

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
HOLY QUR-AN 33: 40. "There will be no Prophet after me."—MUHAMMAD,

The
Islamic Review
FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

XXIX]

DHU'L-HIJJA, 1359 A.H.
JANUARY, 1941 A.C.

[No.

Subscription 10s.

Single Cop

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

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Subscribers' Number when corresponding.

THE ISLAMIC REVIEW (Monthly)

(Founded By The Late Al-Hajj Khwaja Kamal-ud-Din)

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Correspondence.—All Editorial correspondence should be directed to The Editors, "The Islamic Review," The Mosque, Woking, England, or Azeez Manzil, Brandreth Road, Lahore (Punjab—India).

Subscriptions.—Should be made payable to The Manager, "The Islamic Review," The Mosque, Woking, England, or Azeez Manzil, Brandreth Road, Lahore (Punjab—India).

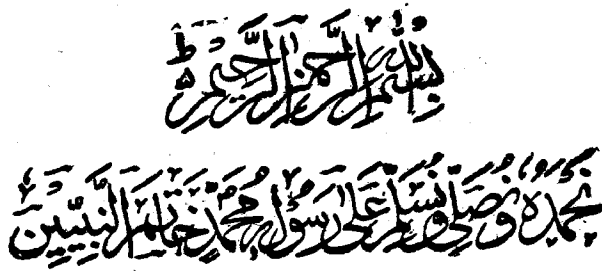
Annual Subscription.—Inland, Rs. 7-8-0; Foreign, 10 Shillings (including Postage). For Students, Libraries and Free Distribution, Rs. 5-0-0. Single Copy, 10 Annas (Inland) and 1 Shilling (Foreign).

Available.—Back Numbers from Vols. I to XXV, at Annas Seven Single Copy (Inland) and Seven Pence Single Copy (Foreign).

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THE ISLAMIC REVIEW

Vol. XXIX]

DHU'L-HIJJA, 1359 A.H.
JANUARY, 1941 A.C.

[No. 1

A DECLARATION

I (Miss) DORIS CATTERALL, of Preston, Lancs., 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh.

[There is but One God (Allah) and Muhammad is God's Messenger.]

Dated the 6th April, 1940.

(Sd.) D. CATTERALL.



Her Royal Highness Princess Saniyya (third from left) of Albania, at the Shah Jehan Mosque, Woking, on Friday 9th August, 1940.

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A NEW YEAR'S MESSAGE TO OUR BRITISH READERS

It is a year-and-a-quarter now since the war broke out. It will be a tremendously different atmosphere in which the new year is greeted by the British nation this time from the one in which it has been hailed for many previous years. It is, indeed, an atmosphere widely different even from the one in which these lines are being written. The conditions obtaining in Great Britain cannot be adequately comprehended from here even by the most sensitive imagination. What a wonderful adaptability and endurance does the human mind possess! The mind of a Britisher in normal times could have hardly borne the thought of the state of affairs which actually exists in that country to-day. Maybe this is an indication of the interminability of human consciousness.

British hospitality may not be a proverbial thing in the world, but to me it is one of the most real experiences of life. As I have confessed so often, during my long stay in that island, I never once felt that I was in a foreign land. The kindnesses showered on me by British friends are too many and too deep for expression. I have been to almost all the important towns of Great Britain and to many a small town as well. There are members of the Islamic Brotherhood in many of these towns. In others there are those numerous friends and sympathisers of this religion whose kind and earnest hospitality I had the privilege of enjoying not without deep impressions. Naturally, since the war broke out, my thoughts have been constantly with all these brothers and sisters and friends. We have very little to offer them in the shape of consolation, but our sympathies and prayers have been as earnest as those of the sufferers themselves. Although

A NEW YEAR'S MESSAGE

space intervenes we are nearest to them in mind. We submit to the decree of Heaven in the same way as they have done.

We have faith in the destiny of Great Britain. God had given it much in the way of material power and possession. There must have been some virtues in the British mind to deserve this great favour of God. It must be due to some genius, however undefinable, in the British character. If now, God forbid, Heaven ordains it that worldly supremacy will not be theirs any longer, it may very well be wished and prayed by all those who have real love and sympathy for this great nation that a superior kind of leadership, viz., leadership in the domain of spirituality, may still be vouchsafed to them. The supreme teaching in Islam is cheerful submission to the Heavenly decree, which is also the central idea in the teachings of the founder of Christianity. Such a submission, apart from its other values, prepares our mind for a loftier hope and a higher ambition. The marvellous way in which Great Britain has stood up against a challenge to its heroism and power of resistance shows that it has in it that spiritual quality called "patience" in the language of religion. It points to the existence of a throbbing spiritual life in the nation.

Trials work in two mutually opposed ways. To the lifeless they are like a death-blow, sending the victims to downright annihilation. To those, however, that have the fire of life still left in them, they act as a spur to a cleaner and a higher life. The wide appreciation of Islam by Great Britain, of late, in spite of its long tradition of opposition to and aversion for that faith, clearly shows that the British Nation is in the latter category. The handsome contribution by His

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Majesty the King of Great Britain towards the construction of a mosque and an Islamic Cultural Centre in England has more in it than a mere gesture of political goodwill to the Muslim nations fighting on the side of the Allies. It is a case of trials bringing the latent virtues of a nation on the surface. After all, it is only a great law of life that the Qur-án states when it says :

“ And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits, and give good news to the patient,

“ Who, when a misfortune befalls them, say :
‘ Surely, we are God’s and to Him we shall surely return.’

“ Those are they on whom are blessings and mercy from their Lord and those are the followers of the right course ” (Chapter II, Verses 155—157.)

With this comforting reference of the Holy Book of Islam, we, the Staff of the Woking Muslim Mission and the *Islamic Review* send out our sincerest sympathy to the brave British people, which consists of so many Muslim souls, actual and potential, in their present suffering and trial. May He accept the repentance of His servants in these distressing times !

AFTAB-UD-DIN AHMAD,

Editor.

THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

(Continued from page 456, Vol. XXVIII)

165.—Of course, there are people of knowledge and faith who do not fall a prey to these dark superstitions. They love the laws of God to an extreme degree, and this, in reality, is loving God Himself. On the contrary, those who do not understand the real state of affairs and act wrongly, experience the evil effects thereof: and it is an instructive sight to see their perplexity in face of these unpleasant experiences. In any case, they come to realise that the power of God overpowers everything: that His laws operate everywhere; and that whoever acts in their contravention is sure to meet pain and chastisement.

166.—On the appearance of these evil effects of wrong actions, these people will blame one another. Those who, on the persuasion of others, have left the laws of God and followed wrong courses of action will express their indignation against their inducers. On the other hand, these others will say, “When did we ask these people to follow us? What have we to do with them? They are simply suffering the consequences of their own actions.”

167.—Then will the wrong-doers desire, in sadness, that their lost opportunities may once more be given back to them, so that they may not follow their inducers any more. But there is nothing left for them but to repent; and this is a kind of fire, which is inescapable.

The life of the Hereafter is only a powerful reproduction of the pain and happiness of this life. Things that we experience in this life will reappear in a highly magnified form in the life to come. Their intensity will be greatly increased then. Incidentally, this verse gives us an idea of the sufferings in hell. The repentance, which results from the evil effects of wrong actions in

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this life, will produce a kind of fire to torment the evil-doer in the other life.

Section 21.—The real object of religion is the production of good deeds, of which the source lies in refined morals. Good morals, again, have as their basis faith in the Unity of God. Since the *Ka'ba*, as associated with the name of Abraham, was the symbol of the Unity of the Deity, the four sections (17—20) have been devoted to the discussion of the various aspects of the change of *Qibla* in favour of the *Ka'ba*. The thing that most affects the morals of a people next to faith in the Divine Unity is man's food and the ways of procuring it. If we look closely, it will be evident that the means of obtaining a livelihood and the distribution of the materials of livelihood are, at bottom, responsible for the good and evil deeds of man. Hence it is that, next to the Unity of God, there follows a discussion of the affairs relating to food. As in other matters, prohibitions and permissions in the matter of food have been based in the Qur-án upon their effect on morals. If anything has been declared as unlawful, it is because it adversely affects the physical and moral conditions of man.

Verse 168.—Accordingly, in this section, the first verse takes up the discussion of these very things. Three things have been made very clear in this verse. First, *Halal* or lawful things—these consist of things against the use of which the Holy Qur-án has not issued any prohibition order, and also those things which are not obtained by unlawful processes such as theft, robbery or gambling. Secondly, the *tayyib* or clean things, which is the literal meaning of the word. It also means “pure” and “delightful.” Thirdly, that man should not follow in the way of the devil. This puts a ban against all those things that have been

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acquired through devilish or illegal ways. This commandment applies not merely to the Muslims but to all the peoples of the world, of whatever creed and belief. If the Holy Qur-án forbids the use of swine's flesh, intoxicating drinks, blood and other things of the kind, as I will show in discussing the verses concerned, it is because they have an evil effect on the health and morals of their users. As for the other two principles enunciated in this verse—the moral and the aesthetic—they certainly admit of no difference of opinion.

169.—As for the Devil, it has already been shown by an exhaustive discussion that by this term is meant the forces or corrupted souls that prompt people to do evil deeds. Since the inspiration for finding means of livelihood often has its origin in Satan, it has been mentioned here in passing.

170.—In deciding on the legality or the illegality of the method of earning livelihood, a man generally adopts the line followed by his elders and forefathers. Not to go very far afield, let us consider the case of the Western peoples among whom the use of liquor and swine's flesh is a universal practice. For centuries these people have been using these prohibited things, and so it is very difficult for them to give up their use, however much they may subconsciously feel the wrongfulness of this habit. The Holy Qur-án has unfolded a great truth at this point, by pointing out that the real cause of their not forsaking the use of unlawful things is their mere persistence in an old custom. These people, unfortunately, do not consider how far those who established this custom were guided, in their doing so, by intelligence and wisdom. Rightly does the Book say that whenever people are forbidden to do a certain thing, they are in the habit of retorting that they have the sanction of the practice of their

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forefathers for using the things in question. What they ought to have considered, however, is whether their forefathers were right in acting in the manner they did.

171.—Thus, in the matter of lawfulness and unlawfulness of things, the chief question is how far a certain decision on this question is right in itself? These people, however, are inclined to behave like animals that can hear the voice of the herdsman but do not understand the meaning thereof. Whatever a religious reformer may tell them about things being permissible and forbidden, they no doubt hear, but they never stop to ponder what such a person really means. They are, so to speak, dumb, deaf and blind in this matter. They neither think themselves over what they hear or see, nor do they ask others concerning their reality. They make no use of their intelligence and power of thinking.

172.—Accordingly, such people have been addressed here as are open to the acceptance of truth and are not unthinking followers of old custom. They are also told to eat such of the things created by God as are good and clean, and to use them in the proper manner. In other words, they should be used for the purposes for which they have been created, which, in Arabic, is the significance of the word *Shukr*, translated generally as "gratefulness." For example, swine are not created to be used as food for man. They belong to that species of creatures, which have been appointed to clear away and destroy poisonous and injurious matter from the earth. Among these can be named mice, snakes, scorpions and similar creatures who so wonderfully absorb, to our benefit, a considerable amount of poisonous substance which the earth surface produces in the course of its struggles for manifesting life. To

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use such creatures for food is, in fact, an act of ungratefulness to God inasmuch as they have not been created to be so used. To obey the law in this matter constitutes service to God. Divine commandment comes to enlighten man on this and similar questions too subtle to be decided by human intelligence.

173.—It is with this great truth in view that it is forbidden for man to eat animals dying a natural death, blood, swine's flesh and anything slaughtered with the invocation of any other deity than God. An exception, however, is made for cases of unavoidability and dire need, provided no positive desire for such undesirable use is found in the user. It is excusable if one eats such prohibited things in times of unredeemed distress, but it is not allowed that one should repeat the use of such foods beyond the point of emergency.

These prohibitions with regard to some articles of food have been ordained with the aforesaid three principles in view. The existence of certain poisonous things in the animal body is essential to the building of certain parts of it; and these poisonous things stay in the blood, since it is the circulation of blood that provides the body with food. A considerable part of blood consists of uric acid. It is, nevertheless, a fact that a body which has an abnormal quantity of this acid is a hotbed of all kinds of diseases. Much of this superfluous acid makes its exit from the body in the course of the purging of the bowels and bladder, as also during perspiration and similar emissions of the body. The necessary part of it, however, remains behind. Hence, if an animal is to be killed for the purpose of food, it should be slaughtered in such a manner that not a drop of blood remains in the body; neither should any unnecessary pain be caused to the dying animal. This is the reason why Islam ordains

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the cutting of the jugular vein in slaughtering. It is on this ground, again, that it is forbidden to eat any animal which dies of itself, because there is no outflow of blood in such a case. A list of such unslaughtered dead animals is given in the third verse of the chapter entitled, "The Food"—such cases, for instance, as death by strangulation, or by a fall from a high place. The third thing which is declared forbidden in this verse is swine's flesh. As a matter of fact, pig's flesh is the worst of all things, and the eating of it is fraught with grave dangers to the physical, moral and spiritual welfare of the eater. A broad principle with regard to animal flesh can be stated thus: the physical and moral conditions of an animal find their way into the person who eats its flesh. I have seen with my own eyes a type of Chinese, the hairs on whose body and head are stiff like those of swine. The moment I saw these Chinese, the wisdom of the Qur-án in laying down these dietetic prohibitions flashed upon me in its fullest brilliance. Again, it is an acknowledged truth that the moral conditions of any animal are the product of its physical conditions. Accordingly, when the physical conditions of swine are found to be reproduced in the eaters of its flesh, there is no reason why its moral conditions will not be found reflected in their character in the same way. But to continue the discussion of the physical conditions, the pig is so constituted as to have a strong susceptibility to all kinds of epidemics. This is in addition to its being the storehouse of all kinds of poisonous vermin. But the most loathsome of all is the fact that it carries in its blood and flesh the bacilli of that pernicious disease known as tumour. These germs are of such a tenacious nature that, whereas all other organisms die if they are put into acid, these particular germs persist in life even if they are kept in acid for months

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together. The existence of these bacilli in a human body causes various kinds of skin diseases, among which there is a morbid type of itch. This takes the form of circular red patches appearing all over the body, the itchiness of which is terribly oppressive. Generally its treatment consists of an application of acid.

These eruptions form into rings on the chests of those who indulge too much in swine's flesh. The only way to escape from the dangerous effects of these rings is the draining of blood from the body by surgical operation once or twice during the year. If this is not effected, it is sure to lead to death. I am not narrating any hearsay account. Chinese labourers, who have settled down in large numbers in Java and other places of the Malay Archipelago, live mostly on swine's flesh. In view of this, I started an investigation among the pig-eating people of the place.

Accordingly, whatever I have written here is the result of my personal observation. The germs produced by swine's flesh even affected myself in an indirect way. It was thus : The Chinese washerman is very famous for his skill in his art. Naturally, during my stay at Surabaya, the capital of Java, I used to send my laundry to the Chinese washermen. For nearly a month and-a-half I availed myself of their services, at the end of which time the aforesaid rings of eruptions appeared on different parts of my body. For three months I had to remain under medical treatment on account of this, but without any result whatsoever. I returned to Lahore in the month of May, 1921, where a further course of treatment brought me some relief. The trouble, however, had not altogether left me when, in November, 1921, I had to proceed to England, where a specialist gave me treatment with satisfactory results. Some eleven years have passed since then,

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but even now about the months of August and September the afflicted parts of my body experience a recurrence of that old trouble. Apart from these eruptions, there is a disease, in which the flesh protrudes like pieces of thread outside the body, generally on the legs and upper part of the feet. This also is the result of pig-eating. It makes the patient grow thin like a piece of thread and ultimately die. There are other kinds of skin diseases, too, resulting from the use of swine's flesh. Among these may be mentioned a particular type of light black blotches appearing on the body and face, which is called "eczema" in English. Western ladies use face powder and kindred things to cover these blots on the face; but with all these devices the marks make themselves visible in any case.

Generally these very blotches are to be found on the face of pigs. These physical curses aside, the morbid effects of pig-eating on the moral and spiritual aspects of our nature are such as can be escaped by none. Out of all the species of animals, the only one that indulges in the filthy habit of sodomy is the pig. There are, no doubt, other causes for this obnoxious habit, but figures show that the most frequent cases of this practice are to be found among such sections of the Indian population as are given to the use of pig's flesh. The Chinese labourers, of whom I have spoken, are almost all of them victims to this vice. This violence to the law of nature is not confined to the peoples of the East. Even the West is not free from it. Particularly is it prevalent in Germany, and it is interesting to note that, barring one or two other nations, it is the Germans who eat pig's flesh most. They happen at the same time to be of a philosophical disposition and are quick to philosophise on every subject. Thus, a short while ago a class of people there were of the opinion that, apart from man and woman, there is a third division

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in sex in which man feels sexually inclined only to man. This section at one time insisted that, just as in every civilised country of to-day it is not against the law for a man and a woman to come together provided the woman in question is not in a marriage bond with another man or the act of union is not done against her wish, similarly it should not be a crime for a man to unite with man in sexual intercourse, otherwise it will amount to a violence on the natural propensity of a certain section of humanity. It is a matter of thankfulness that the advocates of this filthy vice became silent before long. In a suit in 1924 of a famous actress in London, a reference was made to a black list, in which figured the names of very famous persons of the West who approved of this vice. It may be due to other causes than pig-eating, but, so far as one can judge it, the conditions which may cause this vice in the East are absent in the West. In the West there are no restrictions (as there are in the East) on the availability of women for purposes of sexual gratification. It stands to reason, therefore, that pig-eating is the cause of this vice in the West.

Another filthy vice in the pig is the absence in it of a wholesome jealousy with regard to its mate. This jealousy is found in a considerable measure in the buffalo and the cock, but other animals also generally manifest it at appropriate times. The animal least susceptible to this feeling is the dog. But among these even, at the actual moment, when one gets engaged, the rest depart from the place. Not a shred of this feeling, however, is to be found in the pig. In the Orient, apart from the poor Chinese labourers who are, beyond question, the victims of this extreme form of sexual immodesty, even some hill tribes and other peoples of India, who use the flesh of this animal in large quantities, are equally immodest in this matter. If there are, for instance,

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ten brothers living in a house, one woman will suffice as a mate for them all. And even the civilised West can present no clean record in this matter.

There is still another bad habit in the pig. It is not only dirty by nature, but, whenever left to itself, it will rush for dirty and filthy spots. The ground for declaring its flesh unlawful is, however, not so much the fact that it eats dirt, since other animals like sheep and domestic fowls also indulge in this sort of thing. The real ground for this prohibition seems to be the physical and moral blemishes which, as I have discussed above, the eating of swine flesh entails. True, these do not appear so strikingly in the West, particularly the physical troubles, but the reason is clear. In the first place, the climate in Europe is very cold. Secondly, its use as food is rather scanty, since it is both dear and difficult to digest. This latter drawback in the meat makes it appear on the table only once or twice during the week and that at breakfast time ; and even on these occasions the slices so appearing are thin as paper. It features at the dinner menu of only the very rich ; this also once or twice in the week and in small quantities. It is interesting to note that even such a sparing use of the thing does not leave its users unaffected by its evil effects. It may be objected, Why is it that the Qur-án did not make the prohibition an exception, conditional on special circumstances, instead of making it a general one ? The reply is, first, that the Holy Qur-án was not revealed for any particular class of people ; its teachings were to apply to one and all. Secondly, the flesh of the pig is not among the necessities of life. When the world abounds in so many gifts of God, man can very well do without pig's flesh. A universal Book must have laws of universal applicability. An exception, if made at all in cases like this, should only be on the lines suggested by the phrase "neither desiring nor exceeding the limit."

(To be continued.)

THE FUNDAMENTAL CAUSES OF THE WAR AND THEIR REMEDY THROUGH RELIGION

Sir Francis Younghusband :

LADIES AND GENTLEMEN : I must first tell you that I am not Sir Ronald Storrs.* Sir Ronald Storrs will, I suppose, very soon be coming, but until he comes there are just one or two words I should like to say to you in regard to our Movement.

You know, of course, that our Movement is an inter-religious Movement. We try to bring together representatives of all religions in the world in defeating this terrible spirit of anti-God and anti-Christianity which is tremendously prevalent in the world at the present time. And our Movement tries to promote that spirit of fellowship which is preached by every religion. And every religion, at any rate, preaches those high standards which all of us here would like to see established.

To give an illustration of the importance of the work we are doing I would like to tell you of a very interesting plan for an inter-religious league which was formulated some ten years ago by that very distinguished German theologian, Rudolf Otto, the author of "The Idea of the Holy" and of several other books. Professor Otto studied religion in Japan and India and he saw the importance, as we have, of combining the religions to form the basis of any political reorganisation of the world that might be attempted. His argument was that politicians and economists, though they might make the outward structure of any new world order, yet they could not probe deep enough and stir deep enough to get men to create a strong world opinion and a world conscience. He said that only men of religion could do this and that was their work, but that it must be the work of men, not only of Christianity but of all religions, Hindus, Buddhists, Muslims, Confucianists and Jews as well as Christians. Now he drew out his theme and it was published in an article in the *Hibbert Journal* in July, 1931, and he was supported by Professor Hauer, who had been a German missionary in India.

There was the scheme most beautifully drawn out: all the arguments as good as they could be and drawn out by a man of great experience of all the religions. But nothing came of it and we can see now that if Germans had followed Professor Otto and Professor Hauer instead of Hitler there would not have been the present World War.

That is the first point I would wish to make. The second is that here in England we have at least started a Movement on precisely those lines which they would not adopt in Germany. We have got a Congress in being, we have had our meetings at London, Oxford, Cambridge, and last year most successfully at the Sorbonne in Paris. So we are moving in the right direction, but still I am sorry to say that though in England we are religious yet we are not religious half enough. We want ever so much more support from public opinion and from the public Press and that is what we are trying to do now with this series of lectures. Last Wednesday we made a most excellent start with the address by Professor Saurat with Mr. Mazaryk in the chair, giving the fundamental causes of the war. We are very fortunate to-day to have the Imam of the Mosque at Woking to give us his view on "The Remedy through Religion," speaking of course from the point of view of the Muslims. I will ask the Imam kindly to address us.

*Originally Sir Ronald Storrs was billed to preside. Hence the apology of Sir Francis Younghusband.—Ed., *I. R.*

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ISLAM AND THE FUNDAMENTAL CAUSES OF THE WAR*

The Imam :

MR. CHAIRMAN, LADIES AND GENTLEMEN.—“The Fundamental Causes of the War and their Remedies through the Religion of Islam” is my subject. Before I proceed further I am rather anxious to remove some of the grotesque misrepresentations existing about Islam in this country. First of all, it is seldom realised that we Muslims cannot become and remain Muslims unless we accept the veracity of the missions of all the prophets of God, and for that matter, unless we accept Jesus as a Prophet of God. The word “Muhammadanism” is liable to give a wrong conception of the religion of Islam, especially to the unwary and is, as a matter of fact, coined after the fashion of such words as Christianity, Buddhism, etc. You will understand our not liking this appellation because it leads the hearer to understand that we are the worshippers of Muhammad. We are not the worshippers of Muhammad. We address our prayers to God direct. The word Islam, on the other hand, means “to submit oneself to the will of God” and “to make peace”: its active participle form “Muslim” has been defined by the Prophet Muhammad as “one who makes peace” and as “one from whose hands and tongue all men are safe.” The idea of “peace” is very prominent in Islam. We Muslims, when we meet, say to one another “Assalamo-alaikum!” which phrase means “Peace be upon you!” One of the attributes of God, as given in the Qur-án, is “As-Salaam” which means “Peace.” Of course, many of my audience may consider this

*Mr. Abdul Majid, M.A., Imam of the Shah Jehan Mosque, Woking, presented the Muslim point of view on “the Fundamental Causes of the War and their Remedies through Religion” at one of a series of meetings arranged by the World Congress of Faiths, London. This lecture was given on the 22nd of January, 1940. Sir Francis Younghusband was in the chair.

THE FUNDAMENTAL CAUSES OF THE WAR

rather impudent on my part, especially when you remind yourselves of the wars which are associated with the name of us, Muslims. I shall say a few words about this later on ; and in order to create a better sympathy with my few words addressed to you this afternoon, let me assure you that Islam is the only religion that condemns aggressive wars in the most lucid terms. Islam permits war only in self-defence. The wars conducted by the Prophet Muhammad were in self-defence. This is a subject in itself, but as the time at my disposal is limited, I have to content myself with giving you my assurance and guarantee for the correctness of this statement of mine and I hope it will be accepted by you especially in view of the topic which we are discussing this afternoon.

This was a digression which, I believe, was essential to the interest of the subject which is, "What contribution the religion of Islam has to make towards the-all-too-important problem of war?" I shall first try to show if Islam has any right to intrude itself on the solution of the problem. Perhaps my mind will become clear to you if I can show to you that Islam is in no way inferior, if not superior, to its sister religions in the matter of enabling man to rise above himself.

THE CO-OPERATION OF RELIGION

We are now busy exploring all the approaches to this problem in the hope that we shall find some, if not the final, remedy and it is in this connection that the domain of religion has been approached. We all know that after the last Great War people had begun to understand that there was something valuable in *religion* or *religions*, and even those who accused it of parochialism began to proclaim that religion was universal. It was *a la mode*, for instance, before the last War, to say that religion was nothing but another name

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for doctrines of set virtues and partiality and exclusiveness and intolerance towards others so that it was alleged that religion was a doctrine of war of one nation against another.

But now without even noticing the change, we have begun to believe that in religion, perhaps, there is a message of peace and universality and of universal fraternity, of equality, of social justice and of charity to all and that the strength of religion could be used to serve the weak and the humble and the oppressed, to rehabilitate the cause of truth and righteousness and to fight against iniquity and unmerited suffering. Mankind is, in a word, anxious to release such forces as can overcome aggression and unrighteousness through the help of religion. Every religion is thus being called upon to do its bit in this direction. My purpose this afternoon is to show you the ways and means which the religion of Islam adopts to release these forces.

This change in mankind becomes all the more noticeable if one studies the last century or, to be more exact, the period before the last Great War. At that time one devoted one's attention to a kind of civilisation that applied itself assiduously and wholly to industry and utilitarian and materialistic organisation of the economic life, of the political and of social life. In other words, the individual had no spiritual entity or value in his environment or milieu ; he was appreciated and judged by his contribution to the pleasures and comforts of this life. This materialistic exaltation of the individual inspired ideas which began to be the guiding force of the construction of materialistic culture and which resulted in a perverted egoism whose main function was to exploit the poor in the interest of the rich. This materialistic exaltation of the individual, denuded of his spiritual background, set all religious

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life on one side and even those who professed to be religious had come to the conclusion that religion could not be useful or serve as a source of inspiration in our worldly affairs.

But now the state of affairs which came into existence after the war imposed on one and all the need of transforming our individual, national and international outlook by reason of the pressure brought to bear upon us by rapid discoveries of science, in rapid means of communication and, what is more, by a humanity that was more and more being dominated by its ever-increasing desires and inordinate and insatiable demands.

This state of affairs presented a dilemma to traditional religion. Should it retain its old conservatism or should it adapt itself to the new state of affairs? The trend everywhere is to interpret the values of religion in the light of modern life and experience. And it is also being realised that religion, if it is to be of service and use to mankind in the solution of its problems, must not be a mere idealism, a mere mystic, but must be something more than that. For experience has taught us that mere idealism or truth received through pure reason, although it has changed the lives of individuals, has not been able anywhere to influence the lives of communities as a whole. This is the reason that where pure reason and idealism have failed, religion has succeeded. The idealism of Europe or of other countries has never been a living factor. But all religions, in their own way, have put a prominent stamp of their own on the lives of individuals and communities. All religions in their higher forms or even in their lower forms, have set their stamp upon humanity through certain formalisms and institutions which they imposed on their adherents. The ensuing results of these institutions have been varied and extremely interesting ecologically.

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CHRISTIANITY AND ISLAM ALONE AFFIRM THE VALUE OF THE INDIVIDUAL

Now the basic factor of our political, moral and economic structure is individual liberty, which, as is borne out by a study of the history of the spiritual education of mankind, was first preached by Christianity which affirmed that every man possessed an immortal soul. The recognition of this value of the human soul in all classes of society opened new vistas of freedom to mankind.

This recognition of, and the emphasis on, the value of the human soul and the individual put the slave, who had not been regarded as part of the human species, on an equal footing with his fellow beings ; it established equality between man and man, equality before God, the same rules of religion and the same conditions of salvation for all. This implied that every one, no matter to what class he belonged, could become a servant of God, that is to say, a priest, a member of the ecclesiastical hierarchy. But it was in this very thing that the mistake was made by the interpreters of the mind of Jesus Christ ; for the institution of priesthood blurred the vision of the absolute equality of man. Islam came and reaffirmed the equality of man and man and took care that sacerdotalism was not grafted upon its spiritualised system of life.

In Judaism the emphasis is on the nation or the group and one who belonged to that group or nation could alone lay claim to the favours of God by virtue of his being a member of that group or nation, chosen by God, but both Islam and Christianity changed the emphasis from the group to the individual. It was a new outlook on life and a new attitude to all moral problems. For the first time let it be said, to the credit of Christianity, that man was recognised as a

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personality, a moral entity in his own right, not as dependent upon any chosen race or tribe or nation for the favours of God. Thus all man's actions whether they regard himself or his fellow beings become fraught with a new and a profounder significance.

CO-OPERATION OF CHRISTIANITY AND ISLAM AGAINST THE PRESENT CHAOS

The immense newness of this outlook on life preached by Christianity for the first time and later reaffirmed and rehabilitated by Islam in its pristine purity led to the exaltation of the individual and penetrated the profundities of the intelligences that began to apply themselves to the secrets of nature. The renaissance of the sciences and philosophy of modern times proceeds from the extension of this message which was revealed to mankind through Christianity and relit by Islam to the secular domain. But it is interesting to remark that the positive sciences, after they had developed themselves beyond recognition in relation to their origin, forgot that they owed their origin to this noble outlook on life. Every one knows, especially those who have studied Draper's *Intellectual Development of Europe*, the important part played by Muslims in the rise of the positive sciences of modern times. It is being realised that, if mankind is to preserve its soul, its dignity, its happiness, it should have recourse, once again, to the moral sources from which its present-day civilisation has sprung. For is it not a fact that those countries that are regarded as backward have been noticed as possessing idealistic virtues, while countries that are regarded as civilised and "cultured" are every day becoming a prey to the perversions of material culture, are becoming more and more inhumane and intolerant, and are taking pride in the non-recognition of their duties to others?

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The present chaos, civil wars, the existing miserable conditions and the exploitation of one nation by another, have been caused not by the backward races, but by the so-called civilised races, whose every individual, through his intense desire to be secure and to be safe, has created a society, an authority, a sort of religion, a nationalism in whose shelter he hides and takes comfort. Selfishness, fear, hatred, class distinction and the division of man against man are due to the withdrawal of those spiritual forces which had initially made man free. It is becoming more and more evident that the message of fraternity preached by Christianity and Islam should be restated and reaffirmed with a vigour and fervour greater and more intense than ever. It is evident that only such a call can release the pride in man and can counteract any effort against spiritual ascension and can accelerate a progressive spiritualisation of the material civilisation. These views are necessary to throw into the limbo the sophism of racialism. But it is equally true to say that mere idealism, monism, humanitarianism and philosophy which to some people seemed to be sufficient some time ago to withstand the feverish race for the enjoyment of material comforts reveal themselves more and more every day incapable of reacting against the temptations born of forces set free by the conquest of nature by man and the powerful ambitions which result therefrom. For an idealism not having for its source of inspiration the transcendence of God is nothing but an impoverished ideal whose force languishes and diminishes in proportion to the increase of temptations and over-excited desires of man.

Experience shows that all ideals, excepting the idea of a transcendent God, have failed to keep mankind on the right path. Monism has failed ; so has humani-

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tarianism ; so has the mystic of nationalism or that of national socialism or that of Bolshevism. The thing which makes us rise above ourselves and makes us charitable is a belief in the transcendental God. All idealistic substitutes have failed to engender that feeling of charity for one another which, I believe, our forefathers possessed in a higher degree.

It is becoming clearer every day that, in the face of the spiritual traditions of Islam and Christianity, there is arising the tendency of the false mystic of force and racialism ; it is also becoming clearer that it is more than urgent that we should have recourse to an evocation of the liberty and the dignity of man and the dignity of his soul, of his spiritual and moral powers, and an evocation to the fulness of the riches and wealth of those powers and his transcendental destiny.

I hope my attempt to emphasise the similarity between the ideals of Christianity and Islam has succeeded in making you appreciate the necessity and importance of a closer and yet closer co-operation between both of them. Both religions can help the world against the fundamental causes of unrest, against the growing tendency of non-recognition of our duty, against injustice and inhumanity and those various causes that go under various names, such as Bolshevism, Communism, class-war, Fascism, Aryan theory, unequal distribution of wealth amongst individuals and nations.

THE PROBLEM OF THE WORLD'S UNREST IS MORAL-RELIGIOUS

From the above remarks it will become clear that the problem of the world is in its release from the mental, moral and spiritual leprosy which has struck it. Modern writers have also come to the same conclusion. Professor Alfred Zimmermann in his pamphlet *The Prospects of Civilisation* (Oxford, 1939) says that although it is true

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to say that the problem of the world is threefold—political, economical and moral—and it is in this order that its problem has been generally dealt with, yet it is exactly for this reason that the problem has remained unsolved. The political problem was tackled first because it is the most urgent, but actually it is not the most important. He says : “ The moral problem is the most important but the least urgent, since it is a permanent problem in all political life.”

Now much will depend on the signification you will attach to the phrase “moral problem.” If you are to depose that mankind is sinful and rotten to the core, I, for one, cannot see how we can reform it. But if you start with the assumption that man is sound at the core, then a healthy system and outlook auguring well for the future can be constructed. It is a fact that on the assumption of indefinable axioms all the exact sciences are based. Thus much depends on the foundation on which to raise the superstructure of your moral system for mankind. If you make a wrong assumption, your superstructure will be wrong and warped ; so will be the results. But if the basis is right, then the results will be good and conducive to a harmonious life. It is for this reason that Islam rejects all theories and beliefs which inculcate that mankind is rotten at the core and is incorrigible. It stoutly maintains that sin is an attitude rather than a disposition of man. It says that it is man’s duty to overcome all his faults and develop the heritage of good in him. In Islam sin is identical with deliberate and conscious moral transgression. It is not a condition of mankind as, for instance, the Church or the doctrine of Reincarnation would have us believe. The point is very important because on this assumption will depend whether a religion can be of help to us in

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eradicating the evils of war, for instance. If mankind is evil in its essence or has come to this world to pay for its past misdeeds, then, religion or no religion, nothing will help. The thing which will help and give us the fire of conviction will be the assumption that mankind is good and sound at the core and that if it refuses to listen to truth to-day, it will listen to it the next day, provided the truth is repeated to it again and again.

Thus Islam, believing that mankind is solid and sound at the core does not believe in war as integral and essential part for the development of the life of nations or individuals, as, for instance, we are told by the totalitarian sophism, although it is true to say that, according to Islam, it is a biological necessity for which provision should be made. For, in case some individuals or nations do make transgressions and would not let their neighbours live in peace, then Islam has an ethic of war. Such an ethic was essential ; for human society can never be expected to consist of saints and angels. Man must be told and guided by certain principles having for their source and sanction the Divine Will where to unsheathe and where not to unsheathe his sword. Thus if Islam contains such a code that deals with war, it should be regarded as more of completion of its system than a defect. I know there are religions that are silent on the subject of war. Their silence on such an important biological necessity has been looked upon as a point of merit and because Islam provided for and lays down guiding principles for this contingency of life, its critics have seen in it a defect and weakness !

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For the sake of simplification we can say that war takes three forms :

- (1) Hatred between one individual and another, because their minds refuse to extend the horizon of their outlook to give up habits and ideas which do not appreciate the limitations and sentiments of the other fellow-being ;
- (2) War between social classes which shut themselves up against each other and refuse to understand each other and also refuse each other mutual concessions ;
- (3) Wars between nations that revolt against each other and do not understand the value of reciprocity and the advantages of an intelligent co-operation with each other.

WHAT ARE THE REMEDIES THAT ISLAM SUGGESTS TO REMOVE THESE FUNDAMENTAL CAUSES

As to number one, Islam is the only religion which makes it compulsory for its followers to believe in all the prophets of God of all religions and all ages. Accordingly we accept Jesus, Krishna, etc., as the prophets of God. This widens our sympathies and makes us charitable to all non-Muslims.

Islam's real aim is to establish freedom of conscience and action in general and particularly in religion. Its entire body politic is guided by the 256th verse of the 2nd chapter of the Holy Qur-án which lays down in categorical terms : " Let there be no compulsion in matters religious." A Muslim may not wage war against any person of his own religion nor against any other of any other creed merely because he is afraid of that creed. A Muslim, on the other hand, is bound

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to wage war against any person, whether of his own kith and kin and religion or not, if he interferes with the beliefs of a non-Muslim. This state of affairs has been styled by the Qur-án "Faith for God" (2 : 193), that is to say, every one must be allowed to choose his own faith and worship his God in the manner he thinks fit. It is a disturbance of this state of affairs that compels a Muslim to draw his sword against any person, Muslim or otherwise, who violates the above condition. Liberty of conscience was unknown before Islam. The feeling in Islam for religious freedom is so strong that a Muslim is enjoined to act as a policeman, as it were, in the protection of all religious houses. For example, a Muslim is ordered to protect a Christian church from a Muslim attack. The Qur-án is too clear on this point to allow of any other conduct. We read in the Qur-án : "And had there not been God's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which God's name is much mentioned, and surely God will help him who helps His cause (22 : 40)."

In this verse the Qur-án identifies the maintenance of religious houses of every faith with the "cause of God." It is to be noted that Muslims are ordered to sacrifice their lives not only to save their mosques but the religious houses of other peoples as well. Even in time of war a Muslim is forbidden to touch an alien house of worship. He must also spare the lives of their religious teachers.

From the above it follows that Islam is a religion that can help tremendously to release the highest and noblest in man to stand unrighteousness and aggression.

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INSTITUTIONALISM IN ISLAM

To enable you to understand better the value of the ways adopted by Islam to eradicate the other two causes above referred to I wish to make a digression. I wish to say a few words on the importance of institutionalism in the life of man.

Islam has been condemned by its critics as a religion of rules. One has tried to see its weakness in this special feature of this religion. These critics wish to convey the impression that the religion of Islam leaves no freedom to the individual. Observed superficially this criticism seems to be true. But let us analyse it a bit further. The truth of the matter is that Islam is a spiritualised system of life in which each and every action of the individual receives the leaven of the religious. Even the trivialities of daily life become matters of religious importance to a Muslim. Hardly any detail is to be found in the whole business of daily life, even including occupations, which may be regarded as unclean by some, that is not invested with religious significance. The state, society, the individual, economics and morality, all duties of man to God and to his fellow-beings are placed under the influence of religion.

From this it will become clear that if a certain community lived, say under the influence of certain institutions introduced by the religion it professes, it will exhibit certain manifestations resulting therefrom which will be at once strange and interesting to us. For example, if we find the caste system amongst the Hindus of India, then we could easily trace it to certain formalism and teaching of Hinduism; again if we found snobbery and class distinction in English life, we could either trace it to the presence or lack of certain tenets or formalism, and institutions imposed on English

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life by the organised and traditional religion. Thus beliefs and the various forms of institutions introduced by various religions affect radically the ways and habits of nations and peoples. In Islam this is very marked because Islam permeates every action of its followers and makes no distinction between what is worldly and what is religious. The religious is closely intertwined and pleached with the worldly. Thus though its critics have tried to see a weakness in this peculiarity of Islam, it is, as a matter of fact, a point of strength and has proved a blessing in the case of its followers. It is absolutely a wrong reading and untrue appraisal of the teaching of Islam to assert that it has fossilised the vitality of its peoples. The present backwardness of the Muslim world is due to causes other than the control and regulation by Islam of the life of the individual.

Islam wants to deal exhaustively with the physical, moral and spiritual life of the individual. The critics of Islam forget when they describe its permeation into the life of the individual as unfair infringement of his life, that the regulation of the physical aspect is an essential to the building up of his moral life upon which in turn is based his spiritual life. Such objections betray their ignorance of the inter-relations existing between the physical and the spiritual life of man.

It is thus that Islam evolves out of the individual, a harmonious whole and a complete being in whom all the capacities have been rightly proportioned and developed. It is clear from this that according to Islam any system that develops one aspect of an individual at the expense of the other, the physical to the detriment of the spiritual, or *vice versa*, is failing in its function and to this disequilibrium and lack of

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harmony between the physical and moral and spiritual stages of the life of the individual it is that all the troubles in this world are to be traced. But after having dealt with the individual as an individual, Islam is equally anxious to link him up to the group to which he may belong and the group to the outside world. How Islam has done this I shall explain later. An individual's own evolution, not accompanied by ways of how to fit himself into the world order, leaves the problem in hand unsolved. An individual's life and the life of the group in which he may live have both been taken into consideration and fully dealt with by Islam. Thus the individual easily dovetails into his social group.

With regard to number two, Islam adopts methods that attempt to establish harmonious relations between the rich and the poor and also to a fairly equal distribution of wealth amongst the members of the Muslim community. I shall deal with them later and show how Islam interferes with and regulates the economic life of its own communities. Suffice it to say for the present that we Muslims find it impossible to understand, for instance, the class distinctions in England. Similarly it is next to impossible for an Englishman of the masses to understand the ease and freedom in Muslim countries with which the poor move among all conditions of men. The rich also show no trace of consciousness of class. We have our poor of course, but poverty is one thing and inferiority another. With us there is an equality that is real enough to override the greatest inequality. Priority in faith and spiritual eminence are the only claims to real distinction. Thus there is harmony between the classes and the masses in Islamic countries.

With regard to number three, Islam has found that the two greatest obstacles in the way of under-

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standing the value of reciprocity are to be found in theories that exalt the race or the class. Communism, Bolshevism and Capitalism exalt the class whereas Nazism, Hinduism, Fascism and Judaism exalt the race. Islam has a system of its own to deal with both these evils which being as natural as the other instincts of man, should be controlled, if wars are to be avoided.

THE RACE PROBLEM

Let us first deal with the evil of colour or the exaltation of the race.

I would step aside and let others speak for me in the first place on the disappearance of colour prejudice from among one-sixth of mankind, which constitutes the number of the Muslims of the world.

Count Hermann Keyserling, the German philosopher, has the following observations to make on the Islamic structure of society: "The national character always seems somewhat blurred wherever the crescent moon illuminates the landscape, which is particularly noticeable here in India where the types are otherwise outlined so clearly. But its place is taken by a more universal and none-the-less definite character: that of the Mussulman. Every single Mohammedan whom I asked what he is, replied 'I am a Mussulman.' Why has this religion alone understood to substitute national feeling by something wider? And by something which is stronger and significant? How is it that Islam, without a corresponding dogma, achieves the ideals of Brotherhood, whereas Christianity fails in spite of its ideals? It must be due to the intimate relations existing between the underlying tendencies of this peculiar faith and the fundamental nature of man." (*Travel Diary of a Philosopher*, London, 1925, p. 201.) I will also quote from Dr. Maude Royden's *The Problem of Palestine*, London, 1939, page 37:

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“The religion of Mahommet proclaimed the first real democracy ever conceived in the mind of man. His God is of such transcendent greatness that before him all differences were nought and even the deep and cruel cleavage of colour ceased to count. There are social ranks among Moslems as elsewhere, but fundamentally (that is to say, spiritually) all believers are equal and this fundamental equality is not a fiction as so commonly found among Christians; it is accepted and is real. This accounts very largely for its extraordinarily rapid spread among different peoples. It accounts for its strength to-day in Africa where the Christian missionary preaches an equality which is everywhere mocked by the arrogance of the white races and the existence of the colour bar. The Moslem, black, brown or white, alone finds himself accepted as a brother not according to his colour but his creed.

“During the war in France I was told of some Indian Moslem soldiers who created a disturbance on finding black troops from Senegal in the same *estaminet* as they were. When they were about to proceed to violence some of the better informed stated that these blacks were Moslems. Instantly the protests were silenced and an apology offered. White Christians do not always behave so, whether in London or American hotels.”

Now it should not be thought that it was merely the verses of the Qur-án or the words of the Prophet Muhammad that enabled the Muslims to blur their national character. For beautiful homilies and platitudes are common to all religions; all religions use the phrase “brotherhood of men” and keep it among their ideals. Every sage and prophet has wished for it. But nowhere, excepting in Islamic countries, have the phrases “the children of God” and “brotherhood

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of men " become a reality. The reason for that is that we Muslims have the secret which lies in the institution of prayer as conceived by the genius of the Prophet Muhammad culminating in the institution of the Pilgrimage to Makka. I have no time to go into the details of this institution which is responsible for the removing of colour prejudice and race-consciousness from the whole world of Islam. If Islam had done nothing else for mankind except the removing of colour prejudice from 300 millions of Muslims, it would have claim enough to hold the world its debtor for all time to come. We Muslims alone can teach the world how to abolish racial consciousness. In Islam we have a proposition for establishing human brotherhood based on a concept of moral and spiritual equality.

THE CLASS PROBLEM

The second great evil from which the world is suffering and which sets sinister forces upsetting the peace of the world is the hatred that exists between one class and the other. The capitalist does not seem to harbour feelings of love for the labourer; similarly the worker does not seem to realise the limitations of his employer. The tug-of-war continues. If Islam would not have dealt with this economic aspect of the life of the individual, the capitalist and the worker, the employer and the employed, its work done in the blurring of the racial differences would have been undone as speedily as it was done. Conscious of the fact that unless the individual was free from the economic shackles which class-consciousness tries to forge round the liberties of the opposed class, Islam took requisite steps to establish a harmony, an equilibrium in their mutual relations.

Islam adopts means which on the one hand prevent the wealth of the nation from concentrating in

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the hands of a few individuals and, on the other, adopts methods which takes away the sting of bitter hatred that every poor man carries in his breast against the rich. The following, in a few words, are the ways and means adopted by Islam to realise this twofold aim :

- (1) The socialisation of all the forces of nature which are the means of production and the object of great industry and have been created by God. This means that a piece of land belonging to a private individual is fundamentally a part of the state property.
- (2) The non-recognition by Islam of the law of primogeniture. The Islamic law of inheritance deals a death-blow to large estates and dukedoms. These are continually being divided amongst the descendants.
- (3) The interdiction of usury and the forbidding of the lending of money at exorbitant rates. This is an effective blow to capitalism.
- (4) The interdiction of monopoly, the accumulation of profit by private individuals through the cornering of commodities.
- (5) An efficacious control of the personal private profit-making property through the institution of "Zakat"—a fixed poor rate levied on the earning of every Muslim come of age. This last method implies that although potentially every man is entitled to everything in the world, because all the world's goods have been created by God for the use of man, yet a

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brake is also set upon his personal private profit-making inclinations. Islam has set a limit to the right of a man to accumulate private profit. The fixed levy under "Zakat" is one of the most potent limitations to capitalism and also one of the most efficacious ways of making the rich feel that the poor have a share in their good fortune and the poor to realize that the rich are their friends.

From the above remarks it is plain, I hope, that Islam does not dismiss private property; for the average man finds it difficult to give up his possessions and adopt a secluded life like a recluse. The outlook on life encouraged by Islam is towards mysticism rather than asceticism, which is condemned by it. But it also remembers that man cannot get contentment by submitting himself solely to the materialistic side of his life. Where we find that Christianity and Buddhism would suggest a flight from this world, Islam accepts a positive attitude and suggests how to hold the golden mean between what man is and what man ought to be. In Islam the trend of its teachings is towards transferring, ennobling the instincts of man rather than towards strangling them. We Muslims never forget that as yet it is only the one-sixth of mankind, the Muslims being about 300 millions, that has tasted the delicious fruit of equality and fraternity. With the happenings of the last few years in Europe the duty of Muslims towards their fellow-beings who are materially better off than they are, who possess all the advantages that accrue from the natural sciences is more pressing than ever. The world is in sore need of the ways which could teach it to blur its racial differences and forget its class antipathies. About fifty years ago the need was perhaps not so urgent. Race theories and the economic theories

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of the unequal distribution of wealth were more or less confined to ethnologists and economists. But now one has begun to preach and glorify the virtues of the doctrine of servitude, of exclusiveness, of partiality, of intolerance towards people not belonging to the Aryan race. The message of the moral fraternity of the equality of souls, of social justice, of charity towards all, of protecting the weak and the oppressed, is being poopohed and derided openly. We Muslims, in common with our Christian friends, possess the certitude, the conviction of the fact that the individual does not develop but through devotion to others, through service to his fellow-beings. But there is something that we possess and other people do not possess. When I say this I do not wish to offend any one. We are the only people that are spiritually democratic in the true sense of the word. For there is no community other than of Islam that is free from the blight of sacerdotalism. All religions have succeeded in changing the lives of individuals and they do so every day ; but it is a fact recognised by all that Islam alone succeeds in transforming communities as communities.

As yet five-sixths of the world are groaning under the crushing burden of race and class consciousness, a passionate exclusiveness and other ridiculous superiority complexes and this five-sixth have not as yet realised that each and every one of them is to be a servant of each other rather than an enemy of each other.

If we want peace, we have not only to learn to subordinate all life whether it be personal, social, economic, national or international, to an inspiration entirely opposed to the conflicts of race, of prestige, of organisations confined to the conquests and to the technique of a still further and a greater materialism but also we have to devise ways to put them into practice. Mere wishes, especially when they are empty of spiritual values, will not lead us anywhere.

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Sir Francis Younghusband :

It is our custom to have discussions afterwards. I am sure you will all agree with me that we realise from what the lecturer has said the great contribution which Islam has to give to the objects of our World Congress, which is the promotion of the spirit of fellowship.

Having lived for many years with Muslims I can corroborate what the lecturer has said as regards their feeling of fraternity that is tremendously strong with all Muslims as he has pointed out.

However, you have heard me already and I would like perhaps Miss Peters to make a contribution.

Miss Peters :

There are one or two interesting points from the point of view of discussion. The point of the relation of the individual to society is a big question and I will not go into it now except to mention that it is one of the problems of to-day to find the true relationship of the individual to society and we are glad of any help from the Islamic community in solving the question of the rights of the individual and his duties towards society. On the one side there is the pressure of government and state on the individual and on the other side there is the idea of the too great a freedom of the individual from his obligations to society.

I have one little point of criticism of where our speaker told us of the complete soundness of man in Islam. We know that in Christianity there is also the great sense of original sin and I cannot help thinking that while believing in a fundamental soundness it is a great help to recognise that there is an element to be taken into account in the Christian doctrine of original sin. That seems to be a point on which we can go terribly wrong. Some of you will remember a poem of Browning in which he says that Christianity threw its doubt on the perfection of man by its doctrine of original sin. He makes this statement at the end of a story of imperfection. Without some sense of evil in man it is difficult to understand the present state of the world.

I was interested in the speaker's remark that it was not the backward races who were to blame for our present condition. It is what are called the forward races, who are advancing on one point but have been left behind on others which the backward races have still kept.

I was also interested in the insistence on the doctrine of the transcendence of God in order to reach the real sense of equality, because fraternity and equality do depend upon that sense. As Lamonet said we should never realise that we were brothers until we believed in one God.

The points of mysticism and asceticism, I suppose, are contrary, but that is a big point. Is there a sufficient sense of fraternity in India at present between the Hindus and the Muslims ?

It does seem as though it was one of the things preventing the happy settlement of India at present.

I wish to thank the speaker very sincerely.

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The Imam :

With regard to India that was outside the purview of my talk, unfortunately both Hindus and Muslims have got outlooks on life directly opposed to each other. That is the reason why no understanding exists between them. We Muslims are democratic, whereas the Hindus are inspired by class ideals.

We want to break down the grasp of the priestly class, the Brahmins, and the Brahmins do not like it.

Mr. Sewell :

Sir, I should like to congratulate you on having chosen for the opener of these talks on Peace Through Religion the leader of Islam in England. I think it is a very good start. It is difficult for me to comment on the paper; I feel I should like to have it with me for an hour and read it over carefully and then comment on it; it seems to contain several interesting points.

I would like to ask the scientific world about what the Imam said about Muslims being in the forefront of science. The thought of those great names, Avicenna and Averroes and the great impetus given to science at that time makes me wonder if it is continuing at the present time. I should also like to ask about the World Fellowship. I am very much interested in that because I am connected with a society which is doing the same sort of thing in a different kind of way—The National Adult School Union. We are a classless union, have no politics and no sectarianism and we work for peace in any way we can. I should like to mention that only this time last year one of the lessons in London was taken by the Imam.

I am not sure whether it was by yourself or your predecessor that gave us a great impetus. The help given then caused us to arrange a combined meeting of Christians, Muslims and Jews which was held at our headquarters in Bloomsbury Street. These things are apt to start and then peter out. It is the continuity that is wanted.

I feel very privileged to have listened to such a good start in the series on the road to peace through religion. All religions can contribute as our speaker has said. There is a great deal in sacerdotalism that is not important. It is the inner light that matters. There our friends, the Quakers, are right. That is the track to follow to get peace in the world. Surely war is caused by materialism. What we want is a moral and mental and spiritual rearmament and not materialism. If the world went on those lines we might soon come to a time when wars would cease. We have had a very good lead this afternoon and I should like to thank the Imam very much indeed.

Sir Francis Younghusband :

Is there anyone else ?

Next speaker (name not known) :

I am a stranger here but could I have a word ? You might think me rather presumptuous.

This is a subject that I have thought about for a great number of years. I feel there is no solution of the war problem apart from

THE FUNDAMENTAL CAUSES OF THE WAR

religion and right understanding of economics. I feel there is nothing at the moment before the world which gives one hope that wars will die. We can postulate a patch-up in Europe only to realise that the coloured races have yet to develop. So unless we can conceive and forge out in our minds a better plan the prospect for humanity looks very glum. I do not like that part of the lecturer's address where he boosted Mahommedanism. It may all be perfectly true. Probably he can justify every argument, but I can easily imagine it leading to a Christian or a Buddhist or a Jew standing up for his religion.

I do not know the view or the main ideals of this organisation but the first point I want to state is that I don't go to Church or Chapel and all that sort of thing. I believe in God, the fatherhood of God. Nobody appreciates that as much as some of the other religious teachers of ancient times. What we want to-day is a conception of a living God or a faith in a living God. The idea of our God is something of hundreds of thousands of years ago. We want a message from our God, an up-to-date message.

One more word. I don't like the idea of brotherhood. It is too much a sort of perpetuated inferiority complex of women. To make the sentence complete we must say brotherhood and sisterhood of mankind. I want a word to cover both sexes—kinship. We want a message from our God up-to-date which is going to operate on our warring circumstances and a conception of our movement to make for kinship of the human race.

Thirdly, we want all religionists to drop the ecclesiastical side of their faith and come back to the ethical. While they still are entitled to use all the ceremonies they have there must be a common chapter in which all religionists can join in one common human purpose.

I would like you to let your thoughts range in the next few days over two words much in evidence to-day—pool and ration. I do not want politics in this movement—I am not sure if I am going to join. I want economics to come into it in the sense of the words pool and ration. Pool the world's resources, material and otherwise. Ration the needs of human beings according to the values, the potential development and accumulations of mankind due to research and scientific knowledge. Pool and ration, two words on which one could talk for an hour. In those two words lies a conception from which I could develop a solution of the war problem and show a fairly clear way to peace and friendship of mankind.

Mr. Charleston-Rae :

I listened to Professor Saurat last week. We have had two fine addresses. I still think that the fundamental point is this. We hear a lot about institutions, but I think we must realise that we are the institutions. That the institutions are really a reflection of our own thoughts and all the limitations of those institutions are limitations of ourselves. An important point was raised—that of original sin. It would take too long to deal with it, but emanating from it I think we have just that fundamental which makes all the differences to our lives. Somewhere we know we have gone wrong. Is it not that fear possesses us? Whether this originates in original sin or whether fear is a later development is too difficult to deal

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with now, but because we fear everything we continue warring. May it not be possible, when we really understand Christianity and turn the light of Christianity upon ourselves we shall eliminate that fear and transform the shortcomings of our social institutions and then live in peace with God and ourselves.

Sir Francis Younghusband :

Time is going on and I think we must close our discussion but there are one or two things I should like to say as a result of the discussions. When we have these inter-religious discussions certain fundamental differences between the different religions do come out and also the fundamental unity. The lecturer spoke about the differences between the Hindus and Muslims in India. There is that very strong difference. The Hindus have their caste system which is the most remarkable in the world and the Muslims have their idea of fundamental fraternity and equality. All the same the Hindus and the Muslims do manage to get on together extraordinarily well. The differences arising at present in India are mainly political and one can see the value of the Hindus for their caste system, which they themselves acknowledge has gone too far, yet all the same has preserved through thousands of years their great religion. They have had their Brahmin caste for thousands of years. It has preserved the Hindu culture at a time when in Greece and Rome culture fell away. To this day in India it has been preserved and it preceded the culture of Greece. The caste system has had that advantage even though they themselves now admit it has gone to excess. Then the Muslims introduced this sense of fraternity and equality which does affect the Hindus. I remember on one occasion (I was resident at the court of a Hindu ruler) the Prince and Princess of Wales, afterwards King George V and Queen Mary, came there. Before the service on Sunday morning the Maharajah went in to see what arrangements were being made. He saw two big golden chairs put up in the front rank. He asked whom these were for and received the reply, "for the Prince and Princess of Wales." He said : "That is all wrong. The Prince and Princess of Wales in the Church ceremony should be just on the same equality as anybody else." You see there how the Hindus also have this sense of fraternity and equality.

I know you would like me to thank on your behalf the lecturer this afternoon. He has given—at a very rapid pace I am sorry to say—the fundamentals of Islam. We hope to have those to read because it will be very valuable to read what he has said this afternoon.

DEAR SIR AND BROTHER IN ISLAM,
ASSALAM-O-ALAIKUM!

I am sure as a Muslim you are anxious to see Islam properly understood. May I help you to realise this aim by making a suggestion or two?—Induce your friends to read books on Islam and let them see what Islam is. You must have a few non-Muslim friends. They can, as a rule, be divided into two sets of people—those who are favourably inclined towards Islam and intellectually dissatisfied with Christianity and those who know nothing of Islam.

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Buy these books and educate your friends. This is a duty incumbent on you. "Deliver what has been revealed unto you from your Lord."—(The Holy Qur-án, Chapter 5:67.)

D.—You can also do an immense amount of spadework by paying a year's subscription (10/-) Ten Shillings for the *Islamic Review*, Woking, on behalf of a non-Muslim friend of yours.

I remain,
Yours sincerely and fraternally,
ABDUL MAJID,
Imam of the Mosque, Woking.

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