted to make a few introductory remarks concerning the Muslim Society of Great Britain, the Society under whose auspices we are met here to-night.

The Muslim Society of Great Britain is not a recently established Society. Founded originally by the efforts of the late Khwaja Kamal-ud-Din, it has for a number of years past fostered the growth of Islam in this country. A little over a year ago the Society was given additional impetus by careful re-organisation, and its progress has

THE BIRTHDAY OF THE HOLY PROPHET

resembled the description mentioned in the Qur-án, Sura 48, entitled The Victory : " like as seed-produce that puts forth its shoot, then strengthens it and stands firmly on its stem, delighting the sowers."

To be brief : the Muslim Society of Great Britain is organised to be the chief representative Society of Muslim interests in Great Britain ; it is formed to defend the individual and collective interests of every Muslim of whatever nationality, whether permanently resident in, or for the time being staying in, the Kingdom of Great Britain. The Muslims are as brothers one to another, and the cause of Islam in these Islands will best be served by the Muslims banding together into one active brotherhood under the auspices of the Muslim Society of Great Britain.

The Joint Secretaries of the Society are here to-night and will be pleased to answer enquiries and to give full information after the conclusion of the evening's programme.

To proceed : the Society feels very gratified, and indeed honoured, that the Hostess of the evening should be the Lady Evelyn Cobbold, the first English woman to make the pilgrimage to the Holy City of Mecca.

At the same time the Society highly appreciates the honour conferred upon it by the presence of His Excellency Sheikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Abdul Aziz al-Saud.

I feel that His Excellency Sheikh Hafiz Wahba needs no further introduction to this assembly, and I, therefore, now have pleasure in requesting His Excellency to take the chair.

His Excellency thanked the Society for the honour it had done him and proceeded to call on Mr. David Couan, a young Scotch Muslim, to recite the Qur-án to open the

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meeting formally. Mr. Couan, it will interest our friends to know, is a budding scholar of Arabic in which he won a scholarship at the London University. He is a very keen Muslim, and is very anxious to serve Islam as a missionary. His pronunciation of Arabic is in no way inferior to that of a born Muslim. He was followed by the Lady Evelyn Cobbold who dealt with the moral aspect of the life of the Holy Prophet. She pointed out how the Holy Prophet had to suffer in the service of truth and also how finally the cause of the Holy Prophet prospered. She followed up her lecture with lantern slides showing the Cave of Hira, the Mosque of the Prophet, the Mosque of Qiblatain, the Kaaba, the Grand Mosque; the Tower of the Prophet, Jabal Ohod and various other views of Mecca and Medina connected with the life story of the Holy Prophet. This novel step went a long way to help Muslims, steeped in love for the Holy Places, to live for a brief space of time in the days of the Holy Prophet. As to non-Muslims, it went a long way to impress indelibly the brilliant speech which Lady Evelyn had already made.

Her Ladyship was followed by Mr. Bashyr-Pickard with a short concluding speech :—

My brothers and my sisters, we are now approaching the end of our programme, but there is still time for a few words, and, while being brief, I hope that nevertheless my message will be quite clear.

I am going to quote from the Hadith, translated, the Sayings of the Holy Prophet Muhammad (may the Blessings of God abide with him !) Consider the quotation, and think how excellent the Messenger and how perfect the Way. The Holy Prophet said: “ My Cherisher has enjoined upon me nine things :—

1. To reverence Him externally and internally.
2. To speak truth, and with propriety, in prosperity and in adversity.

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3. Moderation in affluence and in poverty.
4. To benefit my relations and kindred, though they do not benefit me.
5. To give alms to him who refuseth me.
6. To forgive him who injureth me.
7. That my silence should be attaining a knowledge of God.
8. That when I speak, I should mention Him.
9. That when I look on God's creatures, it should be as an example for them, and God has ordered me to direct in that which is lawful."

Passing now from the Messenger, let us consider the Way, the Perfect Way of Islam. Praise be to Him, the One! to Him, Whose Knowledge has no bounds! to Him, Who is the Guide! to Him, Who sent down His Religion to the Holy Prophet, and Who perfected the same for mankind, even the Most Merciful, the Lord of the worlds.

O men, O women, do you desire religion? or, in these latter days, are ye careless? Do ye put your trust in empires, in mechanical civilization, in achievements and in inventions, forgetting God? Know that empires rise and wither; time eateth them; but God (praise to His Name!) is Eternal. Seek relief from your brief mortality in Him, the Ever-Living. Know that material things sicken and deaden; they stultify; they oppress; but the spirit is free and liveth and rejoiceth. The Way of the Spirit gaineth victory over material things, escaping their slavery and making them as its slaves. The Way of the Spirit is the Way of Islam. Islam triumpheth over death! Islam linketh the present life with the Hereafter, so that they, who walk in the Way of Islam, shall not fear death, shall not be oppressed, neither shall they grieve, but, already in this life, have they found their Lord, and entered into His Peace, tasting aforehand of Paradise.

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Praise be to Him, the One ! the Almighty ! the Merciful ! There is no god but He, Lord of the worlds, the Lord of Peace.

The Chairman brought the meeting to a close by asking the audience on behalf of the Lady Evelyn Cobbold to partake of light refreshments which her Ladyship had kindly provided for them.

The occasion, was, in every sense, a success. The thanks of all Muslims are due to her Ladyship for kindly acting as the hostess of the evening, and to the organisers for arranging the function, the importance of which cannot well be over-estimated. The Holy Prophet is grossly misrepresented in the West, and efforts of this nature deserve every support and recognition as they go a long way in ramming the misrepresentation.

It is pleasant to reflect, by the way, how the Woking Muslim Mission authorities are reaping the harvest of a seed sown by them some 21 years ago. The present Imam, Moulvi Abdul Majid Sahib, deserves special congratulation in this connection. It was he who, about a year ago, re-organised the British-Muslim Society, yoked the juvenile spirit of the British-Muslim youths to its service, and pushed it forward in the field of practical work. It was, indeed, a very timely step that he took. Islam has advanced far enough in England to need a movement that will not only gather the scattered numbers of believers in a new social life, but will also train them up for an active co-operation with the Mission in the matter of the propagation of Islam. Thus if *Tabligh* (or preaching) had for long been the sole concern of the Mission its counterpart, the *Tanzim* (or the internal organisation of the new community), has, of late, attracted the special notice of the Imam Sahib, and the recent vigorous activities of the Muslim Society of Great Britain are a happy reflection of this new orientation.

MORAL ASPECT OF THE LIFE OF MUHAMMAD

THE MORAL ASPECT OF THE LIFE OF THE HOLY PROPHET MUHAMMAD

BY THE LADY EVELYN COBBOLD

A speech delivered at a reception held in honour of the memory of the Holy Prophet:—

Ladies and Gentlemen and you especially, my Brothers and Sisters in Islam ! I welcome you here to-night when we are gathered to honour the memory of the Great Arabian Prophet and celebrate the anniversary of his birth. You have heard that I was privileged a few months ago to visit the Sacred Places of Islam and do the pilgrimage to Mecca, the city where Muhammad was born and where he lived the first 40 years of his life, esteemed and honoured by his fellow-citizens who gave him the title of *Al-Amin*, because he was known never to break his promise, or do a mean action, or tell a lie, or let down a friend. He always had a smile for the little children he loved, and a helping hand for those in need. Muhammad felt deeply the degradation of his people who were sunk in idolatry and superstition, offering human sacrifices, burying their unwanted female babies alive, and doing other unnameable atrocities. In those days Muhammad was wont to retire to a lonely cave situated in the barren hills that surround Mecca, and in this cave he spent long hours and days and even weeks, in prayer and contemplation, and it was in this cave—the Cave of Hira—that he first realized that he was divinely inspired and that he had a message for humanity.

It must have been hard to his sensitive mind, to leave his quiet, well-ordered life and plunge into the strife and bitter recrimination that he felt would ensue, when he called on the tribes to forsake their idols and worship God alone. He knew that his own relations, the Quraish,

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would be among his worst enemies, as they had been for over 700 years hereditary guardians of the idols in the Kaaba and had a vested interest in the old worship. At first the Holy Prophet opened his soul only to his wife, Khadijah, who became his first convert and to a few of his intimate friends, but on receiving a further Divine Command to preach the Truth to all men, Muhammad, overcoming his diffidence, called on his fellow-citizens to assemble on the hill of Safa, where he addressed them in the following words (I propose to read to you because, though they have lost somewhat their beauty and force through the translation from the original Arabic, I think you will still find them beautiful) : “ Oh ye children of the Mighty One ! do you take me to be true or false ? If ye consider me to be true, will you hearken to what I say ? The caravan of our life will one day surely depart hence. Beware ye of the time when death shall attack. All in their turn will leave you, whether it be your relation or belongings. If there be any bliss remaining with you, it is the good which ye have done in your life. God alone is worthy of praise. His name is worthy of repetition. His thought is worthy of contemplation ; His command is worthy of obedience and His Majesty is worthy of service. When ye think, think only of Him ; when ye bow, bow only before Him ; trust Him alone, fear Him alone, and serve Him alone. No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His Presence. Mighty Kings are submissive before His Exalted Majesty. The righteous and the pious are absorbed in His Presence. Neither the hermit nor the orthodox has any power in His Kingdom. Neither the ascetic nor the mystic has a voice in His Court. Therefore count not on a mediator between you and your God.”

MORAL ASPECT OF THE LIFE OF MUHAMMAD

The storm of anger that followed this public announcement forced the Prophet to discontinue, and he was shouted at and called a madman. Cruel abuse and satire was hurled at him when he showed himself in the streets of the city. But inspired by the knowledge of his Divine Message he continued to preach from the street corners, the market place, and the hills and he gained many converts. When he found he could not protect his disciples, most of whom suffered martyrdom, he advised them to emigrate with their families to Abyssinia and Medina, while he himself remained on at his post. But after a time, finding his life was in danger, he fled with one faithful friend Abu Bakr to Medina, where he received a warm welcome from the Muslims already gathered there. But there was no peace for Muhammad in Medina ; it was an endless *Jihad*, striving of good against evil, until after ten long years the good prevailed. Idolatry was overcome and the Arabs of the great peninsula embraced Islam. The Prophet returned to his native city, Mecca, in triumph. He was virtually king of Arabia, with the rulers of neighbouring kingdoms seeking his friendship. But he refused the pomp and pageantry of kingship and returned to his little house in Medina, where, when not immersed in affairs of State, he continued to live his former simple life subsisting generally on dates and camel's milk.

But the long years of hardship had told on the Prophet—thirteen years of cruel persecution in Mecca, followed by 10 years of ceaseless *Jihad* in Medina. And now feeling his end near, he called on his disciples to carry on his work, urging tolerance : “ Let there be no compulsion in religion,”¹ and enjoining on them the necessity of acquiring knowledge for “ the ink of the scholar is more precious than the blood of the martyr ;” “ Acquire knowledge—it enableth its possessor to distinguish right

¹ The Qur-ān Chap. II.

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from wrong, it lighteth the path to heaven, it is our friend in the desert, our society in solitude, our comrade when friendless, it guideth to happiness, it sustaineth in adversity, it is an ornament among friends and armour against enemies."

The mission of the Prophet was accomplished and his intrepid spirit took flight to the blessed companionship above, and thus ended a life devoted to God and humanity. His disciples fired by his example carried the Faith of Islam not only through Asia but to Egypt, through Northern Africa, Spain and Southern Europe, establishing universities, mosques, hospitals and schools of learning in the cities, holding the flame of their Faith and the torch of civilization to a darkened Europe sunk in ignorance and superstition.

Muhammad was the greatest Prophet and the greatest legislator the world has ever seen, and for us Muslims to whom has descended the heritage of his example and the glorious Qur-án, it is for us to try and follow in his footsteps and live the life he would have us live, holding to our Faith and who knows that one day Islam may help to heal the wounds of humanity.

THE POST-WAR PROBLEMS AND THEIR SOLUTION

BY THE HON. SHAIKH MUSHIR HUSSAIN KIDWAI

"Never again" was on the lips of everybody when the Great War was being fought out to its bitter end. After the slaughter of hundreds of thousands of men, after brutal devastations and after a loss of millions upon millions of money, the War came to an end in the utter collapse of the defeated Powers and the complete exhaustion of the victors. Both find themselves now, more or less, in a helpless condition after the disastrous struggle

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in which they were involved. The fact is that the victors are now more anxious as regards the future than those who were defeated. "Never again" is more loudly and emphatically on the lips of the victors than on those of the vanquished. The victors are feverishly engaged in designing some sure means to prevent any future cataclysm which, when it comes, is certain to be hundred times more murderous and more devastating than the last one was. Every thinking man with the least foresight knows that another catastrophe is impending if no drastic steps are taken, and taken almost immediately, to delay it even if not prevent it. Hence we notice these leagues, these peace pacts, these armament conferences, and so forth. But these efforts show how short is the memory of men, at least of statesmen. The same means which are being adopted now to stop war were adopted before to prevent the very war which has been so disastrous. Treaties for offensive and defensive purposes were formed, alliances made, entente cordials forged, groups of nations formed, arbitration courts established and Palaces of Peace built. It is a matter of tragic remembrance now that the mightiest autocrat of the century, who had the command over the largest army in the world, himself issued a manifesto for the World Peace, much over a quarter of a century ago, when he was at the full zenith of his power and prestige. Europe respectfully accepted his manifesto and tried to work out a practical scheme for the desired World Peace. But such was the irony of fate or so much wrong were the means that had been adopted to obtain the World Peace, that it was not long after the Czar's manifesto mentioned above, that Russia, under the very Czar, was engaged in a terrible war with another Power. It was not very long after that the Great War itself came which cost that ill-fated monarch who had issued the manifesto for the World Peace his own

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life, his throne, his all. Neither the arbitration courts nor the Palaces of Peace created that good will among the peoples and nations which could suppress the brutal passions of man. The demon of war remained unfettered, and he will remain unfettered unless humane moral sentiments are strengthened to check the demon. Always the social fabric, the political ideals, economic conditions and even religious and moral conceptions get affected by the clash of nation against nation.

The crusades, which were international, revolutionised all the western part of the world and all the human institutions of Europe. The very ideals of its natives were altered as a consequence of that great political attack by the barbarous peoples of Europe upon the most civilised and cultured government and nation of the time. In spite of a tremendous combination and enthusiasm and fury, in spite of a revolting butchery committed by the European savages, ultimately the attackers were defeated. They failed to achieve their objective. But that failure proved a blessing for them in the long run and Europe began to shake off its blind, foolish faith, its lethargy and its ignorance. Europe began to turn a new leaf in its life—a life of vigour, of reason, of science and of inventions.

Europe not only humbly bowed itself before the might and the arms of the cultured and advanced Muslims whose hearths and homes it had furiously attacked, but it also did a very clear thing. It began to give itself devotedly under the tutelage of Islam and commenced to cut down those iron fetters with which the Christian ecclesiastics had chained the Reason. The fury and fanaticism with which the people led by the priests attacked then the few learned persons in Europe were abated to the extent that persons even from distant and isolated England were found in the colleges opened by Muslims in Spain and in Sicily to learn science and philosophy. The more the age

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of Reason advanced in Europe the less became the influence of the religion which was based upon ignorance and whims and superstitions and fables and impracticable dogmas.

The same was the case after the Napoleonic wars. They effected an all round change. So has done the last Great War. It has caused not only tremendous territorial changes in the generations—old Empires and Kingdoms and dynasties, but also in human society, in political ideals and in economics. We are too near the time to fully appreciate all the changes the Great War has effected. It will be for the future historian to notice those to their due extent. However, there are certain changes which are facing the present generation so closely that one cannot but notice those. In fact the changes are too stupendous and in too important departments of human life to be ignored.

The greatest change has come in the religious conception of the Western "Christian" peoples. Christianity as known to the West has proved itself unacceptable to any reasonable man or woman. Its very foundation has been found out to be sin, crime and blood. It morally has also proved impracticable and its social aspect unwholesome. And worse of all, it has proved itself utterly useless in human life, present or future, and because of its wrong and unhelpful conception of God it has provoked an anti-god movement.

While a right conception of God can be of unique help in fostering the spirit of equality, fraternity and liberty, of inter-nationalism, socialism and communism and in developing the character of individual citizens of any State, the wrong notions regarding God have resulted in irreligiousness, lack of moral sense and foolish and mischievous anti-god propaganda.

So if it is meant that man should not lose all his godliness and become the most cunning and dangerous

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animal subject to its natural impulses and wild passions, if it is meant to lead human society on to morality, and if it is meant to develop true and beneficent communism, then the first step to be taken should be to present a correct conception of God before all the thinking and reasonable men and to lead the masses to a higher and nobler plan of sacrifice, of mutual amity and good-will. Man should have in view not the personal domination nor material triumphs, nor the supremacy of one race or class or creed or colour or country. His aim should be to establish the *United or Federated States of the World* and to obtain universal good and happiness of all citizens of the one *Great State of the World*—an ideal conceived for the first time in the world by the great Prophet and Reformer—Muhammad.

In my opinion the world needs a standard international coin also to stop the ratio-war.

The first and foremost question, then, is how to improve the character of individuals and of the Society to such an extent as to enable them to overcome those weaknesses which lead to crime or cause mutual ill-will or jealousy ending in deadly armageddons. We must realise that the after-war trend of human thought is towards socialism and internationalism. More and more attention is being now paid to labour. Industrialism is on the increase, and with it the interests of workers are drawing greater and greater attention towards them in every country and every nation. The League of Nation had also had to pay great attention to the needs of Labour. The rise of Bolshevism has, at least, done this good that now no nation can ignore the needs of the working classes who were treated before like slaves of old if not like dumb and driven cattle. But this has stiffened the antagonism between Capital and Labour or Employers and Employed. In certain countries the first have got the upper hand, in others the second. Facicism is a reaction of Bolshevism.

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Both are extremes and both are dictatorships. But no dictatorship can be commendable. Therefore a substitute for both has to be found. What is wanted is not the dictatorship of one class over the other. Equal opportunities and equal rights for the whole human society should be based upon mutual good-will and fraternity of all *not* upon dictatorship of one class even if it be the proletariat over the other.

The other matter drawing the attention of advanced nations is how to encourage internationalism instead of nationalism. With this view a League of Nations was established. It is with this view that pacts are being formed and international conferences are being held. Efforts are being made to limit armaments. The great Powers fear each other. When one suggests a reduction of armaments then the cry of "parity" is raised. And this is natural because each Power wants to safeguard its already acquired position. Those who are on the top do not like to come down to the level of equality with others. I certainly believe that if a crisis comes the peace pacts will be used as mere "scrapes of paper." China and Japan both signed the Kellog Peace Pact. Both went to war soon after in spite of their signatures on the Pact. We now have three international bodies in existence. One is "the League of Nations" which is already imperialist and is in the hands of powerful rulers of big States. Then there are two International Conferences. One of these is imperialist under a camouflage. The other can be considered a democratic and socialistic body, but it aims, at the point of bayonet, the dictatorship of one class, the proletariat. The fact is that regrouping of Powers is going on under the cover of internationalism and on the pretence of reduction of armaments. Not until the true spirit of internationalism prevails, not until those boundaries are demolished that separate man from man and nation from nation, not until fraternal amity and good-

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will become the dominating feature of mutual transactions between one people and the other, between the strong and the weak, the rich and the poor, can real peace be established in this world. These conditions cannot be fulfilled unless one object, one goal, is put before all nations, all peoples. That object cannot be other than the elevation, happiness, and prosperity of the whole Humanity.

One other matter which is agitating the mind of all peoples, mostly non-European peoples, is how to obtain real liberty—liberty of thought, of action, of administration, and of Government, economic liberty and financial liberty, in short, every kind of liberty, without blood-stained revolutions, without an appeal to the arms and force, without anarchy and commotion. The inferiority complex has to be got rid of, and so also the superiority complex. What is wanted is an *equality complex*.

Then, there are also sociological problems to face after the last great upheaval. The after-war society needs a reconstruction of home-life. It wants to settle the nature of the relations between the two sexes. Whether those should be based on mutual love and affection or upon jealousy and rivalry, are also matters under consideration. The question is whether there should be a division of labour on a mutual understanding between the two sexes or one should compete with the other in every matter, in every work, on equal or antagonistic terms?

Besides these, there are at least a few people who do not relish the present day trend of civilization which in their opinion is becoming too materialistic day by day and which is for that reason steadily, though slowly, moving towards a pitfall deep enough to break the neck. But in this world material progress is undeniably essential, that alone can insure the comfort of mankind. How much labour, hardworking and sweating, even of poor dumb beasts of burden, have been relieved by the mechanical

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inventions of man. Science has now become an essential factor in the destiny of mankind. Scientific knowledge, if rightly used, can be a great blessing. If wrongly used, it can be destructive, poisonous and annihilating. So man has to learn how to use scientific knowledge (*Hikmat* as the Qur-án calls it) rightly. He shall have to go to a teacher to learn how he can avoid using wrongly that scientific knowledge which he may have gained through God-given intellect of his.

Then, there is the great economic problem which rests most upon the right or wrong basis of industries and exchange or barter. Rationalisation has proved a double-edged weapon. While the labour-saving machines have added to the comfort of man, they have also increased unemployment. In my opinion the present-day world-wide depression is the natural result of the material civilisation itself. Manufacture of things is increasing. It is getting more and more widespread and the number of customer countries is declining as they themselves are developing the industries. So in countries an over-production is going on daily which results in dumping and slave labour and unemployment, etc., etc., and affects the standard of living reached at the time of prosperity.

Thus there are multifarious problems—political, social, moral, scientific, economic, etc.,—which have to be solved after the Great War. All and each must be solved rightly so that the result be peace and good-will on this earth which Jesus Christ so heartily desired, but was completely unsuccessful in obtaining.

After having studied the post-war needs of the world and after having studied different institutions, systems, religions, which the world can go to for achieving its goal, I say it boldly and emphatically that the present-day man will have to go to Muhammad to gain his objectives. Islam

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offers the most rational and *beneficial* (beneficial in this world in our daily work and life) conception of God which every well-educated scientist must accept or every moralist or social reformer must admit and which even an atheist need not reject—nay, which every atheist must accept if he has any taste for knowledge, Philosophy and Science, and desires to know the “Why and How” of the universe in which he himself is a unit, and if he means to live a sociable gentlemanly life as a good citizen even as he must accept the definition conceived by Euclid of the *Point* upon which he built a Science of mathematical exactness. The *Model Nation* which the Prophet Muhammad created and the lightening progress which that nation made in territorial acquisitions, in intellectual triumphs, in culture, in science, in governmental capacities and in the standard of civilisation, was due to the most perfect conception of Allah and his ninety-nine Attributes by the Prophet. The most marvellous miracle of Muhammad was his conception of God.

Islam would also pervade the earth once more with the spirit of communism and internationalism which will be based upon mutual brotherliness and equality as against dictatorship or autocracy. It will carry man to that height where all the boundaries, all the marks of distinction will disappear and the whole Humanity will be welded into One Nation—thus doing away with the need of nationalism and internationalism both—and the whole World will become One State, abolishing all the geographical demarcations.

Islam would confer full liberty on every people advanced or unadvanced, powerful or weak. It will induce advanced nations to take a brotherly interest in the weaker ones, and to teach them how to advance. It will make the powerful nation a bulwark of the weak until the latter also grew strong and could stand upon its own legs.

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Islam will solve the domestic problem also. It has guidance for every position in life, for men as for women, for father and mother, for son and daughter, for husband and wife, for civil servant or soldier or peasant, for all and yet all. Muhammad himself has left personal example in every walk of life. He was the best Exemplar, the Universal Reformer. He preached what he practised. He has shown us how to respect one's mother, how to cherish one's daughter and how to love one's wife and this in an age when all over the world in Europe as in Asia and Africa, woman was treated as a chattel. Woman had no right of her own then, and the birth of a daughter was considered by Arabs, Spartans and Hindus alike as a calamity, and the little girl was buried alive often by the displeased father himself. In a truly Muslim home every body knows the rights, privileges and duties of every member of the family. There is no rivalry of sexes. A married life is preferred to a single life. The Qur-án lays down the object of marriage to be mutual love and purity and not passion.

Like domestic or family happiness Islam guarantees the highest possible scientific and material progress if it is rightly followed. It is a Muslim's daily prayer to obtain "all that is good and beautiful" in this world, to find out the mysteries and secrets of the whole nature and to make use of all those treasures, all those gifts which his Merciful and Gracious Maker, the *Rahman* and *Rahim* Allah, has kept stored for him in the bosom, or on the surface, of the earth, under the deep sea or up in the air. It should be a Muslim's ambition to make all that is in Heaven or Earth subservient to himself. No other institution encourages knowledge more than Islam does, and Islam alone saves men from making such a wrong use of that knowledge as ultimately hurts mankind.

Most of those very problems which are agitating the minds of nations and peoples, reformers and statesmen to-

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day were present before the Prophetic genius of Muhammad over thirteen centuries ago. He solved them all and solved them not only in theory but in practice although man was far less advanced in his intellect then and could not understand and do full justice to the several solutions dictated by the Great Prophet. Man then could not take full advantage of the encouragement which Muhammad (peace and victory be for him and his) gave to the acquirement of knowledge and to that in Science in particular. Islam encouraged not only moral and spiritual developments but also high material and scientific progress. This latter will be appreciated better now that human intellect has advanced. It will be appreciated more and more as the human intellect makes further progress.

Therefore, I would commend to all those statesmen and rulers of kingdoms whose ultimate goal is to achieve universal happiness, prosperity and well-being, to obtain the good of not one class of people or of one nation or of a group of nations but of the whole humanity, of the whole world, Islam,—pure, simple, chaste Islam—the religion of stones and minerals, of vegetables and plants, of birds and animals, and of angels and men—men worthy of the kingdom of God in Heaven and on Earth—men worthy to be reckoned as the master-piece in the whole creation, men worthy to be given the reigns of Government of this “Wonderland” men worthy to be the vice-gerent of God Himself.

In a speech in London a few years ago when the sword of Europe was against the Muslim nation I said :—

“We should live for the good cause. We have the example of our Holy Prophet—the greatest and best man known to humanity before us. Even in direct adversity, when all alone, surrounded on all sides by blood-thirsty enemies, he never lost his heart ; and when he succeeded

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in securing a few followers he inspired them with a spirit and moral courage that in a few years, on the one hand, they overturned the empires of Caesars and Khusroes, and on the other, evolved the most magnificent civilisation of their own and developed wonderful arts and sciences.

“ We are proud of our civilisation. It compares favourably with even the most modern civilisation. In certain respects it is decidedly superior. Our civilisation secured the happiness not only of the rich, but also of the poor. Capitalism and dukedoms both were unknown to it. It was based upon co-operation, not competition. It eased the natural struggle for existence, not embittered it. It was international, and a world factor, not limited to mere nationalism or narrow partriotism. It preached sympathy and assistance for the weak and the poor and did not prompt the desire to trample them or exploit them. It established universal brotherhood and was not fettered by the distinctions of race, class, colour, or country. It brought forward men sober and straight, not drunkard and deceitful. And above all, it taught man to worship One Loving and Living God and not to worship the goblins of gold or demons of dollar.

“As to arts and sciences, Europe owes Muslims a deep debt. Chemistry, by the help of which European nations invented asphyxiating gases and tear shells to kill their own brothers, was our science. We taught Europe arithmetic, trigonometry, algebra. We founded libraries and colleges. We introduced many medicines, instituted hospitals, even with lady doctors and nurses, in Europe. It was the admirals of these very Turks whom Europe wants to destroy who taught Europe (Venice was then called the Queen of the Sea) how to organise navies on scientific lines. We invented the compass. Arsenal, magazine, admiral, are our words, which Europe has borrowed, and so are many words of science, astronomy and art.”

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I call all men, Black or Brown, Red or Yellow or White, colourd or discolourd, to follow that Model Nation which the Prophet Muhammad created and to keep before their eyes that civilization and culture which Islam brought into existence which was based upon morality and material progress and for the advancement of which Religion and Science worked hand in hand.

CORRESPONDENCE

DEAR IMAM,

SOUTHEND-ON-SEA.

I desire to become a Mohammedan and devote my energies to the spreading of the "Faith" in this country.

Will you kindly advise me as to how I may join Islam.

I would like very much to learn of the Faithful in India and elsewhere.

Yours sincerely,

J. D.

THE IMAM,

THE MOSQUE, WOKING.

SOUTHEND.

DEAR SIR,

I gratefully acknowledge the receipt of your *Review* and books, etc., and, after carefully perusing "*Muslim Faith, Definition and Division*," I feel bound to say that the Religion of Islam has the greatest appeal for me, especially because I believe in the following points:—

(1). Recognition of Jesus and all the Prophets as *Servants of God* and not having themselves *attributes of the Godhead*.

(2). Christianity as to-day in all its forms is a revival of old Pagan Religions and a distortion of teachings of Prophets.

(3). Recognition and reconciliation of religion to science.

(4). The position of Marriage and Woman and views on Charity.

Now a few words about myself. I am Irish by descent, and was at one time a member of a *Roman Catholic* "Religious order." I eventually and entirely disagreed on the question of marriage and on the very points that I agree to in the Religion of Islam, in fact, I can say that I have found my *Sanctuary*.

CORRESPONDENCE

I have to-day a wife and two children and so am glad that I did not tread the *Christian Pagan* road of *Celibacy* which leads to inherent immorality.

You are correct in saying that there are misconceptions about Islam mainly caused by the Western theologians and it is up to us to get down to work and undo this evil; I hope to be able at a later date to take an active part in spreading the light and bringing nearer attainment of the greatest ideal of "Universal Brotherhood."

Yours sincerely,
J. O'DONNELL.

NEWCASTLE-ON-TYNE.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR AND BROTHER,

It is with great pleasure that I write to you again. As I have stated, I first heard a number of gross mis-statements regarding Islam at the Church Missionary Society, Upper Street, Islington, London, when a boy.

I shall esteem it a favour if I can at any time be of service to you. Also, I shall be glad if you will send me a few of those pamphlets entitled "What is Islam," as I shall try to put them to good use.

Needless to say, I shall always be thankful for any literature you may care to send me.

I am making slow but I hope sure progress in converting my wife. Your good books have already shaken her belief in the "Trinity."

I am, Yours fraternally,
JOHN FISHER.

Ghent,
HOLLAND.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR,

Recently I came across your advertisement "Are You Interested in Islam." I have been born a Catholic but it does not appeal to me as it is a relic of Roman paganism. Does your religion teach universal brotherhood of man and in the Divine Mission of Christ? May I expect a reply at your convenience and some literature?

Yours faithfully,
G. W.

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[To the above the Imam sent the following reply.—Ed. *I.R.*].

DEAR SIR,

I am grateful to you for your letter of enquiry concerning the religion of Islam. I have much pleasure in enclosing some suitable literature herewith. It will interest me very much to know your views thereon.

In case their perusal suggests questions, and I am sure there will be many, please do not hesitate to write to me for further details. I shall always, as far as possible, explain our point of view.

There is one thing, however, which I should like to mention, and I hope your study of this Islamic literature will thereby be facilitated; and that is that there is no enmity between Islam and the religion of Jesus, whom we Muslims respect and reverence as much as do Muhammad.

A Muslim must believe in all the Prophets of God (Allah). This is a teaching, the importance whereof we can only realize when we understand the broad-minded outlook of a Muslim on every social phase of life. A belief in all the prophets of the world, irrespective of the countries in which they were born, is an entirely new note struck in the history of man. The importance of this belief in our life can hardly be over-emphasized.

I may add that, when learning about Islam, you will have because of the wrong ideas on Islam to be found in Europe, to unlearn a lot. It is wrong, for instance, to believe that in Islam woman has no soul, or to say that Islam was spread by fire and sword or that Islam and Christianity, as taught by Jesus, are fundamentally different.

When studying Islam you must bear in mind the fact that the present-day Christianity is not the religion of the Holy Prophet Jesus. Current Christianity in whatsoever form it may exist to-day is the religion of the pagans.

I would, if I may, strongly recommend to you the study of the Holy Qur-án; not a biassed translation by a non-Muslim, but an authentic translation by a Muslim theologian. I shall be only too pleased to recommend a few.

Yours sincerely,

ABDUL MAJID,

Imam.

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

BY MAULVI ABDUL KARIM, B.A., M.L.C.

The opinion prevalent, particularly in the West, that Islam is an unprogressive religion, antagonistic to Science and Civilisation, is absolutely incorrect. Perhaps no religion has been more calumniated than Islam by prejudiced and uninformed critics. Appalling, too, is the ignorance displayed by certain Christian writers regarding the Qur'anic injunctions and the Prophet's teachings. For ages Islam and its Prophet have been most scandalously and deliberately misrepresented in the West, where a despicable campaign of distorting Islamic truths and defaming Islamic culture has been persistently carried on. Things having no existence whatsoever in the life and teachings of the Holy Prophet, and altogether unknown to the Muslim World, have been maliciously imputed to him, and baseless charges have been advanced against his religion. The fact that Islam gave a great impetus to the intellectual development of the human race and Muslims held high the torch of learning and light during the Middle Ages, when Europe was itself shrouded in ignorance and barbarity, has been wilfully suppressed, and the debt of gratitude which the civilised West owes to the greatest of the great World-reformers for the uplift and enlightenment of humanity has been totally ignored.

ISLAM HAS FURTHERED THE CAUSE OF SCIENCE AND CIVILISATION MORE THAN ANY OTHER RELIGION.

The present inheritors of an advanced civilisation in this Twentieth Century might be reluctant readily to acknowledge and adequately to appreciate the great achievements of those who lived and laboured thirteen centuries earlier. But there can be no excuse for the distortion of historical facts or the perversion of established

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truths. Some of the facts I am going to relate may well appear altogether amazing ; but there need be no doubt about their historical accuracy and authenticity. Every care has been taken regarding their correctness, and anything in the nature of vague generalisation has been scrupulously avoided.

These facts, it is hoped, will conclusively prove that Islam, far from retarding the progress of Science, the chief factor of civilisation, has vitally furthered its cause more than has any other religion. In fact it was Islam and Islam alone that gave birth to modern science, inaugurated a scientific era in the history of the world, and made the early Muslims precursors of the modern scientists and pioneers of modern civilisation. The subsequent intellectual, and to some extent spiritual, stagnation that came upon the Muslim world, giving rise to a wrong impression regarding Islamic influence, was entirely due to certain historical circumstances similar to those that prevailed in Europe during the Middle Ages, before the Renaissance and the Reformation. The Islamic faith and its teachings were in no way responsible for this social degeneration and political *débauche*.

History bears incontrovertible testimony to the fact that modern progress is the outcome of the freedom of thought and enquiry prescribed by the Holy Qur-án for the Muslims, and not a product of dogmatised Christianity, which proscribed and cruelly persecuted all free thinking and liberal reasoning. The impression that the Christian Church advanced Science and Civilisation is, therefore, as erroneous as the idea that Islam hampered their progress. In fact there can be no sort of comparison between Islam and Christianity as civilising forces. While the former raised its followers to the pinnacle of learning and advancement within a few centuries, the latter kept its votaries steeped in ignorance and inhumanity for more

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than a thousand years. "During the darkest period of European history," writes Bosworth Smith, "the Arabs, for five hundred years, held up the torch of learning to humanity." Canon Taylor, after a careful study of the history of Islam, came to the conclusion that "Islam has done more for Civilisation than Christianity."¹ If Europe's indebtedness to Islam for the extraordinary progress it has latterly made in science and civilisation were adequately known, it would astound the modern civilised world. Arthur Leonard has truly observed "Islam, in fact, has done a work. She has left a mark on the pages of human history which is so indelible that it can never be effaced.....that only when the world grows wiser will be acknowledged in full." That the early Muslims made an ineffaceable impression on the cultural development of the world cannot but be admitted by every unprejudiced and fair-minded critic of Islamic history. It is nothing but religious prejudice and an overweening sense of racial superiority that have stood in the way of acknowledgment and appreciation by the West of the glorious achievements of the East. Draper

¹ It may be interesting to know why Canon Isaac Taylor formed such an opinion regarding the civilising power of Islam. He says: "It is not the first propagation of Islam that has to be explained, but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe, once converted to Islam, never reverts to Paganism and never embraces Christianity. When Mohammedanism is embraced by a Negro tribe, paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, the immodest dance and the promiscuous intercourse of the sexes cease. Female chastity is regarded as a virtue, industry replaces idleness.....law, order and sobriety prevail, blood-feuds, and cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated, their evils restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice and the degradation of the people. Islam introduces a civilisation of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilising effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa. Christian converts are reckoned by thousands, Muslim converts by millions. These are the stern facts we have to face; it is a pity to ignore them. We ought to begin by recognising the fact that Islam is not an anti-Christian faith, but a half Christian faith." This unmistakably shows that there is something intrinsically good in Islam which is rapidly spreading without expensive missionary organisations and the offer of worldly temptations.

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has truly “deplored the systematic manner in which the literature of Europe has continued to put out of sight our scientific obligations to Mohammedans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever.”

THE CULTIVATION OF SCIENCE WAS HERESY IN PRE-ISLAMIC TIMES

It is well-known to students of history that, before the advent of Islam, the cultivation of Science was condemned as heresy. The reason for this is not far to seek. The bulk of mankind did not know, at that time, how to think in the abstract. They looked upon Nature and her elements, the subject-matter of science, as sacred objects, possessing supernatural powers. They made idols, symbolizing different elements, and worshipped them as gods and goddesses, either for protection from evils or for the attainment of the good things they needed. Thus were the sun, the moon, the stars, air, water, animals and even trees and stones deified and adored. It was nothing unnatural in such circumstances that any deviation from the prevailing belief in their sanctity should have been branded as sacrilege, and any attempt at a critical examination of their potentiality for good or evil stigmatized as profanity. Thus all that was good and useful in the heavens and the earth, remained altogether unexplored, and for thousands of years man did not realise the sublime utility of the forces of Nature. It was reserved for the untutored son of the desert to open man's eyes to the wonderland of Nature by bringing down her elements from the high pedestal of Divinity, on which they had been placed, to the position of servants of mankind. Says the Holy Qur-án :—

Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth its fruits as sustenance for you, and He has made the ships subservient to

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you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him : and if you count Allah's favours, you will not be able to number them ; most surely man is very unjust, very ungrateful.¹

And He has made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His commandment ; most surely there are signs in this for a people who ponder ; and what He has created in the earth of varied hues ; most surely there is a sign in this for a people who are mindful. And He it is who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you may seek His bounty and that you may give thanks. And He has cast great mountains in *earth lest it might be convulsed with you*, and rivers and roads that you may go aright, and landmarks ; and by the stars they find the right way. Is He then Who creates like him who does not create ? Do you not then ponder in your mind ?²

THE SUBSERVIENCE OF NATURAL ELEMENTS TO MAN.

Thus were the gods of the pre-Islamic peoples reduced at one stroke to servants. For the first time in the history of the world the Holy Qur-án declared in unmistakable language that the main purpose for which all objects, from the mightiest sun to the most insignificant atom, have been created, is to minister to man's needs. In the above-quoted verses, everything that man requires has been referred to ; hardly anything that is of service to him has been omitted. Everything in the universe being intended for his use, man has been commanded to investigate their properties and potentialities,—in other words, to cultivate every branch of science. Thus did the Qur-án, by declaring man the lord of the universe and everything in it subservient to him, give a tremendous impulse to the development of scientific research. In fact the foundation of modern science was laid by thus teaching man that it was beneath his dignity to bow down before the

¹ Al-Qurán, 14 : 32-34.

² Al-Qurán, 26 : 12-17.

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elements of Nature, and giving him a free hand with the natural forces that were now for the first time to be harnessed for human service. The initiation of the conquest of Nature and the utilisation of its forces for the good of humanity is indeed one of the greatest blessings Islam has conferred upon mankind.

HOW TO UTILISE NATURAL ELEMENTS FOR MAN'S SERVICE

The Qur-án indicated the way in which to reduce Nature to human service. It mentions four kinds of contemplation and observation, viz., *Tafaqquh*, *Tadabbur*, *Tafakkur* and *T'aqqul*. The English equivalents, thinking, pondering, meditation and contemplation do not convey the real difference in their significance.

Tafaqquh is to try to get a correct idea of things and to think about their different features in order to understand them properly.

Tadabbur means to acquire such knowledge about things as may enable man to understand the object of their coming into existence, so that they may be used properly.

Tafakkur means thinking over things in order to find out the ways by which they have come into existence, so that their properties may be discovered.

T'aqqul means to acquire that kind of knowledge which enables man to make right use of different things in every-day life.

Not only have the properties of things to be found out, but also the proportions in which they are to be combined with each other to make new things, are to be discovered. The meditations indicated by *Tafakkur* and *T'aqqul* actuated different kinds of scientific research among the early Muslims.

(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

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the 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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