

"Muhammad is ... the Apostle of Allah and the Seal of the Prophets..."—Holy Qur-an, 33 :

"There will be no Prophet after me."—Muhammad.

The **Islamic Review**

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

Vol. XXV]

MUHARRAM, 1356 A.H.

APRIL, 1937 A.C.

[No.

Annual Subscription 10s.

Single Copy

CONTENTS

A Partial Group of the Eid-ul-Azha (1355 A.H.)	Frontispiece
congregation at lunch after the Prayer.	PAGE
A Declaration	121
Eid-ul-Azha (1355 A.H.) at the Shah Jehan Mosque,	
Woking, England	122
Eid-ul-Azha (1355 A. H.) Sermon : by Maulvi	
Aftab-ud-din Ahmad	124
Muslims united at Mecca	138
The Qur-anic Conception of God : by the Hon'ble Sheikh	
Mushir Hussain Kidwai of Gadia, Barrister-at-Law	140
Ramadan (1936) in the Sahara : by an English Muslim ..	149
Correspondence	154
Book Reviews	156
Precious Gems	158
What is Islam ?	159

Published by

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

(All Rights Reserved)

Kindly quote your Subscriber's Number when corresponding

Telegrams: { Mosque Woking
 { ISLAM LAHORE

Telephone : { Woking
 { 679

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—

- (1) The Financial Secretary, The Woking Muslim Mission and Literary Trust, Azeez Manzil, Brandreth Road, Lahore, India, or
- (2) THE IMAM, The Mosque, Woking, England.

BOARD OF TRUSTEES

1. The Honourable Sheikh Mushir Hussain Kidwai of Gadia, Bar-at-Law, Member, Council of State, Lucknow.
2. Sir Abdul Halim Ghuznavi, Kt., M.L.A., Calcutta.
3. Mian Ahsan-ul-Haq, Bar-at-Law, Chief Justice, Bikaner State.
4. Dr. S. Mohammedi, London.
5. Hakeem Muhammad Jameel Ahmed Khan, son of the late Hakeem Ajmal Khan Sahib of Delhi.
6. K. S. Badr-ud-Din, son of His Highness Sheikh Jehangir Mian Sahib, Ruler of Mangrole State (Kathiawar).
7. Sheikh Abdul Hamid, The Mall, Lahore.
8. Sheikh Muhammad Ismail Sahib, Proprietor, Colony Flour Mills, Lyallpur.
9. K. B. Ghulam Samdani, Revenue Assistant, Peshawar.
10. K. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality of Peshawar.
11. Malik Sher Muhammad Khan, B.A., Ex-Secretary to the Revenue Minister, Jammu and Kashmir State.
12. Khwaja Nazeer Ahmad, Bar-at-Law, Advocate, High Court of Judicature at Lahore.
13. Sheikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
14. Maulvi Abdul Majid, M.A., B.T., Ex-Imam of the Mosque, Woking, England.
15. Maulana Muhammad Ali, M.A., LL.B., Lahore.
16. Al-Haj Qassim Ali Jairazbhoy, Bombay.
17. Doctor Ghulam Muhammad, M.B., B.S. (Honorary Financial Secretary).
18. Khwaja Abdul Ghani (Secretary).

MANAGING COMMITTEE OF THE TRUST

1. Khan Bahadur Haji Sheikh Rahim Bakhsh, B.A., Retired Sessions Judge, Lahore.
2. K. S. Sa'adat Ali Khan, Premier Rais, Secretary, Anjuman-i-Islamia, Lahore.
3. Sheikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
4. Malik Sher Muhammad Khan, B.A., Ex-Secretary to the Revenue Minister, Jammu and Kashmir State.
5. K. S. Badr-ud-Din, B.A., son of H. H. the Nawab Sahib Bahadur of Mangrole State (Kathiawar).
6. K. B. Sheikh Muhammad Ismail, Proprietor, Ahmed Din & Bros., Rawalpindi.
7. K. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality, Peshawar.
8. Haji Muhammad Ibrahim, Assistant Superintendent, Punjab, Irrigation Secretariat, Lahore.
9. Major Shams-ud-Din, B.A., Education Minister, Bahawalpur State.
10. Muhammad Aslam Khan, Barakhan-Khail, Premier Rais, Hon. Magistrate, Mardan, N.W.F.P.
11. Ahmed Moola Dawood, Prince Merchant, Rangoon.
12. Sheikh Muhammad Ismail, Proprietor, Colony Flour Mills, Lyallpur.
13. Khwaja Nazeer Ahmed, Bar-at-Law, Lahore.
14. Doctor Ghulam Muhammad, M.B., B.S. (Financial Secretary).
15. Khwaja Abdul Ghani (Secretary).



**A Partial Group of the Eid-ul-Azha (1355-A.H.) Congregation
at Lunch After the Prayers.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا نَبِيَّ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
مُحَمَّدٌ خَاتَمُ النَّبِيِّينَ

THE ISLAMIC REVIEW

VOL. XXV.]

MUHARRAM, 1356 A.H.
APRIL, 1937 A.C.

[No. 4.

A DECLARATION

I, Mrs. E. Warren of Idefard, Newton Abbot, Devon, 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 and others and 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 Messenger.)

(Sd.) E. WARREN

EID-UL-AZHA (1355 A.H.)

AT THE SHAH JEHAN MOSQUE, WOKING

BY A. A. BAIG.

The festival of Eid-ul-Azha was celebrated at the Shah Jehan Mosque, Woking, on Sunday, the 21st February.

Owing to the diminutive size of the Mosque, the weather has always been a matter of anxious consideration to the authorities on such occasions.

The day being a Sunday, the congregation, as was expected, was much larger, and numbered nearly 600.

Thanks to the foresight of the authorities, who had taken every precaution in the matter, the marquees in which the prayers were held, and the adjoining one in which the lunch was served, were much larger than those on previous occasions, while the beautiful thick carpets and warm heaters added more to the comfort of the guests.

Keeping in view the ever-increasing number of the Muslim fraternity and the vagaries of the English weather, it seems necessary that the authorities should take some steps to build a big hall adjoining the Mosque for such occasions.

The scene was essentially human, in the best sense, and to one beholding it for the first time, of intense significance. Muslims from all parts of the world, of every nation and every rank of life, most of them dressed in their national costumes, including a fairly large number of European members of the fraternity, some of whom had travelled from the farthest corners of the country, were standing shoulder to shoulder giving a true and practical demonstration of the universality of the Islamic brotherhood in this huge marquee spread over the lawn with the grass covered with thick carpets.

The prayers were said at 11-30 and were followed by a sermon from the Imam, Maulvi Aftab-ud-Din

EID-UL-AZHA (1355 A.H.)

Ahmad. After which, as is the Muslim custom, the congregation wished one another 'Eid Mubarak'—Happy Eid—with mutual embraces.

Soon after this the Imam had to proceed to the Mosque to lead a second Eid prayer, for it was found that a batch of nearly fifty people had arrived later.

The Imam in his sermon said, "Allah be praised that so many of us have assembled here to-day to celebrate the Eid-ul-Azha, the festival of sacrifices. It is celebrated not only by the scattered millions of Muslims all over the world, but also, in a centralised way, at Mecca—the one great centre of absolute unity for humanity—in the form of the Hajj, or Pilgrimage."

At the end of the lecture the Imam touched on the necessity of *tabligh* in the West through more frequent discussions with the Jews and the Christians. The Muslims in England have special advantages for such discussions, and it was their duty to bring back the "peoples of the Book" to the religion of the great Patriarch whose magnanimity the Eid-ul-Azha commemorates. An appeal to the personality and mission of Abraham was bound to be most effective in this direction, the Imam further explained. For this reason we should lose no time in striving to unite the three branches of Abraham's progeny,—the Jews, the Christians and the Muslims, through the agency of the great faith of Islam. That will be the only fitting homage to the memory of that great Patriarch whose attempted sacrifice of his then only son we are all assembled here to commemorate to-day.

Lunch was served at 1-30 p.m., the arrangements being admirably carried out by Mr. and Mrs. Tirmizey, Miss Ghani, Miss Howell and Messrs. S. D. Piracha, Abdur Rahman, Irshad and Riaz Qadir, together with a band of voluntary workers.

Among those present were His Excellency the Iranian Minister, His Excellency the Egyptian Charge d'Affaires, His Excellency the Iraqi Minister, His Excellency the Saudi-Arabian Charge d'Affaires, Sir Abdul and Lady Qadir, Major-General Sir Percival and Lady Wilkins, Madame Khalida Buchanan-Hamilton (President, the Muslim Society in Great Britain), the Dowager Duchess of Somerset, Mrs. L. Dudley, Mr. Ismail De Yorke (Chairman, the Muslim Society in Great Britain), Mrs. De Yorke, Mr. and Mrs. Zaman, Ameer Arsalan, Count E. Gioja, Afzal-ul-Ulema M. Abdul Haq, Mr. and Mrs. Said Mohamadi, Dr. and Mrs. Shastri, Mr. Nehra, Rev. Green, and groups of Muslim students from Cambridge, Oxford and Leeds.

EID-UL-AZHA (1355 A. H.) SERMON

BY MAULVI AFTAB-UD-DIN AHMAD

الله اكبر—الله اكبر لاله لا اله الا الله—والله اكبر—الله اكبر—والله الحمد
اشهد ان لا اله الا الله واشهد ان محمداً عبده ورسوله
واما بعد فاعوذ بالله من الشيطان الرجيم - بسم الله الرحمن الرحيم
ومن يرغب عن ملة ابراهيم الا من سفه نفسه - ولقد اصطفى في الدنيا -
واذ في الاخرة لمن الصالحين -
اذ قال له ربه اسلم - قال اسلمت لرب العالمين ٥
ووصى بها ابراهيم بنبيه ويعقوب ٥ يا بنى ان الله اصطفى لكم الدين
فلا تموتن الا و انتم مسلمون ٥

Allah (God) is the Greatest. Allah is the Greatest. Nothing deserves to be worshipped except Allah; and Allah is the Greatest; Allah is the Greatest and unto Allah is due (all) praise. I bear witness that nothing deserves to be worshipped except Allah, and I bear witness that Muhammad is His servant and apostle. Now I seek refuge in Allah from the cursed devil, and begin in the name of Allah, the Beneficent and Merciful.

And who forsakes the religion of Abraham but he who makes himself a fool, and certainly We chose him in this world and in the hereafter he is surely among the righteous. When his Lord said to him: Submit, he said: I submit myself to the Lord (Evolver) of the worlds. And the same did Abraham enjoin on his sons and (so did) Jacob: O my sons! God has chosen the religion for you, therefore die not until you are Muslims. (2: 130, 131, 132.)

BROTHERS AND SISTERS-IN-ISLAM,

The Lord be praised that so many of us have assembled here to-day to celebrate the Eid-ul-Azha, or the

EID-UL-AZHA (1355 A.H.) SERMON

festival of sacrifices ! It is the greater of the two official festivals in Islam. It is celebrated not only by the scattered millions of Muslims all over the world, but also, in a centralised way, at Mecca—the one great centre of absolute unity for humanity—in the form of the Hajj, or Pilgrimage. Thousands of our brethren in the faith, from East and West, North and South (black, white, brown and yellow), have assembled to-day in that city to testify to the unity of mankind under the unity of the Godhead. It is pleasing to reflect that the white races of the world that (in their ignorance) have for a long time been opposed to Islam, have, of late, been sending their quota to this world assembly of Believers. This is one of the happiest signs of the times, for which we must be grateful to God. Let us lift up our souls in response to the feelings swaying the minds of this international spiritual gathering of Believers at the Sacred City of Mecca. May the Peace of God be upon them, and upon us also !

For some time past, humanity has been bewailing the lack of socialistic feelings among its members. Attempts have been made to create such a feeling by external methods, with what results not unknown to us. It is very unfortunate that we should have forgotten that our external behaviour is only a reflection of our internal nature, that our social habits and relationships are determined by the condition of our feelings and emotions. Nor is this all. We seem to have forgotten also that diversity is of the very nature of matter. However much we may try, we cannot eradicate diversity from the world of matter. Leaving aside other things of creation, we cannot make any two men look, feel, think and behave alike. It is futile, therefore, to attempt to bring about any equality or unity by our interrupting the course of that diversity. As a matter of fact, the urge for unity and brotherhood does not belong to the world of matter—it is a spiritual yearning,

ISLAMIC REVIEW

though it tries to satisfy itself in material surroundings. As such, its programme of action has to start with the spiritual training of the human mind. It is the lack of understanding of this very important fact that has made modern socialistic movements resort to blood-curdling terrorism resulting in still more fearful terrorism. The very fact of terrorism shows that the method adopted will lead anywhere but to unity and fellowship.

This vision of unity and fellowship is well known to Islam. It was, in fact, Islam that first roused these feelings in the minds of men. It has its laws of production and distribution, its agrarian and commercial laws that are definitely directed towards the creation of a real socialistic world, but it starts with a co-ordination of the spiritual impulses of 'man. Its congregational prayers and its ordinances of fasting, of the poor-rate and of the pilgrimage are effective in socialising the emotions of man through successful appeals to his spiritual instincts, and then these external regulations come as finishing touches to the materialisation of the purposes which are common both to Islam and modern socialism. The emotions being softened and disciplined spiritually, the disintegration and the disunity which the diversity of the material world tends to create is easily checked by a few rules of social conduct without any violence to the natural impulses of man. Of these spiritual means, the one of pilgrimage to Mecca is by far the most important. For not only is it that the usual Islamic principle of absolute equality is maintained there, but it is required of the Believers that they should present an absolute level of economic equality. The same dress is ordained for all— from the richest to the poorest. The ideal of economic equality thus spiritually realised has little chance of ever being forgotten in the midst of our struggle for existence, specially when it is supplemented by a corresponding code of social life as supplied by the Qur-án.

EID-UL-AZHA (1355 A.H.) SERMON

I heartily wish that this aspect of the Muslim religious institutions were grasped by the present-day sociologists and economists.

It is, moreover, significant that this lesson of economic equality should be inculcated by the institution of the pilgrimage. As a truly religious people, Muslims are to regard their whole life as a constant pilgrimage. They should never look upon their worldly life as a settled state. Their attitude to life is best described by their chief, the Prophet Muhammad, who, referring to his attitude towards the world in general, said, "My case is like that of a mounted wayfarer who pauses at noon under the shade of a tree for a while, and then immediately proceeds on his way." It is for this reason that we Muslims have never known any slogan in our national life that may be said to savour of worldliness. Our only slogan and motto has been, as the world well knows, "For God we are, and to Him do we return." "God is Great." In the performance of this pilgrimage to Mecca we only symbolically express this Godwardness of our life—in one short phrase, our sense of pilgrimage to the eternal and heavenly Mecca. Because of this outlook on life, our worldly problems have never assumed that magnitude that has rendered humanity so restless to-day.

Deeply connected with the subject of pilgrimage is the matter of sacrifice, which forms an inseparable part of the institution of pilgrimage, and of this festival of the Eid-ul-Azha, which we are celebrating to-day. As a matter of fact the very name of this festival, as I have already stated, is the festival of sacrifices. People have seen Muslims sacrificing animals, but they scarcely know that this killing of a few animals is nothing compared with the perpetual life of sacrifice that a Muslim has perforce to undergo. What is animal life, nay, what is human life even, or, for the matter of that, the whole life of humanity for all times, after all?

ISLAMIC REVIEW

All animals live and die—nay, the whole creation will pass out of existence in the same way as it has come into it. Everything lives and dies—indeed is bound to die. Yet to what end? That is the question. Life cannot explain or justify life—not the life of the whole creation. Death cannot explain death—not the annihilation of the whole creation. No atheist has ever been able to reply to this very subtle point. A man of religion has a reply, and that reply is this—“The DIVINE PURPOSE!” And what is this Divine purpose? The Muslim’s reply is—“To give to the creature a higher and ever higher existence, grander and ever grander self-realisation,” or, to put it in another way, an ever closer approach to God. In the words of the Qur-án غُرْفٌ مِّنْ ذُرِّيَّتِهَا غُرْفٌ “higher places above the higher places”—and this same rising higher and higher in experience is done through *sacrifice*. What is called sacrifice on the part of the creature is only discarding one stage of consciousness for another and a higher stage—a lower self for a higher self. Nevertheless the nature of a creature is ordinarily inclined to persist in one stage. Hence the special moral effort which is called “sacrifice.” At bottom it is an effort for a forward step in our eternal journey or pilgrimage. This effort at times consists of patience and persistence in the earthly life. At other times, it demands the laying down of this life. The man of God knows what is needed at a particular time. He knows that life, human, animal and otherwise, has no absolute value—that its value consists in its perpetual efforts to rise to a higher life. If it ceases or fails to do so at any time, it is really dead, however much the world may think to the contrary. If, again, on the other hand, it dies a physical death in the cause of this higher life, it is actually living, however much the people of the world may think it is dead. On no other subject is the Holy

EID-UL-AZHA (1355 A.H.) SERMON

Qur-án so emphatic as on this, namely, life consists solely in our persistent efforts for the higher life—perpetually discarding a lower experience for a higher experience. That is the only import of sacrifice in Islam. Living or dying, animal life has of necessity to be a sacrifice to the higher life of man—and human life in its turn should be a sacrifice to bring about a further evolution. This is the implication in the Qur-ánic verse : “ Say my prayer and my sacrifice and my life and my death are all for God, the Rabb or the Evolver of the worlds.” (6 : 163.)

The whole existence of a Muslim is a dedication to the cause of eternal evolution, indeed, what else can it be ? All his desires, all his emotions, in a word, all that goes to make one feel one's own existence, have to be surrendered to the Invisible Lord of evolving life and existence. There is a saying of the Prophet *موتوا قبل أن تموتوا* “ Die before you are dead.” In other words, bring, as it were, a death on your physical existence voluntarily, before it is effected by compulsion through what is called death. It is this voluntary surrender on the part of man that is called Islam, or submission. It is after we have so surrendered that God gives us a new life—a life in spirit which, although connected with the physical world, is, in fact, fed, not by the sensations of physical life, but by those of the spiritual world. Thus, life in Islam means a life of surrender to God. A man who has attained Islam has, in fact, attained life eternal, before which the phenomenon called death is but an insignificant milestone. Of all those persons who have thus surrendered and have lived their life in God in the modern spiritual era of humanity, the Prophet Muhammad comes first, according to the Qur-án, but he is by no means the first in the whole history of mankind. Before his time, there have been innumerable Muslims or surrenderers. Some of them were Jews, like Moses and Jesus ; others were Gentiles. Some of

ISLAMIC REVIEW

them were Aryans ; others Ethiopians and Mongolians, but among all of them Abraham, the Hebrew Patriarch, holds a very remarkable position. The greatness of this man has not as yet been properly appreciated by humanity. Rightly has Professor Max-Muller said : " The world needs to know more than it does of the life of Abraham." Although submission and self-surrender have been the common achievements of all the teachers of religion, in Abraham it manifested itself in a way not found in others. As I have so often said, the spiritual history of mankind has not hitherto been written with any appreciable amount of care. As a result, there is not only a meagreness of account in the case of many a spiritual stalwart, but there is also a very faulty appreciation of the comparative greatness of many of them. History, and even historical Scriptures like the Old Testament, has taken very scanty notice of Abraham. Yet it is to him that, in the words of Professor Kingsley, " we owe more than to any other man." It is with him that God sealed that covenant of perpetual spiritual guidance to man which was to include every nation and tribe and family of men.

It is interesting to reflect that both Jesus and Muhammad, who divide between themselves to-day practically the whole world in their spiritual sway, were of the progeny of Abraham. Jesus claims his descent from this Prophet through Isaac, the second son, while Muhammad is descended from him through his first son, Ishmael. It is not only the heritage of blood that they possessed, but also the heritage of spirit. Muhammad used to say that he was the prayer of his father Abraham, referring to the memorable prayer in response to which God promised to give the spiritual leadership of the world to his progeny. Such a great privilege cannot but be the outcome of an equally great devotion and sacrifice on the part of Abraham to God. In fact, if we piece

together even the meagre accounts that lie scattered in the old Scriptures and traditions, we can get a fair idea of that great virtue which made Abraham so dear in the sight of God. People in their enthusiasm forget that it is not in their claims but in their achievements that the greatness of leaders lies, and that it is not so much in what is called martyrdom, as in a life of perpetual martyrdom, which is far more difficult than death itself, that the spiritual glory of a person is manifested. Abraham was never taken as an incarnation of God, but always as a mere Prophet of God, and yet his achievements and his trials have been far greater than those for whom far higher claims have erroneously been made. He it was who rediscovered for the Hebrew race the tradition of Monotheistic worship, after it had altogether been lost. In this attempt he seems to have been persecuted to the utmost, in the same way as was the Prophet Muhammad. Like Muhammad, also, he seems to have been banished from his homeland. He appears to have visited many countries in succession in the hope of getting a suitable abode for his devoutly religious habits, but in each one of them he found nothing but danger for a religious life, and, at last, when his life's mission was to all appearance fulfilled, and he was able to wean his people from the filth of idolatry, and further when his natural desire for having a son was also fulfilled, although he had almost forgotten it, a fresh trial awaited him, in a way far surpassing those that had preceded it. This was, too, at almost the close of his earthly life. At such an advanced age a youthful son is dearer than life itself—and, particularly, a virtuous son of a virtuous father. Besides, Ishmael was the only son at the time: Isaac, the second son, was yet unborn. Yet it was this son, the embodiment of virtue and piety, that Abraham was asked by God to sacrifice. Abraham took the command of God literally, and being the man that he was,

ISLAMIC REVIEW

he straightaway proceeded to fulfil it even literally. However, God did not in reality desire such a sacrifice. What he really desired was to prove the devotion of his devout servant for a sacrifice of a different nature, but nonetheless severe on that account. When a second son was born to him, he was asked by God to take this first-born son to the distant desert country of Arabia, and to leave him there at the mercy of God. The devoted servant of God faced this last and the severest trial of his life in the same spirit of resignation as had characterised all his previous trials. As a true believer, he had no doubt that this action of God was not without some deep purpose. He felt sure that, as in the case of all his previous actions, this sacrifice would also have its well-merited results, but what it actually would be was completely unknown to him, although, later on, according to the Qur-án, he was apprised of it, *viz.*, the progeny of Ishmael was to be a race faithful to God, and that the last of the Prophets, *viz.*, Muhammad, was to be born in that same race. When, however, the trial came to him, it came simply as a trial, unaccompanied by the least assurance of a reward. The submission demanded was unconditional—and Abraham was not unequal to it.

As a faithful servant of God, he knew that the destinies of individuals and nations, in fact of the whole of humanity, were guided and controlled by none else but God, that submission to His will, whether consciously or unconsciously, was the only part that could be played by His creatures in this drama of life, and that it was the greatest privilege that a creature could have, if he was told of any part of His will beforehand, and given the opportunity of willingly following it. So it is that the demand of God on the life of Abraham, so to speak, is summarised by the Qur-án in the laconic expression—“Submit,” and Abraham’s life-response to it has been expressed by the phrase—“I submit to the Lord of the

EID-UL-AZHA (1355 A.H.) SERMON

worlds." In other words, there can be no greater pleasure and privilege than to submit to the will that directs the destiny of the whole Cosmos.

BROTHERS AND SISTERS,

In following the religion of Islam, we are expected to follow this way of submission. The word Islam means that. Further, this religion is also called "Millat Ibrahim" or the religion of Abraham. Nay, every Muslim prayer ends with a reference to the spiritual blessings and privileges of Abraham, and a reminder that Muhammad and his followers are only continuing the traditions of that great "friend of God." So we should be untrue to our religion if we have failed to read the will of God in the manner of Abraham, and thus have not submitted to it as willingly as the great Patriarch did.

To a Muslim the central will of God is the perpetual regeneration of humanity, and this is as urgent a matter to-day as it was in the days of Abraham—perhaps more urgent. Are we prepared to respond to the demands of this necessity in the spirit of Abraham? Are we ready to sacrifice all our other ambitions, desires, pet wishes and sentiments and even the considerations of our earthly existence in the way Abraham did? Those are the questions we should ask ourselves to-day, when we have assembled here to commemorate the most important and fruitful trial of his life, *viz.*, his attempted sacrifice of his then only son, Ishmael.

There is another aspect of this celebration. For fear of obscuring the worship of the One and Only God, we Muslims have no official festival connected with any personality in our history—not even with the personality of our chief, the Prophet Muhammad. We commemorate no incident of his life. Yet this official festival of ours is connected with a personality, the personality of the great Patriarch Abraham. Apart from the fact that Abraham is the only person in antiquity who deserves the

honour of being so commemorated, his is also the personality an appeal to which is the only rallying call to the principal warring religious communities of the world. Indeed, it is an irony of fate that, leading the cultural destiny of the world as they do, the spiritual descendants of Abraham—Jews, Christians and Muslims—should fill the world with political and economic squabbles, with the consequent restlessness and chaos.

I wish they had known better, and that instead of emphasizing political, economic and racial rights, they had, as became the sons of that embodiment of spirituality, acted as the spiritual preceptors of the world, and had shown by their conduct that the spirit is superior to matter, and that sacrifice and self-denial are far higher principles than selfishness and self-assertion.

As the situation stands, we have a double duty to perform. We have ourselves to represent the spiritual ideals of Abraham, and to inculcate these same ideals in our brothers in the Abrahamic tradition, who seem very much to have forgotten them in the midst of their worldly achievements.

For the first, we must discuss our religious ideals more frequently than has so far been the case. Congregational prayers, particularly the Friday Prayers, are means to that end. Let us be mindful of these prayers. For the second, *viz.*, for a successful spiritual appeal to the Jews and to the Christians, the Muslims in England have a peculiar advantage. On the one hand, the Muslim community here is fairly large, representing as it does, by the Grace of Allah, practically all the nations of the East and of the West. On the other hand, Great Britain is one of the most important Christian and Jewish countries too. If we are serious about it, we can, with the permission of Allah, more easily than can the other communities of the world, carry the spiritual message of Islam to the hearts of Christendom and Judaism very

EID-UL-AZHA (1355 A.H.) SERMON

effectively by an appeal to the personality and mission of Abraham, the common spiritual father of all of us—Jews, Christians and Muslims. Let me add here that, at the present moment, it is not only forgetfulness of the original mission of their respective religions, but also the ignorance of Islam that have been keeping those two religious communities apprehensive of, and antipathetic towards, the Muslims. Let us, therefore, lose no time in taking the step that will unite these three branches of Abraham's spiritual progeny, since it is only through them that peace can be secured to humanity. That will be the only fitting homage to the memory of that great Patriarch whose attempted sacrifice of his then only son we are all assembled here to commemorate to-day.

You will remember how Dr. Lang, the Archbishop of Canterbury, in the course of his broadcast sermon regretted that God has been crowded out of the modern Christian life. The Archbishop owed it to the nation to point out this sad but undeniable fact, but he should also have told the nation where the fault lay. Unlike Islam the Church in Christianity is very highly organized, and its material resources have also kept pace with the prosperity of the nations of Christendom. If, in spite of this, we find God crowded out of the national mind, with whom does the responsibility for it lie? Evidently, it lies with the Church at all events, if not with the religion itself. It is, after all, to ensure the reservation of room for God in the national mind that the Church exists. We have also read protests against the Archbishop's accusations. These claim that people are now comparatively more religious in the real sense of the word than they have ever been, although they have neglected the Churches. Personally, I do not wholly agree with this view. Not being satisfied with the theoretical, dogmatic and ritualistic religion preached by the Church, people may have felt the urge for a practical and rational

ISLAMIC REVIEW

religion, but I am not sure if they have actually taken, or can take, to a real and independent religious life. After all, the Church, however wrong its system may be, has always found in its ranks quite a number of people who desire to see themselves and others live a religious life, and yet the Church and the nation under its leadership are what they are to-day. What is the guarantee that the laymen who are drifting away from the Churches will be able to set up a better religious life for themselves?

It is only too likely, I am afraid, that the willingness of the spirit will eventually submit more ignominiously than ever to the weakness of the flesh. We should like to know what safeguards these Church-emancipated Christians have against selling their souls for a mess of pottage. It is well to remember that Christianity had some sort of a hold on its followers only as long as there was no material prosperity, but the moment this prosperity came, God was crowded out of its followers' life. As contrasted with this, Islam took its birth in the poorest country of its time; that country became wealthy and prosperous in a surprisingly short time. Its prosperity was not only dazzling but for a long time enduring too. Then it had a fall, and a very pitiable fall, too. Now it is again rising, praise be to God! At no time, however, was there any occasion for its religious leaders to complain that God was crowded out of the nation's life. The reason is as I have already stated. The very core of life in Islam is Godwardness, and the whole social system woven round it imperceptibly confirms the position of God in the minds of its people, keeping them unceasingly aware of the fact of the Divine presence.

The emotions of the Believers are not allowed to go astray at any point. If you want a vision—it is there—"To God is our eventual return." If you desire an outlook on life—it is there—"To God belongs the East and the West—there is no God but He." If you wish

EID-UL-AZHA (1355 A.H.) SERMON

for a standard whereby individuals and nations may be judged, a criterion is furnished by the Qur-*án*ic verse: "Most surely the most honourable among you in the sight of God are those who are most careful of their duty to God." Again, even a national slogan is supplied in the sentence "God is the Greatest." If you begin anything, there is the customary expression to remind you of God. If you finish a thing, you have a similar reminder. If you feel amazed at anything, you are to repeat words that remind you of God, and if you are confounded by anything you are similarly to express yourself with reference to God. In short, Islamic social life starts with God, and ends with God— all the rest being merely subsidiary matters. This constant reiteration can evidently leave no room for the slightest dislodgment of the sense of God from the mind of the Believer. It is, accordingly, not worldliness, but other-worldliness that forms the basis of a Muslim's emotions. The pilgrimage to Mecca is, therefore, not a temporary effort and experience, but a sequel and a preliminary to a perpetual pilgrimage towards God to which the Believer is impelled by his religion.

What is most interesting in this connection is that, whereas ordinarily it is the rich who are too engaged to give thoughts to God, in the Christian West both the rich and the poor, the "haves" and the "have nots" are vying with each other in irreligiousness. The poor here, although they have nothing in the way of luxury and amusements to keep them away from God, are, nevertheless, stronger in their denunciation of God and religion than are the rich and the wealthy. I wish Dr. Lang had considered this aspect of the question too, and had thrown some light on it.

MUSLIMS UNITED AT MECCA

This week there occurs for all the thousands of Muslim men and women assembled at Mecca the supreme moment of their lives—the performance of the rites of the Pilgrimage, or *Haj*. Century after century this spiritual exercise by the Kaaba, at Mina and Arafat, has gone on, war in Arabia alone—and that not often—dissuading the Faithful from obeying this, perhaps, the most spectacular of their obligations. Mecca is the focus of the spiritual life of Islam, and from it there undeniably issues a spiritual impulse which informs the lives of millions of men and women.

The *Haj*, whether well or ill attended—the explanation is to be found in the particular economic condition of Muslims—is always an interesting and significant spectacle, but this year it has additional significance in that, for the first time since 1926, the Egyptians are participating in full force. The quarrel which broke out in that year between the Mecca Government and the Cairo Government was resolved by means of a quite sensible compromise, and the *Mahmal*, the little and the Holy Carpet for covering the Kaaba, are appearing at Mecca again just as in the years before the unhappy tension between the Holy City and Cairo. At such a consummation not only the inhabitants of Saudi Arabia and of Egypt are pleased : the whole Islamic world rejoices also.

It has been the fashion, among the sensationally minded, to suggest that at the annual Pilgrimage, indulged in as it exclusively is by Muslims, dark plots are commonly hatched against those against whom the Holy City of Mecca is barred. It is a fantastic suggestion. The Pilgrimage is a spiritual exercise.

In the meantime, it may be profitable, especially at a moment when the world horizon is clouded by

MUSLIMS UNITED AT MECCA

national animosities, to envisage the scene at Mecca. Assuredly this scene provides a lesson for the non-Muslim world. For in the Holy City are gathered together men of almost every colour and clime, gathered, moreover, for an identical purpose—that of rendering homage to the Maker of the Universe. Nothing separates them, neither position nor race. They are absolutely equal—and the compulsory *ihram*, the two-piece garment worn by all the pilgrims, exemplifies this—in the sight of Allah. It is internationalism at its highest. It might well be the envy of the non-Muslim world.

If some may be inclined to scoff, to point out that this inspiration at Mecca is confined rigidly to Muslims, it may be replied that things were not ever thus. Through whose fault it came about that “Infidels” were precluded from entering Mecca (except in disguise) we do not know: we do know, however, that in the lifetime of the Prophet Muhammad, as in the time of the first two Caliphs, Abu Bakr and Omar, both Jews and Christians moved at their will in the Grand Mosque. The subsequent ban on them was political, not religious, in origin; and there are those who say that, in Allah’s good time, when mutual distrust is banished from the world, others beside Muslims will be found in Mecca.

However that may be, the spectacle of the Muslims now united at Mecca is extremely impressive, and the distracted modern world might learn much from it. The Pilgrimage is a bond which has survived the loosening tendencies of agnosticism and of nationalism. Whatever may be said on the alleged political unity of Islam, its spiritual unity is not to be doubted. Sects of all kinds there are in the Muslim world, but representatives of all those sects will be found at Mecca. There is in this Holy City, indeed, a force which transcends the littlenesses and the divisions of mankind.—“*Great Britain and the East*,” February 18, 1937.

THE QURANIC CONCEPTION OF GOD

BY THE HON'BLE SHEIKH MUSHIR HUSSAIN KIDWAI
OF GADIA, BARRISTER-AT-LAW

(Continued from Vol. XXV, page 50)

There is no Muslim country, hardly any city or town, inhabited by Muslims, which has not produced a number of saintly men. Only one district, Bara Banki in India, has produced thousands. The Kidwai clan alone is responsible for about seven hundred. Two of the saintly men of Bara Banki (a number of whose biographies exists) were of so great an eminence that those very miracles which are attributed to Jesus—"casting off ghosts" and bringing the "dead to life"—are said to have been performed by them. Haji Waris Ali Shah of Dewa, Bara Banki, one of whose biographies is written in English with the title "God-in-Man," who died in the early years of this century, was a man of wonderful spiritual powers indeed and is venerated, almost worshipped, up to this day, by men of different creeds and races—Europeans not excluded. Count Galarza is one of his staunchest European disciples as are several others. He was of the type of Christ in his spirituality and even in his habits of life.

Thousands of saintly Muslims (women saints being not unknown in Islam) have their history and work entered in numerous books and biographies. Many of them were themselves authors of classical books on spirituality, ethics, etc. The fact is that high-class literature on spirituality or mysticism in Islam is unparalleled and has not been approached by any religion or nation either in quantity or quality.

Mysticism or spirituality was itself made a science with rules and exercises to develop soul-force and Godliness in man, by thousands of remarkable Muslim spiritualists.

THE QURANIC CONCEPTION OF GOD

Not long after the rise of Islam, some say that in the very life-time of the Prophet himself and under his own tutelage or that of his beloved disciple Ali, a particular school of thought in Islam was established which took the name of *Sufism* or *Tariqat*. The members of this school devoted themselves exclusively to the cultivation and development of spiritual powers and soul-force.

Islam does not believe in incarnations of God in man, as that means a degradation of God, but Islam believes in the rise and elevation of man to as near God as is humanly possible. God sayeth, "The person I hold as My beloved I am his hearing by which he heareth, I am his sight by which he seeth, I am his hands by which he holdeth and I am his feet by which he walketh."

Islamic Sufis and mystics achieved even more brilliant successes in their realm than those achieved by their co-religionists in other faculties and walks of life. Thus it was that when Islam produced great generals, great statesmen, great organisers, great jurists, great scientists, great architects, great engineers, great astronomers, great mathematicians, great physicians, and so on, it also produced, at the same time, great spiritualists and great mystics.

The Qur-án itself calls Muslims the *Intermediate Nation* (*Ummatal-Vasta*) and expects them to be a connecting link between all nations as long as the ideal of "mankind is one nation" is not achieved. The Islamic culture and civilization have for this reason developed both the aspects—material and spiritual—to the highest standard. Islam has made science the help-mate of religion.

If, on the one hand, Muslims became the fathers of the European material civilization and regenerated and remodelled the Greek and Roman sciences, on the other hand, they overshadowed the philosophies and speculations of Buddhists and Vedantists. If their schools and colleges

ISLAMIC REVIEW

in Spain and Sicily became centres of scientific and vocational training and education, their *Khanqahs* and *Hujras* in Iran and India attracted *Dervishes* and *Rishis* from all over Asia. They reached every corner of India and established such a high spiritual reputation that even centuries after their death their tombs and mausoleums are the places of pilgrimage to thousands of Indian masses—mostly Hindus. They penetrated even into China, notwithstanding its surrounding high walls, where their materialists or swordsmen (conquerors) never reached.

For the spiritual uplift one should study verses of the Qur-án as these, with all their mystic implications :

“ We verily created man and We know what his soul whispereth within him, and We are nearer unto him than his jugular vein.” (l : 16.)

“ Fear not ; surely I am with you ; I do hear and see.” (xx : 46.)

“ Those who deliver the messages of God and fear Him, and do not fear any one but God : and God is sufficient to take account.” (xxxiii : 39.)

“ And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden—that is the abode.” (lxxix : 40, 41.)

“ God does not desire to put on you any difficulty and He wishes to purify you and that He may complete His favour on you, so that you may give thanks.” (v : 6.)

“ So they do not become weak-hearted on account of what befalls them in God’s way, nor do they weaken, nor do they abase themselves, and God loves the patient.” (iii : 145.)

“ Continue firm in the right way as thou art commanded.” (xi : 112.)

“ And your Lord says : ‘ Call upon Me and I will answer you.’ ” (xl : 60.)

THE QURANIC CONCEPTION OF GOD

“Who answers the distressed when he calls upon Him and removes the evil, and He makes you successors on the earth.” (xxvii: 62.)

“And when My servants ask thee concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. So they should respond to Me and believe in Me that they may walk in the right way.” (ii: 186.)

“And that to your Lord is the Goal.” (liii: 42.)

“And be careful in your duty to God and know that you will meet Him and give good news to the believers. On that day thou wilt see the faithful men and the faithful women—their light running before them and on their right hand. Good news for you to-day.” (ii: 223, lvii: 12.)

“Enter it (Paradise) in peace, that is the day of abiding. They have therein what they wish and with Us is *more yet*.” (I: 34, 35.)

“And He breathed into him (man) His Spirit.” (xxxii: 9.)

“And wherever you turn is the Face of God.” (ii: 115.)

“God is the Light of the heavens and the earth.” (xxiv: 35.)

“From God we are and to Him we return.” (ii: 156.)

“O man, surely thou must strive to attain to thy Lord a hard striving until thou meet Him.” (lxxxiv: 6) “And who trusts in God, He is sufficient for him. Surely God attains His purpose, and God indeed has appointed a measure for everything.” (lxv: 3.)

“With none but God is the direction of my affair to the right issue, on Him do I rely, and to Him do I turn.” (xi: 88.)

“God is the friend of those who believe. He takes them out of darkness into the light.” (ii: 257.)

ISLAMIC REVIEW

“And God is sufficient as the friend and God is sufficient as the helper.” (iv: 45.)

“And My mercy encompasses all things.” (vii: 156.)

“O my servants, who have acted extravagantly against your own souls, do not despair of the mercy of God, for God forgives the sins altogether.” (xxxix: 53.)

“Say, in the grace of God and His mercy, in that they should rejoice.” (x: 58.)

“God loves those who turn much to Him and He loves those who purify themselves.” (ii: 222.)

“God loves those who do good to others.” (iii: 133.)

“O my people, I do not ask of you any reward for it, my reward is only with Him who created me.” (xi: 51.)

“Say, my prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds.” (vi: 163.)

The culminating point of spiritual elevation is reached by man in this saying of the Prophet from God—

“O man! only follow thou My laws and thou shalt become like unto Me and then say ‘Be’ and behold it is.”

This is not only a mystic or spiritual Divine Message, given through God’s own Messenger, of great significance to man, it is also meant to give an impetus to scientific inventions of great utility and to material progress of great beneficence.

By following God’s laws a man can raise himself spiritually as well as mentally and physically to a great height and possess great powers.

It is very authentically recorded that by his spiritual powers Omar, the second Khalifa, learnt the voice-transmitting law of electricity and sent his message of warning to his military commander far away from him of a hidden foe. The commander heard the voice of warning and saved his army according to the Khalifa’s instructions conveyed by the spiritual power from a very great distance. Marconi, now, by his intelligence, has

THE QURANIC CONCEPTION OF GOD

also learnt the same law and can transmit his voice thousands of miles away. Up to the present time Omar's spiritual development remains superior inasmuch as he not only learnt the law of transmitting his voice from a distance without a wire, he also learnt the law of vision and could see behind a mountain, miles and miles away from him, the precarious situation of his army. But who knows that in the future some other man may be able to discover the same law of vision by his intelligence and he also may come nearer to the "All-seeing" attributes of God. Of course perfection is for God alone and certain attributes of His none can share, but because God has breathed His own Spirit in man, he can imbibe something of God in him as Christ and other prophets had done spiritually or as, at a lower scale, other men of intelligence have done mentally and physically by finding out the laws of Nature.

Those who wish to study the mystic or *Sufic* phase of Islam should go to the writings of Muslim saints and *Sufis*, *Dervishes* and others like the world-famous Ghazzâli or Maulvi Jalâl-ud-Deen Rûmi, or Ibn 'Arabi, who have emphasised the esoteric side of Islam.

These authors have lifted high up the mystic superstitions of other religions to the regions of philosophy and have brought pantheistic ideas under the subservience of monotheistic conceptions. The highest place they have given to Love, as couplets like the following from Maulvi Rûmi in his world-famous Masnawi indicate :

*Shad bash ai 'ishq khush saudai ma
Ai tabib-e-jumla 'illat hai ma!*

Blessed be thou O happiness-conferring Love, which is the physician for all our ills and ailments.

Or, as Hafiz boldly says :

*Hargiz na mirad an kih dilash zinda shud ba 'ishq
Sabt ast bar jaridah-e-'alam dawam-e-ma :*

ISLAMIC REVIEW

He never dies whose heart pulsates with Love. Our eternal life is engraved on the pages of the World.

But it must not be forgotten that the esoteric life was only the first and the preliminary phase of the *Great Teacher's* life, when he used to isolate himself day and night in the cave of *Hira*.

He had to forsake it when the *Call* came and when he girded up his loin at a great self-sacrifice and the risk of his life to make a new world—a better world and a new humanity—a better humanity, not only spiritually but in all respects.

Islam does not discourage spiritualism or mysticism but it does not forget that the world is material and all men have to live in this world even though that living is not to be permanent, and that when man has to live in this world he must attend to his material needs in the best way possible to ensure health, happiness and progress.

For this reason Islam has not neglected the intellectual, political or social side of a man's life while attending to the moral and spiritual. Islam has taken more care to set rules and laws to enable the generality of mankind in this world to lead human Society on the right path of progress, usefulness and beneficence.

But it must not be thought that those great Souls who live an unworldly life, devoting themselves more to the development of their spiritual powers than to physical, should be ignored or not thoroughly respected.

They serve a very great purpose even in our age. They are a *living protest* against the materialism and scepticism which are making man irresponsible and egoistic. Man indeed cannot live on bread alone. He has something more in him than other animals—other creatures—have. He must keep his superior position. He must remain the viceregent of God Himself, in power and in beneficence, on this earth. He must develop his distinguishing spiritual powers. He

THE QURANIC CONCEPTION OF GOD

must not allow materialism to conquer him. Like fire, materialism is good as a slave but terrible when a master. Materialism must not be allowed to have all its own way. It must be checked by spiritual powers. Muslim mystics or *Sufis* are a necessity to demonstrate that materialism can be conquered by spiritualism. As the worldly civilization is more beneficial to man under Islam so also spiritualism in Islam has a superior tone.

The mode of life of the mystics and *Sufis* is a protest against that formalism and ritualism which are made the essence of religion by the over-orthodox and the fanatics. *Sufis* desire to lay emphasis more on the spirit than on the letters of the Law. They often break down these boundaries which are raised up by the too superstitious and ignorant masses on the one hand and by the too rigid and austere zealots and learned bigots on the other, between religion and religion. They attract to themselves, by their selfless, righteous, saintly life, the *good men* of all creeds and thoughts.

Their example, if it were general, would stop all strife and struggle and restore perfect peace to mankind.

They are indeed a necessity more in this age than ever before and it is only a pity that their number is on the decrease rather than on the increase among the selfish and self-centred peoples of the world constantly at loggerheads with each other for worldly objects of life—for power and riches, land and property.

ند شوق جاہ و دولت ہے نہ فکر سیم و زر تم کو
الگ ان سب بکھیزوں سے مشیر ہے اِوَا تم ہو

Men are indeed needed who would not bend themselves before kings and autocrats but who would humble themselves before the poor and the good.

No one in truth can deny that the world needed Buddhas and Christs but certainly it needed most of

ISLAMIC REVIEW

all a Muhammad about whom it has been truthfully said :

آنچه خوبان همه دارند تو تنها داری

“All that the *good men* of the world possess thou possesseth in thy own person in perfection.”

The central points of Muslim mysticism are the transcendental and self-attracting Beauty of the One and Only God, and the matchless Belovedness of Muhammad in respect of which the author has said :

*Ashiq hua Habib-e-Khuda par Mushir tu
Taqrir ne raqib bhi kis ka bana diya!*

Muslim saintly men draw the very soul of humanity towards them. They save man from becoming a beast or a machine by demonstrating in their own person the *reality* of the soul-force.

Of course, Islam does not expect every man to be a mystic or a *Sufi*. By his own example the Prophet discouraged ascetic life but a number of *Sufis* in the world are necessary to give a tone to human life and to set a high standard of moral eminence.

The Prophet himself valued saints like Abuzar, A'vays Qarni and others and even in our age it was one of his own descendants, Syed Waris Ali Shah of Dewa, India, mentioned before, whose life was indeed the best example of an ascetic, Christ-like, spiritual, heavenly life, on this globe for men and women of *all* religions—even for men who profess no religion.

He impressed all who came in contact with him that he was a superior man. This was only due to his extraordinary soul-brilliance, which was reflected even in his face and eyes.

RAMADAN (1936) IN THE SAHARA

RAMADAN (1936) IN THE SAHARA

BY AN ENGLISH MUSLIM

“ And that you fast is better for you if you know ”

Holy Qur-án 2 : 184

Nowhere throughout the world of Islam is the month of Ramadan so faithfully observed as amongst the Arab communities of North Africa and the Sahara—in Algiers, Tunis, and the large cities of the North, amongst the nomad shepherds of the Atlas Mountains and the high plateaux, and the desert dwellers of the far South—all the descendants of the Arab invaders who conquered these regions over a period extending from the seventh to the fifteenth century.

This year, at our village of Tadmegmont, a few miles south of Djebel Amon Mountains, not far from the large oasis of Touggout, a certain amount of excitement prevailed, for, at sunset on the 15th November (the expected commencement of the fasts) the sky was overcast, and the new moon had not been seen. On these occasions Arab postmasters everywhere put aside other duties, and are busy telephoning to the larger centres, where there is a *cadi*, whose duty it is to decide exactly when the fast shall commence. He, in turn, has been busy communicating with Algiers and the cities of the North. If the crescent moon has not been seen there, enquiries are made as far East as Tunis and so on, until a confirmatory report is received, when the fast commences in real earnest. As it happened, we saw the thin silvery crescent low in the sky over the mountains to the North-West in the evening of the 16th.

In the Sahara, when the fast falls during the autumn or winter months, no undue amount of hardship is

ISLAMIC REVIEW

experienced, and it becomes a period of pleasant and beneficent discipline. In the hot months the lack of a cooling drink is sometimes felt during the day, especially by the younger Muslims, and those who have to work in the open, yet all is cheerfully accepted, and cheerfully undergone.

During this month there is a restraint everywhere. Conversation is in low subdued tones, and the thoughts of many turn towards higher things. Devout men like to be alone a good deal.

Those whom necessity compels work in the gardens and fields, tending flocks of sheep, camels and goats, or collecting wood for fuel—on the open desert camel caravans are also seen moving. Comparatively less travelling is undertaken, whether on foot, horse or camel, or by motor coach, for the Arab does not like to break his fast, even though this is permitted by the Holy Qur-án to those on voyage. Many spend a few hours each day in the Mosque in pious meditation and prayer.

About four o'clock fires are lit for the preparation of the evening meal. Towards five everyone is on the *qui vive*, waiting for the call to sunset prayer by the Imam, who is on the roof of the Mosque, watch in hand, looking towards the West, waiting for the sun to disappear below the horizon. The call is given. The streets are empty as if by magic, all doors are closed, and lamps are lit. Most villagers are already in the Mosque, where the Maghrib (or sunset prayer) is said. Everyone then goes home to partake of a meal—the first food for sixteen hours or so. The Arab's meal is simple, though nourishing—*Sheurba*, a kind of soup, followed by stew of vegetables and mutton, with the well-known Arab Cous-cous (the national dish). This is usually followed by dates or other fruit and sweets, coffee or tea.

RAMADAN (1936) IN THE SAHARA

In the evening the village comes to life. Everyone is out and abroad. The cafes are thronged. Seated on benches or on straw-mats spread on the floor, the villagers play cards, dominoes, and "hotto," smoke, sip numerous tiny cups of sweet Arab coffee, and discuss the latest war news from "civilized Europe." At this time the shopkeepers ply a busy trade—especially the sellers of "zalabias," a kind of pancake dipped in honey.

At about half past six many go to the Mosque for the evening prayer, concurrently with which one or more chapters of the Qur-án are reverently recited by the Imam, whose duty it is to recite the whole Qur-án in this way before the end of the fasts. This year, at Tademont, the Imam was assisted by two "Tulaba" (called "Huffaz" in other parts of the Muslim world, *i.e.*, from Morocco, men who have committed the Qur-án to memory).

The End of Ramadan

This year the first appearance of the new moon was seen near the oasis of Touggout, the capital of the Oued Righ, situated in the Algerian Sahara, about 300 miles south-east of Algiers, at about one o'clock in the morning of the 14th. From there the news was quickly flashed by telegraph over the whole of North Africa.

The end of the fast is celebrated by the Eid as-Saghir (the lesser feast), known in other Muslim countries as Eid al-Fitr. It is a day of great rejoicing. Everyone puts on his best clothes for the occasion, and the children, in their brightly coloured frocks, with headgear of gold and silver cloth, are a sight worth seeing. About eight o'clock the menfolk form a procession, and walk to a central place, chanting hymns in honour of God and the Prophet. Still singing, they then form two lines behind the Imam. A bowl of sweet smelling incense is passed round the assembly, at which one warms and purifies

ISLAMIC REVIEW

the breath, after which follow the Eid prayers and the sermon. The ceremony ends with brotherly embraces and the kissing of hands. All enmity is forgotten, all wrongs are pardoned, long-standing quarrels end with the parties offering each other cups of coffee and "smokes."

In order to mark the breaking of the fast, each Muslim gives, for the benefit of the poor, the *Sadqa el-Fitr*, a quantity of wheat or barley, so that all, without exception, may join in the general happiness. This year the quantity was fixed at four litres, an unmistakable sign of prosperity, for last year only half that amount was given.

At night, in the cities of the North, the Moorish cafes and the minarets of the Mosque are aglow with fairy-lamps, and the music of flutes and "raitas" and the "you-yous" of the women are heard everywhere. The boys dress themselves in silk robes and red fezes, the little girls in frocks of silk—pink, green and yellow with beautiful old lace, or perhaps the latest creations from the French costumiers. At various points cannons are fired and sirens blown. Representatives of the French Government pay visits of courtesy to the Sultan of Morocco, the Bey of Tunis and the Algerian dignitaries, offering congratulations and best wishes; for the ties of friendship between the French and the Arab population are very strong.

On the evening of the Eid I climbed to the top of an eminence in our village, and looked away over the peaceful moonlit scene. I thought of war-stricken Europe, where men slaughter each other with shells and bombs in the name of "politics" and "high finance." What a blessing Islam would be to them—the religion of Peace and Love—the simple faith taught by Christ, Moses, Buddha, the Holy Prophet Muhammad and many others!

RAMADAN (1936) IN THE SAHARA

In the distance I saw the twinkling lights of the tents of the nomads. Seated around the camp fires, amidst their camels and goats, light-hearted and gay, they, too, were once more celebrating the victory of the human will over material entanglements, and the happiness which comes from "walking humbly with God," and following His laws.

Ramadan is not a penance or a punishment—it is a control, a restraint. During this time the attraction of earthly things—food, drink and other material pleasures—becomes lessened. Even the thoughts and imaginations are purified. Divine forces come into play. The thousand worries of everyday life come to nothing before the contemplation of the All-Beautiful One, the Truth, the Friend, and at the end the Muslim is a happier man. He has caught the "one glimpse within the Tavern," as the Sufi poet, Omar Khayyam, puts it, "and has not been lost in the maze of nothingness." And God has promised not only pleasure but lasting happiness to all who follow His path, whatever their station in life may be. And in Islam lies that happiness :

"For the night shall be filled with laughter,
And the caves which infest the day
Shall fold up their tents like the Arabs,
And as silently steal away."

ISLAMIC REVIEW
CORRESPONDENCE

ST. DENYS, SOUTHAMPTON.

TO THE IMAM,
MOSQUE WOKING.

DEAR SIR,

I am interested in your movement, and should be pleased if you would forward me details of any current literature.

I am,
Yours truly,
(Sd.) H. DAVIDSON.

[As is not unknown to the Muslim public, it has been customary with the Christian missionaries and clergymen when they find the true position of Islam revealed to the uninformed British public by the Woking Muslim Mission unassailable, to discredit the presentation as unorthodox.

We have already published in these columns the Imam's spirited reply to the charges brought forward against Islam and its founder by one Rev. Lang in the columns of the *Woking News and Mail*. Not able to rebut the Imam's arguments, our opponents wrote a letter to the said Weekly, with a charge, not against Islam and Muhammad this time, but against the orthodoxy of the Mosque to which the Imam has replied as follows.—*Ed.*]

TO

THE EDITOR,

THE "WOKING NEWS AND MAIL,"

WOKING.

DEAR SIR,

However much I may dislike anything in the nature of a controversy, the correspondence in your issue of 4th September by "Veritas" compels me to take up my pen once more in defence of a cause that belongs to humanity.

Indeed, if the Woking Mosque version of Islam were not an orthodox one, as alleged by "Veritas," but only a modernised form of it, its embracing and liberal outlook should be a matter of gratification to all true Christians, who, I am sure, are anxious to see peace established particularly in the religious world, rather than a cause for complaint, as it has evidently proved to be in the case of your correspondent.

The attempt of "Veritas," however, to divide Islam into orthodoxy and heterodoxy, only exposes him to the charge of ignorance. Unfortunately for him, there is nothing like division of churches in Islam. There are no more than one version of the Qur-án, no more than one creed and one form of prayer, no more than one set of institutions, and no mutually exclusive allegiances in Islam as in some other religions. The Central Mosque of the Kaaba in Mecca is a solid guarantee of the immaculate unity of

CORRESPONDENCE

the Islamic Church. No doubt there have been different schools of political, juristic and philosophical thought in Islam, but to call them so many sects is no more correct than to say that Oxford and Cambridge represent different sects in Christianity! Old Islam, to the disappointment of sectarianists in religion, has never known any heterodoxy. If "Veritas" had taken the trouble of ascertaining facts as they are he would have found that the Board of Trustees that controls the Woking Mosque and the Mission connected with it, has representations from all different schools of thought in Islam, and that its prayers have been led by members of different schools at different times. It is a fact known even to the man in the street that the Woking Mosque is the one centre of Muslims of all nationalities and shades of opinion living in Great Britain, permanently or temporarily.

Besides, as is known to all students of Islam, the Qur-án is the one invariable and undisputed authority for all Muslims. And it is in this Book itself that one finds praises lavished on Jesus and Mary, and also on Christian saints and apostles; and this to such an extent that unscrupulous missionaries from Christian lands are found suggesting to Muslims, on the basis of it, the superiority of Jesus over Muhammad. The Qur-án, however, would not allow any comparison to be drawn between any two teachers of religion. It asks the Believers to say: "We do not make any distinction between any of them (the leaders of religion)." 2:136.

As regards the Prophet Muhammad's position, it is nowhere said in the Qur-án or any subordinate authority, that he is a "ring." He is, of course, called "The Seal of the Prophets," which means nothing more or less than that he is the last of those who founded any organised religion based on revelation—a claim that stands verified as fact to this day. But this does not in any way suggest any superiority of Muhammad over other Prophets of God, including Jesus.

Far from rejecting any former Revelation, the Qur-án takes pride in the claim that it has come to verify all previous Scriptures. It says: "And this is a Book We have revealed, blessed, verifying that which has gone before it." 6:93.

Although it has no bearing on the subject under discussion, I was simply surprised to find "Veritas" ascribing to Muslims the belief that the Qur-án came down complete in one single night. I can only say that one should know better to be a correspondent of a responsible organ of public opinion. All Muslims have always believed that the Qur-án was revealed piecemeal during the course of 22 years of the Prophet's Ministry.

Neither can I swallow the strange suggestion of "Veritas" that for a correct knowledge of Islam one should read the Encyclopædia Britannica. He might as well have recommended the

ISLAMIC REVIEW

study of Freethought Literature for a correct understanding of the religion and history of Christianity.

Lastly, I feel sorry for "Veritas" because, although he undertakes to speak on behalf of both Muslims and Christians in asserting that neither community desires that these two religions should meet, both of them think the reverse, as the open correspondence in these columns has abundantly shown.

Thanking you for the courtesy of your columns.

Yours faithfully,

AFTAB-UD-DIN AHMAD,

Imam.

BOOK REVIEWS

The Adventures of Al-Cassim.—*An Iranian Entertainment. By W. Bashyr-Pickard, with twenty-six illustrations (Jonathan Cape, London, 1936). Pages 352. Price 10s. 6d.*

Although it is a book of fiction, it comes from one whose religious devotion verges on saintliness. As such it is unique amongst books of this type.

The right kind of fiction dealing with Eastern life is almost unobtainable in the Western languages, particularly in English. And fiction written by a Westerner whose appreciation of the East is not only intellectual, but deeply spiritual, is still rarer. It is only recently that the appearance of such books has been possible. The author has successfully attempted to revive in Western minds the old feelings of romance and adventure associated with the East in times before the circumnavigation of the Cape of Good Hope by Vasco da Gama. In a poetical strain he gives to the readers an attractive picture of the social life of many Eastern countries, on the background of a fancy which reminds one of the *Arabian Nights*. What is more dexterously woven in

BOOK REVIEWS

the story is an ideal picture of the resigned and serene Muslim life, which the Western mind tired of its material civilization is unconsciously searching for.

Palestine on The Eve.—*By Ladislav Farago, with sixty-five illustrations (Putnam, London, 1936). Pages 286. Price 10s. 6d.*

The author is an Hungarian, and as such an outsider from the political point of view. It is true he “makes no argument for either side,” the Jews or the Arabs. Nevertheless, he puts both cases “in facts, conditions and living realities.” Necessarily his arguments are implied, one of which is that if the Arabs have got the right of honest and patriotic living extending over ages on their side, the Jews have the right of money and purchased material civilization on theirs. As a typical product of modern civilization he ultimately considers the whole situation from an explorer’s standpoint.

A. D. A.

ISLAMIC REVIEW

PRECIOUS GEMS

(Sayings of Muhammad)

1. Trust in God, but tie your Camel.
2. The grave is the first stage of the journey to eternity.
3. A true Muslim is thankful to Allah in prosperity and resigned to His Will in adversity.
4. Pray to God morning and evening, and spend the day in thy pursuits.
5. Charity averteth impending calamities.
6. Be in the world like a traveller, or a wayfarer, and reckon thyself as of the dead.
7. The faithful do not die ; they are transferred from this perishable world to that of eternal existence.
8. He is not a perfect man of fortitude who hath not fallen into misfortunes.
9. Speak to people according to the level of their intellectual capacities.
10. Convey to others no words of mine save those you know for a certainty.

ISLAM AND CIVILIZATION.

A most illuminating and erudite discourse on the subject and a very lucid and learned exposition of the principles of civilization as depicted in the Holy Qur-an. The book is one of the latest works of the late Al-Haj Khwaja Kamaluddin. It does almost equal the immortal works of Ghizali and Ibn-i-Arabi in its marvellous treatment of the subject.

Contents.

Chapter.

1. The Qur-anic Conception of Religion.
2. Religion, Culture and Science.
3. The Object of Divine Revelation, Lieutenancy of God and Human Civilization.
4. The Kingdom of God, another name for true civilization.
5. Cankered Civilization.
6. Ethics of War.
7. Divine Attributes and Human Character.
8. The Definition and Divisions of the Muslim Faith.
9. Unity of the Human Race.
- Appendix by Khwaja Nazir Ahmad, Bar-at-Law.
- I. Islam, Rationalism and Christianity, Our Future Activities.
- II. The Holy Qur-an on Moral-Building, Anger and Desire.

Price Rs. 2-8.

STUDY OF ISLAM.

A most illuminating book dealing with all the fundamental principles of Islam. No Muslim house should be without it. It is a series of lectures on the Five Pillars of Islam : Formula of Faith, Prayer, Fasting, Pilgrimage and Zakat.

Price As. 9 only.

ISLAM AND CHRISTIANITY.

A recent publication, written in reply to "A Christian on Islam," by the Dean of Hong-Kong in 1931. Comparison between the two religions from a new angle of vision. The whole subject dealt with on lines not touched before.

Price Re. 1-2.

TRACT SERIES.

What is Islam ?	d. 1
The Status of Women in Islam	3
Ramadan	3
The Problem of Human Evolution	2
What Do We Believe ?	3
The Strength of Islam	2
The Greatest of the Prophets	4
A Plea for the Study of the Qur-án	6
The Qur-án, A Miracle	2
Hints to the Study of the Holy Qur-án	5
The Muslim Conception of Worship	2
The Beauties of Islam	3
The Greatness of the Holy Qur-án	8

Apply to The Muslim Book Society, Azeez Manzil, Brandreth Road, Lahore, Punjab, India, or the Bashier Muslim Library, The Mosque, Woking, England.

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-ÂN.—The Gospel of the Muslim is the Qur-ân. 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-ân, 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 Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

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

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

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

ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of person. 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.

Supplement to the Islamic Review, April 1937

PROSPECTUS

THE ADVENTURES OF ALCASSIM

AN IRANIAN ENTERTAINMENT



BY

W. BASHYR PICKARD

WITH TWENTY-SIX
ILLUSTRATIONS BY
JEAN DE BOSSCHÈRE

JONATHAN CAPE

352 PAGES

10s. 6d. NET

Price Rs. 7-9 including postage

The pattern and colouring of this unusual book have the fascination of a Persian carpet. With a great variety of incident and description, it unfolds the adventures of Alcassim, the potter's son of Ardeb, who abandons the tedium of the potter's shop to travel throughout Persia with a company of merchants. Improvidently he runs short of money and, in consequence, runs into a number of unpredictable predicaments. Later, captured by brigands, he makes many diverse acquaintances, both good and bad, and is brought into close touch with their lives and sentiments through the narratives told for diversion by Persian, Egyptian, Chinese and Indian merchants. Throughout, Alcassim's travelling companions contribute an abundant geniality to the incidents and inconveniences of life in caravanserais, by the camp-fire, or in the ease and affluence of cities.

AN ORDER FORM

To

The Manager,

The Muslim Book Society,

Azeez Manzil, Brandreth Road,

Lahore (Pb. India

Bookseller

*Please send cop of THE ADVENTURES OF ALCASSIM,
price 10s. 6d. net. Postage 6d. For which a
to the value of £ s. d. is enclosed.*

NAME AND ADDRESS

THE IDEAL PROPHET :

THE MOST FAMOUS AND
ERUDITE BOOK ON THE LIFE
OF MUHAMMAD

BY

Al-Haj Khawaja Kamal-ud-Din.

The book is a forceful challenge to all the non-Muslims. It contradicts right and left all the false charges of different critics and shows the Holy Prophet as "THE IDEAL" from different points of view.

Pages 308. Bound beautifully in green Demy 8vo. size.

Price Rs. 3.

TOWARDS ISLAM

An Introduction to the Study of Islam, whence alone Theosophists, Spiritualists, Christians, Scientists, Occultists and New Thought devotees can hope to find the answer to the riddles whose solution is sought elsewhere in vain.

Beautifully Bound. 260 pages.

Price Rs. 2-10.

THE THRESHOLD OF TRUTH

In the maze of the bizarre cult and strange teaching through which modern religious doubt finds exotic and generally unconvincing expression, the author detects the driving of educated thought, for which Rationalism is too little and Catholicism over-much, towards the all-sufficient truth of Islam.

Beautifully Bound. Pages 196.

Price Rs. 2-8.

MESSAGE OF ISLAM

A Lecture given to the European community in various places in South Africa. This lecture tour in South Africa opened up a new vista of hope for the establishment of the truth before the learned lecturer. On the very arrival of the lecturer in South Africa invitations for lectures on Islam began to pour in from European quarters.

Contents

1. Message of Islam.
Appendix I. 2. The Religion of Nature.
Appendix II. 3. Our Ideals in the Universe.
Appendix III. 4. Woman in Islam.
5. The Bishop of Pretoria on our Message.

Total pages 76. Size 7" x 5".

Price Re. 1.

THE SOURCES OF CHRISTIANITY

(SECOND EDITION)

Two New Chapters added. First Edition out of stock in one year.

A challenge which tears traditional Christianity to shreds, but remains unanswered. It traces the origin of Christianity in every form to Paganism and the Sun-worship cult. Pages 262.

Price Rs. 2-12.

THE SECRET OF EXISTENCE

OR

The Gospel of Action

In this volume the author seeks to restore religion to its place in daily life, putting it once more in the one perspective in which it can neither mislead nor disappoint. The author teaches men that the secret of life, vitality and prosperity, lies in the power of Action, as the thriving of a garden depends upon water.

Chapter. Contents

1. Translator's Preface.
2. Foreword.
3. The Gospel of Felicity.
4. The Will-to-Action.
5. The New Epiphany—Islam—Christianity.
6. The Wrong Conception of Faith.
7. The Philosophy of Prayer.
8. Ransom, Atonement, Intercession, Mediation.
9. Taqdir or Predestination.
10. The Great Gospel.
11. Let the Qur-an Be Thy Light.

Beautifully Bound. Pages 163.

Price Rs. 2-4.

TABLE TALK

Interesting and learned talks on important subjects given as drawing-room talks by the reverend author to different persons in his travels in the East.

Some of the subjects: Religion and its Object; Evil and its Genesis; Darwinism; Evolution; Arabic, the Language of Religion; Man, a Moving Zoo. Pages 164. 5½ ins. by 8½ ins.

Price Re. 1-8.

ISLAM AND ZOROASTRIANISM

Chapter. Contents

1. Introductory.
2. One and the same Religion for all.
3. Worship of Fire.
4. The Twins of Zoroaster.
5. Spenta-Mainyush and Angra-Mainyush.
6. Message of the Holy Prophet Muhammad.
7. Al-Islam.
8. Some of the Criticisms of Islam
9. Afterward. Pages 188.

Price Rs. 2-8.

CHARMS OF ISLAM

A reproduction of biographic accounts of conversion to Islam of distinguished ladies and gentlemen representing a vast range of nations and countries of the West. The third section of this neatly bound presentable book—one hundred pages and forty photographs of the prominent new Muslims—contains excerpts from articles on the Holy Qur-ān by some of the world's greatest thinkers and scholars.

Price Rs. 2 or 3s.

"A precious, illuminating and most inspiring collection; indeed the compilers will be said to have done a truly great service to Islam."—*The "Weekly Mail," Lahore.*

THE RELIGION OF JESUS AND THE TRADITIONAL CHRISTIANITY (THIRD EDITION.)

The book shows, on the basis of the Bible, that religion taught by Jesus was entirely distinct from the current Christianity.

Pages 96.

Price As. 12 or 9d.

ISLAM TO EAST AND WEST

A collection of lectures of the late Khwaja Kamal-ud-Din, delivered in different countries. A perusal of the lectures will reveal his mastery over the subjects he has dealt with. The learned author has presented Islam boldly and convincingly. He took pains in his lectures not to say anything without an authority behind it.

Contents

Foreword.
Special Features of Islam (Paris).
The Free Religions Movement (London).
Self-expression and cosmic consciousness (Hastings, England).
League of Faith (Madras).
Philosophy of Islam (Rangoon).
Islam and what it Means (Singapore).
Lecture at Cairo (Cairo, Egypt).
The religion of Peace and Love (Bombay).
Some of the Criticisms on Islam (London).
The First Command (Woking, England).
The Greatest of the Prophets (London).
Muslim Prayer and Muslim Formula of Life (London).
What is Islam?
Beautifully Bound.

Price Rs. 3 or 5s.

OPEN LETTERS TO THE BISHOPS OF SALISBURY AND LONDON

A minute and critical study of the call from the Muslim World, and the ways and the means which Church dignitaries adopt in misconstruing Islam and its social system.

Pages 152. Demy 8vo.

Price Rs. 2 or 3s.

ISLAM AND THE MUSLIM PRAYER

(SIXTH EDITION.)

This useful book as its name indicates is a comprehensive manual of prayers and mode of worship, which every Muslim is expected to observe. It consists of 100 pages with 14 photographs of eminent new Muslims, illustrating the mode of worship and its various postures. The book contains the original text of the prayer in Arabic with its transliteration and translation. A perusal of the detailed contents will give you an idea of the importance of the work.

The Special Prayers; Salat-ul-Janazah—the Funeral Prayer; The Friday prayers; 'Id Prayers; Khutba (Sermon) of 'Id-ul-Fitr; Khutba of 'Id-ul-Azha.

Appendices

1. Some of the short chapters from the Qur-an.
2. The Holy Prayer from the Holy Qur-an.
3. Prayers by the Rt. Hon. Lord Headly (El Farooq).

Contents

Chapter.

1. Islam and other religions of the world.
2. Modern Christianity.
3. Islam, Prominent Features of Islam, The Divine Attributes, Branches of the Faith.
4. Worship, The Five Pillars of Islam, First chapter of the Qur-an, Times of Prayer, Wuzu—Ablution, Azan—call to Prayer, Iqamah—Service, Iqamat, Takbir Tahrimah, Qiyam, Ruku, Qaumah, First Sajdah, Qaidah, Second Sajdah, Salam.

Illustrations

Ahram (Haj), Iqamat, Takbir Tahrimah, Qiyam, Ruku, Qaumah, First Sajdah, Qaidah, Salam, The 'Id Prayers, The 'Id Sermon.

The book will prove most useful to your children. Why not present them with it?

Price Re. 1-4 or 1s. 4d.

Postage extra.

AL ISLAM

The Thesis read on behalf of Islam by the late Al-Haj Khwaja Kamaluddin at the Religious Conference (1925) held in London. A very interesting intellectual discourse dealing with the revolutionary stage of spirituality and different aspects of the soul.

Price As. 7 only.

Apply to the Muslim Book Society, Azeez Manzil, Brandreth Road, Lahore (Punjab, India); or Bashir Muslim Library, the Mosque, Woking, England.