

"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*

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

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RABI'AL-AWWAL, 1364 A.H.  
MARCH, 1945 A.C.

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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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This photograph, taken on the lawn outside the Shah Jehan Mosque, Woking, on the occasion of the 'Id-ul-Fitr (1944) represents a section of the crowd in war-time garb consisting of Muslim men of the fighting force from British Guiana and technicians from India and Turkey.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ  
 THE  
**ISLAMIC REVIEW**

Vol.  
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RAB'AL-AWWAL, 1364 A.H.  
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**BY THE LIGHT OF THE QURAN**

“ Know that this world's life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow pleases the husbandmen ; then it withers away so that you will see it become yellow, then it becomes dried up and broken down ; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure ; and this world's life is naught but means of deception.

“ Hasten to forgiveness from your Lord and to a garden, the extensiveness of which is as the extensiveness of the heaven and the earth ; it is prepared for those who believe in Allah and His apostles ; that is the grace of Allah : He gives it to whom He pleases, and Allah is the Lord of mighty grace.

“ No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence ; surely that is easy for Allah :

“ So that you may not grieve for what has escaped you, nor be exultant at what He has given you ; and Allah does not love any arrogant boaster :

“ Those who are niggardly and enjoin niggardliness on men ; and whoever turns back, then surely Allah is He who is the Self-sufficient, the Praised.” (Ch. LVII, vv. 20—24.)

## A DECLARATION

I (Miss), RUBY LARINIA ROCKETT, of Hurley Road, Kennington, S. E. 11, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus and others—and that I will live a Muslim life by the help of Allah.

*Lá Iláha ill-Alláh Muhammad-unRasûl Alláh*

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

Dated 15-11-1944.

R. ROCKETT.

## THE ID-AL-ADZHA (1363 A.H.) IN ENGLAND

The Muslim festival of 'Id-al-Adzha was celebrated at the Shah Jehan Mosque, Woking, on Sunday, the 26th November, 1944. The prayers were led by Maulvi W. B. Bashyr-Pickard, B.A. (Cantab.). The text of his sermon appears elsewhere in this issue.

It was a damp and cloudy morning when the 'Id proceedings began, but the rain held off till well past in the afternoon. Over three hundred friends and guests representing almost all nationalities of the East and many English men and women assembled in the marquee in front of the Mosque to join in the Prayers. The presence of Bavin Trainees from India and members of the Indian Prisoners-of-war Reception Camps served to swell the gathering.

The sermon by Maulvi Bashyr-Pickard was followed by one in Urdu by the Imam of the Mosque, Woking, for the benefit of those members of the audience who were not versed in the English language. This over, the guests settled down to luncheon consisting of Oriental dishes which in spite of war-time restrictions were so well arranged as to elicit praise from many.

Among those present were—The Right Reverend Bishop Wedgwood, His Royal Highness Prince Bahauddin Samy, Mr. H. St. John Philby, Major Farmer, Mr. Ismail De Yorke and Sardar Ali Shah.

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# THE 'ID-AL-ADZHA (1363 A.H.) SERMON

BY MAULVI BASHYR-PICKARD, B.A. (Cantab.)

MY BROTHERS AND MY SISTERS,

To-day, by our gathering here together in the name of God, we celebrate an ancient and memorable example of submission to the will of God. We renew a shining instance of the merciful ways of God towards man. Surely He is the Most Merciful of the merciful ones! Praise to His Name, the High, the Great, the Ever-Living, the Most Merciful!

Let us remember Abraham, the Patriarch, the friend of God. Let us for a moment in these war-weary days drive aside by our will-power the poisonous war-fog that for long years by the perversity of humanity has darkened the way of life for most of mankind.

Let us cause our thoughts to dwell whole-heartedly upon the One Supreme, the One God, who is glorified in the Qur-ān as the Light of the heavens and the earth, Who, in very truth, is the Sun of every universe.

Out from the dim past and before, see He is existing: in the present He is fully living in every part and His eternal hand holdeth the future. When we thus let our thoughts dwell upon Him, how easy is it for us to be Muslims, to be submissive to the All-Pervading! Can anyone realise and not truly be Muslim?

But having realized and having submitted before the Majesty and Might of the Merciful, a second stage is necessary. It is necessary to love. It is necessary to love God. What availeth anything, unless there be love therein? What availeth any new world order whatsoever unless there be the leaven of goodwill therein, the love of man for man, a realization of human brotherhood?

Assuredly the time has come and now is, when the world is one, one single entity. Distance is destroyed; the estrangement and separation of time is destroyed: the barriers of diversity are cast down; nation knoweth nation: the hideous shapes of ignorance, prejudice and suspicion must now get ready to depart, even as the looming shadows steal away, when the dawn brightens.

Some of these shadows have been with us for many years. Long before this present war or the previous world war, they stalked through the Western world darkly as ignorance of Islam, as prejudice against Islam and as credulous suspicion of things Islamic, and even, at times, as fear of Islam—for is it not known that ignorance of any particular thing breeds fear of that thing? So children fear the dark, not knowing what it may contain.

So was it with Islam; but, as the decades moved by gradually the dawn light strengthened, until to-day we move in a brightening twilight, wherein the true lineaments of Islam are becoming daily more visible, wherein, if I may say so, the calm beauty of Islam is becoming manifested.

Assuredly to-day the world has need of a realization of the great fundamental truth from which springeth Islam. The world has need of that unassailable peace that welleteth at the source of Islam.

O, you who believe bear with me, if I do but enumerate what is already well known to you, and if I present what is already firmly grasped by you, I feel that the reiteration and the remembrance of truth does not disturb. It is rather the reiteration of what is false that exasperates. When we see the golden sun shining, we do not mind it continuing to shine. We do not mind recognizing that it continues to shine. Nay, we delight in it. Even so do we delight in truth; and the truth that we recognize is that God is the light of the universe. God is the light of the universe. Be assured this is not an idle phrase. With everyone of you whether you be avowed Muslims or unwitting Muslims or even, it may be, by a darkness turned aside from Islam, with everyone of you, I say, there is the light of God. Yet, in saying this, I do not say that all are in the same condition. Even as clouds may obscure the sun in the heaven, so the clouds of the supremacy of the flesh, the smoke of uncontrolled desires and the mists of worldly wishes may obscure the unquenchable light within. Remember the Quranic utterance, "God is nearer to man than his neck vein" (50 : 16); and this I take to refer to every man, whether he be White, Black, Yellow or Brown, whether he be Brown, Yellow, Black or White . . . . So a Muslim can remember that no harm should proceed from himself towards another; for the harm he doeth to another, that is as if he did it unto God. If he receive harm, he can be patient and remember that God seeth and heareth, and that with God there is no injustice at all.

At this stage, perhaps, it might be as well to consider some of the ways in which Islam in the West has suffered from prejudice, misrepresentation and ignorance. First, I will specify briefly some of the shadows cast over the beauty of the face of Islam; then, also in brief, I may be permitted to outline what is true Islam.

Now for the shadows. There is ignorance: it has been considered that Muslims were idol-worshippers; that Muslims, each and all, possessed large harems, that Muslims were a race of bloodthirsty missionaries armed with shining scimitars, hurling themselves into battle with the cry, "Death or the Qur-ān! make your choice, ye infidels!" Again, it has been said that Islam is an Oriental religion and suitable only for the Orient.

Now I would not weary you, my brothers and my sisters here gathered, with a complete catalogue of all the vilenesses and invectives, which have been hurled with astonishing vigour against long-suffering Islam. I think it will be more profitable to pass on to my counter-statement and to outline the true teaching of Islam.

Far from being idol-worshippers, the Muslims worship One God, Invisible, Eternal, Omnipotent, Omniscient, Creator, Almighty, All-Wise, the Most Merciful, the First and the Last. The Muslims do not

## THE 'ID-AL-ADZHA (1363 A.H.) SERMON

even worship the Prophet Muhammad, as the Christians worship Christ. Muhammad made no claim to be other than a man.

Now as to the harem hallucination ; no Muslim is commanded to have more than one wife ; plurality of wives is deprecated. The Qur-ān indeed, finding an unrestricted polygamy existing in ancient usage, limited the number of wives in any instance to four. Let us rather consider the natural practice of the Islamic world, which, I understand from reliable sources, is for the most part monogamous. Here I would ask whether is it better to have a strictly limited polygamy or an unlimited fornication. The Qur-ānic injunction (24 : 2) is definite against fornication.

Now as to the use of the sword in Islam. I will not say there were no warriors in Islam. Islam in early days had to fight for its very existence against persecution. Indeed, had there been no valiant men in Islam, there would assuredly have been no Islam. But I do not find that Islam as such was purposely spread by the sword ; nor do I find modern methods in Islam to rely upon anything more violent than polite persuasion, good-tempered argument and sustained reasoning.

Again, some have been content to summarize Islam as an " Oriental religion," and, as such, not suitable for European adoption. Indeed the usual approach to Islam is one of merely academic interest in the study of religion in general. What blindness is here ! what blinking of reality to dismiss Islam from European consideration on the grounds of being an " Oriental religion ! " Did Christianity spring to birth in ancient London ? or in a tiny hamlet in the north of Scotland ? Christianity is an " Oriental religion," and in its original purity of teaching is closely allied to Islam. Let us remember that Jesus was an Eastern man and that the message of Muhammad is to-day suitable to Europe no less than to the East.

Soon I must conclude these remarks ; soon we shall be separated, perhaps, in the course of a few weeks, to the ends of the earth ; but first, I would leave with you some message for the future, some message that shall avail for the days when this dark war is over, when peace again shines over the exhausted earth and man turns with renewed hope to ways of kindness, friendship and brotherhood. And the message is this : the foundation of peace is goodwill. Let there be no racial discrimination. As Islam teaches and as Islam practises, humanity is one brotherhood irrespective of race or nation. Let there be a sane and wide tolerance. As Islam teaches and as Islam practises, let there be no compulsion in religion, and let there be no religious rancour or animosity. If thy brother walk in a different way upon his journey towards God, should that offend thee ? Does that obstruct thine own path or thine own nearness to the One Supreme ? Nay, he is still thy brother and shall remain thy brother. Though he offend thee until seventy times seven, thy part is but forgiveness. Art thou not the servant of the Mighty One, the Great Forgiver ?



And when, it may be, thou walkest in the ways of destruction and when the dangers of the material world beset thee about, remember that thou art indestructible, that thou bearest within thee the light which cannot be put out.

God is the Light of the heavens and the earth. Are ye not His servants? He commandeth justice and He hath power over all things. Praise to His Name, the One, the Supreme, the High, the Great!

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### THE PHILOSOPHY OF THE QUR-'AN

“The philosophy of the Qur-ān is so plain and so far-reaching that the man in the street as well as the philosopher in his study may both equally profit by it. It never overlooks realities. It recognises the existence of evil; it recognises the inequalities of men; it recognises the shortcomings and failures of men. It does not expect them to be immediately transformed into superhumans, but it encourages virtue; it urges man to a better state than he is in; it promises the realisation of the Real in the end. And had God so willed, He might have made you all a community in faith but He wishes to discipline you in what He has given you of His goodness; therefore, try to excel in all good things.”—From *The Philosophy of the Qur-ān*, by Hafiz Ghulam Sarwar.

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### GOD-REALISATION—A POWER

Said he (peace be on him):

When you are dead to the creation, it will be said to you, “May God have mercy on you;” and God will make you die out of the desires of the flesh. And when you die out of the desires of the flesh, it will be said to you—“May God have mercy on you!” Then He will give you death in your will and desires; and when you are dead in your will and desires it will be said to you, “May God have mercy on you!” and He will restore you to (a new) life. Now you will be given a life after which there is no death, and you will be enriched with wealth after which there is no poverty; and you will be awarded a gift after which there will be no obstruction, and you will be made happy with a happiness after which there will be no sorrow and misery, and you will be blessed with a blessing after which there will be no adversity, and you will be equipped with a knowledge after which there will be no ignorance; and you will be given a security after which there will be no fear; and you will be made to prosper and not allowed to be unlucky; and you will be honoured and not allowed to be dishonoured; and you will be made near (to God) and not separated; and you will be exalted and not humbled; and you

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\*An utterance of Hazrat Syed Abdul Qadir Jilani, as recorded in *Futuhul-Ghaib*.

## THE ISLAMIC CENTRE IN ENGLAND

will be glorified and not polluted any more ; then you will be the confirming centre of all desires and the (flattering) remarks (of people) will assume reality in your case ; you will then become the philosopher's stone so much so that you will elude being recognised (in your elevated position), and you will be so exalted that you will have no like of yourself, and so unique that you will have no peer and no equal. You will become unique and peerless, most hidden and most secret. You will then become the successor of every Messenger and Prophet of God and of every Truthful man (Siddique). You will become the finishing point of all saintliness (*wilayat*) and the living saints will flock to you. And through you will the difficulties be solved and through your prayers will the clouds rain and through your prayers will the fields grow plants and through your prayers will be removed the calamities and troubles of all—of the rank and file of people (in the country) and even those living in the frontiers, of the rulers and the subjects, of the leaders and the followers and all creatures. So you will be the policeman (so to speak) for cities and people.

The people traversing distances will hasten towards you and with gifts and offerings and services, from all conditions of life by the permission of the Creator of things. The tongues of people will (at the same time) be busy everywhere with applause and praise for you. And no two persons of faith will differ with regard to you. O, the best of those who live in populated areas and of those who travel about, this is the grace of God and God is the Possessor of mighty grace."

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## THE ISLAMIC CENTRE IN ENGLAND

BY MAULVI AFTAB-UD-DIN AHMAD

With the visit of the King-Emperor to the newly-formed Islamic Cultural Centre in London, the attention of the world has been focussed on the growing importance Islam is assuming in Great Britain. For the Centre is not to be run on purely secular lines. As has been announced from the very beginning, its ambition is to erect a mosque worthy of the metropolis of the British Empire. That the King, the head of the English Church, should be visiting such a centre and to quote from Mr. Philby's report, "examine with much interest the plans for the projected Mosque," must be regarded as one of the happiest signs of the times. Who knows the centuries-long feud between Islam and Christianity will at last find reconciliation on the soil of Great Britain. It naturally reminds one of the good old days of Sultan Salah-ud-Din and King Richard the Lion-hearted when, in spite of the political clash, the deep, open British heart appreciated the spirit and culture of Islam. As we see it, hidden under the outward bigotry and fanaticism of Christian Britain, there still

smoulders the Richardian appreciation of Islam. Now that there is no political apprehension involved, the British mind should feel free to give the religion and culture of Islam the fullest attention it is capable of. We hope and pray the King's visit to the Islamic Cultural Centre may prove an indication of this needed change in the British attitude. It will certainly gladden the spirit of the late-lamented Lord Headley Al-Faruque, who died bewailing the lamentable coldness of the British Government in this matter. It was he who first suggested that the British Government should build a mosque at its own cost in the city of London in deference to the millions of Muslims living in the British Empire. And he did not leave the matter at mere suggestion. He approached the Government again and again to have the project materialised. Now that a gift of land and money has actually been made by the Government for the purpose, the dream of Lord Headley may be said to have materialised. It really gladdens our heart to know that the authorities concerned are anxious to make the projected mosque "worthy of Islam and of its place at the centre of the Empire" and that the building "should have the general character of some masterpiece of Mosque architecture of the best period." Indeed when the mosque comes to be built and a vast congregation is found kneeling and prostrating on its floor in remembrance of the God of the East and of the West, it will create a new vibration in the stolid spiritual atmosphere of London and, for that matter, in that of the whole British Isles.

And it is this spiritual aspect of the question which makes us think of the small mosque at Woking which, to quote the words of Mr. Philby again, is "the first to be established on the English soil." But when this much is said of it, nothing is said. It was this mosque that made the British people feel for the first time that Islam was going to be a religion, and in course of time even *the* religion of the land. British Christianity in its heart of hearts felt this new impact of Islam and quite naturally felt anxious on this score. The conversion of Lord Headley to Islam and every new addition to this new fraternity of white Muslims since, confirmed it in its apprehensions. The British Muslim Community has now become a feature of the land and is feeling restless to assert itself as a distinct social unit of the British population. This certainly foreshadows a deep change in the social and moral life of Great Britain and also opens a new phase in the history of Islam. Whatever may be the exact nature of the Muslim culture as it exists to-day, there can be no two opinions that acceptance of Islam by a determined group of people belonging to the Anglo-Saxon race will call into being a new phase of culture more closely resembling that of the earliest chapter of Islamic history. It is the seed of this new history of Islam which was sown in the British soil at the Shah Jehan Mosque, Woking, by the blessed hands of an outstanding saintly figure of modern times, the late Khwaja Kamal-ud-Din, of blessed memory.

## ISLAM AND THE PROBLEM OF SEX

It is this spirit—the spirit of a spiritual revolution in Great Britain—which this small mosque embodies. The religious needs of the Muslims in England, both British and non-British, will grow from day to day and new mosques and cultural centres will be inaugurated in all the different parts of the British Isles as time passes. The proposed mosque in London, to be erected at the cost of the Government and under its supervision, may be the biggest of all these centres and the most frequented one, being in the heart of the city. But the position and the dignity of the Woking Mosque will only be enhanced by the multiplicity of such centres, in the same way as all the various churches of Great Britain simply go to enhance the dignity and prestige of the Cathedral Church of Canterbury. But unlike Canterbury, Woking is not past history. It continues to emit the fervour of the faith of Islam and the living spirit of religion in an active manner and is the only place of religious inspiration in the whole of the British Isles. It has been sanctified in the immediate past by the devotion of such great names in British Islamic history as the late Lord Headley, the late Sir Archibald Hamilton, the late Mr. Marmaduke Pickthall and the late Professor Haroun Mustafa Leon. It continues to be the religious headquarters of Islam in Great Britain in a very real sense, and will continue to be so for perhaps a long time to come. Even if (God forbid) it ceases at any time in the future to function as a living centre of the faith of Islam, whereto people would look for spiritual enlightenment and guidance—even then its position as having nurtured the seed of Islam in Great Britain in the beginning, seeing it sprouting in its lap and gradually attaining to the strength of self-reliance, will continue to command the respect of all Muslims living in this northern Island for all times to come. Because to respect it and to maintain it in dignity, will amount to showing respect to the very spirit of Islam establishing itself on the British soil.

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## ISLAM AND THE PROBLEM OF SEX

BY MAULANA MUHAMMAD ALI

*(Continued from the last issue)*

This division of work is only the general rule; it does not mean that woman has entirely been excluded from other kinds of activity. Notwithstanding her rightful position in the home, as the manager of the household and the upbringer of children, woman took interest in all the national activities of the Muslim community. The care of the children did not prevent her from repairing to the mosque to join the congregational prayer (B. 10 : 162); nor was this care an obstacle in her way to join the soldiers in the field of battle to perform a large number of duties, such as the carrying of provisions (B. 56 : 66) taking care of the sick and the wounded (B. 56 : 67) removing the

wounded and the slain from the battlefield (B. 56 : 68), etc. She could do any work she liked. Women helped their husbands in the labour of the field (B. 67 : 108) ; they could carry on business (B. 11 : 40) ; they could sell to and purchase from men, and men could sell to and purchase from them (B. 34 : 67). Similarly, men would help their wives in the household work.

Great stress is laid on good and kindly treatment towards the wife in the Islamic social order. "Keep them in good fellowship," "treat them kindly" is the oft-recurring order (Qur-ān 2 : 229, 231 ; 4 : 19). Kindness to the wife is recommended even when a man dislikes her, for "it may be that you dislike a thing while Allah has placed abundant good in it" (*Ibid* 4 : 19). The Hadith lays equally great stress upon good treatment of the wife. There is a most famous saying of the Holy Prophet : "The most excellent of you is he who is best in his treatment of his wife" (Mishkat 13 : 11). In his famous address at the Farewell Pilgrimage, he again laid stress on the good treatment of women : "O my people ! You have certain rights over your wives and so have your wives over you. . . . They are the trust of Allah in your hands. So you must treat them with all kindness" (Muslim 15 : 19).

Though marriage, according to Islam, is only a social contract, yet the rights and responsibilities consequent upon it are of such importance to the welfare of humanity that a high degree of sanctity is attached to it. But in spite of the sacredness of its character, Islam recognises the necessity, in exceptional circumstances, of keeping the way open for the dissolution of the marriage tie. Before Islam, people went generally to one or the other extreme in the matter of divorce. According to the Hindu law, marriage once performed can never be dissolved. The right of divorce, according to the Jewish law, belongs to the husband who can exercise it at his will. The Christian law recognises the right of divorce only when there is faithlessness on the part of either of the parties, but the divorced parties are precluded from marrying again. Islam adopts a middle course among all these extremes. It allows divorce but considers it a hateful thing ; it requires the exploration of all possible ways of reconciliation ; and while recognising the wife's right to divorce for any sufficient reason, restricts the husband's right to it.

The principle underlying divorce, according to the Holy Qur-ān, is the decision no longer to live together as husband and wife. In fact, marriage itself is an agreement to live together as husband and wife, and therefore when either of the parties finds itself unable to agree to such a life divorce must follow. The Muslim mentality in this matter is, however, one of hatred for getting a divorce : "With Allah the most detestable of all things permitted is divorce" (Abú Dawūd 13 : 3). When one of the two mates feels that he cannot pull on with the other, he is told to bear in mind that "It may be that you dislike a thing while Allah has placed abundant good in it"

## ISLAM AND THE PROBLEM OF SEX

(Qur-ān 4 : 19). Remedies are also suggested to avoid divorce so long as possible : " And if you fear a breach between the two, appoint a judge from his people and a judge from her people ; if they both desire agreement, Allah will effect harmony between them." (*Ibid.* 4 : 35). It is due to such teachings that the mentality of a Muslim is to face the difficulties of the married life along with its comforts, and to avoid disruption of the marital relations so long as possible, turning to divorce only as the last resort. Hence, in spite of the facility with which divorce may be effected, there being no need to go to the court in most cases, its incidence is much smaller among Muslims as compared with the Christian countries, where the binding force of the social laws of Islam does not exist, and where therefore the percentage of divorces is very great.

Another distinguishing characteristic of the Islamic social order is that it places the highest value on chastity. To guard the chastity of woman it has adopted certain measures which have been misunderstood by the critics of Islam. A cursory glance at the different societies of the world would show that so far as sexual morality is concerned, the Islamic society stands on a very high level. Prostitution which is so rampant in the Western countries, and which in India is associated even with religious life, is almost unknown to Muslim countries. It prevailed in Arabia before the advent of Islam, but Islam eradicated it so thoroughly that it has not taken root anywhere in Muslim society. The prevalence of this evil is due, among other reasons, such as uncurbed sexual lust and a low moral standard in sexual matters, to the excess of women over men in most countries, a fact which census figures have now made only too clear. The number of women in almost all European countries is much in excess of men and the terrible wars which seem to have become now a part of the normal life of European are further increasing that number. How is that excess number of women to be dealt with is a question for the moralists of Europe. Nature will have its course, and if no measures are adopted in time, the growing evil of prostitution, already a blot on the fair name of the womanhood of Europe, will bring down the very foundations of European society.

Islam was faced with a similar situation in its early history. The wars with the non-Muslim Arab population, which were forced on Muslims because of the determination of their opponents to destroy Islam, reduced the number of the males to a very large extent, and many homes were filled with widows and orphans. Islam foresaw the evil result in all its clearness. An arrangement could be easily made to supply the destitute with bread, but the nature made by God could not be changed, and sexual appetite was as certain a reality as physical appetite. It was under these conditions that Islam allowed a limited polygamy. The verse which permits polygamy clearly refers to these circumstances. It opens with the words : " If you fear that you cannot act equitably towards (widows and

orphans)\* marry such women as seem good to you" (4 : 3). Polygamy was permitted not because men wanted more wives than one, but because widows and orphans were left unprotected and it was necessary to provide homes for them. Islam aimed at the building up of the character in the first instance, and it could not be satisfied with the sympathetic materialist's solution of giving bread to the woman without caring for her soul, without providing a home for her, without making arrangements for guarding her chastity, without giving her the means by which she could attain to her perfection as a woman. The materialist's solution is easy, but it is a solution relating only to her body ; he would not care for her chastity or for her soul ; he would not care even if she has to sell her chastity for a few shillings, sometimes even to support her body. This is not an exaggeration ; this is what is actually happening in every great centre of the materialistic civilisation, where woman is sometimes forced to sell her chastity for food or for shelter.

Such a solution was repugnant to Islam. Its concern was the soul in the first instance ; it placed a high value upon the chastity of woman and it had to provide means to guard it first. So the Holy Prophet under Divine guidance allowed a limited polygamy, which prophets before him had also allowed. Other arrangements could be made for the maintenance of widows, but a home life could not be given to them in any other manner, and home life is the real source whence spring all those good qualities of love and affection which are the greatest assets of social life and civilisation. Islam bases its civilisation on home life, and under exceptional circumstances, where monogamy fails to provide a home to woman, it allows a limited polygamy to extend to them that advantage. Even if it be half a home that the woman finds in a polygamous family, it is better than no home at all. And what does this no home mean? Not only that woman has no shelter ; not only that she is deprived of an occasion to develop her God-given faculties of love and affection ; it also means in most cases a moral depravity which is the greatest danger to civilisation. Monogamy is undoubtedly the right rule of life under normal conditions, but when abnormal conditions are brought about by the excess of females over males, monogamy fails, and it is only through a limited polygamy that this difficulty can be solved. Europe is to-day confronted with that question independently of war, and war which must always be a source of decrease in the number of the males, bringing about a corresponding increase in the number of women, only aggravates its seriousness. Professions may be opened for woman to enable her to earn bread, and Islam never closed the door of any profession against woman. But the crux of the question is, not the provision of bread but the provision of a

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\* *Yatāma* is the plural of *yatīm*, which means, in the case of children, *one who has lost his father*, and in the case of women, *one who has lost her husband*. Even if the word *yatāma*, meant only children who had lost their male parents, the context shows that the widows or the mothers of the orphans are included here.

## ISLAM AND THE PROBLEM OF SEX

home. It must be clearly understood that polygamy in Islam is, both in theory and practice, an exception, and as an exception it is a remedy for many of the evils of modern civilisation. Even if Europe considers it to be an evil, let it ponder which is the greater evil, a limited polygamy or an unlimited prostitution and moral degeneration?

In another way too, Islam aims at raising the moral status of society and to minimise chances of illicit sexual relations growing up between the sexes, so that the home may be a haven of peace for the husband, the wife and the children. This is effected by a division of work, the woman being concerned more with the management of the house and the upbringing of the children and the man with their maintenance. This division reduces to the minimum the chances of the intermingling of the two sexes. It does not mean that woman shall not go out of her house; she has full liberty to go out for her needs (Bukhari 65-33 : 8).

The division of work not only improves the quality of work; it also improves the moral tone of society. Another measure to gain this end is the stress laid upon the privacy of home life. Going into houses without permission is strictly forbidden (Qur-ān 24 : 27), and may be avoided so long as the necessary work can be done without interfering with the privacy of women (*Ibid.*, 33 : 53).

The third measure to achieve this end is that woman should be properly dressed when appearing on public occasions, or when otherwise intermingling of the sexes becomes necessary. Their proper dress is that the whole body should be covered with the exception of the face and hands (Qur-ān 24 : 30, 31, Abū Dawūd 31 : 30). They are forbidden when going out of their houses and appearing in public to make a display of their finery (Qur-ān 33 : 33), or to uncover parts of the body which excite the sensual passions of the opposite sex (*Ibid.*, 24 : 31). As a further precaution both sexes are required to behave modestly and to develop the habit of keeping their looks cast down in the presence of each other :

“Say to the believing men that they cast down their looks and guard their private parts; that is purer for them.

“And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms.” (24 : 30, 31).

With these precautions, women have every liberty to go anywhere they like and to do any work that they like. It should be clearly understood that the veil was only a mark of rank; there is no injunction in the Holy Qur-ān or Hadith requiring women to wear a veil. On the other hand, it is an admitted fact that women joined the prayer service daily in mosques without wearing a veil, while in the pilgrimage they were actually forbidden to wear a veil.



## RELIGION AND FREE THOUGHT

BY MAULVI AFTAB-UD-DIN AHMAD

The prevailing idea in the West is that free-thinking is the very antithesis of religion. It is assumed that religious thinking must of necessity be of a dogmatic nature and that, even if it allows of some thinking, such thinking has to be done within a prescribed limit and, hence, must be of a nature absolutely different from what is known as free thinking. Such an assumption, however, is wrong. The truth is that true men of religion, such as the founders of various religions, are free-thinkers in the widest and most absolute sense of the term. If there have been any true free-thinkers in the world it is these personalities. It is, indeed, an irony of fate that they should be regarded as producing a frame of mind which should run counter to free-thinking. As I have already said in a previous article entitled "Religion—True and False" (see *Islamic Review* for May, 1943), conventional religion is so often the very negation of the spirit of religion. Conventional religion has, no doubt, generally stood for dogmatism but not so the religions at their source. As a matter of fact, it is the founders of religions that oppose dogmatism and open the door for free-thinking. They appear on the scene with no material resources. All the power they command is an appeal to reason and commonsense, to self-analysis and heart-searching, to a close observation of facts and figures that have a bearing on life and existence. If the true criterion of free-thinking is to be free from all cants and conventions, the founders of religions are by far the best free-thinkers the world has ever seen. If free-thinking implies complete freedom from the yoke of all thoughts, notions and habits that have been received through convention and tradition this valiant band of people are the greatest free-thinkers we can know of. If free-thinking involves freeing one's thought not only from the pollution of wrong, biased and interested thinking of others but also from the contamination of one's own prejudices, predilections, passions and self-interest, one would vainly search for such free-thinkers outside this brave and dauntless group. Examine any of our so-called free-thinkers and you will find that he has resort to free-thinking only in so far as it accords with his predisposition or injured self-interest or vanity. Not so the prophets and founders of religions. As a matter of fact, where we generally err in a correct estimation of free-thinking is when we leave out the factor of self-purification. So long as a man retains the smallest measure of his self, he cannot be expected to think in absolute freedom. His thinking must be coloured and, as such, fettered. To be truly free-thinking a man must completely empty himself of all interest, prejudice and vanity. But this kind of self-purification can be accomplished only by those who are devout in the extreme and ruthlessly given to introspection. People who start free-thinking from no higher plane than the intellectual can never succeed in becoming true free-thinkers and hence can never

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attain to truth. This is why all these pseudo-free-thinkers have ended their search either in a negative result in solving the mystery of existence or in some kind of extremist theory in ascertaining any law of life. Real free-thinking involves the utmost of hardness on one's own self, whereas a so-called free-thinker hugs his own personal weaknesses while he is ruthless in his judgment of others. Strangers to the rare pleasure of self-emptying, these false free-thinkers have, in all ages, unwittingly led people to paths of self-indulgence and consequent disruption of society, for the simple reason that their findings have, of necessity, to take colour from their own weaknesses. Not so the contributions of the prophets and founders of religion. What they preach is truth and nothing but truth, because it is not tarnished by any prejudice or passion. Hence it is that their ideas and actions are invariably constructive.

Free-thinking, therefore, in its real sense, is not the easy thing that it appears at first sight. It can never be a fashion in any case. It is a task which demands nothing short of martyrdom as its price. It involves the denial, to start with, not only of all that is current and conventional but all that is in the interest, however remote, of the thinker himself.

The popular kind of free-thinking involves no such inner struggle and purging. This generally comes in vogue at a stage of society in which new thoughts are not meant to be signals for social revolution because society being more or less settled, all the thinking needed by its thinkers is for the culture of the brain and for some minor adjustments in social affairs if at all necessary. It does not need that drastic process of mind which is involved in the prophetic type. At its best it is a half-measure which, even when it goes very far, does not go the whole way. No doubt it is far better than dogmatism and conventionalism, particularly in an atmosphere of complacency. And the Qur-ân's first step in awakening the spirit of free-thinking is an appeal along this line. It says :

“Nay we follow what we found our fathers upon. What ! and though their fathers had no sense at all, nor did they follow the right way !” (2 : 170.)

Evidently, this is an attack on tradition worship and an attempt to stir judicious revolt against customs and conventions. The next step of the Book, however, is an appeal of a higher nature. It wants men to practise only things of which the benefits are within their knowledge. Speaking of its opponents its only regret is :

“And they have no knowledge of it : they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.” (53 : 28.)

The popular free thinking of our day no doubt satisfies to a great extent the standards set in these two verses. And yet it lags far behind real free-thinking which alone can bring truth within

human realisation. As we know, in any process of scientific examination, if the experiment falls short of the final result even by a single step, the whole experiment remains fruitless. That being so, those serious about free-thinking with a view to attain truth must not think of resting before they have reached the topmost point of free-thinking. The Qur-ān again comes to our help :

“ Then know that they only follow their low desires ; and who is more erring than he who follows his low desires ? ” (28 : 50.)

So, besides customs, conventions and unthinking adoption of ideas and practices, one has to cope with the weakness of following the urges of one's baser self, in one's struggle for the complete freedom of thought. And it is exactly here that the ship of popular free-thinking invariably flounders.

The prophetic or religious free-thinking, however, presses courageously forward and crosses this last and most difficult barrier in the way of realising truth. That is why it is the religious free-thinking of which the search has invariably ended in a positive conclusion about the mystery and problems of life.

In a world where dogmatism and superstitious beliefs and practices reigned supreme, it was the Qur-ān that first raised the slogan of free-thinking. It was the early Muslims who set their face firmly against anything that would not satisfy the strict tests of scientific observation and experiment. It was they who ushered in the true scientific age in human history. They carried their scientific investigations in all the various aspects of life and civilisation. And yet they were never found to deride the Islam of the Qur-ān and the Prophet Muhammad. This is because they knew that, far from outgrowing the canons of free-thinking set by the Qur-ān, they invariably failed to satisfy its high standards. Indeed, it is remarkable that fathers of scientific observation and experiment, particularly of the sciences of physics and chemistry, of the science of history and the critical study of traditions and of comparative religions and rationalism, the Muslim free-thinkers at their worst would fall short of complete atheism and denial of the spirit of religion.\*

It is one of the interesting points of history that, whereas rationalism has thrown Christendom into the grips of materialism and atheism, the effervescence of this spirit in Islam, which the religion itself generated, produced Sufism in its pure form—the very essence of Islam.

As all students of Islamic history of that period know, the clash between indulgent and speculative free-thinking of the Zindiqs and Mu'tazilites on the one hand and the scholastic theology on the other produced, quite early in the history of Islam what, for want of a better word, passes by the name of “ mysticism ” which is, however,

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\*The case of Abu'l-'Ala Al-Ma'arri is an illustration of this. See Nicholson's account of him in *A Literary History of the Arabs*.

the very soul of religion, which found a worthy and timely champion in the famous Ghazali and which, irrespective of the ups and downs in Muslim political power, has persisted undimmed down to this day. The growing tide of rationalism found itself overpowered by the super-rationalism of Islamic tasawwuf. The reason is not far to seek. As a living religion Islam keeps strictly to the true criterion of free-thinking and offers safe guidance to earnest and perseverent seekers of truth. The moral and subjective aspects of free-thinking on which Islam lays so much stress and which form the decisive factor in its guidance is, no doubt, implied in the teachings of Master Jesus as recorded in the Gospels, but the principle has been enunciated so vaguely and the question has occupied such an unimportant position in the history of practised and even preached Christianity that to-day Christians appear to be the greatest violators of the maxim :

“ Judge not that ye be not judged.”

The Muslims, however, thanks to the practical, thorough and insistent guidance of their own Scripture, have been more or less faithful to this highest rule of free-thinking and have, as a consequence, been able to achieve the end of all free-thinking—the realisation of the central truth of the being, the lack of which has brought upon intellectual Christendom the present chaos in its resources of mind and matter.

For want of proper clarification, Christians have always gone to harmful extremes in understanding and practising the principle laid down in these memorable words. They either took these words to mean that judging of men and affairs and things are altogether forbidden. This led to superstitious and unthinking following of authority and rites and rituals, and to asceticism of the monkish type and thus spelled disaster to culture and civilisation. Or, disgusted with the failure of this principle in the hard realities of existence, they adopted its opposite and relied wholly on their judgment without caring at all to purify the faculty of judgment at its source.

The Muslims, on the other hand, under the judicious guidance of “the Comforter,” prophesied by the Teacher of Galilee (see John, 16 : 7 and 13), know “all truth” about this principle as about others. They know that we should, by all means, exercise our faculty of critical judgment in understanding men, manners and systems. But we should take care that while judging the world outside, our judgment is not vitiated by evil factors within our own selves.

It was this balanced view of the matter, as taken by Islam, that made it possible for it to effect an unexampled reconciliation between rigid orthodoxy and passionate enthusiasm for religion on the one hand and unshackled, free-thought on the other. It is this unique achievement which Professor Reynold A. Nicholson, who cannot be regarded as altogether free from Christian bias and who has his own pet theories about certain phenomena in Islam, acknowledges

in guarded language in his scholarly book, *A Literary History of the Arabs*. After quoting some passages from Shar'ani, a great champion of Sufis—which give a rather harrowing account of the intolerance of orthodoxy, the Professor says :

“ This picture is too highly coloured. It must be admitted for the credit of the Arab ‘Ulama that they seldom resorted to violence. Islam was happily spared the horrors of an organised Inquisition. On the one hand their authority was now so firmly established that all progress towards moral and intellectual liberty had apparently ceased, or at any rate only betrayed itself in spasmodic outbursts. Sufism in some degree represented such a movement but the mystics shared the triumphs of Scholasticism and contributed to the reaction which ensued. No longer an oppressed minority struggling for toleration, they found themselves side by side with reverend doctors on a platform broad enough to accommodate all parties, and *they found the great free-thinkers of their own sect turned into Saints of the Orthodox Church*. If pious souls were shocked by the lawlessness of the Dervishes, and if bigots would fain have burned the books of Ibn-ul ‘Arabi and Ibn-ul Farid, the divines in general showed a disposition to suspend judgment in matters touching holy men and to regard them as standing above human criticism.” (Chapter X. *Itahes our own*).

## THE ISLAMIC CONCEPTION OF EDUCATION

BY PROFESSOR S. N. Q. ZULFAQAR ALI

In the Qur-ān education has been urged as a duty. It is to be noted that the Holy Book opens with the verse—“*Iqra’ b’ismi Rabbika ‘Ila’zi khalaqa*”—“Read in the name of thy Lord, Who created” and that, the very title, Qur-ān, which is derived from the word ‘Qara’a’ means ‘the thing read.’

The Prophet, who happened to be unlettered, had for his constant prayer the Quranic verse—Rabbi Zidni ‘ilman : Oh Lord! increase me in respect of learning (Sura-Tāhā). He made the search of knowledge Fardz (obligatory) on the part of all Muslims—male and female. Talabul-ilmi Farizatun Ala Kulli Muslimin wa Muslimatin. He enjoined the Muslims “to study from the cradle to the grave,” “the ink of the scholar” being in his estimation “holier than the blood of the martyr,” and “an hour’s contemplation and study of God’s creation being better than a year’s adoration.” He urged them to “seek knowledge though it be available in China” as, “he who leaves home in search of knowledge walks in the path of God.”

The Prophet was gifted with a scientific attitude of mind and he relied for knowledge on the Book of Nature. He went about with his eyes and ears open, and it must be recalled that he was a very widely travelled man. Observation and contemplation were the

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means by which he attained the truth he gave to the world, and is it not generally admitted that observation and contemplation lie at the very root of all scientific investigations ?

In Sura Luqman there is a verse (20) which put an end, for all time, to all conflicts between science and religion : Do you not see that God has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure (both) seen and unseen ?

In earlier ages the bulk of mankind could not think in the abstract, and did not realise the utility of the forces of Nature. These were looked upon as sacred objects possessing supernatural powers and were worshipped as gods and goddesses. It was Islam that brought down the elements of Nature from the high pedestal of divinity to that of servants of mankind. For the first time the Holy Qur-an declared that the main purpose for which different objects, from the mightiest sun to the insignificant atom, were created, is to minister to the needs of mankind, who were commanded to investigate their properties and to harness them for human service,—in other words, to cultivate every branch of science for the good of humanity.

By putting an end to the age-long conflicts between religion and science, Islam enlarged beyond measure the scope of religion, which till its advent had been regarded only as a means of man's future salvation, but now, for the first time, came to be looked upon as an effective factor in his present material advancement. By making the first principle of scientific progress—the subservience of Nature to man—an article of faith, Islam revolutionised human thought, imparted immense initiative and energy to it and greatly impelled it to investigate the marvels of creation. Thus every branch of learning conducive to human welfare and progress came within the purview of Islam. Some undreamt of discoveries and inventions were made, which led to the progress of human civilisation as a whole. The Muslims created Chemistry, made some most important discoveries in Astronomy, added much to the knowledge of Mathematics and Medicine and made valuable researches in Botany, Geology, Zoology and other branches of Natural Philosophy, and saved the Grecian lore from destruction by neglect. In a word, they laid the foundation of Physical Science and threw wide open the gates of investigation into the wonders of creation.

When the whole of Europe was steeped in the darkness of ignorance the Muslim nations made tremendous progress in Science and Arts. It is now-a-days admitted by every European historian of note that it is the work of these Muslim nations that finally led to the Renaissance in Europe.

Baghdad, Damascus, Basra, Kufa, Cordova, Granada, Toledo, Seville and Salerno were famous as seats of learning. Every mosque used to be a centre of education and every ruler considered it his bounden duty to help in the education of his subjects. Schools,

colleges and universities were established throughout the length and breadth of every Islamic country, and learning was always held in the highest esteem. Education was more or less free in those days.

We will now turn our attention to the education that used to be given in India during the Muslim rule.

"The Mohammedan rulers of India generally," says Keay, "took a keen interest in education and many of them founded schools, colleges, and libraries in various places in their dominions. The example of the rulers was followed by many of their influential subjects. Scholars, poets, and other literary men were often encouraged by the patronage of the court or of private individuals. Stipends and scholarships were often given to pupils and in many places orphanages were established."

There used to be two kinds of institutions—Maktabs and Madrassahs. Maktab is derived from the Arabic word *Kataba*, he wrote, and means a place where writing is taught. Madrassah is derived from the Arabic *dars*, a lecture, a lesson and means a place where a lecture is given or a lesson is taught. The Maktab was a primary school often attached to a mosque, the chief business of which was to instruct boys in those portions of the Qur-ān which a Muslim is expected to know by heart, to say his prayers and perform other religious functions. Sometimes instruction in reading, writing, and simple arithmetic was also included in the curriculum. Primary education was also carried on in private houses. Madrassahs were schools for higher learning. They too were generally attached to mosques and monasteries. Some of them might rise to the status of universities. The course included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and science. The medium of instruction in these schools was Persian, but the study of Arabic was compulsory for Muslims.

Nearly all of the Pathan and Moghul rulers were great patrons of learning, and Delhi, Bidar, Bijapur, Golkonda, Malwa, Khandesh, Jaunpur, Multan, Gujrat, and Bengal, contained colleges of great fame. "The Chahar Minar, which still exists in Hyderabad (Golconda), once contained a college."

Emperor Aurangzeb has not been popular with all sections of people and this has often led to an underestimate of his work in various directions of civil administration. We shall quote at some length the words he addressed to his old tutor, Mullah Shah, whom he refused to see for three months when the latter sought an audience on his accession to the throne. The address will testify to the ideal of education that great sovereign had before him. I think the ideas about education Aurangzeb used to hold may be accepted as valid even in this age. This is what Aurangzeb said to his tutor, "Pray, what is your pleasure with me, Mullahji? Do you pretend that I ought to exalt you to the first honours of the State? Let us examine your title to any mark of distinction. I do not deny you would

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possess such a title, if you had filled my young mind with suitable instruction . . . But what was the knowledge I derived under your tuition ? You taught us that the whole of Frangistan (Europe) was no more than some inconsiderable island, of which the most powerful monarch was formerly the king of Portugal, then of Holland, and afterwards the king of England. In regard to the other sovereigns of Frangistan, such as the King of France and that of Andalusia, you told me that they resembled our petty rajas, and that the potentates of Hindustan eclipsed the glory of all other kings. . . . Admirable geographer ! deeply-read historian ! Was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth ; its resources and strength ; its mode of warfare, its manners, religion, form of government, and wherein its interests principally consist ; and by a regular course of historical reading to render me familiar with the origin of states, their progress and decline ; the events, accidents or errors, owing to which such great changes and mighty revolutions have been effected ? Far from having imparted to me a profound and comprehensive knowledge of the history of mankind, scarcely did I learn from you the names of my ancestors, the renowned founders of this empire. . . . A familiarity with the languages of surrounding nations may be indispensable in a king ; but you would teach me to read and write Arabic, doubtless conceiving that you placed me under an everlasting obligation for sacrificing so large a portion of time to the study of a language wherein no one can hope to become proficient without ten or twelve years of close application. Forgetting how many important subjects ought to be embraced in the education of a prince, you acted as if it were chiefly necessary that he should possess great skill in grammar, and such knowledge as belongs to a doctor of law ; and thus did you waste the precious hours of my youth in the dry, unprofitable and never-ending task of learning words. Were you not aware that it is during the period of infancy, when the memory is commonly so retentive, that the mind may receive a thousand wise precepts ; and be easily furnished with such valuable instructions as will elevate it with lofty conceptions, and render the individual capable of glorious deeds ? Can we repeat our prayers or acquire a knowledge of law and of the sciences only through the medium of Arabic ? May not our devotions be offered up as acceptably, and solid information communicated as easily, in our mother tongue. . . . ? If you had taught that philosophy which adapts the mind to reason and will not suffer it to rest satisfied with anything short of the most solid arguments ; if you had inculcated lessons which elevate the soul, fortify it against assaults of fortune, tending to produce that enviable equanimity which is neither insolently elated by prosperity nor basely depressed by adversity ; if you had made me acquainted with the nature of men, accustomed me always to refer to first principles, and given me a sublime and adequate conception of the universe and of the order and regular motion of its parts ; if such, I say, had been the nature of the philosophy imbibed under your tuition, I should



be more indebted to you than Alexander was to Aristotle, and should consider it my duty to bestow a very different reward on you than Aristotle received from that Prince. Answer me, sycophant, ought you not to have instructed me on one point at least, so essential to be known by a king; namely, on the reciprocal duties between the sovereign and his subjects? . . . Did you ever instruct me in the art of war, how to besiege a town, or draw up an army in battle array? Happy for me that I consulted wiser heads than thine on these subjects.”—*Indian Education in Ancient and Later Times* by F. E. Keay.

But what after all was the chief aim of education in Islam? Evidently, the knowledge of God and His works. But we must in this connection remember the dictum of Islam. Man ‘arafa nafsahu, faqad ‘arafa Rabbahu—he who knoweth himself, knoweth God. This dictum influenced educational policies of all Muslim countries. This is why Muslim education has at no time been absolutely godless nor absolutely dogma-ridden. A happy blend of secular and religious education has been the ideal of Islamic education.

Development of the self—one’s own individuality—is the goal of all Islamic education, and this, as Iqbal, one of the greatest exponents of Islam of recent times, puts it is possible in the midst of the culture suitable to the racial genius of the individual.

Educational thinkers of Islam always revolted against the over-stressing of the intellect in the West. Dewey, Russel, Kilpatrick and others place their faith in the intellect. But Islam leans on intuition (called by Iqbal ‘love’ or ‘Ishq’) and according to Bergson, intuition is only a higher kind of intellect. The starving of the intuition can never help the growth of man. Bring about a fusion of love and intellect and you will gain the fullness of life, is what the Muslim thinkers say. The newest school of psychology is veering round to this view.

Lastly, Muslim opinion asserts that education should be thoroughly imbued with the religious spirit. But we must understand what is meant by this religious spirit. It is living nobly and adventurously in the name of the Lord. In his *Lectures on the Reconstruction of Religious Thought in Islam*, Iqbal says that religion “which in its higher manifestations is neither dogma nor priesthood nor ritual, can alone prepare modern man for the burden of the great responsibility which the advancement of modern science necessarily involved and restore to him that attitude of faith which makes him capable of winning a personality here and retain it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition and a civilization which has lost its spiritual unity by an inner conflict of religious and political values.”\*

A. R. W. C.,  
13-12-44.

DEAR AFTAB-UD-DIN AHMAD SAHIB,

*As-Salaamu-Alaikum!*

Very many thanks for your letter dated 23rd November, received yesterday. Delay in delivery of this letter explains my letter of about a week back asking after the dictionary.

I seem to be giving you an awful lot of trouble! But I suppose every new convert does so to a greater or lesser degree.

Although I'm still in hospital, I have managed to get a P.O. for Rs. 7-8-0, which I despatched to you about a week ago for my 1945 *Islamic Review*. My November copy has still not turned up—that is up to December 8th. Mail received since that date has not been forwarded to me yet.....

I have given your address to another friend of mine. This time another British Officer of my own unit. However, he is going to talk with various Pathan Officer friends of his first, and he is afraid that he may be thrown out of the Regiment also. In case he communicates with you by mail too soon I give you his name, so that if he does write to you, you'll know who he is. His name is Lt. . . . .

I fear (though I've as yet had no confirmation), that I've lost a very great friend, my Pathan personal servant, in the Punjab Mail crash of November 23rd. *Innā li-llāhi wa innā ilai-hi raji'un.*

As some of my friends would say, my *qismat* is very bad just at present! But I must not waver in faith—it can but be another trial set by Almighty God.

My parents' address is :

.....  
I have nothing in particular in mind in the way of literature, but amongst other pamphlets, please take Rs. 7-8-0 out of my credit with you, and have the *Islamic Review* sent to them for the whole year 1945. The rest of my credit with you might pay for the other Arabic book I mentioned in a recent letter, and *any remaining please use for the good of the Society at large.*

When I return to...., I'll try to keep in touch with C., to whom you write that you are sending some literature—many thanks!

Yours brotherly in Islam,  
J. W. H.

BRANKSOME ROAD,  
STOCKPORT, CHESHIRE  
November 21, 1944.

DEAR IMAM,

I am very glad to say that my wife has accepted Islam in theory, and only holds back from making her "Declaration of Faith" because she does not wish to offend her mother's feelings and religious views. Perhaps you would write to her when you get time, and help her to overcome her scruples on this point. We often read the Holy

Qur-ān and discuss the advantages of Islam over the Christian faith. Speaking of the Qur-ān, I would very much like to have a "pocket-size" translation of our very wonderful guide to life and religion; is it possible to obtain a small-size copy?

I know I am very ignorant of much that I should know of Islam, but I am spreading the true faith wherever I go. Numerous friends and acquaintances have borrowed my copy of the Qur-ān and other literature which you have sent me from time to time, and in every case they have been amazed at the pure faith, and beliefs as taught by our Prophet; and, usually for the first time, they have understood that we Muslims are not pagan Devil-worshippers, but followers of God's Laws in their present form. And so, I hope in time to spread the teachings of our Prophet all around wherever I may be, no matter how ill-equipped I may be for the work, and I should be most grateful for any literature, pamphlets dealing with Islam which you can send me from time to time. My great regret is that we have no mosque in this area, for I should so much like to join in with the Faithful occasionally at prayer, and talk with them and learn more of our great religion, so simple and so comprehensive in its teachings. Had I found Islam earlier in life, I might perhaps have been spiritually far richer than I am to-day, but as it is, I must do my best to lead a good Muslim life and give thanks to Him, for showing me the True Faith before I die.

I trust you are well, and that one day we shall meet, perhaps on one of your visits up North? And now I must close. Thanking you for all past kindnesses:

I remain,  
Your Brother-in-Islam,  
C. N. PARKER.

ROYAL AIR FORCE

DEAR BROTHER-IN-ISLAM,  
*As-Salamu-Alaikum!*

I am writing to you in the hope that you may be able to assist me. I am a Muslim (Praise be to Allah) who adopted the faith at the East-London Mosque, England.

As I have now come to India I would like to come up to Lahore to ask a few questions and to purchase a few books which I have seen advertised from time to time. As I can get 14 days' leave I would like to spend this time in Lahore and was wondering if you could inquire and tell me about any inexpensive place where I might stay as I am only an airman. I have not a lot of money so I cannot afford to go to a very expensive hotel; so I would be very grateful if you can assist me.

I am,  
Yours in Islam,  
R. J. BUGLER (RAMADZAN).

## CORRESPONDENCE

A. R. W. C., S. E. A. COMMAND.

27-12-44.

*As-Salam-u-Alarkum !*

Very many thanks for your kind note of 14th December, received this morning. Delay was due to my still being in hospital, and the letter being redirected.

Many thanks for sending me some more books. They have not arrived yet, but I will acknowledge them under separate cover on receipt. It may be that my unit will not forward them on, so, if that is the case, I'll acknowledge same on return in about a fortnight's time.

. . . . . While here I am also arranging to have the small operation of circumcision, which I hope will take place at the end of this week.

I wrote personally to the Imam Sahib of Woking about a fortnight ago. I sent two Air Mail Letter Cards (available only to H. M. Forces) explaining what I wanted him to do, and my position as a Muslim convert in a Christian family, etc. I'm hoping that, even though the paper rationing in England is very much stricter than in this country, he will still have some suitable literature in stock to send to my parents. I told him I corresponded with you personally, and that I patronized your society for all literature and religious assistance that I required. I also gave him my parents' address so that he could connect my letters with your correspondence on the same matter.

Yours brotherly-in-Islam,  
J. W. H.

JUBBULPORE.

To  
THE EDITOR,  
*The Islamic Review*,  
LAHORE.

SIR,

I am greatly interested in the study of comparative religion. A friend of mine gave me some interesting books on Islam published by the Woking Muslim Mission, the perusal of which revealed to me the Truth that is taught in Islam. I now see in Muhammad a true Prophet and a real God-inspired man.

I, as a Hindu, believe that the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving of God out of the material man, and the same God

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\*The declaration has already been published in our previous issue.—Ed. *I. R.*

is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent. The contradiction comes from the same truth adapting itself to the varying circumstances of different natures.

I wonder if you can show the need of the embracing of Islam by a Hindu. I wonder if you can preach any higher end than the one taught by the *Bhagvadgita*, that of loving God for the sake of love—that of living in the world with heart to God and hands to work.

You will say a Hindu is an idolator. But we are not the “idolators” which Islam condemns. We are not polytheists; we do not consider the images to be partners with God. We apply all the attributes of God, including omnipresence, to the images; in so doing we are only worshipping God through that image. We can no more think of anything without a mental image, than we can live without breathing. By the law of association, the material image calls up the mental idea, and *vice versa*. This is why we use an external symbol when we worship. It helps to keep our minds fixed on the Being to whom we pray. Nor is the use of images compulsory in Hinduism. Only; if a man can realize his divine nature more easily with the help of an image, would it be right to call that a sin? Nor, even when he has passed that stage, would he call it an error? To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower truth to higher truth. To him all religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the condition of its birth and association. You cannot condemn the use of images; they are necessary at a certain stage of the progress of the soul.

Now I wonder if you can have anything to say against Hinduism, and show the need for my, or for that any Hindu's embracing Islam.

I am a regular reader of the *Islamic Review*, which I get from a friend of mine. My questions and the answers to them may be published in the *Islamic Review*.

Thanking you:

Yours truly,  
(Miss) O. R.

[We have fully discussed this question in our issues for November and December, 1940. We have shown there that this idea of worshipping the One True God through the image is an invention of neo-Hinduism in its attempts to save the indefensible cult of idol-worship. Such a line of argument, however, belies facts. An average Hindu thinks and feels that the Deity comes actually to dwell in the idol; in other words, the idol itself becomes the Deity.

## CORRESPONDENCE

You must understand what constitutes real worship. It is passing from the narrow world of matter and form out into the hallow of Divine glory where no form exists. If you analyse your own mind and ascertain therein the true nature of knowledge itself, you will find that it constitutes, in every case, a passage from the concrete to the abstract. If this is so in respect of the world of matter, how much more must this process be needed in our efforts to realise the Spirit of all spirits ! The fact is that a true worshipper makes an abstraction of some or all of the attributes of God that are sustaining this living, throbbing world—or, should we say, the universe—of ours, and, riding over their wings, soars out into the Infinite. This is what Islam helps and enables a person to accomplish and this is where all polytheistic cults come in as obstructions. There is, however, another reason for Islam's uncompromising attitude towards the polytheistic form of worship. Man's self-realisation is a perpetual marching from diversity to Unity—from many to One. An idea that hampers this process by harbouring an opposite tendency is detrimental to the evolution of man. Polytheistic forms of worship—idol-worship, otherwise called image-worship being the crudest of them all—completely paralyse this evolutionary process of the spiritual growth of man.

Moreover, we should carefully bear in mind that worship is of the spirit and not of the physical senses. It is the flight of the human spirit to the Supreme Spirit. For the spirit of man to recline on material objects, worst of all on the most lifeless of all material objects, as an image or idol certainly is, in the course of this flight, is obviously the most erroneous process one can adopt. Worship being what it is, all the physical senses should be suspended in their work to enable the soul of man to contemplate the Supreme Spirit. No sight and no sound should be allowed to disturb this process of communion. Even you yourself suggest that people who need this prop of a visible symbol in the beginning are expected to outgrow this need later on. It is also implied in your statement that there may be people who may not need this prop at all. Have you got any statistics to show that this prop has helped the Hindus as a people in their spiritual self-realisation and given them any superiority in this matter over those who disdain this process ? We make bold to assert that, on examination of facts, it will prove just the reverse. Thus we are justified in saying that you are backing the wrong horse. We are sure you cannot show us any appreciable number of people who have outgrown the need of image-worship later in their lives so as to be able to commune with God with equal advantage if not greater than that of determined Muslim worshippers. This being so, you cannot speak of your path being as true as that of Islam. Human life is not a thing of play. It cannot stand any dilly-dallying. Anything that misleads it in missing opportunities and

losing time cannot but be condemned as wrong. The right path is that which is the shortest and yet surest.

Still another reason why Islam is so opposed to polytheistic worship is that God-realisation is not a figment of imagination. It is a scientific process. God is a solid reality. God-realisation is a solid experience of human consciousness. It comes as a result of an extremely accurate focussing, to use an optical expression, of all the inner faculties of man that combine to form his consciousness. It is a tuning—to use an expression of another branch of physical science—of all the divergent intellectual and emotional senses. It is only after such a focussing and tuning that man is enabled to have a vision of and a real contact with God. To think of obtaining this result by any and every process is a wild dream. Like any result in the experiments of physical science, this one is obtainable only by one particular formula to the total exclusion of all others.

The very suggestion that one faces this image to call up the Divine attributes implies that the mind is ultimately to rise above the sight of the image into the realm of the abstract attributes of God. The object is again to pass on to the abstract. In fact, it is bankruptcy of metaphysical thinking, the rock-bottom of all inductive reasoning and cultural progress, to say that we cannot think of an abstract quality apart from a concrete thing associated with it. And if any concrete beginning is at all necessary for the humblest untutored, the vast universe around and man's own self with the overwhelming sense of the bounties of God, are enough to furnish the start.

As regards your theory that man travels from truth to truth, if it implies that man's every step is necessarily a forward one, we are afraid it is not correct. Man's retrogression is more pronounced than his progressive march, at least in matters moral and spiritual. It is constant anxiety and wakefulness on the part of man and perpetual intervention from God that can keep man steady in the path of progress. Left to himself with his self-indulgent nature, man is too likely to slide back in the scale of moral and spiritual progress. By nature man is indolent. As the Qur-ān would put it :

“Consider the time, Most surely man is in loss, Except those who believe and do good, and enjoin on each other truth and enjoin on each other patience.”

Indeed, it is a positive effort on the part of man and a positive guidance from God, from moment to moment and age to age, that can keep man on the path of progress. The easy-going idea, therefore, that all the various paths will lead ultimately to the same goal is a potential danger to the spiritual evolution of mankind.

Your statement that man travels from truth to truth is true only of a person who actually treads the path of progress at every

## CORRESPONDENCE

new step. But if he chooses to stay even a moment at any particular stage longer than is necessary, he is not staying at truth but at falsehood, because truth in this case is a relative term. That which is necessary, useful and timely is true, that which is not is false. A person who is capable of worshipping God in His Invisible presence and yet clings to idol-worship or image-worship (whatever you may like to call it), is certainly persisting in falsehood. A fetish-worshipping people, after being apprised of the existence of the religion of Islam and its millions of votaries with an enlightened form of worship demonstrated in practice, if it still chooses to hug its fetishism, is decidedly not living in truth but in falsehood.

Accordingly, we cannot agree with you that there ought to be contradictions in the path of religion. Religion being the law of life, should be the same for all mankind. As the Qur-ān would put it :

“(It is) the nature made by God, on which He has created man—that is the right religion, but most people do not know.”

The differences of language and complexion and habits of living notwithstanding, the basic responses of human nature are the same everywhere. It is in these that mankind is united, and it is these that constitute the field for religion to act. Religion should act as the one unifying factor by regulating the fundamental impulses and responses of man. True religion is no mystical cult ; it is a system of regulations that should draw individuals and groups together by creating harmony in their conduct and behaviour. If God is the Creator and Sustainer of human emotions and human relationships, His realisation must manifest itself in an improved condition of these emotions and relationships. To a Muslim, the test of correct God-realisation lies in improved understanding of social duties and obligations. And it is exactly here that claims of non-Islamic religions to God-realisation fall to the ground.

To a Muslim, therefore, all the various religions, founded by various God-realised persons in the world at different times in human history, if they had remained in their pristine purity, would have appeared like the same book only in different editions. It is the additions and alterations made by man in the original Scriptures that have made for the irreconcilable differences between the various religions with which we are confronted to-day.—ED. *I.R.*]



# ISLAMIC REVIEW

## BOOK REVIEW

### A MANUAL OF HADITH

BY MAULANA MUHAMMAD ALI

*Published by the Ahmadyya Anjuman Ishaat-i-Islam, Lahore, 1944.*  
*Pages X+409. Price Rs. 10 or 15 Shillings. Postage Extra.*

Following closely upon the author's latest book, *The New World Order*, this one fulfils a long-felt need of the English-speaking Muslim world. This is designed to give the reader, in brief compass, the *Sunna* or the practical side of the Holy Prophet's life, as this is to serve as a model for a believer. The author has mostly drawn upon the most reliable of Hadith collections, the *Sahih Bukhari*, although parts of the work have their source in another popular collection, *Mishkat*.

Printed on glazed English paper, the reader will find the original Arabic hadith with its English translation in parallel lines, both in neat and attractive types. The book consists of 31 chapters, tabulating 690 *hadiths*, out of which 513 are taken from Bukhari. Apart from the ritual part of the religion, as is to be expected, there are chapters on Revelation, Knowledge, Buying and Selling, Cultivation of Land, Debts and Mortgage, Wills and Inheritance, Ethics and even Statecraft.

The principal feature of the book is a brief headnote, following some suitable quotations from the Holy Qur-ān, in which is given a brief summary of the teachings of the Holy Qur-ān and Hadith on that subject. The explanatory notes at the foot of each page contain valuable suggestions for the understanding of Hadith.

As the Hadith constitutes the secondary source of the religion of Islam, English-speaking Muslims who have a fair knowledge of the Qur-ān must have a book like this in their possession to guide them in the matter of *Sunna* in their daily life. Presented to a non-Muslim it will give him a new conception of religion, in which the moral, hygienic and spiritual aspects of religion, its rational as well as mystical sides are all intertwined in a wonderful and scientific way, presenting a veritable picture of an ideal human life.

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### THE PROPHET DEFINES HIS STATE POLICY

“Then he sent Abu Musa and Mu‘az to Yemen and (while sending them) he said ‘Treat (the people) gently and do not be hard (on them); be pleasing and do not incite (people) to overision. Beware of devouring the best part of people’s wealth. And be mindful of the piteous cry of the oppressed (i.e. do not tyrannise the subject people.) because there is no screen between it and God. Convey to them the news that God has made alms incumbent on them, which are taken from the rich among them and distributed among the poor among them’.—*Zurqani, Vol. 3, p. 117.*

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England, or to the Editor, *The Islamic Review*, Lahore, India.]

**ISLAM: THE RELIGION OF PEACE.**—The word "Islam" literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to the Master's will is the only way to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM.**—Muhammad, popularly known as the "Prophet of Islam," was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-AN.**—The Gospel of the Muslim is the Qur-ān. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ān, the last Book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of Good and Evil; (7) Resurrection after Death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is a counter-part of the spiritual state in this life.

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

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

**ATTRIBUTES OF GOD.**—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of all the worlds, the Friend, the Guide, the Helper. There is none like Him.

He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

**CHARITY.**—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

## AN APPEAL

DEAR BRETHREN-IN-ISLAM,

*Assalamu Alaikum !*

Praise be to Allah ! Our recent appeal for the Deficit Fund of the Mission has been responded to in a manner beyond our expectation. That in these hard days Muslims of India should be enthusiastically contributing to a fund they were indifferent to in better times, shows that the spirit of Islam is there all right, but it needs crises to awaken it. Anyway it is a great thing that the community should wake up at a time when its services to the cause of humanity are in urgent demand.

Obviously as the war is drawing to a close, the world is sub-consciously feeling the yawning of a spiritual vacuum in the world. The need for an embracing and conciliating creed and programme is being felt the world over. All sensible people recognise the fact that the predominance of any of the belligerent creeds will only pave the way for another and a greater war. A system has to be found in which the contending systems of Europe can find their adjustment and harmony. And where can they find that system but in Islam ?

The world as a whole cannot do without religious faith. Civilization can not stay unless society is founded on religious convictions. But the faith needed in this age of science and reason must be a faith enlightened by reason, and be in harmony with the proved facts of social existence. And where can one get such a faith but in the religion of Islam ? Yes, world's need is Islam—nothing more, nothing less, if only it knows. And it is the Muslim's duty to bring this fact within its knowledge and press it upon its attention.

That the Working Muslim Mission is the only institution in the whole Muslim world that has been performing this duty on behalf of Islam, to the best of its ability, is acknowledged by friend and foe. But it is also a well-known fact that its present resources are extremely limited, and even in its restricted activities it suffers the jerks of unforeseen difficulties. This certainly does not present any pleasant picture of its future prospects, particularly when it will be required, immediately after the war, to face a spiritual and moral vacuum in the world.

Its present position has to be stabilised to a satisfactory point and its hands so strengthened as to enable it to expand its activities far and wide throughout the whole English-speaking world and even beyond, as soon as the war is over. This has to be done, in the interest of religion and humanity.

Our recent efforts in connection with the Deficit Fund have brought a sort of awakening in the Muslim community to the needs of the hour. Thoughtful Muslims saw beyond the present into the future and suggested of their own that the financial resources of the Mission must be stabilised. These suggested a Reserve Fund. The inspiring appeal of H. H. the Nawab Sahib of Kurwai, which was issued some time ago, contained a definite proposal in this regard. The proposal, we need hardly say, is a most timely one.

As all who have any experience of public institutions know, such institutions cannot run smoothly without a strong Reserve Fund at its back. There are ups and downs in the life of all institutions, and there must be reserved resources to meet crises that are too likely to come now and then.

His Highness the Late Nawab Jahangir Mia Sahib of Mangrol, one of the most far-sighted Muslim leaders of India, laid the foundation of this fund as far back as 1930 when he contributed twenty thousand rupees towards this end. Since then, however, we have not been able to do anything to strengthen this fund. All we could do all these years was to struggle hard to keep our head above water. Now that the grace of God has enabled us to wipe off our debts we press forward to avail of the awakened Muslim interest in the Mission and appeal for Rs. 80,000 which will bring the total amount of the smouldering Reserve Fund to Rs. One Lakh. It should not be considered at all difficult to raise this sum seeing that 800 persons contributing 100 rupees each will alone be able to satisfy this demand of renaissance Islam. The world knows that the Muslims' loyalty to religion comes before every other loyalty. And it also knows that this particular Mission is the only vanguard for the advancing tide of Islam in the world.

In all prayerful humility we are sending out this appeal with trembling hope of acceptance in the presence of the Lord of the Universe, the God of the Qur-ān. May He impregnate the Muslim mind with a zeal that the situation demands !

“And whoever strives hard, he strives only for his own soul ; most surely Allah is Self-Sufficient, above (need of) the worlds.” (The Holy Qur-ān, 29 : 6.)

“Oh you who believe : Shall I lead you to a bargain which will deliver you from a painful chastisement ?

“You shall believe in Allah and His Apostle and struggle hard in Allah's way with your wealth and your lives ; that is better for you, did you but know.” (The Holy Qur-ān, 61 : 10, 11.)

The verses are too eloquent in themselves to need any explanation. Struggling hard in Allah's way is the most profitable of all transactions a Muslim can undertake to-day or at any time. This will bring him success both in this world as well as in the life to come. In view of the worldwide unrest and social and moral chaos, this duty of establishing the Quranic view and principles of life in the minds of people has become all the more imperative for Muslims.

Yours sincerely,

*Trustees and Members of the Managing Committee of the Woking Muslim Mission and Literary Trust, Lahore and other well-wishers.*

1. (Sir) Abdul Halim Ghuznavi, M.L.A. (Central), Calcutta.
2. Ismail De Yorke, Barrister-at-Law, President, Muslim Society, in great Britain London.
3. (Maulvi) Abdul Majid, M.A., B.T., Imam, The Mosque, Woking, Surrey, England.

4. K.S. Badr-ud-Din, B.A., son of H. H. the late Nawab Jehangirmia Sahib Bahadur of Mangrol State.

5. (Mian) Ahsan-ul-Haq, Bar-at-Law, Rtd. Chief Justice (Bikaner).

6. (Maulana) Sadruddin, B.A., B.T., *ex*-Imam, The Mosque, Woking, England.

7. (Maulana) Aftab-ud-Din Ahmad, B.A., *ex*-Imam, The Mosque, Woking, England, Editor, The *Islamic Review*.

8. (Shaikh) Mian Muhammad, Proprietor, Premier Flour Mills, Lyallpur.

9. (Sheikh) Muhammad Ismail, Premier Rais and Proprietor Colony Flour Mills, Lyallpur.

10. (Khwaja) Nazeer Ahmad, Barrister-at-Law, Lahore.

11. (Malik) Sher Muhammad Khan, B.A., *ex*-Secretary to the Revenue Minister, Jammu and Kashmir State.

12. (Haji) Muhammad Ibrahim, Rtd. Assistant Superintendent, Punjab Irrigation, Secretariat, Lahore.

13. (Hakeem) Muhammad Jameel Ahmad Khan, son of the late Hakeem Ajmal Khan Sahib of Delhi.

14. (Maulana) Muhammad Yaqub Khan, B.A., B.T., *ex*-Imam, The Mosque, Woking, England.

15. (Khan Bahadur) Mian Ghulam Rasul, Rtd., District Superintendent of the Punjab Police, Jhang.

16. (Maulvi) Shamsuddin, B.A., Education Minister, Bahawalpur State, Bahawalpur.

17. Muhammad Aslam Khan, Bara Khan Khail, Premier Rais and Hony. Magistrate, Mardan, N. W. F. P.

18. (Mirza) Masood Beg, M.A., B.T., Lahore.

19. (Dr.) Syed Tufail Hussain, M.B., B.S., Assistant Chemical Examiner, Punjab, Lahore.

20. (Maulana) Muhammad Ali, M.A., LL.B., Author of the Translation of the Holy Qur-ān with Commentary and Text (Chairman of the Trust).

21. (Shaikh) Muhammad Din Jan, B.A., LL.B., Advocate, High Court, Lahore. (Acting President.)

22. (Dr.) Ghulam Muhammad, M.B., B.S., late Civil Surgeon, N. W. F. P. (Financial Secretary.)

23. Khwaja Abdul Ghani (Secretary of Woking Muslim Mission Trust.)

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