

FROM

The Secretary

MUSLIM MISSION WOKING,

Azeez Manzil, Brandreth Road,

LAHORE. (Pb).

Dear Brother-in-Islam,

As salam-a-aliakum. In these few lines I wish to draw your attention to a point which is of the utmost importance for the welfare of Islam and the Muslims. The institution of ZAKAT which is one of the fundamental principles of Islam was established by the Holy Quran not only as an act of individual charity, but also as a matter of national concern. The ZAKAT or the legal fortieth of all individual amassings was collected by the holy Prophet and his successors as a part of the national treasury or the BAITUL MAL and was thence diverted to various purposes specified by the Holy Quran and best suited to the national welfare of the Muslim community. To our great misfortune, this prime source of our national wealth and national strength lies now almost dry and instead of the great volume of water which flowing from it made the whole community flourish, we have only a few drippings which lose themselves in the sands. If the Muslims could IN PRACTICE be brought back to lend their support to this most useful institution laid down by the Holy Quran, a great stream of national prosperity would soon flow which would

turn many a desert land into green fields, but unfortunately our national strength is being spent too much in other directions to turn our attention to the remedy suggested by the Holy Book.

Under the circumstances, I would draw your attention to the fact that it is at least the duty of every individual Muslim to carry out the behest of the Holy Quran as regards the payment of ZAKAT, and to see that it is spent actually in the directions specified by the Holy Quran for its expenditure. Broadly these fall into two main groups, VIZ., help rendered to individual and deserving Muslims, the poor, the needy, those in debt and the wayfarers and help rendered to the cause of Islam itself under which category the Holy Quran mentions those inclined to Islam, those employed to collect ZAKAT and manage the institution and the way of Allah or defence and propagation of the holy religion of Islam. However much individual cases of misery may excite our pity, and we must have full sympathy for our brethren in affliction, there is no gainsaying the fact that much of the ZAKAT money is wasted instead of being spent as it goes into undeserving hands, into the hands of professional beggars and professional receivers who cheat people under the cloak of piety. Apart from this consideration, it would be seen at a glance that by far the more important head of the expenditure of ZAKAT is the second VIZ., the

help of the cause of Islam. The trials of Islam as a whole are far greater than the trials of individual Muslims and the hardships of our community as a whole are only adding to the hardships of the individual. Any service to the cause of Islam is under the circumstances immensely more important than help rendered to individual Muslims. And at any rate the heads specified by the Holy Quran require every Muslim to spend a considerable portion of his ZAKAT for the defence and propagation of Islam and for other connected objects. I need not press upon you the great need of our spending a part of our ZAKAT on the propagation of Islam and on its defence against the encroachments of other religions especially Cristianity which is putting out its whole strength for the conversion of Muslims to its own faith, as I think every educated Muslim is bitterly aware of that need.

But having established the need, I would further draw your attention to the fact that about fifteen years ago, the Woking Muslim Mission England was established for this work of propagation, and it has not only succeeded in converting between 900 and 1000 Englishmen in different parts of the world, but it has also rendered the important service of changing the ideas of thousands of them about the religion of Islam. It is a Mission which is known throughout the world and on account of good service rendered to the cause of Islam.

it has enlisted the sympathies of almost all well-wishers of Islam. I would therefore, request you to kindly see that when carrying out the commandments of the Holy Quran as to the payment of ZAKAT, a portion is set apart by yourself, your friends and relatives for the Woking Mission to be spent in the noble cause of Islam in the West, and the money to be remitted to the "Muhasib *Reserve Fund Mission Woking, Brandreth Road, Lahore, (Pb.)

While bringing this letter to a close, I earnestly hope that as a true well-wisher of Islam, you would do your best to help the noble cause.

Yours fraternally,
 KHWAJA ABDUL GHANI,
 Secretary Muslim Mission Woking,
 Azeez Manzil,
 Brandreth Road, Lahore (Pb.)

QURAN ON ZAKAT.

"Alms are only for the poor¹, and the needy², and the officials (appointed) over them³, and those whose hearts are made to incline (to truth)⁴, and the (ransoming of) Captives⁵, and those in debt⁶, and in the way of Allah⁷, and the way-farer⁸: an ordinance from Allah; and Allah is Knowing, wise, (Ch. 9:60)

*All the income of Zakat will go to the "Reserve Fund of the Mission Woking", which we intend to raise to several Millions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

RAJAB, 1345 A.H.

VOL. XV.

JANUARY, 1927

No. 1

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The Trust for the Encouragement and Circulation of Muslim Religious Literature.

We are sure our readers will appreciate a brief survey of the progress which the Trust has made, and will rejoice with us at the success which it has achieved during the course of its short life of one year. The aim with which the Trust was instituted has succeeded beyond our expectations. The Secretary of the Trust informs us that since its foundation many tokens of appreciation, both from friends who contributed their quota to its purposes and those whom its literature was able to reach, have flowed in from all parts of the world. Taking our own experiences of this year for our basis of anticipations, which do, as a matter of fact, represent the life of the Trust, we think we are more than justified in predicting next year a future of far greater opportunities, which must ultimately involve the shouldering of far greater responsibilities by those who instituted the Trust and those who espoused its cause. It is our sincere wish that both may rise to the occasion.

The aim of the Trust is to reach such corners of the earth as are inaccessible to talks or lectures. To-day is the age of

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literature, and need we say that the necessity of such a Trust was already keenly felt, and thanks to the selfless co-operation of Lord Headley, Sir Abbas Ali Baig and Al-Hajj Khwaja Kamal-ud-Din, the Trust filled the gap? In this connection it would not be out of place to recall the long voyage undertaken by Lord Headley and Khwaja Kamal-ud-Din on behalf of the Trust. The support given by our Muslim brethren in South Africa was most gratifying and heartening. We appeal to our readers, individually and collectively, with whose splendid help the Trust has been enabled to convey the Message of Islam to Western countries—where, unfortunately, gross misrepresentations of Islam and its Founder reign supreme in the minds of literate and illiterate alike—to help its activities, directly or indirectly, by co-ordinating its efforts in disseminating the Message of Islam—directly, by contribution towards its funds, and by making its aims more known and its cause better understood; indirectly, by buying its publications. It will be a noble effort in the furtherance of a noble cause. The Trustees have issued a leaflet on the Trust for free distribution which can be had on application to the Secretary.

The following are the publications of the Trust :—

The Ideal Prophet, by Al-Hajj Khwaja Kamal-ud-Din.

Open Letters to the Bishops of Salisbury and London, by Al-Hajj Khwaja Kamal-ud-Din.

Islam on Slavery, by Lord Headley and Al-Hajj Khwaja Kamal-ud-Din.

The Religion of Jesus and Traditional Christianity, by Al-Hajj Khwaja Kamal-ud-Din.

The Affinity between Islam and the Original Church of Jesus Christ, by Lord Headley.

What is Islam? by J. W. Lovegrove.

The prices of the books will be found on the cover. *The Ideal Prophet* is being translated by Mr. M. O. Abbasi, of Dar-es-Salam, into Gujarati; we hope to announce its publication very soon. Mr. Abbasi has undertaken this task as a labour of love.

The Church and Science.—The Pious Press.

Our frequent reference to this special phase of the Church's difficulty—its relationship with Science—may lead our readers

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to assume that it has some attraction for us. Be it so. The never-ending conflict between the Church and Science has long been on the wane, for causes which are too well known. Long ago the Church gave up the fight to all intents and purposes. But we did not expect an open acknowledgment of defeat. Some strange influences, it would seem, have been at work. For recent pronouncements of the denominational press and pulpit would have certainly been hailed and listened to in rapturous ecstasy by the martyrs of science, the victims of the Church—Galileo, Bruno, Hypatia, etc. !

The British Association for the Advancement of Science, which met at Oxford in August last, dealt with a vast range of interesting subjects, under the presidency of the Prince of Wales. Commenting on the paper of Professor H. F. Osborn on "Darwinism," read before the Association, the *Methodist Times*, August 19, 1926, says :—

The student of religion will shed no tears over the collapse of the opposition to Darwin's great epoch-making discovery. Like every new adventure, it had to encounter the determined assaults of those who thought they were thereby doing God's service. So it has always been with the pioneers of thought. The Copernican theory brought down on the heads of all who espoused it a storm of censure. Was not the doctrine essentially atheistic? good people all demanded. We know what they did with Galileo for teaching it. And how shocked the learned Council of Salamanca was when Columbus stood up before them to broach his theory of a passage round the world. "At the very threshold of the discussion," says the historian, "instead of geographical objections, Columbus was assailed with citations from the Bible and the Testament; the Book of Genesis, the Psalms of David, the Prophets, the Epistles and the Gospels. . . . Doctrinal points were mixed up with philosophical discussions, and a mathematical demonstration was not allowed to weigh if it appeared to clash with a text of Scripture or a commentary of one of the Fathers." Had not Augustine pronounced the doctrine of the Antipodes heretical, because if there were inhabitants on the other side of the earth they could not have descended from Adam—how could they have crossed the intervening ocean? To teach this doctrine was, therefore, flatly to contradict the Holy Bible, which says that all men are descended from Adam. . . .

The passing ages seemed to have taught the theologians no discretion, but only enlarged their vocabulary of vituperation. Darwin was reviled as the apostle of "dirt worship," and his followers as "gospellers of the gutter." The religious newspapers urged that the battle should be set in array, and that men should find out who is on the Lord's side and who is on the side of the Devil and the monkeys ! The Pope condemned the system as being repugnant to history, exact

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science, observed facts, and reason itself, and described it as a tissue of fables. Bishops declared Darwin to be guilty of a tendency to limit God's glory in creation, and described the principle of natural selection as being absolutely incompatible with the Word of God. For all who believe in these new-fangled destructive theories, a gruesome prospect was painted. They were solemnly warned by a Nonconformist divine that "they will in the time to come have their portion with those who in this life know not God and obey not the gospel of His Son." . . .

Happily the spirit of antagonism between science and religion is almost extinct. In some minds science may still be suspect, but for all practical purposes the feud is over. Bishops and deans conspire in cathedral pulpits to bless the labours of men of science. . .

. . . If ever there was a time when Christians aspired to set a limit upon the investigations of science, that time has gone by. The Church is foremost in claiming absolute freedom of research for the votaries of science in all its manifold branches. It is no longer the office of the Church to tell men of science what they are to believe, but to inculcate the humility and reverence and devotion which have ever been the characteristics of the highest scientific attainment. Indeed, it was precisely that attitude of mind which was conspicuous in the masters and founders of modern science.

Church and Science.—The Pious Pulpit.

The leaders of the Church, who have thrown overboard such myths as the Virgin Birth of Jesus Christ, such fictions as the Resurrection of Christ, such childish theories as are contained in the Book of Genesis, such crude conceptions as that of the Christian Hell, met recently at the Annual Church Congress, which sat from the 3rd to the 8th of October, at Southport. Their deliberations made manifest to a close observer their apologetic efforts to accommodate themselves to the views of eminent scientists, in direct contravention of Holy Writ—at one time, in the Middle Ages, the one inexhaustible source of persecution. Professor J. G. Adami, Vice-Chancellor of Liverpool University, said:—

the application of scientific methods in religion would yield precisely the same kind and degree of certainty as satisfies the scientist in other fields of knowledge (*Baptist Times*, October 14, 1926).

The Archbishop of York dealt with the changed attitude of the Church towards Science in these still more astonishing words:—

The Church has too often looked with indifference, if not suspicion, upon the free movement of the spirit of man in science, literature, art,

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politics, forgetting that wherever that movement was sincere and disinterested, the Spirit of God was in it (*Christian Life*, October 16, 1926).

We must at once confess our inability to understand the word "indifference." History does not bear out the utterance of His Grace of York ; for the Church has ever been the foremost champion of persecution. Does not the Archbishop know that Draper's *Conflict between Religion and Science* is to be found on the shelves of every library, ever ready to belie his statement ?

His Grace continued by asking :—

What is to be the attitude of the Church to this movement ?

He replied :—

The attitude of the Church must be one of the fullest sympathy and trust. The Church must indeed leave Science to take its own way, to find its own road to ultimate truth. It is not for the Church to pronounce formally either for or against any conclusions which in any sphere sincere scientific method may reach. But the Church will not merely be detached. Its members will be ready to accept whatever truths in the region of natural science or historical criticism seem to be really established, and to welcome them as new revelations of the Divine working.

These words seem to suggest an inauguration of a happy era, inasmuch as they seem, at least, to mark the decline of the Church, if not so much as seal its fate—a *fait accompli*. They are welcome to all who recollect the antagonism between Churchmen and Scientists. And we are not betraying any secret of the Church if we say that the change has come about owing to the untenability of the Church doctrine.

Another thing which should be noted is that it is the scientist who has held his ground, and never even tried to reconcile his findings with the views of the Church. On the other hand, it has always been the Church which has changed its ground, on a score of occasions, and which has yielded to criticism in innumerable ways, as the result of scientific discovery. Christianity has always, since its very inception—that is to say, from the days of the half-pagan monarch, Constantine—been modifying and adapting itself to surrounding circumstances. Modern Christianity, which is another name

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for disguised paganism, is the perfect illustration of this ; for Christian doctrines have always been in the melting-pot.

Divorce in Christian Europe and America.

The deplorable laxity of the Law of Divorce in America is a matter for grave consideration. The uneasy reformers there have traced its cause to the production of corrupting plays in the theatres, and the inability of the authorities to cope with the crime that necessarily accrues therefrom. "An unprecedented increase in the number of American divorces is shown in the statistics issued by the Department of Commerce for 1925, which reveal that two American marriages in thirteen end in the divorce courts." ¹ That, further, has led Americans to rush abroad to secure divorces in order to avoid exposure in their own society, and these cases, thus escaping notice, do not appear in the statistics ; otherwise a still higher number would have been shown. Now let us see the dangerous effect of this sort of sudden severance, between erstwhile and presumably loving couples. We know that passion and love go hand in hand, and that the effect of such a separation is detrimental to physical and mental health. This results in insanity, premature decay, or even sudden death or suicide. Professor G. M. Robertson, President of the Royal College of Physicians of Edinburgh, has made an astounding statement to the effect that "the incidence of insanity among married people is low, but that it is increased in a marked degree by the loss of a husband or wife." Such an assertion gives an added interest to the sensational disclosures of Dr. Herman N. Bundesen, Health Commissioner of Chicago, who declares that "married men live virtually twice as long as men who have been divorced." ²

—Divorce in Islam.

Now having given our readers a taste of the atmosphere of divorce, and having found out the physiological effect resultant thereupon, we would draw attention to Muhammad,

¹ *Daily Express*, November 27, 1926.

² *Ibid.*, July 7, 1926.

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the chivalrous, who held woman in high esteem and gave her a higher status than she had—or has—ever enjoyed under any other Reformer.

We cannot but admire that great psychologist, who knew so well the ups and downs of life, and, with his penetrative depth of insight, has left to us a legislation that comprises within its scope the most intricate problems of life, one of them being that of divorce.

Human beings have sometimes to pay the penalty of being rational, and possessing a free will, which the animals—creatures of instinct—do not possess. Even when men take the greatest care in selecting their life-partners, marital differences arise which destroy their happiness and prove a curse rather than a blessing ; and the last remedy is divorce.

Almost all religions, except Hinduism, have allowed man to divorce his wife. But no religion except Islam has allowed a woman to obtain a divorce from her husband.

But to the Great Legislator, the emancipator, who allowed woman to divorce her husband, for the first time in the history of the world, nothing was more detestable than a-divorce. In his sayings utter hatred of it is revealed :—

(1) " The most hated of lawful things in the sight of God is divorce " (*Mishkât*).

(2) " The curse of God rests on him who repudiates his wife capriciously " (*Abû Dâwood*).

(3) " Marry women and do not divorce them capriciously, because God does not like lustful men or women " (*Mishkât*).

The above quoted sayings show how sacred was marriage in his sight—a moral obligation, and a social responsibility. Divorce was a remedy, but only in the last resort. This is why that use of divorce—abuse of the law and precepts of the Qur-ân being excepted—is conspicuous by its absence in Muslim countries. Woman has, naturally, been appointed to undergo hardships and trials, in order that she may learn the lesson of self-sacrifice, without which she could not have proved an affectionate mother, a true wife, or a lover of home. It is seldom expected of a woman, gifted as she is with traits of character infinitely superior to man, that she should leave

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home and hearth for a mere whim, and therefore the Prophet, in his sayings, exhorts the man not to misuse the law against the fair sex.

Islam, while laying down restrictions in the way of divorce and discouraging it very strongly, did not lay down any hard-and-fast conditions ; for the simple reason that the universal applicability of Islamic teachings would then be questioned. In Russia there are now thirty-five reasons for allowing divorce. In America divorce has become a plaything. In England itself, an agitation has been raised for making divorce possible under any conditions, and not restricting it to infidelity alone. The tendency of the world is to adopt the Muslim principle of divorce, i.e. to make it permissible on conditions other than infidelity.

Logic—a Special Domain of the Catholics.

Here is a statement which, while struggling to refute an allegation, ends by confirming it all the more. It certainly makes interesting reading :—

FAITH AND REASON.

There is a popular idea among people who do not know very much about the Catholic religion that we Catholics entirely reject reason in religious matters. They have heard us talking about the necessity of faith, and they think that faith means believing blindly without any reason. As a matter of fact, the exact opposite is the case. We insist that religion must be reasonable, and we are convinced that our religion is reasonable. Indeed, this idea that Catholics believe things blindly without any reason might strike anyone as not very likely ; because to believe in that way would be a very foolish thing to do, and the 300,000,000 Catholics in the world are not all fools. For example, everybody knows that Louis Pasteur, one of the greatest men of science of our time, was a most devout Catholic. Is it likely that such a man would believe things blindly without reason ? Field-Marshal Foch is also a very devout Catholic. Now the man to whom was given the supreme command over all the allied armies in the late war must have a little intelligence (Rev. G. J. MacGillivray, in the *Catholic Gazette*).¹

It would seem as if the reverend gentleman wanted to suggest that " Field " - Marshal Foch commanded armies while he was kneeling in adoration to a stone statue of the

¹ *The Catholic Times*, October 15, 1926.

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Virgin ; and that Louis Pasteur performed his scientific experiments on the basis of a belief in a Triune God.

It is safer to assume that both the Marshal and the scientist have never subjected their beliefs to the searchlight of reason, rather than to believe that they did, and yet held them. One can achieve all glory, and make conquests of nature, and yet remain a blind follower of certain crude beliefs. This is quite a possible phenomenon. The names of the two celebrities are a case in point.

In the face of such arguments as Father MacGillivray advances we think that those—ourselves being one of them—who hold that Catholics entirely reject reason deserve some indulgence !

OUR IDEALS IN THE UNIVERSE

By KHWAJA KAMAL-UD-DIN

WE seek ideals because we need them ; they have been supplied to us by our Teachers, and Al-Qur-án also speaks of the lives of great Prophets, for the same purpose, placing them before us as exemplars. But the Book also draws our attention to some of “ the mighty atoms ” in the universe that do the greatest good.

Man was created from the essence of the earth.¹ He has assembled in him everything that lies in it. But the earth itself has come out of the sun, bringing with it everything in that great luminary ; thus every furniture of the solar system has become transferred to and located in our frame, with all their capabilities, in an epitomized form. Man is therefore supposed to work out all that is performed by the various manifestations of Nature ; but with one difference, which is, the diversity of the function arising from the diverse nature of the planes to which other things belong. Man has been given consciousness and soul to an extent denied to others. In fact, all that lies in the rest of the universe, in its gross form, becomes refined through various evolutionary stages, into

¹ The Qur-án, xxiii. 12.

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emotions, thoughts and ideation. Consequently, he has to exhibit these in mental, moral and spiritual aspects, as is done by Nature on the physical plane. I alluded to this in my principal lecture. He belongs to the moral order, and should move in the spiritual sphere.

The great truth was preached to man in chapter xci of the Qur-án in the following words: "Consider the sun and his light." "And the moon when she borrows light from him." "And the day when it exposes it to view." "And the night when it draws a veil over it." "And the heaven and its make." "And the earth and its extension." "And the soul and its perfection." "So He intimated to it by inspiration its deviating from truth and its guarding (against evil)." "He will indeed be successful who purifies it." "And he will fail who corrupts it."¹

An evolved soul must bring, like the sun, life and light to others; he must bring them out of the darkness of ignorance, impiety and irreligiosity. He must energize those in lassitude, nerve them up and cleanse the world of all that is impure. Most of us, of course, do not possess this inherent light; we must borrow it (like the moon from the sun) from those more favoured—those great men, who received the Light directly from God and appeared at times when the whole horizon of the world had become darkened. We should enlighten the world when those great luminaries of Divine Love pass away, just as the moon does when the sun disappears. She ripens crops and creates sweetness in fruits, while the sun nourishes them in other ways. Similarly, we should help to bring others' intellect and wisdom to the maturity which got its inception and growth from the Divine luminaries.

The above sacred quotation also speaks of the "day when it exposes it to view and the night when it draws a veil over it." Man, like the day, should arouse others from the drowsiness of inactivity and inertia. He should put them to work, and invigorate them against despondency, hopelessness and fear. He should infuse a new spirit into the world. When

¹ The Qur-án, xci. 1-10.

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his fellow-men become tired and fatigued, he should approach them, as if with the wings of night, to give them rest and comfort. If his inspiration brings the latent faculties of others into operation, his kind words and deeds, like the hours of the night, should refresh them and enable them to continue their work with a new spirit, and apply themselves to new avenues of exertion.

The sacred verses again draw our attention to the heaven and the earth: "And the heaven and its make, and the earth and its extension." Heaven and all the luminaries in it continually shed their light, which, piercing through space, goes into the earth, carrying into it all that lies in the firmament—the earth¹ thus becoming pregnant by the forces from on high and bringing forth its treasures for our use. Let man, like the sky, fill others' minds with the seeds of new and healthy ideas, and inspire them with useful thoughts and righteous aspirations. He should also act as the earth, and pour out things for others' good. He should fit himself to receive Light from the Most High, and thus enable himself to produce that which his Lord intends him to do in the service of humanity; he will lose nothing thereby. Hoards of wealth come from the recesses of the earth, every minute sees a renewal of its blessings, yet it diminishes never. Man, her best child, should follow his mother, Nature.

That man is capable of being a true representative of all that is in the firmament and the earth, as embodying *in giving*, on the mental plane, what they do on the physical plane, is shown in the following verses: "And the soul and its perfection, so He intimated to it by inspiration, its deviating from truth and its guarding (against) evil. He (man) will indeed be successful who purifies it, and he will indeed fail who corrupts it."

The human soul, when balanced and perfect, can do everything that is done by the rest of Nature. He has something else, not given to the rest of the universe—judgment and

¹ "And the bearer of witness and those against whom the witness is borne." "Surely the might of your Lord is great." "Surely it is He Who originates and reproduces" (The Qur-án, lxxxv. 3, 12 and 13).

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discretion. But the judgment may err and the discretion go wrong. To avoid such a catastrophe, revelation came to guide him in the right path. He was informed of his evil inclinations, and to him was suggested a course whereby he might guard against it. His success lies in the use of his faculties on the lines adopted by the heavens and the earth, and his failure consists in stunting his faculties.

The chapter under discussion, in its conclusion, compares man also with a she-camel : “ So Allah’s apostle said to them, (leave alone) Allah’s she-camel, and (give) her drink. But they called him a liar and slaughtered her, therefore their Lord crushed them for their sins and levelled them (with the ground). And he fears not its consequences.” The she-camel is a most useful animal to man, while she costs her owner nothing ; she carries him to places where other means of conveyance fail ; he can live on her milk, when he gets nothing for sustenance. Her wool supplies him garments and her skin makes him a lodging. In waterless deserts, when he is dying of thirst, she gives her life under his scabbard to supply him with water which she has stored in her hump. And with all this, she is no burden on her owner. She lives on thorns and prickly things which she finds herself in the desert. Man, at least, should imitate her in her usefulness. He should not be a burden on any ; and everything in him should go to serve and benefit others. His soul is the she-camel of God. He must give her to drink from the water of God—Revelation. The word of God is her food, but through our inordinacy, we starve the soul, and in the end, kill the divine she-camel. We stand unworthy of living in the judgment of the Lord, and so we are destroyed.

Nations rise and fall. The secret of it all lies in the above lines. The government of the world is given to those who rule for the benefit of the ruled, and do not make it a means of self-indulgence at the expense of others. Every nation has had its day ; it has thriven and flourished and continued in prosperity as long as it was of some benefit to others, in the eye of the Lord. But success and affluence made it selfish and self-assertive ; it increased in extravagance and became a

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burden on others ; it began to exploit its fellow-beings, and devised means for weakening them so that they might be powerless to resist. It increased in persecution and oppression, and reduced others to slavery. Then the Lord God, the Creator and Protector of all men, came with vengeance, and that nation became one of the lost. Here is a lesson for those in power at present. The ways of the Lord are unchangeable and the laws of His government are to-day the same as on the day when man first saw the light.

THE PROGRESS OF MANKIND : TOWARDS ISLAM

By J. GUN MUNRO, F.R.G.S.

THE shadows of coming events are thrown before. Above the clamorous revolt of Europeans, against the burdens of a social and economic system which have become intolerable, come the sounds of stirring Asians who will no longer bow down under the yoke of Western materialism. War succeeds war, and the clouds of more wars are gathering fast. The tide of disruption has set. Everywhere, from struggling Russia to the embryonic races of the Far West, from discordant Europe to the renascent Far East, we feel the forerunning shocks of yet greater convulsions which will destroy the Western scheme and system of civilization.

In all this stirring lies great hope for the future of the human race. The revolts with which we are immediately concerned are economic and social ; they are growing in frequency and in strength, and have for their aim the abolition of selfish individual ownership which is the foundation of modern material civilization. But there are many signs which herald the coming of a new and mightier revolution. This will be psychical ; it will effect the most drastic changes in conditions throughout the whole world, and do more to uplift humanity than all preceding uprisings of mass humanity. It should literally make the beginnings of the new heaven and the new earth of age-old vision.

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This is a statement which very clearly implies belief in the Onward and Upward Progress of Mankind through all time, and indeed we cannot afford to entertain any serious doubt about it, since that would involve grave misgiving in the Mercy and Beneficence of Almighty God (Allah).

It has been said repeatedly that Religion, which urges man to aspire towards God, is the only distinction between him and brute creation. Unfortunately there have been, and there are still, many forms and systems of religion which leave man groping in a dim and hazy twilight. It is much more exact and truer to say that the superiority of man over all other creatures lies in a higher degree of Consciousness. This Consciousness is the first principle of life ; vegetation possesses it in a most simple form ; and it has been variously developed in the animal kingdom as Self-consciousness. The lower forms of organism are immersed in Consciousness as the flowers in ambient air or the fishes in the sea. But man, by virtue of greater development, is able to think and reason—and even to talk—about it. In him Self-consciousness has reached a high point of evolution, and he has become a highly intelligent creature, a spiritual being. His spiritual capacity is, however, still of a low order—with certain individual exceptions—and he must pass through further stages of evolution into the fuller light and power of Cosmic Consciousness.

In order to make the meaning clearer let us survey as briefly as possible man's development during the past. " Then We made him a small life-germ in a firm resting-place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah . . ." (Al-Qur-án, xxiii. 12-14). There is sufficient in this for those who would reflect, and we may pass on. At some time in the past man was a creature, with upright posture, possessing vitality but not perception. He was then in a state of Simple Consciousness. Contact with the world about him sharpened his sense impressions until he developed the faculty of perception, and began to learn the use of things, and how to employ them to accom-

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plish certain ends. Then was the dawn of human intelligence, or Self-consciousness. Generation by generation, through many thousands of years, he continued to accumulate and register his percepts, and this caused a multiplication of cells and the growth and development of necessary ganglia in him, bringing him to the stage of receptivity. He learned the difference between pleasure and pain, and began to elaborate his impressions until, reaching the highest point of receptual intelligence, he began to form concepts ; that is to say, to employ signs to specify his percepts, and to imagine things. In other words, he passed from simple arithmetic to the employment of algebra. But he had no moral sense. As a result, however, of this development the efficiency of his brain for thought and his capacity for labour were greatly increased. With this conceptual mind he was able not merely to be conscious of things outside and distinct from himself, but to know that he knew. He began to analyse and think about the operations of his own mind or consciousness as he would anything else. He developed the ability of communication with other members of his species, and with the power of speech was able to exchange observations. His primal instinct was still self-preservation, to which was linked the desire for satisfaction of his sense of pleasure. He learned, therefore, to subjugate and to control lesser forms of life ; to make fire, to trap and kill animals, and to tame them—and even to tame weaker members of his own species—and to use them, to make them work, for his own ends. Anger and fear were easily excited in him ; he learned to like and to dislike many things, and consequently learned to form alliances. In closer association with fellow-beings he began to compare common qualities and characteristics ; he learned to admire some and to detest others, and sympathy and affection, as well as hatred, were bred in him ; thus, simple sensations of pleasure and pain became complex, and the lower mind gradually encompassed happiness and unhappiness. As a result the world about him was revealed with new significances, and he began to develop moral nature.

This was the key to his future development. He became

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inordinate. Knowledge grew from more to more, causing continuous expansion of his Self-consciousness ; he grew more afraid of hidden things and occult forces, and fell to contemplation of " Beginnings " (birth, creation) and " Ends " (death, transformation). He began to Apprehend things which were beyond Realization, and to Speculate on things which were yet beyond the power of his own mind to comprehend. He saw the clouds and the water which came down from them " according to a measure," " the heavens and the comer by night " ; he began to consider the character of things and forces which shaped their ends, and his own position and prospects in relation to them. Since that time neither the world nor the government of it has changed so far as Man is concerned—except in the growth of moral nature in Man. It is that which has changed the aspects of the Universe in his sight, and enabled him to taste and to learn of the tree of good and evil. Thus we observe that, with increased knowledge, Human Consciousness has expanded, bringing new realizations in an ascending scale, creating new values in everything, enabling him at last to apprehend Divine motive, law and guidance. By such reason the tendency has been to imagine fewer malevolent deities, and to postulate more benevolent ones. But Man is still in a state, or on the plane of, Self-consciousness. How then shall he arrive at a correct interpretation of the universe which surrounds him, and provides him with everything he seeks, even good and evil ? What mind is it that will reveal true significance and give illumination, causing new senses to grow up in him, faculties and powers far surpassing those which are known in Self-consciousness ?

Reference has been made to certain individual exceptions in the human race. These are they whom Allah in His Mercy has raised up from time to time, according to the special needs of their day and generation, to warn and to indicate the Way and the Light. " Every race has had its Messenger ; every community its guide " (Holy Qur-án, xiii. 7). From all of them man may learn the same lesson : to seek knowledge and develop intellectual capacity, and at the same time to cultivate

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the highest moral qualities. These "Warners" have attained various degrees of Cosmic Consciousness, and have received Divine revelation according to the degree of their attainment, or, in other words, so much as they were fit to receive.

The greatest of these was Jesus of Nazareth, if we judge by the words uttered from his blessed lips, and not by the various and conflicting interpretations which were subsequently put on them. Says the Holy Qur-án: "And we sent Noah and Ābrāham, and placed in their seed prophecy and the book: and some of them were guided, though many of them are workers of abomination; then we followed them up with Jesus the son of Mary; and we gave him the gospel; and we placed in the hearts of those who followed him kindness and compassion." But Jesus did not live to complete his mission; his life's work was cut short by the noble self-sacrifice which was to set the hall-mark of sincerity and the seal of conviction on all his teachings. His illustrious name and work were, indeed, in danger of passing away with the expiration of those who heard him speak, without the efforts of that zealous publicist, Paul. Paul, however, never attained the high spiritual elevation of Jesus, and often went astray in misconstruction of the divinely inspired words and in his own headstrong ardour. Therefore, Allah sent Muhammad, who proved to be the Perfect Exemplar, through whom Allah revealed His Will and His Law in the purest and fullest light: "This day I have completed your religion for you."

Both Jesus and Muhammad (on whom be Eternal Peace) were, however, examples of Future Man in whom God will be glorified. They both attained and never fell from a plane distinctly and wondrously above that of all others—Noah, Moses, Confucius, Buddha, Zoroaster, and the other guides who came after them. In them we see moral elevation, intellectual illumination, the extinction of sin, and the sense of immortality; in them we learn the lessons of unflinching courage, which means unremitting effort, optimism and patience, and the taking on of Divine Attributes. They rose into and developed the Higher or Cosmic Consciousness; in other words, Apprehended and Realized God, and arrived at the

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AT-ONE-MENT—which is the goal of all human endeavour. It is Islam.

Now it is a fact of history that the subsequent leaders of mankind have been followers of Muhammad and of Jesus. Each have had political power and the government of many races. How is it then that there is no peace on earth?—that instead there is frequent insurrection, formerly against personal dynasties, and now against the widest and strongest system of civilization which humanity has yet experienced?

In the first place the question implies one very hopeful fact: that the upward trend of man's development cannot be stayed by the imperfect government of an only partially enlightened few. But dealing first with the failure of the followers of Muhammad in the exercise of the powers and privileges of leadership, the Holy Qur-án provides the answer: "Ye will be exalted only if ye be faithful Muslims." All the many details of causes of the disruption and breakdown of the Muslim Empire are summed up in that one phrase. Not all of those who professed to be followers of the Holy Prophet of Arabia attained or strove to attain the Higher Consciousness. There have been many who have endeavoured to enter the Kingdom of God violently. Remembering only the letter, and forgetting the spirit and living reality of Islam, they have paid too much attention to forms and formula. The religion which they set up was not Islam, but "Muhammadanism"—and be it noted that Muhammad did not teach "Muhammadanism," nor did Jesus of Nazareth seek to establish "Christianity." This accounts for the loss of temporal power, and the social weakness and "backwardness" of Islamic races to-day. Their leaders ceased to be Muslims, and the people suffered the lapse, and in consequence have suffered degradation, which, as the Book says, is the lot of faithless Muslims. Because Muslims of to-day are facing these facts squarely, reform has set in, and the tide is running deeper and stronger and wider with every year. Already, throughout the world, we can see and feel this Muslim Renaissance—which is the Mercy of Allah, for which we can only render thanks by our own ceaseless endeavour. This Renaissance is, as we shall

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see presently, something far more than the revitalizing of a cult, more even than the internal reforming movement of those races who dwell under the Green Banner.

It happens, however, that to-day and for many days past political power and the power of world dominion has been in the hands of the leaders of the so-called Christian World. How have they used it? With kindness and compassion? From the four corners of the earth comes evidence against them. Every race that has any virility left in it is stirring to throw off the yoke of their rule, and to resist their further encroachments. For all their special and peculiar claim to enlightenment they are helpless before this reaction, helpless even amongst their own people. The best of them, who are less concerned for the material blessings of their order, have lost even spiritual power, since they have substituted soulless dogma for Religion—of which, indeed, they have no knowledge; “they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.” Their material knowledge has helped to make a millennium in the physical plane in many places, but they are still held within the limits of Self-consciousness. Their teachings, based on doctrines which are contrary to all scientific truths, fail to convince the hearers, and their unreason turns the hearts and minds of aspiring humanity away from them. It is not in the nature of the Will of God that the destinies of races will remain in their hands; for, entering not into the Kingdom of Heaven themselves, they will not suffer that others should enter. The Christians of the West are not true followers of Jesus. Like Muhammad, he taught no new religion, but the Religion of God, or Islam, and he even surrendered his young life for it, relying on those who should come after him to complete his mission. The failure of these Ministers of Religion in the West accounts largely for the new forms of social evils which have grown up with modern civilization and imperil older orders. The Church has divorced Reason from Belief, Knowledge or Science from Revelation, and, when it has not opposed Education strenuously, has condoned a training for commercial purposes and upheld that against true

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culture, which is a training for the enlargement of spiritual capacity.

But we have seen that no human agency can stay the process of evolution, in mankind nor in any other manifestations of God (Allah). Knowledge has grown from more to more, and Human Consciousness risen in the scale, to the Intuition plane or the approach to Cosmic Consciousness. Witness the birth of new religions in the West ; Socialism, Christian Science, Theosophy and Spiritualism, for examples. Examination of these will disclose that in many things—that is to say, their highest aspects—they come within the pale of Islam—One Supreme Being Who is All-Wise and Merciful, in Whom all men are Brothers, One Duty which is to God, expressed in self-perfection on an infinite scale, and service of fellow-man. That is Islam, the religion revealed to and taught by Jesus, and, more fully, by Muhammad. In another way the growth of the movement which is referred to as Internationalism is another sign ; it springs from a sense of other countries and races, a sense of brotherhood and the Unity of God.

The spirit of the West is moving in sympathy towards the East, and the East is preparing to move forward towards the West in regard to material knowledge, the sciences and arts, seeking co-operation, but resisting enslavement to sheer commercialism.

“ The kingdom of God shall be taken away from you, and shall be given to a nation ¹ bringing forth the fruits thereof.” These words of Jesus deserve to be pondered. And also those of Muhammad : “ Verily, the hour ² is coming, I almost make it appear, that every soul may be recompensed for its efforts.”

All the religions that are named to-day will become one—the Religion of God, which is Islam—and that will dominate the hearts and minds of the whole human race. It will not

¹ The word “ nation ” was not used in its modern sense, meaning a political entity, nor yet a democracy, which is one Western ideal of human society. It connotes rather a kind of freemasonry formed from common religion.

² This should not be confused with our use of time, according to divisions of the clock or calendar.

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be a system of observances performed at certain scheduled times and in prescribed places. It will be practised in every human activity, from eating to labouring, and its principle will be that of Moderation. Neither will men do nor omit to do this or that in order to acquire merit in the Hereafter. All men will cease to look for a Redeemer, and will realize only salvation by character. Neither will any soul suffer from doubt of God (Allah) and of eternal life ; immortality will be realized in everyone. Distinctions of tribe and race and nation will pass away, as the melting of conflicting creeds ; international boundaries will vanish, as also retaliatory tariffs, since people will move freely amongst people, and the produce of all will be for all, none restricting his efforts for himself or his nation. Probably, with new means of transport and communication, such as aeroplanes and radio, men will cease to herd together in large cities, and spread out in improved dwelling-houses by mountains, sea-shores and lakes ; nor will the tiller of the soil suffer the solitude of isolation. No portion or properties of the earth will fall under individual ownership ; the resources of all will be developed and shared by all. All laws, such as may be necessary to define the liberties of the peoples, will provide that every man shall be free to do whatever he wishes provided that his actions do not infringe on the liberties of others ; they will provide equal opportunities for everybody without distinctions.

Then will man realize the words of the Book : " The Earth is inherited by only the fit among My creatures."

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(Continued from Vol. XIV, p. 474)

ISLAM rendered another important service to humanity when it preached complete religious toleration. Though religion came from the Lord, to establish harmonious relations between men, it became itself the root of every kind of discord and disturbance in different branches of the human race. Each man thought that his was the religion from God, while

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the adherents of other persuasions were looked upon as followers of the devil. This created narrow-mindedness and dissension, which reached such a height in the sixth century, that the persecution, even of those who, though Christians, did not see eye to eye with the others on certain doctrines, was deemed by the latter to be a piece of great virtue. Christianity began to walk knee-deep in human blood, and the Church invented weapons of persecutions, the very thought of which causes a shudder. In a word, religious intolerance was at its height, when Islam came and the world felt a crying need for relief. It was at that juncture that the Message of Peace came, in the following words: "(All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe, to the truth about which they differed; and Allah guides whom He pleases to the right path."¹

The Message also declared that all religions before Islam were of Divine origin; that every nation and community had been given a Guide, a Prophet and a Warner from the Lord,² and they brought the same message to various nations, but the human hand had alloyed the Divine truth; which truth³ required restoration to its original purity, and the Qur-án claimed this for its mission. An Apostle from Allah came in the person of Muhammad, "reciting pure pages wherein are all the right books"⁴ revealed before. It was also pronounced

¹ Qur-án, ii. 213.

² "By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement" (Qur-án, xvi. 63).

³ "Surely We have sent you with the truth as a bearer of good news and a Warner; and there is not a people but a Warner has gone among them" (Qur-án, xxxv. 24).

⁴ "An apostle from Allah, reciting pure pages. Wherein are all the right books" (Qur-án, xcvi. 2-3).

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that there should be no compulsion in furthering any religion,¹ and a Muslim was commanded even to wage war, to establish religious freedom for every faith in the world. Religion, it was taught, was a matter between God and man, and no one had any right to come between him and the Creator. A Muslim was admonished to preach religious truths in the goodliest manner² and never to force his religious opinion upon others.

In Islam, for the first time in the world, reason was made the test of faith. All dogmatic teachings were declared to be unworthy of notice. Intelligence and logic alone were to be the anvil on which religious truths were to be beaten out. We read verse after verse in the Qur-án, which elucidate Islamic truths, and refer to our observations and experience of the various phenomena in Nature. Such verses often end with words like the following: "There is a sign for those who reflect, who ponder, who understand."³ It was also laid down that there was no conflict between religion and science. Muhammad is the first Prophet among the blessed race, who, though he himself knew not how to read or write, yet made the acquirement of knowledge a religious duty. He said: "The ink of

¹ "There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing" (Qur-án, ii. 256).

² "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path and He knows best those who follow the right way" (Qur-án, xvi. 125).

³ "And of the fruits of the palms and the grapes—you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder." "Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect" (Qur-án, xvi. 67, 69).

⁴ Muhammad said: "The acquisition of knowledge is a duty incumbent on every Muslim, male or female. 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; . . . knowledge enables its possessor to distinguish what is forbidden from what is not; it lightens the way to heaven; it is our friend in the desert, our society in solitude; it guides us to happiness;

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the scholar is more sacred than the blood of the martyr." A night, he said, spent in contemplation and prayer for guidance, was equal in merit to prayers of a year or of two.

My observations on the religious tolerance preached by Islam might bring to the minds of many of my friends here, something that they might have read of religious wars in Islam. Islam has suffered from gross misrepresentation in many things, and this is one of them. But before I come to this aspect of the question, I wish to say a few words. Now the use of the sword is sometimes a necessity and has been resorted to, to this day, since the time of Cain and Abel. It has had its use and abuse. The unsheathing of the sword is admittedly indispensable under certain contingencies and circumstances, in the interest of honour, life and property. We have to wage war even to establish peace. The Prince of Peace, with all his humanitarian visions, as portrayed by him in his Sermon on the Mount, had to ask his disciples to sell their clothes to purchase swords. He also said that he had come to send fire and sword into the world, but a favourable occasion perhaps did not come to him to bring his words to practice, nor could he find time to point out the right occasion when to use "fire and sword." The rest of the Bible, too, is not a good guide in this direction. We read something of the sword in the Scriptures, but it, though drawn under the sanction of Jehovah, hardly does any credit to its authors, or to God Himself. We look in vain to other religions and civilizations for any light on this score. The Message of Islam came to solve the problem. It condemned wars and fighting for the purpose of achieving political ends or further conquests. It prescribed the following three occasions when the unsheathing of the sword is declared a necessity : (1) To restore peace and order and defend life

. . . with knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next. It sustains us in misery; it is an ornament among friends and an armour against enemies." "He who leaves home in search of knowledge, walks in the path of Allah." "To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises.

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and property,¹ the sword to be sheathed if the enemy desists from fighting. (2) To establish religious freedom, so that each and every person may be at liberty to exercise freely his individual judgment and have his own opinion in religious matters. (3) To protect the Houses of God, irrespective of their religion.

The above will explain the reasons that brought the martial spirit of the Holy Prophet into play. Volumes have been written by adversaries on the subject, but it will not take more than a minute or two to expose the absurdity of their contentions. Muhammad, after being persecuted cruelly by his enemies in Mecca for full thirteen years, fled to Medina for his life. But the enemy would not leave him alone even

¹ "And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder" (Qur-án ii. 251). "And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits" (Qur-án, ii. 190). "And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter; and do not fight with them at the sacred mosque until they fight with you in it, but if they do fight with you, then slay them; such is the recompense of the unbelievers" (Qur-án ii. 191). "But if they desist, then surely Allah is Forgiving, Merciful" (Qur-án ii. 192). "And fight with them until there is no persecution, and religion should only be for Allah; but if they desist, then there should be no hostility except against the oppressors" (Qur-án, ii. 193).

To kill the enemy wherever one finds him is nothing strange when a state of war exists. The words "and kill them wherever you find them" speaks of those who had commenced fighting and were carrying on hostilities against the Muslims. Further, the admonition "if they desist, there should be no hostility" explains the whole situation. Verse 193, in the above, clearly establishes that all hostilities should come to an end, when "religion should be only for Allah," and complete religious freedom becomes established.

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them" (Qur-án, xxii. 39). "Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty" (Qur-án, xxii. 39, 40).

A Muslim is bound to wage war in order to protect even the places of worship of other religions.

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there; they pursued him. The locality of the first three battles between the enemy and the Holy Prophet will show that Muhammad was on the defensive, and that the offensive was taken by the Meccans. Badr, the first place of battle, is about 120 miles from Mecca and 30 miles from Medina. Ohud, where the second battle was fought, stands 138 miles from Mecca and 12 miles from Medina. In the third battle 10,000 enemies came from Mecca and besieged Medina. Muhammad was victorious in all three battles. Then the state of war began, and the offensive and defensive was taken by both parties. Pilgrimage to Mecca is one of the Pillars of Faith in Islam, but the Meccans would not allow the Muslims to make the pilgrimage, although the Prophet asked them to do so in a most peaceful way. Muhammad at last went with 10,000 followers to Mecca, and an event, unique in the history of the world, occurred, for then it was that peace, order and religious freedom became established in Arabia, without shedding one drop of blood. This event furnished a most opportune occasion to Muhammad for the exhibition of that nobility of soul, the equal of which history cannot find in the life of either prophet or warrior. Every enemy was forgiven; nothing was demanded from them, even in the form of indemnity; they were given the best treatment, and all clemency and kindness was shown to them.

Among his other reforms, Muhammad prohibited gambling and all intoxicants, and to-day nearly 300,000,000 of the human race have become purged of the evil, which is the curse of the non-Muslim world.

The Qur-án declared that the soul in man did not descend from some other world or planet, but arose from within the body and got its food from the latter; consequently a sound mind and sound spirit spring from a sound body. For this reason, certain food and drink was prohibited, and the observances of hygienic laws was made a religious duty. The purification of the body was declared to be a religious duty. We marvel at all this, when we find that the Holy Prophet of Islam was commanding these hygienic practices at a time in history when physical purification was under a religious ban

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in Christendom and elsewhere. To keep the body dirty and filthy was, at that time, in the West, a sign of devotion to God. Through the Crusades, Christians learned the use of the bath from Muslims. Spain, under the Moors, had thousands of public baths, when a bathroom was a scarcity, even in a Christian private house. All public baths in Spain were destroyed when the Christian rule was restored there. A Muslim has to take a bath every now and then. He has to purify himself after natural functions; he makes ablutions, washing his hands, mouth and the extremities of his body, before he goes to prayers, five times a day. It is not a piece of ritualism or a formal purity; the washing of extremities refreshes both mind and soul and prepares man for spiritual purity. A Muslim must keep his house in a clean condition and remove every kind of filth from his environment under the Qur-ánic injunctions: "And your garments purify; and shun uncleanness."¹ "O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves); and if you are sick or on a journey, or you have touched the women, or you come from the cabinet and cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith; Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favour on you, so that you may be grateful."²

Muhammad laid down principles which will create happiness in the family and good citizenship in society. As to the stemming of evil and the cultivation of virtue, it must be admitted that he was not the first to denounce the former and advocate the latter, but one thing is unique in his Message. It goes through the whole series of moralities and immoralities. It evolves a system and prescribes limits which will enable virtue to thrive and make evil an exile.

A word more, and I shall have to thank you for the kind and courteous patience with which you have given me a

¹ Qur-án, lxxiv. 4, 5.

² *Ibid.*, v. 6.

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hearing. The Message of Islam is in one respect unique among all such Messages as came from the Lord, from time to time, before it. It is authentic, and its genuineness is admitted by friends and foes. It is complete and meets all the ups and downs of life. Its main object is to raise man from the animal to the borders of the Divine, and to sublimate low passions into high morality and spirituality. It saves the human boat tossing on the waves of evil inclination and animal emotions, which will carry it to shipwreck, and brings it, in the long run, to the Divine harbour. It gives landmarks, and points to lighthouses, while warning us against shoals, reefs and whirlpools in our earthly voyage.

Lust and anger, the Qur-án says, are the root passions, in their natural condition. They should not be killed, as suggested by some other religious systems, for they are the bed-rock of the spiritual edifice. The Book lays down rules whereby, out of them, may be evolved such ethics and religion as shall clothe us in the Divine garb. Anger, the Book says, has its righteous use, and so has lust, when they are refined, so as to assume their noble form. Anger, when reformed, becomes justice, forgiveness and chastisement, bravery, courage, high-mindedness, seriousness and serenity of mind, tolerance, meekness, magnanimity, patience, perseverance, pertinacity of character, while the same passion in its mean form becomes malice, hatred, enmity, revenge, hot temper, hastiness, pride, rashness, recklessness, foolhardiness, stubbornness, timidity, cowardice and so forth. Lust, on the other hand, in its undesirable shape, is avarice, jealousy, ambition, contempt, niggardliness, the condoning of evil, selfishness, self-assertiveness, extravagance, debauchery, vanity and flattery, while the same lust appears in a commendable form as love, devotion, selflessness, mercy, compassion, chastity, generosity, sacrifice, trustworthiness. This brief description, which I have given, of the two families of the root passions, is by no means exhaustive. Moreover, some of the above-mentioned virtues and vices result also from the combination of the root passions. And wisdom plays a great part in the moulding of human character. It, in itself, when properly

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cultivated, produces reason, logic, thoughtfulness, reflection, discretion, foresightedness and good judgment. All this furniture of human consciousness and character has been amply dealt with in the Qur-án, which gives plain direction to guide us in the right path.

The last Message of God has yet another beauty, unique to it. This is its practical side, which received its full illustration in the life of the Holy Prophet. His life and his actions form a complete commentary on the Message. He fulfilled every Qur-ánic injunction, and moulded his life under its guidance; We fail to see this in the life of his predecessors in Divine Messengership. It may be that they were not blessed with occasions for bringing out the good that was in them; or perhaps they did so and their historians failed to record all that they said and did. In fact, Muhammad is the only historic prophet, and we possess the full narrative of his lifetime. Muhammad appears before us as a child, a youth, a middle-aged man and an old man, a son, a brother, a father, a husband and a neighbour, a man in penury and affluence, a camel-driver and the leader of humanity, a cruelly persecuted person and a victor, a refugee and a conqueror, a trader, a soldier, a commander of an army, a judge and a ruler. Variegated as these aspects of life are, Muhammad is the same man in adversity and prosperity, unchangeable and unchanged; manifesting the best of virtues as occasion needed, and pursuing always the lines marked out for human progress in the Qur-án. It is a matter for wonder that, with all our complete knowledge of him, we find very little in him to carp at. The more you know of him, the more you love him. He is an assemblage of virtues and possesses everything desired by a noble heart. God knows better what would have been our judgment on the other great men of the world, secular or religious, if we knew more of them. Muhammad, of course, is not without his defamers, but his private character, as a man, is decidedly above reproach. All that has been said by his adverse critics concerns what he preached in pursuance of some principle. You cannot cast any reflection on his character, if the principle itself cannot be impeached. If, for instance, the use

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of the sword, on the occasions just explained, admits of no picking of holes, no one can reasonably say anything against Muhammad, if he appeared as a warrior. He never fought for the propagation of faith. Such a thing is not once mentioned in the Qur-án, and is solely the product of the inventive brains of Christian missionaries.

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“THE IDEAL PROPHET”

MR. W. W. CASH'S REVIEW

By LORD HEADLEY

HAVING just read the criticism of Khwaja Kamal-ud-Din's book, *The Ideal Prophet*, which appears in the September, 1926, issue of *The Church Missionary Review*, I am tempted to make one or two remarks on thoughts which have always been present whenever I have contemplated the character and influence of the Holy Prophet of Islam. I labour under the great disadvantage of not being an Arabic scholar, and so am not able to advance theories as to the merits of various translations of ancient writings from which are gathered incidents in his life and occurrences in the course of the very numerous petty wars in which it must have been impossible to secure absolute immunity from cruel and ruthless conduct.

I am strongly inclined to go on the broad principle that a good man who has led an honourable and straightforward life, and whose inclinations have always been generous and merciful towards his foes and kindly towards all his fellow-creatures, is not likely to suddenly turn into a cruel and bloodthirsty tyrant. A man who was ever communing with his God, moreover, would not be at all likely to sanction the outrages on women described by Mr. W. W. Cash as having taken place at the wells of Muraisi. It is, of course, quite possible that the unfortunate women may have been treated as described, but I do not for a moment believe that it was, as Mr. Cash declares, with Muhammad's "full consent." It seems to me quite

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probable that stories such as this may have been started and handed down by the Prophet's enemies ; and after all they are very few in number when compared with the enormous list of good and generous actions. I suggest that the whole tenor of the Prophet's life, from earliest childhood, was of such a character as to preclude the possibility of his changing in any marked degree. Khwaja Kamal-ud-Din deals most convincingly with the ideal personality and character of the Prophet and his success as an ideal teacher of religion, and emphasizes the many instances of wonderful displays of forgiveness and toleration when dealing with implacable foes. A notable instance—perhaps the most notable of all—was when he made his victorious entry into Mecca. As the Khwaja puts it : “ Arabia lay prostrate at his feet, and Mecca, the stronghold of opposition, was at his mercy. He could have cut off the heads of everyone there, those implacable enemies of his who gave him no quarter, who forced him to leave his native land and seek shelter amongst strangers ; who held him up to ridicule and cruel scorn. Muhammad would have been quite justified if he had punished them. . . . ”

The personal element never entered into his actions at all. He rejected every token of personal homage, and declined all regal authority, and when at last his haughty enemies appeared, humbled before him, he asked what treatment they could expect at his hand. The Koreish, though cruel and callous themselves, knew full well the compassionate nature of the Prophet. They cried out : “ Thou art a noble brother and a noble cousin.” Whereto the Prophet responded : “ There shall be no reproach against you this day ; go : ye are free.” The soul which exercised this magnanimity could never stoop to the sordid cruelty instanced by Mr. Cash.

I always like to advance a simple case in arguments such as these, and see how it looks. Suppose I were to be suddenly told that any of my children had been guilty of cruelly torturing a dumb animal, such as a cat or a dog ; should I believe it ? Certainly not, for I should argue that from earliest childhood all my children had been brought up with strong ideas as to the importance of kindness to animals ; I should further argue that as young children they had always been very kindly by

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nature and particularly fond of animals. They are all grown up now, but they have not changed their natures, and *I know* they would be incapable of any act of cruelty to any of God's creatures, and so should dismiss the silly story as the invention of some evil-minded person hostile to my family. In exactly the same way I treat the idle stories, fabricated by those who are hostile to Islam for the purpose of villifying our Prophet.

As Mr. Cash seems to take exception to one or two remarks I made in the "Foreword" of *The Ideal Prophet*, I hope you will permit me to emphasize one or two points I touched on. Perhaps the most important of these was the freedom with which a certain class of Christian propagandist misrepresents Islam to the Western world. It is perfectly true that many of those who are opposed to the teachings of Islam do not hesitate to make statements they know to be incorrect: they say that we worship Muhammad, that we have to take four wives, and that women have no souls and are not allowed inside the mosques. It is indeed astonishing how these statements sink in, and one of the chief duties I had recently to perform in many of the big towns of South Africa was to flatly contradict these misleading assertions on every possible occasion.

With regard to my "rebuking the Bishop of London," I could hardly be expected to remain silent after reading his praise of a work in which occur the most venomous attacks and untrue statements. The work I refer to is called *The Vision and the Mission of Womanhood*, and is written by a Miss L. H. Sawbridge. Of it the Bishop of London says: "I have only had time to read the first two hundred pages of this beautiful little book, but I must no longer delay to write a Foreword commending it to the Church and Nation." The following are amongst many paragraphs which are wounding to our feelings as Muslims. They must have been read by the Bishop, because they occur in the ninth chapter, the whole of which is well within the first two hundred pages which he declares he has read:—

See now this Vision of awful menace and solemn warning! The Crescent of the false prophet is lifted over 222 millions of the human

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race, contending for the rule of the nations against the Cross of Christ. That scimitar-like Crescent fitly symbolizes the world-spirit, which gained adherents to its faith at the point of the sword ; the faith that appeals to the worldly and sensual, through its impure mixture of righteousness and immorality. The lust of the world contends with the love of God.

Hear the Koran, the book of the false prophet . . . repudiate the good tidings of great joy which were to be to all people.

Up to the time of Muhammad the Arabian woman enjoyed a great deal of social freedom, and her relationship with the other sex was healthier and franker than it has ever been since.

Take but one typical example out of the age-long history of human experience. Startling in its significance is the fact that Abraham is both the forefather of the Incarnate Son of God, and also of Muhammad ; of Christ and of Antichrist ; of the Saviour of the World, and of the false prophet.

Those who worship Allah and those who honour Odin are indeed brothers of the same family. They are alike animated by the same lust of aggression and sensuality, cruelty and lies.

I could quote a great many more sentences equally offensive to Muslim ears, and one would think that the susceptibilities of 222 millions of our fellow-creatures ought to weigh a little in the scale. The Muslims are sober, God-fearing people and are good citizens for that very reason, and I think they are entitled to respect rather than to insults, even when these are delivered under the ægis of the Bishop of London.

There is hardly any need to comment on these paragraphs, but it is rather interesting to speculate as to the source from which Miss Sawbridge has drawn her information as to the “ social freedom ” enjoyed by Arabian women before Muhammad’s time. The frank sex-relationship consisted in every man doing exactly what he wished—women had no protection—and it was not till Muhammad made the law limiting the number of wives that there was any restriction whatever.

The final excerpt is particularly offensive, for the sacred name of Allah is mentioned along with the heathen deity Odin.

I do most distinctly find fault with the Bishop of London for allowing his name to appear as a supporter of a vindictive publication such as Miss Sawbridge has produced. The curious part of it all is that there has been no apology whatever for what appears to be a breach of Christian tolerance and charity, though it is now many months since I made my complaint both to the Bishop and to Miss Sawbridge.

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I regret to say that the Bishop is not always very accurate. For instance, it is not so long ago that he assured me most positively that there were 30,000 Christian girls who had been forced into Turkish harems, and requested me to do my best to secure their release. At the time it seemed to me to be rather a large order and not very probable, but I promised to make inquiries, and I have since done so, and have found that there is no sort of evidence whatever that any Christian girls have been forced into harems. I am reminded of the American's story of the 999,999 wild ducks he saw in one flight, and when someone said, "Well, why don't you say a million and have done with it," he replied, "Stranger, do you think I would imperil my immortal soul for one duck? I guess I'll be accurate." I wonder if anyone will come forward and swear that he counted 29,999 girls in the Turkish harems all languishing to be free?

It is quite true that I brought the question of Miss Sawbridge's vindictive work before the Archbishop of Canterbury, and the following words concluded my letter to his Grace:—

"We never talk of our Lord Jesus Christ except with reverence and veneration, and we take it to heart when we hear the divinely inspired Prophet alluded to as 'the false prophet.' It can surely be no part of any Christian's duty to vilify the Founder of a great sister religion devoutly believed in by over 220 millions of the human race? I beg, therefore, that you will call on the Bishop of London to withdraw his patronage from this vindictive and scurrilous publication."

I live in hopes that with the demolition of the condemnatory Christian creed and elimination of the dogmas there may be a truer understanding between the followers of Moses, Christ, and Muhammad, who all taught duty to God and Neighbour.

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QUR-ÁNIC THEORY OF EVOLUTION

QUR-ÁNIC THEORY OF THE EVOLUTION OF THE EARTH AND MODERN GEOLOGICAL RESEARCH

By NAWAB KARAMAT JUNG BAHADUR

THE researches of all the eminent Geologists lead to the conclusion that the Globe, on which we now live, was originally a purely incandescent mass. Descartes had divined this great fact, and had stated that the earth was only a Sun crusted over and partially extinguished, the chilled skin of which hid the central furnace from view.

The Globe on fire, and launched into space, necessarily obeyed the laws of the radiation of heat, and when, after a long succession of ages, it had sufficiently cooled down, its surface became solidified, and constituted the primitive Crust.

When this cooling down had made sufficient progress, the vapours from the earth which had by that time become an immense atmosphere enveloping the Globe, became condensed and poured over the surface in torrents of rain. Such was the origin of the first Seas.

At the same time, as the crust of the earth increased in thickness, the cooling down, by contracting the Globe, forced its envelope to yield and break. These efforts produced the mountains which now roughen its surface.

The upheaval of each mountain chain was necessarily accompanied by enormous perturbations in the level of the sea; from thence came those grand scenes of deluges mentioned in the cosmogonies of all nations.

When the Globe had sufficiently cooled down, the ocean of fire stilled its burning waves, leaving a few black and smoking islets to float hither and thither—the first traces of the terrestrial earth. These soon increased in thickness and at last invaded all the space that had formerly been in combustion.

When the crust of the earth, thus formed, had cooled down sufficiently, it became covered with luxuriant vegetation, and gradually the whole surface of the Globe was, as it were, one dense forest.

During this period the great quantity of carbonic acid gas mixed with the atmosphere was particularly favourable to the

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life of plants, but no animals endowed with active respiration could exist in such an atmosphere.

However, after having lent life to the primitive ages of the Globe, these strange forests sufficiently purified the atmosphere as to render it favourable to the growth of animal life.

Thus the order of evolution, according to the Geologists, is :—

- (1) Traces of a primitive crust which gradually expanded and increased in thickness, and at last covered all the surface.
- (2) Vapours from the earth, which eventually became condensed and poured over the surface in torrents of rain.
- (3) Growth of luxuriant vegetation.
- (4) Animal life.

Let us now turn to the Holy Qur-án and see how this last of the revealed Books expounds the formation of the earth and its development for the use of man ; verses 30 to 33 of chapter lxxix. run as under :—

And the earth, He expanded it after that.
He brought forth from it its water and its pasturage,
And the mountains, He made them firm,
A provision for you and for your cattle.

It is marvellous how the two accounts coincide. On the authority of the Qur-án, we have, first, the earth ; then the expansion of its crust ; next, the formation of water ; then the growth of pasturage ; and lastly the creation of animal life of which man is the most noble creature.

On the authority of Geologists, we find the same order of development—traces of a primitive crust, gradually expanding and increasing in thickness and at last covering all the surface ; vapours eventually condensing and forming water ; growth of vegetation ; animal life.

In the above comparison I have intentionally left out the subject of mountains, though they are mentioned in both accounts ; because the process is still going on, as evinced by volcanic activities, and my object in comparison is to show only the order of creation.

Is it not a wonder that the verses quoted above emanated

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from the mouth of an illiterate desert Arab, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), who had no education, to say nothing of any knowledge of an advanced science like Geology? He enunciated, more than thirteen hundred years ago, what the modern Scientists have expounded only in recent ages.

Can there be any doubt left in the mind of a candid student as to the truth of the fact that the source of the Holy Prophet's revelation was not human, but Allah the Lord of the Worlds (*Rub-ul-Alamin*)?—thus proving (among numerous other proofs) the genuineness of the Holy Qur-án, the last of the revealed Books of God.

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Shipment charges on three boxes sent to Khwaja Kamal-ud-Din in Cape Town ..	3	19	5
Railway freight charges from Woking to Southampton Docks on the above (pas- senger train) on March 8, 1926 ..	1	19	6½
<i>Islam on Slavery</i> —printing charges ..	26	3	2
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Paper for <i>Religion of Jesus</i>	7	14	11
	101	1	9½
	395	19	5½

MAY, 1926.

Binding of <i>The Ideal Prophet</i>	39	11	8
Two wooden boxes, containing <i>Ideal Prophet</i> and <i>The Religion of Jesus</i> , to S. Africa ..	1	17	0
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CIRCULATION OF MUSLIM LITERATURE

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49 15 11½

445 15 5

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43 15 1

489 10 6

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9 9 8

499 0 2

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48 7 3

547 7 5

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