

Telegrams: { Mosque, Woking
 { "Islam, Lahore."

Telephone: { Woking
 { 679.

The

Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

Vol. XXII.]

[No.

SAFFAR, 1353 A.H.

MAY, 1934 A.C.

Annual Subscription 10s.

Single Copy 1s

CONTENTS.

Mr. Ahmed A. C. Hammond

Frontispiece.

PAGE

Islam's Contribution to Science and Civilization : by

Maulvi Abdul Karim 141

The High Ideals of Islam : by the Hon'ble Sir Abdul

Karim Ghuznavi 147

Ramadhan : by an English Muslim 152

Religion and Progress : by Muhammad Yakub Sufi .. 155

The Green-Eyed Monster : by Maulvi Aftab-ud-

Din Ahmad 163

Correspondence 171

Muhammad the Man : by Sayyid Arif Shah .. 173

Twenty Years Ago 177

What is Islam 179

THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2-10s. ; Pluvinsin, £2 ; cloth, £1-10s. Postage and packing for all qualities : United Kingdom, 1s. ; Abroad, 2s. Prospectus and sample pages sent free on application.

Apply to "Islamic Review," The Mosque, Woking, England, or to Muslim Book Society, Azeez Manzil, Brandreth Road, Lahore, India.

Kindly quote your Subscriber's Number when corresponding.

Telegrams : { Mosque, Woking,
* ISLAM, LAHORE.

Telephone : { Woking
678.

THE WOKING MUSLIM MISSION AND LITERARY TRUST (REGD.)

(Incorporating the *Islamic Review*, The Muslim Literary Trust, The Basheer Muslim Library and The *Risala Isha'at-i-Islam*.)

Head Office :

AZEEZ MANZIL, Brandreth Road, Lahore, India.

Office in England :

THE MOSQUE, Woking, Surrey, England.

Bankers : LLOYDS BANK, LTD., Lahore, India. LLOYDS BANK, LTD., Woking.

All Remittances should be sent to—

(1) The Financial Secretary, The Woking Muslim Mission and Literary Trust,
Azeez Manzil, Brandreth Road, Lahore, India, or

(2) THE IMAM, The Mosque, Woking, England.

BOARD OF TRUSTEES.

1. The Rt. Hon'ble Lord Headley, Al-Haj El-Farooq (Chairman).
2. Mian Ahsan-ul-Haq, Bar-at-Law, Retired Sessions Judge, Jullundur.
3. The Honourable Shaikh Mushir Hosain Kidwai of Gadia, Bar-at-Law, Member, Council of State, Lucknow.
4. Dr. S. Mohamadi, London.
5. Hakeem Muhammad Jameel Ahmed Khan, son of the Late Hakeem Ajmal Khan Sahib of Delhi.
6. K. S. Badr-ud-Din, son of His Highness Shaikh Jehangir Mian Sahib, Ruler of Mangrole State (Kathiawar).
7. Shaikh Abdul Hamid, The Mall, Lahore.
8. Shaikh Muhammad Ismail Sahib, Proprietor, Colony Flour Mills, Lyallpur.
9. K. B. Ghulam Samdani, Revenue Assistant, Peshawar.
10. K. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality of Peshawar.
11. Malik Sher Muhammad Khan, B.A., Special Assistant to the Revenue Minister, Jammu and Kashmir State.
12. Khwaja Nazeer Ahmad, Bar-at-Law, Advocate, High Court of Judicature at Lahore (Vice-Chairman).
13. Shaikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
14. Maulvi Abdul Majid, M.A., B.T., Imam of the Mosque, Woking, England.
15. M. Muhammad Ali, M.A., LL.B.
16. Doctor Ghulam Muhammad, M.B., B.S. (Honorary Financial Secretary).
17. Khwaja Abdul Ghani (Secretary).

MANAGING COMMITTEE OF THE TRUST.

1. Khan Bahadur Haji Shaikh Rahim Bakhsh, B.A., Retired Sessions Judge, Lahore.
2. K. S. Sa'adat Ali Khan, Premier *Rais*, Secretary, Anjuman-i-Islamia, Lahore.
3. Shaikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
4. Malik Sher Muhammad Khan, B.A., Special Assistant to the Revenue Minister, Jammu and Kashmir State.
5. K. S. Badr-ud-Din, B.A., son of H. H. the Nawab Sahib Bahadur of Mangrole State (Kathiawar).
6. K. B. Shaikh Muhammad Ismail, Proprietor, Ahmed Din & Bros., Rawalpindi.
7. K. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality, Peshwar.
8. Major Shamas-ud-Din, B.A., Foreign Secretary, Bahawalpur State.
9. Muhammad Aslam Khan, Barakhan-Khail, Premier *Rais*, Hon. Magistrate, Mardan, N.-W.F.P.
10. Ahmed Moolla Dawood, Prince Merchant, Rangoon.
11. Shaikh Muhammad Ismail, Proprietor, Colony Flour Mills, Lyallpur.
12. Khwaja Nazeer Ahmed, Bar-at-Law, Lahore (President).
13. Doctor Ghulam Muhammad, M.B., B.S. (Financial Secretary).
14. Khwaja Abdul Ghani, (Secretary).



I have for years been drawn to Islam, which has always appeared so open and devout; the books on Islam which you sent me are very comforting, they point the way to truth, faith and self-reliance.

As-Salamo alaykum wa Rahmatullah.

AHMED A. C. HAMMOND.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَهِدَةُ وَصَلَى عَلَى رَسُولِ الْكَرِيمِ

THE ISLAMIC REVIEW

VOL. XXII.

SAFFAR, 1353 A.H.

MAY, 1934 A.C.

No. 5

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

BY MAULVI ABDUL KARIM, B.A., M.L.C.

(Continued from Vol. XXII, page 107.)

THE PERSECUTION OF SCIENTISTS IN EUROPE.

Before entering into the details of Muslim achievements, let us cast a glance over Medieval Europe and see what was done there for the advancement of science. It is not unknown to the students of European history that before the Renaissance, Europe, which nowadays claims all credit for progress in science and civilisation, was a hot-bed of religious fanaticism, and true freedom of thought or speech or action was unknown there. Religion and science were thought to be irreconcilable to each other, and whoever ventured to say anything contrary to the prevailing belief was relentlessly persecuted, inhumanly tortured and even mercilessly put to death. Vanini, who believed in the theory of evolution, was branded as an atheist, his tongue was torn out of his mouth and he was burnt alive. Hypatia, the renowned commentator

ISLAMIC REVIEW

on Plato, paid the penalty for her audacity with her life. Copernicus, who tried to demonstrate that the earth revolves, not the heavens, was declared by Martin Luther to be "an upstart astrologer"; he was severely denounced by Calvin, and had to end his life in disgrace. Bruno, who dared to advance the Copernican theory, was seized, imprisoned and at last put to death by a "fire made slow to increase the torture." Galileo, who supported the Copernican theory, was thrown into a dungeon, horribly tortured and forced to recant as follows:—"I, Galileo, being in my seventieth year, being a prisoner and on my knees before your Eminences, having before my eyes the Holy Gospel, abjure, curse and detest the error and the heresy of the movements of the earth." Not content with mere recantation, the Holy Inquisition sent him into exile for the rest of his life. Thus many a devoted votary of science fell a victim to Christian fanaticism, and some famous libraries, containing the accumulated treasures of ages, were consigned to the flames. Had the Very Reverend William Inge, who has been Dean of St. Paul's Cathedral for the last 22 years and is now about to retire in his 74th year, lived some centuries ago, he would have gone to the stake on a charge of heresy. He has made a name for himself as one of the foremost preachers in Britain, not merely for his elegant style and charming delivery, but on account of his original and outspoken views. His contribution to a book *Science, Religion and Reality*, published in 1925, was a great shock to his orthodox co-religionists. Referring to the conflict between religion and science, which began with the discovery of Copernicus that the earth revolves round the sun, he complains that since then "little has been done to relieve the strain on the intellect and conscience of the Christian world." "Is it not essential," he asks, "that the Church should face this problem which for 400 years it has kept at arm's length?"

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

I refrain from multiplying instances of the persecution by Christians of men in search of truth referred to above. My object is not to defame the great religion of Holy Jesus, for whom every Muslim has been enjoined to entertain the highest veneration as one of the greatest prophets, but simply to show that the credit given to Christianity, as a religion, for promoting the cause of science is but a travesty of truth. The result of the conflict between Christianity and Science was that during the first thousand years of the Christian era, such cultural and intellectual stagnation prevailed in the Christian world as seem to-day altogether beyond belief. This is the reason why Christianity, which had been in the field some six hundred years before the promulgation of Islam, could accomplish nothing worth mentioning, except producing monks and nuns who spent their precious time in doing barren penances.

WESTERN CIVILISATION IS THE DIRECT OFFSPRING OF ARAB CIVILISATION IN SPAIN

Modern progress in the West was not the outcome of man's faith in Church dogmas. In fact, the West made no progress worth the name as long as it was in the iron grip of Christianity. This is borne out by the fact that centuries of domination of Spain, France, England and other countries of Europe by the Romans, who had embraced Christianity, could not remove from them the utter darkness in which they were groping and the colossal ignorance in which they were immersed. The extraordinary progress made by Christian countries during the last five hundred years is directly due to the teachings of Islam. It was not till the torch of learning was lighted by the Muslims in Spain that any progress in science and civilisation could be made in Europe, or any possibility arise for the Renaissance and the Reformation to make their appearance in the Christian world. It was from Muslim

ISLAMIC REVIEW

Spain that a new life dawned upon the whole of Europe, giving birth to a new culture which greatly stimulated the intellectual activity of its people. All that Christian Europe learnt of Greek and Hindu Philosophy and Science up to the Renaissance, emanated thence. Several universities were established in Muslim Spain, and these opened their doors to all students without distinction of creed, colour and caste ; and boarded and lodged them at public expense. These Muslim seats of learning became the rendezvous of scholars from all parts of Christian Europe. Roger Bacon and other pioneers of the rationalist movement in Europe all received their education in the Muslim University of Cordova. Even the great Emperor Charlemagne sent his son to be educated by the Muslims of Spain, for nowhere else in Europe was there any seat of learning worthy of the name. Some idea of the architectural beauty and grandeur introduced into Europe by the Muslims may be had from the Alhambra Court in the Crystal Palace in London. Stanley Lane Poole in "The Moors in Spain" has well described all this ; he says " Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body." Her professors and teachers made her the centre of European culture ; students would come from all parts of Europe to study under her famous doctors. Every branch of science was seriously investigated there, and medicine received more and greater additions by the discoveries of the doctors and surgeons of Andalusia than it had gained during all the centuries that had elapsed since the days of Galen. Astronomy, Geography, Chemistry, Natural History, all were studied with ardour at Cordova ; and, as for the graces of literature, there never was such a time when poetry became the speech of everybody. Renan writes : "The taste for science and literature had, by the Tenth Century, established, in this privileged

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

corner of the world, a toleration of which modern times hardly offer us an example. Christians, Jews and Mussal-mans spoke the same tongue, sang the same songs, participated in the same literary and scientific studies. All the barriers which separated the various peoples were effaced, all worked with one accord in the work of a common civilisation. The mosques of Cordova, where the students could be counted by thousands, became the active centres of philosophical and scientific studies." "It must be owned," observes John Davenport, "that all the knowledge, whether of physics, astronomy, philosophy or mathematics which flourished in Europe from the 10th century was originally derived from the Arabian schools, and the Spanish Saracen may be looked upon as the father of European Philosophy."

It is indeed a happy sign of the times that not only individuals, such as those whose remarks have been quoted above, but even a whole nation of Europe has at last realised that Islam is a great civilising force, and has recognised that Europe's extraordinary progress in science and civilisation, which has given it a dominating position all the world over, is to be ascribed to this universal religion. The Spanish Republic is arranging to establish an Arabic university at Madrid in order to commemorate what Islam achieved for science and civilisation during the Muslim occupation of Spain, where it came to its full growth "succeeding to the heritage of Alexander and entering into the wealth of Aristotle." Gustav Diercks, in his *Europe's Debt to Islam*, has truly said that Europe is deeply in debt to Islam for all its scientific discoveries. In fact it was Islam that produced men who anticipated Bacon, Newton, Kepler and the other great scientists of Europe. But for the introduction into Europe by the Muslims of paper, gunpowder, the mariner's compass and such other instruments of progress, who knows but that the condition of Europe in respect of science and civilisation would

ISLAMIC REVIEW

have been to-day what it was fourteen hundred years ago. Many were the industries developed during Muslim rule in Spain. Ship-building, horticulture, tanneries, glass, iron and copper utensils, silver mines, cotton manufactures, woollen carpets, silks and inlaid metal work were some of these. In the reign of the Spanish King Al-Hakam great irrigation systems were developed in Granada, Valencia and Aragon. The Muslims gave Europe the mulberry tree, maize, the sugarcane, the windmill and many other things. The art of war, commerce, industry and seamanship made unprecedented progress in Muslim Spain. It is a historical fact that 477 years before Columbus, the Arabs and the Moors of Spain traded with the American Continent.

Though the average Westerner seems to think that Europe's salvation was caused by the defeat of the Muslims at Tours (Poitiers) the fact is that the world's progress was retarded for ages by this check on the advance of the Muslims in the West. Perhaps the darkest pages in the annals of history would never have been written, and the Renaissance, which brought about intellectual liberty and civilisation, accelerated by seven hundred years, if the Muslims had won the battle and Islamised the whole of Europe. Anatole France, who was above human prejudice, truly said in his *La Vie en Fleur* :—

The most tragic event in history is that of the battle of Poitiers, when the science, the art and the civilisation of Arabia fell before the barbarism of the Franks.

(*To be continued.*)

THE HIGH IDEALS OF ISLAM

BY THE HON'BLE SIR ABDUL KARIM GHUZNAVI

The ideals of Islam, alas ! are little known nowadays and much less practised. We are often called Mahomedans—though, I hope, we do not call so ourselves—in the sense that we worship Muhammad (May peace be upon him), for we do nothing of the kind. The Prophet himself has said : “ I am only a mortal like unto you. I am inspired that your God is only One God. Then let him who hopes to meet his Lord do righteous acts, and join none in the service of his Lord.”¹ We worship God and God alone.

We often talk about our “ community,” forgetting that the word “ Qaum ” might well embrace the whole universe. It is sad to think that in a country where 55 per cent. of its population is Muslim, the exact implication of that word is not understood. “ Muslim ” means one who is resigned to God, and who is ever ready to obey God's behests. The Almighty says in the Holy Qur-án :—

Verily whether it be of those who believe or those who are Jews or Christians or Sabaeans—(no matter who)—whosoever believe in God and the Last Day and act aright, they shall have their reward with the Lord, and there is no fear for them, nor shall they grieve.²

Thus anyone who believes in these three principles may be looked upon as a Muslim. This, then, is the quintessence of Islam—a belief in God culminating in absolute resignation to His will, a belief that one's actions shall be judged and rewards and punishments meted out accordingly on the Day of Judgment, and a belief that one must act aright—*Amal Saleh*. The essence of all our prayers is given in the first seven verses of the first

¹ The Holy Qur-án, 18 : 110.

² *Ibid*, 2 : 62.

chapter of the Holy Qur-án known as the *Sura Fateha*, which we are enjoined to repeat five times a day :—

(All) Praise belongs to God, the Lord of the worlds, the Beneficent, the Merciful, the Ruler of the Day of Judgment. Thee we serve and Thee we ask for aid. Lead us unto the right path, the path of those Thou art gracious to, not of those Thou art wrath with, nor of those who err.

This is a prayer in which the whole universe can join.

The principal duty enjoined on every Muslim is to do good to God's creatures, irrespective of caste, creed or colour, for "God loves those who do good,"¹ and among the positive rules of conduct the following may be cited :

Help one another in righteousness and piety, and do not help one another to sin and enmity but fear God, for verily God is keen to punish.²

Stand steadfast to God as witnesses with justice and let not ill-will towards people make you sin by not acting with equity. Act with equity that is nearer to piety and fear God for God is aware of what ye do.³

"Show kindness to all God's creatures," and this is how the Qur-án puts it :—

To your parents show kindness, and to kindred and orphans and the poor, and the neighbour who is a kin and the neighbour who is a stranger, and the companion who is a stranger, and the son of the road and what your right hand possesses.⁴

The following are among the injunctions of the Qur-án :—

"Give every God's creature his dues" (XXX. 38).

"Repel evil by what is better" (XXIII. 96).

"Be clean both inwardly and outwardly" (II. 222).

"Above all, be just (IV. 135).

"Observe trust" (IV. 58).

"Speak the truth" (XXX. 370).

"Obey authority" (IV. 59).

"Keep your trusts and engagements" (VIII. 27).

¹ The Holy Qur-án, 2 : 195.

² *Ibid*, 5 : 2.

³ *Ibid*, 5 : 3.

⁴ *Ibid*, 4 : 36.

THE HIGH IDEALS OF ISLAM

I shall now give some illustrations of negative rules of conduct :—

- “ Do not commit any sin ” (VI. 152) ;
- “ Do not defame or ridicule each other ” (XLIX. 11) ;
- “ Do not prevaricate ” (LX. 2) ;
- “ Do not backbite each other ” (CIV. 1).
- “ Do not grant favours to gain increase ” (XXIV. 1) ;
- “ Do not be proud ” (XV. 237) ;
- “ Do not be idle both physically and spiritually ” (IV. 95) ;
- “ Do not be extravagant ” (IV. 142) ;
- “ Do not talk scandal ” (XXIV. 19) ;

“ Always practise tolerance even in religion,” for God says, “ There is no compulsion in religion ; the right way has been distinguished from the wrong.”¹

Charity, in its broadcast sense, has been enjoined, and charity is not merely the giving of alms to the poor, but it has been defined as follows :—

“Doing justice between two people or, in its collective sense, between two communities, is charity ; assisting a man upon his beast and lifting his baggage is charity ; addressing a God’s creature in pure words is charity ; answering a questioner with mildness is charity ; exhorting mankind to virtuous deeds is charity.”

Often the word *Jehad* is misunderstood. Let me quote most authentic *Hadis*, where it says “ the most excellent *Jehad* (holy war) is that which is for the conquest of one’s self.”

Let me cite a few more injunctions from the *Hadis* :

Acquire knowledge.

Shun idleness.

Respect women and their rights.

Show kindness to animals.

Exert your utmost : thereafter, leave the result with God.

¹ The Holy Qur-ān, 2 : 256.

ISLAMIC REVIEW

The *Hadis* sums up in the following beautiful words the general rule of conduct :—

When you speak, speak the truth. Perform what you promise. Discharge your trust. Be chaste. Have no impure desires. Withhold your hands from taking what is unlawful, and be pure in thought, deed and look.

These quotations from the Holy Qur-án and the *Hadis* merely show on what should the conduct of one resigned to God be based. I have also shown what stress has been laid on tolerance and our duty to all God's creatures. We can now be able to judge for ourselves how far we have fallen from this Islamic standard. Do we not lift up our hands in prayer five times a day and ask God to "Give us in this world good, and in the hereafter good?" Do we think our prayers can have any chance of being answered if our conduct is always in conflict with what has been laid down by God and His Apostle? Here in this world we live side by side with other sister communities; and if we understood Islam correctly, it should always be our duty to be tolerant towards them, to do good towards them and to cultivate fellow-feeling.

We have our various political associations. We are engaged in securing our political and economic rights. Do you think we shall ever succeed if we stray away from the ideals of Islam which enjoin acting aright and good conduct and the building up of character?

How is it that Islam in its pristine days managed to establish itself as the greatest world power? The answer is simple. It is because the votaries of Islam in those days based their character and conduct on these ideals. The disruption and downfall came as its votaries began to forget these ideals, and it has continued up to the present time.

THE HIGH IDEALS OF ISLAM

Therefore, it is high time that once again Muslims should serve God through serving His creatures ; and acting upon these lofty ideals of Islam we should bring about good fellowship and good feeling among all inhabitants of the world, irrespective of caste, creed and colour. We should insist on our young men to mould their character on these high ideals, and act and behave according to these rules of conduct.

Let us for a moment turn to the pages of history. All the Empires of the past, such as the Roman and the Greek, were built up by men who led clean, austere lives, and the Empires lasted just as long as purity of conduct was maintained, and their decline synchronised with the fall of their people from that high standard of conduct.

What is religion ? It is not a thing to be kept confined in holy books, but is meant to be practised ; and the ethics of all religions are more or less the same. But Islam justly calls itself a Universal Religion and a Religion of Universal Brotherhood and, more than any other, insists on leading a clean life. Now if we were to take instances of great men of all ages among all nations, it would be seen that what is true of nations, is also true of individuals. It is sometimes said that a man's private and public life are two things apart. This is most un-Islamic, as there is no such thing as public or private life in Islam. Our lives should be like an open book ; and, mark my words, we cannot ever hope to attain any success in this world individually, or as a nation, without the grace of God, and that grace must necessarily be withheld until we are worthy of it by our right acting, right living and right thinking.

It is very sad to reflect that the attention of our young men, who are our future hope, is seldom drawn to these vital points, and I repeat that we should insist on these Islamic ideals—the fostering of fellow-feeling, fair

ISLAMIC REVIEW

play, and serving society in all its activities irrespective of caste, creed and colour ; helping to spread education among the masses, lending a helping hand to poor and deserving students and others, and ministering to their medical wants, finding funeral expenses for the poor and the needy, etc., is bound to do immense good. In our attempt to uplift those who have strayed away from the right path, we need not despair, for has not God Almighty Himself said “ that those who when they commit any indecency, only wrong themselves ; but thereafter if they remember God and ask forgiveness for their faults—and who forgives faults but God—and do not persist knowingly in what they have done, for them are reward and forgiveness from their Lord.”¹

RAMADHAN

BY AN ENGLISH MUSLIM

That feature by which mankind is most distinguishable from the mass of the animal world is his knowledge of good and evil, his power to differentiate between what is right and wrong. God has, from time to time, revealed through his chosen messengers, and through His beneficence and mercy has thought fit to send yet further messengers to mankind to remind them of His former commands which, through the weakness and negligence on the part of man, have fallen into disregard. Through His mercy, He sent us the last and most perfect of His messengers in the person of Muhammad, who came and gave us the most complete injunctions, all of them reminding of what had been revealed to man before. The great Prophet of Arabia dwelt, more than on any other subject, on the question of moderation in all things. It was clear to him that the knowledge of the necessity for moderation

¹ The Holy Qur-ān, 3 : 134.

RAMADHAN

was not, in itself, sufficient without the power to practise it. That we should recognise what is right from what is wrong and yet be unable to do the right, is an offence more culpable than wrong-doing through ignorance. We do not label the beasts as "evil" for their excesses, they come neither under the category of good nor of evil. But man, when he "exceeds the limits," is evil, for it is in his power to distinguish between right and wrong.

It is to train us in keeping to "the right path," once it has been ascertained, that Ramadhan was ordained as a month of fasting. In it we practise self-control, so that in emergency, we may not wittingly be forced to follow the wrong course. It is to give us the power to practise moderation that, when we have to judge and choose the path, we may not see the right one and yet be compelled by our own weakness to fall into error.

Such is the teaching of the Holy Qur-án. Nothing could be clearer, and no institution could have more definite purpose. Fasting ranks high among the religious precepts of the Qur-án, and rightly so. Islam is the religion of moderation and of personal judgment. We have the power to judge and choose as our heritage, to have the Holy Qur-án to guide us in our judgment and choice, and, having judged and chosen, we have the Qur-án to show us how best to be able to follow up our choice and put it into good practice.

We Muslims of England know the value of fasting, yet are liable to confuse its purposes. Fasting, as a religious precept, is not new to the West. But the fasting with which we are familiar, the fasting of Christianity, has not the same lofty purpose as that of Islam. The Lenten fast of the Christian churches is a method, so-called, of expiation. By subjecting the "wicked" body to hardships and sufferings, God can be appeased for past sins. Yet the fasting of Jesus was just the same as that

ISLAMIC REVIEW

of Islam. Jesus went aside into desert places to fast and pray, to arm himself for the trials of his life and to learn that self-mastery which is essential for true godliness. It is the work of the churches that has corrupted this high ideal and had perverted its true interpretation.

At a time when Islam is finding an ever-increasing audience of sympathetic hearers in Christian countries of the West and is drawing more and more converts from this source, it is imperative that we Muslims should not lose sight of the true ideals of fasting nor let it be supposed that the fast of Islam is in any way the same as the Lent of the churches. O! how an imperfect understanding may lead to the corruptions of pure doctrines. We have an ever-living example, in the tenets of the modern Christian churches, of the corruption by the ignorant pagan converts to Christianity of the doctrines taught by the early apostles.

Fasting must then remain a true ideal in the minds of all Muslims. We, the converts of the West, look to our brothers in the Faith, who have had the good fortune to have been born and bred in Muslim ideals, to hold out a guiding light by their observance of these ideals. May it never be said against us that Islam fell into decay in the West through a lack of the proper understanding of what its precepts embodied.

There is a further duty incumbent on our brothers in the East. The Lent of the Christians is falling, as so many of their other institutions have already deservedly fallen, into disrespect. We hear on every side the plea that religious observance is incompatible with modern ways of life, and that fasting in the twentieth century is impracticable. There is a danger that the converts of the West should fall into the lethargy of religious practice of their natal faith. Their consciences must not err by the knowledge that Muslims by birth are of the same opinion and are themselves disregarding such observances.

RELIGION AND PROGRESS

It is the Muslims of the East, in their own houses, who can best make Islam a living force in the West. More converts can be made, and once made can be established as good Muslims, by the Muslims themselves. We of the West, who are working here, look to the Muslims of the East to help us in our duties by setting a good example and by holding out a lofty ideal to the Western world.

RELIGION AND PROGRESS

BY MUHAMMAD YAQUB SUFI

To trace the origin of *religion* is a subject, to say the least of it, teeming with difficulties. It is not only a debated question, but the answers given by investigators on different planes of human activities are infinite. One fact is, however, agreed upon by all—historians, sociologists and philosophers—that in man's tedious progress onwards we do not come across any stage of his cultural development without finding *religious feelings*—by which we mean the search for the Primal Cause in the harmonious working of the universe—existing in some form or other. The belief in a deity or in a divine principle that exists with man and above him is found born when, history tells us, "reflection upon his own life" first began to dawn upon the primitive man, and this "belief has accompanied him," says Rostovtzeff in his *History of the Ancient World*, "from that time throughout his long advance in civilization." It will not be out of place here to say that what is meant by *civilization* is but a stage where man asserts his mastery over nature and feels that all that exists around him is but subservient to him, and this stage has been repeatedly dwelt upon by the Holy Qur-án in several Suras.

ISLAMIC REVIEW

In the primitive stages of religious life we find the deification of natural forces, "friendly or hostile," as objects of worship or pacification, and following it, as a natural consequence of his experience, we find a feeling in man that there exists in him something distinct from matter which rules it and, while decay overtakes matter, perishes not, and this in turn creates in him an idea of life beyond or beside the matter. With the multifarious objects pressing upon him in the universe, which call upon him as a duty to attend them, he is perplexed to fix upon any particular object for reverence, and this want was supplied by calling a class of his (man's) own fellow beings into existence, who took upon themselves to do this for him—persons who knew more than the average man about "the divinity." The first stage of these "beings" is enshrouded in mystery. When history takes note of them we find them called "magicians," and in time they came to be regarded as "holding the key to the door of divine favours."

How humanity was exploited at this stage need not be expatiated upon here. Suffice it to say that all they contributed to the "progress" of humanity was to put an immeasurable distance between man, the creature, and God, the Creator, which only tended to reduce man, with all his natural qualities, to the level of a beast.

Though stumped for a time this impious act did not succeed in killing the "mental yearning" of man to be "near his Creator."

Unguided though, man exerted ever and anon to be in unbroken communication with the Author of his being (prayer is but an expression of this tendency, in whatever form performed)—and how this yearning was fulfilled we will find in the history of the Prophets who endeavoured, and successfully, to bridge the distance put by interested hands between the Creator and the creature. In following the progress of religious ideas, we find remarkable

RELIGION AND PROGRESS

proof of the struggle of human mind to emancipate itself from its thralldom to *extraneous* authority.

Taking up man at the third stage, the stage of prophethood, or when he submits himself to Divine authority, we find that the first prophet to deal with man as a natural product to be improved upon, leaving other prophets aside, is Moses, who, according to Lessing in his *Erziehung des Menschengeschlechts*, may be likened to childhood of mankind! At this stage, says Lessing, "nothing beyond the requisite training for the first stage is necessary; hence the lack (*mangeln*) of any mention of life beyond the grave in the Old Testament." In making clear the difference between "Revelation" (*Offenbarung*) and "education" (*Erziehung*)—secular—suitable for the time, he has particularly stressed the point that at this starting point "it was out of keeping with the Divine scheme" to reveal the other side of the picture, for smarting yet under the strokes of Pharaohian hunter "the Israelites were incapable to be able to understand metaphysics." Taking him at his words—and herein Lessing is followed by other trustworthy authorities—we may accept that Moses came simply to ameliorate the condition of the Israelites so far as their worldly life was concerned, and this too is borne out by the covenants the Lord made with the chosen people "to secure them the kingdom of this world."

Granting for the moment the arguments advanced by Lessing and Warburton that "when Moses left it Judaism was at an initiatory stage of religious education" of humanity,¹ one is left free to conclude that, under the same Divine scheme, the complete development of the human race on this line was to take place at some time in future, and this is rendered obvious by the history of the Israelites themselves,—admitting the axiomatic truth at the same time that *Nature* never works by halves.

¹ Die Erziehung des Menschengeschlechts.—[Lessing.]

When Cyrus and Darius had delivered the Israelites from the Babylonian captivity and brought them over to Persia, where Daniel stood them in the same stead as Joseph to his brethren in Egypt the Jews, so long as Cyrus lived, thrrove and flourished. And here they had the chance of finding out at what stage of religious development they stood as compared with the Magians. According to Joseph,¹ they "imbibed many rites and ceremonies," which were not to be found in what was handed over to them by Moses, a fact also admitted by Lessing. It is this, perhaps, which made Heine, the poet-philosopher of Germany, to describe Judaism "as not so much a religion but a misfortune," for it left much to human hand to supply what it thought was left out by the prophet-reformer and, according to Renan, "replete with ideas quite foreign to the Semitic people."

All this forces us to only one conclusion, that is, that religion too, like humanity itself, has its stages of development, and it hardly becomes us that, instead of following the "Divine principle," as revealed in the missions of the prophets sent to educate humanity at particular stages of its development, we should create confusion by intermeddling with the Divine Law, and try to claim completion, where it is admittedly wanting. The complexity of human life makes it necessary that it must develop gradually in its own way for "Divine laws never submit to forced changes," as hinted at by the Qur-án.

Turning from Judaism to Christianity, we meet with the same phenomenon as in Judaism—*i.e.*, one side of humanity, the *spiritual*, only developed. This to a close observer of religious phenomenon appears to be but right. As in Judaism, instead of leaving the Divine Law to run its usual course and bring about its consummation in time, we see itching hands again trying to subordinate it to their selfish interests.

¹ Antiquities of the Jews, pages 228-29.

RELIGION AND PROGRESS

M. Renan, the great Orientalist, touching on this point says: "One of the most important results of oriental studies in these latter days has been to show the capital part which the institutions of Avesta have played in all the Western Asia during the ages which preceded and those which immediately followed the Christian Era. It is to *Persia* we must give the honour of so many of the new elements, which we find in Christianity—compared with Mosaism—elements which a superficial examination had at first attributed to Greece."¹ This was the case when Christianity had absorbed much of Mithraism, but as to its primitive stage,—a stage which shows its insufficiency to meet the requirements of after ages, M. Michelet, in his *Histoire de France*, says: "Christianity meanwhile was not able to provide material requisites of society."² The Holy Qur-án pronounces its verdict on the point thus: "Say O Prophet unto *them*: Bring forth a better guide (book) than either of these (The Qur-án and the Torah), and I shall follow it, if you follow (*are lovers of*) the truth."³ I need not here discuss the time and the occasion of this verse. Suffice it to say that the Gospels were so much interfered with that they were entirely overlooked at the decisive moment by the Knower of Truth.

Leaving aside the treatment religion met at the hands of these interested parties, we may passingly take note of the modern view of religion, as the result of too much human interference.

Nowadays when *delenda est Religion* has become a general cry of the *educated* with materialism, under the cloak of science, pervading every walk of human life, and what was looked upon throughout ages as the basic principle of life is being squinted at as a relic of the past, tending rather to retard than help the progress of humanity

¹ Studies of Religious History, page 88.

² Vol. I, page 107.

³ The Holy Qur-án, 5 : 8.

ISLAMIC REVIEW

to its destiny, one is apt to lose heart and fight shy of raising his voice against this irreligious wave and stand up for the cause of Truth (*Law Divine*). Nevertheless it would perhaps be sheer infidelity not even to try to show the other side of the picture—a side which history proves to be replete with epoch-making events—a side which lends all the verve to a stage of our life which we all are proud to call progressive.

The most important question is: Do we require Religion; and, if so, should we recognize in religion a *Law Divine*? Leaving out the various interpretations put upon the word and taken in its moral bearing, law means that by which individuals, or all things for that matter, act in one and the same fixed manner, and which conduces to the good of all. The possibility of "common action in life" so that it may lead to common good, therefore, is an essential condition for a law. Any temporary measurement to serve a particular end cannot continue to be law after that end is attained, even by means of a prophet. For example, the law which Moses brought for the Israelites had reference to the election of the Hebrews, and was just and valid only so long as their kingdom lasted, for the Israelites required to be put on a level with other free nations around them after their grinding slavery in Egypt. When that end was gained the law became to all practical purposes antiquated, and could never be made use of except by adding and subtracting as admitted by Aben Ezra and others.

Moses was followed by Jesus who adopted a diametrically opposite course, in that he ignored humanity as a palpably existing entity, and preached the doctrine of humility. To some extent Jesus' mission was superior to that of Moses in that it had in view the *spiritual* advancement of mankind in general, and was not confined to

RELIGION AND PROGRESS

a particular section or community. Though never called by Jesus himself a law, the total sum of his teaching was nothing short of one.

These two so-called laws—one raising a nation or “chosen people” from slavery to kingdom and the other exclusively confined, leaving out the later philosophical accretions, to the preaching of the kingdom of heaven, studiously ignoring man as an independent, though finite, being, gifted with faculties to be accounted for—in a way denying his physical existence,—surely are two opposite extremes and neither comes under the definition of law as given above. But we have yet to search for a mean which would make it reasonably practical for man to live a “spiritual” as well as a “natural” life, and which would lead him through Nature or, as put by Hegel, in Nature,—under a law. Islam claims to be the last word on the subject—and we will see as we proceed how far it performs its function.

From its very cradle humanity, taken as a whole, has never been without religion. Even in its very crude state—animism—we find it groping in the dark, for an outlet towards the Unknown—the source of all light and knowledge, and the cause of all the phenomena of nature and its various existences. And the so-called “onward march,” instead of contributing anything substantial to replace this primeval idea has only tended to refine it—a natural process of time.

As in all other things, there has been development in religion also; the last stage being reached by the authoritative religion taking the place of “mere attempts by human mind to find a meaning of existence.”

The positivists with Professor Huxley may well say that the advent of authoritative religion has simply paralysed our “energies” and destroyed life’s beauty, yet what they most appreciate—nay worship—in humanity

ISLAMIC REVIEW

—the “otherism ” in man—has unquestionably emanated from those souls who have, all the days of their lives, acted under the influence of *this* authority ; and not a single instance can be cited where the life-long labours of philosophers have combined to produce a similar result,—a conclusive proof as to where the meaning of life on this side of the grave (the centre of all philosophies) is to be found.

The great ethical idea, so persistently insisted upon by the positivists that every man “*ought* to feel ” for others becomes practically impossible unless made to rest on authority, and carried to its logical conclusion it takes the matter out of the Agnostic’s hands. This “*ought*,” which bespeaks authority, is a mental experience, which cannot be got over by argument, however specious, and when psychologically accounted for and spiritually explained we have God and religion again.

This is not a place to dilate upon this subject. Suffice it to say that the last stage having been reached in an authoritative religion, Islam represents the last word on the subject. “Allah ” as represented in Islam is but the consummation of the great ideal pursued by man, as he emerges out of the darkness of prehistoric ages with marks of lowly origin strong upon him, till he reaches the height from which he can well afford to survey the mental phenomena of his fellow beings in the past and around him.

While on the subject I may be permitted to repeat that hasty pens and beating hearts, whose personal interests clash with *naked truth* have never spared a chance to give point to the acerbity that already exists against Islam and its votaries. Islam understood in its original bearing can never fail to impress one, for the services it has rendered and is capable of rendering to humanity at every stage of its development—moral, social or political, and impartially viewed it would be found to be far above other religions in providing the real meaning to man’s existence on earth.

(*To be continued.*)

THE GREEN-EYED MONSTER

THE GREEN-EYED MONSTER

BY MAULVI AFTAB-UD-DIN AHMAD

I am of opinion that the greatest sin of which man is capable is that of jealousy, for it is a source of innumerable other sins. If people could free their minds from the influence of this passion, the world would be on a fair way to become a veritable heaven. Peace would have reigned supreme long ere this—the much-talked of peace desired by every age and realised by none. The Prince of Peace came and went, leaving behind a whole nation of followers, adoring him as the veritable “son of God”—a co-partner in Divine Power and Glory. But what happens after his departure? Jealousy of one section of his votaries against another, jealousy of the Church against the State, and jealousy of this community as a whole towards every other manifestation of culture and civilization. This was the achievement as recorded in the pages of history.

Islam did, no doubt, come to supplement Christianity in many ways, and even to supplant it if such a development were necessary in the interest of humanity. But its attitude towards the latter faith was more of pity than anything else. It argued and contradicted, but never hated. The demeanour of its Prophet and of his four righteous Caliphs, was one of undiluted reverence towards Christianity. The Qur-án spoke highly of Jesus and his mother, rebuked the Jews for their ill-treatment of that Prophet and bade its followers have faith in his Divine Mission. It spoke, too, of the soft-heartedness of the Christian monks, and encouraged friendly and social relations with Christians in general. Such was the solicitude shown; and with what result? It was regarded as, at best, a clever move. Later theologians of Christianity discovered in it an acknowledgment

of the superiority of the Christian faith, and Islam's attitude of reverence towards Christianity has since been exploited by Christian missionaries in their attempts to make apostates of Muslims.

The teaching which Jesus inculcated most was with regard to humility of spirit; yet from the very beginning we find in Christianity nothing but arrogance, pride, jealousy and hatred for others. Christians despised the Jews, their own mother community; they despised the Muslims, in spite of their many gestures of friendship. True, the Christians had their Roman Empire when Islam made its appearance in the deserts of Arabia; but it is doubtful if, as a religious community, they were much better off than the idolatrous Arabs. Here are the words of Sir William Muir, their own historian, who is in no way charitably disposed towards Islam :—

Moreover, the Christianity of the Seventh Century was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure and expansive faith of the early age.

Compared with this the followers of the new Faith were certainly, as Muir also admits, a highly refined religious community. He says, "Mohamet arose and forthwith the Arabs were aroused to a new and a spiritual faith." As for the Christian civilization of those days, if there was any such thing at all, let us quote another Christian writer.¹ Mr. J. H. Denison says :—

In the fifth and sixth centuries, the civilized world stood on the verge of chaos... *The new sanctions created by Christianity were working division and destruction instead of unity and order....* Civilization like a gigantic tree whose foliage had overreached the world.....stood tottering....rotted to the core.....It was among these people that the man (Muhammad) was born who was to unite the whole known world of East and South.

This darkness of barbarism overhanging the world of humanity was dispelled, as is known to every student of history, by the advent of Islam; but so far as Christianity

¹ Emotion as the Basis of Civilization (Charles Scribner's Sons, New York, 1928).

THE GREEN-EYED MONSTER

was concerned, it continued to enshroud it until the days of the Renaissance. One has but to read the pages of Draper to find that while the rest of the world was resplendent with the glorious civilization for which the Muslims were responsible, that of Christianity was still wallowing in superstition, dirt and ignorance. We have always wondered, therefore, at the air of superiority assumed by Christians as a religious community, and the looks of scorn which they have at all times flung at the Muslims. Jealousy, however, has become as the very breath of life to Christianity, and even in these days when broad-mindedness is so much in the air, and the Christians are so far in advance of the Muslims in what is called the "march of progress," when one would naturally expect the former to be least jealous of the latter, we find to our utter dismay that the Christian heart-burning continues to manifest itself in season and out of season.

A recent instance of such exaggerated Christian spite against Islam is afforded by a contributor to an issue of "The Messenger of the Sacred Heart for the Far East," a Roman Catholic monthly magazine, published in Hong-Kong. The article has for its subject "Birth Control," and is one of a series. While denouncing the practice and pointing out the disastrous consequences of over-indulgence in matters sexual, the writer quite unwarrantably has a fling at poor Islam. Here are his words:—

"If you dip into ancient history you will find that both Greece and Rome went under for precisely these vices—unrestrained lust and unnatural offences. The unspeakable Turk and his brother Mohammadan indulge in lust while ignoring the command to increase and multiply. Their 'True Prophet' has promised them carnal pleasures even in the next world. That is the lure of Islam, by the way."

ISLAMIC REVIEW

One is at a loss to understand what can have occasioned this impudent and malicious outburst against a whole moral system with 1400 years of historical civilized life behind it and contributions to human civilization and culture both innumerable and invaluable.

The passage quoted makes certain baseless allegations, one of which, however, is original and, to a certain extent, amusing. It is that Muslims indulge in sexual enjoyment "while ignoring the command to increase and multiply," implying thereby that Muslims have been practising birth control from the beginning of their history, and as if it were from them that the present day Christians have learnt this practice. Bold indeed and original! It requires courage to make such a statement, but a Christian missionary is never lacking in this kind of daring, and we confess that it is far beyond our powers to argue with such a student of facts.

Next it is asserted that the Holy Prophet Muhammad has promised his followers "carnal pleasures even in the next world." There is nothing new, however, in this charge, which has been refuted a thousand times. It has been repeatedly shown that the Muslim heaven is strictly spiritual, that purity, peace, and the glorification of the Lord sum up the Muslim conception of heaven. But a Christian missionary seems, by his very nature, incapable of listening to the arguments of his opponents. He is, moreover, free from that particular weakness in civilized mankind known as shame! Even after the most shattering reply, he is quite unmoved and continues to put forward his old and exploded charges.

It is easy to find, if one cares to, that although the Qur-án at times describes Paradise in terms of the pleasures of this world yet it reveals the true position of such descriptions when it says:—

No soul knows what is in store for them of that which will refresh their eyes.¹

¹The Holy Qur-án, 32 : 17.

THE GREEN-EYED MONSTER

The Book removes the last shadow of doubt with regard to the real nature of the life in heaven by saying :—

Their cry in it shall be Glory to Thee, O Allah, and their greeting in it shall be peace, and the last of their cry shall be Praise be to Allah, the Lord of the Worlds.¹

In face of these plain statements it requires a Christian missionary to maintain that Islam promises carnal pleasures to its followers in the next world.

Not to speak of its era of political glory, Islam does possess—even in these days of all-round degeneration and decay, a far more powerful attraction for thinking people than Christianity can claim, with all its brilliance of political power and cultural supremacy. This has always been a puzzle to the protagonists of the Christian faith, and they have found consolation in ascribing it to the alleged sensual indulgence which, according to them, is sanctioned by Islam. For ourselves, we still want facts to show that with all its tall talk about asceticism and other worldliness, and the example of the celibate life presented by its founder, Christianity has ever experienced a period when the average Christian has exhibited a greater sobriety and abstemiousness than the average Muslim.

In season and out of season the world is told of the harems and gorgeous living of the Muslim monarchs and potentates of the palmy days of Muslim political power. These were bad indeed. But to be just to those departed souls, what they did in a limited circle, Christian aristocrats, particularly of the present day, have been doing in an unlimited one. Even the highly ascetic religious circles of Christianity have not a very brilliant history in this respect to present to the world.

True, the Muslim grandees, quite contrary to the injunctions of the Qur-án, used to keep large harems, and

¹ The Holy Qur-án, 10 : 10.

ISLAMIC REVIEW

even now some Muslim rich men do take undue advantage of the permission for polygamy. It is bad and reprehensible enough, but still it leaves Muslim society in general living under the strict rules of moral discipline; whereas this Christian sensuality of the present day has sent a thrill of sexual excitement throughout the whole civilized world, and has made unlicensed and unchartered sexual indulgence a matter for pride not only with the man but with the woman also. Rightly has Canon Isaac Taylor observed, in the course of his address to the Church Congress :—

The strictly regulated polygamy of Muslim lands is infinitely less degrading to woman and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims. Let us first pluck out the beams from our own eye before we meddle with the mote in our brother's eye.

All this shows that Islam has no appeal to the baser feelings of man as is wrongly supposed, and that Muslim morals are rigid in comparison with the easy-going ways of Christian folk.

It may be objected that for undesirable social conditions in a community, its religion is not necessarily responsible. Still we do hold Christianity to account for what is going on in Christian lands, and we have good grounds for doing so. From the doctrinal point of view the idea of vicarious atonement in conjunction with that of the Virgin Birth of Jesus, acting psychologically on the minds of believers, can produce but one effect, which modesty forbids us to discuss in detail, and this theological discouragement of the moral struggle reaches its climax in the Doctrine of Original Sin. As an example, also, the life of Jesus, emphasising as it did the unnatural course of celibacy, was bound to result in reaction and a swinging back in the opposite direction.

Here we consider it our duty to mention, for the benefit of those uninformed, that of all religions including

THE GREEN-EYED MONSTER

Christianity, it is Islam alone that has any lead to give, in the matter of birth control. Birth-control apart, Jesus had nothing to say even about married life. No other religion but Islam could forestall an evil peculiar to the twentieth century. Here are the words of the Qur-án :—

And do not kill your children *for fear of poverty*. We give them sustenance and yourselves (too), surely to kill them is a great wrong.¹

The clause “ for fear of poverty ” is very significant. The Qur-án does not forbid birth-control as such, but only when its object is to limit the number of offspring “ for fear of poverty.”

And such was the impression created in Muslim minds by this verse that they had all along been thinking the Qur-án opposed to birth-control in all forms. Even now when the birth-control movement is making rapid headway in all corners of the world, Muslims, as a community, are violently opposed to it ; firstly, because the population theory, which is the basis of the movement, militates against the spirit of Qur-ánic teaching, and, secondly, because its wide discussion and prescribed methods have been proving injurious to the sense of modesty, which, according to Islam, is a branch of faith itself. It is time, however, that the Muslims should study the Qur-án somewhat more closely, to find out if it actually does forbid the prevention of conceptions indiscriminately in all cases.

It is useless to go into the question whether or not “ birth-control ” amounts to the “ killing of children,” because the point at issue here is not the act of killing. The killing of a human being, as such, has been discussed by the Qur-án in many other places, and more especially in the third verse after the one under discussion. Here the emphasis is on the practice of limiting the number of

¹ The Holy Qur-án, 17 : 31.

ISLAMIC REVIEW

children "for fear of poverty." It is a well-known dictum of Islam that actions are judged by motives—a principle that is more or less recognised in every system of judicial law at the present day. What the Qur-án is opposed to is the Malthusian theory of population, which is at the bottom of the practice of birth-control, because this theory arrogates to itself too much knowledge of the purpose and tendencies of human life.

The clause "We give them sustenance and yourselves (too)," strikes at the root of the apprehensions created by the contentions of Malthus. This verse, therefore, leaves man free to practise birth-control on other and wholesome grounds. That there can be such grounds none but the most obstinate will deny. There are medical grounds, for example. It is useless to sermonise and say that the parties should exercise self-control instead. Self-control of this kind is, in certain cases, a constitutional impossibility and injurious to health. That there is a chance of this permission paving the way for irresponsible sexual connections is not unanticipated by the Qur-án, as is shown by the fact that the verse under discussion is immediately followed by another to this effect.

And go not nigh to fornication, surely it is an indecency and evil is the way.

The implication is that unless there is an active moral scruple in the minds of people, this necessary permission may just as easily increase sexual sins by removing the fear of natural consequences, and that such a scruple is of essential necessity in the maintenance of social morality. A little thought will make it clear to us that the external checks can only save us from unwillingly falling into temptation, but it is well-nigh impossible for any power to check intentional sins, which utilise every item of legitimate freedom for their own vile purposes.

CORRESPONDENCE

Thus the Qur-án not only has something to say on this big problem of the day, but says it with all necessary safeguards against any misunderstanding. We challenge our Catholic friends to produce any verse from the Bible that can throw any light, not to say similar light, on this question. We know for certain that they cannot produce even one, and yet they will still go on parading the superiority of the Biblical teachings over those of the Holy Qur-án.

CORRESPONDENCE

SOUTHAMPTON.

THE IMAM,

THE MOSQUE, WOKING, SURREY.

DEAR SIR,

Having been much interested in the *Islamic Review* for quite a long time, and having been also keenly interested in your holy religion, I would appreciate very much indeed any literature you may have at your disposal for distribution.

Kindly send me also one of the declaration forms.

Faithfully yours,

W. H. E.

CARLISLE.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

I thank you for a copy of the *Islamic Review*. I like the style of ideas, and I am sorry I cannot become a subscriber at present as I have too many payments to make in these strenuous times.

However I hope you can continue to send it on to the Public Library at Carlisle where I can see it.

Yours truly,

C. N.

ISLAMIC REVIEW

SAN JUAN, P. R.

THE IMAM,
THE MOSQUE, WORKING,
DEAR SIR,

Referring to a conversation with Mr. Abdool Ganie about the religion of Islam I will be thankful if you can favour me at an early opportunity with books concerning this great religion of yours.

I am a non-Muslim (a Catholic) who is very much interested in your religion. The books which I require I prefer in Spanish if possible, as I am a student of that language, failing that I will be pleased to receive them in English.

Thanking you in anticipation.

Yours truly,
S. F.

LOUISIANA, U. S. A.

THE IMAM,
THE MOSQUE, WORKING,
DEAR SIR,

Will you be gracious enough to give me the following desired information :—

1st.—What is the best English translation of the Koran ? and one that is inexpensive, as I am limited in resources ?

2nd.—Is there an edition of the Koran in Arabic that has *interlinear transliteration*, and also *interlinear translation* ?

3rd.—If not, is there some simple text books for English speaking people to learn the Arabic and the Koran ? and where can it be obtained, and at what price ? Some years ago I saw an old copy of Steingass' Dictionary, that gave translation and transliteration of Arabic words. But recently I tried to secure a copy, and so far no book dealer has been able to secure same for me. Do you know such a type of dictionary as Steingass ?—that is obtainable, and where it can be obtained and the price.....

Recently, I read an article by one Achmed Abdullah, in which he stated he was a Mohammedan, and in which he gave in about 250 words a digest of Mohammedanism. It was a marvel of clarity, and has made me feel I would benefit greatly by studying this faith that has been so distorted by many writers. I am not a young person seeking "thrills," but nearly seventy years, and seeking a truly rational religion, that is, at the same time truly spiritual.

Thanking you in advance for the courtesies asked.

Yours faithfully,
F. H. H.

MUHAMMAD THE MAN

MUHAMMAD THE MAN

BY SAYYID ARIF SHAH, B.A.

(Continued from Vol. XXII, page 138.)

The Holy Prophet attached but little importance to the charms and the good things of the world. From the cradle to the grave, he passes through such circumstances of adversity as are seldom encountered in the life of a single individual. Poverty and helplessness find their extreme in orphanhood, while kingship symbolises that of power and prosperity. From orphanhood, Muhammad (peace be on him), climbs to the summit of glory, but his mode of living changes not in the least, nor does his outlook on life, neither is there any sign of slackness in spreading his mission, the dearest thing to him of all. His biographies, whether written by friends or foes, are unanimous in their admiration for his unflinching, indefatigable and invincible spirit, his fortitude and unswerving steadfastness under the most trying circumstances and calamities. He held fast to the verse "Surely, with difficulty is ease; with difficulty, surely is ease."

Hemmed in as he was, his faith in the ultimate triumph of Truth was never for a moment shaken. He was in love with religion, hence with God Himself, the ultimate goal of us all. In fact, he was in every fibre of his being permeated by the true love of God. Like a faithful mariner, as Amir Ali calls him, Muhammad (on him be peace), was true to his duty. Through all the vicissitudes of his fortunes he "stuck by the ship"—the ship of humanity, of which he was the Captain. Yet he himself used to call himself "*Ana basharum mislukum*"—"I am only a man like unto you." Glory be to God who has sent us such a Prophet!

The most furious storms of hardship and calamity failed to move him an inch from his post, and the mission,

ISLAMIC REVIEW

which he prized above all things. His spirits remained unmoved by the turns of fortune's wheel, which only served to buoy them up. To quote the words of the late much and greatly lamented Khwaja Kamal-ud-Din (may his soul rest in eternal bliss and peace), the founder of the Islamic Mission in England, that pioneer of so many noble ideals, that prolific writer on Islam, who gave his life in the sublime cause of spreading the light of Islam over the dark and dreary wastes of the Western World, burning thereby, like Tariq, the boat of his own life :—" Under the most trying circumstances, an adverse criticism of his cause, his heart was ever aglow with the firm conviction that the Truth must triumph in the long run, and that a man should work with an unflinching zeal." Again, on the one hand, he would not give himself up to luxury, ease and repose, nor, on the other, did he lean to the ascetic way of life. It was his firm conviction that man should always take the middle course, and practice moderation, for virtue implies a moderate compound of knowledge, wrath and passion. Humble and meek in the highest degree, he yet had all the courage possible to be found in man. Never for a moment did he harbour any feeling of fear, on his enemies' account. He would dauntlessly and freely move about day and night in the streets of Mecca, even at a time when plots against his life were being hatched and engineered by the *élite* of his birth-place. The following examples will amply justify the truth of the above remarks.

Firstly, when pursuers following upon his track arrived at the very mouth of the Cave of Hira, even then fear, that hydra-headed dragon, was unknown to him. " Do not be grieved," were the words with which he consoled his companion Abu Bakr, whom Firdausi calls " the lustrous Sun of Prophetship (Firdausi at the close of his colossal and encyclopædic Shahnama, says that after the

MUHAMMAD THE MAN

Prophet, the Sun of Prophetship could not have shone better on the person of any one than that of Abu Bakr). Secondly, on the the field of Uhd, when the whole of his army fell into an ambush, he shouted aloud even in the teeth of danger to rally the confused and disheartened soldiers. Thirdly, on a certain journey, while taking rest under the rich foliage of a tree all alone, an implacable and inveterate enemy chanced to come upon him, and unsheathing his sword shouted at him, "Muhammad, who can save you now from my hands?" Not daunted in the least, the Prophet of God replied, "God." And lo! his enemy's hand holding the sword trembled and the weapon dropped to the ground. Promptly taking it up the Prophet put the same question to his erstwhile would-be murderer, now his victim, who in abject humility and fumbling for words, replied in evasive terms. But see the spirit of forgiveness of the Prophet who let him go scot-free!

The above instances, unique in the annals of the world, are sufficient to dispose of the absurd attacks on Islam made by those of its enemies who hold that the Faith was spread by the sword. They are greatly mistaken, they are completely in the dark, and, as yet, too remote from its ideals to understand a religion which outshines all other religions. They need a mental purgative, and a strong one at that. Truth seeks no corner in which to hide. Truth must out. Light must banish darkness, day disperse night, and Islam, that is to say, Peace, must and will obliterate all blood-feuds, civil wars and family ill-will.

The more I write on the Superman, the more I find myself at a loss to find words to fit such an one. As I have said volumes would be required to do justice to all the nobilities of his character, and I must content myself with touching on a few only of his outstanding traits.

Simplicity and sincerity, deep, original and great, as the author of "Heroes and Hero Worship" calls it, were the key-notes of the character of Muhammad (peace be on him). High morals which formed a compelling feature of his character, were, as admitted by his friends and foes alike, not an acquisition with him, but ingrained in his very nature. They were, with him, the substance and not the shadow. They were something that grew within him from his very birth. To put it differently they were, so to say, his legal spouses, all inspiring him to virtue and righteousness, suppressing wickedness and vice, redressing wrong and illuminating the world with the Divine Light, to which he himself was the sole heir.

He would do all sorts of things with his own hands. "After he became the Sovereign of Arabia," say Marmaduke Pickthall, "he still remained on terms of brotherhood with all unbelievers. He had not to surround himself with guards and janissaries; he moved in simple ways amongst his brethren, as the guide, the peacemaker, the trusted friend." "Even at the zenith of his worldly power, the good sense of Muhammad (on him be peace)," says that celebrated historian Gibbon, "despised the pomp of royalty; the Apostle of Allah submitted to all the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and his woollen garments." "Muhammad," says Dr. Weil, "set a shining example. His character was pure and stainless. His dress, his food, were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and often was he seen in the market place purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his court-yard. He was accessible to all and at all times." Such was the Apostle

TWENTY YEARS AGO

of Allah, the Most High, the Most Holy. I could quote a thousand and one instances from Oriental books, but acting on the well-known saying of the Arabs who hold that the best testimony is one that comes from the opposite camp, I have followed the safest course in giving the invaluable remarks of such personages as Gibbon, Carlyle and Dr. Weil, to say nothing of the host of other writers who have written, as one, in praise of Muhammad the Man.

(To be continued.)

TWENTY YEARS AGO

PEARLS OF THE FAITH¹

“ALLAH !” Bismillah ! Say that God is One
Living Eternal ; and beside Him none.
Say-Ar-Rahman ! The Merciful, Him call,
For He is full of mercy unto all.
Say Ar-Raheem ! Call Him Compassionate,
For He is pitiful to small and great.

RIGHTS OF WOMEN IN ISLAM¹

(Address by the Khwaja Kamal-ud-Din at Woking Mosque.)

The Prayer at the Woking Mosque on Sunday afternoon was conducted by Lord Headley, who afterwards recited some hymns he had composed.

The Khwaja Kamal-ud-Din then gave an address lasting an hour upon “The Rights of Women in Islam.” Nineteen centuries of progressive development with the legacy of a prior civilisation, he said, had given birth to a code of etiquette which recognised female rights to a higher social level than men, but her legal position was nowhere even in the Western advanced communities of Christendom. Until very recently even in England a married woman possessed no right independently of her husband. The Law of coverture was simply degrading. In Islam Woman could keep her property in entirety, with full right of enjoyment and alienation. In matter of inheritance the Muslim law was a great improvement upon the other laws. Woman

¹ *Islamic Review*, May 1914.

inherited her husband, brother, father and son ; she was independent co-sharer with man. She could enter into any contract she liked, creating rights and obligations in her own name, without any interference by her husband. As to marriage, the Khwaja said, a woman, as a *sui juris*, could under no circumstances be married without her own express consent, and after marriage she did not lose her individuality. Marriage in Islam was a civil contract subject to conditions, the breach of which would make it void and the husband had to pay damages previously agreed upon. Monogamy might be one of the conditions. Quoting verses from the Qur-án, the speaker said that the ideal wifehood in Islam was love, affection and tenderness, not subordination and subservience. The Qur-án did not say in the words of the Bible :—

“Thy desire shall be to thy husband, and he shall rule over thee.”

Referring to the spiritual progress open to women in Islam, he complained of misrepresentation by the statements that Islam did not believe in the soul of the woman and gave them equal chances. A woman (the daughter of the Prophet) was believed, continued the speaker, to be the Light and the Lady of the Paradise. With Jesus prayer, fasting and faith in God could create spiritual progress, but the Qur-án added to these three the following essential essentials—resignation to God, devotion, truthfulness, patience, humility, charity, and chastity. Under the teaching of the Qur-án man and woman were equally capable of possessing these attributes of spirituality—*Woking Herald*, April 10.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

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

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

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

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

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

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

THE PATNA TIMES

The only Muslim English Weekly, serving three Provinces, Bihar and Orissa, U. P. and C. P. Commands largest circulation. Moderate views. Current topics. Best medium for Advertisements.

	Rs. A.		Rs. A.
Annual Subscription ..	5 0	For Students ..	

Apply—THE MANAGER, *Patna Times*, Patna.

ISLAMIC CULTURE

Edited by Marmaduke Pickthall. Contains authoritative articles of English interest by men of world-wide recognition as being among the foremost authorities on Islam, its History, Ethics, Literature, Arts and Social Development.

	Rs. A.		£ s.
Annual Subscription .. Inland ..	10 0	Foreign ..	1 1

Apply—THE MANAGER, *Islamic Culture*, Hyderabad (Deccan).

THE INDIAN VIEWS

South and East Africa's largest circulated Indian Muslim Weekly, imparts Muslim Culture and Ideals. Stands for the rights and liberty of coloured races. Best medium for advertisement.

Published every Friday in English and Gujarati.

Annual Subscription .. Inland	Sh. 20	Foreign ..	Sh. 21.
-------------------------------	--------	------------	---------

Apply—THE MANAGER, *Indian Views*, 137, Greys Street, Durban, Natal, South Africa.

THE STAR, ALLAHABAD

The Premier English Weekly of Upper India. Circulated all over India. Best medium for Advertisements.

	Rs. A.
Annual Subscription	6 12

Apply—THE MANAGER, *The Star*, Allahabad.

THE MUSLIM STANDARD

The only pioneer of Islam in Ceylon. Illustrated.

	Rs. A.		Rs. A.
Annual Subscription .. Inland ..	2 0	Foreign ..	5 0

Apply—THE MANAGER, *The Muslim Standard*, Colombo.

THE ALIGARH MAGAZINE

The best literary Magazine of English Language in India. Each issue contains above 100 pages. Articles of general interest.

	Rs. A.		Rs. A.
Annual Subscription ..	4 0	For Students and Libraries...	2 8

Apply—THE MANAGER, *Aligarh Magazine*, Aligarh.

KHYBER MAIL

The only English Journal published in N.-W. F. P. and Afghanistan. Exclusive news and views about Pathans and Afghans. Annual Subscription Rs. 5.

Apply—THE MANAGER, *Khyber Mail*, Peshawar.

THE BASHEER MUSLIM LIBRARY

BOOKSELLERS AND PUBLISHERS

WOKING, SURREY, ENGLAND

THE SPIRIT OF ISLAM. BY THE LATE SYED AMEER ALLI, 30s. net.
 THE TEACHINGS OF ISLAM. A Solution of the Five Fundamental Religious Problems from the Muslim Point of View. 3s. 6d. net.
 ISLAM, THE RELIGION OF HUMANITY. BY M. MUHAMMAD ALLI. 6d.
 MUHAMMAD THE PROPHET. BY M. MUHAMMAD ALLI. 6s.
 MUHAMMAD AND CHRIST. BY M. MUHAMMAD ALLI. 3s.
 THE THREE GREAT PROPHETS OF THE WORLD. BY THE RT. HON. LORD HEADLEY, 1s. 6d. SISTER RELIGION. BY LORD HEADLEY. 8d.
 THE AFFINITY BETWEEN THE ORIGINAL CHURCH OF JESUS CHRIST AND ISLAM (pp. 156). 2s. BY THE RT. HON. LORD HEADLEY.
 PHILOSOPHY OF ISLAM. Part I, 1s. 6d.; Part II, 1s.

BY THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

TOWARDS ISLAM. 2s. 6d. INDIA IN THE BALANCE. 1s. 6d. net.
 ISLAM AND ZOROASTRIANISM. 2s. 6d. RELIGION OF JESUS. 8d.
 THE SOURCES OF CHRISTIANITY. 3s. 6d. net.
 TABLE TALK. 2s. THE SECRET OF EXISTENCE. 2s.
 STUDY OF ISLAM SERIES. 1s. AL-ISLAM. 6d.
 SUFEISM IN ISLAM. 1s. THE THRESHOLD OF TRUTH. 2s. 6d.
 EID SERMONS. 1s. THE RE-INCARNATION OF SOULS. 8d.
 WOMAN IN ISLAM. 6d. ISLAM ON SLAVERY. 6d.
 EXISTENCE OF GOD. 6d. THE GREATEST OF THE PROPHETS. 4d.
 IDEAL PROPHET (pp. xxxv, 268). 5s.
 FIVE PILLARS OF ISLAM. 3d. SAYINGS OF MUHAMMAD (pp. 88). 6d.
 MESSAGE OF ISLAM (pp. 43, 23, viii). 1s. FOUR LECTURES ON ISLAM. 6d.
 MUHAMMAD THE MOST SUCCESSFUL PROPHET. 4d.
 MUHAMMAD THE HISTORIC PROPHET. 4d.
 REVELATION A NECESSITY. 2d. ISLAM & CHRISTIANITY. 1s. 2d.
 ISLAM AND THE MUSLIM PRAYER. 1s. 4d.
 ISLAM AND CIVILIZATION. 2s. 8d.

THE MUSLIM HOME. BY H. H. THE RULER OF BHOPAL. 2s.
 LAYLA AND MAJNUN. BY WM. BASHYR-PICKARD. 2s. 6d.
 ISLAM AND SOCIALISM. BY KHWAJA NAZIR AHMAD. 4d.
 ARE THE GOSPELS INSPIRED? BY M. SADR-UD-DIN. 8d.

QUR'AN AND WAR. BY M. SADR-UD-DIN. 6d.
 ISLAM AND PROGRESS. BY MARMADUKE PICKTHALL. 1s.
 WAR AND RELIGION. BY MARMADUKE PICKTHALL. 8d.
 FRIDAY SERMONS. BY MARMADUKE PICKTHALL. 8d.
 ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS. BY C. A. SOORMA, B.A., B.L., LL.M. (LOND.), BARRISTER-AT-LAW. 1s. 10d.
 WHAT IS ISLAM? (pp. 64, 50). BY J. W. LOVEGROVE. 1s. 6d.
 INVERSION OF TIMES. ILLUSTRATED. BY A. S. RAFIQI. 2s. 6d.
 THE FUTURE OF TURKEY. BY EMIN EFF. (DR. MRH). 2s. 6d.
 MUSLIM INTERESTS IN PALESTINE. 6d.
 NOTES ON ISLAM. BY SIR A. HUSAIN. pp. 97. 4s.
 EASTER PRESENT. 2d.
 REPLY TO REV. W. GLADSACK'S "MUHAMMAD & BIBLE." 2d.
 IS THE ATONEMENT REASONABLE. 3d.

BY SHAIKH M. H. KIDWAI.

MUHAMMAD, THE SIGN OF GOD. 1s. PRAYER. 6d.
 THE MIRACLES OF MUHAMMAD. 3s.
 DIVORCE. 3d. THE WAR AND GOD. 6d.
 POLYGAMY. 6d. HAREM, PURDAH, or SECLUSION. 3d.

Back numbers of issues over ten years old can be supplied at 6d. each, post free.

To facilitate business it is requested that subscribers in India should send their correspondence and the Annual Subscription of Rs. 7-8 to the Manager, The "Islamic Review," Arcoo Manzil, Brandroth Road, Lahore, Punjab, Br. India.