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

The Islamic Review

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

Vol. XXXI] [No. 6–

JUMĀDA'L-ĀKHIRA—RAJAB, 1362 A.H.
JUNE—JULY, 1943 A.C.

Annual Subscription 10s. or Rs. 7/8/- Single Copy

CONTENTS

	Page
Declarations	169
What is the Qur-an? By Syed Wizarat Ali ..	171
Educational System in the time of the Prophet. By Dr. Hamidullah	179
Islam and the Arya Samaj. By Maulana Abdul Haque Vidyarthi	188
Islam and Civilisation. By Abdul Latif Khan ..	200
The Prophet Muhammad. By Diwan Chand Sharma	211
Correspondence	219

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بسم الله الرحمن الرحيم

نحمده ونصلي ونسلم على رسوله محمد خاتم النبيين

THE ISLAMIC REVIEW

Vol. XXXI] JUMĀDA'L-ĀKHIRA—RAJAB, 1362 A.H. JUNE—JULY, 1943 A.C. [No. 6-7

A DECLARATION

I (Miss) Paula Konig, care of The Egyptian Embassy, do hereby faithfully and solemnly declare of my own free will that I worship one and only Alláh (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 Alláh.

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

(There is no god but Allah and Muhammad is His Messenger.)

Dated 22nd February, 1943.

Paula Konig.

A DECLARATION

I (Mr.) John Edwin Sherlock, of Endon, Hoole, Chester, do hereby faithfully and solemnly declare of my own free will that I worship one and only Alláh (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 Alláh.

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

(There is no god but Allah and Muhammad is His Messenger.)

Dated 9th March, 1943.

J. E. Sherlock.

A DECLARATION

I (Mr.) Allan Alfred Jeacock, 5 Poplar Grove, New Malden, Surrey, do hereby faithfully and solemnly declare of my own free will that I worship one and only Alláh (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 Alláh.

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

There is no god but Allah and Muhammad is His Messenger.

Dated April 4, 1943.

Allan A. Jeacock.

WHAT IS THE QUR-AN?

By Syed Wizarat Ali

Muslims believe the Qur-án to be of Divine origin, verbally revealed to the Prophet Muhammad. It is a wonderful Book, embodying, as it does, gems of wisdom of inestimable value. It will be found a sure guide in every walk of life. It requires no embellishment to bring home its instructive teachings to the people. It speaks for itself and we will let it speak for itself. Now what is the Qur-án ?

1. This is a Book.
In it is guidance sure, without doubt,
To those who fear God.
Who believe in the unseen,
Are steadfast in prayer,
And spend out of what We
Have provided for them.
And who believe in the Revelation
Sent to thee (Muhammad)
And sent before thy time,
And (in their hearts)
Have the assurance of the Hereafter.
(Ch. 3, vv. 2-5.)

2. He it is who has sent down
To thee the Book:
In it are verses,
Basic or fundamental
(Of established meaning).
They are the foundation
Of the Book, others
Are allegorical. But those
In whose hearts is perversity follow
The part thereof that is allegorical,
Seeking discord, and searching
For its hidden meanings
But no one knows
Its hidden meanings except God,

And those who are firmly grounded
In knowledge say, "We believe in the Book,
The whole of it
Is from our Lord" and none will grasp the
Message except men of understanding.

(Ch. 3, v. 7.)

3. Say, God is witness
Between me and you
This Qur-án hath been
Revealed to me by inspiration,
That I may warn you,
And all whom it reaches,
Can you possibly bear witness
That besides God there is
Another God? Say,
"Nay! I cannot bear witness!"
Say, But in truth
He is the one God.

(Ch. 6, v. 19.)

4. And this is a Book,
Which We have sent down,
Bringing blessings and confirming
(The revelations) which came
Before it! that thou
Mayest warn the Mother
Of cities and all around her.
Those who believe in the Hereafter
Believe in this (Book)
And they are constant in guarding their prayers.

(Ch. 6, v. 92.)

5. And this is a Book,
Which We have revealed
As a blessing: So follow it
And be righteous, that ye
May receive mercy.

(Ch. 6, v. 155.)

6. This Qur-án is not such
As can be produced
By other than God;
On the contrary it is
A confirmation of (revelations)
That went before it,
And a fuller explanation
Of the Book—wherein
There is no doubt—
From the Lord of the worlds.

(Ch. 10, v. 37.)

7. And We sent down the Book
To thee for the express purpose
That thou shouldst make clear
To them those things in which
They differ, and that it should be
A guide and a mercy
To those who believe.

(Ch. 16. v. 64.)

8. Verily this Qur-án
Doth guide to that
Which is most right,
And giveth the glad tidings
To the Believers who work
Deeds of righteousness,
That they shall have
A magnificent reward.
And to those who believe not
In the Hereafter (it announceth)
That We have prepared
For them a penalty
Grievous indeed.

(Ch. 17, vv. 9, 10.)

9. We send down (stage by stage)
In the Qur-án that which
Is a healing and a mercy
To those who believe:
To the unjust it causes
Nothing but loss after loss.

(Ch. 17, v. 82.)

10. And We have explained
To man, in this Qur-án,
Every kind of similitude,
Yet the greater part of man
Refuse (to receive it)
Except with ingratitude!

(Ch. 17, v. 89.)

11. We have explained
In detail in this Qur-án,
For the benefit of mankind,
Every kind of similitude:
But man is, in most things,
Contentious.

(Ch. 18, v. 54.)

12. This is a Book.
With verses basic on fundamental
(Of established meaning)
Further explained in detail
From One Who is Wise.
And well acquainted (with all things).
It teacheth that ye should
Worship none but God
Say, verily I am
Sent unto you from Him
To warn and to bring
Glad tidings.

(Ch. 9, vv. 1, 2.)

13. We have sent it down
As an Arabic Qur-án,
In order that you may
Learn wisdom.
We do relate unto thee
The most beautiful of all explanations
In that We reveal to thee
This (portion of the) Qur-án.
Before this, thou too
Was among those
Who knew it not.

(Ch. 12, v. 3.)

14. It is a Book
Which We have revealed
Unto thee, in order that
Thou mightest lead mankind
Out of the depth of darkness
Into light—by the leave of their Lord—to the
Way of (Him) the Exalted in Power,
Worthy of all Praise.

(Ch. 14, v. 1.)

15. So have We made
The Qur-án easy
In thine own tongue,
That thou mayest give
Glad tidings to the righteous,
And warnings to people
Given to contention.

(Ch. 19, v. 97.)

16. Verily, this is a revelation
From the Lord of the worlds:
With it came down
The spirit of Faith and Truth.

(Ch. 26, vv. 192, 193.)

17. Verily, this Qur-án doth explain
To the children of Israel
Most of the matters
In which they disagree.
And it certainly is
A guide and a mercy
To those who believe.

(Ch. 27, vv. 76, 77.

18. By the Qur-án,
Full of wisdom
Thou art indeed
One of the apostles
On a straight way.
It is a revelation,
Sent down by (Him)
The Exalted in Might,
Most Merciful.

(Ch. 36, vv. 1—5.)

19. We have put forth
For men, in this Qur-án
Every kind of parable,
In order that they
May receive admonition.
It is a Qur-án
In Arabic without any
Crookedness therein
In order that they
May guard against Evil.

(Ch. 39, vv. 27, 28.)

20. Verily We have revealed
The Book to thee
In truth for instructing mankind.
He, then, that receives guidance
Benefits his own soul:
But he that strays
Impures his own soul.

(Ch. 39, v. 41.)

21. Those who repeat the message
When it comes to them
(Are not hidden from Us)
And indeed it is a Book of Exalted Power
No falsehood can approach it,
From before or behind it,
It is sent down
By One full of Wisdom,
Worthy of all Praise.

(Ch. 41, vv. 41, 42.)

22. Thus have We sent,
By inspiration to thee,
An Arabic Qur-án :
That thou mayest warn
The Mother of Cities,
And all around her.
And warn them of
The Day of Assembly,
Of which there is no doubt,
When some will be
In the garden, and some
In the blazing fire.

(Ch. 42, v 7.)

23. The Qur-án is indeed
The message for thee
And for thy people
And soon shall ye
All be brought to account.

(Ch. 43, v. 44.

24. That (this) is indeed a noble Qur-án,
In a Book well-guarded,
Which none shall touch
But those who are clean
A revelation from the Lord of the Worlds.

(Ch. 56, vv. 77-80.)

25. Had We sent down
This Qur-án on a mountain,
Verily, thou wouldst have seen
It humble itself and cleave
Asunder for fear of God.
Such are the similitudes
Which We proposed to men
That they may reflect.

(Ch. 59, v. 21.)

The above multifarious quotations will make it quite clear "What is the Qur-án?" It contains momentous messages for instructing mankind. It is a pity that some so-called learned men take it as disjointed statements and use disparaging language about it. But they have a bee in the bonnet. There is something wrong with their mentality.

In Ch. 54, v. 32 God says, "And We have indeed made the Qur-án easy to understand and remember." This fact accounts for the presence of so many Qārīs in Islam to-day. You will find many Muslim boys yet in their teens orally reciting the Qur-án with a precision and sweetness of tune which is simply amazing. This is a living miracle of the Qur-án.

In another place God asks, "Is it such a message that you would hold in light esteem?" And He Himself proceeds to answer in the negative. As laid down in Ch. 42, v. 7 the Quranic teachings were intended to be promulgated to the Mother of Cities (Makka—the centre of Islam) and all around her (that is, the whole world).

The present Muslim generation is not so enamoured of reading this Holy Book, but there were Muslims in the early days of Islam who finished as many as eight Qur-áns during day and night. It is related of Hazrat Imam Abu Hanifa (mercy of Allah be on him)

that he finished reading the whole of the Qur-án in one night. During the holy month of Ramadzan, this number was incrased to 61 per day and night. Many Muslims of the good old days used to finish reading the Qur-án once a week. Our Holy Prophet and his companions (peace be on them) used to read four *Juz'* (parts—the Book is divided into 30 equal parts) daily and it was customary with Hadzrat Uthman (may Allah be pleased with him) to begin reading the Qur-án on the night of Friday and finish it on Thursday next.

We have it on the authority of the Holy Prophet (peace and blessings be on him) that the best of you is one who has learnt the Qur-án and taught others to read it. We have another saying of the Holy Prophet (peace and blessings of Allah be on him) to the effect "Read the Holy Qur-án, and it will certainly intercede for you on the Day of Judgment." On another occasion, he has said, "God's blessings rain down on the readers of the Qur-án who are the recipients of ten blessings by uttering one single word of this Holy Book."

EDUCATIONAL SYSTEM IN THE TIME OF THE PROPHET

By Dr. Hamidullah

Close investigation of the social conditions of Arabia, especially of Makka, just before Islam, leads inevitably to the conclusion that the Arabs of that time were gifted with extraordinary talents. This alone was responsible for the fact that when the Islamic teachings polished them, the Arabs astonished the world with their originality and potentiality, and when their energies were concentrated and strengthened by the religion of unity and action, Islam, they defied the whole world and were able to wage war simultaneously

against the then two world powers of Ctesiphon (Iran) and Byzantium.

In some of my articles I have shown at considerable length that the internecine feuds of the days of the Jahiliyah (ignorance) formed in Arabs adventurous characters of remarkable endurance and other high qualities which achieved conquests even to the envy of Napoleon[1]. The developed system of periodical fairs and well-organized escorts of caravans brought the whole of the Arabian peninsula into an economic federation, infusing in the Arab mind the consciousness of unity which paved the way for political unity under Islam. Again, the highly developed constitution of the City State of Makka was responsible for training men to conduct the affairs of a world empire[2].

To-day I propose another thesis—that it was due to the literary talents of pre-Islamic Arabic Arabia that during the first centuries of Islam the Arabs were able to produce in Arabic such a rich and marvellous harvest in letters and sciences. To polish these talents, to awaken their latent qualities, and to exploit them usefully, this however goes to the credit of Islam.

What better background can there be for the educational system of the time of the Prophet than a description of the literary conditions in the country at the dawn of Islam ?

EDUCATION IN PRE-ISLAMIC ARABIA

Unfortunately we do not possess sufficient records regarding educational matters in the Jahiliyah. This is due partly to the fact that the art of writing was not much in vogue there in those days, and partly to the wanton destruction of millions of literary monuments by Halaku and others in Baghdad, Cordova and

1. Memorial de Sainte Helene, III, 153.
2. "The City State of Makka" in the Islamic Culture, Vol. XII' No. 3.

elsewhere before the invention of the printing press. In spite of this, a reconstructed picture by the help of what little and scanty material came down to posterity in the 14th century of the Hijra is sufficient to astonish us and exact tribute of admiration for the race which took pride in illiteracy[1].

Let us take their language first. It was once considered that a language grows rich in vocabulary, expressions and idioms in the days of its golden age; and that its previous conditions are nothing more than a mirror of unimaginative and simple ideas not much superior to animal life. Judging from this criterion the Arabic language at the dawn of Islam, we are bewildered at the refinement of the language, richness of vocabulary, fixedness of grammatical rules and vastness of poetical literature of a high standard, so much so that it is the diction of the Jahiliyah and not of the literary golden age of Islam which is considered as the classical and standard diction. If we compare two authors of some modern language, German, Russian, French or English, one author of to-day and one from ten centuries ago, their language will be so different that these writers of the same language would not be able to understand each other. Yet the vocabulary and the grammar of the language of Imru ul Qais is exactly the same as that of Shawqiy and Hafiz of modern Egypt. The Qur-án and the records of the utterances of the Prophet and his companions (hadith) written in the language of Jahiliyah, uninfluenced by the later culture of the Arab empire and intelligible to the Beduins of pre-Islamic Arabia, is not the less intelligible to the student of modern Arabic. Already at that time the Arabic language was so rich that it

1. A tradition runs
(كتاب مختصر جامع بيان العلم) انا امة امية لا نكتب ولا نحسب
by Ibn Abdul Barr, p. 35.

can compare favourably with the developed languages of modern Europe. I need not dilate on the details which are known to every Arabist; I simply want to emphasize that the wonderful language of the pre-Islamic Arabs could not obviously have reached this stage of maturity and extensiveness without great literary activities and talents of the people who spoke it.

Apart from the very large number of poems ascribed to the Jahiliyah, we possess verbatim records of a good many orations, sermons, proverbs, anecdotes, oracles, arbitral awards and other prose monuments. They will convince any reader of their rhetoric, minute observation, wit and fine taste.

Even the very word *Arab* is significant as it means "one who speaks clearly" as opposed to all the non-Arabs '*Ajam*' or dumb.

These are inferences and observations of the present writer. There are direct notices also in history.

As for schools, who would believe that there were regular veritable schools attended by boys as well as by girls? Yet Ibn Qutaibah assures us in his '*Uyunul akhbar* iv, 103 (*cf.* Amthal of al Maidaniy, ii, 60) that Zilmah, the notorious harlot of the tribe of Hudhail, when in her childhood, attended school and used to amuse herself with pens and inkpots. The fact is interesting inasmuch as it shows that, at least in the tribe of Hudhail, who were kinsmen of the Quraish and lived not far from Makka, children of both sexes used to go to schools, however crude and primitive in form these might have been.

Again, in the words of an enthusiast, the fair of Ukaz was nothing less than the annual gathering of a Pan-Arab Literary Congress. It has caught the imagination of historians and other Arab writers from very

1. لا زمنة و لا مكنة by Al-Marzuqiy, II P. 79-80 كتاب المعارق by Ibn Qutaibah *in loco.*

early days and recently Professor Ahmad Amin of the University of Egypt has contributed an interesting article on the subject to the journal of his college. Here I have no space for the details except to refer to this institution which has played such a conspicuous part in standardizing the Arabic language.

Ghailan ibn Salamah of the tribe of Thaqif is reputed[1] to have been used to hold once a week a literary gathering where poems were recited and literary discussions and criticisms took place. On other days of the week he presided over the tribunal and administered justice and did other things. This is sure testimony of the high literary taste of his co-citizens of Taif in the Jahiliyah.

The literary activity of the city of Makka at that time seems to be of still higher standard. The seven Mu'allaqat were hung in the Ka'ba, the sanctuary of this city, and it was this approval which has immortalized those seven poems in the Arabic literature.

Waraqah ibn Nawfal was a Makkan. He translated in the Jahiliyah the Old and the New Testaments into Arabic.

Apparently, it was the people of Makka who first made Arabic a written language.[1] And perhaps it is owing to this fact that even the uncouth privates of the army of this city were to a considerable extent literate.[2]

Story writing and fiction, that important branch of prose literature, was much cultivated in Makka as also in other parts of Arabia, and during the nights of full moon people assembled in their family clubs or the municipal hall, where professionals and others recited extempore night tales (masamarah).[3]

1. الفهرسة by Ibn Nadim, p. 7 Cf. Fragment of كتاب الخراج by Qudamah pub. in Oxford.
2. See infra.
3. Cf. my article, The City State of Makka, as cited above.

Literary taste does not seem to have been cultivated by pagan Arabs only. We possess the diwans (collection of poems) of Samaw'al ibn Adiya and other Jewish and Christian poets of the Jahiliyah. The Jews of Madinah are reputed to have established a *Baitul Midras* (home of learning) which survived down to Islamic times and was a centre of literary and religionistic activities.

The large vocabulary for utensils of writing in the pre-Islamic Arabic is another proof in point. The Qur-án alone has used the following words: *qalam*= pen; *nun*=inkpot; *raqq* and *qirtas*=parchment and paper; *marqúm*, *mastur*, *mustatar*, *maktúb*, *takhuttuhu*, *tumlá*, *yumli*=derivations of verbs meaning to write; verbs meaning to write; *kátib*-=amanuensis; *midad*= ink; *kutub*, *suhuf*, *asfár*, *zubur*=books; etc.

In short, it must have been these and similar solid foundations on which the high and lofty buildings of art and letters could rise later in Islamic times to the pride of humanity.

PRE-HIJRA ISLAM

Islam began, as is commonly known, when the Prophet Muhammad received his first revelation in his 40th year. There are no records to show that he ever studied the art of reading and writing in his youth, and generally he is believed to have remained unlettered all through his life. Yet how interesting and inspiring it is to note that the very first revelation he received from God was a command to him and his followers to read (iqra') eulogising the pen and ascribing to it all human knowledge:

> " Read in the name of thy Lord, Who created,
> Created man from a clot.
> Read, and it is thy Lord, Most Bountiful

Who taught by the pen,
Taught man that which he knew not.*

The Pen has been declared in a tradition ascribed to the Prophet[1] to have been the first of God's creation.

We can conveniently adhere to the traditional division of the pre- and post-Hijra periods in detailing the life of the Prophet which coincide with the periods in which he did or did not wield any temporal authority as the head of a State.

It is significant that almost all the verses of the Qur-án in praise of or in connection with learning and writing belong to the Makkan period, while the Madinite verses lay greater emphasis on action and performance.

For instance—

1. Are those who know equal with those who know not.[1]
2. And of knowledge ye have been vouchsafed but little.[2]
3. Fear Allah alone the erudite among His bondmen.[3]
4. And say: My Lord! Increase me in knowledge.[4]
5. Ye were taught that which ye knew not yourselves nor did your fathers (know it).[5]
6. And if all the trees in the earth were pens, and the sea, with seven more seas (added to it), were ink, the words of Allah could not be exhausted.[6]
7. By the Mount (Túr) and by a Scripture inscribed on parchment unrolled.[7]
8. (By) the inkpot and by the pen and that which ye write therewith.[8]
9. Had We sent down unto thee actual writing upon paper.[9]

*. Qur-án, 96 : 1—4.

1. Tirmidhiy, 44-68. Abu-Dawud, 39 : 16; Ibn Hanbal, V. P. 315, Tayalisiy 577.

1. Qur-án, 96 : 1—4.
2. Id. 17 : 85.
3. Id. 35 : 28.
4. Qur-án, 20 : 114.
5. Id. 6 : 92.
6. Id. 31 : 27.
7. Qur-án, 52 : 1—3.
8. Id. 68 : 1.
9. Id. 6. 7.

10. Ask the people of remembrance if ye know not.[10]

These are all Makkan verses.

The purpose of raising a prophet in a nation is nothing but to teach, and hence no wonder if the Prophet remarked: "I have been raised up as a teacher (mu'allim) ".[11]

This is testified to by the Qur-án in the following terms:

1. (Abraham and Ishmael prayed): Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations and shall instruct them in Scripture and in Wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.*
2. He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were in error manifest.†
3. Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and Wisdom, though heretofore they were in error manifest.‡

In fact preaching and teaching are the same thing, especially for one who made no distinction between Church and State and whose ideal was:

"Our Lord! Give us good in this world and good in the Hereafter, and guard us from the doom of Fire."¶

---

10. Id. 16: 43. 11. Ibn Abdul Barr علم p. 25.

* Qur-án, 2: 129. † Id. 62: 2. ‡ Id. 3: 164. ¶ Id. 2: 201.

And as early as the 2nd covenant of Aqabah, about two years before the Hijra, when a dozen Madinites embraced Islam, they asked the Prophet to send along with them a teacher who could teach them the Qur-án and instruct them in Islam and the religious rites. Naturally, teaching at this stage meant only the explanation of the rudiments of the faith and the rituals connected therewith.

The most important thing connected with the Makkan period is that already at this early date the Prophet had scribes who took down regularly whatever was revealed to him and whose copies multiplied rapidly. We know, for instance, that when Umar embraced Islam, he had come across a copy of some of the Suras of the Qur-án in the house of his sister, who apparently could read.

Lastly, I may refer in this connection to the story of Moses, mentioned, again, in a Makkan Sura (Kahf) who set out in quest of knowledge and had many thrilling experiences. The moral of the story is that no man, however learned he may be, knows everything, and that one must travel abroad in order to gain further knowledge and learning. In connection with travels in quest of knowledge, I may also refer to some traditions.[1]

(*To be continued.*)

1. مقدمة الدارمى p. 46.

ISLAM AND THE ARYA SAMAJ

By Maulana Abdul Haque Vidyarthi

[Next to militant Christianity, the religious movement with which Islam in India had to come to grips towards the end of the last century, was that of the Arya Samaj. Originally intended to be a reformative movement in Hinduism, taking as it did its stand on the doctrine of the Unity and Invisibility of the Divine person, it soon adopted an attitude extremely hostile to Islam, possibly with a view to placate the injured susceptibilities of inflexible Hindu mind. Those who have closely studied the Hindu religious outlook know very well that it has a wonderful aptitude for tolerating a new thought, provided it does not make any attempt to extend the intellectual and moral sympathies of the Hindu race beyond the borders of India. The genius in Swami Dayanand, the founder of the Samaj, could not have failed to perceive this peculiarity of the Hindu mind, and hence perhaps his anxiety to show his unbending hostility towards all those creeds that harboured more or less an international outlook in religion. Although Christianity also had to bear the brunt of this neo-Hindu agitation, being the religion of the ruling class it had its privileged protection from the vulgar thrusts of this new outburst of Hindu fanaticism. Suffering a double humiliation of political and economic bondage it was reserved for Islam to face this new onslaught of Hinduism solely with the weapons of brain and heart. The weapons used against Islam by the Samaj had nothing original in them. They were mostly borrowed from the Christian armoury, only dipped in the bitterness of a revived racial fanaticism smarting under a sense of prolonged frustration. The sequel to this bitter struggle, however, has once more proved to those that have witnessed it, that Islam can

hold its own even if there be nothing of worldly resources to help it. Defeated in the field of intellectual combat, the Arya Samaj had gradually to change its front and tried to extirpate Islam from this land, where it had lived for one thousand years or more, by an appeal to the race feeling of the millions of Indian Muslims, and a dramatic move to take them back in the religious fold of Hinduism. This happened so late as the twenties of this century and is known as the *Shuddhi Movement.* But like the intellectual attack this social attack also has failed miserably, in spite of the general depression and indifference of the Muslim world and to-day we see the Arya Samaj introducing in its own fold and the general Hindu community a series of reforms which, when complete, will leave its allegiance to Hinduism and its sacred scriptures, just a matter of form, and will make it appear for all practical purposes a sect of Islam. The following brief survey of this struggle from the able pen of Maulana Abdul Haque Vidyarthi whose knowledge of Sanskrit and critical study of the Hindu religion finally chased the Arya Samaj out of the field of religious controversy, will be read, we hope, with great interest by those anxious to know the strength of Islam as a religion, at this moment, when tired of the conflict of creeds—religious, political, and economic —the saner section of humanity is turning its eyes on this religion as the one that alone can inspire mankind with a new confidence in its destiny. The original review appeared in Urdu, of which the following is a free rendering in English.—ED., *I. R.*]

About a century ago, on the night of Shiva Ratri, a Hindu youth was engaged together with his father in the worship of god Shiva, one of the persons in the Hindu Trinity. Devout offerings were being made to

the image of the god. Sweets, fruits and puddings—things that are tempting to the human taste, are also considered as gratifying to the taste of the gods, because man-made gods are just reflections of man's own desires and sentiments. Things that are palatable to man—delicious dishes and fruits—are all included in the term of *Deo-bhog* (meals for the gods). So it is that these enjoyable articles of food are offered to the memory of dead forefathers and elders, and to the gods. With this traditional belief in mind the worshipper in question had made an earnest offering of these things to the image of Shiva and was hoping confidently that the image would honour the offering with acceptance. But the father's faith in this supposed phenomenon of Divine acceptance was as strong as the son's was weak, the respective ages of the two being responsible for this difference. While the son with faith and scepticism thus struggling in his mind was sitting close to the idol with half-closed eyes, he was put on his guard by an event which created a landmark, so it is said, in the history of his life. He found a mouse enjoying himself at the expense of the delicious articles of food meant for the god Shiva. This apparently commonplace sight set the youth thinking. Should one worship a thing which is more helpless than even a mouse?—he began to wonder. The story may or may not be an original one. The Holy Qur-án employed a parable very closely resembling this reported incident. It is a well-known parable known to every Muslim and every reader of the Book. It has influenced the lives of many a big reformer of the Hindu religion, and made them renounce the cult of idol-worship, euphemistically called image-worship. Baba Nanak, the founder of Sikhism in the Punjab, Bhagat Kabir, Raja Ram Mohan Roy, and Keshab Chandra Sen, the last two being the founders of the Brahmo Samaj

Movement, are all persons who have been directly or indirectly influenced by the Islamic doctrine of the Unity of Godhead. It is written in the Qur-án: "Should the fly carry off aught from them, they could not take it back from it; weak are the invoker and the invoked. They have not estimated God with the estimation that is due to Him; most surely God is Strong, Mighty." (22 : 73, 74.) Mouse is comparatively a bigger creature. A being that cannot protect its gifts from such a small creature as a fly, cannot obviously be expected to help man in any way. On the contrary it needs the help of others for even the slightest movement. On the night of this particular Shiva Ratri, or sometime afterwards, the mind of this youth must have been deeply stirred not by any *mantra* of the Vedas, as there is to be found no such reference to idol-worship in that sacred Scripture—but by this verse of the Holy Qur-án and he became disgusted with the first principle of current Hinduism, *viz.*, its idol-worship. This was the first victory of Islam over Hinduism that was achieved at the hands of Swami Dayanand, the founder of the Arya Samaj, for the youth in the story was no other than this great figure of Indian history.

THE CASTE SYSTEM

The idea of the Unity of Godhead and the idea of the equality of human beings are indissolubly connected with one another. The Aryans of India were divided into many castes, and they had a plurality of gods. Their ways of salvation were different. The rites and rituals that constituted their religious life were different in fundamental principles as well as in details for different castes and subcastes. The children born of a Brahmin, of a Kshatriya, a Vaishya, and a Shudra, would adopt the ways of their

respective castes, even from their very birth. It was the duty of the Aryan king to force the members of different castes to follow their respective religious rites and rituals. Every happiness of this world and every blessing of the next depended on every one refraining from renouncing at every stage of his life, the path appointed for his caste and adopting that of another. The founder of the Arya Samaj realized the evils of this disintegrating principle and tried to relax the rigours of the caste system, in the same way as he was driven for some time to a fury against the idol-worship of Hinduism by the sight of the helplessness of the idol as given in the story. The vision of the Unity of Godhead which dawned upon him on that night was a faint impression, which though strong enough to make him leave his parental home yet was not strong enough to make him wholly disgusted with the cult of idol-worship and to firmly implant in his mind the idea of Divine Unity. For even a considerable time after this incident he was still found to follow the cult of Shiva, not merely as an ordinary member but as an enthusiastic preacher of it. Similarly, his position with regard to the caste system was not very well defined. This is why the leaders of the Arya Samaj could never agree among themselves on this vital subject. But now after a long time with the establishment of *Jat Pat Torak Mandal* (assembly for the breaking of the caste system) which is only a part of the Arya Samaj movement, the attitude of the Arya Samaj has been having a fresh orientation towards the teachings of Islam. This is the second victory which Islam achieved over the ancient Aryan religion.

THE IDEA OF TRANSMIGRATION OF THE SOULS

The idea of transmigration is among the fundamental beliefs not only of the Arya Samaj but of the

Vedic religion itself. This theory purports to say that all the differences in mankind, of race, of nationality, of colour, of language, of condition, economic, physical and mental, have their origin in the good or bad work in a previous life on earth. The aforesaid *Jat Pat Torak Mandal* movement, definitely inspired by the faith of Islam, in so far as it aims at removing the differences of castes, lays an axe, so to speak, at the roots of the theory of transmigration. For the greatest argument advanced by Hinduism in support of the theory of transmigration is that the difference between the condition of one man and another cannot exist by itself nor can it be decreed by God without any reference to the law of *karma* (action). So the theory of transmigration, according to this religion, must be true. But now the Arya Samaj says that the caste distinction is a foolish institution, that all men are born equal. In view of this changed outlook the theory of transmigration must of necessity be regarded a foolish idea too; because a man who has been born a Brahmin as a reward for the good deeds of his previous existence cannot be equal to another who has been born in a lower caste, say a Shudra, as a consequence of his evil deeds. To assign an equal position to the son of a Brahmin and to that of a Shudra, is an obvious interference in the law of reward and punishment as promulgated by the God of Aryan conception; and this is an unforgivable sin. We Muslims, however, are happy to notice this great change in the Hindu mind. This is a third step of the Arya Samaj and the Hindu political leaders as guided by it, towards the religion of Islam.

REMARRIAGE OF THE WIDOWS

Swami Dayanand, the founder of the Arya Samaj, has given his emphatic opinion against the remarriage

of widows. He prescribed *Niyoga,** on the authority of the Vedas, as a remedy for the sufferings of this unfortunate class of women. The Arya Samaj, consistently with its principles, has debated in favour of the moral validity of this obnoxious practice with the Muslim preachers in hundreds of public meetings. Its protagonists have written hundreds of books in support of it. But the power of truth has at last broken down all resistance and to-day we find the Arya Samaj silently giving up this age-long practice of Hinduism and giving currency to the practice of remarriage of the widows. They find pleasure in calling it *Vedak Riti* (Vedic practice) but in real fact it is an adoption of an Islamic principle. The remarriage of widows is an event of great significance in so far as the Arya Samajist explanation of this extreme helplessness of a woman brought about in this way, is that it is in retribution for her evil deeds in a previous birth. It fulfils a demand of the law of Karma. Thus in the *Satya Yuga* (the age in which truth prevailed) it was impossible for a Brahmin lady to be a widow. The increasing number of widows in this age of sinfulness is in pursuance of the decree of God, the source of all justice. If one challenges the decree, one challenges the law of the transmigration of souls, as upheld by the Arya Samaj. As Muslims we owe a word of appreciation to the Samaj for this courageous step of theirs towards what is right and just.

AVERSION FOR NIYOG

The founder of the Samaj, Swami Dayanand, in his epoch-making work, Satyarath Prakash, the Bible of the Arya Samaj, had promulgated the idea of Niyog as a sacred practice. The Arya Samajist writers and

*A temporary legalised connection of a woman with a man outside the marriage tie for the sake of procreation.

speakers had, therefore, to defend and justify it as such with all the resources of their brain. But to-day one certainly comes across innumerable advertisements for the need of husbands for widows, but no advertisement for the need of Niyog is to be found anywhere. The practice of the Samaj is in direct opposition to the teachings of the master on this question. So much so that Swami Shraddhanand, one of the high priests of the Arya Samaj, who died only a few years back, was obliged to write that it was a practice suitable to the conditions of the people of the lower strata of society and not meant for the upper classes. This amounts to saying that the Arya Scripture, *Satyarath Prakash*, is not meant for the upper and refined classes, in so far as this book considers Niyog to be a very important institution and far from regarding it as bad regards the prevention of it as a sinful act. This attitude of the book towards the practice made it appear, for all practical purposes, as an institution more important than even marriage itself, for it is never considered a sinful act to withhold or refrain from marriage. This is another step of the Samaj towards the standard of purity set up by Islam, taken after 50 years of thinking, and we Muslims congratulate them on this.

INTER-CASTE MARRIAGE

According to the Vedas, Marriage is valid only within the same caste or *Varna*. Marriage between persons belonging to different castes, is unlawful and the resultant issues being thus illegitimate can have no share in inheritance. The Arya Samaj cannot dispute this position of such marriages. If it departs anywhere from the orthodox view it is with regard to the definition of caste. According to the Samaj, caste is not determined by birth but by the conduct of a person. But this definition becomes impracticable in the matter

of marriage. According to the definition of the Samaj, one who reads the Vedas and teaches these sacred books to others, performs *Yajna*, accepts gifts and makes gifts to others, is a Brahmin, no matter if he is a cobbler by birth. Now, according to the principle of Vedic marriage within the same caste, this imaginary Brahmin of the Samaj should be married to a woman with similar or same qualities of head and heart. His marriage with a woman of a different nature whether it be due to birth or conduct should be regarded as forbidden and unlawful. One may perhaps come across such a Brahmin among the male members of the community in the ratio of one to a thousand, but among the female members the ratio may go up to one to a million or even more. Under such circumstances, Brahmins will practically be debarred from marrying in view of Arya Samaj principles laid down above, and if they are not, the marriages contracted will be invalid. The matter worth considering here is that although, according to the principles of the Vedas, such marriages are irreligious and the resultant issues illegitimate, yet according to Islam these marriages are quite valid and the offspring legitimate. It is for the Arya Samajists to see therefore if thus in actual practice they are following the Vedas or the Islamic Shari'at. Even a man in the street can understand that although in outward appearance such marriages are solemnized within the temples of the Samaj yet in reality they fall within the jurisdiction of Islamic mosques.

DIVORCE

The institution of divorce is purely Islamic in origin. We have had to face countless objections from the Hindus and Arya Samajists on the score of this institution. We were told that the provision for divorce

was rank injustice to the woman, it was a gateway to adultery; it was a license to licentiousness and debauchery. We were also told that in the presence of this provision Muslim marriages were a patchwork at its very foundation and were a feeble connection. We had to listen to all these charges with patience and had to reply to them to the best of our ability. But at the end of the Arya Samajists' struggles against Islam extending over half a century, we find the Samaj and the enlightened section of the orthodox Hindus making tremendous efforts to introduce the system of divorce in the Hindu community. They had the Divorce Act passed in the Hindu native states and launched an agitation to have a similar law passed for British Indian Hindus through the Central Legislature. Thus a thing which they could have taken from the Muslims quite in an easy manner, they refused to take. But they are not only not averse to accepting the same from the hands of the Viceroy and the British Indian Government, but even extremely anxious for it. In so doing they have discarded one of the fundamental principles of the Vedic religion and expressed their earnestness to adopt an Islamic principle only with the seal of the Viceroy's authority.

THE RIGHT OF INHERITANCE FOR THE HINDU WOMAN

If the difference between the owner and the owned lies in the one's having full right of disposal on one's own earnings, and the others being devoid of such a right, the position of the woman in the Vedic religion is not that of the owner but that of the owned, because unlike the son she can neither inherit the property of the father nor as wife she has any right of disposal over her own earnings in her capacity of a wife. So much so that if a person is survived only by daughters,

his property is inherited by an adopted son or failing that by a son by Niyog. It is because of this total deprivation of the woman from all control over wealth that she has been given the epithet of "Nirdhana" in the Hindu Shastras. Thus Yasak Acharya in Nirukt Kand 4, adhyay 2, Shatpat Brahman Kand 4, adhyay 4, Brahman Kand 2, adhyay 13, the woman has been debarred from inheriting any property. In Shatpat Brahman it is clearly written:

"The gods have totally segregated the women from their husbands, and thus segregated they neither possess any soul nor are entitled to any heritage."

So if the Hindu women themselves or their advocates have raised any voice against this ordinance and if the Hindu religion sought any redress from the Viceroy and his Assembly, it is another triumph of Islam over Hinduism, for it is in Islam alone that the daughters are given the right of inheritance along with the sons, and the wife is given the right of inheriting the property of her husband in the same way as the man is given the right of inheriting the property of his wife, and this even where there are sons to succeed the father.

CONCLUSION

In view of these bold changes in the Arya Samaj and the Vedic religion, one cannot help feeling that the Hindu nation is passing through that stage of evolution, where the total destruction of the old structure is necessary to make room for a new one. The ancient and unchanging Hindu social structure, which started its life at a point of time in the past, history cannot reach, is convulsing with forces of revolution of which Swami Dayanandji, the founder of the Arya Samaj, was a perfect embodiment. His rage against Islam and its founder was only a crude manifestation of this

inner convulsion. It is a pity that the Swamiji was unacquainted with Urdu, Persian and Arabic and had read too much of the prejudiced writings of Christian missionaries on Islam. It is the considered opinion of such devoted disciples of the Swamiji as the late Lala Lajpat Rai and Pandit Nirdev Shastri, the late Principal of Jawalapur Kangri, that the life of Swamiji was a series of changes in thought and beliefs. No doubt, he was a successful debater but a debater who would take a new lesson from every debate to create a new belief on its foundations. And it is difficult to say what atmosphere of thoughts and beliefs he would find himself in, had he been alive to-day. From the manner he grafted several Islamic teachings on to the body of Hindu religion, one would naturally expect him to have grasped and adopted the whole truth of Islam if he were allowed to live a little longer. Be that as it may, we are not without hopes for the Hindu community, to the revival of whom his life was devoted, as the Arya Samaj, which has been carrying his mission forward, is faithfully following the line chalked out by him and are courageously introducing Islamic principles of social existence in the majority community of Hindus. We Muslims can only pray that God may crown the efforts of the Samaj with ever greater success as the time passes as its successes will pave the way for a new India, of which the official religion will be Islam.

ISLAM AND CIVILISATION

By Abdul Latif Khan

(*Continued from p. 156 of May, 1942 issue*)

Before proceeding further on the subject we consider it worth while to cast a hurried glance at the extraordinary development of Islamic culture in all branches of human knowledge. We have already mentioned that the followers of Islam devoted themselves heart and soul to the cultivation of Science, Philosophy, Literature and all other branches of human learning. We can confidently say that the world is indebted to the followers of Islam for the growth of modern civilisation. Lest it be thought that we are biased in our estimate of Muslim civilisation we quote below the words of some of the greatest authorities in support of this statement. The great authority Draper referring to the great development of Islamic culture says of the Muslims:

"They ascertain the size of the earth, and determine its shape. Their Khalifs collect great libraries, patronise every department of science and literature, establish astronomical observatories. They develop the mathematical sciences, invent Algebra, and improve Geometry and Trigonometry. They collect and translate the old Greek mathematical and astronomical works, and adopt the inductive method of Aristotle. They establish many colleges, and with the aid of the Nestorians, organise a public school system. They introduce the Arabic numerals and Arithmetic, and catalogue and give names to the stars. They lay the foundation of modern Astronomy, Chemistry, and Physics, and introduce great improvements in agriculture and manufactures.

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In less than a century after the death of Muhammad, translations of the chief Greek philosophical authors had been made into Arabic; poems such as the "Illiad" and the "Odyssey", being considered to have an irreligious tendency from their mythological allusions, were rendered into Syriac to gratify the curiosity of the learned. Al-Mansur during his Khalifate (A.C. 753—775) transferred the seat of government to Baghdad, which he converted into a splendid metropolis, he gave much of his time to the study and promotion of Astronomy and established schools of Medicine and Law. His grandson Harūn-al-Rashid (A.C. 786) followed his example, and ordered that to every mosque in his dominions a school should be attached. But the Augustan age of Asiatic learning was during the Khalifate of Al-Mamun (A.C. 813—832). He made Baghdad the centre of science, collected great libraries, and surrounded himself with learned men.

The elevated taste thus cultivated continued after the division of the Saracenic (Arab) Empire by internal dissensions into three parts. The Abasside dynasty in Asia, the Fatimite in Egypt, and the Omayyad in Spain, became rivals not merely in politics but also in letters and science.

In letters the Saracens embraced every topic that can amuse or edify the mind. In later times, it was their boast that they had produced more poets than all other nations combined. In science their great merit consists in this, that they cultivated it after the manner of the Alexandrian Greeks, not after the manner of the European Greeks. They perceived that it can never be advanced by mere speculation, its only sure progress is by the practical interrogation of Nature. The essential characteristics of their method are experiment and observation. It was this that made

them the originators of Chemistry, that led them to the invention of all kinds of apparatus for distillation, sublimation, fusion, filtration, etc., that in Astronomy caused them to appeal to divided instruments, as quadrants and astrolabes, in Chemistry, to employ the balance, the theory of which they were perfectly familiar with, to construct tables of specific gravities and astronomical tables, as those of Baghdad, Spain, Samarcand, that produced their great improvements in Geometry, Trigonometry, the invention of Algebra, and the adoption of the Indian numeration in Arithmetic. Such were the results of their preference of the inductive method of Aristotle, their declining the reveries of Plato.

For the establishment and extension of the public libraries, books were sedulously collected. Thus the Khalif Al-Mamun is reported to have brought into Baghdad hundreds of camel-loads of manuscripts. In a treaty he made with the Greek emperor, Michæl III, he stipulated that one of the Constantinople libraries should be given up to him. Among the treasures he acquired, was the treatise of Ptolemy on the mathematical construction of the heavens. He had it forthwith translated into Arabic, under the title of "Al-Magest." The collections thus acquired sometimes became very large, thus the Fatimite Library at Cairo contained one hundred thousand volumes, elegantly transcribed and bound. Among these, there were six thousand five hundred manuscripts on Astronomy and Medicine alone. The rules of this library permitted the lending out of books to students resident at Cairo. It also contained two globes, one of massive silver and one of brass; the latter was said to have been constructed by Ptolemy, the former cost three thousand golden crowns. The great library of the Spanish Khalifs eventually numbered six hundred

thousand volumes; its catalogue alone occupied forty-four. Besides this, there were seventy public libraries in Andalusia. The collections in the possession of individuals were sometimes very extensive. A private doctor refused the invitation of a Sultan of Bokhara because the carriage of his books would have required four hundred camels.

There was in every library a department for the copying or manufacture of translations. Such manuscripts were also an affair of private enterprise. Hun, a Nestorian physician, had an establishment of the kind at Baghdad (A.C. 850). He issued versions of Aristotle, Plato, Hippocrates, Galen, etc. As to original works, it was the custom of the authorities of colleges to require their professors to prepare treatise on prescribed topics. Every Khalif had his own historian. Books of romances and tales, such as "The thousand and one Arabian Nights' Entertainments" bear testimony to the creative fancy of the Saracens: Besides these, there were works on all kinds of subjects—history, jurisprudence, politics, philosophy, biographies, not only of illustrious men but also of celebrated horses and camels. These were issued without any censorship or restraint, though, in later times, works on theology required a license for publication. Books of reference abounded, geographical, statistical, medical, historical, dictionaries, and even abridgements or condensations of them, as the "Encyclopædic dictionary of all the Sciences," by Muhammad Abu Abdullah. Much pride was taken in the purity and whiteness of the paper, in the skilful intermixture of variously-colorued inks, and in the illumination of titles by gilding and other adornments.

The Saracenic Empire was dotted all over with colleges. They were established in Mongolia, Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa,

Morocco, Fez, Spain. At one extremity of this vast region, which far exceeded the Roman Empire in geographical extent, were the college and astronomical observatory of Samarcand, at the other the Giralda in Spain. The superintendence of these schools was committed with noble liberality sometimes to Nestorians, sometimes to Jews. It mattered not in what country a man was born, nor what were his religious opinions, his attainment in learning was the only thing to be considered.

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After the example of the medical college of Cairo, other medical colleges required their students to pass a rigid examination. The candidate then received authority to enter on the practice of his profession. The first medical college established was that founded by the Saracens at Salerno, in Italy. The first astronomical observatory was that created by them at Saville in Spain.

It would far transcend the limits of this book to give an adequate statement of the results of this imposing scientific movement. The ancient sciences were greatly extended—new ones were brought into existence. Algebra, or universal arithmetic, the method of calculating indeterminate quantities, or investigating the relations that subsist among quantities of all kinds, whether arithmetical or geometrical, was developed from the germ that Diophantus had left. Muhammad bin Musa furnished the solution of quadratic equations, Umar bin Ibrahim that of Cubic equations. The Saracens also gave to Trigonometry its modern form, substituting sines for chords, which had been previously used; they elevated it into a separate science. Musa, above mentioned, was the author of a "Treatise on Spherical Trigonometry." Al Baghdadi left one on land-surveying, so excellent, that by some it has been

declared to be a copy of Euclid's lost work on that subject.

In Astronomy they not only made catalogues, but maps of the stars visible in their skies, giving to those of the larger magnitudes the Arabic names they still bear on our celestial globes. They ascertained, as we have seen, the size of the earth by the measurement of a degree on her surface, determined the obliquity of the ecliptic, published corrected tables of the sun and moon, fixed the length of the year, verified the precession of the equinoxes. The treatise of Albatequius on "The Science of the Stars" is spoken of by Laplace with respect. He also draws attention to an important fragment of Ibn Junis, the astronomer of Hakem, the Khalif of Egypt, A.C. 1000, as containing a long series of observations from the time of Al-Mansūr, of eclipses, equinoxes, solistices, conjunctions of planets, occultations of stars—observations which have cast much light on the great variations of the system of the world. The Arabian astronomers also devoted themselves to the construction and perfection of astronomical instruments, to the measurement of time by clocks of various periods, by clepsydras and sun-dials. They were the first to introduce, for this purpose, the use of the pendulum.

In the experimental sciences, they originated Chemistry, they discovered some of its most important reagents—sulphuric acid, nitric acid and alcohol. They applied that science in the practice of medicine, being the first to publish pharmacopœias or dispensaries, and to include in them mineral preparations. In Mechanics, they had determined the laws of falling bodies, had ideas, by no means indistinct, of the nature of gravity, they were amiliar with the theory of the mechanical powers. In Hydrostatics they constructed the first tables of the specific gravities of bodies, and

wrote treatises on the floatation and sinking of bodies in water. In optics, they corrected the Greek misconception, that a ray proceeds from the eye, and touches the object seen, introducing the hypothesis that the ray passes from the object to the eye. They understood the phenomena of the reflection and refraction of light. Al-Hazen made the great discovery of the carvilinear path of a ray of light through the atmosphere, and proved that they see the sun and moon before they have risen, and after they have set.

The effects of this scientific activity are plainly perceived in the great improvements that took place in many of the industrial arts. Agriculture shows it in better methods of irrigation, the skilful employment of manures, the raising of improved breeds of cattle, the enactment of wise codes of rural laws, the introduction of the culture of rice, and that of sugar and coffee. The manufactures show it in the great extension of the industries of silk, cotton, wool, in the fabrication of Cordova and Morocco leather, and paper, in mining, casting and various metallurgic operations, in the making of Toledo blades.

Passionate lovers of Poetry and Music, they dedicated much of their leisure time to those elegant pursuits. They taught Europe the game of chess, they gave it its taste for works of fiction, romances and novels. In the graver domains of literature they took delight, they had many admirable compositions on such subjects as the instability of human greatness, the consequences of irreligion, the reverses of fortune, the origin, duration, and end of the world. Sometimes, not without surprise, we meet with ideas which we flatter ourselves have originated in our own times. Thus our modern doctrines of evolution and development were taught in their schools. In fact, they carried

them much farther than we are disposed to do, extending them even to inorganic or mineral things. The fundamental principle of alchemy was the natural process of development of metalline bodies. "When common people," says Al-Khazini, writing in the twelfth century, "hear from natural philosophers that gold is a body which has attained to perfection of maturity, to the goal of completeness, they firmly believe that it is something which has gradually come to that perfection by passing through the forms of all other metallic bodies, so that its gold nature was originally lead, afterwards it became tin, then brass, then silver, and finally reached the development of gold, not knowing that the natural philosophers mean, in saying this, only something like what they mean when they speak of man, and attribute to him a completeness and equilibrium in nature and constitution—not that man was once a bull, and was changed into an ass, and afterward into a horse, and after that into an ape, and finally became a man." Referring to the development of Muslim civilisation in Spain the same great authority says: "The only path to scientific human psychology is through comparative psychology. It is a long and wearisome path but it leads to truth."

Is there, then, a vast spiritual existence pervading the Universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, "Sleeps in the stone. dreams in the animal, awakes in man?" Does the soul arise from the one as the body arises from the other? Do they in like manner return, each to the source from which it has come? If so, we can interpret human existence and our ideas may still be in unison with scientific truth, and in accord with our conception of the stability, the unchangeability of the universe.

To this spiritual existence the Saracens following Eastern nations, gave the designation "The Active Intellect." The active intellect is God.

The Universal or active, or objective intellect, is uncreated, impassable, incorruptible, has neither beginning nor end, nor does it increase as the number of individual souls increases. It is altogether separate from matter. It is, as it were, a cosmic principle. This oneness of the active intellect or reason, is the essential principle of the Averroistic theory, and is in harmony with the Cardinal doctrine of Mohammedanism (Islam)—the unity of God. The individual, or passive or subjective intellect, constitutes what is termed the soul of man. Life is the property of the individual, it belongs to Nature. The end of man is to enter into union more and more complete with the active intellect—reason. In that the happiness of the soul consists. Our destiny is quietude.

Philosophy has never proposed but two hypotheses to explain the system of the world, first a personal God existing apart and a human soul called into existence or created, and henceforth immortal, second, an impersonal intelligence, or indeterminate God, and a soul emerging from and returning to him. As to the origin of beings there are two opposite opinions—first, that they are created from nothing, second, that they come by development from pre-existing forms. The theory of creation belongs to the first of the above hypotheses, that of evolution to the last.

The Spanish Khalifs had surrounded themselves with all the luxuries of Oriental life. They had magnificent palaces, enchanting gardens, seraglios filled with beautiful women. Europe at the present day does not offer more taste, more refinement, more elegance, than might have been seen, at the epoch of which we are speaking in the capitals of Spanish Arabs. The houses

were frescoed and carpeted, they were warmed in winter by furnaces, and cooled in summer with perfumed air brought by underground pipes from flower beds. They had baths, and libraries, and dining halls, fountains of quicksilver and water. City and country were full of conviviality and of dancing to the lute and mandolin. Instead of the drunken and gluttonous wassail orgies of their northern neighbours, the feasts of the Saracens were marked by sobriety. Wine was prohibited. The enchanting moonlight evenings of Andalusia were spent by the Moors in sequestered, fairy-like gardens or in orange-groves, listening to the romances of the story-teller, or engaged in philosophical discourse, consoling themselves for the disappointment of this life by such reflections as that, if virtue were rewarded in this world, we should be without expectations in the life to come, and reconciling themselves to their daily toil by the expectation that rest will be found after death, a rest never to be succeeded by labour.

In the tenth century the Khalif Hakim II had made Anadalusia the paradise of the world. Christians, Muslims, Jews mixed together without restraint. There, among many celebrated names that have descended to our times, was Gebert, subsequently to become Pope. There, too, was Peter the Venerable, and many Christian ecclestiastics. Peter says that he found learned men even from Britain pursuing Astronomy. All learned men, no matter from what country they came, or what their religious views, were welcomed. The Khalif had in his palace a manufactory of books and copyists, binders, illuminators. He kept book-buyers in all the great cities of Asia and Africa. His library contained four hundred thousand volumes, superbly bound and illuminated.

Comparing the development of science in Christendom and the Muslim world the same great authority says: "In Christendom, the greater part of this long period was consumed in disputes respecting the nature of God, and in struggles for ecclesiastical power. The authority of the fathers, and the prevailing belief that the scriptures contain the sum of all knowledge, discouraged any investigation of Nature. If by chance a passing interest was taken in some astronomical question, it was at once settled by reference to such authorities as the writings of Augustine or Lacentinus, not by an appeal to the phenomena of the heavens. So great was the preference given to sacred over profane learning that Christianity had been in existence fifteen hundred years, and had not produced a single astronomer.

The following extract from the preface the same well-known book of history is very interesting:

"The point in dispute had respect to the nature of God. It involved the rise of Mohammedanism (Islam). Its result was that much of Asia and Africa, with the historic cities of Jerusalem, Alexandria and Carthage, were wrenched from Christendom, and the doctrine of the purity of God established in the larger portion of what had been the Roman Empire.

"The political event was followed by the restoration of science, the establishment of colleges, schools, libraries, throughout the dominions of the Arabians. Those conquerors pressing forward rapidly in their intellect and development, rejected the anthropomorphic ideas of the nature of God remaining in their popular belief, and accepted other more philosophical ones. . . .

"The result of this was a second conflict, that respecting the nature of the soul. Under the designation of Averroism, there came into prominence the

theories of emanation and absorption. At the close of the Middle Ages the inquisition succeeded in excluding those doctrines from Europe, and now the Vatican council has formally and solemnly anathematized them.

"We are now in the midst of a controversy respecting the mode of government of the world, whether it be by the incessant Divine intervention, or by the operation of the primordial and unchangeable law. The intellectual movement of Christendom has reached that point which Arabism had attained in the tenth and eleventh centuries, and doctrines which were then discussed are presenting themselves for review, such as those of Evolution, Creation, Development."

THE PROPHET MUHAMMAD

ISLAM AND INDIA.

By Diwan Chand Sharma

[This is a chapter from a concise but instructive book entitled "Our Indian Heritage" by Diwan Chand Sharma, published by Blackie & Sons, Ltd., Bombay, 1942.

A member of the Arya Samaj, the author's approach to the subject may be regarded as a landmark in the history of intercommunal relationship in modern India. We heartily welcome this new publication, which gives "a brief account of Indian Civilization. . . by referring to great monarchs, eminent Indians, noble monuments and remarkable women," and, constantly keeping in view the great and glorious fact about this great and ancient land, that its civilization is 'a happy combination of many things'." It is remarkable that, apart from chapters devoted to some Muslim monarchs of India, a separate chapter has been devoted to the Prophet Muhammad. Small things sometimes indicate great changes. And we should not be surprised if this small feature of the book under review is an indication that the conception of Prophet Muhammad as an alien personality in the Hindu mind has been fast undergoing a change.

As Muslims we are and shall always be pleased to see India and Indian culture "retain its own characteristics." All countries and cultures coming under the sway of Islam have retained their respective individualities. And yet under the spiritual fatherhood of the Prophet, they have been able to develop an international culture as well, which is the only guarantee of a universal brotherhood of mankind, so much in demand in our times.

—Editor, *Islamic Review*.]

The Prophet Muhammad was born in Makka about the year 570-571 A.C. He was born three months after his father's death, and it was his grandfather who gave him this name. As a child he was looked after by nurses, with one of whom Haleema Sadia, he went to live in the desert and there grew up into a strong and manly youth. The tribe to which the nurse belonged was known for its eloquence, and the Prophet learnt to speak Arabic fluently. As a boy he was very active and full of energy. He loved to spend his time in the open air and it gave him much joy to go up the hills, to roam about in the desert, and to look after the cattle in the fields. Even then he came to acquire the reputation of being truthful and noble. When he grew up he was engaged by a widow named Khadija to look after her trade. He went to Syria several times on her behalf and did good business there. Afterwards they married.

The Prophet Muhammad was forty years old when he felt that he had a great mission to fulfil. He announced it to his wife Khadija and his cousin Ali, and they became Muslims. Later on several other persons embraced Islam. But there were many persons who did not like the doctrines of Islam. They would not give up idol-worship; they would not give up lying, drinking, gambling and cheating. They, therefore, asked the Prophet Muhammad not to preach his new faith, but he did not listen to them. Soon Islam began to spread, but with it increased the sufferings of the Muslims, at the hands of those who had not accepted the faith. Not satisfied with persecuting Muslims, the enemies of Islam thought of slaying the Prophet. His followers, therefore, asked him to go and live in Madina. He went and lived there and went on preaching and teaching as well as fighting his enemies. In the

end he won, and succeeded in uniting the different tribes of Arabia into a nation. He taught those people new ways of living alone as well as in the company of others, and gave them a strong central government. He thus brought them peace and unity, order and a sense of fellowship. He then went back to Makka, the city from which he had been driven out by his enemies. But he went back there as the head of Arabia, as a person who had shown the Arab the way to prosperity in this world and the path to peace and happiness in the next world. He died in A.C. 632.

Such was the Prophet of Islam. While some have dwelt upon his great intellectual gifts, others have been eloquent about his noble character. One writer says: "A nature so pure, so tender and yet so heroic inspires not only reverence, but love." With the true humility of the spirit, the Prophet Muhammad combined loftiness of the soul and purity and kindness of the heart. His devotion to duty was great and his concern for truth ever present. He was kind to his inferiors and servants and was fond of little children. To the sick and the suffering, he gave not only sympathy, but active help. "He never sat down to a meal without first invoking a blessing and never rose without uttering a thanksgiving. His time was regularly apportioned. During the day, when not engaged in prayers, he received visitors and transacted public affairs. At night he slept little, spending most of the hours in devotion. He loved the poor and respected them, and any who had no home or shelter of their own at night he kept in the mosque near his house."

The Prophet was in the first place the Prophet of Islam. He preached the Oneness of God with a sincerity and an enthusiasm which were remarkable. He told

people that for whatever they did they were responsible to God and not to any priests. He brought home to them that religion was something which made their lives better as individuals and as members of the nation. Moreover, he told them that whatever they did was bound up with religion. In other words, religion was not a thing apart but something inseparably mixed up with their lives. He asked people to give up evils such as gambling, drinking, the killing of infants, slavery and luxury. He asked them to honour women. Not only did he preach the unity of God, but he said to them that all men are one. He taught them to look upon men as brethren.

The Prophet Muhammad was both the preacher of a new religion and the maker of a nation. Before his time, Arabia was divided into four parts. One of these was Hejaz with the sacred city of Makka. Another was the rocky Arabia which was full of Christian monasteries. It was from there that Islam spread to Palestine, Syria and Egypt. Then there was Yemen which was in contact with India and China and Abyssinia. There was also the tract near the Persian Gulf. The Prophet united all these into one country. He also united the tribes of Arabia into a nation.

But Islam did not remain confined to the Arabs in Arabia : it spread in Asia and Northern Africa. Spain became a centre of Islam and in Persia and Egypt too the banner of Islam waved. From Persia Islam spread to Central Asia and China. Thus it has been said that within about fifty years of the death of the Prophet the Islamic banner flew from Morocco to the Oxus. The spread of Islam, however, meant not only the spread of a religion, but also the spread of Arab civilization. Wherever the Arabs went they left their mark on buildings, roads, languages, arts, dress, manners and traditions.

What was this Islamic culture? Its essence lay in certain moral principles set forth in the Holy Qur-án: "There is no doubt in this Book a guidance to the pious, who believe in the Unseen, who observe the prayers and distribute charity out of what We have bestowed on them; and who believe in that which We have commissioned thee with, and in that We commissioned others with before thee, and who have assurance in the life-to-come; and who have received the direction of their Lord." It has been said that these principles are five in number and enjoin on Muslims belief in one God Who is Powerful and full of mercy and love. They are asked to control their passions, to practise charity, to offer their gratitude to the Giver of all good and to be prepared to account for their actions in another existence. For the fostering of a true religious spirit four things—prayers, fasting, almsgiving and pilgrimage are necessary, besides so many others.

With regard to women, the creed of Islam is one of respect for them. Islam fobids slavery. According to Syed Ameer Ali, the laws of Islam allow liberty of conscience and freedom of worship to every non-Muslim under Muslim rule. "Let there be no compulsion in religion," says the Holy Qur-án. It has, therefore, been said that the Prophet Muhammad did not merely preach toleration: he embodied it into a law. Even in matters of government, Islam stood for the spirit of law, order and justice. It has been said: "Wherever the Muslims entered, a change came over the countries; order took the place of lawlessness and peace and plenty smiled on the land. As war was not the privileged profession of one caste, so labour was not the mark of degradation to another. The pursuit of agriculture was as popular with all classes as the pursuit of Islam. The Prophet's devotion to knowledge and science

was great and he used to ask his followers to seek for knowledge 'even unto China'." It is said in the Holy Qur-án: "Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety: who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God."* It was for this reason that poetry, grammar, history, mathematics, the art of recitation, the art of calligraphy were studied with great care. Later on, literary and scientific works in foreign languages were translated into the Arabic. Astronomy, geography, chemistry, and natural history developed and many valuable discoveries were made in these sciences. Medicine and surgery received much impetus, and architecture was greatly favoured.

It would, however, be interesting to know how the Arabs first came to India. It is said that the Arabs were a nation of sailors and traders. They had business connections with India during the lifetime of the Prophet or some time afterwards. The Arabs, however, thought seriously of India only when they got a foothold in Persia. The matter was further brought to a head because over the Arabian Sea roamed the pirates from Sind. These made travelling very unsafe. So an expedition of about six thousand men was sent under the command of Muhammad Qasim, a young man of twenty. Within three years he conquered almost the whole of the territory from the mouth of the Indus to the frontier of Kashmir. This marked the beginning of the Muslim conquest of India. We are not, however, concerned with the political, economic, or administrative aspects of this conquest. We want to study only the cultural effects of the Muslim connections with India. These, as everyone knows, have been many. Sir

* It is not a verse of the Holy Quran but a saying of the Holy Prophet.—Ed. *I. R.*

Jadunath Sarkar has shown that the gifts of the Muslims to India have been as many as ten. In the first place, India came to re-establish touch with the outer world which it had lost for some time. India, then, did not remain aloof from the currents of world life but became a part of them. This happened especially because India came to have again a navy of its own. For some time at least, India enjoyed peace and had the Muslim type of good administration. One result of all this was that the arts of India began to develop. Many industries, such as shawl-making and muslin-making, were promoted, and a new style of architecture came into vogue. The country also came to have a kind of common language in Hindustani, and books were written in many languages of India such as Bengali, Hindi and Urdu. A new religious sect came into being which recognized the unity of God and the unity of mankind. The followers of this sect were called *Súfís.** As a result of the contact of India with Islam, a new impetus was given to a certain kind of writing. For instance, histories, biographies, and letters were now written in India. The Muslims also introduced hunting and hawking into India and developed the art of war and the art of government.

It should not, however, be thought that Indians received more than they gave. A historian has said that the Arabs learned a great deal from India about the art of government. "Arab scholars went from India to Baghdad and they carried with them two

*Islam needed no particular sect to comprehend these two truths. Being among the fundamental truths of the faith, they are subscribed to by every believer. Of course, as a result of the impact of Islam on Hinduism, sects appeared in this latter religion from time to time, making these two ideas the corner stones of their movement. Sufis are, really speaking, those Muslims who intelligently follow the precepts of the faith, earnestly trying to reach the higher altitudes of spiritual life, promised by it. —ED. *I. R.*

books, *Brahma Siddhanta* of Brahmagupta (a famous astronomer) and his *Khandakhadyaka.*" It was from these works that the Arabs learnt the first principles of scientific astronomy. The cause of Hindu learning received much encouragement from the ministerial family of the Barmaks during the Khilafat of Harún al-Rashid (A.C. 786—808). The Muslims soon secularized the learning they had borrowed from India and presented it to the European World in a new garb.*

*Islam appeared at a very momentous point in the history of the world. The scattered gems of ancient civilizations were at the point of being lost to the world for lack of any current of life in those in whose care they were left. Islam went about and collected these dying seeds of civilization, gave them the necessary polish, made them available to the world at large and blended them together to form the basis of a new world culture. The creed of Islam, recognising as it does the Divine origin of all the different national religions of the world, supplies at bottom, the inspiration for this accommodating and loving attitude of the religion towards all the ancient cultures of the world. Islam, in this way, bridges the gulf between the world that had been and the world that is yet to be. It receives in its body all the numerous small streams of culture that had their rise in the unknown past and, collecting them in one volume like a big river, runs merrily forward to meet the vast ocean of universal world culture, the dream of which has thrilled the seers and philosophers in every age. It has to be seen how far India, which is proud to have received so many cultural currents in the course of history, willingly comes forward to help Islam in its gigantic Mission.

—EDITOR, *Islamic Review.*

CORRESPONDENCE

NICHOLS TOWN, HANTS.
23rd January, 1943.

DEAR SIR,

I thank you most respectfully for your kind and thoughtful reply to my enquiry I received from you on 2-1-43. Your "What is Islam?" by Lovegrove, I have taken three weeks off and on. Though casual, the reading was careful. No matter when or where, I have enjoyed its reading. It does not seem impossible, it is sensible, it agrees with me, apart from the fact that my mother was born in Egypt. I have been there, and have visited elsewhere, therefore, I have the advantage of seeing with my own eyes, the vastly different effect of Religion, from what I see here in England to-day. I am looking to you for enlightenment and want to satisfy my curiosity which is not idle, but active.

Thanking you in anticipation,

I am,
Yours respectfully,
JOHN PACEY.

Portsmouth Post-war, Brotherhood.

26th January, 1943.

DEAR ABDUL MAJID,

We thoroughly enjoyed your discourse of Sunday last. It was interesting to realise the concentration of the large audience and intense interest.

God moves in a mysterious way. . . this terrible conflict with its irreparable losses, both of precious lives and homes, must bring us as Nations closer together—for all peoples are the children of God, The Father of Mankind. I trust you enjoyed your visit; let us hope—when you come to us again—Peace and Goodwill will be reigning supreme. . .

With every good and brotherly wish, believe me,

Yours sincerely,
E. ADAMS.
(*Life President*).

BRIGHOUSE YORKS.
27th January, 1943.

To
THE WOKING MUSLIM MISSION.

DEAR SIR,

Thank you for the copy of "Islamic Review" for October, 1942, which I found very interesting. How often is the *I. R.* issued? Is there a later copy than the one for October, 1942? If so, I should like to see it.

Also, I should like to have one or two books on the Faith of Islam; if possible, Major Leonard: "Islam: Her Moral and Spiritual Value:" or Dr. Zaki Ali: "Islam in the World;" but I don't know what the charge for these would be in English currency as they are priced together at Rs. 6/8. How much is that in our coinage?

I am sending 5/- P. O. and think this may be near to the amount, and if you will advise me I will remit any further amount required.

I am particularly anxious to know what is the attitude of the Islamic World to the present conflict. . . and also to the general warfare among any people. If you can enlighten me on this point or put me on to some book which will inform me on this subject, I shall be pleased to know of it.

Hoping you will reply to my queries and thanking you for the issue of *Islamic Review*.

I remain,
Yours truly,
CHARLES L. IVES.

ASHFORD, KENT,
4th February, 1943.

THE EDITOR,
ISLAMIC REVIEW,
WOKING.

DEAR SIR,

Will you please forward me a copy of the February issue of the "Islamic Review"? I enclose ½ to include postage.

Yours faithfully,
J. E. HOLL DAY.

Ealing Group, London Union of the Fellowship of Reconciliation.

1st April, 1943.

DEAR FRIEND,

This is just to let you know how very much we appreciated your visit and talk on Tuesday. I think we realised afresh how good it is to meet with, and talk to, others who think and believe differently from us in many ways. We certainly all have the same object I think—to attain unity in God, Who is the Father of us all. When we all realise and practise that, war and injustice will be ended.

I hope you arrived back without undue delay.

Again, thank you very much for coming to our help in this way.

With every good wish,

Yours sincerely,
ANNIE E. CHAPMAN,
Secretary.

CORRESPONDENCE

SOUTHALL, MIDDX.
9th April, 1943.

DEAR SIR,

Would you kindly send me some literature concerning the Muslim Creed? I have been talking to Mr. Hassan Pettman, am interested and would like to know further.

G. RANDALL (MISS).

WHETSTONE, LONDON, No. 20.
14*th April*, 1943.

DEAR SIR,

I have been directed to you by Mr. Colin Evans, to whom I wrote on the subject of information regarding Islam. I am enclosing 5/- and shall be greatly obliged if you will be kind enough to send me a few pamphlets of a general nature and, if you have it, a list of literature obtainable from you.

I may say that my interest is serious and not inspired by idle curiosity.

Yours truly,
E. BIDDLE.

GREENFORD, MIDDLESEX.
29th April, 1943.

THE IMAM.

SIR,

Whilst travelling on the Southern Railway to-day, I saw your notice inviting people to get to know about Islam.

I would like to take advantage of your offer as I have always taken interest in it.

I possess two copies of the Qur-án, but they are by English translators and are very much given to criticism; so if you could supply me with any informative literature, or advice, I would be very grateful.

O. E.

SHERBORNE, DORSET.
May 5, 1943.

DEAR SIR,

Kindly forward me some of your pamphlets, etc., on Islam.

Yours sincerely,
C. R. YATES.

CANADIAN ARMY OVERSEAS.
8th May, 1943.

To

THE IMAM

WOKING MOSQUE.

Greeting and Peace!

Your position and address was given to me by Muhammad A. Warren whom I met by fate in a camp one night.

For several years I have been increasingly conscious of a lack of reality of outlook, of "guts" in Christianity as practised and taught in Canada. It presents no solution for me, and it affords no vital contact with the all-pervading God I see in nature and man.

Years ago I read Al-Qur-án in translation. I should like that experience again. Strangely enough only in the ranks of the army have I found time to think.

Could you suggest a course whereby a man in my position might approach the teachings which make—for example—the peace and surety I find in Warren?

C. K. R.

SIGNALS SECTION,
R.A.F.

To

THE SECRETARY

THE MOSQUE, WOKING, SURREY.

DEAR SIR,

Having just finished reading Rodwell's translation of the Qur-án, I have become very interested in Islam and all it stands for. Could you let me have further particulars on the subject? When passing the Mosque for the first time by train last week I saw the notice and thought it was the best policy to write direct to you. I enclose a stamp to cover cost of postage.

Yours faithfully,
(CPL.) L. B. H.

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its technique. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

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

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

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

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. 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-án, 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 quality 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 an image of the spiritual state in this life.

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

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (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.

ZAKAT

The two injunctions that are most frequent in the Quran are about Prayer and Zakat. "Keep up prayer and pay the poor rate" repeats the Holy Book time out of number to keep the existence of the Muslim Community from annihilation. It is clear that whereas the Prayer looks after the spiritual health of the community, the Zakat ministers to the material needs of it. Islam never denies the claims of matter in the pursuit of spiritual ideals of humanity.

Like Prayer, Zakat is an organised institution in Islam. Prayer can be said anywhere and alone and yet we are enjoined to pray in congregation in the Mosques. The far-reaching effects of this wise regulation have been perceived and acknowledged even by our enemies. That in spite of so many shocks in its political history, the heart of Islamic social life still beats strong, is largely due to these congregational prayers.

Similarly, charity in Islam was intended to be disbursed on an organised scale. Private charities have their own benefits just as private prayers have theirs. But the official charity which Zakat takes cognisance of is to be collected in a central fund and disbursed in the light of the pressing needs of the community at a given time. These needs are of two kinds at any time—internal and external, that is, if half of it should be spent in supporting the social life as it exists, the other half should be devoted to the repulsing of any attacks on that life—political, moral and cultural, and to the extending of its frontiers. The Holy Quran is quite explicit on this:

> "Alms are only for the needy, the officials (appointed) over them, and those whose hearts are

made to incline (to truth) and the (ransoming of) captives, and those in debt and in the way of Allah and the way-farer; an ordinance from Allah, and Allah is knowing, wise." – Ch. 9, V. 60.

Unfortunately, Muslims have, of late, very much neglected this great institution of Islam. If some are altogether loose in its observance, there are others who do not, for want of proper knowledge, keep the spirit of the institution. Among these latter there are many who are God-fearing and are anxious to obey the command of Allah in this matter. We earnestly appeal to this class in particular to think twice before they give away Zakat money. We are sorry to remark that generally speaking the money so given in charity goes to wrong quarters. And even if in some cases it goes to deserving persons, we must not forget that national needs are far above any private needs. No one will deny that the Muslim community at the moment is in the midst of a life and death struggle. Individuals can be said to be living only when the nation is a living one. An individual in a moribund nation has no value in the eye of the world. So the nation must be looked after first and then the individuals.

We all know that for lack of religious vitality, Muslims, who have hitherto been successfully resisting the onslaughts of enemies on its social and cultural existence, have of late been showing signs of exhaustion in these fields. The first duty of a Muslim patriot to-day, therefore, is to see that this drooping religious vitality is revived in the Muslims. And no one will deny that the most effective work in this connection has been done by " The Woking Muslim Mission."

By a surprising change in the Muslim policy from the defensive to the offensive, the promoters of the Woking Movement, brought a sudden and a new inspiration to the religious outlook of the Muslim Community. It is a real *Jihad*, which this Mission has been carrying on for the last 31 years,—the only proper *Jihad* of the time. Islam was attacked intellectually and through organised missionary

efforts. The reply should be on similar lines to be a fitting one. No careful student of modern history can miss the gradual development of self-confidence in the Muslim religious mind within recent years and this we make bold to say is the effect of the achievements of the Woking Muslim Mission. In fact, if Islam, at any time, needed a strenuous effort to save it from a collapse, the time is now and the task has been undertaken by the Woking Muslim Mission.

It is remarkable that having pursued its objective for the last 31 years in the West, the breeding field of anti-Islamic propaganda, the Mission has now turned its attention to the field at home. The decision which the Mission has now taken with regard to the **Propagation of Islam in India** should awaken such of our Indian co-religionists as have remained unmoved by its foreign activities. Patriotism coupled with religious zeal should inspire every Indian Muslim to come to the support of the Mission in its new undertaking.

Not to depend on other sources, if the sensible section of Indian Muslims can see the advisability of sending half of their annual Zakat money, if not the whole, to the funds of this Mission, it will provide the institution with an economic fortification, which will more than make up for the non-participation of the indifferent.

Rajab, the month of Zakat charity corresponds with the month of July this year. No effort to divert the Zakat money along this most useful channel can be regarded as too great.

KHWAJA ABDUL GHANI,

Secretary,

The Woking Muslim Mission & Literary Trust,

LAHORE.

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Printed at the Press of The Civil & Military Gazette, Ltd., The Mall, Lahore, by Khwaja Abdul Ghani, Secretary, The W. M. M. and L. Trust, and published by him from Azeez Manzil, Brandreth Road, Lahore (India).

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Editors—M. Abdul Majid, M.A. and M. Aftab-ud-Din Ahmad, B.A