

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—

HOLY QUR-AN, 33: 40. "There will be no prophet after me."— PROPHET MUHAMMAD.

The **Islamic Review**

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A PAGE FROM
THE SOURCES OF CHRISTIANITY

Chapter I

AN ECHO FROM MAKKA

It is disquieting to find that religion, which should be the surest means of adhesion between the various units of humanity, has proved, on the contrary, to be a great factor of discord. Man is a sociable creature ; his civilization depends on his living amicably with his fellow men ; and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour, or race relations. If religion came from God, it must have been given in the same form to every race ; and more especially in those days when there were but scanty means of communication between nation and nation. If the God of the Universe could not well have shown any partiality in His physical dispensation for human sustenance, much less could He have done so in spiritual matters. If the physical requirements of all have been satisfied by the Divine Hand, religion, coming from God, should be given in the same form to the whole world. Many religions are at variance to-day over this simple truth, but the Holy Qur-ān accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God, and were given one and the same religion. A Muslim, therefore, cannot but accept every other religion as coming in its original form from God. If his religion has been named Islam, which means "peace," it has been so named rightly ; and, in this way, to acknowledge the Divine origin of every other religion, in its purity, is the best means of securing unity and concord.

All men come from the same source, and must drink from the same fountain ; but the pure elixir that descended from Heaven for our spiritual need in the form of Divine Revelation became polluted by human alloy, and has grown to be the chief cause of dissension in the human race. If we came from God, we must needs all have been treated alike by Him. The Holy Qur-ān says :

"By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, and he is their guardian to-day, and they shall have a painful chastisement. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe."

(See cover pages 3, 4.)

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THE ISLAMIC REVIEW

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[No. 8

BY THE LIGHT OF THE QUR-ĀN

“O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

For a certain number of days ; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days ; and those who are able to do it may effect a redemption by feeding a poor man ; so whoever does good spontaneously it is better for him ; and that your fast is better for you if you know.

The month of Ramadzān is that in which the Qur-ān was revealed, a guidance to men and clear proofs of the guidance and the distinction ; therefore, whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

And when My servants ask you concerning Me, then surely I am very near ; and answer the prayers of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

It is made lawful to you to go into your wives on the night of the fast ; they are an apparel for you and you are an apparel for them ; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden) ; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes

distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil)."¹

"Do you not see that the ships run on in the sea by Allah's favour, that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.

'And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

O people! Guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.

Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware."²

A PLEA FOR MUSLIM UNITY

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.)

"*The Muslims are as brothers one to another.*"—Let this thought be placed foremost, let this thought be kept ever in the forefront of all your religious action, of all your loyal service to the cause of Islam. By this thought let differences of opinion, differences of sect and differences of Islamic organisation be brought to a minimum and let never these differences serve as a source of aggravation, of a fomenting of jealousy or of mistrust.

"*The Muslims are as brothers one to another.*"—If, O Muslims, you can triumphantly surmount all the natural obstacles and causes of difference and disagreement that lie normally in disparity of class distinctions and in divergence of racial characteristics, if you can do this, triumphing where all others fail, can you not also achieve a victory over internal sectarianism, sectarian distrust and even sectarian jealousy? Line yourselves up, determined to achieve this lesser victory, less indeed in difficulty of accomplishment, but perhaps mightier in fruits and results, when achieved. *Imagine a united*

¹ *Holy Qur-án, II* : 183—186.

² *the Holy Qur-án XXX*, 31—34.

JESUS THE SON OF MARY

Islam! What could stand against united Truth? and to this end, O Muslims, dwell first of all upon, and emphasise in all things first, the undeniable basis of unity which you, O Muslims, mostly of mankind, possess, namely: *The Glorious Qur-án*, free from interpolation, a clear book in which there is no doubt: *the Holy Temple at Mecca*, whither is your *Qibla*; and (*Allahu-Akbar!*) *one God*, clearly and constantly to be worshipped without the disputings of obscure dogmas. "*The Muslims are as brothers one to another.*"—One God, one Book one *Qibla*.

Now, to emphasise the desirability of all Muslims realising and practising this true and sincere brotherhood, let me point out one or two quite obvious advantages that will accrue from its realisation. The Muslim forces of truth will no longer stand facing one another, their attention and their energies devoted largely one against the other, one in disparagement of the other, but will at last be able to face both in the same direction, to use their united activities for the assistance and deliverance of those other brothers of the Muslims who as yet are outside the circle of the Faith. By thus uniting, benefits will naturally flow, not only upon the increasing number of fresh adherents to the Faith, but also upon those already Muslims, who will by this joint activity become more staunchly brothers, more truly and more deeply one brotherhood. For the name of brotherhood is nothing apart from the actual brotherhood which is manifested simply and naturally in the actions and thoughts of daily life.

Yea, O Muslims, you, who, by the Faith, have already been made brothers one to another, unite yourselves now! And turn your activities outwards upon that vast assemblage of potential brothers, of potential Muslims, of potential helpers, that as yet liveth and walketh in frenzy and frustration. *Unite!*

JESUS THE SON OF MARY

HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

[Khawaja Nazir Ahmad, our readers will recall, was for many years one of the Editors of *I.R.* It is after a considerable time, and at our repeated requests, that he has agreed to write for *I.R.* again. He has selected an extremely delicate subject. No one, unless we are much mistaken, will be able to read the article without recognising the calm detachment of the author. It is true that he writes as a Muslim, but the conclusions he arrives at are the result of profound scholarship and reflection, and give a reassuring sense of authority in the presence of an extensive research. He has, as usual,

armed himself with unquestionable authorities. It is, perhaps, premature for us to express, at this stage, our views on the subject and we reserve our comments till the last instalment has appeared.
—Ed. I.R.]

INTRODUCTORY

The Christian propagandists proclaim to the "heathen" world that the New Testament contains the Infallible Word of God, nay, is the Word of God; that Jesus is God, the son of God, an incarnation of God; that he was born of a virgin; that his death on the cross has saved humanity from eternal damnation; that he was resurrected from the dead and ascended to heaven; and that he now sits at the right hand of God as an intercessory between man and God; and that if the "heathens" wish to be saved, they must "*find*" Jesus.

Yes, the "heathens" must trace and *find* Jesus, whom the Christians have *lost* for ever. The object of this article, therefore, is to *find* Jesus, a Galilean Jew, a prophet of God; and to depict him as he actually appeared to the men of his own time in Palestine about twenty centuries ago.

The portraits of Jesus, whether products of Christian pen or brush, show him in colours and poses highly pleasing to the eye of the *believer*, but at times an onlooker wonders whether these pictures are true to history and life.

The narrative of the life of Jesus, as given in the Canonical Gospels, shorn of the immaculate conception and the resurrection, comprises of a few miracles, "verses" and curses. They can benefit no one; they interest no one; for these miracles, even if they are not prodigies, do not establish the truth of the Christian dogma; the "verses" are invariably a mere repetition of some assertion contained in the Old Testament; and the curses only disclose an unbalanced mind of Jesus. I will, therefore, confine myself to the birth and death of Jesus.

Both these aspects of the life of Jesus are alleged to be miraculous. It would, perhaps, be not out of place if I discuss here, very briefly, the question of miracles. I do not regard them as "religious scandals" or as "stumbling-blocks." I will not speak of them with scorn or incredulity. I not only believe in the Omnipotence of God, but also in the inexorability of His laws. I cannot here discuss the significance of the laws of nature; for it will widen the scope of this discussion. I will content myself with the observation that the relation in which God stands to His laws is beyond the comprehension of man: for the knowledge of man extends only to his discovery and ascertainment. Signs and wonders may, therefore, be wrought by use of laws of which man knows nothing. The wonders of electricity, for example, are a common occurrence

JESUS THE SON OF MARY

to us, yet they must appear, for lack of proper knowledge, even to-day, as miraculous, nay, perhaps, supernatural to the primitive people. God in His Omnipotence and Wisdom comprehends everything, and knows His design and the laws governing it, but man does not. Any manifestation of such laws, therefore, does appear to be miraculous to man. Finally, I say, God governs by means of His laws and He does not, though undoubtedly He has the power to, violate any of His own laws.

The subject of this article, in many respects, is extremely delicate. There have been many in the field before me ; but my approach of the subject will be from a new angle. Of course, I write as a Muslim, and lay no pretensions to discuss the subject from the point of view of the *believer*. My conclusions may be questioned, but not my facts. If the Christians suspect this article of subjectivity, simply because I am a Muslim, I can only say to them : “ first cast out the beam out of thine own eye.” As Christians, they are far more guilty of subjectivity : they who continue to establish societies for preaching the Gospel to the “ heathens”, the Gospel which people in their own country have rejected, and which, in fact, they themselves have discarded : they are certainly open to the charge of subjectivity in all that touches Jesus and Christianity.

I will try, as far as possible, to detach myself from any pre-conceived ideas. I will steer clear of the deprecatory satires of the Jews and of the Pagans of the first and second centuries. I will not follow the methods adopted by the Christian heliographers of the same period. I will endeavour to follow the middle course between the so-called scientific treatment and the pedantry.

The enquiry upon which I am about to enter might result in the annihilation of the greatest and most valuable part of that which the Christians have been wont to believe concerning their “ saviour ” Jesus. It might uproot all the animating notions which they have gathered from their faith, and wither all their consolations. It might irretrievably dissipate the ailment of humanity under which it has suffered for the last twenty centuries. It might level the sublime with the dust, and divest their son-god of his glory.

And yet, in spite of this effort, all that the New Testament declares, and the Christians believe, of Jesus, might subsist ; and they might not feel the necessity of renouncing an *iota* of the “ eternal truth.” But to all belief, not built on demonstration, doubt is inherent. The most firmly believing Christians, the Church dignitaries not excepted, in spite of their half-belief and sham-belief, are intrinsically sceptics. My effort, therefore, will be amply rewarded, if it can resolve itself into the simple elements of doubt, which a *believer* might subsequently neutralize with a veto of his faith. If my criticism of Christian dogmatic beliefs, as presented

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by the evangelic records, finds a refuge in the soul of a slumbering believer, it might awake, if not shake, him.

It should not be supposed that this article has been written without any hesitation. The pursuit of truth it has been said, is easy for men who have no human sympathies, to whom the denunciation or renunciation of a view, as an error, presents little or no difficulties. But the case is very different with those whose faith in their religion is strong and on whom the dogma has a clinging and tenacious hold. They may love truth, but they love the dogma equally with an earnest and paramount devotion. They love the cherished convictions of their souls and they love the faith which had been full of strength and beauty to their thoughts. When they perceive, however, that the dogma, the faith, which they had so far believed is baseless and fallacious, they have to weigh the qualms as well as the peace of their minds. They have to consider the sacrifice they have to make and the things they have to give up. The Christians, for example, love the Church where they had worshipped in their childhood ; where their friends and family worship still ; where their grey-haired parents anxiously await the return of the Lord ; but where they can worship no more. They love the old creed which brought them some comfort in the old days, the creed of their wives and children still ; but which inquiry and truth are compelling them to abandon. The past claims and holds them back and every step forward towards truth becomes an effort and an agony ; every fresh discovery of the falsity of their belief is a fresh bond snapped asunder ; every new glimpse of light is like a fresh flood of pain poured into their souls. All honour, therefore, to them if they face the situation unflinchingly and take the final step towards truth boldly. But they who shirk from enquiry because they dread the possible conclusions, who turn aside when face to face with unpalatable truth, who cling to their hopes with closed eyes and repudiating minds ; they will, sooner or later, have to encounter that inevitable hour when doubt will no longer be silenced, when old misgivings will no longer be repulsed, when truth will no longer be suppressed. They will then find their faith crumbling away at the moment of their greatest need, not because it has ceased to exist, but because they grounded it on false foundations. But those who seek, test and accept truth, they will have their reward and happiness in this life and the hereafter ; above all they will never encounter dark possibilities or dreaded discoveries which will shake their faith in God and His true religion. They indeed will enjoy a peace of mind which comes from a belief in the Truth. To such seekers after truth I address myself.

I am quite alive to the fact that the manner in which I have dealt with the subject, and the conclusions I have come to, will provoke abundant hostile criticism from the Christian and certain

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other quarters. But here I ask for patience. I have every confidence that either side, once it reads this article without any prejudice, will acknowledge that, whether I am right or wrong in my conclusions, I have written with the best intentions. I only ask for one thing—a perusal with unbiased patience.

The texts quoted from the Holy Qur-án, unless the contrary is stated, have been taken from the *Translation of the Holy Qur-án* by Maulvi Muhammad Ali. I am alive to the fact that, in some places, it is not impossible to give a slightly different translation. But these differences lose their significance as we have the original Arabic text in existence, and the correctness of any translation can be checked and tested. It would merely lengthen the scope of this article if I were to enter into a discussion of the rules of grammar and the etymological meanings of the Arabic words. I do not wish to be misunderstood. Maulvi Muhammad Ali has not introduced any new meanings into the translation of the Qur-ánic text. He merely points out the mistakes of the previous translators, and wherever he differs from them his translation is the correct one. Maulvi Muhammad Ali has, in his wonderful Commentary, given detailed reasons for adopting a particular view and has cited well-known and ancient authorities and standard Arabic dictionaries in support of it. Those who are interested in this branch of the subject can study with great advantage his Commentary.

(To be continued)

ADVENT OF ISLAM

BY SIR AZIZ-UL-HAQ

Since the dawn of history, the land of Arabia had never been gifted with anything of the resources and bounties of nature barring the free exhilarating air of the desert. With scanty rainfall in a land mostly arid and sterile, almost the entire country is either a mass of deep sand or sand piled in high ridges, interspersed with a hard, gravelly plain, covered at intervals with sand drifts or a surface of corrugated lava only with a few oases and settled habitations here and there. Much of the central region is covered by an unexplored desert rightly known as the abode of emptiness. With no perennial rivers, its valleys get a little water during periodical rains, but otherwise remain dry at other times.

BIRTH AND ADOLESCENCE

Near about 1,400 years back, a man was born in this desert land of Arabia. Losing father a few days before his birth and losing mother when still a little child, he was thrown upon the care of an old grandfather who, too, died soon after, confiding the infant

to the charge of his uncle. Sweet and gentle in disposition, loved by all around him, living in humble cottages and leading a life of hard labour from his early years, taking his turn in tending flocks and herds, travelling to distant lands, observing purity in life with unflinching faithfulness and devotion to duty, he soon earned the title of Al-Amin, the Trustee, from his fellow citizens. At the age of 20 he joined the caravan of merchants and undertook long journeys conducting commercial transactions but ever keeping his word and upholding honesty as the soul of human spirit. Hardly ever knowing the affectionate care of parents, he would never pass a child without a kind smile. Happy and content with his lot, doing his best to help in carrying out his task and duties, he was given to meditation from his early years; while studying the environments and the society around him, noticing the miseries and sufferings of the people, feeling the evil ways of mankind, their wranglings and strifes, thus gaining every day the experience of life which fitted him to be the greatest instrument of human upheaval.

The Hand of God was slowly directing him to be the leader and guide of mankind till, at the age of 40, he retired in meditation and spiritual communion to Mount Hira where, wrapt in meditation in the cave, he heard a Voice which gave him the message of God to mankind.

For near about 1,400 years, this message has been the greatest force in the annals of world history. At once dynamic and vitalizing, it created the greatest homogeneous unity in human history welding together hundreds of millions of men and women with diversified intellectual and social standards. Melting together a whole series of tribes, races, and nationalities, reducing and crushing out of them all characteristic fossils with no remnants left of separate strata, it united all diverse and antagonistic elements into one common pattern of international culture and brotherhood, with all diversities giving place to one solid mass of laws, traditions, conventions and code.

It brought about the greatest social and political ideology, a new spiritual outlook and laid down distinctive standards of legal, social, political, economic and moral conduct, controlling the entire labyrinth of economic and social activities. The king and the peasant, the scholar and the illiterate, the rich and the poor, the aristocrat and the commoner stood on the same plane, in one common obedience to One Almighty, paying homage to one creed and faith and accepting the Great Prophet as the last Prophet with the Holy Qur-an as the only rope of Allah. Tribal, racial and national isolation was broken down, and the influence of the arid desert of Arabia with its bleak mountains, was felt on the shores of the Tagus and the Guadal Kavar, on the banks of the Nile, on the plains of the Ganges and the valley of Hwango-ho.

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Under Islam, a man was at once brought before his Creator and every individual became a definite part in the infinite organism of universal destiny. Islam gave the simplest rules of guidance for both spiritual as also of material life. No incomprehensible dogmas, no penance or austerities, no mystical doctrines, no philosophical subtleties surround the faith. It outlined a simple programme of life according to the rules of Nature which God has decreed upon His creation and inculcated a complete co-ordination of the spiritual and material aspects of human life. Both these aspects are not only reconciled with incoherent conflict between them, but the fact of their co-existence and actual inseparability is the natural basis of the Islamic conception of life and society.

IMMUTABLE SOCIAL CODE

Centuries have passed by, nations of the world had their rise and fall, their upheaval and disintegration; social, economic and political patterns and ideals have passed through many changes and evolution but creed canons and the code of Islam are still the last word in the history of humanity. Unfortunately, Islam, with its greatest humanizing and civilizing influence, had to meet with epics of misunderstanding and opposition, and circumstances as we are to-day, we ourselves often fail to get a true perspective of Islam, its culture, its civilization and its influence on human history.

In any historical criticism of the past, one must not make the mistake of forgetting the age of events and chronicles. The humanity and culture of the 20th century, with all its accumulated legacy of humanistic influence and civilization, with all the gifts of ages of growth, experience and development, cannot form the background of any criticism of the past and the modern era cannot form any standard of comparison for a country primarily a desert with barren hill and valleys with no cultivation, with people living in tents and having the camel as the only ship of the desert. A civilization originating in a desert land cannot in every aspect be evaluated with empires and civilizations flourishing in the river valleys or in the plains.

Yet Islam claims that even with the utmost rigorous standard of the humanizing and civilizing influence of the modern world of to-day, it stands as a tower in the role of human history.

Let us, for a moment, turn our attention to the distant past of Islam and the principles which guided the future course of Islamic history. I shall content myself in bringing before you only a few instances out of many hundreds and thousands. Caliph Abu Bakr was addressing Osama, son of Zaid, when placed at the head of an expedition to Syria to restore order on the northern frontier. Said Abu Bakr: "See that thou avoidest treachery. Depart not in anywise from the right. Thou shalt mutilate none, neither shalt

thou kill child or aged man nor any woman. Injure not the date-palm, neither burn it with fire and cut not down any tree wherein is food for man or beast. Slay not flocks or herds or camels, saving for needful sustenance. The monks with shaven heads, if they submit, leave them unmolested. Now march forward in the name of the Lord and may He protect you from sword and pestilence." Can there be a better international code of war even in this civilization of to-day?

UNEXAMPLED TOLERATION

When the Mesopotamian region was conquered under Caliph Omar, a great cadastral survey was immediately set on foot, introducing a new system of assessment, lightening the burdens of the peasantry and securing them in possession of their land. A complete network of canals was constructed for the purpose of irrigation and order was issued for giving advances to the cultivators when needed. The sale of land was strictly prohibited to safeguard against the eviction of the original peasantry. When the Patriarch of Jerusalem sued for peace but refused to surrender the holy city to any but to the Caliph in person, Omar acceded to the request. Travelling with a single attendant and a single camel.

Alternately sharing the camel between himself and his attendant for transport over hills and deserts, without escort, without any pomp or ceremony, drawing the rope of the camel, his attendant sitting on the camel, Omar reached Jerusalem where he was received by the Patriarch. To the inhabitants of Jerusalem, Omar accorded the free exercise of their religion and the possession of the churches. Chanced to be at the hour of prayer at the Church of Constantine, he stepped down and prayed on the steps of the Church, saying to the Patriarch, "for had I done so inside the Church, the Mussalmans of a future age might have infringed the treaty under colour of imitating my example."

The same policy with reference to conquered countries was followed under Caliph Osman. Effective measures were set on foot for the development of the material resources. Watercourses were dug. Roads were made. Fruit trees were planted. Security was given to trade by the establishment of a regular police organization.

Chivalry of the Arabs, the humanity in the heart of mankind, statesmanship and valour were all personified in the great hero Caliph Ali. A comrade of the Prophet in exile, his faithful companion in the struggle for the faith, his intimate associate in life, he had a deep knowledge of the spirit of Islam, while self-abnegation, practice of justice, honesty, purity and love of truth, knowledge of law and science constitute his pre-eminent characteristics. Even with hostile elements all-round him, he was still explaining the grand philosophy of Islam and dispensing even-handed justice.

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INTO EUROPE AND AFRICA

Soon the Muslims spread over the Continent of Africa and they reached the door of Spain with all its serfdom, inquisitions, indulgences and sterility of the country all-round. The Jews had suffered terribly in the Peninsula from the persecution of the kings, nobles and the clergymen. Massacres not being enough, they had condemned the Jews to wholesale slavery. Marriage within the community was forbidden. The impoverished, ruined citizen, the wretched slave, the miserable serf, the persecuted and the haunted Jew, all waited for the relief till Tariq, son of Zaid, landed with a small force and conquered the country. The place where he first landed still goes by his name, Jabal-Tariq, usually known as Gibraltar.

I have no time here to refer in detail to the beneficent era which opened with the advent of the Mussalmans in Spain. It produced an important social revolution, not only in Spain but in the whole of Europe. It swept away the cruel rights and powers of the privileged classes. It removed the heavy burdens that had crushed industry and ruined the middle strata of the population. It introduced a just, equitable and intelligible system of taxation. The cities and palaces, roads and buildings, universities and academies gradually rose up which made Spain the centre of the world for centuries of Muslim rule with utmost freedom for exercise of all religious rights. Cordova and Granada became the marvel of the Middle Ages while torches of learning and civilization shone right and high to the benefit of the Western world.

BRILLIANT EPOCH IN HISTORY

We can skip over that brilliant chapter and turn for a moment to the East. When Caliph Mansur felt that he had not long to live, he sent for the Crown-Prince and gave him the following instructions for the government of the Empire :

“Whatever you have to do, do it yourself. Concentrate your energy on your work. Associate with people from whom you can get good advice and counsel. Keep the people contented. Never go beyond the bounds of moderation in inflicting punishment. Nothing maketh a Caliph virtuous but piety, nothing disposeth a monarch but obedience, nor reformeth a people but justice and the last man to pardon is he who oppresseth him that is beneath him. Seek the continuance of bounty by gratitude, of power by pardon, of obedience by conciliating affection and of victory by humility and forgiveness of man.”

The glory that was of Al-Rashid is to-day a world-known tale. He made Damascus a city of trade, commerce and philosophy and round-about him were men of different cultures and faiths drawn from all countries and climes.

ISLAMIC REVIEW

The 20-year rule of Caliph Al-Mamun brought about a new intellectual development in all directions of thought. The achievements were not restricted to any particular branch of science or literature but ranged over the whole course of the domain of intellect. Al-Mamun considered that the true happiness of his people consisted in education, culture and economic advancement and took many beneficent measures to achieve that end. Allied to the highest philosophy of life, he was preparing and partaking in all the triumphs of human society. Liberty of conscience and freedom of worship had all along been enjoyed by non-Muslims under the Islamic rulers, but Al-Mamun established a Council of State composed of all communities whose advice he constantly took in all his governmental matters.

Here within India, the Muslim rule first began in 1206 when Qutubuddin became the first king of Delhi. As I said once before on another occasion, in a country torn to pieces by the hierarchy of castes and disabilities, the first teaching of Islam was that even a slave could be a king. Bit by bit the country developed into one political entity with administration well organized and well directed, spreading its beneficence on all subjects, creating new social orders and a newer economic life. How the revenue, judicial and administrative systems were organized for the vast Continent is a long story from Qutubuddin to Emperor Aurangzeb. Qutubuddin assumed kingship in 1206 and Emperor Aurangzeb died in 1707, a span of 500 years.

But it is exactly this span of 500 years which gives us another picture of the other parts of the world, uninfluenced by Islam. Ecclesiastical authorities then condemned every faith outside their own as demonology or paganism. Can anyone call it a march of history with all the stories of cruelties, outrages and inquisitions? The story of the Jewish persecution, of the tortures prevalent at the time, the sufferings of the Protestants, the penalties paid by Quakers—all these events of human history? Right in the 17th century, the inhabitants of Piedmont under orders of the Duke of Savoy were made to withdraw in three days unless they turned Roman Catholics. It was followed by stories of inhuman tortures and torments. Beheading, dashing out of brains, strangling, crucifixion, mutilation, fixing upon stakes, suspending with iron hooks, burning, drowning, suffocation, slow mutilation, these are too terrible stories of history to narrate. The story of the atrocities of the inquisition in this period is too dismal a chapter in human history. When Mary Fisher and Ann Austin, two Quakers, set their foot in New England plantation in July, 1656, to escape persecution in their homeland, they were met by an infuriated mob, clamouring for their blood. They were seized, stripped, whipped and packed bag and baggage back on to the ship that brought them. Oppressive

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methods were employed to find witches and witchcraft even till the beginning of the 18th century. Place all these events side by side with those beneficent rules which made the Muslim chapter famous in world history.

When Moghul kings were perfect in their own administration and revenue organization and were encouraging men of science and art in every possible way, when learned men were receiving grants and endowments in India, Galileo was being persecuted for his great discovery of science !

It has to be frankly noted that Islam has not so far received a just and proper evaluation either in the map of the world or in the map of India, but a greater tragedy is that even we ourselves in India are gradually losing sight of our great inheritance and great culture. Treated sometimes as mere accretions, sometimes as mere castaways with plenty of myths and fiction gathered round ourselves, we do not find our rightful place as the greatest makers of modern history. Here in India the Muslim kings and emperors are mostly dubbed as tyrants and iconoclasts, which is neither the true story nor the real facts.

SUPREME DUTY OF MUSSALMANS

On this great day in memoriam of the Prophet, let us resolve that we may not only hold up before ourselves and before others all our deeds and achievements of the past but also prove ourselves in our day-to-day work as the followers of the greatest democratizing, humanizing and vitalizing movement in the history of the world. It is the greatest calumny in history when we are told that Islam in this country spread by the sword ! Our critics forget that when Hazrat Khwaja Muinuddin Chishti settled in the hills of the Aravali range or when Hazrat Shah Jalal settled in the forests of Assam and when numerous other saints and scholars made their settlements throughout this region in hills, dales, valleys and forests, they had no worldly power or army to support them in their humble cottages. Only Islam was their guide and service to humanity was their motto.

It is not for me to refer to-day in this gathering of the future place for ourselves in the coming history of India. We are more or less bluntly told that we are not free to choose our own destiny. In the evolution of our destiny we are warned to desist from our free choice, otherwise we may be strangled to inanition in the absence of coal, iron, mica and other minerals and materials. But it is too easily forgotten that our flag has no earthly emblem but it is the Crescent Moon :

*Teghon ke saye men ham pal kar jawan hue hain
Khanjar hilal ka hai qaumi nishan hamara.*

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We are not in the least baffled nor do our hearts quail even if we are to be deprived of all the raw materials of the world; we believe in a life eternal. Our faith originated in a desert-bed bereft of all raw materials and worldly power in a surrounding where we had nothing more than *khajutron-ka-jhanda*, or *khare mughilan*!

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Over and over again the history of Islam has shown the supreme example of moderation and self-restraint, avoidance of abominations and savageries staining the annals of world history. The introduction of Muslim sovereignty in conquered lands was based upon the broadest principle of humanity, rigours in upholding awe, removing oppression and protecting the poor and weak from any violence or excesses. This was the keynote of Islamic sovereignty, while sympathy, support and understanding from the conquered and the pressed followed everywhere where Islam spread out. Conquered nations soon became allies and co-partners in a new world order and in a new synthesis. The victory of Islam was neither due to the sword nor to the army but to the doctrines based upon tolerance and respect of creeds and conscience. Here in India, too, the oldest sites of religion were allowed to be freely exercised in temples and citadels, while equality of rights with no caste order and with opportunities for all to rise to the highest place was our guiding motto. We are proud of it, and I have no doubt that once again on this day you will gird your loins to make your contribution of a lasting order not only to the history of this country but also to the history of mankind.

As I have said before, ours is no emblem of the world but of the Crescent Moon:

Khanjar hilal ka hai qaumi nishan hamara

Green is our colour; God Eternal, Omnipotent, Sublime, Supreme, Beneficent, All-Dispensing, is our faith. Islam, peace, is our motto. The Prophet is our guide. The Holy Qur-án is our Book and Muslim is our name. And while we are as enthusiastically attached to the land we live in, we rise above individuals and states and always remember the humanity and the man and the world. And it is for this that we say—

*Chino-o-Arab hamare, Hindostan hamara,
Muslim hain ham, watan hai sara jahan hamara!*

ON FASTING

BY W. B. BASHYR-PICKARD, B.A. (CANTAB).

Fasting is a divinely ordained institution. The prophets of religion practised fasting. Jesus fasted : Muhammad fasted. We, who follow the teaching of the prophets, we, who walk in the Way of God made manifest by the prophets, must fast.

Now the object of fasting is to attain nearness to God, to guard against evil, to refresh our appreciation of the mighty mercies of God. (Praise to His Name, Who is the Most Merciful of the merciful ones !)

The body is the vehicle of our earthly existence, the car in which rideth the serene soul. The vehicle must work smoothly and unobtrusively, lest it distract the attention of the soul from that elevated existence proper to the soul. The car must be completely under control, so that by brake and by acceleration it may at all times be in fit condition to obey the soul's lightest touch of guidance.

Fasting is the power which subdueth the body and maketh it rightly subservient to the soul. Fasting is the overhauling and cleansing and adjusting of the car that carrieth the soul.

The body must not be despised : it is God-created. It must not be maltreated by asceticism, lest it takes vengeance in return upon the soul, whose well-disciplined, obedient servant it should ever be.

Fasting is a divinely-sent *blessing*, in that by fasting it becometh pleasurable to live ever within the limits appointed by God. The soul becometh at ease and fretteth not at rightful restraint and desireth not to overstep the confines of righteousness. Fasting benefiteth most the soul, and yet it benefiteth the body greatly. The clamourings of hunger and thirst seem to be, as it were, the armed forces of the body, and, when in the course of time by fasting their outcries are by daily occasion disregarded, it seemeth that these armies of the body learn discipline and patience. They gather strength for use when the soul shall issue them the command to work and employ their powers in its high service.

And *Ramadhan* is a great *blessing*, renewing the life of the faithful, advancing them by degrees of nearness to God (Praise be to Allah, Lord of the worlds !). *Ramadhan* reknitteth ever securely the bonds of religion. The oppression of the world and the wiles of the devil recede far, discomforted, during the Blessed month of *Ramadhan*.

Religion appeareth with renewed resplendence during *Ramadhan*. It is the cleansing of her person and her garments and the drawing near in purity into the presence of the *Beloved*.

Alhamdu-lillahi !

THE PILLARS OF FAITH IN ISLAM

BY THE LATE KHWAJA KAMAL-UD-DIN

Islam means Peace. It has two other meanings, "the way to peace," that is to say, the way to secure it, and "submission to another's will," which, in the religious sense of the word, means submission to the Divine Will. Thus the word Islam itself, through its various shades of meaning, not only gives the object of religion, but shows the way, in which it may be achieved. Peace between two lies in the one's submission to the other. Trouble arises from disagreement and the best agreement is that in which one resigns himself or submits to the will of the other. Islam, therefore, means complete submission to Divine Will, and implicit resignation to His control. Secondly, it means those ways and laws which a Muslim must follow in order to express that resignation.

Submission to God through our submission to His Law—the measure of good and evil—is not a fetish idea. It is a necessity; for the law brings everyone within its domain. Even an atheist is, in this sense, a believer in God, for he worships the law and respects it in its working, in precisely the same manner as does the average man who professes to believe. Respect for the law and its working is the secret of peace. Everything in dumb nature is obedient to the law. The freedom of choice which, when properly used, is the best blessing of God to mankind, is responsible for our breach of the law. We could banish evil and proclaim the millennium if we only knew how to make the proper use of our discretion—our freedom of choice—more especially when the measures of good and evil have been brought within our knowledge. It is for us to control our freedom of action, and subordinate it to the requirements of the law. How to do this is a great problem. Yet there is only one way of attaining the object, if we firmly believe in the domination of the law which comes from God. We must make Him the One Object of our obedience and adoration through our actions, and dissociate ourselves from everything else.

This ought to be the formula of our faith, to be practised throughout our daily life. Peace will become an established fact if we could only act on that formula. It is a veritable pillar in the building of peace; and if Islam takes *La-ilaha Illallah, Muhammad-ar-Rasulallah*,—there is no other object of worship but One, Allah, and Muhammad is His Messenger—as the first pillar of faith, it cannot do better.

The formula consists in the affirmation of Allah, and the denial of everything besides Him.

Affirmation of Allah, means affirmation of His law. This law has been revealed to humanity through the messengership of

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Muhammad, at a time when His former messages had either disappeared or had become intermixed with human alloy. Hence the second part of the formula. And who can deny the truth of this formula? If "The Obeyed" is as well the signification of the word Allah, who can then remain out of His government and disobey Him?

Our declaration of faith in Islam is the declaration of our obedience to the laws of Allah.

Can we do without it? Can we manage to keep up good health without strict observance of the hygienic laws—which are His laws? Can we live without breathing, drinking and eating? Can we do anything without strictly subscribing to the ways and regulations prescribed? Can we fight against the forces of nature, and violate its laws? Can we disregard the fixed measure of good and evil in everything without entailing serious harm; which may lead to our destruction? *La-ilaha Illallah* is the order and rule of the universe.

Our affirmation of the formula, through our action, implied an implicit allegiance to all the laws conducive to the upkeep and welfare of our life, to respect the forces of nature and to consist with all the manifestation of the Lord. In one word to subordinate our volition to His will and to no other authority. This is Islam, this is *La-ilaha-illallah* when brought into practice. Who can, I say again, deny this truth? Every man, whatever his belief, even an atheist, nay everything in heavens and earth, willingly or unwillingly as the Holy Qur-ân says, subscribes to the Muslim formula of faith, and is Muslim.

Is it then other than Allah's religion they seek (to follow) and to Him *submits* whatever is in the heavens and in the earth willingly or unwillingly, and to Him shall they be returned.

The other four pillars of Islam are prayer, fasting, almsgiving, and making pilgrimage. These are the various exercises and actions whereby we bring into practice the affirmation and denial aforesaid. The Muslim prayer consists of two things, meditation and supplication. In the first part we meditate upon God, and His laws, through the various attributes which we recite in our prayer. We are reminded of the ways of His working, and thus seek to bring ourselves in consonance with them. Secondly, we pray for enlightenment in our conduct. Thus the whole course of prayer is to keep God before our eyes.

Jesus spoke rightly when he said that we must live by the Word of God, and not on bread alone. To live by the Word of God is to remember God every minute. The Prophet of Islam, therefore, did but give essential guidance, when he ordered us to say our

prayers five times a day, early in the morning when we leave our bed and before we begin our work, so that we may remember Him and keep Him as our guide in the coming activities of the day. Half of the work of the day is over when we come to refresh ourselves for the further task, and if we have to help the inner man we must also help the soul by coming again before our Lord to pray to Him to mould our conduct. This is the noon prayer; then come the afternoon and evening prayers; and the last is the prayer when we retire from the world of action to rest.

Prayer forms the second pillar of Islam; the other three are meant to create in us the power which may enable us to dissociate ourselves from everything which goes against the ways of the Lord.

Thus Islam, the religion of peace, takes five pillars for its building. The first pillar is the pronouncement of the formula of faith, which as said before consists of the affirmation of God, and the denial of all things other than Him.

Prayer, the second pillar, relates to the first part, while with the denial of all else but God, the remaining three pillars are concerned.

The five principles contribute to the establishment and maintenance of peace in the most efficacious way. Various rules have been laid down by the different religious systems of the world, for the attainment of the above object, but the religion which has been expounded by Muhammad (peace be upon him!) glories in the fact that it sets human reason as the test of its beneficence. The following looks very impressive and fascinating—in words—“Blessed are they who are peacemakers.” But just to say so is one thing, and to plan and scheme out ways and means whereby peace and fellowship may become the practical rule of human life, is another. Islam gives due weight to human nature when it attempts to solve those difficulties which hamper the growth of any useful institution in the world. Accordingly, if we desire to secure peace, we must in the first place contemplate those circumstances which destroy it. Wars, private or national rivalries, and crimes are but synonyms for disorder and absence of peace.

THE PROBLEM OF “THINE AND MINE”

All of them have sprung from a common source, the one perennial root cause, that is to say, “This is thine, and that is mine.” The successive stages in the life of a family would perhaps furnish a very fitting illustration of my theme. There is a time up to which all the children in a family represent the various parts of one body-politic (family). The parents look to all their needs, and the affection they have one to the other is the common bond which unites them into one single whole. But the solidarity of this whole begins to be a little shaken when this passion for “thine and mine” begins to

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find an expression, however feebly, in their little acts and words. This is the beginning of what causes disintegration in the midst of not merely one family, but a larger social unit as well, as for example a nation or a community; and its still larger prototype the whole human race. The wars of one nation against another, only represent, on a very large scale, the petty jealousy between one member of a family against another—the self-same motive of “thine and mine” being responsible everywhere.

Similarly we find this idea of “thine and mine” as the chief incentive to all civil crimes. We wish to possess the belongings of others by questionable means and it leads to crime. Usurpation, theft, fraud are only different forms of unfair means which we use to convert “thine” into “mine” in a wrong way. Let us enlarge our viewpoint and study the act of a whole nation in this light. We should find that the real aim of all wars and international rivalries lies in the motive of the rapacity of one to dispossess the other of a tempting prize, which may be a large piece of unexploited land, some trading interest, or any other similar object. However insignificant this source of temptation, the devastation and bloodshed which result from it is often appalling. Consequently the first concern of an institution aiming at the establishment of peace in the world should be to attempt most seriously to solve this problem of “thine and mine.” For where we find this motive of “thine and mine” in its abnormal aspects giving rise to quarrels and wars, we find it also the fountain-head of all our good activities. It is both a blessing and a curse, and the way in which it may be the former only, and never the latter, it is the duty and province of the religion from God to discover and expound. This idea of “thine and mine” is not altogether valueless. It creates, as a matter of fact, that instinct which makes people active in the hope that the reward of those activities will be theirs. If there were any law by which the prize of John’s labour could be handed over to James, the end of civilization would not be difficult to see. Any attempt to do away entirely with this personal motive of “thine and mine” would be a failure. Those who have tried to do so have miserably failed in their efforts. They denude men of the very incentive to action. We read the same about Jesus Christ. He was a true prophet of God. He believed and tried to preach that all the blood shed in the world was entirely due to the presence of the idea of “thine and mine.” But he did not succeed in his mission. The age, perhaps, was too sordid to receive his message. He was taken to be a seditionist by his own men, and violator of the *status quo*. Candidly speaking, if what we find in the New Testament be taken as genuine record of Jesus, his compatriots were not to be blamed too much if they could not see their way to endorse the visionary view of the dreamer. Leave apart

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others ; will those who have undertaken to shepherd his flock care to act upon the following ?

And he said unto them, Take nothing for your journey neither staves, nor script neither bread, neither have two coats apiece. And whatsoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.¹

The prime need of the world is not the ideal in its abstract form, but rather the laying down of such practical rules and guidances—a course of life, discipline which may enable us to read abstract ideas in terms of actualities. The work of a reformer or preacher should not end at “Blessed are those who are peacemakers,” but should advance into the realm of practicalities, and soar into regions of realities. It should definitely direct how this peace is to be made, and the peace-making psychology created.

TRUE SOCIALISM IN ISLAM

If this highly personal motive of “thine and mine” is to be allowed to work within desirable limits, and a rule of actual practice be brought into existence, it is desirable that practical ways be suggested which would regulate the activities of human life. Instead of bringing about equality in the possession of individuals by means of force, it would be much better to inspire them with the spirit of charity and self-sacrifice. To deprive people of the fruits of their honest labour would not only be unnatural and preposterous, but would freeze the very spirit of energy, and bring the wheel of civilization to a standstill. The world would be more prosperous and peaceful, too, if all were allowed to reap fully the benefits of their work, with a strong sense created in them of the duty of parting voluntarily with their earnings in relief of distress and misery. This will chasten the evil aspect of the spirit of “thine and mine” into a blessing.

This was a big problem, and the Last of the Prophets came to solve it. He lays down through these five pillars of Islam a course of life which without killing the instinct of “Thine and mine”, the sum-total of human consciousness—atrophies its evil consequences.

Nothing should deter us from giving up our all for the sake, and to win the goodwill, of our object of adoration.

Islam points that object to be Allah and it expects its votaries to stint nothing in all that they possess, to win the goodwill of One Who is the Best, the Holiest, and in every respect most fit to be the object of every true human devotion. “By no means shall you attain to righteousness until you spend (benevolently) out of what you have”—so says the Holy Qur-án.

Let me now show you a few of those things we love, and for the achievement of which this guiding motive of “thine and mine”

¹ Luke IX, 3—5.

becomes a source of disaster rather than of bliss for men, and makes them authors of limitless evil and harm. Money, as we all know, is the great token of exchange for everything in the world, and is obtained by spending one's time in the best possible manner. Time itself means money. We need time to accomplish all great purposes. None of our great national triumphs would be realised until we spent our time freely in their pursuit. Next after time come those means which satisfy our physical hunger; the provisions which sustain life, and keep the vigour of life in us. After these are the needs of our body in the way of apparel. Next in the upward scale is our need of conjugal life. We are animals, though rational, and our natural state of life, after we are grown up, demands a reasonable satisfaction of our human instincts, which direct us to find in a conjugal life the best form of a happy and contented life; and, as a necessary corollary to the last mentioned is our need of finding means to bring up our children successfully, and to provide all that is needful for their future happiness in life. The last great object of our attachment and devotion is our nation and the country to which we belong. All of these, more or less, directly move our activities in life and become useful or harmful, to our fellow-men, according to the degree and interest with which they are served. The passion for our country, for example, which we designate patriotism, has always been the cause of immense blood-spilling and ruin when it began to work beyond the limit of self-determination. Let it not follow from this that the love of one's belongings, one's wife and children, and of one's country, are nothing but evil. Far from it. On the other hand, man being a social creature depends for his well-ordered and progressive existence on these essential main-springs of his activities. The harm lies in his attachment to these interests to such a degree as would lead him to trample on the rights of others. A religion under which the rich man is confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven, has never appealed to humanity. It would cause inertia and lethargy, as it did in the days of the Middle Ages. We need a religion from God which may create the happy medium, and save us from the disaster of going to extremes. Religion without a solution is myth and fable, and of no consequence to mankind. Here belief in certain events in the history of the world is only fetishism in a different form. A true religion would create in us a spirit which, if on the one hand it would induce us to be ever active in winning the riches of life, would on the other hand also make us ready to part with them in making others happy. It should create in us a spirit of self-sacrifice—making it meritorious in our eyes to spend our earnings in the interest of others. Man is a worshipping animal. He has always adored the Unseen, and has ever been ready to give up everything near and dear to him to please the Deity. Islam has on the one hand, therefore, prescribed a course

of discipline under which a Muslim would learn to give up his time, his wealth, his food and drink, and his family, and country ties, in the way of God ; and on the other hand the religion of God impresses on the minds of its votaries that the cause of Allah is another name for the cause of humanity.

PRAYER

In the first place, Islam enjoins upon me to abandon all my worldly occupations, however absorbing they be, at the time of offering my devotion and my duty to my Lord. I am commanded to rise very early in the morning and after making proper ablutions to stand in the Holy Presence of my Maker. Similarly I am commanded to repeat these exercises five times a day, in order that they may serve as constant reminders to me of my duty to spend my time in the interest of others than myself. If these holy, selfless, and pious activities, so many times a day, become the regular course of my life, it would not be a difficult thing for me to spend my time in helping the happiness of others at the expense of my own business.

FASTING

In reality Islam has, through its rational teachings, induced its votaries not only to abandon what is unlawful to them, but even to give up what otherwise rightfully belongs to them, in the hope that it may tend to the welfare and happiness of others. For one who has become accustomed, under the inspiration of Islam, to take such a view of his relations to his mundane connections and belongings, it is never difficult to manifest a spirit of utter self-sacrifice in the cause of the Lord. For how utterly impossible it becomes for a man to acquire by foul means what he would cheerfully give up for the service of others, though his own by all laws of justice and equity. This is the way in which Islam meets and provides for the case. It is quite admissible for one to eat and drink according to his means, but when we see that this same eating and drinking is given up for some time by a man, through fear of nobody, but for the love of God, then certainly it would be too hard for him to over-indulge in it, even under ordinary circumstances. Likewise one has every right to enjoy the company and society of one's wife, but when he gives it up for a prescribed time during the month of Ramadan, without any compulsion, he truly has developed his character to the extent of not even casting a lustful glance on any other woman in ordinary times. Prayer and fasting, therefore, are the first rungs on the ladder by which a genuine votary climbs higher and higher. Pass your eye down all the ninety per cent. of the crimes which darken our society, and you will surely find a cure for all of them in the simple expression spoken by Holy Muhammad, who said : " If people would become responsible as to the right use of what lies between their lips and their feet, I stand responsible for their entry into

paradise." Islam prescribes the cure for this by fasting ; which does not aim merely at tormenting the body, but that we should cultivate the habit of disallowing to ourselves the pleasures that are not ours, by disallowing to ourselves, for the love of God, those that are rightfully ours.

POOR RATES

Every Muslim is expected to take stock of his savings once a year, and has to disburse $2\frac{1}{2}$ per cent. of this as alms. Charity takes two different forms in Islam. One sort is optional and the other compulsory. The last named is called *zakat*, the expenditure of which is not permissible to the payer himself. The *zakat* has to be paid into the fund under the supervision of a committee, who make use of it for eight different purposes as laid down in the Qur-án in this wise :

Alms are only for the poor and the needy, and the officials (appointed over them,) and those whose hearts are made to incline to truth and the ransoming of captives, and those in debt and in the way of Allah : An ordinance from Allah, and Allah is Knowing, Wise.¹

The expression *in the way of God*, which is the translation of *Fi Sabilillah* in the text, in the above verse signifies the dissemination of Islam and its truths to the non-Muslim. Similarly the fourth item in the disbursement of *zakat* refers to another aspect of Islamic propaganda.

"Those whose hearts are made to incline to truths" are those who come with their adhesion to Islam. Their conversion to faith makes them an object of persecution, and sometimes deprives them of the comfort they have been used to. A portion of the *zakat* should go to guard the interest of and secure happiness to these new members of the Muslim fraternity.

Thus the verse clearly lays a duty on every Muslim to devote the quarter of his *zakat* to the spread of Islam. Besides *zakat* other alms are undefinable. In the words of Holy Prophet : "From giving a smile to one in distress, to devoting everything dear to you in the cause of humanity, is optional charity."

The provision of old-age pensions, parish relief measures and other similar means of saving indigent members of a society from the ravages of poverty and want, are but replicas of Islamic poor law provisions. It was Islam alone, before all other religions of the world, which systematized *alms* and gave charity the prestige and form of an institution. When asked what was the ultimate aim of *zakat*, the Holy Prophet Muhammad replied that it was a means whereby the rich might give something out of their opulence for the help of those in need. Hence it is that by means of prayer, fasting, and alms, a Muslim through giving up for the help and succour of others all that does belong to him learns to practise rejecting all

¹The Holy Qur-án, III : 60.

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that does belong to him lawfully. In this respect Islam is a wonderful system indeed.

I have pointed out above that men's undue attachment to their worldly possessions, their relations and other objects, have been the fertile source of all manner of disorder in the world. Adequately to meet this abuse, the tenet of Pilgrimage is laid down. Under this a Muslim has to undertake once in his life a journey to Mecca. He learns, through undergoing all the hardships of such a long, arduous journey, what it is like to be deprived of the company of those near and dear to him. At some distance from the Holy Temple of the Lord, all pilgrims have to divest themselves of their ordinary apparel, and to don a uniform which is the same for all. One sheet covers the upper body, and the other the legs; and whatever the status of the votary, the uniformity of the attire makes them all one and equal.

The narrow patriotism of our day loses some of its worse aspects, and our feelings of love for our country become softened and regulated.

"O Lord! make the hearts of some people yearn towards them (people of Mecca) and provide them with fruits," were the words of the Sacred Patriarch Abraham, as we read in the Holy Qur-án, who wished to see Mecca a rallying centre of the nations. The valley which is most unproductive of fruits, feeds its children with fruits of the world; and where is there a Muslim heart, even in California and Brazil, in Australia or Japan, which is not yearning towards the sacred shrine at Mecca? What a wonderful sight for a sceptical mind to ponder over! In 1914 I saw nations swarming from the four corners of the world to the mother of cities, as Mecca has been styled from time immemorial. It was the 9th of *Zil-Hajj*, the last month of the Muslim year, when some 400 thousands of people who had come from China, the Philippines, Malaya, Burma, India, Afghanistan, Baluchistan, Iran, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, all parts of Africa, the West Indies, and even three from England myself and two friends—left Mecca for the village of Mina, a place six miles from Mecca, where, as tradition goes, Ishmael was brought to be sacrificed, in the name of God, by Abraham. We passed the night there, and after saying our morning prayer, started for the elevated plains called Arafat—the place of the Muslim pilgrimage—at a further distance of six miles from Mina; and this we had to reach before the sun attained the meridian. It was splendid cavalcade—consisting of camels, horses, mules and asses, conveying the pilgrims to their destination; sprinkled with vehicles and coaches here and there while more than half the number were on foot. They differed in language, colour and race; they belonged to diverse ranks and grades, but all linked together in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man.

THE PILLARS OF FAITH IN ISLAM

Descent and wealth everywhere claim respect and distinction for their owners, if they are known to others and rich costumes and expensive clothing can command awe and respect even among strangers. But the Divine Wisdom which sought to demolish the man-made boundaries of differences, in order to create universal brotherhood in man, could not suffer even that distinction in the levelling atmosphere of Mecca in the days of pilgrimage. Every pilgrim, no matter what his rank, king or plebeian, had to divest himself of his raiment before stepping into the holy precincts of Mecca, and clothe himself in two white sheets called Ehram—one to cover the loins and the other for the rest of the body—thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women, belonging to different ranks and grades of society, clad in one and the same garb of humility, passing days and nights for months and weeks on the terms of purest equality in the service of one God. And what was their form of address to each other? Father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen; all eyes there being bent down and sealed on the feet of their owners with minds free from lust and evil desire. One thing, which left an everlasting impression on my mind, was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women and children were hastening to the appointed place which they had to reach within a limited time, mostly on feet, yet there was not the slightest sign of pushing, elbowing or shouldering. Ladies and children first, was the rule of the day which I saw scrupulously observed even by the most unpolished from the heart of Central Africa.

There was, however, one thing for which my eyes remained searching for the full three days of the gathering, but could not find—that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that this gentleman has never been required in the days of *Hajj* (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder, in these days, and gather that heterogeneous assembly within its peaceful arms? Do all criminal and evil propensities in our nature become suppressed, and do we turn angels for the time being, that the authorities at Mecca can so easily dispense with the services of this guardian of the peace, and a necessary asset to all order? Interpret it in whatever light you will, the fact remains that my searching eye failed to find any evidence of any form of evil even in the commonest form. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India; I have been to places of gathering in the Western world as well, but I found no place without a representative of the police force; and their very absence in the holy place in these

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three days of pilgrimage showed to me that religion, after all, could make angels of men, and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This is the spirit that can cement conflicting elements into one harmonious whole. If such a spirit works in man, it is sure to banish evil. All criminal acts and wrong deeds are but the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all evil actions. It prompts all offences and germinates all crimes. Could a desire, even the faintest, to possess another's belongings, find its way into the mind of one who deems it his first duty to give of his own necessities for the benefit of others? This is the basic principle of the whole ethical code of Islam, for the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others of what you love to possess." That was the spirit which I found permeating the atmosphere—the spirit which must kill sin, no matter even if it be original, and crush the head of the dragon without going to the Cross. Is not a Muslim, therefore, justified in thinking that the holy pilgrimage to Mecca washes off his past sins? If a spirit like the one I have mentioned, and seen, becomes prompted in man, and gets the better of him even for a short time, has he not been purged of his past sins and enabled to enter into a new life of righteousness? I wish we Muslims could continue to cultivate that spirit which I experienced in those three most eventful days of my life, for then the millennium of the days of the Prophet would again be restored to us. I saw the kingdom of heaven established again at the foot of Mount Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without police or other functionaries to keep order? But the world saw that regime in the days of the Prophet at Medina, when crime became extinct; and even those who unfortunately fell a prey to some evil propensity could not help making a clean breast of it before the Holy Prophet within a day or two of its occurrence, though unobserved by any other eye. The Omnipresence of God became among the Companions of the Prophet living reality which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself was his own captor. Falsehood was unknown, and therefore no case needed the modern rigmarole of judicial procedure. No one stood in any need of any evidence to substantiate his proof. There were no allegations of facts or joinders of issue. Statement of charge or claim honestly and truly made on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus—became reality at the hand of the Prophet Muhammad (*Sallāh alaihi wa Sallam*).

THE PILLARS OF FAITH IN ISLAM

Briefly, to revert to my original theme, Islam aims at the establishment of the real peace in the world, and to destroy every trace of all that tends to weaken such aim. Islam tries to show not only what real peace is, but also what constitutes and brings forth real peace. The recognition of "thine and mine" which brings forth happiness and comfort, also deters its proper course. Some remedy was needed to chasten it into something noble, and divest it of its abuse, and Islam came to supply it.

PEACE OF MIND

So far I have dealt with worldly affairs, for the peace of the world cannot be secured except on the principles enunciated, but there is another side of our human nature which is of even more importance in the edification of the mind. It is the development of our own soul, wherein lies the secret of the elevation of the mind and the control of our physical nature.

The Western world is even now awakening to the necessity. Materialism is on the wane; people are becoming interested in thought-powers and in various other psychic attainments; but nothing can possibly be attained in these new adventures unless we have a peaceful mind—a mind unshackled from the grip of the physical nature, freed from the lower impulses. It must soar higher and ever higher, until it bring its old-time master, the lower passion, into subordination. The slave is not merely to be liberated from his bondage, but also he is to rule those who are now ruling him. In other words, the mind, as long as it is ruled by impulses and emotions, is not at peace; seeing that by these impulses and emotions, it has been rendered incapable of making any further progress. To qualify the human mind for its fullest, most sublime development, there is first the need of complete emancipation from those fetters.

Our worldly concerns are our shackles and impediments; they are the prime disturbers of our peace of mind. Time, money, luxuries and comforts, family, friends property, country, nationality are the ties which chain us down to earthly life. A person who does not know how to be above these ties, is not qualified to soar into the higher realms of mind. First, he must learn how to become detached from the chains of association and circumstance—how to part with what is acting as an impediment in the way; and next, he must aspire to the higher ways of the mind. Islam has solved the problem. These five institutions are meant to achieve the purpose.

You cannot strike the path to your highest goal, unless you know how to part with the things you love:

By no means shall you attain to righteousness until you spend (benevolently) out of what you leave.¹

The observance of these five pillars of Islam will enable you to do this. So shall you secure the peace of your mind which is the only starting point for your further progress.

¹ The Holy Qur-ān, V : 91.

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CORRESPONDENCE

HUMAN ARTIFICIAL INSEMINATION

SIR,

So far as the Christian attitude towards the practice of human artificial insemination is concerned, it was condemned as long ago as 1897 and recently the Roman Catholic Archbishop of Westminster (Doctor Bernard Griffin) made a strong appeal to the medical profession to oppose human artificial impregnation which, according to him, is "a revolting practice and so a Catholic doctor should not be a party to such an operation." Nevertheless, after successful experiments of artificial insemination of cattle, there are voluntary (Christian) clinics which are attempting the same experiments on human beings and this has been practised fairly frequently during the past two or three years. The fall in the birth rate on account of the war has given rise to "Sperm Bank" on the model of "Blood Bank."

The doctors interested in artificial impregnation make it a point that the child's mother will not know the identity of its father, nor would the latter know the former. But this is unnatural and immaterial from my point of view.

The medico-legal or medico-religious ground for advocating artificial human insemination appears to be that it is a psychological fact that childlessness often seriously upsets a woman's mental balance and artificial insemination (if religion allows it as it ought to) should be preferred to either insanity or divorce.

The first point that arises for consideration is whether, as a general rule, there is any religious prohibition to taking recourse to artificial insemination and, if permissible, whether it should be confined to the legally married husband's seed. There may be husbands whose semen possesses the germ fit to impregnate a woman, but either they cannot (successfully) perform the sex act, or they are unable to perform the marital act with their married wives from whom they do not like to separate and the wife also does not like to part with the husband.

Secondly, is there any sin if the wife, of course with the permission of the husband, of the type described above (and whose semen has not got the capacity to impregnate) is inseminated with the seed of a third person.

As obviously artificial impregnation does not come within the "mischief" of adultery under the law of *Shariat*, no punishment, meant for adultery, can be imposed. Then what is the position? Is taking recourse to artificial insemination lawful? If so, can a woman be artificially inseminated with the seed of one who stands in relationship with her within the prohibited degrees?

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Another aspect of the case is: To whom should the child be affiliated and whom should he inherit? He must be treated as legitimate even if he is born of the seed of a man other than the mother's husband. So far as the Hindu Law is concerned the position is clear and no difficulty arises as *Niyog* is permissible and, under the Hindu Law, the child belongs not to its father but to the owner (*i.e.*, husband) of the field (mother).

There may be one other aspect, when difficulty arises, under the Hindu Law, and, as a matter of fact, under other laws, too. This would occur in the case where a virgin or unmarried woman (who is unable to get a husband or for whatever other reasons) gets herself inseminated artificially.

In this connection it may be noted that science admits of cases where a woman may be impregnated without the usual method of artificial insemination, though such cases are rare and far between. Hence the question of inheritance has got to be decided.

These are some of the broad and important aspects and many more minor aspects may arise for consideration.

Yours sincerely,
M. A. SAMAD, M.A., B.T.

As far as we can understand the question, this kind of impregnation runs counter to the spirit of Islam. In Islam, the various aspects of life are taken simultaneously into consideration while framing rules and regulations for moral action. In prescribing laws for married life, while due regard has been paid to the psychological aspect, the biological and other aspects have not been overlooked either. Contrary to modern ultra-socialistic tendencies in the allotment of duties and obligations, Islam is emphatic on the obligations to the ties of blood-relationship. While inculcating the broadest international outlook, and laying the foundations of a truly socialistic state, Islam still warns its followers against the folly of neglecting the ties of blood-relationship. Now this question of blood-relationship is inextricably connected with the identification of seed. The whole spirit of the Islamic Law and of all religious laws in the progressive nations of the world, is based on this identification of seed.

The Qur-ān is quite definite on this point. Its law of adultery is based on the jealous guarding of this identity of the seed. Thus it describes a virtuous woman in the following words:

“The good women are therefore obedient, guarding the unseen as Allah has guarded.” (4: 34.)

Here God Himself is spoken of as guarding the unseen phenomenon of fertilisation of a woman through the seed of her legal husband. Although this principle is implied in all laws prohibiting adultery or fornication, Islam defines it with scientific clarity.

As if to supplement the rule laid down here, the Qur-ān lays a similar obligation in similar terms on a man when approaching a woman who is not his wife. The Book reports Joseph saying with regard to his own conduct while fighting the temptations offered by Potiphar's wife :

“This is that he (Potiphar) might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.” (12 : 52.)

Evidently the Qur-ān regards it as an act of unfaithfulness or breach of trust against the husband for any man to cause any promiscuity of seed in the womb of the wife. It is this jealous guarding of the right of the individual to the undisturbed transmission of his personality through his own seed, that has necessitated in Islam the prescription of the *'Iddat* or waiting period for the woman, in cases of divorce and widowhood. No doubt, this safeguard has hygienic and other aspects as well but the consideration of identity of the seed is the most prominent of all. The idea behind Islam's insistence on the child's identification with the father seems to be that the child inheriting the characteristics of the father should be given, so far as it is possible, a congenial atmosphere in its early days to develop itself along those lines. Any unnecessary interference in this matter is likely to give rise to a psychological complex. The Qur-ān is not alone in this attitude. It is more or less the attitude of all civilized religions.

It is for this reason that polyandry is no feature of any civilized society. *Niyog* is the only aberration of this universal tendency and has arisen out of the folly of prohibiting divorce.

Now Islam makes sexual love and common parenthood interdependent phenomena. And this is as it should be. The woman should love and be devoted to a person who can be or is her child's father. Woman's sentiment in this respect has expressed itself in innumerable cases of marital estrangements. The idea of "owning the field" is ridiculous. God's system does not allow of man-devised landlordship. The person who cultivates it is its real owner. There may be a few cases of superficial sentimental attachment between a man and a woman who do not share or are unable to share common parenthood but they must be dismissed as abnormal and calculated to disturb the natural and universal affinity between the sexes based on biological reciprocity.

Besides, as you suggest, the questions of inheritance and prohibited degrees come in for consideration. We can very well believe that religion touches such subtle chords of our existence as are undetectable by the ordinary human power of observation. But even in the light of intellectual powers, it seems quite reasonable that heritage of blood and property should go together to ensure an equitable distribution of national wealth. And who knows if

WAR LAWS OF THE PROPHET

the violation of this rule in the modern West, going on behind the scenes almost to the point of defiance, is, to a great extent, responsible for the natural apathy and hatred between the classes which is threatening its social structure with an impending collapse. A deeper study of psychology than what has been achieved so far may establish this as a scientific fact. In the meantime, for intelligent and imaginative minds there are enough data to believe in the truth of this theory as advanced by religion, *viz.*, that sociology, biology and economics should work in close co-operation.

And as Islam is so particular about the seed, it cannot look with favour upon any insemination other than the one caused by the direct sexual act, as the possibility of confusion will always be there in any indirect process.

If you look closely into the question, you will find that all these ideas of vicarious fertilisation grow in societies that disparage or forbid divorce. As Islam attaches no dishonour to the institutions of divorce, the question is never likely to arise in its social system.

It would seem that the recourse to these practices is a punishment for mocking the Law prescribed by God through His Prophet.

If our Christian and Hindu friends would heed, the allowance for polygamy and divorce, as made by Islam and reverentially adopted, will obviate the necessity of stooping to many shameful courses of action, artificial insemination being one of them.—ED. *I.R.*

WAR LAWS OF THE PROPHET

Qais-bin-Ubaid reported that the companions of the Apostle of Allah used to dislike uproar at the time of fighting.—ABU DAWUD.

Rabah-bin-Rabi' reported: We were with the Holy Prophet in a battle. He saw the people mustering strong over a thing. He sent a man and said: Look over what they have mustered strong. He returned and said: Over a woman who has been killed. He said: She was not to be killed while Khalid-b-Walid was in the vanguard. He sent a man and said: Tell Khalid: Kill no woman and no labourer.—ABU DAWUD.

Abdullah-b-Abi Aufa reported that in some of his battles in which he encountered the enemy, the Apostle of Allah used to wait till the sun declined. Then he used to get up among the people and say: O people! Don't wish to encounter the enemy and pray to Allah for peace, but when you meet, be patient and know that Paradise is under the shades of swords. Then he used to pray O Allah, Sender of the Book, Mover of clouds, Driver of the Allies, defeat them and help us to prevail over them!—AGREED.

Anas reported: Whenever the Holy Prophet fought with us against a tribe, he used not to fight with us till it was dawn and he used to wait for them. . . . —AGREED.

Numan-bin-Muqarrin reported : I was present along with the Messenger of Allah in a battle. When he did not fight at the first part of the day, he used to wait till the sun declined, wind blew and victory came.—ABU DAWUD.

Qatadah from *Numan-b-Muqarrin* reported : I fought along with the Prophet. When it was dawn, he stopped till the sun rose up, and when it rose up, he fought ; when it was midday, he stopped till the sun declined ; and when the sun declined, he fought till afternoon. Then he stopped till he prayed the late afternoon prayer. After that he fought. *Qatadah* said : It was said at that time that the air of victory was then blowing, and the believers called their armies to their prayer.—TIRMIZI.

Numan-b-Muqarrin reported : I was present in a fight along with the Messenger of Allah. When he did not fight in the morning, he would wait till the wind blew and prayer time came.—BUKHARI.

Abdullah-bin-Umar reported that the Messenger of Allah forbade to kill women and children.—AGREED.

Anas reported that the Messenger of Allah said : March in the name of Allah, and with the succour of Allah and over the religion of Messenger of Allah ; kill not the emaciated, old, nor the young children, nor the women, and deceive not ; collect your booty, do good and show kindness, because Allah loves those who do good to others.—ABU DAWUD.

Sulaiman-bin-Buraidah reported from his father that whenever the Messenger of Allah appointed a commander over an army or infantry, he used to give him directions regarding his powers : To fear Allah and to treat the Muslims well under him. Then he used to say : Fight in the name of Allah, in the way of Allah. Fight with those who disbelieve in Allah. Fight, plunder not, nor be treacherous, nor cut off ears and noses, nor kill children. When you meet your enemy from among the polytheists, invite them to three terms or conditions. To whichever of these they respond to you, accept from them and withhold from them. Then call them to shift from their houses to the houses of the Refugees, and inform them that if they do that, there is for them what is for the Refugees, and against them what is against the Refugees. If they decline to shift from them, inform them that they are surely like desert Muslims. Allah's sanction which is prescribed for the believers will be passed on them, and there will be nothing of booty and *Fai* for them except that they will fight along with the Muslims. If they decline, ask *Jizya* from them. If they respond to you, accept from them and withhold from them. If they decline, seek assistance from Allah and fight with them.—MUSLIM.

THE SOURCES OF CHRISTIANITY

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

Founder of the Woking Muslim Mission, England.

It is the masterpiece of the late Khwaja Sahib—which has done more than any other book to expose and dispel superstitions that have surrounded pure religion. The late Khwaja Sahib in his masterly way has collected together the ancient beliefs which were the direct precursors of some of the notions of Christianity. Quoting several authorities, he shows how the ancient deities were sun-gods born of virgin mothers near about the winter solstice and were called saviours and deliverers. They descended into the under-world and rose again from the dead.

He has shown in it how the Christian doctrines had a very close similarity with those of Mithraism, which had been flourishing in Iran from about 500 years before Christ. Remains of Mithraic monuments have been discovered in England. "Mithra was believed to be a great Mediator between God and man. His birth took place in a cave on December 25th. He was born of a virgin. He travelled far and wide: he had twelve disciples: he died in the service of humanity. He was buried, but rose again from the tomb. His resurrection was celebrated with great rejoicing." Similar legends were current regarding other sun-gods, particularly Baal of Babylon and Buddha of India. But the Holy Qur-ān proclaimed, "Say He is God, the One and only, God the Eternal, Absolute: He begetteth not, nor is He begotten; and there is none like unto Him."

The book has given the most violent shake to Christian mind since the time of Martin Luther. If Luther set the Roman Catholic Church on its guard, the author of the *Sources of Christianity* has made the whole Christian Church recede before the onslaught of Islam. Christ is not the only Saviour of his kind, he is only a replica of ancient pagan gods and as such liable to be regarded as a mythical person, a figment of Roman pagan imagination. Thus the book is a challenge to and a direct hit at the complacency of Christianity and as such very devastating. Not only have the beliefs of Christianity been traced to pagan origin but even its holy institutions designed to secure salvation to their observers. But it does not stop at mere destruction. It has a very charming constructive appeal also towards the end. As characteristics of his genius, the Khwaja is as ruthless in pulling down as he is ingenious in constructing anew. Like his beloved master the Holy Prophet Muhammad, in whose services he laid down his very life, he destroys and builds at the same time. As such the book provides an absorbing study to all students of religion.

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