

Muhammad is ... the Apostle of Allah and the Seal of the Prophets..."—Holy Qur-an, 33 : 4  
 "There will be no Prophet after me."—Muhammad.

# The Islamic Review

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

VOL. XXIV ]

RABI'UT-THANI, 1355 A.H.  
 JULY, 1936 A.C.

[No.

Annual Subscription 10s.

Single Copy 1

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Published by

THE WOKING MUSLIM MISSION AND LITERARY TRUST,  
 THE SHAH JEHAN MOSQUE,  
 WOKING, SURREY, ENGLAND.

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## THE WOKING MUSLIM MISSION AND LITERARY TRUST (REGD.)

(Incorporating the Islamic Review, The Muslim Literary Trust, The Basheer Muslim Library and The Risala Isha at-i-Islam.)

Head Office :  
AZEEZ MANZIL, Brandreth Road, Lahore, India.

Office in England :

THE MOSQUE, Woking, Surrey, England.  
Bankers : LLOYDS BANK, LTD., Lahore, India. LLOYDS BANK, LTD., Woking.

All Remittances should be sent to—

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THE LATE KING FUAD  
of Egypt.



H. M. KING FAROUK  
of Egypt.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُحَمَّدٌ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ خَلِيلُ اللَّهِ

## THE ISLAMIC REVIEW

VOL. XXIV. ]

RABI'-UT-THANI, 1355 A.H.  
JULY, 1936 A.C.

[No. 7.]

### A DECLARATION

I, Miss Anne Dawson (Mu'eenah), of Gambois, Blyth, do hereby faithfully and solemnly declare of my own free will 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., and that I will live a Muslim life by the help of Allah.

*La Ilaha Il-Allah Muhammad-ur-Rasul Allah.*

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

*Dated 15th March, 1936*

ANNE DAWSON.

## THE LATE KING FUAD OF EGYPT

We join the Muslim world in general and the Egyptian nation in particular in bewailing the loss by death of one of its most enlightened rulers, His Majesty King Fuad, which lamentable event took place on the 28th April 1936. *Inna Lillahe wa inna Haihe Rajiun*—“*For God we are and unto God we return.*”

The sense of loss felt by this Muslim Mission was expressed first by the Imam of the Mosque, Woking, calling at the Egyptian Legation in London for condolence immediately the news was received in London. Then a telegram was despatched to the Head of the Regency Council, H. R. H. Prince Muhammad Ali Pasha, expressing the Mission's deep sympathy with the bereaved Royal Family at the sad and untimely demise. Later, the Imam and the Secretary of the Mosque represented the Muslim Community in Great Britain at the send-off given to the present King, H. M. King Farouk, at the Victoria Station.

It is difficult for the outsider to fully appreciate the deep spiritual Bond of Unity that subsists among the world-wide Muslim fraternity even in these days of stress and strain. Indeed, so real is this bond that any pain or trouble felt in any part of it is felt equally by the rest. May this divine sentiment survive the shocks of sordid waves of nationalism let loose upon the Muslim world by the restless and indiscreet West.

Relying on the benevolent Will of the Almighty Allah, as we must do, we pray for His mercy and forgiveness for the departed soul. We hasten to pray for His Protection and Help, and Guidance for the new King of Egypt, who, though of tender age, has all the sharpness and promises of a real Muslim ruler—a fact testified to by all those who have come into contact with him.

## THE PROPHET'S BIRTHDAY

### THE PROPHET'S BIRTHDAY

BY THE HONOURABLE SHEIKH MUSHIR HUSSAIN KIDWAI,  
BARRISTER-AT-LAW, OF GADIA

The Birthday of the Holy Prophet Muhammad, if celebrated properly, would do good to the whole Humanity. Muhammad was the greatest Prophet, greatest Reformer, and the greatest man known to history. He has influenced multifarious phases of human life for over thirteen hundred and fifty years, and day by day his influence, his power, his popularity are increasing all over the world. The more the world and the intellect of man advances, the more Muhammad's prophetic foresight and his miraculous work are being appreciated, and the more the world wants to know of that matchless man, that unique superman who even to-day rules supreme over the hearts and intellects of over six hundred million peoples of the world, and before whom voluntarily and willingly bow all that part of Humanity which has any moral qualities with intellectual understanding, whether in the New World or the Old: Goethe asked, "If this be Islam, do we not all live in Islam?" And Carlyle answered: "Yes; all of us that have any moral life, we all live in Islam." To-day the whole world wants to know of that miraculous man Muhammad.

For example, there cannot be one man in the world who would not humbly accept the miraculous, spiritual power and wonderful intellectual foresight of the great Prophet, who by one verbal command stopped the use of alcoholic drinks in millions upon millions of people for generations upon generations all over the world, while the efforts of the American Republic, in spite of all the money, all the use of power and persuasion, and all the modern resources at her command, have shamefully and unmistakably failed to do so, even for a few years in only one country. Surely the world would like to know more and more of the man who performed hundreds of

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such miracles to improve human society, like that of stopping the use of alcoholic drinks.

Europe, for instance, has to go to the Prophet for learning how he crushed Capitalism, how he established economic equality, how he stopped jealous rivalry and competition between nations and peoples by encouraging internationalism instead of hide-bound narrow nationalism which is sure to result in wars and catastrophies, and, above all, how he imbued the human mind with the sentiments of universal brotherhood by demolishing the dividing iron walls of race, colour, country and even creed.

Our fellow countrymen in India have to go to the Prophet to learn from him how to remove all these social wrongs which are drawing to-day the attention of *friends and foes alike*, that inhuman rigid caste-system, and those gradations of society which have always been in the way of making India one and have given an opportunity to foreign invaders. They have to learn from Muhammad how to destroy those superstitions which make the Hindus, educated and uneducated alike, bow down to worship rivers and trees, and stones and animals.

In the same way, the whole of the world has to go to-day to the Prophet as it has had to go at the darkest period in history. A dismal abyss is facing the world and Muhammad, and Muhammad alone, can save it. As Mr. Bernard Shaw has said, Muhammad was really "a saviour of Humanity." He was truly "the Mercy for all the world" and "a Blessing for man" and "an exemplar in every age," in every clime, the only immortal man ever born in the world, every phase of whose life is as much known to-day as was known to his own contemporaries, his own friends, his own relatives. Muhammad can save the world to-day as he did thirteen and a half centuries before.

One good, particularly, the Great Prophet Muhammad can do to-day which no other person living or dead can

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do, is to save the world from moral collapse and anti-God movement. If religion is to exist—and it must continue to exist, otherwise this world would become a den of most cunning and cruel and self-centred beasts of prey—then it can only exist through Muhammad, the ever-living Man, and Reformer, and Prophet.

Muhammad was the most religious-minded man known to humanity. And his religion was not a mere philosophy, a mere dream : nor was it only a copy-book of certain unpractical moral maxims or dogmas or formulas—a mere worship of an unknown Being or a collection of certain formalities or rituals. *Muhammad lived his religion.* Every day, every hour, every second of his life he was intensely religious. In even the most mundane and worldly occupations of life, he was religious. With the air he breathed religion. With the water he drank religion, and with his food he assimilated religion in his blood, in his flesh, in his bones. And through that religion he not only achieved his own spiritual satisfaction, his own soul-rest, his own salvation, his own paradise, but also that of millions and millions of people all over the world, in every age, country and clime. Through that religion he not only achieved his own moral grandeur and sublimity of character and purity of mind, but he also imbued millions upon millions of his followers with the same. Through that religion he transformed the very nature of his people whom he found to be “ indistinguishable ” from the rest of the “ animal creation,” as Gibbon has rightly remarked. Through that religion Muhammad banished from the Arabs, within ten years, their hard-heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury, drunkenness, infanticide, murderous quarrels and human sacrifices, as well as all stupid superstitions and fetishes. Through that religion he brought down upon this very earth the “ Kingdom of Heaven ” so fondly coveted by Jesus.



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And Muhammad populated that earthly kingdom of God with peoples and nations of different colours and races with angelic piety, saintly veracity and heroic courage, sublime, serene, self-sacrificing, magnanimous, patriotic, generous, philanthropic, kind and helpful even to the brute creation, loving their neighbours, protecting and sheltering the orphans and the destitute. Through his religion the mighty Muhammad created a model nation—a brotherhood under one Leader and one Authority, following the same law, aspiring after the noblest ideals, practising the highest morality, having their own organisers, champions, heroes, men of thought and action, worthy to adorn the most civilised and cultured society.

Through Muhammad's religion, the model nation created by Muhammad was within one century "at Granada on the one hand, and at Delhi on the other, glowing in valour and splendour and the light of genius shining through long ages over a great section of the world," as Carlyle has said.

The world conquest and the miraculous advance of Muhammad's *model nation* was not only by the sword, but also by the intellectual superiority and moral stamina and the courage of conviction with which he had inspired his followers.

Carlyle has beautifully said: "The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Muhammad, and that one century—is it not as if one spark had fallen, one spark on the world of what seemed to be unnoticeable sand? But lo! the sand proves explosive powder, blazes heaven-high from Delhi to Granada."

All this advance made by Muslims which has been mentioned by Carlyle, and also their further world-wide conquests and progress, was based upon religion—on

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Muhammad's conception of God—which is scientific and philosophical, yet it is such a conception as is helpful in forming the character of individuals and nations so as not only to give them Empires and Kingdoms, but to make them fit to hold and govern those Empires on socialistic and communistic lines, for the good of all their citizens—all humanity.

Carlyle has truly said that the history of a nation becomes fruitful, soul-elevating, great, so soon as it believes! All nations of our days should remember this—specially those nations who are desirous of being a model, those nations who want to effect world revolutions. All of them have to take the same spark which Muhammad lighted and with which he illumined the world in a few years—the spark of his religion, Islam—the religion of knowledge, progress and action.

## PEACE PROGRAMME OF MUHAMMAD<sup>1</sup>

BY MAULVI AFTAB-UD-DIN AHMAD

Nations have their turns in the history of Humanity. Chinese, Indians, Jews, Babylonians, Assyrians, Phœnicians, Egyptians, Greeks, the Romans and the Muslims have had, each, in turn, their days of glory. Modern research has shown that there have been yet other nations before them, that cannot now be traced, who were in no way less civilized than ourselves.

At the present moment, however, the leadership of world civilization and world culture has fallen to the lot of the West, which professes Christianity. The East has had its day, but now it looks toward the West for guidance in everything that concerns the welfare and progress of humanity; and for this there are reasons. The achievements of the West have undoubtedly been very great in

<sup>1</sup>A lecture delivered at the Sheffield University on 13th February 1936.

the subjugation of material nature to the physical comforts of Man. But side by side with those achievements in the ordering of physical nature, it is every day becoming more and more patent that we people of the modern civilization have hopelessly failed to regulate and order our own affairs. Our mutual behaviour and our mutual feelings are far worse to-day than was the case before the modern era of science had dawned upon us. Let us not forget that the happiness of man consists more in the ordering of his own mind than in the ordering of physical nature. Let us realize the supreme fact that if we must look to our scientists in the matter of harnessing physical nature to our comforts, we should also look to our religious leaders for the ordering of our moral and social nature. Just a little thinking will enable us to understand that human life is composed of numerous emotions and mutually opposed feelings, and that our consciousness flows along all these various channels in its expression and realisation. The sensations of life have a wonderful variety. From the purely personal to the broad humanitarian outlook embracing the whole of humanity and even other animals, down to the lowest manifestations of life, there is an endless variety of feelings and sensations. Then there are extra-terrestrial emotions, like those aroused by music, poetry, art and lastly, of religion. In our heart of hearts we all long for peace, but seldom realize that in a living organism peace is attainable only through the harmonious development of all its component parts ; and as we are the most living of all organisms, our peace-programme must be so carefully drawn up as not to miss any of the numerous potentialities lying in us.

If the emotions are the various channels of self-expression, it is not for us to say that such-and-such a feeling is the right feeling, and that such-and-such a one is wrong. All of them are equally facts of life, since we

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are equally moved by them. To say, therefore, that we have outgrown, for example, the emotion of religion is, to say the least, the outcome of a wrong judgment. We could as well say that in this age of science and logic we have outgrown the emotions of love and poetry. Such arbitrary opinions are not helpful to the cause of peace and harmony. It is this want of balance in the recognition of the facts of life that has been keeping this world of ours at the mercy of revolutions and counter-revolutions. The sane judgment is that which recognises every emotion of human life, and allots to it its right place, neither denying its existence, nor allowing it to overlap other emotions. A right reading of history will show that even such a mystical and apparently unscientific emotion as that which religion has proved itself to be in the course of history, is yet of more material value than any of the secular movements by which Mankind has been agitated from time to time. The rise of Islam is one of the outstanding facts of history. It was essentially a religious movement, but it brought in its train the mightiest social, political and economic revolution that the world has ever seen.

Unfortunately, a wrong conception of religion, as fostered by the Church, has always prevented our friends of the West from viewing Muhammad in his right bearings. That Muhammad did not ordain water-tight compartments in human life, making religion just a sort of a mystical cult, having no bearing on our worldly existence, is, to an average Christian of the West, a disqualification for him as a leader in religion. A religious leader, according to such, should not interfere with our physical existence, and should always speak of the other world as if it had nothing to do with this. So when he finds Muhammad creating an amalgamation between the earthly and the religious emotions of Man, he suspects him of falsehood

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and pretension. On the other hand, when a Russian Socialist is asked to examine the character and teachings of Muhammad in the light of his own requirements, he is afraid to do so because he thinks that the Prophet's religious claims render him unfit for his purpose. That is the misfortune of Muhammad. While the one forgets that the other worldliness generated in the minds of his followers by Muhammad, has no parallel in history, the other ignores the great historical fact that Muhammad's Movement resulted in the establishment of the first and the greatest socialistic commonwealth in the world. In the commonwealth of Muhammad everyone was happy to share with others whatever he had. Everyone honestly exercised all his faculties for the benefit of others. The rulers felt themselves the humblest servants of the ruled, passing anxious and sleepless nights, worrying over the discomforts of the less fortunate amongst the ruled. Self-inflicted poverty was the pride of those who would have otherwise been rolling in wealth and luxury. Alas! Modern Socialists do not care to read that brightest period of human history.

Again, politically, the Arabs were the most disunited of all races, being scattered and without sense of community. But, at the hands of Muhammad, in the course of a brief period of 22 years, they formed themselves into a nation, solid as a concrete wall against which the most organised and powerful states of the time collapsed and fell like houses of cards. The rise of the Arabs as a nation, was the greatest miracle of history. It baffles all physical explanation. And equally surprising was the display of their intellectual parts. A race never influenced by the civilizations that surrounded them, and given to gross sensual pleasures throughout the ages, became the saviours of the sinking civilizations of Greece and Rome, of Egypt and Persia, of China and India, and the founders of brilliant seats of learning in both the

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East and West, when the dark clouds of the Middle Ages were overhanging the intellectual firmament of Europe. These Muslim Universities were not only the sanctuaries of all branches of Art and Literature, Philosophy and Medicine, but they also became the nurseries of the infant sciences of Physics and Chemistry, the corner-stones of our Modern Civilization. Muslim scientific-mindedness was responsible for the birth of these two marvellous sciences, and also for the development of History as a science apart. Their thirst for Art led them to erect buildings like the Taj and the Alhambra, that are still queens in their own domains. Unfortunately for Europe, malice and vested interests have conspired to keep these glories of human achievements manifesting themselves, so late in history, and so immediately and inextricably connected with our own period, completely hidden from public knowledge.

Had this not been the case, modern leaders of thought would not have made the foolish proposal of banishing religious emotion from the field of human culture ; since all the secular movements of our own age pale into insignificance before the mighty achievements of Islam—pre-eminently a religious Movement. But apart from this strong and unimpeachable evidence, as furnished by the history of Islam, even our modern age is not altogether lacking in proof of the fact that religious emotion, in spite of many glaring cases of abuse and misuse, can be the nursemaid of such secular emotions as eventually bring political and economic emancipation to different nations. The founders of many a movement towards Freedom in our times have been found to be actuated by religious motives. Tolstoy, Mazzini, Saeed Halim Pasha, and Gandhi, are all persons of deep religious convictions ; although a Lenin, a Mussolini, a Mustafa Kamal and a Jawahar Lal, who step into the shoes of these great persons under brighter circumstances, are but too ready

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to dismiss these real fathers of their respective movements as superstitious fellows. Thus the verdict of facts is that the religious emotion is as real and vital in the midst of our worldly affairs as any other emotion that supplies the basis of our economic action. That religion has, as often as not, fostered the forces of reaction, I am the last person to deny ; but what emotion, I may ask in turn, is there in Man that has not, and does not every now and then, run riot and cause harm to humanity ? Devise, therefore, as many controls as you like to keep it within its limits, but be careful not to attempt its suppression. You must not forget that the suppression of a real emotion is bound to create a complex in the mind of humanity resulting in discord and disharmony within its own self. To be real, therefore, any programme of Peace, rather than denying this religious emotion in Man, should start with its ordering, the lack of which has been the fruitful source of so much bad blood and dissension and strife. Religious fanaticism and narrow-mindedness do, in fact, so shamelessly express themselves at times that it has made all sensible leaders of religious thought hang their heads in shame. But it is no fault of the emotion itself, I should point out again, but the lack of proper guidance given to it. Muhammad, therefore, very rightly gives this emotion first place in his Peace Programme. He not only gives it the needed encouragement, but considers it as the true basis of human culture. Nay, he proclaims himself to be a religious leader. But he knows that this religious emotion in Man, like any other emotion that makes for Social Life, has an endless variety of expressions. He is aware that uniformity here, as in many other matters of vital importance, is an impossibility. He also knows that there had been many a religious movement before his own. Accordingly, although he desires his followers to be firm in their own convictions, yet he wants them to

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make for harmony and peace in their religious outlook. He chalks out a very clear path for them on this point :

*First.*—A believer in his religion should believe in the Divine origin of all religions and religious scriptures, besides his own.

*Second.*—He should regard the founders of these other religions as much Divinely inspired as his own Prophet.

*Third.*—He should not extol any one of these heroes at the cost of the other.

*Fourth.*—He should regard all places of worship as equally sacred, and should maintain their sanctity with as much sacrifice as he would make in the case of his own House of Worship.

*Fifth.*—He should encourage inter-religious marriages. It is remarkable that of all religions, it is Islam alone that countenances marriages with peoples of other religions. It is only in Islam that a non-believer can be married to a believer, according to its religious rites, and can be given the full religio-legal status which a believer is entitled to by its own Laws of Marriage.

It is not too much to assert, therefore, that if the religious emotion is to be allowed to remain and thrive, and if differences in religious understanding cannot be done away with altogether, no better programme for Peace and Harmony can be thought of than this one.

Besides religion, there is the problem of racial arrogance in Man, and the consequent inter-racial feelings. Racial differences are as manifold as religious differences. No religious Law has ever approached this problem, and I doubt if any secular Law has dealt with it quite satisfactorily. The Law of Muhammad has, however, laid down principles and framed rules in this matter that deserve careful study by all those who desire Peace in the world. Like the religious feeling, race feeling is also a real emotion that acts as a Bond of Union between individuals. Try as you will, you cannot replace it with



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anything better. We can lead the Human Consciousness from one stage to a higher stage, but we shall be over-rating our own powers if we think that we can crush consciousness at one stage and then revive it at another. It is a vital point, and the sooner we understand it the better for us and for those whom we are supposed to lead. Muhammad's Law, therefore, does not propose to crush or destroy this emotion, but guides and regulates it in a wise and practical way, and elevates it to a higher feeling that will harmonise its conflicting parts. The Qur-án says: "O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable with God among you, is the one among you the most careful (of his duty); surely God is knowing, aware." (49:13.)

In other words, the racial feeling is the outcome of the family life, and, originally, an extension of the natural emotions of family love. It is good as a bond of unity between individuals, and for purposes of identification, but worse than useless as a symbol of greatness. Honour and greatness consist, not in belonging to this race or to that, but in cultivating a higher and yet higher sense of dutifulness. Excellence in man cannot be hereditary or accidental; it has to be acquired, and acquired through service. Thus at one stroke Muhammad destroyed all those false structures of greatness and nobility that have been the fruitful sources of every sort of iniquity.

The divisions of humanity into races are further subdivided on the grounds of complexion and language. Thus, although the upper class Hindu, the Persian and the Anglo-Saxon all belong to the one Aryan stock, the fact that the shades of their colour differ evidently owing to the difference in their climatic conditions, makes them, for all practical purposes, appear like different races.

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And language further subdivides these fractions of the same race. Thus, although the Germans and the English belong to the same racial unit, difference in language has made them two mutually opposed nations, each being aggressively proud of its language.

The Qur-án, the Law Book of Muhammad, recognises these divisions also, and teaches its followers to cultivate a sense of respect for this divergence in language and complexion, declaring it to be a sign of God. This means that the spiritual achievement of Man consists in recognising the Unity of God in the variety of His Creation. If we are moral beings, we have to discover the throbbing, universal human heart beneath the divergence of colours and languages. Here this evening, for example, I am addressing an assembly composed of various nationalities, most of whom cannot speak my language, but all of them are responding to my feelings in the same way as they would do to the feelings of a man of their own colour and language. Surely this is a sign of God, and we must respect it as such.

The Prophet declared it to be the fundamental principle of the Islamic Brotherhood that the white man should have no superiority over the black man, nor should the Arab have any superiority over the non-Arab, as, according to him, all the sections of humanity now existing had one and the same origin. He not only preached this doctrine, but enforced it in the practical affairs of his followers. Bilal, the Abyssinian, ranked among his most distinguished companions, and was held in great respect among the believers. In an Arab community, and to the exclusion of the Quraish, who were so proud of the excellence of their dialect, it was this Abyssinian who was privileged to call the Faithful to Prayers in Arabic. Love between the Prophet and this black Abyssinian has become so proverbial in Islamic

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lore as to verge on a romance. The word "Bilal" conjures up in the Muslim's mind a very high order of spiritual whiteness to which the black races of the world are capable of attaining.

The Prophet has prescribed another sound rule of conduct, which, strictly enforced, is sure to do away with all feelings of arrogance arising out of group-consciousness based on race, colour or language. As we all know, it is a natural weakness of the human mind to feel amused at the sight of a person of a different nationality and culture. A foreigner always strikes the popular mind as a queer sort of animal. It may be regarded as indecent to express this feeling about the foreigner in his presence, but it is customary, everywhere, to give vent to it when we talk among ourselves. Muhammad would purge society of this unhealthy custom. The Qur-án lays it down :

"O you who believe ! Let not one people laugh at another people. Perchance they may be better than they." (49 : 11.)

The more we analyse the weakness of human nature in this matter, the more we are struck by the immense wisdom of this simple ruling. Scrupulously observed, it will remove, in due course, all those anti-social feelings which have been rendering futile all efforts at international understanding.

The Qur-án goes further and announces the fundamental unity of the human race in spite of its superficial differences. It says that God has been taking an equal amount of interest in the affairs of the different sections of humanity. The Qur-ánic God is Rabbul-Alamin, *i.e.*, the Creator, the Maintainer and the Evolver of the destiny of all humanity.

All races and nations are equally His chosen peoples. Does not His sun shine equally upon all ? Is not His air

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breathed equally by all ? Does not His earth supply all equally with provisions for physical existence ? Does not history show that even those who are regarded as most backward in our times, like the Chinese, were at one time in the vanguard of wisdom and civilization ? Does not all this show that humanity is but one family, having the same heritage in things that matter ? As the Qur-án puts it : “ The whole humanity is naught but a single nation.” (10 : 19.)

So deeply impressed were the Muslims with this idea of the Unity of the Human Race, that one of their greatest poets sang to the effect that the different sections of humanity were related to one another like the limbs of the same body, in so much that, if one of them suffers any injury, the others feel the pain of it. I wish this sublime truth, expressed by that great Persian Poet, were taken to heart by our present-day politicians in whose hands we have entrusted our national destinies. The fact is that, with all our tall talk of mental progress, and our abhorrence of Jewish communalism, even our most advanced leaders are possessed of the racial arrogance characteristic of the Jews. Every one of the modern nations, consciously or subconsciously, feels that its culture is the only culture in the world, and that the salvation of the world lies in following its ways. None of them can make themselves believe that its position in relation to humanity is that of a limb to a body. Can there be any affection among nations, or any harmony between them, so long as this mentality prevails ? When we reflect on all this, the achievement of Muhammad, in the matter of International Peace, appears as more than a miracle. The Muslims are notorious (if the word be permissible) for their International Feeling of Brotherhood. So glaring is this mentality in the Muslim Community, that we have appeared to our compatriots in India as unpatriotic, and the major portion of the

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wrath of the sister community has its origin in this. We, however, plead guilty to the charge, but add that, at the most, our fault consists of a negligence in the matter of a feeling or a spirit, an emphasis on which is nothing but an anachronism in the present age ; whereas we are upholding, even at our own cost, a spirit which belongs to the time, but has not been grasped by other sections of humanity so far. Yes, the Muslim sense of extra-territorial patriotism and brotherhood stands in sharp contrast to the petty and exclusive nationalistic emotions of other communities. Humanity, in its arrogance, may think of us whatever it likes, but it will have to fall back on the Muslim spirit sooner or later if it does not want to destroy itself.

*(To be continued.)*

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## OUR PRESENT SITUATION IN THE WORLD AND ISLAM

BY SIR JALAL-UD-DIN LAUDER-BRUNTON, BART., M.A.

We have to mark more particularly the present aspect of affairs in the world, as we now see them shaping themselves for the rapidly approaching Day (or period) of the Great Resurrection—a period which, when its terrible climax is reached, must necessarily be a short one, else mankind would be exterminated. The rival parties are plainly discernible. Wealth, arrogance and pride are on one side, and prevailing poverty, ignorance, bigotry and a keen sense of injustice are on the other. Both, impelled by selfish motives, are now organising their forces all over the world. With the truth before our eyes, no matter where we look, we can see that the sea of trouble, desolation and persecution is lashing against the kingdoms of this world with bitter fury, as represented in the threats and attempts of anarchists, and discontents whose numbers are constantly increasing.

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We can see, too, that the friction between the various factions, or elements of society, is rapidly getting to the point described by all the prophets, when society will be on fire, and the elements (governments) will meet and disintegrate with the mutually generated heat of their own discontent.

It is, of course, difficult for people, on whichever side of this controversy they may be, to see contrary to their own interests, habits and education. The wealthy feel that they have a right to more than their proportional share of this world's goods ; a right to purchase labour and every commodity as low as they can ; a right to the fruit of their efforts ; and a right to use their intelligence, so to run their business as to make profit for themselves and to increase their hoarded wealth, no matter who else may be compelled by force of circumstances to drag through life with few of its comforts, even if with all of its necessities. They reason thus: It is the inevitable ; the law of supply and demand must govern ; rich and poor have always been in the world ; and if the wealth were evenly divided in the morning, some would, through dissipation or improvidence, be poor before night, while others, more careful and prudent, would be rich. Besides, they will argue with effect: Can it be expected that men of greater brain-power will undertake vast enterprises, employing thousands of men and women, with the risks of large losses, unless there be hopes of gain and some advantage ?

The artisan and the labourer, on the contrary, will say : We see that while labour enjoys many advantages to-day above any other day, while it is better paid, and can therefore procure greater comforts, yet it is enjoying only its right, from which it has long been debarred to some extent, and it is thus properly deriving a share of the advantages of the inventions, discoveries,

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increasing knowledge, etc., of our time. We recognise labour as honourable, and that, when accompanied with good sense, education, honesty and principle, it is as honourable, and has as many rights, as any profession.

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Humanity needs three things to-day—a spiritual interpretation of the universe, and spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through reason alone is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is one of the reasons why thought has so little influence with men, while religion has always elevated individuals, and transformed all societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe to-day is the greatest hindrance in the way of man's ethical advancement. It has devastated the peace of the world, and deteriorated its ethical mentality for its own interests. It has become, at the present day, the cancer of human society. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of revelation, which, speaking from the inmost depths of life, internalises its own apparent externality. With the Muslim, the spiritual basis of life is a matter of conviction for which even the least enlightened man can readily lay down his life, and in view of the basic idea of Islam there can be no further revelation bearing on Mankind. We ought to be the most emancipated people on earth, and it should be our duty to summon others to join our Holy Religion which

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is made "Perfect" by the Almighty, the Great Allah, the only Creator of all things visible and invisible.

In my subsequent contributions I hope to say more, categorically, how Islam has contributed towards the civilization of the world, and how its teachings have the potentialities of bringing about the "Peace" which is so essential to the happiness of Mankind. Islam has played the most important part in making the world more desirous of worshipping and adoring the ONE and ONLY God than in the past, and the Religion of God which was revealed to the Great Prophet of Arabia is undoubtedly destined to make still greater contributions to the progress of humanity. The ideal state of society, which is the goal of Islam, has not yet been reached; but as the past shows, it will surely reach through Islam alone.

The Kingdom of Heaven has come to man in the shape of Islam. Now it is for us to realise it in practice. There is no phase of life in which Islam has not given us a lead; there is no situation in the world for which Islam has not made adequate provision. In fact Islam has come into the world with the words of the Holy Qur-án, "*to lead us into Light from Darkness.*" And it has done so in the promotion of knowledge and science, in the cultivation of higher morals, in bringing Mankind to the very borders of Divinity, in the reformation and uplift of humanity, in inculcating the spirit of true nationalism, and in expounding the creed of a Cosmopolitan Deity, and thus establishing a real Brotherhood of Man.

Islam has done all the above and many other unique services to humanity. It has elevated Mankind to a nobler, purer, and holier plane of life, made men and women better than they had ever been. Without religion is like being without God! And Islam surely is the only force which can transform the most wicked, for it is the Mighty Voice of God. It is beyond my



understanding why men neglect so great salvation as given by God through Islam ! To a true Muslim, Islam is his all. His very life depends upon its teachings ; with him no progress is possible without religion. Islam stands for progress and civilization. Plain living and high thinking is the motto of every Muslim. Islam, as we have seen, wants us to live with Divine morals. It wants us to subjugate everything in the universe and to use them to our benefit. If this kind of living is not elevating the soul and body to nobler and purer morals, then I have not understood the meaning of the word " Civilization " as found in Islam alone. *Khuda Hafiz.*

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## LA ILAHA ILLALLAH MUHAMMAD-UR-RASUL- ALLAH

BY THE HON'BLE MR. M. T. AKBAR, K.C.

(Continued from Vol. XXIV, p. 226.)

Before proceeding to discuss Professor Nicholson's lectures on the position of the Holy Prophet in the religion of Islam, I cannot resist the temptation of giving some more examples from the Holy Qur-án of hints and indications which have been only understood and confirmed by later events and discoveries. There are myriads of such examples, but I shall only content myself with a few examples. In Chapter 3, verse 186, Allah says :

Ye shall certainly be tried and tested in your possessions and in your personal selves ; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil—then that will be a determining factor in all affairs.

Can anything be more clear than this prophecy in the Holy Book of the flood of abuse and misrepresentations which the religion of Islam had to face and has to face till the end of the world ? Our Holy Prophet was at first

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described as an impostor, then he was an epileptic subject, a neurotic, a psychopath. It is the fashion now not to be so violent but more subtle. There are some who praise him in their early writings, but when the pressure of their environment begins to affect them, they try to whittle down their first opinion in their later writings. A notable example is Mr. Bernard Shaw. Muslims were vastly delighted by his earlier pronouncements and began to quote him freely, forgetting what Allah said in verses 118—120 of Chapter III :

Oh ye who believe ! take not into your intimacy those outside your ranks ; they will not fail to corrupt you. They only desire your ruin : rank hatred has already appeared from their mouths : something far worse is hidden in their hearts. We have made plain to you the signs, if ye have wisdom.

Ah ! ye are those who love them but they love you not, though ye believe in the whole of the Book. When they meet you, they say, "We believe." But when they are alone they bite off the very tips of their fingers at you in their rage. Say : Perish in your rage ; God knoweth well all the secrets of the heart.

If aught that is good befalls you, it grieves them ; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you ; for God compasseth round about all that they do.

My readers will remember Shaw's first opinion. He even went so far as to say, " I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age . . . . But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad." In that extract he admitted that " the medieval ecclesiastics either through ignorance or bigotry painted Muhammad in the darkest colours. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him—the wonderful man—and, in my

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opinion, far from being an Anti-Christ he must be called the saviour of humanity." But was our Holy Prophet an Anti-Christ? The pages of the Qur-án are clear and unambiguous. We revere Jesus Christ as much as, or even more than, modern Christians do. Let me quote one passage from the hundreds in the Holy Qur-án. Chapter III, verse 84, is translated as follows by Pickthall: "Say (O Muhammad!) we believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael, and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered."

As verse 64 of the same Chapter says:

Oh people of the Book! come to common terms as between us and you: that we worship none but God: that we associate no equals with Him: that we erect not, from among ourselves, Lords and patrons other than God. If then they turn back, say, ye, 'Bear witness that we (at least) are Muslims (bowing to God's Will).'

Why is this opposition from all quarters to the religion of Islam? Why this subtlety, cunning and unending scheming? The only reason I can think of is the warning given in the Book of God which I quoted at the beginning of this article. In the Chapter "Yasin," Allah says: "And We have made before them a barrier, and a barrier behind them, then We have covered them over, so that they do not see.

"And it is alike to them whether you warn them or warn them not; they do not believe. You can only warn him who follows the reminder and fears the Beneficent God in secret, so announce to him forgiveness and an honourable reward." My readers can see the slightly altered change of front of Shaw in "The Black Girl in Search of God," and now in his preface to his three

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new plays. "The Simpleton," etc. The following is the extract from the preface :

"Mahomet, one of the greatest of the Prophets of God, found himself in the predicament of my nurse in respect of having to rule a body of Arab chieftains whose vision was not co-extensive with his own, and who, therefore, could not be trusted when his back was turned, to behave as he himself would have behaved spontaneously. He did not tell them that if they did such and such a thing the cock would come down the chimney. They did not know what a chimney was. But he threatened them with the most disgusting penances in a future life if they did not live according to his word, and promised them very pleasant times if they did. And as they could not understand his inspiration otherwise than as a spoken communication by a personal messenger, he allowed them to believe that the Angel Gabriel acted as a celestial postman between him and Allah, the Fountain of all Inspiration. Except in this way he could not have made them believe in anything but sacred stones and the seven deadly sins."

Here Shaw adopts ridicule to undo the effect of his previous revelation. A certain learned professor is occupied in translating the diary of a corrupt, debauched Muslim official in one of the ancient Muslim kingdoms, with all the naughty passages in Latin to save the blushes of his readers, and getting the translation published in magazines circulating amongst Muslims.

Dean Inge gets his knowledge of Islam from the *Arabian Nights* and the reports of Turkish atrocities. Can one get an adequate knowledge of the true Christian faith from the history of the Inquisition, and the war now being waged in North Africa, or from the Decameron of Boccaccio? Others try to damn our Holy Prophet with faint praise. In his "Idea of Personality," Nicholson

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tries to prove that Sufism had been developed contrary to the rigid doctrine of the Holy Qur-án, and that the Sufis had borrowed from the Christians and the Greeks the doctrine of the Logos. He purports to refute the remarks of Professor Webb as follows: "The stimulating thinker whose definition of personality I have quoted, remarks that the tendency of Islam is to reduce the personal relations which can exist between man and God to the lowest terms, to those, namely, which may exist between a slave and a master of absolutely unlimited power. This statement would be better applied to the Koran than to Islam in general, and though it is a true statement as far as it goes, it gives no clue to the secret of Muhammad's enthusiasm. Few can read the short suras, which stand last in the Book, but came first in order of time, without feeling that he was conscious of being, as we say, in touch with Allah—conscious, after much inward tribulation, that what possessed him was not an evil spirit but the spirit of Allah Who, by His grace, had chosen him, like the prophets of old, to warn his countrymen of their impending doom on the day when the earth shall be ground to dust, and thy Lord shall come, and the angels row by row; and Hell on that day shall be brought nigh" (Kor. LXXXIX, 22—24). The vision of Judgment stirred Muhammad to the depths of his soul; it broke down every barrier and set him face to face with the Lord Who says, "Call unto Me and I will answer you." (Kor. XL, 62.) So the Muslim in prayer can come directly to God. In another passage he says: For them, indeed, Allah is pre-eminently the Beloved, while Muhammad's love of Him was overshadowed by his fear. Yet the former feeling was by no means strange to him. In a sura of the Meccan period (LXXXV, 14), Allah is described as the Loving One (al-Wadud); and in many passages it is affirmed that He loves the beneficent, the patient, those

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who keep themselves pure, and so on. Man's love of Allah is mentioned only thrice, but one of these references I must quote because it shows how closely Muhammad could identify himself with Allah ; it has, too, a further significance which will appear when we come to consider the position occupied by the Prophet in Muslim theology. The passage runs thus (Kor. III, 29) : " Say : if we love Allah, follow me, so will Allah love you and forgive you your sins, for Allah is forgiving and merciful. ' Say : obey Allah and the Apostle.' Here Muhammad seems to be echoing the words of Christ : ' He that receiveth me receiveth Him that sent me ; the Father Himself loveth you because ye have loved me.' Be that as it may, there are many things in the Koran which afford a real basis for Sufism. To express this fact in another way, though Muhammad's relation to God cannot on the whole be called one of intimacy, it had in it a mystical aspect, namely, a direct consciousness of the Divine Presence, which is ' religion in its most acute, intense, and living stage.' Without that, I am convinced, he could never have become the Founder of Islam."

I do not know why the learned professor emphasizes the short suras as showing that our Holy Prophet was in touch with Allah. If the learned professor will only read the Translation of the Holy Qur-án by Mr. Yusuf Ali, he will realise what the Qur-án says in every line. In Lecture II, he refutes Von Kremer's suggestion that Sufism was pantheistic. Professor Nicholson says, correctly, " So long as transcendence is recognised, the most emphatic assertion of immanence is not pantheism but panentheism—not the doctrine that all is God, but the doctrine that all is *in* God, Who is also above all. Moreover, excesses of mystical feeling must not be identified with theological beliefs. As a rule, Muslims have taken the view that between the saint and God there

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exists a mysterious relation which has to be respected even if it brings him into conflict with the religious law ; but in the time of Hallaj the veneration of holy men had not yet gone so far as to put them out of danger."

This passage from one professor ought to suffice for Zwemer and others like him, who say (for missionary purposes) that the God of Islam is impersonal and that Islam knows no Godhead and that it is pantheism of Force or Act. To men like Zwemer who talk glibly of a personal God, I should like to refer them to another professor's book, namely, Professor F. H. Bradley's "Essays on Truth and Reality," especially the chapter on God and the Absolute. The inconsistent notion of an Absolute Impersonal God and of a personal God who is imperfect is there well discussed. Professor Nicholson's book makes it clear that he too was puzzled by the Transcendent Aspect of God and the Immanent Aspect in the Qur-án. Such bewilderment is bound to occur when man tried to explain God and the mystery of life in terms of language and logic to created beings who live in a relative world. To my mind this is the greatest miracle in the Holy Qur-án, namely, the logically puzzling references to these two aspects of God in the Holy Qur-án which can only be reconciled and solved by real religious, mystical experience by each Muslim man and woman for himself and herself, as the Muslim Sufi saints did by following the strict rules of the Islamic formula of Faith. The following extract from Bradley ought to suffice for Zwemer & Co.—"If now, passing onwards. I am asked if the personality of God is required for religion, in the sense that without it religion is ruined, I can answer at once—No. Such a statement would be to me not only false but absurd. One may, however, maintain in another sense that the personality of God is a necessary truth. If without that belief religion remains imperfect,

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and if, on the other hand, religion's claim must be perfectly satisfied, it will follow that the above belief is true, and in a sense is even necessary for religion. The argument used here, I should agree, is, as an argument, sound. but whether the conclusion is true or false is a question of fact. The answer depends on the interpretation of actual religious experience in the present, in the past, and, I should be inclined to add, in the future. And I do not myself propose here to offer any answer. I prefer to leave this question to be discussed by others.

"There is, however, still an ambiguity to which I would invite the reader's attention. Suppose that we have settled the definition of personality, and have further agreed that God must be personal, there none the less may be doubt as to a point which seems important if not vital. How much personality, and of what kind, are we to ascribe to God? The personality, for instance, that is proved in a philosophical treatise, may, so far as religion is concerned, be no more than impersonal. And it is not simply the reality perhaps of a special Providence, but the whole matter of personal intercourse, love and friendship, which is really here at stake. 'It is not merely one of the doctrines of religion, but the central doctrine, the motive for all religious exercises, that God cares for everyone of us individually, that He knows Jane Smith by name, and what she is earning a week, and how much of it she devotes to keeping her poor paralysed old mother.' I propose to leave the issue thus described to be dealt with by others, but I would ask the reader to agree that it must be faced in any satisfactory treatment of God's personality.

"Finally, I must insist that we are dealing here, as everywhere, with that which in the end is beyond us. Any conclusion to which we come has another side, which more or less perforce we omit, and every conclusion is defective in a way the nature and extent of which we cannot exactly specify. A doctrine such as the personality of God may be true, as giving in an imperfect and incorrect manner a most essential feature of reality which cannot as well be given otherwise. And the doctrine may be necessary, perhaps, as being for a certain vital purpose the best idea that we can conceive, and the supreme belief on which we have to act. But, however this may be, if we go further and take personality as being the last word about the Universe, we fall, in my opinion, into serious error."

Another device is to praise every other religion—including an atheistic religion—and to leave Islam either



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severely alone or with a few disparaging remarks. Canon Streeter, for instance, in "Science and Religion" says : " Bearing this in mind, we see how and why, of all religions of mankind, there are two which stand out beyond the rest : Buddhism and Christianity. In both of these you have the supreme genius of the founder and a creative corporate life in the society he founded. The Buddha and the Christ are in some ways curiously alike, in others strikingly different. The mind of Jesus was rather that of a poet. The Buddha was indifferent to the existence of God or gods (here his followers mostly depart from him) ; to Jesus the love of our Father in heavens was the supreme inspiration of life. Yet there is a close resemblance between the teaching of the Sermon on the Mount and that of the Noble Eight-fold Path which the Buddha taught. Alike, too, is that spirit of absolute self-sacrifice for the sake of miserable and sinful men which animated the lives of both. Each taught, each lived a life of service inspired by love." Let me quote a few other examples from the Holy Book. Modern astronomy indicates that the origin of the universe began with the formation of incandescent gas, which gave rise to the nebulae, and that the countless stars are suns formed from these nebulae. The planets of the solar system were formed from the sun, being portions detached from it by the approach of another sun. The whole universe is said to be expanding at a terrific pace, the group of star clusters being found to recede. Chapter XXI, verses 30 and 31, are as follows : " Have not those who disbelieve known that the heavens and the earth were of one piece, then we parted them, and we made every living thing of water ? Will they not then believe ? And We have placed in the earth firm hills lest it quake with them, and we have placed therein ravines as roads that haply they may find their way . . . .

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And He it is Who created the night and the day and the sun and the moon. They float, each in its orbit." The hills and mountains are thus stated to have been created to prevent the crust of the earth from being broken by the heat within, and the earth from being rocked by earthquakes. The description of the earthquake at Quetta reminded me forcibly of the graphic account given in the Qur-án: "And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes, as though they had never dwelt in them." (11—68.)

Chapter 17—44 ; 17—55 ; 21—19 ; 42—29 ; all speak of the existence of life and sentient beings in the heavens and the earth. The last verse above is as follows: "And one of His signs is the creation of the heavens and the earth, and what He has spread forth in both of them of living beings ; and when He pleases He is All-powerful to gather them together." Can anything be clearer than the following: "See you how Allah hath created seven heavens in harmony, and hath made the moon a light therein, and made the sun a lamp? And Allah hath caused you to grow as a growth from the earth, and afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing." (See 71—15 to 18.)

In the Holy Qur-án there are many references to man's evolution and his gradual progress, even after death.<sup>1</sup> In the Chapter entitled "The Bee" there is a reference to beasts of burden: "And horses and mules and asses (hath He created) that ye may ride them and for ornament. And he createth that which ye know not." In the Surathul Rahman, in the reference to the prostrations of the stars and the trees, there is a hint of the revolution of the earth and the stars. These examples ought to suffice although the subject is fascinating.

<sup>1</sup>The Holy Qur-án, 50 : 3-4 ; 50 : 22 ; 56 : 60-76 : 8 ; 71 : 17 ; 74 : 37 ; 75 : 36 ; 84 : 17—20.

# ISLAMIC REVIEW

## CORRESPONDENCE

DEAR IMAM,

Hove.

As I have a little leisure I have been reading the *Islamic Review* of January last. May I ask if your contribution on page 14 is an extract from a book you have written? It seems so; and it is very interesting and convincing, especially to me, as I have often heard my dear father quote from the Qur-án when I was a child. I am inclined to think that he was a Muslim as he certainly had all the attributes of a good Muslim, and was kindness itself with firmness; but my mother was Scotch, and so we were brought up in the Church religion. Now I think and feel for myself, and have thrown off the narrow-mindedness of many of its tenets, keeping only to Christ's actual teachings, which are of the heart and soul; not soul without humanity as so many scientific writers dictate.

There is a lovely baby boy in the house at this moment with his mother, and I have been looking at him (he is six months old) and, as I have never believed that we are born in sin, I look at this baby and wonder how any one can think he, or any child, is born in sin any more than the flowers or any other form of nature's propagation.

Yours sincerely,  
AMEENA A. DEEVES.

GUILDFORD.

THE IMAM,  
THE MOSQUE, WOKING.

DEAR SIR,

May I avail myself of your offer, which I observed from a Railway compartment yesterday, and have the literature relating to your Mosque, please?

Yours faithfully,  
W. C. DAWSON.

HILL LANE,  
HIGHER BEAKLEY.

THE IMAM,  
THE MOSQUE, WOKING.

DEAR SIR,

I am again writing to you. I would like to say that I have been reading your books, especially those on the Muslim Faith. I find that they are very spiritual and helpful. They seem to draw me very close to God (Allah). I like them very much.

Yours sincerely,  
C. A. B.

## CORRESPONDENCE

LONDON.

THE IMAM,  
THE MOSQUE, WOKING.

MY DEAR SIR,

I am much obliged for your letter of the 28th March, which I received to-day on my return from leave. The literature reached me safely, and the acknowledgment is enclosed herewith.

You may be sure that I shall read it with care and interest.

Sunday would suit me admirably for a visit to the Mosque, and when the weather is a little settled, I will motor down after making an appointment.

Yours sincerely,  
C. W.

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### THE NON-SECTARIAN POLICY OF THE WOKING MUSLIM MISSION

Although Sectarianism is the very negation of the spirit of Islam, whose one message is Unity and Brotherhood, the Muslim mentality, in the course of its passage through various experiences and contacts with non-Muslim Communities, is, at the present moment, so seriously infected with this virus that the bulk of our community has come to regard this disease as a sign of health.

The vigour of Islam as a world force is at its lowest ebb at the present moment, and one of the chief causes of this retrogression is this lust of Sectarian feeling obscuring the religious outlook of the Muslims.

Among the many distinguished services rendered by the Woking Muslim Mission to the cause of Islam in this century, is its re-assertion of the principle of non-Sectarianism in the preachings of Islam. And yet it is this Mission which some persons, for reasons best known to themselves, have tried to associate with Sectarian movements.

This unwholesome propaganda has of late been so strong that it had almost vitiated the atmosphere of our Brotherhood in the West, which, of all places, should be left free of this dirt—but for the timely assertion of persons of reputable veracity who were in the know of things.

Of these reputable personalities, who are, as a matter of fact, the pride of Islam, in the midst of our general decay, Sir Jalal-ud-Din Lauder-Brunton, Bart., being one, we make no apology for reproducing below a letter from his pen, addressed recently to the Secretary of the Woking Muslim Mission and Literary Trust. We are confident that this letter will finally remove all doubts that may still be lurking in uninformed circles regarding the true Function and Policy of this Mission.—ED. I. R.

## ISLAMIC REVIEW

DEAR BROTHER-IN-ISLAM,

*Assalam-o-alaikum.*

Many thanks for your interesting *Gazette*, dated January 5th, 1936. On account of my not being in good health I have postponed my tour to some future date—*Inshalla*. Your representative may call to see me at any time, on any day that may be suitable to him.

I am sorry to read in your *Gazette* the account about Sir Omar Rankin's resignation, which has caused a nonsensical split in the Muslim Society in Great Britain through his impulsiveness. As regards Mr. Sheldrake, I think he must have been wilfully misinformed, as well as Sir Omar, regarding the Muslim Mission at Woking being, or ever thought of being, in any way connected with the Ahmediyya Movement. When in Yorkshire, I went to Woking on several occasions with my honourable friend, the late Lord Headley, and with my esteemed friend Sir Archibald Hamilton, Bart., not once was it ever suggested, nor was the idea ever conceived, during the life-time of the late Khwaja Kamal-ud-Din, and ever since the Mission was founded, that the Mission has ever been run on other than purely non-Sectarian lines. I may here mention that it was during one of my visits to Woking that I, for the first time, heard a sermon preached by the late Khwaja Kamal-ud-Din at the Mosque at Woking on "The Divinity of Jesus." I never have heard a sermon preached so much to the point and with such forcefulness as that sermon. It was the means of sowing the first seeds of doubt in my mind regarding Jesus of Nazareth, for till then I was a very sincere believer in the Divinity of Jesus. I eventually became a Muslim in the Badshahi Mosque at Lahore, on 17th November 1931, and I am absolutely non-Sectarian, being at the very outset guided by the late Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission (may Allah's peace be with his soul).

With my best wishes,

Yours sincerely-in-Islam,

JALAL-UD-DIN LAUDER-BRUNTON.

## ISLAM : A STUDY

## ISLAM : A STUDY

BY SYED SABAH-UD-DIN ABDUR RAHMAN, B.A.

(Continued from Vol. XXIV, page 238)

A very interesting incident is related of the Caliph Al-Mutazidbillah. While he sat in court, he allowed no ministers or nobles to sit except the Prime Minister, and Sabit bin Qirat, who was a Sabeian and a Zimmī. One day Mutazid was walking with Sabit bin Qirat hand-in-hand. During the walk the Caliph withdrew his hand suddenly, which made Sabit tremble with fear. "Be not afraid of anything," said the Caliph, "my hand was up on yours, which I did not like to have. You are superior to me in learning and letters, hence your hand must not be below mine."<sup>1</sup>

Nasr bin Harun, the Prime Minister of Abdud-al-Dowlah of the Buwayhid dynasty of Persia, was a Christian.<sup>2</sup> Under Mamun, the liberality towards other religions was large-hearted and exemplary. He had established a regular Council of State, composed of representatives from all communities under his presidency. It thus included Muslims, Jews, Christians, Sabaeans and Zoroastrians.<sup>3</sup> Gabriel, the personal physician of Harun-el-Rashid, was a Nestorian Christian, who received an emolument of 280,000 dirhams a year for his attendance on the Caliph. The second physician, also a Christian, received 22,000 dirhams a year.<sup>4</sup> In trade and commerce the non-Muslims also attained considerable influence and, further, the communities of other faiths enjoyed almost complete autonomy. They had independent management of their internal affairs,<sup>5</sup> and the Church preserved its own juridical and governmental rights.<sup>6</sup> The Church funeral processions were allowed

<sup>1</sup> Vide Shibli's article on Zimmis.

<sup>2</sup> Von Kremer, Vol. I, pp. 167-8.

<sup>3</sup> Amir Ali, *History of the Saracens*.

<sup>4</sup> Arnold, *Preaching of Islam*, p. 64.

<sup>5</sup> *Ibid* p. 64.

<sup>6</sup> Becker, *Christianity and Islam*, p. 33.

## ISLAMIC REVIEW

to pass through the streets of Baghdad accompanied by all the emblems of Christianity, and disturbances were recorded by the chroniclers as being exceptional.<sup>1</sup> In Egypt, Christian festivals were regarded as holidays by Muslims as well.<sup>2</sup> The Christians were allowed to retain their own languages and customs, to establish their own schools, and to be visited by missionaries of their own faiths from Christendom.<sup>3</sup> The churches and monasteries were not interfered with, but religiously respected by the Muslims,<sup>4</sup> and they were free to build new churches wherever and whenever they pleased.

The civil authority had given the Copts of Egypt general permission to erect churches in the new capital of Cairo.<sup>5</sup> In the reign of Abd-al-Malik, a wealthy Christian of Edessa built a number of churches and monasteries in various parts of Egypt, among them two magnificent churches in Fustat.<sup>6</sup> Even Muslim rulers often caused churches to be built for the Christian races under their rule. Thus, Khalid-al-Qaori, the Governor of Arabian and Persian Iraq, built a church for his mother, who was a Christian, to worship in.<sup>7</sup> In the reign of Al-Mahdi, a church was erected in Baghdad for the use of the Christian prisoners who had been taken captive during the numerous campaigns against the Byzantine Empire.<sup>8</sup>

In the reign of Harun-el-Rashid, a church was built in Baghdad for similar purpose, and a magnificent church in Babylon in which were enshrined the bodies of the Prophets Daniel and Ezekiel. Mamun gave general permission to erect churches, and in his reign we hear of eleven thousand Christian churches besides hundreds of

<sup>1</sup> Becker, *Christianity and Islam*, p. 32.

<sup>2</sup> *Ibid* p. 33.

<sup>3</sup> Pickthall, *The Cultural Side of Islam*, p. 108.

<sup>4</sup> *Ibid*, p. 107.

<sup>5</sup> Arnold, *Preaching of Islam*, p. 66.

<sup>6</sup> *Ibid*, p. 66.

<sup>7</sup> *Ibn Athir*.

<sup>8</sup> *Yaqub*. Vol. II, p. 662.

## ISLAM : A STUDY

synagogues and fire temples.<sup>1</sup> Izaddaulah caused numerous churches and monasteries to be built in his empire.<sup>2</sup> When Muhammad conquered Constantinople in 453 A.H., he put himself forward as the Protector of Christian monasteries and freed the monks from all kinds of restrictions. He proclaimed, "We must let alone the followers of other religions in their adherence."<sup>3</sup>

In face of these solid facts of history, it is simply unfair and scandalous on the part of irresponsible writers, to carp and cavil at Islam, and say that the people of other faiths had no place in lustrous firmaments of the Muslim rule.

### II

Now it may be asked, why did the Prophet, the Messenger of Peace and Glad Tidings, assume the rôle of a warrior? Why did he take sword in hand and participate in many bloody fights? In dealing with such questions of historical fact, the inquirer must first get rid of his preconceived idea, and then make an impartial investigation into all relative facts. Unless this is done, the study of history is likely to degenerate into useless and often scurrilous controversy. Let us therefore examine the facts with an open mind.

The militant notion against the Islamic religion is chiefly due to a subtle interpretation of the phrase *جهاد في سبيل الله* "Fighting in the way of God." This has often been interpreted as "slaughter, rapine and destruction for the sake of Allah and Islam," (Koele and Kremer), which is entirely wrong. It means serving, labouring, toiling and exerting oneself in the way of Allah, and not for one's own sake, not for conquest, nor greed, nor out of passion, but in defence of freedom of Faith. "Fight in the way of God," says the Holy Qur-án, "against those who make war against you, but do not attack them first,

<sup>1</sup> Amir Ali, *History of the Saracens*.

<sup>2</sup> *Magrizi*, Vol. II, p. 499.

<sup>3</sup> *Babul Wasiyat, Hidayat*.



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for Allah loves not the aggressor ; if they attack you, slay them . . . but if they desist, let there be no hostility except against the unjust.”<sup>1</sup> If Muhammad made any war he did it simply in the way of Allah. His wars were not wars of extermination ; his swords were unsheathed not to destroy infidels and pagans, not to force men to become Muslims, but were taken as a last resort for self-defence and self-preservation. Muhammad, as Bosworth Smith says, became a general by accident. How this came about requires careful explanation.

When Muhammad began his mission of humanising his people, and raising them from the abyss of degradation, he was attacked by his enemies, violent, merciless and virulent in their vengeance. They devised various measures wherewith to annihilate him, extirpate his creed and bring him back to idolatry. The persecutions grew unbearable, and Muhammad and his followers had to bear a series of unimaginable miseries. Weapons were shamelessly used to pierce women, children were butchered in cold blood and sometimes the initials were exposed to the sun’s scorching rays, on the burning sands of the desert, stretched out on their backs, with an enormous stone on the stomachs. And one of the adherents was subjected to a torment which excels all the ingenious devices of cruelty ever contemplated by relentless and ruthless enemies. He was placed between the hind-legs of two strong camels, his legs tied one to each camel, which were lashed and goaded so as to run in opposite directions and so he was torn in two. It was in the midst of these unspeakable miseries, that God commanded His Apostle “ to fight in the path of Allah and for the weak among men, women and children,” who said, “ O ! our Lord, bring us forth from this city whose inhabitants are oppressors : give us a champion, from Thy presence a defender.”<sup>2</sup>

*(To be continued.)*

<sup>1</sup> The Holy Qur-án, 2 : 186, 189.

<sup>2</sup> *Ibid*, 4 : 77.

## 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-ÁN.**—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.

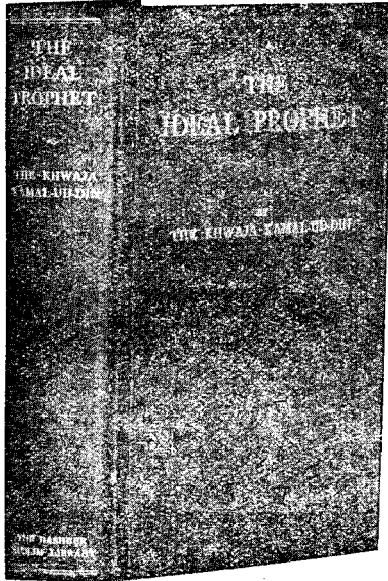
**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**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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