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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مُحَمَّدٌ وَاسَلَى عَلَى رَسُولِ الْكَرِيمِ

# THE ISLAMIC REVIEW

RABĪ'UT-THĀNĪ 1350 A.H.  
 Vol. XIX. SEPTEMBER, 1931 A.C.

No. 9

## HUMAN FACULTIES AND THEIR DEVELOPMENT

By AL-HAJJ KHWAJA KAMALU 'D-DIN

(Continued from the August (1931) "Islamic Review," p. 279.)

### THE ATTAINMENT OF KNOWLEDGE OUR CHIEF OBJECT

The Book therefore commands us to be constant in the search for knowledge. We are asked to make proper use of our ears and eyes with the help of our mind, for all knowledge comes to us through these organs. Our ears and eyes place it before our mind for its assimilation, and those who do not use these gifts of God by duly observing things have been branded as animals in the Qur-án. They are the people whose hearts finally become blind to see any good. In many places the Book has said, "What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?" "Say: He it is who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks" (Holy Qur-án, lxvii. 22, 23). The two classes spoken of here are animals and men. Those who do not duly observe things through ears, eyes, and heart are mere animals; they are destined to be ruled by others. The East once ruled the West, but the tables are turned. The secret lies in what

#### A CORRECTION.

On page 1 of the frontispiece to our August number, in line 4, please read £28,000 instead of £32,000. We regret this inadvertent oversight.

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has been said in the quotation. Ignorance makes man worse than animal, but knowledge makes man of a brute. The Book recommends us to do the following things to acquire knowledge:

- (1) To cultivate the art of reading and writing (xcvi. 4, 5).
- (2) To make a right judgment of everything we hear (xvi. 65).
- (3) To remember things for future guidance (xvi. 13).
- (4) Observation of the universe (xvi. 10-15).
- (5) To study history and biography with a view to learning their lesson (xii. 111).
- (6) To visit different parts of the world and observe the remains and relics of past nations and study the cause of their fall (iii. 136).
- (7) To learn lessons from hardship and trial (iii. 104).
- (8) To study the Divine Revelation (ii. 2).

These are the various sources of our knowledge quite apart from University courses. But the Qur-án goes further and lays a very special stress on our pondering over the things we observe. The Prophet declared that contemplation of a learned person for one night was more meritorious in the eyes of the Lord than his saying prayers for several nights. The Qur-án refers to four kinds of contemplation which have been termed "Tafaqquh," "Tadabbur," "Tafakkur" and "Ta'aqqul." They are, of course, different forms of thinking or making observation, but I have been compelled here to give their names in Arabic, as their English equivalents—thinking, pondering, meditation, and contemplation—fail to convey the shades of meaning in which they differ. I will try to explain them here.

(1) When we try to get a correct idea of things and think about their distinctive features in order to understand them properly, we do "Tafaqquh"; those who fail to do so have been described in the Book as blind, deaf, and dumb. It means that man has been given eyes, ears, and tongue, not for seeing, hearing, and talking, but for acquiring knowledge to his own advantage. If he fails to come to the right conclusion by the aid of his own eyes and ears, he must

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inquire concerning it from others. Similarly, we have to use our power of speech for the enlightenment of others.

(2) "Tadabbur" means to acquire such knowledge about things as may enable us to understand the object of their coming into existence. We should try to understand the ins and outs of the things around us, so that we may use them properly. The two kinds of thinking have been recommended to us specially when reading the Qur-án. First we have to read it intelligently and then to find out the object of its revelation and work on its guidance so that we may attain that object. We ought to do the same when we read any other book.

(3) "Tafakkur." This means our thinking over things to find out the ways by which they have come into existence. Under this kind of thinking we try to discover the properties of things.

(4) "Ta'aqqul." This means to acquire that kind of knowledge which will enable us to make a right use of all things in our life. We have not only to find out the properties of things but also to discover the proportions in which they are to be combined with each other to make new things. In fact, the third and fourth kinds of meditation actuated all scientific researches among the early Muslims. If the first enables us to understand things in their general character, the second speaks of their why and how. If the third brings to us knowledge of their properties, the fourth shows us the way to make use of them in our daily life. How can we take exception to a Religion which makes such methods of contemplation meritorious in the eyes of God? The Qur-án draws our attention to various manifestations of Nature, which, it says, have been created for our benefit. It goes on to emphasize the necessity for attainment of knowledge in order to bring them under our control.

### KNOWLEDGE DEVELOPS FACULTIES

In fact, knowledge alone can bring our faculties to their real growth. Food and drink, of course, cannot be dispensed with, since we must keep soul and body together for further

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progress, but knowledge is the water of life, on the human plane, and a Book from God must preach this if it comes to cultivate our capabilities. Animals have also been endowed with organs of knowledge, but we have not only to see and hear things but also, as the Qur-án demands from us, to understand them, and make our observations thereon.

The subject under discussion would remain incomplete were I not to speak here, briefly, of certain doctrines prevalent among men that retard the development of our faculties.

### FATALISM

The Qur-án condemns it. There is no such thing in Islam. It is another name for Predestination. It makes man a helpless creature of the circumstances in which he has been placed, and leaves no chance for any effort to better his condition. It hinders all progress and stunts the growth of his faculties. A Book like the Qur-án, that endows man with responsibility and submits all his actions to judgment in the light of the Law, cannot teach the principle of Fatalism. All penal laws in civilized nations exempt from punishment such offenders as commit wrong under compulsion or by reason of insanity. Where there is no free will there is no punishment. If God has already chosen some for doing good and others for committing sin, what becomes of the question of punishment? But the Qur-án says that we come here with a pure and perfect nature, for its further growth. It reminds us of our possibilities and probabilities and gives us guidance wherewith to work them out. It promises reward and gives warning against severe chastisement. How can it be blamed for teaching such a principle as Fatalism? It speaks of the Divine discretion in certain cases relating to the Divine guidance or blessing, and this has misled some of the Western savants into the belief that the doctrine of Fatalism is to be found in the Qur-án. But they have not realized the point.

Official Christianity, on the other hand, divides the human race into the "saved" and the "unsaved." Those born in a Christian house and baptized in the name of Jesus belong to the former class, but those who never heard of the Baptismal

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Dogma are destined for Hell. So it is accident or predestination that apportions between men eternal life and everlasting perdition. There is no chance for action or character to influence a man's destiny. Such fatalistic teachings cannot help advancement. For centuries it was held up in Christendom. But when, during the last two centuries, the said preordained division was taken as a matter concerning the coming life, Christendom was set on the path of progress, which it could not pursue to the end until it was released from the stranglehold of the Church.

Those who believe in the Transmigration of Souls give, indirectly, their adhesion to Fatalism. If pain and pleasure come to us as the reward of our actions in a past state of existence, they come as a thing preordained—beyond our control. We may shape our destinies in the coming life by doing good things, an apologist for the doctrine would say. But as a matter of fact we cannot do so. We are already doomed to good or evil on our entry into this world. We come here, on this theory, to reap the fruits of our past actions, which are unchangeable. We can do no further good now, since good, in this life, is but a fruit of the past. How can we do it here to better our future, if we could not do so in the past? We cannot improve our present to better our future if that future is already settled for us. It is a fatalistic round in which we move, so say the holders of the doctrine. In short, if we believe that our present life is but a shadow of our former life, our present life is doomed. We are automata set in motion by our past actions. In short, while all such theories are destructive to the growth of our faculties, Islam brings us an eternal hope. The Qur-án declares that we are the makers of our destinies. It speaks of the material created for our benefit and teaches us how to make use of it to our best advantage. We may do wrong, but the Great Judge will make allowance if our wrongdoing arises from genuine error or forgetfulness, or on account of some unavoidable disability on our part.<sup>1</sup> If evil be the chief drawback in the way of our true evolution, it is when we are in fault.

<sup>1</sup> Holy Qur-án, ii. 286.

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### EVIL AN ACQUISITION

There is no such thing as predestined misguidance, as is thought by some. That which has come from God is good; it is we who turn it into evil. Though the Qur-án speaks of this very clearly and makes us solely responsible for our own future, yet some stray verses are taken from the Holy Book to lend support to the above erroneous theories. It must be remembered that the Holy Book explains the problem in the light of things in Nature.

Every thing has been created under some law. Evil and good, too, are the creatures of the law. Man, as the Book says, has been given free will with the knowledge of right and wrong. He is allowed to make use of his own discretion. God wants him to exercise his judgment on right lines, and He guides him to that end. But how could man exercise his own judgment if he were a mere automaton? Doubtless he is liable to make wrong judgments, but he must have free will, with guidance to make good judgment, and he must be allowed to do as he likes. He may suffer in consequence, but perfection will come to him through hardship and trial. If he be punished, it will prove a discipline for him if the punishment comes to him as the outcome of his wrongful actions. The Qur-án puts this case beautifully in the following verses:

“Does he think that no one sees him?” “Have We not given him two eyes,” “And a tongue and two lips,” “And pointed out to him the two conspicuous ways?” “But he would not attempt the uphill road.” (xc. 7-II.)

The two ways spoken of are “the way of good and the way of evil,” as the Holy Prophet says. Revelation was sent to point them out to man, but he has the liberty of choice. Moreover, he has been given eyes and ears. He should make proper use of them. He has also been given tongue and lips to ask for guidance. He must make his own observation of right and wrong. If he then goes against it, trouble will come upon him according to the Divine Laws. For example, our daily observation gives us the Law of Light and Darkness. If we close our shutters and pull down our blinds, our room becomes darkened as a result of our actions. But that, too,

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is in compliance with natural laws. Nature may be taken as an inexorable agent in exacting its penalties from those who break its laws, but it is our actions which set Nature in motion. The same may be said of God, the Ruler of Nature.

### MISGUIDANCE A PUNISHMENT FROM GOD

The Book, when dealing with the question of punishment, lays down a golden principle. It says that God's punishment never comes to those who have not received any message of guidance from Him.<sup>1</sup> The Book also speaks favourably of those who have become incapacitated from listening to the voice of their own conscience, or making proper observation, from causes beyond their control.

Necessary knowledge, the Book says, comes to man from God in the form of Revelation, especially as regards things beyond his capacity for finding out. Moreover, the whole universe is in itself a Book of Guidance for an observant eye. It has been called an open book in the Qur-án,<sup>2</sup> for the same reason and conforms to the following Qur-ánic teachings. If a person goes against the knowledge he has received, he is forgiven for the first time. He is reminded of the right path, and if he comes back from the wrong he is rewarded for so doing. Those who tread the right path are amply rewarded, but if they wilfully go to the other, punishment comes to them as a corrective measure. If a person closes his eyes and ears to all that is good, he is left to his choice. Callousness then overtakes him, and he becomes, as it were, deaf, dumb, and blind to all good things. The punishment comes in full when evil encompasses him,<sup>3</sup> and he becomes totally destitute of any redeeming feature. A light from God came for his guidance, but he erred and remained far from it, and was lost in utter darkness.<sup>4</sup> All this takes place under fixed Divine Laws. When we break the laws of guidance, misguidance comes to us as a form of punishment. In this sense, God, somewhere in the Scriptures, has been spoken of as the cause of all.

<sup>1</sup> Holy Qur-án, xvii. 15.

<sup>3</sup> Ibid., ii. 81.

<sup>2</sup> Ibid., vi. 59.

<sup>4</sup> Ibid., ii. 17.

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### DIVINE DISCRETION IN GUIDANCE

But God, out of His compassion, sometimes remits punishment. Those who do good have been assured of goodly rewards for their actions, but in the case of others He may punish them or forgive them, as He pleases; but both measures are adopted by God for our good. If forgiveness fails to rectify a wrongdoer and increases stubbornness in him, punishment is the only alternative left to the Great Disciplinarian. The same discretion is used by God in dispensing His worldly blessings. Everyone is allowed to earn wealth. Ample treasures are opened to those who exert and use their property in the service of others. They increase their wealth. But if they indulge in excess and mischief their excesses bring them to ruin. Even in this case they are saved therefrom, and may remain in affluence, if any good is likely to come of them; but if they squander their fortunes only for their own indulgence and resort to iniquity they are deprived of their possessions. Here again, the object before the Lord is purely benevolent and not vengeful.

### PRIDE AND HYPOCRISY UNDERMINE FACULTIES

The Book speaks especially of two things which, if not rooted out at their commencement, will bring us to utter callousness, depriving us of all guidance. These are Pride and Hypocrisy. Either we overestimate our abilities or underrate them. The former engenders pride and makes us heedless of all warning. The other germinates timidity and cowardice. Those who are proud pay no heed to any word of wisdom. They shall come to ruin. The other class changes sides. In the beginning, they come to good people and listen to their words, but they go, too, to the wicked people and forget all the lessons of the good. Belief in truth is on their lips, but their actions belie it.<sup>1</sup> An aversion to good, amounting to a disease, appears in their hearts, which increases day by day and brings them finally to a moral death.

<sup>1</sup> Holy Qur-án, ii. 8-15.

# HUMAN FACULTIES AND DEVELOPMENT

## INTERCESSION

Intermediation, though a great hindrance to our progress, is yet looked upon with favour by a large portion of humanity, especially in religion. It kills our sense of self-reliance that is so much insisted on in the Qur-án. We wish to throw our burden on somebody else's shoulders. The wise Book prohibits it and asks us to bear our own cross. While belief in a Mediator is a necessary sequel to one's belief in the Atonement, the Qur-án clearly denounces the tenet. It says that no one can intercede with Allah, but with His permission,<sup>1</sup> which is vouchsafed only to those who know His will and cannot go against it. Though, according to Qur-ánic principles, no one can claim any favour from the Great Judge, Who relies solely on Himself, yet there are some unfortunate creatures who have become incapable of doing any work of merit, by circumstances beyond their own control. They do deserve His mercy. Theirs is a case of special favour. It also provides an occasion for establishing the dignity of the true servants of God who are allowed to intercede with Him on such occasions.

In short, we have to work on with our own faculties, and in this lies our excellence and greatness. The Paradise of the Qur-án is neither a confined and delimited locality nor does it consist of things we find here on earth. It is a further growth of our mental and spiritual condition. If our faculties thrive and become purified of all animal corruption, we attain the object of our life and we enter into the heavenly life; but if they are concealed under carnal passions and remain devoted to their behests, they become corrupted and we fail to reach our goal of life. We must needs undergo a purgatorial course and enter into Hell after this life for final purification, in order to throw off the carnal hindrances that will retard our progress in the life beyond the grave. The word "Jannat," the equivalent in Arabic to the English word "heaven," is full of meaning. It discloses the reality of the case. It means *something hidden*, and it also means *an ever-green garden*, full of flowers and fruit. It is our own nature.

<sup>1</sup> Holy Qur-án, ii. 255.

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It is full of hidden faculties, but when they have become developed to their full extent we shall live in the garden of heaven. That happy land exists beyond the grave. It, in its extensiveness, circumferences the earth and the heavens. It is a great heritage, but it needs a good preparation on the earth before we can enter into it.

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### ISLAM AND ITS ADVERSARIES

By EUGÈNE JUNG <sup>1</sup>

A VIOLENT campaign, continuously maintained but most of the time hidden, is pursuing the Islamic religion and the nations devoted thereto. But in spite of this Islam is everywhere making converts, the number of which increases daily, thanks to its universality, its simplicity, and its social virtues, which are matters of considerable importance in our times. (Also, be it noted, the intelligentsia of all countries incline towards it with admiration and the desire of probing into it deeply.)

Rome, that is to say the Vatican, is intensifying its attacks, using all the means in its power, to induce the great European and American nations to boycott this religion. To this end Rome is served by various important factors, such as the vast number of those who hold its faith, and the knowledge of all political and family secrets devised from the confessional. Rome has no time for an adversary who has, indeed, not the support of soldiers, or business men, or engineers, or future officials, but whose influence being purely a moral one goes far beyond her own.

The Crusades, the innumerable campaigns against the Ottoman, the successive stages in the dismemberment of this great empire ruled by sultans often none too prudent—in a word, the whole oriental problem—have all been invented and foisted on the world by the Vatican.

However, Islam is not worrying about her neighbours. She continues on her way alone, strong in the consciousness

<sup>1</sup> Mr. Jung was some time the Vice-Résident of France at Tonkin, and is the writer of books, a recent one being *Les Arabes et l'Islam en face des Nouvelles Croisades et Palestine et Sionisme*.

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of the Truth and soul-force which is hers, and, instead of indulging in diatribes against heresy, venerates all prophets impartially, including Jesus and even the Virgin Mary—an attitude truly admirable and unique.

Actually the greater part of the former Turkish possessions is now under the sway of one Western nation or another, and is split up politically, if not geographically, into separate territories, the inhabitants of which, subject to special methods of government, frequently inhumane, are certainly being driven back and even, as in Tripolitania and Cyrenaica, exterminated. Almost all Qur-ánic schools have been closed, except in certain capitals and important towns, where political reasons are in favour of outward toleration. But no new schools have been opened, thus leaving children and youths without guidance or teaching, so that their minds may be made more accessible to the missionaries of other nations.

Thus in Tunisia in 1930 we saw the Eucharistic Congress of Carthage, and in Morocco in May of the same year we read about the famous Dahir, the results of both being entirely different from what was expected, and contrary to their authors' hopes.

Since the Great War Islam and the Arab world are awakening from sleep. Everywhere groups have been formed, in North, Central, and South America; and in South Africa, where formerly there was nothing of the sort; while books and literature of all kinds are being published. In all countries that previously belonged to Islam, throughout the world, Mussulmans are linking hands, without distinction of race and colour, united solely by religion, banding together, concentrating and understanding one another.

The disunion or discord desired by the Vatican and Occidental nations has definitely failed to materialize.

Yet there are still those who, foolishly, will not understand, and that is why I, in my modest sphere, animated by ardent patriotism for my country, France, and stimulated by my lively sympathy with Islam and the Arab world—a sympathy of twenty-seven years' standing—have endeavoured to make my country understand and realize the deplorable results

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obtained by following the Vatican policy. We must realize in France that a confederation of Arabs in the East, our allies and friends, would prove a precious support, because hundreds of millions of Mussulmans, a quarter of the world's population, would join the confederation.

In Northern Africa, if urgent and necessary reforms were carried out, the sympathy hitherto lost would rapidly be regained. On the other hand, Islam and the Arab world need the support of a great Occidental power, a friend loyal and frank, a companion on the way.

Last year, at the end of my little book *Islam and Mussulmans in North Africa*, I indicated the remedy, quoting the practical ability of Bonaparte in Egypt. His genius, with its superior intelligence, fully understood the situation. France should follow his example if she realizes her task and where her own interests lie. Arabs and the Islamic world at large would appreciate our mentality. Theoretically we have accomplished everything towards the establishment of the close contact required, but practical deeds are still lacking. This problem is unknown to the French public, and consequently there is no means of driving or influencing the Government towards an equitable solution of the problem. May all Mussulmans assist us to let the world know how the matter stands.

My last book, *Les Arabes et l'Islam en face des Nouvelles Croisades*, published recently, is an appeal to common sense, so that soon we may be assured of world peace and of the possibility of pursuing, without constraint, all aims towards that humane and social development which is necessary to everybody; seeing that a quarter of the world's population will, by virtue of numbers alone, enforce them, by means of this union which I so ardently desire: France, a friend and an ally of Islam.

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### AN APPRECIATION.

"*The Islamic Review*: March, April, May 1931. This Review published by the Working Muslim Mission aims at the presentation of the Islamic faith in terms that will appeal to the Western mind, of the convinced as well as the unconvinced. The articles maintain a high standard of excellence, and for reference purposes alone this periodical is of real value to the student."

—*The Search* for July, London.

## THE MESSAGE OF GOD

By AL-HAJJ HAFIZ GHULAM SARWAR

*In the name of God, the most Merciful to begin with, the most Merciful to the end.*

I READ the Holy Qur-án in the Arabic language; my soul is stirred to its very depths by its charm, force, and piercing words; I feel as if I saw the Holy Prophet sitting by the Holy Spirit (Gabriel); I hear the words coming out of the lips of the messenger of God (Peace be ever upon him). Something of the spirit of the messenger of God works in my spirit and seeks to express itself. How am I to make the reader feel as I feel? Only if both the reader and myself give up our heart and soul to that which is being revealed to us through the lips of the Holy Prophet of God.

“O ye who believe! reverence God and let a soul look to what it sends forward for the morrow. And reverence God. Surely God is Aware of what you do.

“And be not like those who forget God so that He causes them to forget their own souls.” (Qur-án, lix. 18-19.)

“Reverence God. And let a soul look to what it sends forward for the morrow”—therein lies the secret of the Message of God. What I say and what I do do not end here but are carried forward to my account in the life hereafter. Those who believe in this message are Muslims and those who disbelieve therein are men of this world, and have no share in the Future.

“Know ye that the life of this world is merely a sport, a pastime, an adornment and mutual boasting amongst yourselves. And the amassing of wealth and children. It is like the rain whose vegetation pleases the cultivators and then it dries so that thou seest it burned yellow and then it is crushed. And in the Future there is severe agony, and forgiveness from God and satisfaction. And the life of this world is nothing but the enjoyment of a deception.” (Qur-án, lvii. 20.)

The early Muslims understood the Message of God, and though they lived in this world *they did not live the life of this world*. They traded; they had children; they had wealth;

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they had houses; they loved their kith and kin. In fact, they did most of the things that we do now, but the *object in view* they had was not the glory of the life of this world but the seeking of the happiness of God. There is no monasticism in Islam, but the reverence of God taught by Islam is so all-absorbing that everything that a Muslim does when he is acting in the true Spirit of Islam becomes holy.

“ Say: ‘ As to me, my Lord has guided me to the Right Path: an upright faith, the religion of Abraham the single-minded, and he was not of the pagans.’

“ Say: ‘ Surely my prayer, and my sacrifice, and my living, and my dying, are all for the sake of God, Lord of all the worlds.’ ” (Qur-án, vi. 162-163.)

It is this absolute absorption of one's soul in goodness that is called Islam.

The Prophet preaches it, I am listening to it in the Arabic language and passing it on to the reader as best as I can in English. But though words may differ the spirit remains the same, and he who forgets God forgets himself.

In the next life he will know his mistake, but knowledge then would not avail him aught.

But how shall I know God? Whilst most other religions are content with theorizing and philosophizing, Islam shows us the right direction in all matters small or great. Life, according to Islam, is a complete whole which may be considered from many points of view, but which cannot be split up into so many different departments. Man is not a merely social, moral, or religious being but one composite whole whose soul has its source in God and whose return is also thereto.

“ Surely to God we belong and surely to Him we return.” The ethics of Islam are not the ethics of this or that sect, or of this or that philosopher, but a recognition that all mankind are one body and, in fact, that the whole universe is governed by the same law called Islam—harmonious working with the will of God.

It is the duty of each Muslim to tune himself to this song of the universe, and however small his part may be, to play it in concert with the music of God.

# THE INFLUENCE OF ISLAM ON HINDUISM

By M. A. MAJID, M.A.

HINDUISM is one of the oldest of historical religions. It is not a religion in the sense in which are Islam and Christianity. It has no articles of faith. It is more of a philosophy or civilization than a religion. It sanctions the greatest latitude in the matter of belief. One might believe in anything and remain a Hindu. Theists, polytheists, atheists, materialists, and spiritualists can all remain within its pale. There are, nevertheless, two propositions which are often made to serve as the rallying-point of Hinduism. Cow and Caste—the sanctity of the former and the observance of the latter—are the *sine qua non* of Hinduism.

One great merit of Hinduism—or, as some call it, its demerit—is its great capacity to absorb any religion or creed. It swallowed Buddhism up and rendered it extinct in the very land of its birth; Jainism has had a hairbreadth escape of assimilation by Hinduism of it and its and has told not a little on its expansion. Christianity in India is probably on its way to suffer the fate of its predecessors. What was *Western* Christianity in the beginning is *Hinduised* Christianity now, and who knows, a century hence the ghost of a Stanley Jones might disavow the full-blown flower as none of his planting. Of all religions that have had to deal with Hinduism, Islam alone can boast of its pedigree.

Islam has been in India over a thousand years, and has, with unimportant deviations here or there, preserved its individuality intact. More than that; its contact with Hinduism stands for definite results. There have been three very outstanding revolts against Hindu polytheism and caste—Sikhism, Brahmo Samaj, and Arya Samaj, all inspired by the ideals of Islam.

Sikhism was founded by Guru Nanak towards the beginning of the Mughal Empire. Evidence is abundant to the effect that he owed his doctrines to Muslim sources. The late Mirza Ghulam Ahmad of Qadian was of opinion that Nanak was actually a Muslim. The reasons for this view are as follows.

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In the first place, Nanak's condemnation of the caste system is unsparing. Hinduism has no heart for the low-born whose breath, shadow, or touch is sufficient to pollute the high-born. There are no patricians in Islam, and Nanak's thought carries upon it the impress of Islam. Secondly, the doctrine of the Unity of God, that Nanak preached, could not be got from the polytheistic Hinduism of the day. Thirdly, his sayings contain not a few eulogistic references to Islam and the Prophet. This should prove that, if not a Muslim, Nanak was deeply indebted to Islam. Fourthly, a garment of his, preserved in a Sikh shrine, is profusely inscribed with Qur-*ánic* verses. Fifthly, that he journeyed to Mecca is certain. Whether his journey was as a pilgrim or as a tourist cannot be decided definitely. A pilgrimage to Mecca is required of every Muslim who does not lack the means for it. Nanak did visit Mecca, where no non-Muslims are allowed. The presumption, therefore, that he was Muslim cannot be lightly brushed aside.

The followers of Nanak are not as tolerant of Islam as he himself was. His religion is Islamic in essence. That his religion is Islam we can say without violence to the Sikhs, who, though denominationally separated, are Muslims even to-day in respect of their religious beliefs. It is equally true to say that they are Hindus in culture, and that their religion is entirely lost under the load of their culture. From the sight, talk, or manner of a Sikh it is impossible to get a clue to his spiritual ancestry.

Brahmo Samaj was the work of Raja Ram Mohan Roy. He propounded a doctrine that astounded Hinduism—that no religion is false. The Hindu, like the Jew of yore, had for ages been believing that he was the sole possessor of the primal and only revelation granted to mankind at the dawn of Creation, that the rest of mankind had no claim to it, and that it was sacrilegious to initiate a non-Hindu into the mysteries of the Vedas. Ram Mohan Roy admitted the truth of all religions, but strangely enough denied the possibility of revelation. The Brahmos have a catholicity to which the Hindu, fed on the ancient legendary tales, could not attain.

Ram Mohan Roy was highly versed in Arabic, and for that

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matter in Islamic literature. He was the most widely read and travelled Indian of his age. He had studied the Muslim religion and visited Christian Europe. The doctrine that Prophets have been born among all communities was for the first time in the history of religious thought taught by Islam. This part of Ram Mohan Roy's teaching is directly traceable to Muslim influence. The rest, that revelation is not a genuine phenomenon, is probably the resultant effect of Hindu conservatism (whose revelational tradition lay buried in a dead and forgotten past and had completely gone out of fashion), and the wave of Materialism, the surging of which had by then become visible in Europe. Ram Mohan Roy is plainly inconsistent. The truth of religion cannot be maintained alongside the unreality or falsity of its sources, revelation.

Ram Mohan Roy was not indifferent to the chronic abuses of Hinduism, its rigid caste, and untouchability. Whatever this great man's intellectual failings, he rescued for Hinduism the truths that its conservative self-satisfaction and its impatience of other creeds had lost sight of. He tried to open the eyes of Hinduism to a new vision, a scientific viewpoint without which the study of comparative religion must remain a hopeless enterprise. His followers celebrate the birth anniversaries of all founders of religions, and it would not be too much to expect that their initiative and example will not be lost upon the orthodox Hindu.

The Arya Samaj movement owes its inception to Swami Daya Nand. His work is constructive as well as destructive. He tried to show that Hinduism was the fountain-head of all truth, and those outside it who claimed religious eminence were imposters. To ensure the spiritual monopoly of Hinduism he dubbed Moses, Jesus, Muhammad, and Nanak as cheats and self-seekers. That is the most regrettable part of his work; nay, it seems positively ungrateful on his part, when we consider that his orthodox coreligionists were bent upon making short work of him, and it was the Muslims who many a time gave him security and hospitality.

Swami Daya Nand taught the unity of God, assailed, in severe language, idolatry and caste tyrannies. His followers

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constitute the vanguard of progressive Hinduism. The influence of Islam on Hinduism is most apparent in the case of Arya Samaj, which repays its obligation to Islam in the form of abusive treatises on the Holy Prophet Muhammad. Besides the doctrine of unity, and the disavowal of caste, there are two features of the movement which give it an unparalleled prestige in the annals of Hinduism. According to orthodox Hinduism the remarrying of Hindu widows is the greatest sacrilege. Early marriage among Hindus is a custom sanctified by its antiquity. Many a Hindu girl, widowed in her prime, had to waste her life from a misguided sense of devotion to her departed husband. Arya Samaj has rendered yeoman service to the Hindu widow by standing for her right to remarry. This piece of reform has made the Samaj the greatest benefactor of Hinduism. The cause of reform has gained substantial ground, despite the opposition of old-fashioned Hindus. How much the neighbourly influence of the Mussulman has to do in all this I leave it for the reader to judge.

The second and most distinctive feature of Arya Samaj is that it is trying its utmost to make Hinduism, contrary to all its past traditions, a proselytizing creed. New Hinduism has declared its willingness to receive in its fold its lost sheep, gone over to Islam and Christianity. Hinduism has never been a missionary religion. The conversion by Islam of about one-fourth of the Hindu world has created in the Hindu a sense of national danger which is responsible for his newly born religious zeal. How far its proselytizing activity will succeed it is as yet premature to say. But that it will create an atmosphere favourable to the comparative study of both religions is absolutely certain. The Mussulmans should by all means welcome this opportunity. The teachings of the Holy Prophet and the example of his sons have instilled into Arya Samaj the desire for reform. And this indebtedness, though held in scorn and repudiated by the votaries of New Hinduism, will, nevertheless, figure prominently in the pages of history.

# MY ACCEPTANCE OF ISLAM

By A. ALLAN

[In sending us the declaration form, our brother, Mr. Ahmad Allan, writes the following short covering letter, which we have much pleasure in printing.—ED. I.R.]

*La ilaha illa 'llah Muhammad ar Rasul Allah.*

AN instinct, or impulse over which I had no control, impelled me, as a schoolboy, to save my halfpennies and buy a Qur-án (and even then to be able to sift the grain from the husk in Sale's work), to observe some of the leading precepts through life and to take up the serious study of the Qur-án during the past few years. . . . Since sending you my declaration of the faith of Islam I have had the feeling that I have done the right thing. In reading the Qur-án, I had perhaps to some extent missed the real point of the guiding angels, until I read the explanations in the learned Hajj Khwaja Kamalu 'd-Din's book, *Al-Islam*. The impulse in my case may have been really guidance. The Qur-án is a plain direction to mankind, nothing mystifying or abstruse. The Lord our God is One Lord, the Creator, the Omnipotent, the Ever-Merciful, the Provider for all and the Just Judge of all. The Qur-án is the last of the inspired books, and coming right in historical times at the beginning of the great Saracenic civilization. As there are a number of contemporary copies in existence we can rely on its authenticity. Anyone studying it with an unbiased mind can have no doubts. It is reason and a perfect guide for man's conduct through life.

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## MUSLIM PRAYER AS AN INSTITUTION FOR HUMAN ELEVATION

### ELEVATION, PURIFICATION, ATTAINMENT, AND SOLICITATION

THE above-mentioned four things stand in relation to each other. If we aspire after our own elevation we must first do the other three things.

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Islam came for human greatness and all its institutions stand for it. Even Divine adoration, in Islam, is intended for the accomplishment of the same purpose. It is for our own benefit, the Qur-án says. If we say our prayers and glorify the Lord, we acquire greatness.

The Creator of Nature is admittedly great in all His ways. This is not a matter of faith, but of reality. The best way, therefore, for our advancement must lie in adapting ourselves to His ways. But we cannot accomplish anything great unless we first purify ourselves of all such things as conflict with our object, and then try to attain all that constitutes the required thing. Greatness will come to us if we purge ourselves of all that is low in us, and strive to achieve that which is conducive to greatness.

Prayer in Islam is meant to serve the same purpose. The Qur-án calls it "Zikr," which in Arabic means "reminder" as well as "greatness." The Book also says that prayer cleanses us from all evil and recalls Allah to our thoughts—Allah, Who is Great. The sacred institution is therefore an institution to remind us that we have to avoid all wrong and adopt the way of Divine Greatness. We recite sacred words in our prayers in adoring God. They speak of the above-mentioned four things, i.e. of the greatness of God, of His being free from all imperfections and impurity, of His possessing all excellent qualities, and then of our soliciting His help and guidance. They are technically called "Takbîr," "Tasbîh," "Hamd," and "Isti'ānat" in Qur-ānic terminology. Muslim prayer is thus a standing reminder to us of all these things. If to imitate the Divine Character is the objective side of Islam, Muslim prayer comes to prepare us for it. We begin by raising our hands to the Most High, and we say "God is Great." This phrase of worship accompanies almost all our gesticulations and movements in prayer and reminds us that the object of our life is to attain greatness. The very first word<sup>1</sup> that escapes our lips after this phrase expresses our belief in Allah being above all imperfections and defects. Then we speak of Him as possessed of all excellences and

<sup>1</sup> Holy Qur-án, xxxi. 11.

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beauties, which means that greatness comes to him who is freed from defects and excels; therefore, we must do the same. We conclude the first part of our prayer by asking His protection against Satan—Evil Incarnate—lest he entice us from the right path. After this we recite the opening chapter of the Qur-án, which has been described by the Prophet as the very soul of Muslim prayer. Here we again acknowledge that our Deity is Supreme. We name such of His attributes as comprise all the noblest qualities. We also say that we are adoring Him by following Him in endeavouring to possess the said attributes. We then solicit His help and guidance to this end. The rest of the prayer is only a repetition of what has gone before. We say our prayers five times a day. The prescribed times synchronize with the times of our meals. As in all our activities we need physical ability to do our work and inspiration to guide us therein, the Holy Qur-án furnishes us with both. If, on the one hand, it urges us to earn our livelihood and fight our way in the world, on the other, it also makes prayer an accompaniment of all our activities. It keeps us from wrongdoing by making us first to say our prayers, that by so doing we may receive inspiration for good deeds.

We do not praise God and give thanks to Him simply to please Him. It would be an insult to the Great Deity if we thought that He needed such services. We do it for our own benefit. The Arabic language helps us wonderfully in this respect also. The words used by the Qur-án to signify thanksgiving and praise are themselves suggestive of realities. "Shukr," the Arabic equivalent of thanksgiving, means showing our sense of the value of things by making the best use of them. Lip-service is of no avail in Islam. The Qur-án speaks truth when it says that those who do "Shukr" obtain Divine blessings increased. The Qur-ánic maxim would be an absurdity if words were the only vehicle for giving thanks for Divine blessings; but it becomes a reality if we make proper use of them. By doing so we get their real value increased. Similarly, the Qur-ánic word for praising the Lord refers to a similar signification. It is "Hamd." It means our

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eulogizing Him for His excellences and our submission to His ways.

The Qur-án repeatedly asks us to extol God every morning and night, as free from all imperfections and impurity, and to declare that He is the possessor of all excellences. If He stands as our model, we should try to be the same. Islam never recommended the counting of the sacred words on the beads of a rosary. This was a common habit among Christians and Jews, before the coming of Islam, and it gained some Muslim devotees also. But Islam demands actions, and the said injunction tells us that we should strive every day to become purged of all evil and to be good. I have not found any such injunction in any other Book of Revelation.

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### THE RESURRECTION

By AL-HAJJ KHWAJA KAMALU 'D-DIN

EVERY religion tells of a Resurrection. All Messengers from God have insisted on belief in the life after death and predict a dreadful fate for evildoers in that coming existence. The Qur-án speaks repeatedly of the life after death, and for obvious reasons, seeing that no religion can possibly survive without that belief in the Hereafter, which is in itself at the root of everyday mundane morality.

Modern culture may scout the idea of such a life, but history consistently proves that disbelief in it has always been the precursor of evil in its blackest form, causing moral and physical decrepitude and bringing many a proud civilization to utter ruin.

The punishment of evil is its principal check, but many a wrong remains concealed, and thus avoids that check, wherefore belief in the coming life where such wrongs will be duly requited is the only thing to kill our evil tendencies.

Unfortunately modern culture has tended to discredit this belief. Strong public opinion can to some extent check wrong by legal punishment, or public obloquy; but very few people are virtuous for virtue's sake. The fear of punishment or of

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shame makes a man careful, and if we continue to evade detection we can do anything with impunity. The virtue of the day, therefore, is to avoid detection.

Our happiness is mostly concerned with our domestic life, which in its turn mainly depends upon the purity of sexual morality. Nevertheless, this has become, nowadays, extremely lax. Marriage in the West is now a lottery, and unfortunately recent legislation has not tended to improve the position. Sexual misdoing is not within the scope of criminal jurisdiction. Even civil law does not interfere in cases where evildoers are free from all matrimonial obligations. But this restriction is also perceptibly weakening, inasmuch as various contrivances designed to conceal the social evil have come into existence. For example, birth control is an important factor in this respect. Though the Law does not concern itself with fornication, Nature punishes debauchery sometimes most terribly in the form of venereal disease. Safeguards against such punishment are sought for, and medical science is striving to discover some efficacious remedies. Science may win a victory over morality in this case, but it must not be forgotten that Nature is very inexorable in its penalties. These so-called safeguards are bound to promote excess in profligacy. It will weaken character and engender imbecility. Moral ruin will go hand in hand with physical debility. A profligate race must lose all physical and moral strength and invite an early decay. Then the race will disappear. Let the moralists of to-day devise some means of stemming this rising wave of evil. Western wiseacres, in particular, should pay attention to the problem, since it is chiefly in the West that evil is rife. Belief in the life after death can alone save the situation. Evil has defeated both Law and public opinion in this fight. We shall have to account for our present misdeeds on the Day of Judgment.

The Qur-ān gives three prominent features of the coming life: (1) Our future body will take our present actions for its superstructure. (2) It will manifest all our moral faults. (3) The body in it will contain the means of our happiness or misery in reward or punishment of our present actions. This

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preventative of evil in this life will automatically materialize in our body in the Hereafter when all hidden things will be revealed. This description is absolutely true. Even present-day experience in cases of wrong supply a sound proof. Certain venereal ailments leave their mark on the body of the sufferers; they also cause unbearable pain. What is possible in the physical world will in the spiritual existence take on a greater intensity, since all means to avoid detection and punishment will have disappeared.

Though such a belief may be described as making a virtue of necessity in order to retain our moral health, yet it is a truth. It is not a dogmatic assertion in the Qur-án, as we find it elsewhere. The Book produces cogent reasons for inviting intelligent belief. It bases its logic on the doctrine of Evolution. The principle, remember, was first preached by the Qur-án and it had no thought of Charles Darwin's *Origin of Species*. It laid down the fact that all things in their initial stage inherently possess all their future capacities and capabilities, which become developed in the various stages of growth through which they pass. It also said that this journey of Evolution continues until those concerned attain to perfection—that is to say, the full development of all the capacities latent in them. The very word “Rabb”—the first attribute of God in the Qur-án—signifies (as has been said before) the supplier of all these requisites of Evolution.

Though the subject of the Resurrection has frequently been dealt with in the Qur-án, and the same principle of Evolution has often been referred to in support of it, the Qur-án has one full chapter with the title “The Resurrection.” The Arabic word “Qiyamat,” which signifies the Resurrection, takes “rise” for the literal meaning of its root. It means some kind of rising. The Book very rightly<sup>1</sup> states that our personality contains in itself proof of every tenet taught in the Qur-án. The said chapter, at its very outset, refers to a certain psychological development in us, in proof of the Resurrection. It calls this “Nafs-i-Lawwamah”—“The Accusing Self.” It also refers to the embryonic stages after the seminal juice has become

<sup>1</sup> “And in your own souls (too); will you not then see?” (li. 21).

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located in the womb, which evolve immediately before the birth of consciousness in us. All this is no mere matter of chance, but a well-arranged design. Just like a seed which automatically, but under fixed laws, becomes a fruitful tree, the seminal seed evolves into consciousness. It has been described as "new creation" in the Holy Book.<sup>1</sup> But the Book does not teach that the human soul is a separate thing which has entered into our body from outside. It declares it to be the very offspring of the body—a certain creation out of our own physical personality. Though consciousness appears in the animal kingdom, it possesses some special features when it comes to the case of man. Individual consciousness is then seen for the first time. It begins to assert itself even in a child. Animals recognize no individual rights, but that sense becomes stronger with us as we progress in life. We protect our property, and the same life-tendency in us, in a more advanced form, compels us to respect the rights of others. It is when these are infringed that evil makes its appearance. In fact, sin lies in the violation of the rights of others. It is at this stage of our mental growth that we feel remorse when we find others' rights interfered with.

This phase of mind has been called, in the Qur-án, "The Accusing Self." Though we believe the soul to be the child of the body, as has been said before, yet the new growth is only a rising of the Spirit, and every one of us has had experience of that. It is nothing else than what has been popularly called the Voice of Conscience. It dies if we pay no heed to it, but it becomes stronger if we listen to it. If this new development, whether spirit or soul, had no stages of further growth, we could believe our present life to be the terminus of our journey. But we do experience further development of the said Spirit. The rise of the Spirit, in the form of the "Accusing Self," causes a sort of struggle between our senses of right and wrong. Animality in us, on the one side, induces us to disregard the rights of others. It commands us to give

<sup>1</sup> "Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators" (xxiii. 14).

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free play to the desire of the flesh—the demands of our passions. This is the animal spirit, and the Qur-án calls it our “Commanding Self.”<sup>1</sup> But the “Accusing Self” stands in the way. It seeks to bridle our passions and it restrains us from actions which may affect the rights of others or from happiness which leads to hell. The struggle is really between the “Commanding Self” and the “Accusing Self” in our hearts. If the former wins, we are reduced to the animal—nay, we sometimes become worse than animals. But if our Spirit conquers and makes further progress, the struggle thus caused by the Chiding Soul comes to an end. Evil, then, loses all its temptations for us. We loathe wrong-doing. We treat it as if it did not concern us. Our Spirit thus reaches that stage of development which the Qur-án<sup>2</sup> calls the “Soul’s Rest.” We attain heaven<sup>3</sup> by our life on earth. With calmness and serenity of mind we are drawn to righteousness. There is no more struggle left in us and we enjoy real peace of mind. “The House of Peace” is one of the names that the Qur-án gives to the heavenly life. But this state of bliss, which takes one right out of the region of the flesh, does not fall to everyone’s lot. Only a few of us attain it in this life, but that attainment is a possibility and not beyond our reach, though it may not be realized by everyone. Still, the very fact that it lies within the limits of our capabilities, though it remains in abeyance in most of us in this life, necessitates some sort of future life in which our faculties can reach perfection. Just as the Accusing Self, i.e. our conscience, is only a new arising of the Spirit in its evolutionary course, the “Soul at Rest” is a further development of the same spiritual arising. If life is continuous, and science does not deny it now, the Qur-án defines the features of the life to come. It is a further arising of the Spirit in us which will take place after our death when our physical nature will come to an end. The Resurrection, the further Rise of the Spirit, must occur,

<sup>1</sup> “And I do not declare myself free, most surely (man’s) self is wont to command (him to do) evil, except such as my Lord has had mercy on: surely my Lord is Forgiving, Merciful” (xii. 53).

<sup>2</sup> “O soul that art at rest!” (lxxxix. 27).

<sup>3</sup> “So enter among My servants” (lxxxix. 29).

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but it has been said in the Qur-án and in other books that it will be accompanied by a calamity of the most painful nature. Even this cannot be taken as a mere assertion. It is truth. History has seen many changes in the world. Every change for the better has been accompanied by some calamity. History also shows that such calamities have brought moral and spiritual regeneration. Prophets appeared when evil was most prevalent. They preached against it, but few listened to their exhortations. Disaster then occurred, but produced human regeneration. It caused spiritual uprising and general good. Not only were the people of Pharaoh drowned in the Nile to be followed by a new generation of good men afterwards to the Judaic race, but history has repeated similar events many a time in India at the appearance of every great prophet in that country. A sceptically minded person may try to explain it in any way he likes, but he will have to face three things as co-existing with each other everywhere: the presence of evil, the coming of some terrible calamity, and the rise of a new order of good in the end. The same has occurred in our day. Latter-day civilization had become rotten to the core. Evil, though in a refined form, was rampant everywhere. It is so even now, though I hope that its end is very near. Calamity—the shadow of the evil as history shows—also overtook the world. It came to its height in the horror and pain of the last Armageddon. It may visit in another form such races as have not been awakened by the horrors of the Great War; but we find here, too, the rise of the new Spirit. Western countries were the scene of the Great War, and there we discover palpable signs of spiritual regeneration. The war has practically destroyed both Formal Christianity and Atheism. If the latter brought about the catastrophe, the former, though avowedly a Religion of Love, failed to avert it. The followers of the Prince of Peace were, indeed, the chief offenders.

The old order changeth, yielding place to new,  
And God fulfils Himself in many ways  
Lest one good custom shall corrupt the world.

It is certain that calamities are sent to shatter the old order

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and bring forth the new. They remind us of the terror and pains which all the Messengers of God have declared to accompany the Resurrection. If the ethereal specks in their long journey at some stage have produced animal consciousness which has become evolved into the Chiding Consciousness—conscience in man—our further progress will universally create the “Soul at Rest” in the coming life. But the new order must be preceded by some terrible disaster. This is the Resurrection of the Qur-án.

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### NOTES

#### **The Way Christianity Spreads.**

It has always been a matter for pride for us Muslims to know that Islam is making headway in countries where it does not enjoy even so much as a semblance of political backing. The nimbus of glory that surrounds such a moral conquest goes to the credit of the inherent beauties of the principles and precepts of Islam rather than to that of its followers. But, unfortunately, the very fact which ought to have served as a fulcrum for an ever-increasing and vigorous propaganda for their religion has, more often than not, engendered an attitude of complacency in their breasts. That this cannot with impunity be allowed to continue for an indefinite period will become more than clear from a study of contemporary events now taking definite shape emerging from the keen struggle for supremacy going on between Islam and Christianity on the soil of Africa.

But it seems that the dynamic capacity of Islam to gain converts and to expand in the teeth of strenuous efforts, supported by the immensely vast financial resources, of the colporteurs of Christianity meeting with no palpable success is now proving too much for our Christian friends. They have now resorted in places where they could do so, without any fear of similar repercussions, to violent measures. One such example is furnished by the state of affairs in the Tanganyika Territory. Our contemporary, *The Tanganyika Opinion*, is

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discussing the methods employed by some native Christian chiefs, knowing full well that it is the label of Christianity which is going to make the scales dip in their favour if an inquiry is made into the matter (be it remembered, the supreme government is Christian), has very telling and implicating remarks to make.

It observes:

" On a matter of principle we are not opposed to proselytization of the Pagan African races in this Territory. For the reason that Christianity is a religion of the rulers and the local Government *officially encourages the advancement and propagation of that religion among the native masses, we have got to tolerate, whether we like it or not, the conversion of these natives to Christianity, which takes place by means which are not always above board.*<sup>1</sup> The Territory is yet in the early stages of conversion, and there are millions of natives who are yet required to be converted to one religion or another according as the opportunities are afforded to various religions. In this process of conversion it will be necessary to avoid religious antagonism among the converts."

### **The Ramshackle Creed of Christianity.**

For all the confusion—a phenomenon in Christianity to which a Muslim is unaccustomed—which characterizes Modern Christianity, the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Thirty-Nine Articles of the Anglican Church are principally responsible. The unintelligible dogmas comprised in these Creeds bear to this day the tell-tale marks of their pagan origin. This is why responsible Church dignitaries, with little faith in occasional tinkering, demand a whole-hearted movement to purge Christianity of its mass of pagan legends, while advanced intellectual Christians of the twentieth century, like Bishop Barnes, wish to have the very creed itself pulled to pieces and rewritten—we are afraid, only to be pulled to pieces again sooner or later. They wish to make a clean sweep of all those factors whereby Christianity has become but heathendom rehabilitated. There are others who are agitating for a

<sup>1</sup> Italics are ours—ED. I.R.

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change in, or repudiation of, the tenets of the Christian religion with the object of relieving the tender consciences of ordinands, who are now required to subscribe to the Thirty-Nine Articles, which feat, it may be observed in passing, can only be performed by studiously ignoring both common sense and acquired knowledge. Dr. Barnes at his Diocesan Conference (*vide the Daily Telegraph*, June 30, 1931) desired a new creed. *For the Creeds, according to him, were not vitally infallible in both religion and science.*<sup>1</sup> He wanted the three-story conception of heaven, earth, and hell, implied in the Apostles' Creed, to be rejected, because it belonged to an obsolete and mythical mode of thought.

Such a confession was far from unexpected by persons who were at all conversant with ecclesiastical Christianity and the foundations on which it rests. People were, up to a few years back, being taught to accept the New Testament as the true basis of their religion and to regard it as above criticism; but now it is being realized that the earliest Gospel was not compiled until at least seventy years after the death of Jesus; while the New Testament, as a whole, contains material written at various times over a period of more than a hundred years; and that no Biblical scholar of any standing to-day, whether clergyman, minister, or layman, accepts the entire New Testament as authentic and will hesitate to admit that many errors, misunderstandings, and absurdities have crept into it. Small wonder, then, that the minds of men should become unsettled.

Such, in brief words, are the reasons leading the modern mind in search of a new religion. What religion other than Islam can satisfy the modern mind? Islam is the only religion which is unencumbered with theological subtleties and free from all such defects as those from which the theory of Christianity suffers. Islam alone offers something positive and constructive. There is in it no unintelligent doctrine to which a man is compelled to subscribe. Its creed is, "There is no God but God and Muhammad is His Prophet"; which is nothing but a paraphrase of a doctrine universally

<sup>1</sup> Italics are ours.—ED. I.R.

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accepted by mankind as a necessary postulate. It is but a restatement in specific terms of the generally accepted theory of man's relationship to God. "Islam is a religion that is essentially rationalistic in the widest sense of the term, considered etymologically and historically. The definition of rationalism, as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly"<sup>1</sup>; so says Professor Montet in his *La Propagande Chretienne et ses Adversaires Musulmans* (Paris, 1890).

### Ecclesiastical Christianity in Practice.

As far as Christianity in practice is concerned, the less said, perhaps, the better. We will, however, permit ourselves some quotations from the *Spectator* for May 23, 1931, London's principal weekly, in which a series of articles on the "Problem of Colour," by a number of eminent men, is now appearing. Christianity, instead of softening the hard edges of race prejudices, has, it would seem, done all it can to aggravate them. Here are some extracts:

"In his recent novel, *Not Without Laughter*, Mr. Langston Hughes, the Negro poet, makes one of the elders say, 'Being coloured is like being born in the basement of life, with the door to the light locked and barred, and the white folks live upstairs.'"

"It is common knowledge that the Negro is restricted to the 'Jim Crow' car of the train and to the back seats in the street-cars, south of the Mason-Dixon line, that is, roughly south of Washington. Certain well-known Negroes may travel by Pullman, but they are always liable to be turned off. In Virginia, I found, I could not have breakfast with a Negro friend. It was against the State Law. The *Chapel of Hampton Institute* bears a notice on its door that it is a private building, otherwise it would be legal for white and black to sit together side by side to worship.<sup>2</sup> Separate hygienic drinking fountains, one for white and the other for coloured people, I found side

<sup>1</sup> This passage is quoted by the late Sir Thomas Arnold in his book, *The Preaching of Islam*, p. 414. London, 1913.

<sup>2</sup> Italics are ours.—ED. I.R.

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by side in the States. 'No Negro washing taken' is a laundry notice I have seen."

"It had been illegal to educate slaves." "We desire to be your brothers in Christianity, not your brothers-in-law," says Dr. R. R. Morton, the Principal of Tuskegee Institute, one of the chief spokesmen of Black America.

All this is the result of the tall talk of the Episcopal Church in the United States and its twin, the Anglican Church in England, who never learned the secret of translating their words into practice! And they never shall.

Islam alone of all religions offers the solution of the colour problem, and has understood in practice how to break down the unconscionable barriers of colour prejudice. This is a verity to which no exception is taken even by Christian missionaries.

### **Palestine.**

Under the auspices of the National League, a meeting to express its friendship for the Arab Allies, and to reaffirm its determination for a policy of fair play and justice in Palestine, was held on July 7, 1931, at the Hyde Park Hotel, London, the chair being taken by Lord Lamington. Colonel Howard Bury, a member of the House of Commons, in a fighting speech, remarked that all Governments, Conservative as well as Labour, were to blame for injustices to the Arabs. Members of the Parliament could not get at the truth. More courage was needed. When he asked the Government about the richest concession in the world, the Dead Sea Salts Concession, he was told the figures were astronomical. But it was passing strange, he pointed out, that to-day, in America, Mr. Moses Novomesky and the Zionists mentioned the same figures, and were praised for Jewish vision and Jewish enterprise. The Government tried to conceal the facts both from the British and the Arabs.

Colonel H. Bury spoke also about the Zionist Congress, and pointed out that the difference between Weizmann and Jabotinsky was that the former wanted to lay the foundation stone, while the latter wanted the State immediately, and that

## NOTES

if at the next election the Conservatives should win, and Colonel Amery and Major Ormesby Gore should again administer the Colonial Office, his party would have to change their Palestine policy, otherwise there might be a split in the Conservative Party.

He proceeded to say that the riots of 1929 had waked the world to the injustices that were going on in Palestine, and now the Arab question had become a world issue, and sympathy was all with the Arabs. He protested against the award of the Rutenberg Concession without being put out to public tender, and claimed a proper share for the Arabs in the economic development of their country.

Miss Farquharson, the President of the League, spoke on the policy in which there were too many ambiguities. No honest country could carry out the Palestine Mandate because the clauses contradict each other, the Mandate itself being a direct violation of the Covenant on which it was based. There was also the quibble between a Home, and the Home. She referred to the pledges to the Arabs, and although Mr. Churchill had invented the Vilayet of Damascus, in order that Palestine might lie to the west of it, the pledges had been solemnly given, and the British people stood by them. She further remarked that if the British people did not give those pledges, then they had in their hour of need deceived the Arabs and that if the Arabs had known that foreign financiers and Zionists were coming to Palestine, not a single Arab would have fought. She protested against the presence of Askenezic Jews in Palestine, to the soil of which they were not related either historically or racially. The Arabs and the British were both being ground between the moral disintegration of Bolshevism and the power of finance. She called for a great British-Moslem-Arab Albert Hall demonstration, when the Moslem leaders from India would come to London, and a great campaign throughout Great Britain. Colonel the Nawab Sir Umar Hayat Khan, Madame el Abad Pasha, and Mr. Waris Ameerali also spoke.

## THE MUSLIM WORLD

THE following is an approximate world distribution of Muslims according to the *Annuaire du Monde Musulman*, edited by M. L. Massignon.

### *North Africa*

Morocco (French protectorate)	..	..	..	..	4,750,000
Morocco (Spanish zone)	..	..	..	..	550,000
Rio de Oro (Spanish Sahara)	..	..	..	..	50,000
Algeria and French Sahara	..	..	..	..	5,174,000
Tunis (French protectorate)	..	..	..	..	2,000,000
Tripolitania (Italian colony)	..	..	..	..	569,000
Cyrenaica (Italian colony)	..	..	..	..	275,000
Egyptian Sudan	..	..	..	..	3,300,000
Egypt	..	..	..	..	12,800,000

### *West Africa*

Mauretania (French)	..	..	..	..	261,000
Senegal (French)	..	..	..	..	915,000
French Sudan	..	..	..	..	684,000
French Guinea	..	..	..	..	1,600,000
Ivory Coast (French)	..	..	..	..	170,000
Dahomey (French)	..	..	..	..	70,000
Haute-Volta (French)	..	..	..	..	444,000
Niger (Zinder) (French)	..	..	..	..	952,000
British Gambia	..	..	..	..	70,000
Portuguese Guinea	..	..	..	..	40,000
Sierra Leone (British)	..	..	..	..	450,000
Gold Coast (British)	..	..	..	..	75,000
Togo: section under French mandate and section under British mandate	..	..	..	..	80,000
Republic of Liberia	..	..	..	..	200,000

### *Central and South Africa*

British Nigeria	..	..	..	..	7,795,000
Cameroon (under French mandate)	..	..	..	..	500,000
Oubanghi-Chari (French)	..	..	..	..	25,000
Tchad (French)	..	..	..	..	920,000
Belgian Congo	..	..	..	..	25,000
Nyasaland (British)	..	..	..	..	160,000
Union of South Africa	..	..	..	..	46,000
Bechuanaland (British)	..	..	..	..	9,000

### *East Africa*

Mozambique (Portuguese)	..	..	..	..	60,000
Madagascar (French)	..	..	..	..	670,000
Réunion, Ile de la (French)	..	..	..	..	3,000
Mauritius, Island of (British)	..	..	..	..	45,000
Seychelles Islands (British)	..	..	..	..	3,000
Zanzibar (British protectorate)	..	..	..	..	200,000
Tanganyika (under British mandate)	..	..	..	..	400,000
Uganda (British protectorate)	..	..	..	..	600,000
Kenya (British colony)	..	..	..	..	1,000,000
British Somaliland	..	..	..	..	300,000
Italian Somaliland	..	..	..	..	505,000
French Somaliland	..	..	..	..	210,000
Erythria (Italian colony)	..	..	..	..	261,000
Ethiopia	..	..	..	..	3,000,000

# THE MUSLIM WORLD

## *Eastern Europe*

Albania .. .. .	564,000
Yugoslavia .. .. .	1,337,000
Bulgaria .. .. .	690,000
Greece .. .. .	180,000
Cyprus .. .. .	61,000
Rhodes .. .. .	12,000
Roumania .. .. .	250,000
Poland and Lithuania .. .. .	8,000

## *Soviet Russia*

Republic of Russia and Siberia .. .. .	295,000
Crimea .. .. .	187,000
Tataristan .. .. .	1,800,000
Bachkiristan .. .. .	747,000
Northern Caucasus .. .. .	1,500,000
Kazakstan .. .. .	4,190,000
Uzbekistan and Tadjikstan .. .. .	600,000
Turkmenistan .. .. .	1,000,000
Mongolia .. .. .	20,000
Azerbaïdjan .. .. .	1,600,000
Georgia .. .. .	300,000
Armenia .. .. .	86,000

## *Near and Middle East*

Turkey .. .. .	12,600,000
Irak (under British mandate) .. .. .	2,640,000
Syria Liban (under French mandate) .. .. .	230,000
Palestine (under British mandate) .. .. .	557,000
Persia .. .. .	9,320,000
Afghanistan .. .. .	6,380,000

## *British India and dependencies*

Admir-Merwara .. .. .	101,776
Andaman and Nicobar Islands .. .. .	4,104
Assam: Manipur States .. .. .	17,487
Province .. .. .	2,202,460
Baluchistan: States .. .. .	366,195
Province .. .. .	367,282
State of Baroda .. .. .	162,328
Bengal .. .. .	25,210,802
Bihar and Orissa: States .. .. .	366,195
Province .. .. .	3,690,000
Bombay and Sind: States .. .. .	840,675
Province .. .. .	3,820,153
Birmaniam .. .. .	500,592
Central India, principal Moslem state, Bhopal .. .. .	331,520
Central Provinces and Berar: State .. .. .	563,574
Province .. .. .	18,458
Gook .. .. .	13,021
Delhi district .. .. .	141,758
Gwalior (State) .. .. .	176,883
Hyderabad (State) .. .. .	1,298,277
Kashmir (State) .. .. .	2,548,514
Malabar and Madras Coast: States .. .. .	363,992
Presidency .. .. .	2,840,488
Mysore (State) .. .. .	340,461
North-West Frontier: Tribes .. .. .	21,337
Province .. .. .	2,062,786
Punjab: State .. .. .	1,369,062
Province .. .. .	11,444,321
Rajputana (State) .. .. .	900,341
United Provinces of Agra and Oude: Province .. .. .	243,935
States .. .. .	6,481,032
Ceylon .. .. .	308,694

# ISLAMIC REVIEW

## *British Malaysia*

Northern Borneo:						
Sarawak .. .. .	..	..	..	..	..	80,000
British North Borneo .. .. .	..	..	..	..	..	40,000
Brunei .. .. .	..	..	..	..	..	12,000
Straits Settlements:						
Singapore .. .. .	..	..	..	..	..	85,000
Penang, provinces Wellesley and Dinding .. .. .	..	..	..	..	..	150,000
Malacca .. .. .	..	..	..	..	..	125,000
Federated Malay States (Sultanates):						
Perak .. .. .	..	..	..	..	..	270,000
Selangor .. .. .	..	..	..	..	..	125,000
Negri Sembilan .. .. .	..	..	..	..	..	108,000
Pahang .. .. .	..	..	..	..	..	126,000
Non-Federated Malay States:						
Johor .. .. .	..	..	..	..	..	170,000
Kedah .. .. .	..	..	..	..	..	260,000
Perlis .. .. .	..	..	..	..	..	35,000
Kelantan .. .. .	..	..	..	..	..	295,000
Trengganu .. .. .	..	..	..	..	..	153,092

## *China*

Kan Sou .. .. .	..	..	..	..	..	3,000,000
Sin Kiang .. .. .	..	..	..	..	..	1,200,000
Yun Nan .. .. .	..	..	..	..	..	700,000
Other Provinces .. .. .	..	..	..	..	..	4,000,000
Sarawak .. .. .	..	..	..	..	..	80,000

## *Dutch Indies*

Java .. .. .	..	..	..	..	..	36,000,000
Sumatra .. .. .	..	..	..	..	..	6,600,000
Riouw-Lingga .. .. .	..	..	..	..	..	235,000
Banka-Billiton .. .. .	..	..	..	..	..	130,000
Borneo .. .. .	..	..	..	..	..	540,000
Celebes .. .. .	..	..	..	..	..	1,000,000
Moluccas and New Guinea .. .. .	..	..	..	..	..	700,000
Timor .. .. .	..	..	..	..	..	230,000
Bali Lombok .. .. .	..	..	..	..	..	550,000

## *Other Countries*

Philippine Islands (U.S.A.) .. .. .	..	..	..	..	..	443,037
Oceania .. .. .	..	..	..	..	..	7,000
U.S.A. .. .. .	..	..	..	..	..	10,000
Brazil .. .. .	..	..	..	..	..	25,000
British Guiana .. .. .	..	..	..	..	..	18,000
Dutch Guiana .. .. .	..	..	..	..	..	20,000
French Guiana .. .. .	..	..	..	..	..	7,000
Trinidad .. .. .	..	..	..	..	..	18,000
Other Countries in America .. .. .	..	..	..	..	..	15,000
France .. .. .	..	..	..	..	..	100,000
Belgium .. .. .	..	..	..	..	..	5,000

## CORRESPONDENCE

THE IMĀM,

LONDON, N. 22.

The Mosque, Woking.

DEAR SIR,

I am so glad you answered my letter, yet I didn't expect an answer quite so quickly, and I will send the *Islamic Review* and other literature to my brother at once; he will be awfully pleased to get it.

## CORRESPONDENCE

If I could see you by appointment I should be delighted . . . I could discuss my brother and give you an insight into his very sincere self and at the same time I should feel honoured if you would discuss the teachings of Islam with me . . . to religion in general I am impervious. I think I know and can expound the mystery of life; yet I need some sound and obvious faith. Of the insincere and blatantly unconcerned Christian teaching I am utterly sickened; its dogmas are nauseating and its ministers repulsive. My brain cries out for some more intelligent and sincere faith, and I think I have found it.

I will read the pamphlets you have sent before I send them to my brother.

Yours very truly,  
LIONEL ASHWORTH.

MANILA, P.I.  
*June 8th, 1931.*

AL-HAJJ KHWAJA KAMALU 'D-DIN,  
Woking Mosque,  
Woking, England.

DEAR SIR,

I am very happy to write to you that I am a Muslim by birth, and Islam is my religion.

Divine interest and dictates have urged me to request you for pamphlets on Islam for free distribution among non-Muslims here.

I am living amongst many Muslim students in the midst of Christians. As your missionary, I shall distribute some of these pamphlets to these misinformed Christians. Not only that, I shall also fight for Islam.

There are hundreds of Muslims in the Philippine Islands (a country under the rule of the United States of America). The inhabitants originally were Muslims, but were converted to Christianity by the Spaniards. Even so, now there are still several hundreds of Muslims here.

If you wish to know anything about the history of this country with reference to the activities of your mission I shall be very pleased to tell you.

I thank you, with Allah's blessings.

Your brother in Islam,  
HUSSIN TUGONG.

## BOOKS REVIEWED

*Unveiled.* By SELMA EKREM. (Geoffrey Bles, London. 1931.)  
Pp. 277, with 10 illustrations. Price 16s.

This is the autobiography of a distinguished Turkish lady. Now the very word "Turkey" always arouses a keen interest in the world, and especially the Muslim world. For example, it at once recalls a long history of chivalry, beginning in the distant past and continuing to the present day. Turkey, again, lying as it does between Eastern Islam on the one side and Western Christianity on the other, has at last reached a point in the process of its national evolution where it has to fight tenaciously in order to realize its own national self. This struggle shows itself in a variety of ways. Miss Ekrem presents to us incidentally certain aspects of that thrilling episode. She gives an account of her own life during the chaos that marked the closing days of Sultan Abdul Hamid's reign; takes her readers right through the period of confusion associated with the name of Enwar Pasha; makes them thrilled eye-witnesses of the disastrous days of the Great War, which momentarily involved the elimination of the last vestige of Turkish independence; and closes the historical part of her narrative with the emergence of Turkey once more as a solid national power under the strong lead of Mustafa Kemal. But as a background for all the political changes and economic miseries of her country, she places her unquenchable thirst for liberty of action—for the freedom which is being enjoyed by her sex in Europe and America. It was this passion for freedom which, ultimately, induced her to escape, as it were, to America and live there for a while to enjoy the liberty she had sought so long—hence the title of the book, *Unveiled*. What strikes the reader at first is a trend of suppressed melancholy, born, it would seem, of something like mortification, which runs through the whole book, mingled with a kind of fear such as is observable in times of extreme perplexity—a feeling which, in fact, is the general characteristic of the Muslim mind at the present moment. The pride of Turkish nationality is, nevertheless, very strongly pronounced and redeems to a great extent her somewhat irritating admiration for Western things. We have every sympathy with the aspirations of the author and her class, if they are what is expressed in her sentence: "I could be a Moslem and a Turk and still wear the hat."

This leads us naturally to a consideration of the position of Islam in relation to the Turkish people. The present volume gives the impression that with all their apparent conservatism, the Turkish gentry in the days of Sultan Abdul Hamid had already given way to Christian libertinism, as has unfortunately been the case in certain other quarters of the Muslim world. Islam was, in those days, as perhaps it is even now, very vaguely understood and wrongly followed in Turkey, and this circumstance naturally

## BOOKS REVIEWED

gave an opportunity to the Christian propagandists for arousing sceptical feelings in the minds of its people—which has been the sole achievement of Christian preachers against the faith of Islam. Islam, in its true colours, is always unassailable. What has, however, upset our Turkish brethren is the adulterated form of Islam which had imperceptibly gained ground in the Turkish national mind, in an age both of carelessness and of keen conflict with pagan creeds; and which was, therefore, bound to appear untenable in another age, like the present, when religions have to pass the severe tests of reason and utility. A careful reading of the book will help Islamic religious circles to understand how to deal with the revolt of the Turkish mind against everything old, and its consequent indifference towards religion. As the book shows, the Turkish mind has not yet forgotten its old self altogether. "I could never be so ruthless as these American girls," says the author, "I would cling to some essentials of the Turkish character." She further feels that Turkey is destined to "become a bridge between the East and the West." We wish it could be so; but, alas, the deceptive freedom of the West has kept, and is still keeping, many in the East—the Turks included—under a great delusion. Perhaps it is too early yet for the dazzled East to realize that the so-called freedom of the West has already landed it in a chaos of moral unrest which its social life can hardly survive unless it be helped by guidance from on High. With all their drawbacks, the Muslim people still possess that satisfaction of existence which is the supreme gift of Islam to mankind, and which it can ill afford to part with under any circumstances. It is a happy sign that the Turkish mind, even in the midst of its present confusion of thought, recognizes this fact. One can read much into one of the author's remarks on American ways: "I did not find the perfect country I had dreamed of . . . America is a tonic that one has to take in small doses. Her tremendous restlessness, her perpetual motion, the drastic freedom of her younger generation had exhilarated me at first. But as the cords of that exhilaration strained tighter, I felt old Stamboul stirring more and more in my blood." Let us hope this self-realization, growing with experience, will bring Turkey once more to the safe haven of a truly Islamic character.

*Makers of Chemistry.* By ERIC JOHN HOLMYARD. (Clarendon Press, Oxford. 1931.) Pp. 314, with 98 illustrations. Price 7s. 6d.

"In the experimental sciences they [i.e. Muslims] originated chemistry. They applied that science in the practice of medicine, being the first to publish pharmacopeias or dispensatories, and to include in them mineral preparations"—so says that renowned historian, Dr. J. W. Draper, on the subject of Muslim contributions to science. But that is all a story of the past, and nowadays the

## ISLAMIC REVIEW

Muslim community has scarcely enough knowledge of that dead past to weep over. It is an irony of fate that the realization of it comes to us now and again from other quarters. This volume makes an honest attempt to trace the development of chemical science from as distant a date in history as can be reached by modern man. In the course of his investigations, the author presents to us all the facts and figures that go to justify the above-quoted words of Draper. "And since . . . early European chemistry is almost wholly a legacy from Islam"—he remarks incidentally—"it is impossible to understand medieval Latin Alchemy without a clear idea of the work of the Arabs. By the efforts of Jabir and Razi, the two Muslim chemical geniuses, much of the accretion of unbridled speculation was cleared away and chemistry first began to take shape as a true science. Experimental fact was at last informed with the beginnings of reasonable theory, while on the practical side a workmanlike scheme of classification was evolved and a wide range of substances was carefully investigated and systematically characterized." He gives a finishing touch to this observation when he says: "And the tongue of the infant science of chemistry is that of the Koran. . . ." He also has a good word for the conquests of Islam in general. Says he: "As soon as the disturbance of military operations had subsided, the Arabs began to encourage learning of all kinds. Schools, colleges, libraries, observatories, and hospitals were built throughout the empire, and were adequately staffed and endowed. Scholars were invited to Damascus and Baghdad without distinction of nationality or creed. Greek manuscripts were acquired and were studied, translated and provided with scholarly and illuminating commentaries. The old learning was thus infused with a new vigour and the intellectual freedom of men of the desert stimulated the search for knowledge."

Muslims, and more especially our science students, should do well to read such a book as this. It may be that it will inspire some of them with fresh ambition to march along the path trodden by their ancestors. The book is so unlike a scientific treatise that it will be quite intelligible to the general reader for whom, indeed, it is primarily written.

*Europe's Debt to Islam.* By M. H. ZAIDI. (Calcutta. 1930.)  
Price 1s. 6d.

This is a short treatise of some 47 pages, briefly enumerating the various achievements of Muslims in the fields of learning and culture, which laid, in fact, the foundation of present-day European civilization. Though without any claim to authoritative historical value, it can, as a pamphlet, be usefully placed in the hands of beginners and non-Muslims.

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