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THE HOLY QUR-ÁN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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THE ISLAMIC REVIEW

JUMÁDA 'L-ÚLÁ, 1346 A.H.

VOL. XV.

NOVEMBER, 1927.

NO. II.

NOTES

British Muslim Society's Tribute to the Memory of the Holy Prophet Muhammad.

We have always looked forward with pleasure and joyous expectation to the celebration of the Birthday of the Holy Prophet Muhammad in London, not only because it is one of the most important events in the British Muslim Society's year, or because it is, in itself, a supremely important event, but also because it affords an opportunity and gives an incentive to many who attend the ceremony to learn more of the life of the Holy Prophet. The importance of this cannot be over-estimated, especially in European countries which suffer from an utter lack of knowledge of one of the greatest personalities of all time. This year the commemoration of the Birthday was held somewhat later, partly because of the unkindly English weather and also in consequence of the migration of many British holiday-makers to the sunnier parts of the country and the Continent. The festival took place at Stewart's, Old Bond Street, London, on Saturday, October 1, 1927, at 8 p.m., when a fairly large gathering of two hundred and over of British Muslims and non-Muslims from London and its suburbs, and indeed from regions much farther afield, participated, evincing thereby the true spirit of amity and understanding.

Lord Headley (El-Farooq), President of the Society, took

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the chair, and the proceedings commenced with the recital of the last verses of chapter *Al-Kahf*—"The Cave"—of the Holy Qur-án by Mr. A. W. Azzam, formerly Imam to the Egyptian Legation, the English version being afterwards read by Mr. Habeeb 'Ullah Lovegrove, the secretary to the Society. Next Mr. A. Majid, M.A., Acting-Imam of the Mosque at Woking, gave a short sketch of the life of the Prophet from the time when he was a helpless orphan amongst the degraded heathen enthralled alike by flame-like fanaticism and throttling tradition and surroundings—depicting his indomitable spirit and strength of character as conveyed in his own words: "Uncle dear, even if they were to place the sun in my right hand and the moon in my left to turn me from the work I have in hand, verily will I not pause till the Lord carry my cause to victory, or till I perish therein."

Professor Haroun M. Léon then spoke on the "Flight of the Holy Prophet." Professor Léon dealt at length with this epoch-making event in the history of the world, and interwove with his description many short incidents showing the hand of God aiding the Prophet's cause. He also laid special stress on the strength of the Prophet's faith in God, displayed when hiding in the cave, in Mount Thaur, with his devoted friend Abu Bakr, who, on hearing the footsteps of the enemy at the very mouth of the cave, said: "We are but two and the enemy are many." Said Muhammad: "We are but two, but God in our midst is a Third." The lecturer ably demonstrated the connection of such incidents in the life of the Prophet with the miraculous succour afforded him from On High. "For what else was it but Divine help," asked the speaker, "that brought it about that one who had fled, a fugitive, from his native place entered it after only a few years, at the head of an army ten thousand strong, only to grant a general amnesty to his foes—who had murdered many of his relations and disciples in cold blood and attempted his own life—in these words: 'There is no reproof against you, O Meccans; God will forgive you, for He is Merciful and Loving. Go; you are free'?"

Dr. A. Tyssen followed, and impressed on the audience

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the importance of the change which had come upon the religious thought in England during the last eighty years—the period being his own lifetime. It was his candid opinion that, within a few years, every form of worship and belief which is antagonistic to the rational side of human nature would be swept away like chaff before the wind. We print his speech elsewhere for the benefit of our readers.

Before the proceedings came to an end the President laid great stress on the erection of a Mosque in London. The Metropolis, it was to be deplored, did not possess a place of worship befitting the dignity of Islam. Lord Headley expressed a feeling of disappointment at the cold shoulder turned by the Secretary of State for India on his proposal for allotting a piece of land for such an edifice, just at the conclusion of the Armistice, as a token of gratitude for the sacrifice made by the sons of Islam, for the maintenance of the British Empire and its prestige.

A devout prayer brought the proceedings to a close, after which refreshments were served, thus ending a most successful and memorable evening. All credit goes to the selfless efforts of the Secretary, Mr. Habeeb 'Ullah Lovegrove. Mention must also be made of Mr. A. A. Kidwai, who entertained the audience with an Urdu Ode in praise of the Prophet.

Some Distinctive Characteristics of the Life of Muhammad.

In view of the recent auspicious occasion of the Birthday of the Holy Prophet, it seems both timely and appropriate to make a few observations on his life.

The followers of all religions reverence and look for guidance to their respective faiths and religious personages as much as—and perhaps even more than—do we Muslims. They have, of course, every right to do so; and for this reason it would, perhaps, be better if we, on our part, outlined those characteristics of Muhammad which make us look to him for guidance in our life, both spiritual and temporal. They are:—

(a) *Example is Better than Precept.*

Although in the religious books of the world we find commandments set as finger-posts of guidance to us, and basic

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principles that deal with the conduct of social and family life and welfare, and injunctions that govern the business world and public affairs, the fact remains that they cannot be of much help to us unless all that is said and taught is mirrored forth in the accounts of the lives of those who enunciated them. For it should not be lost sight of that, of all the tasks that can ever devolve on a person the most difficult is that of regulating human relations, not by preaching and the delivery of homilies and platitudes, but by translating them into practice. Precepts, no matter how idealistic, lose in value if unaccompanied by practice on the part of their promulgators. To live amicably and happily with our fellow-men we stand in need of practice rather than shibboleths, which are within the capacity of any and every one to enunciate. Jesus Christ, the preacher of the Sermon on the Mount, Buddha the reformer and the Prophet of India, have been reported preaching beautiful and highly idealistic principles. But when we ask what was their practice and conduct in comparison with these precepts we get no reply. And, indeed, our search for such a thing would be fruitless. It is for this reason that the Holy Prophet Muhammad is made to say in the Qur-án: "Why do you say that which you do not act up to? It is most hateful to Allah that you should say that which you do not do?" (lxi. 2-3).

Moreover, the worth of a person is gauged by his conduct. Nations sometimes take pride that such and such a personage left the world and retired into the jungle to lead the life of an anchorite. They sometimes, while relating the achievements of such, speak of some of them as being indifferent to the world, its pleasures and material comfort. But the question which arises is, Where lies the superiority in leading such a life? Is it of importance to us, for our edification, to learn, for instance, that a certain religious personage never married? We have to lead the lives of men, and in the world. To give up the world may not be an easy thing, and to find God may be still more difficult. But do these aspects of the eternal quest of a particular individual help us much in our daily life? The most difficult thing in life is to be free from

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worldly chains and above them, and yet at the same time in the midst of them. And to achieve this is life. And such, we find, was the life of Muhammad. He lived like an ordinary mortal man, taking his share in the duties of existence and doing all that an average human being does.

It is only in the life of Muhammad that we find a true image of all that is said and preached in the Qur-án. It is in his life alone that we find a true paraphrase of the adage "Example is better than precept," thus illustrating the truth of the verse "Certainly in the Apostle of Allah you have an excellent exemplar . . ." (xxxiii. 21).

(b) *Wealth of Detail.*

The life of the Prophet gains enormously in importance on account of its unparalleled richness. For this reason it soars high above the lives of all other religious personages. The details of his life have been preserved and handed down to us in the fullest manner. The record of his life and actions is as nearly complete as is humanly possible, and it is, therefore, the more painful to find that it is the personality of Muhammad which has been the target of every blasphemous aspersion, diatribe and misconstruction, of the world in general and the Christian world in particular. Of all the religious reformers—Buddha, Krishna, Confucius, Zoroaster, Christ, Moses, to name but a few—Muhammad alone has been the victim of every kind of misrepresentation. It would seem as though the very fullness of the details of his life that have been handed down to us has been an offence to his enemies. Is it not at once painful and strange to find that traducers have tried to pick holes in what is perhaps the most bright and most distinctive feature of his life? It is just as easy—it certainly entails no more exertion—to slander a person about whose life you possess the fullest detail as it is difficult to malign a person of whom very little is known to you.

Now if, on the other hand, we were to study the lives of other reformers, we should, to our disappointment, find that all of them, without exception, are enveloped in folklore and hearsay. The life of Jesus Christ, who lived for thirty-three

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years, has nothing to offer us save some stray events covering a period of only three years. The paucity and meagreness of the details of the Prophet of the Christians must have been so extraordinarily great and appalling as to lead some to advance a theory that Jesus Christ is nothing more than a myth. The reformers of Persia are made known to us through the pages of the great epic of Firdausí, the *Sháhnáma*, written A.D. 1004. The Prophets of India are lost in the labyrinth of myths and fictions that has been built around them. The source of our knowledge of Moses is the Old Testament, which was reduced to writing some three hundred years after the death of Moses.

(c) *Its Freedom from Extremes.*

All the personages about whom we know anything at all were individually representatives of a particular virtue. For example, the Great Nazarene taught nothing but meekness and humility of mind and all such virtues as are necessary for the other walks of life—government, business and the like—are conspicuous by their absence in his teaching. And moreover, these virtues of meekness and humility, if practised in season and out of season, make a slave of a man. Moses and Noah have nothing for us but relentless retaliation and merciless harshness—qualities which, if persisted in continually, go to make a brute of a man. But the life of Muhammad is free from either extreme. It is its own example. Muhammad was a soldier and wielder of the sword. He was a king and a poor man.

European and Muslim Biographers Compared.

Before we proceed further in elucidating our point, it will be well to consider something of the difference of method involved in the compilation of history by Muslims and by Europeans respectively. The recognition of this difference is of great importance.

The methods prevailing in Europe of criticizing and investigating historical coincidences are very different from those of Muslims. Europe does not care whether the narrator is a liar or a truth-loving person, nor does it concern itself with

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what kind of memory he had. According to the European point of view such investigation is neither necessary nor, indeed, possible. Europe cares only to find out whether the tale of the narrator, as it is, coincides with the events or not. For example, if one of the greatest of liars recounts an event, which event as narrated by him happens to coincide with what is known from other sources, and the surrounding circumstances of the times, and if the account seems to be traceable to the original sources, and if the narrator does not stumble anywhere, then such a narrative will be accepted as true and substantially correct by European historians. On the other hand, the Muslim process—especially that of the collectors of the *Hadith*—traditions—is that they attach no importance to the nature of the tradition or the narrative, and the first thing they would do—for instance, in the case of compilation of a biography of the Prophet—would be to consult the books on the Science of Biography of the companions of the Prophet and find out whether the narrator himself has been regarded as trustworthy by the exponents of the science of biography. If his trustworthiness has been impugned by them, then his version would be discarded. A European biographer does not concern himself about the personal character of a narrator, whereas a Muslim biographer bases everything on this special aspect.

Historical Authenticity of Muhammad.

People have doubted the existence of Jesus, but no doubt whatsoever has been cast on the historical actuality of Muhammad.

No nation in the world can ever claim equality with the Muslims in this respect. No nation can ever excel Muslims in the pride which they rightly feel in the fact of their having so scrupulously preserved the account of the life of Muhammad to a degree that has never fallen to the lot of any other holy personage after or before Muhammad. For the sake of accuracy, and to ensure the absolute authenticity of the events in the life of the Prophet, Muslims went a step farther and laid the foundations of the science of biography—a special

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feature of Muslim literature which records the narratives of the lives of such persons as saw and spoke to Muhammad. And the number of such runs into 13,000 persons.¹ And this, it may be mentioned in passing, was accomplished when the art of compiling was still in its infancy.

Every people sings the praises of the religious leader whom it follows. But if the question be something to this effect : Who is that personage whose life, and its events, have been preserved and reduced to writing in such a way that, on the one hand, there may be such a care bestowed on precision and exactness as has never before been devoted even to the religious revealed books of the world, and on the other hand that as far as the extent of comprehensiveness and richness of detail go even the description of his mode of walking, or of eating or sleeping, his treatment of foe or friend, of his social relations as head of a State and of a family, and, in short, of the likes and dislikes that arise in every possible phase of life, has been minutely recorded, then there could be one answer, and that would be for Muhammad.² Such is the nature of the historical actuality of Muhammad !

The Tolerant Spirit of Islam as reflected by the Nizam's Government.

The more we write on the theoretical and practical tolerance of Islam, the more do we become conscious of a thick cloud of chronic, century-old ideas fed and nursed on misconstructions and misapprehensions. To add to the difficulties of our task, we have to encounter the effects of the cheap popular literature whose menace must be reckoned with. Read the so-called "sheik" novels, and you will surely conceive of a true believer in Islam as an intolerant fanatic, ever thirsting for the blood of the infidel !

We cannot hope to combat all this in the course of a brief note. Nor do we propose to go into such details as the charters granted to the Christian monks of the monastery of St. Catherine near Mount Sinai³ in the time of the Holy Prophet Muhammad, nor the other concessions enjoyed by non-Muslims

¹ Shibli, *Siratu 'n-Nabi* ('Azamgarh, 1918), p. 7. ² *Ibid.*, p. 3.

³ *Spirit of Islam*, by Ameer Ali (London), p. 84.

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under the rule of the caliphs. These are now matters of history. But, in writing as we do, we have especially in mind those who talk glibly, tongue in cheek, and aver that Islam was spread at the point of the sword. It is for them that we quote a few of the facts and figures from contemporary history which, if they show on the one side the tolerance and liberality of His Exalted Highness's Government towards its non-Muslim subjects, most assuredly show on the other the tolerant spirit of Islam. The Nizam's Government allows an annual subsidy of Rs.52,458 for the maintenance of the Hindu temples and have reserved 201,997 acres of land for their support. Moreover, there are 118 estates attached to the temples, while the Christian Churches receive a subsidy of Rs.14,715 every year.¹

Quite apart from the fact that it is not our office to eulogize this conduct of the Nizam's Government, the facts and figures are too remarkable to need any praise or comment, for we believe that neither is going to make any appreciable difference to their significance. We might, with advantage, refer the reader to the conduct of the Indian Government towards its non-Christian subjects—certainly not by way of comparison. for comparisons are always odious, but simply for the purpose of showing Islam in action. The Government of India, whose boundaries touch on the Nizam's dominions, hold sway over hundreds of millions of non-Muslim and Muslim subjects, do not spend a single penny either on the maintenance of temples or mosques or any other Indian religious denominational institution, although the Christian Churches, and their clergy, are subsidized and paid for out of and by the Indian Exchequer. This may come as a surprise to many. And the fact leaps into still greater prominence when one remembers that the Indian Government is not Christian—either politically or constitutionally.

Now one may pertinently ask, What is it, after all, which accounts for the difference in the attitude of two neighbouring Governments, in one and the same country, towards their

¹ *Hukumat i Āsaṭ wa Barakāt i Usmāni*, by Shamsu 'd-Din (Hyderabad, Deccan, 1927), quoted by the *Urdu* for July, 1927.

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various subject religious denominations? Let us go a step farther to find out the cause of this distinctive attitude of the Nizam's Government. The conduct of the Nizam's Government is not because it must be so; it is not inadvertent. It is because of and in consonance with the ordinances of the Prophet which were made in the favour of non-Muslim subjects by the authority of God and His Apostle. Islam not only enjoins on its followers the maintenance of churches and temples, but requires Muslims to protect them in time of danger. We read in the Qur-án: "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 and Mighty" (Al-Qur-án, xxii. 40).

Muhammad Ali comments on the above as follows¹: "Those who call Islam a religion of fanaticism may be reminded here that the religious freedom which was established by Islam in a country like Arabia thirteen hundred years ago, has not yet been surpassed by the most civilized and tolerant of nations, while many of the civilized Christian nations are still as far from upholding this noble principle as ever they were. It deserves to be noted that the lives of Muslims are to be sacrificed not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues and cloisters as well—in fact, to establish perfect religious freedom. The mosques, though they are the places where the name of Allah is remembered most of all, come in for their share of protection even after the churches and the synagogues—such is the tolerant attitude of Islam to other religions. Has any other religious teacher taught that noble principle, or is there a single direction in the sacred Scriptures of any other religions that its followers should lay down their lives to protect the places of worship of other religions? . . ."

¹ Holy Qur-án, Lahore, 1920, p. 672.

MAULANA RUMI

MAULÁNÁ RÚMÍ

By A. KHALIQUE KHAN, B.A., M.R.A.S. (LOND.)

"Fear of the Lord is the firm root of wisdom."

"It is better to get wisdom than gold ; to hold spirit than matter."

MAULÁNÁ RÚMÍ.

HIS LIFE.

MOHAMMED B. MOHAMMED B. HUSAIN AL-BALKHI, better known as Mauláná Jalál 'ud-Dín Rúmí, the greatest Súfic poet of Persia, was born on the 30th of September, 1207 (604 A.H., 6th of Rabí' I), at Balkh, in Khorásan, where his family had resided from time immemorial, rich in property and honours. His father was a famous doctor of Balkh, who, to escape the jealousy with which the Sultan viewed his influence, emigrated to Asia Minor in 1212. Young Jalál 'ud-Dín was then but five years old, but the signs of his future greatness in spiritual matters had already begun to manifest themselves in a certain precocity and, more notably, in ecstasies and visions. Finally, Bahá 'ud-Dín, his father, was invited to Iconium by 'Alá 'ud-Dín Kaikubád (1219-1236), the Sultan of Asia Minor—or, as it is commonly called in the East, Rúm—whence arose Jalál 'ud-Dín's surname (*Takhallus*) Rúmí.

After his father's death in 1231, Jalál 'ud-Dín went to Aleppo and Damascus for a short trip for the purpose of study. As, however, the mere positive sciences, in which he had been particularly trained, failed to satisfy him, he returned to Iconium, where he became, in course of time, professor in four separate colleges. For nine years he took as his spiritual guide Sayyid Burhán 'ud-Dín Husainí of Tirmiz, one of his father's disciples ; and, later on, the wandering Súfi Shams 'ud-Dín of Tabríz, who arrived in Iconium on the 29th of November, 1244, and soon acquired the most powerful influence over Jalál 'ud-Dín, who even adopted his name as *Takhallus* in his gazals or mystic odes.

CHANGE IN LIFE.

The cruel murder of his teacher and friend, together with the untimely death of his son, threw Jalál 'ud-Dín into deep

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melancholy, and in remembrance of these victims of popular wrath he founded the order of the Maulawí or (in Turkish pronunciation) Mewlewí dervishes, famous for their piety as well as for their peculiar garb of mourning, their music and their mystic dance (*Samá*). This last is, outwardly, the representation of the circling movement of the spheres and, inwardly, the symbol of the circling movement of the soul caused by the vibrations of the Súfí's fervent love towards God. Most of his matchless odes, in which he soars on the wings of inspired enthusiasm, high over earth and heaven up to the throne of Almighty God, were composed in honour of the Maulawí dervishes, and even his *magnum opus*, the Mathnawí or, as it is usually called, the Spiritual Mathnawí—*Mathnawí-i-Ma'naví*—a work marked by the highest poetical and religious intuition, in six *daftars*—books—with 30,000 to 40,000 double rhymed verses, can be traced to the same source. The idea of this immense collection of ethical and moral precepts, interwoven with numerous anecdotes and comments on verses of the Qur-án and sayings of the Prophet, was first suggested to the poet by his favourite disciple, Hasan; later known as Husám 'ud-Dín, who became, in 1258, Jalál 'ud-Dín's chief assistant. He had frequently observed that the members of the Maulawí fraternity were wont to read with great delight the mystic Mathnawís of Saná'i and Faríd 'ud-Dín 'Attár; and he induced his master to compose a similar poem on a larger scale. Soon after the completion of his masterpiece Jalál 'ud-Dín died, on the 17th of December, 1273 (672 A.H., 5th of Jumádá II), venerated as a saint by high and low.

HIS PHILOSOPHY OF LIFE.

"Greatest good of the greatest number; good for the sake of good."

Mauláná Rúmi says: "Faith has originality, freedom and self-reliance; it obtains counsel from conscience, and that counsel he counts as a tiny revelation from God. The knowledge of God and His love is to be gauged by the distance of the seeker after truth from matter. His knowledge comes through control of the 'Ego.' The more you crave to be true

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to yourself and to know God, the less will you be attracted by the gaudiness of life, and the farther you keep from arrogance and selfishness—'Egotism.' "

When you suffer physical persecutions and mental tortures, in the path of God, it is precisely then that the sincerity of your thought and the nobility of the cause to which you adhere are manifested. The world needs a looking-glass in which to behold its defects, and this death alone presents ; and if, before that time, a vivid vision of it be reproduced, the people who do not seem to understand first laugh at you and then load you with indignities and calumny. Persecution is inevitable : mild at first it may be, but always deadly in the end. It is the penalty exacted by the world for living above it. Temptations abound in the path of life, and of storms and perils there are many, but whoso meets them boldly shall never fall. Books fail to give that which true contemplation affords, and true contemplation is the experience of beholding God within oneself. God is as truly within us as He is without. If our eyes be opened, the inner self is exposed, and God reveals Himself as He is. He fills all space, and the pure-human heart is His dwelling-place also. Nature is His cathedral where hymns are chanted to His glory, in the solemn music by things animate and inanimate ; there this great organ of the Universe thunders and the waves of its melody break upon the human heart wherein the mystery of His creation is impressed. Verily the Divine Presence is electric ; it quickens the heart and nerves, and makes the very hairs of the body stand erect when a true heart offers humble supplication.¹ True worship is no ceremony ; it is vividness of perception. Faith, knowledge, love and trust ; are, then, one, for they all lead to a common goal. Love of God fixes the foundations of life on the realities of the next world and of eternity, and not in the vanities of this our earth, during our brief sojourn, in the garb of matter. Love of the Almighty is the death of the flesh and the regeneration of the spirit.

A man's true greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which

¹ Al-Qur-án, xxxix. 23.

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is often associated with the meanest moral character, the most abject servility to those in high places and the most shameless arrogance to the poor and lowly ; but rather in the consciousness of an honest purpose in life founded on a just estimate of himself and all things beside, on frequent self-examination, and a steady obedience to the rule¹ which he knows to be right, without troubling himself about what others may think or say or whether they do or do not do that which he thinks or says or does.

The good is in man, the noble is in him. Strive hard after it always, choose the right way ; the narrow path (the Qur-án likens it to hill-climbing). One man will instinctively turn to the right way, but another goes downhill ; one loves truth and the straight, while another will love the crooked. Thank God that man is not the judge over his fellow-men, but God, Who considers and knows of every temptation and the effect of it on every temperament throughout all the peoples of the earth. That is why there is no compulsion in religion,² after the free will is given to choose between right and wrong, the which are clearly discriminated through revelation. Out of a great love and still greater mercy will He judge.

There are some natures made for searching out the deep things—the things which remain hidden from most minds—and, by the power of a clearer vision, for putting before other men in common language that which would have been otherwise inaccessible to them. One is hardly conscious of the extent to which the majority of people depend on the vision of these great men and women for inspiration, for action, for thought—for everything that will lift them higher in the ordering of their lives ; so it is that the searchers of the deep often become the pioneers of men.”

Rúmi says : “ Nature has provided in you the means to work out your special gift. Your chance, your time will come, although it may be long in coming—keep working and see that you do not miss it when it does come. For often our

¹ Al-Qur-án, xlix. 13.

² *Ibid.*, ii. 256 : “ There is no compulsion in religion ; truly the right way has become clearly distinct from error. . . . ”

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greatest chances come under the burden of trial. Life is a continuous struggle for existence, and individuals exist for communities, and communities for a common good. It is a struggle for a man or woman to break away from those conventions that have bound him or her from infancy. The struggle to make oneself free, both in the spirit and in the body, occupies a great part of life—some remain slaves all their days,¹ some do not wish for freedom; but those who enter life with seeds of freedom born within them must necessarily fight for liberty—liberty of thought, then liberty of action.”²

The soul should be nourished, fed and cared for just as a man's body is—more so indeed, for the one you carry into eternity with you, while the other you leave behind to rot in the earth. Unless you feed your soul with its proper, natural food, it will be starved, shrivel up and dwindle into insignificance. The best food for the soul, then, is to be found in the humble things of the earth; and you are not to look for it in the beauty of a Grecian or Hindu statue, in noble scenery, or in the face of a woman, but you must look for it where you least expect to find it—in some humble act of devotion and sacrifice, in taking care of the orphan, the widow and the helpless. You will find it generally in the love of mankind, and in the eagerness to render a selfless service, without looking for gratitude here or hereafter.

The same beautiful thought is conveyed in the meditations of Marcus Aurelius, the great Stoic philosopher and Emperor of Rome. He was great in his heroic mind and in his deeds of arms, but greater still in the nobleness of his character. He says: “When thou hast done a good act and another has received it, why dost thou still look for a third thing beside thee, as fools do, either to have the reputation of having done a good act or to obtain a return? No man is tired of receiving

¹ Al-Qur-án, vii. 178: “They have got senses; but they use them not.”

² Islam respects personal judgment and free will; and that is why the Prophet's personal judgment is not held in preferential esteem to the revealed Word of God; for first comes the revelation, then its interpretation, which is personal.

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what is useful. But it is useful to act according to nature. Do not, then, be tired of receiving what is useful by doing it to others."

And a similar kind of soul Socrates possessed. He was able to be content¹ with being just towards men and pious towards God; neither idly vexed on account of men's villainy, nor yet making himself a slave to any man's ignorance, nor receiving as strange anything that fell to his share out of the universal, nor enduring to sympathize with the weaknesses of the flesh.

A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good, and ultimately falls into error. "Lives of great men all remind us, We can make our lives sublime," is true in the case of these great spiritual reformers of their own days.

HIS THEORY OF EVOLUTION AND THE WILL OF MAN.

"Where senses fail, the will of man works wonders."—RÚMÍ.

Humanity lives in a state of profound ignorance and does not know that Nature's organization helps us to learn nothing of reality (except what God pleases—Al-Qur-án, ii. 255). Our senses deceive us in everything. Scientific analysis alone brings light to our minds. We are unaware of the formidable velocity in motion of the planet on which our feet rest. It appears stable, immovable with fixed positions, but it rushes through space, bearing us with it, at a terrific speed of thousands of miles an hour, in its annual course around the sun. Do we ever feel the weight of the air we breathe? Before Galileo and Pascal no one suspected that air had weight. Science has now proved it, but Nature did not make us feel it. Electricity has a continual part in it, yet the manifestations of electricity we scarcely ever perceive, except during thunderstorms—which are violent disturbances of the natural equilibrium. Our eye perceives what we call light only through the vibrations of ether; but the slow vibrations of the infra-red, below 380, exist and bear their part in Nature, in the same way

¹ A contentment which Al-Qur-án wants to instil into its followers, with its essence of "Mine is thine" (lxxxix. 28-30).

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as do the rapid vibrations, above 760, of the ultra-violet, which are visible to our retina.

Our ear perceives what we call sound only from 32 vibrations a second up to 36,000 for the shrillest whistle. Our sense of smell perceives what we call odours only in close proximity, and from a certain number of emanations. The sense of smell, as we know, in animals differs from that in human beings.

What we infer from the above consideration is that in Nature, outside our senses, there is no light, nor sound, nor odour; it is we who have created these words in response to our own impressions of our environment. There are about us vibrations of ether or of air, forces, invisible things that we do not perceive. This statement is as scientific as it is incontestably rational. Invisible beings may exist about us. Who, for example, would have imagined the existence of microbes before they were discovered? But we know, by the help of scientific instruments, that they swarm in millions, and play a considerable part in the life of all organisms. So we naturally come to the conclusion that appearances do not reveal reality to us. There is only one reality that is directly appreciated by us—that is our thought. And what is most undeniably real in man is the spirit.

Now let us consider Man, before showing that it is the spirit in him that counts. May we say that "Man is a composition of four elements"; or "A tissue of flesh about a skeleton"; or "A combination of molecules of oxygen, hydrogen, nitrogen, carbon"; or "He is a bundle of nerves"? The definition that best serves our purpose and seems most to the point in our argument is that of Bonald: "Man is an intelligence served by organs." Mauláná Rúmí expresses it: "A portion of the Higher Will that permeates matter."

We declare, and very boldly too, that man is essentially spirit, whether he knows it or not, and whether he feels it or not. Does not each of us carry in himself the sense of justice? Does not a child who has been justly punished for a fault know that he deserved it? And when he has been unjustly punished does he not revolt against the injustice? From

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what comes the moral conscience? Man has had for ancestors the animals of the tertiary, secondary and primary geological periods, which had gradually evolved from reptiles into simians. Mauláná Rúmi has depicted the creation of man through a gradual process of transformation to the present highest evolved state. His Persian Súfic ode conveys this idea thus :—

- i. *Sar birún árad dílash az bahr-i-ráz Awwal-o-ákhir bi bínad chasm-i-báz.*
- ii. *Amada awwal ba iqlm-i-jamád Waz jamáda dar nabáti úftád.*
- iii. *Sálhá andar nabáti 'umr kard Waz jamádi yád náward az nabúrd.*
- iv. *Báz az haiwán sú'i insánash Mekashad án kháligi ki dáníash.*
- v. *Ham chúnán iqlm ta iqlm raft Tá shud uknún 'áqil-o-dána-o-rift.*
- vi. *'Aqlhá'i awwalínash yád nest Ham azín 'aqlash tahawwul kardnest.*
- vii. *Tá rihad zín 'aql-i-pur hirs-o-talab Sad hazárán 'aql bínad bu'l-'ajab.*

Some verses of the Qur-án lend themselves conspicuously to such a deep discussion of man's evolution from a lower consciousness.¹ Had this thought of human evolution from the lowest form of matter been against the laws of Nature, and the idea of the creation of man conveyed in the Qur-án, we should have been at liberty to refute Mauláná Rúmi's idea promulgated, especially in an age when science had not made the progress of which it can boast to-day—when we can define scientifically what we are.

Tracing the main point of our argument, it is not the brains of those ancestors of man that have created conscience, especially this sense of justice which is innate in children. We can pretend that it comes first from our ancestors, then from education. But whence comes this education? This belongs to the spirit in matter. There is no common measure between this intellectual, spiritual, moral world and the physico-chemical operations of the brain substance.

Now we come to the will in man, which is certainly a form

¹ Al-Qur-án, xvii. 70. It shows there are evolved creatures, in excellence placed above man. Maybe man may evolve to that degree or state of excellence. Some people would differ with me in thinking that angels are instinctively rational beings, and hence naturally good; while man acquires that state of purity and goodness through the struggle of life, and hence man's superiority. But here I am discussing creation as it exists, and not acquisition, through effort.

Al-Qur-án, xliii. 60.

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of energy belonging to the order of intelligence. No physiology, nor chemistry, nor physics, nor the theory of mechanism could ever explain Personality—this perseverance—this continuity of ideas—this obstinacy in clinging to an idea and in laying down one's life for its achievement. A single personality thus works wonders and creates history and leaves an everlasting memory. How is it to be explained? Cerebral vibrations? That is not enough. In the brain there is another thinking being of which the brain is only the instrument. It is not the eye which sees, as stated before, and it is not the brain which thinks. The star; the human eye; the telescope and the brain all exist, but it is the human will that is the creator of the science of Astronomy. The human will, in itself alone, would suffice to prove the existence of the psychic world, of the thinking world that differs from the material, visible, tangible world.

The action of the will is revealed in everything, and it was the secret of the healing power in Jesus the Prophet. I do not take those healings as miracles—I mean things above the ordinary course of events in Nature—for we must realize that there is a line of demarcation between man's will and God's will. He had a highly developed will-power—able to dominate the weaker will-power of others, and their continued belief in him is necessarily connected with this process. This marvellous power of telepathy and psychic transmission had fallen to the lot of those Puritan Súfis in Islam whom Mauláná Rúmí mentions in his exhaustive work on that subject. These he would call the super-normal faculties of the soul.

Thought is the most precious gem in the life of man, the most personal and the most independent thing possessed by him. You can torture the body, imprison it, compel it by material force; you can do nothing against thought. Spirit-thought, the controlling power of the mind, is neither matter nor force. This idea is conveyed in the classic lines of Virgil (*Æneid*, Bk. VI) :

*Spiritus intus alit, totamque infusa per artus,
Mens agitat molem, et magno se corpore miscet.*

("All that exists in the universe is transfused by the same principle, soul animating matter, which mingles with this great body.")

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The universe is ruled by spirit, and when we study this spirit in man, we find that it is neither physical energy nor matter. The soul and the body are certainly not the same thing, seeing that they are so manifestly separated here; under the influence of ether or chloroform, the soul continues to think as an individual, while the body is tortured by the steel, when these two elements of the human whole are temporarily divorced by the agency of anæsthesia. Similarly, pain has been suppressed by hypnotism—which is but a phase of the human will. The distinction between soul and body—or their separation—has been observed under many conditions, in certain states of hypnosis, of somnambulism, of magnetism, of double personality. The problems worthy of our attention are so numerous and so vast that their explanation is never finished and our curiosity is constantly renewed by their study. We can only repeat that we live in the midst of a world of which we know only the surface, and at the inner realities of which we can barely guess. There exist between these realities and our souls, affinities and relations, an intercourse that is still unknown.

REMARKS BY DR. TYSSSEN AT THE CELEBRATION OF THE BIRTHDAY OF THE HOLY PROPHET

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I wish to thank the Chairman and conveners of this meeting for inviting me to it, and doing me the honour of letting me say a few words. Of course, as regards the Prophet Muhammad, I have come here to learn and not to teach, and I have listened with pleasure to the addresses which have been given; but I think I may well say a few words on the change of religious sentiments which has taken place in this country in my lifetime, as that change has all been in the direction of the simple Muslim faith. My memory extends over some eighty years; and when first I was taken to church, the services were of a severe type, Sunday was a dreary day, and all children were taught that it was impious to question the truth of a single

DR. TYSSEN'S REMARKS

statement in the Bible ; that God had sent messages to mankind by Jesus Christ and other prophets and endowed them with the power of working miracles in order to show that they were commissioned by Him ; and that the Bible contained an inspired account of their words and deeds. Now a flood of modern knowledge has flowed in, on scientific matters, history, and critical research ; and the evidence against the infallibility of the Bible has become overwhelming. The Unitarians were the first to recognize this, and similar opinions have spread in other Nonconformist bodies, especially among the Congregationalists ; and now many members of the Church of England have come to the same conclusion. These latter have formed a Modern Churchmen's Union : they hold conferences at which they utter their views openly, and they publish a monthly magazine called the *Modern Churchman*. I have here a list of the members of this Churchmen's Union. It contains more than twelve hundred names, and more than four hundred are shown by their titles to be clergymen. In order to show their views I will read part of an editorial article, which appears in the booklet of the *Modern Churchman*, issued last July. It runs :—

“ Modernism has been mainly destructive, not willingly, but of necessity. It has had, like the prophets of old, to protest against false teaching by Christian teachers, false teaching which was destroying the influence of Christianity with thoughtful and sensitive souls. Modernism in the person of F. D. Maurice began by protesting against the terrible doctrine of everlasting torment as presenting an utterly untrue view of God the Father : in Colenso it protested against the assertion of the scientific accuracy of Genesis as bound to alienate the scientific world from Christianity ; it denied the doctrine of original sin as due to Adam's transgression and as the cause of physical death ; it denied, in the light of Biblical criticism, the historicity of many Old Testament and New Testament narratives ; it denied the resurrection of the flesh and the trustworthy character of Jewish apocalyptic pictures portraying the future history of humanity on this planet and the end of the world ; it denied the penal character of Christ's

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sufferings and that he offered on the Cross a propitiation or satisfaction to God the Father ; it denied our Lord's omniscience and omnipotence while subject to the conditions of his incarnate life ; it denied his virgin birth and physical resurrection and ascension ; it denied that there was any specific authority for the monarchical episcopate ; it denied that the gift of tongues bestowed the power to speak foreign languages ; it denied the evidential value of miracles and that they were capable of attesting a divine revelation ; it denied Biblical and ecclesiastical infallibility. To-day traditional Christianity, with its scheme of salvation, lies shattered ; it has lost intellectual authority with all classes. The Modernists are not to blame for this : the scientists, the historians, the Biblical critics, the metaphysicians, psychologists, and anthropologists are the most to blame. The Modernists have but accepted their assertions and repeated them ; and this they did, not only in the interests of truth, but also, as they believed, in the interests of Christianity. Not only were they convinced that no lie is of the truth, but they were also convinced that Christianity ought frankly to abandon every form of untruth and amputate it from its teaching, however painful the operation might prove, being well assured that as Christianity got rid of every form of falsehood and error, so it would become more influential for good. However, the result of all this denial is to give the impression that Modernism is destructive. The charge is a half-truth. This gives the impression that the only Christianity Modernism can offer is a reduced Christianity—that irreducible minimum which remains after science and criticism and metaphysics have done their uttermost to eliminate lies and legends. Now the great task of the Modernist is to substitute for a reduced Christianity a transformed Christianity."

It will be seen that these modern Churchmen have rubbed off all the anomalies of their own system, and that the reduced Christianity, which is left, must be pretty much the same as the simple Muslim faith. They have also ceased to appeal to miracles as the basis of their faith ; and the result is that they can only appeal to reason and nature, which is what the

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Prophet Muhammad did. But, while the prophet could only appeal to the empiric knowledge which his countrymen possessed, Modern Churchmen can appeal to the scientific knowledge which we now enjoy. I do not, however, suggest that Muslims and Modern Churchmen should try to agree on a common platform. It is better that they should each administer and develop their respective systems in their own way, paying regard to the traditions of their respective Churches, and each respecting the views and practices of the other. The essential thing in religious matters is that every man should recognize that the most that he can say for himself is that he has tried sincerely according to his lights to learn and to do what is right in the sight of God ; and that there are thousands of men around him, holding different views, who can say the same : but the differences are due to the fact that they have different natural dispositions, and have had different educations and experiences. However, they must all rank equally high in the sight of God. All people profess to recognize the golden rule : " Whatsoever ye would that men should do unto you, even so do ye unto them." That involves the principle that we ought to respect the religious convictions of our neighbours, as we desire our neighbours to respect our own. If that principle were generally recognized, there would be religious peace and union in the world.

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By SYED MAQBOOL AHMAD, B.A.

(Continued from No. 10, p. 383.)

THE LAST DAY OF JUDGMENT.

1. " On the day that every soul shall find present what it has done and what it has done of evil, it shall wish that between it and that evil there were a long duration of time ; and Allah makes you to be cautious of Himself ; and Allah is compassionate to the servants " (iii. 29).

2. " On the day when some faces shall turn white and some faces shall turn black. Did you disbelieve after your believing ? Taste, therefore, the chastisement because you disbelieved.

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And as to those whose faces turn white, they shall be in Allah's mercy ; in it they shall abide " (iii. 105-106).

3. " How will it be, then, when We bring from every people a witness and bring you as a witness against these ? On the day those who disbelieve and disobey the apostle desire that the earth were levelled with them, and they shall not hide any word with Allah " (iv. 41-42).

4. " They are losers indeed who reject the meeting of Allah ; until when the hour comes upon them all of a sudden they shall say : O our grief for our neglecting it ! and they shall bear their burdens on their backs ; now surely evil is that which they bear " (vi. 31).

5. " They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say : Wait, we too are waiting " (vi. 159).

6. " They ask you about the hour, when will be its taking place ? Say : The knowledge of it is only with my Lord ; none but He shall manifest it as its time ; it will be momentous in the heavens and the earth ; and it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say : Its knowledge is only with Allah, but most people do not know " (vii. 187).

7. " And on the day when We will gather them altogether, then We will say to those who associated others with Allah : Keep where you are, you and your associates ; then We shall separate them widely one from another and their associates would say : It was not us that you served. Therefore Allah is sufficient as witness between you and me, and we were quite unaware of your serving us. Then shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true patron, and what they devised shall escape from them " (x. 28-30).

8. " Most surely there is a sign in this for him who fears the chastisement of the hereafter ; this is a day on which the people shall be gathered together and this is a day that shall

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be witnessed. And we do not delay it but to an appointed term. On the day when it shall come, no soul shall speak except with His permission, then some of them shall be unhappy and others happy " (xi. 103-105).

9. " Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending " (xiv. 31)

10. " On the day when the earth shall be changed into a different earth, and the heavens as well, and they shall come forth before Allah, the One, the Supreme. And you will see the guilty on that day linked together in chains, their shirts made of pitch and the fire covering their faces, (trousers—*Sirwal*, pl. *Sarāwil*—Arabized from *Shilwar*, the Persian trouser), that Allah may requite each soul according to what it has earned ; surely Allah is swift in reckoning " (xiv. 49-51).

11. " And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favour. - And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. And when those who associate others with Allah shall see their associate gods, they shall say : Our Lord these are our associate gods on whom we called besides Thee. But they will give them back the reply : Most surely you are liars. And they shall tender submission to Allah on that day ; and what they used to forge shall depart from them. As for those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief. And on the day when We will raise up in every people a witness against them from among themselves and bring you as a witness against these—and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit " (xvi. 84-89).

12. " Remember the day when every soul shall come, pleading for itself, and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly " (xvi. 111).

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13. "Remember the day when We will call every people with their leader ; then whoever is given his book in his right hand, these shall read their book (their records of doing) ; and they shall not be dealt with a whit unjustly. And whoever is blind in this, he shall also be blind in the hereafter, and more erring from the way " (xvii. 71-72).

14. "And the day on which We will cause the mountains to pass away, and you will see the earth a level plain and We will gather them and leave not any one behind. And they shall be brought before your Lord standing in ranks : Now certainly you have come to Us as we created you at first. Nay, you thought that We had not appointed to you a time of the fulfilment of the promise. And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say : Ah ! woe to us ! what a book is this ! it does not omit a small one nor a great one, but numbers them all ; and what they had done they shall find present there ; and your Lord does not deal unjustly with anyone " (xviii. 47-49).

15. "And warn them of the day of intense regret, when the matter shall have been decided ; and they are now in negligence and they do not believe. Surely We inherit the earth and all those who are on it, and to Us they shall be returned " (xix. 39-40).

16. "Therefore be not in haste against them ; We only number out to them a number of days. The day on which We will gather those who guard to the Beneficent God to receive honours, and We will drive the guilty to hell thirsty. They shall not control intercession, save he who has made a covenant with the Beneficent God " (xix. 85-87).

17. "And they ask you about the mountains. Say : My Lord will carry them away from roots, then leave it a plain, smooth level ; you shall not see therein any crookedness or unevenness. On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God, so that you shall not hear aught but a whisper. On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with. He knows what is before them and what is

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behind them, while they do not comprehend it in knowledge. And the faces shall be humbled before the living, the Self-subsistent God, and he who bears iniquity is indeed undone. And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due " (xx. 105-112).

18. " And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least ; and though there be the weight of a grain of mustard-seed, yet We will bring it, and Sufficient are We to take account " (xxi. 47).

19. " And it is binding on a town which We destroy that they shall not return, until when Gog and Magog are let loose, and they shall break forth from every elevated place And the true promise shall draw nigh, and lo ! the eyes of those who disbelieved shall be fixedly open : O woe to us ! surely we were in a state of heedlessness as to this ; nay, we were unjust " (xxi. 95-97).

20. " On the day when We will roll up heaven like the rolling up of the scroll for writings—as we originated the first creation, so We shall reproduce it ; a promise binding on Us ; surely We will bring it about " (xxi. 104).

21. " O people ! guard against the punishment of your Lord ; surely the violence of the hour is a grievous thing. On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated, but the chastisement of Allah will be severe " (xxii. 1-2).

22. " So when the trumpet is blown (or life is breathed into forms) there shall be no ties of relationship between them on that day, nor shall they ask of each other " (xxiii. 101).

23. " And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down a sending. The kingdom on that day shall rightly belong to the Beneficent God, and a hard day shall it be for the unbelievers. And the day when the unjust one shall bite his hands, saying : O ! would that I had taken a way with the Apostle : O woe

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is me ! would that I had not taken such a one for a friend ! certainly he led me astray from the reminder after it had come to me ; and the devil fails to aid man " (xxv. 25-29).

24. " And they say : When will this threat come to pass, if you are truthful ? Say : Maybe there may have drawn near to you somewhat of that which you seek to hasten on " (xxvii. 71-72).

25. " And when the word shall come to pass against them, We will bring forth for them a creature from the earth that would talk to them that would wound them, that people did not believe in Our communications. And on that day when We will gather from every nation a party from among those who rejected Our communications, they shall be formed into groups. Until when they come, He will say : Did you reject My communications while you had no comprehensive knowledge of them ? Or what was it you did ? And the word shall come to pass against them because they were unjust, so they shall not speak. . . . And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased. And you see the mountains, you think them to be solid, and they shall pass away as the passing away of cloud—the handiwork of Allah Who has made everything thoroughly ; surely He is aware of what you do " (xxvii. 82-88).

26. " And at the time when the hour shall come the guilty shall be in despair. And they shall not have any intercessors from among their associate gods, and they shall be deniers of their associate gods. And at the time when the hour shall come, at that time they shall become separated one from the other " (xxx. 12-14).

27. " O people ! guard against the punishment of your Lord and dread the day when father shall not make satisfaction for his son, nor shall the son be the maker of any satisfaction for his father ; surely the promise of Allah is true, therefore let not this world's lift deceive you, nor let the arch-deceiver deceive you in respect of Allah " (xxxi. 33).

28. " Men ask you about the hour ; say : The knowledge

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of it is only with Allah, and what will make you comprehend that the hour may be nigh " (xxxiii. 63).

29. " And those who disbelieve say : The hour shall not come upon us. Say : Yea ! by my Lord, the Knower of the unseen, it shall certainly come upon you ; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but all is in the clear book " (xxxiv. 3-4).

30. " And they say : When will the threat come to pass, if you are truthful ? They wait not for aught but a single cry which will overtake them while they yet contend with one another. So they shall not be able to make a bequest, nor shall they return to their families. And the form shall be breathed into (and the trumpet shall be blown), and lo ! from their graves they shall hasten on to their Lord. They shall say : O woe to us ! who has raised us up from our sleeping place ? This is what the Beneficent God promised and the apostles told the truth. There will not be but a single cry, when Lo ! they shall all be brought before Us. So this day no soul shall be dealt with unjustly in the least ; and you shall not be rewarded aught but that which you did " (xxxvi. 48-54).

31. " And they have not honoured Allah with the honour that is due to Him ; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand ; glory be to Him, and may He be exalted above what they associate with Him. and the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please ; then it shall be blown again, then lo ! they shall stand up awaiting. And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and the judgment shall be given to them with justice, and they shall not be dealt with unjustly. And every soul shall be paid back fully what it has done, and He knows best what they do " (xxxix. 67-70).

32. " Most surely the hour is coming, there is no doubt therein, but most people do not believe " (xl. 59)

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33. " And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did. And they shall say to their skins : Why have you borne witness against us ? They shall say : Allah who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back. And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of you did. And that was your evil thought which you entertained about your Lord that has tumbled you down in perdition, so are you become of the lost ones " (xli. 19-25).

34. " And most surely it is the knowledge of the hour, therefore have no doubt about it, and follow me—this is the right path " (xliii. 61).

35. " Do they wait for aught but the hour, that it should come upon them all of a sudden while they do not perceive ? The friends shall on that be enemies one to another, except those who guard against evil " (xliii. 66-67).

36. " Surely the day of separation is their appointed term, of all of them ; the day on which a friend shall not avail his friend aught, nor shall they be helped. Save those on whom Allah shall have mercy ; surely He is the Mighty, the Merciful " (xliv. 41-42).

37. " And Allah's is the kingdom of the heavens and the earth ; and on the day when the hour shall come to pass, on that day shall they perish who say false things. And you shall see every nation kneeling down ; every nation shall be called to its book ; to-day you shall be rewarded for what you did. This is Our Book that speaks against you with justice ; surely We wrote what you did. Then as to those who believed and did good, their Lord will make them enter in His mercy ; that is the manifest achievement. As to those who disbelieved—What ! were not my communications recited to you ? but you were proud and you were a guilty people. And when it was said : Surely the promise of Allah is true and as for the

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hour, there is no doubt about it, you said : We do not know what the hour is ; We do not think it will come to pass save a passing thought, and we are not at all sure. And the evil of what they did shall become manifest to them and that which they mocked shall encompass them. And it shall be said : To-day We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers " (xlv. 27-34).

38. " And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping them " (xlvi. 6).

39. " Do they then wait for aught but the hour that it should come to them all of a sudden ? Now indeed the tokens of it have already come, but how shall they have their reminder when it comes on them ? So know, that there is no god but Allah, and ask protection for your fault and for the believing men and the believing women ; and Allah knows the place of your returning and the place of your abiding " (xlvii. 18-19).

40. " And listen on a day when the crier shall cry from a near place, the day when they shall hear the cry in truth ; that is the day of coming forth. Surely We give life and cause to die, and to Us is the eventual coming ; the day on which the earth shall cleave asunder under them, they will make haste ; that is a gathering together easy to Us. We know best what they say, and you are not one to compel them ; therefore remind him by means of the Qur-án who fears My threat " (l. 41-50).

41. " On the day when the heaven shall move from side to side, and the mountains shall pass away passing away " (lii. 8-10).

42. " The near event draws nigh. There shall be none besides Allah to remove it " (liii. 57-58).

43. " And when the heaven is rent asunder then it becomes red like red hide. Which then of the bounties of your Lord will you reject ? So on that day neither Jinn nor Ins shall be asked about sin. Which then of the bounties of your Lord will you reject ? The guilty shall be recognized by their marks, so

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they shall be seized by the forelocks and the feet. Which then of the bounties of your Lord will you reject ? ” (lv. 37-42).

44. “ When the great event comes to pass—abasing—exalting, when the earth shall be shaken with a severe shaking, and the mountain shall be made to crumble with an awful crumbling, so that they shall be as scattered dust ” (lvi. 1-6).

45. “ And the day when Allah will raise them up altogether, then inform them of what they did—Allah has recorded it while they have forgotten it ; and Allah is a witness of all things ” (lviii. 6).

46. “ On the day, when Allah will raise them up all, then they will swear to Him as they swear to you, and they think they have something ; now surely they are the liars ” (lviii. 12).

47. “ On the day that He will gather you for the day of gathering, that is the day of the manifestation of defects ; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein for ever ; that is the great achievement ” (lxiv. 9).

48. “ On the day when there shall be severe affliction, and they shall be called upon to make obeisance, but they shall not be able, their looks cast down, abasement shall overtake them ; and they were called upon to make obeisance while they were safe ” (lxviii. 42-44).

49. “ And when the trumpet is blown with a single blast, and the earths and mountains are borne away and crushed with a single crushing on that day shall the great event come to pass, and the heaven shall cleave asunder, so that on that day it shall be frail, and the angels shall be on the sides thereof ; and above them eight shall bear on that day your Lord’s Majesty. On that day you shall be exposed to view—no secret of yours shall remain hidden ” (lxix. 13-18).

50. “ One demanding, demanded the chastisement which must befall the unbelievers—there is none to avert it—from Allah, the Lord of the ways of ascent. To Him ascend the angels and the spirit in a day, the measure of which is fifty thousand years. Therefore endure with a goodly patience.

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Surely they think it to be far off, and We see it nigh. On the day when the heaven shall be as molten brass, and the mountains shall be as carded wool ; and friend shall not ask of friend though they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by his children, and his wife, and his brother, and the nearest of his kinsfolk who gave him shelter, and all those that are in the earth, wishing then that this might deliver him " (lxx. 1-14).

51. " On the day when the earth and mountain shall quake and the mountains shall become as heaps of sand let loose " (lxxiii. 14).

52. " For when the trumpet is sounded, that, at that time, shall be a difficult day for the unbelievers, anything but easy " (lxxiv. 8-10).

53. " Nay ! I call to witness the day of resurrection. Nay ! I call to witness the self-accusing spirit. Does man think that We shall not gather his bones ? Yea ! We are able to complete his every fingers. Nay ! man desires to give lie what is before him. He asks : When is the day of resurrection ? So when the sight becomes confused, and the moon is eclipsed and the sun and moon are brought together, man shall say on that day : Whither to fly to ? By no means ! there shall be no means of refuge ! with your Lord alone shall on that day be the place of rest " (lxxv. 1-13).

54. " By those that are sent forth with goodness, then those that drive off the chaff, and those that spread the seeds far and wide, then those that make a distinction, then those that offer the reminder, to clear or to warn—most surely what you are threatened with must come to pass. So when the stars are made to disappear, and when the heaven is rent asunder, and when the mountains are carried away as dust, and when the apostles are made to reach their appointed time, to that day is the doom fixed ? To the day of decision. And what will make comprehend what the day of decision is ? Woe on that day to the rejectors " (lxxvii. 1-18).

55. " Surely the day of decision is appointed—the day on which the trumpet shall be blown so you shall come forth

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in hosts, and the heaven shall be opened so that it shall be all openings, and the mountains shall be moved off so that they shall remain a mere semblance " (lxxviii. 17-20).

56. " The day on which the spirit and the angels shall stand in ranks ; they shall not speak except he whom the Beneficent God permits and who speaks the right thing. That is the sure day, so whoever desires may take refuge with his Lord " (lxxviii. 38-39).

57. " The day on which the quaking one shall quake, what must happen afterwards shall follow it. Hearts on that day shall palpitate, their eyes cast down " (lxxix. 6-12).

58. " But when the deafening cry comes, the day on which a man shall fly from his brother, and his mother, and his father, and his wife and his sons—every man of them shall on that day have an affair which will occupy him. Many faces on that day shall be bright, laughing, joyous. And many faces on that day, on them shall be dust, darkness shall cover them. These are they who are unbelievers, the wicked " (lxxx. 32-42).

59. " When the sun is darkened and when the stars fall away and when the mountains are made to pass away, and when the camels are left, and when the wild animals are made to go forth, and when the seas are made to swell, and when the souls are united and when the one buried alive is asked, for what sin she was killed, and when the books are spread, and when the heaven has his covering removed, and when the hell is kindled up, and when the garden is brought nigh, every soul shall then know what it has prepared " (lxxxi. 1-14).

60. " When the heaven becomes cleft asunder, and when the stars become dispersed, and when the rivers are made to flow forth, and when the graves are laid open, every soul shall then know what it has sent before and held back " (lxxxii. 1-5).

61. " Do not these think that they shall be raised again, for a Mighty day, the day on which men shall stand before the Lord of the worlds ? Nay most surely the record of the wicked is in the Sijjeen, and what will make you know what the Sijjeen is ? It is a written book. Woe on that day to the rejectors, who give the lie to the day of judgment. And none

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gives lie to it but every exceeeder of limits, sinful one " (lxxxiii. 4-12).

62. " When the heaven bursts asunder, and listens to its Lord and is made fit. And when the earth is stretched, and casts forth what is in it, and becomes empty, and listens to its Lord, and is made fit. O man, surely you must strive to attain to your Lord, a hard striving until you meet Him " (lxxxiv. 1-6).

63. " Has not there come to you the news of the overwhelming event? some faces on that shall be downcasted, labouring, toiling " (lxxxviii. 1-3).

64. " Nay! when the earth is made to crumble to pieces, and your Lord comes and also the angels in ranks, and the hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful then avail him? He shall say: O! would that I had sent before for this my life! but on that day shall no one chastise with anything like His chastisement, and no one shall bind with anything like His binding " (lxxxix. 21-26).

65. " When the earth is shaken with her violent shaking, and the earth brings forth her burdens, and man says: What has befallen her? On that day she shall tell her news, as if your Lord has revealed to her, on that day men shall come forth in sundry bodies that they may be shown their works. So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it " (xcix.).

66. " The repelling calamity! how terrible the repelling calamity! and what will make you comprehend how terrible the repelling calamity is? the day on which men shall be as scattered moths, and the mountain shall be as carded wool. Then as for him whose measure of good deed is heavy, he shall live a pleasant life. And as for him whose measure of good deed is light, his abode shall be the abyss. And what will make you know what it is? A burning fire " (ci.).

67. " On the day when they shall come forth; nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer of all. This day every soul shall be rewarded for what it has earned;

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no injustice shall be done this day—surely Allah is quick in reckoning. And warn them of the day that draws near, when hearts shall rise up to the throats, inwardly fearing; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed" (xl. 16-18).

68. "And at the time when the hour shall come, the guilty shall swear that they did not tarry but an hour; thus are they ever turned away. And those who are given knowledge and faith will say: Certainly you tarried according to Ordinance of Allah till the day of resurrection, so this is the day of resurrection but you did not know. But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill (xxx. 55-57).

(To be continued.)

"STRENGTH OF ISLAM"

[We print below the texts of letters exchanged between Al-Hajj Lord Headley and a friend in Ceylon in the hope that their perusal will help to dispel the misapprehensions caused by those whose chief source of pleasure, it would seem, lies in misconstruing a solitary sentence by tearing it out from its context.—ED. I.R.]

THE RT. HON'BLE AL-HAJJ LORD HEADLEY,
c/o *The Islamic Review*,
The Mosque, Woking.

COLOMBO,
September 3, 1927.

MY LORD,—In July number of *The Islamic Review* there appears a contribution by your Lordship entitled "The Strength of Islam" which should have been much appreciated and treasured by all the lovers of Islam, and the way in which it has been authoritatively dealt with affords an excellent opportunity for a comparative study of the various religions,

The purport of this letter is to bring to your Lordship's notice the misconception being put on the idea conveyed in paragraph 4, page 238 of the July number. It is being insinuated here in Ceylon that your Lordship, in conjunction with your brother Al-Hajj Khwaja Kamal-ud-Din, has permitted the British Muslims to freely partake of *bacon and beer*. . . .

In the sacred cause of Islam this should be contradicted

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promptly. Khwaja Sahib, who, I hear, is not feeling well, cannot be a party to this base insinuation. . . .

If an explanation is also published in the next issue of *The Islamic Review*, it will also clear the point.

Faternally yours,

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51, KENSINGTON HALL GARDENS,
WEST KENSINGTON, LONDON, W. 14.

September 29, 1927.

Asalámo 'Alaikum wa Rahmatulláhi.

DEAR BROTHER IN THE FAITH,—I am deeply grateful to you for your kindness in calling my attention to what appears at first sight to be a silly misrepresentation—possibly due to ignorance.

There is, of course, no truth whatever in the statement that either I or the Khwaja Kamal-ud-Din have ever advocated the consumption of pork or alcohol. Indeed, the Khwaja never saw the article entitled “The Strength of Islam” until long after I had delivered it as an address or lecture in London on April 10th last, and later on he must have read it in the pages of *The Islamic Review*.

What I wished to emphasize in the article complained of was that *the essentials of our Faith are of paramount importance and that other matters, such as those connected with food, forms and ceremonies, are trifling by comparison.*

When I mention some of the difficulties of securing a rigid observance of all Muslim ceremonials with regard to daily life, I was endeavouring to show to my Brethren in the Faith the difficulties we have to face in propagating our Faith; and that, following the example of our Holy Prophet, we must, to begin with, insist only on the rigid belief and observance of the Five Pillars of Islam. The rest will then follow as a matter of course.

In concluding this letter I would repeat the conclusions I arrived at in my leisure, to wit :—

“In advancing our Faith we should, I think, only insist upon the essentials in the first instance, for these constitute the Spirit of Islam—firm belief in the One God and surrender to His Almighty Will, belief in the messages divinely sent through His Holy Prophets, and the carrying into effect of

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the highest order of beneficence to all our fellow-creatures on this earth—and there is, to my mind, no reason to force any other belief on people if, by doing so, we run the risk of doing harm to our cause, turning them away from Islam. *Win first the essentials, and the minor points will follow almost as a matter of course.*"

Scandalmongers and mischief-makers will always be, and I am sure you will agree with me that except for a flat denial of their false allegations we should pity and ignore them.

With greetings, very fraternally yours,

HEADLEY.

CORRESPONDENCE

ISLAM IN CANADA.

TO THE EDITOR, *The Islamic Review*.

DEAR SIR,—When we, as a family, moved into Saskatchewan we were allotted to the south-west quarter of section thirty-two in township thirty-eight, situated one hundred and seventy miles west of the second meridian, as the "filing papers" read. The land had only just been surveyed and thrown open to homesteading. . . . We saw houses and stables scattered hither and thither over the level prairies . . . an Arabic settlement. . . .

Having always lived in English-speaking communities, my parents were not a little disappointed in the nationality of their new neighbours. Not so were my brother and I. . . .

Being the older boy, I was soon employed by some of these Muslim farmers and lived with them, only going home on Sundays when I felt so disposed. . . . It was to the home of one of these that I was destined to live for many, many months. Hasham Hassan was the name of my employer, and he was called by the Christians "King of the Muslims," since he was the first and by far the most prosperous settler in the vicinity. It was at his home where the brothers all met for prayer as a general rule and he was the spokesman for all who could not speak the English language. Mr. Hassan had several Christian Syrians employed on his farms, and it was with these people I worked through the day. . . . I went up to Hasham's

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house for my meals and my bed, since my father's place was some distance away.

About the only English my workmates knew was a long stretch of swearwords which they had evidently picked up from the European riff-raff on the way to the West. I very soon got into the habit of swearing with them on all occasions of annoyance and even pleasant surprises. Hasham hearing me upon one occasion, called me to him where he was working alone, and he said: "Leave the swearing for the Christians, 'little brother'," as he always called me; "they are very capable of finding profane words and they have many gods to swear by." I was only in my early teens but I mused over his words all afternoon and I began to watch to see if Hasham was as good as he seemed to be on the swearing subject. I noticed he was even-tempered and never drank or smoked, while all of us were in the habit of descending to some of these defilements. From then on Hasham took advantage of every opportunity to have me work with him and to keep me in from the fields where his cosmopolitan employees were. I learned to like Hasham as I had never liked anyone before. I began to question the bigotry of my own family sect and even to voice my opinions when I visited home.

Hasham organized a syndicate of Muslim farmers, and they purchased a threshing outfit between them and many other expensive articles of farm equipment. Binders and seeders were bought by two and three at a time, and the machine companies made substantial reductions on such orders, especially after the first few, when they learned that the signature of Hasham Hassan was as good as the money. . . . Hasham Hassan was the name back of many a humble Muslim settler, and even some of the Christian settlers who had Syriac and Arabic names tried to affiliate their names with the Muslim syndicate. They (the Muslims) were a shining example of the axiom, "United we stand, divided we fall," for many of the Christians failed to meet their obligations with the machine and provision companies through hail ruining their crops or frost spoiling them, and they seldom seemed to band themselves to help the unfortunates among them, but, on the

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contrary, seemed delighted when they heard of a failure near by, that they might pick up what he left either cheaply or gratis. The Muslim unfortunates were tided over to another harvest by Muslim help. . . .

I was taken away from Hasham by my parents eventually, as they were decidedly anti-Muslim. It is to that man I owe to-day my freedom from tobacco habits and intoxicants ; also I have never let my tongue travel over the words it used to. I should not have been so impressed but that the advice came from a people I had been taught to abhor. It is long since we left our old location and the Muslim settlement, but I shall always remember those people, particularly my benefactor and friend Hasham Hassan. . . . He had only one God and this he never forgot. His fellow-workers, often those believing in three gods, never seemed to find time to mention one of them unless it were in profanity. . . . I have often thought of starting a subscription fund for the advancement of Muslim missionary work to the Christians and see how they like it. . . . Since Christianity comes from the East, and has failed, in the course of its two thousand years of existence, to take much effect among the Easterners, it is time they desisted from this annoyance of trying to establish three gods where One has always sufficed. . . .

ALAN C. REIDPATH.

The Islamic Review,
The Mosque, Woking.

DUNDEE,
September 29, 1927.

DEAR SIRs,—Please send me the October number of your magazine, *The Islamic Review*, also the previous number, for which I enclose postal order for two shillings.

I have become interested in the Faith of Islam through reading your publication in the Reference Library of this city, and would like to learn more of it. From the little I have already gleaned, it seems to me to be a sound, reasonable and beautiful one—very straightforward and clear ; also many of the translations from the Qur-án enunciate clearly things which I have reasoned out in a more or less dim way myself. Many of the passages have been exceedingly comforting to me.

Yours sincerely, A. S.