



Their Highnesses the Sultan and Sultana of Silangor, Malay, (seated fourth and fifth from the left) with their Retinue at the Shah Jehan Mosque Woking.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نعمه و نصیحة علی رسول محمد خاتم النبیین

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A DECLARATION

I, Mr. Samuel Kimmons, of Columbia (U.S.A.), do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-un-Rasul-Allah.

[There is but one God (Allah) and Muhammad is God's Messenger.]

(Sd.) SAMUEL MUSTAFA KAMAL.

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BY THE WILL OF ALLAH

BY LESLIE ORD PINDER

When the Evening shadows fall
And the voice of the Imam begins to call
Exhorting the Faithful to chant and to pray
At the close of another day;
Wherein by the Will of Allah the Great
Islam has been content to wait
Then in the Mosque chant and pray
On this the eve of a festive day.

The Faithful patiently watch and wait
At the door of their tents or by the city gate
Where they gather in a happy throng
While their hearts sing a joyful song
And all is Silent, Peaceful, and Still
As if waiting Allah's Will.

Then appears the Crescent Moon
Casting her pale magic gloom
High above in the heavens bright
As Islam's sign of this holy night
While countless voices chant and sing
To Allah the Merciful, the Supreme Being
In Whom we trust hope and Pray
That His Eternal Peace will light our way.

The tents of Islam stand in Peace,
By the Will of Allah may we never cease
To praise and honour Thy holy name
Is the theme of Islam's sacred strain
The answer to the Imam's call
That is heard beyond the City Wall
While to the Mosque all bend their Way
In Peace and love to chant and pray.

REVELATION—ITS NATURE AND FUNCTION

REVELATION—ITS NATURE AND FUNCTION

BY MAULVI AFTAB-UD-DIN AHMAD, B.A.

(Continued from Vol. XXV, Page 409.)

The fact is that the ordering of human morals, in other words the spiritual civilization of man, is done by personalities invariably inspired by religious experiences. It is a fatal mistake to suppose that the popular mind is a self-developing thing or that the moral consciousness of humanity, with its endless variety, is a growth by itself. On the contrary a careful examination of facts will prove that the moral conscientiousness in different nations is a reflection of the one or the other of the personalities they may happen to religiously adore. Thus the Christian moral sense is a reflection of the personality of Jesus, the Buddhist moral sense is a reflection of the personality of Buddha, and the Muslim moral sense is a reflection of the personality of Muhammad. It is true that as often as not so many false and wrong things are attributed to a personality by its followers that it is difficult to say that they are receiving inspiration from the real personality. It is also true that the amount of spiritual zeal which a personality calls forth in one age in the minds of its followers is very different from the amount of spirituality which it can arouse in another age. The reasons for this are obvious. In the first place the sluggish popular mind always finds it impossible to assimilate the pure resplendent personality of the hero. It assimilates only some part of it, and the rest of it is obscured or hidden by the creation of a false personality alongside of it. Secondly, as the utility of a personality wears out by the passing of time, the followers find it increasingly difficult to solely rely upon it in the midst of their struggle for existence, and although professing to follow it, they un-

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consciously open their minds to the influences of other similar personalities or, in the absence of that, gradually slide further and further from all spiritual influences. It is a deep subject, and one who wants to understand it more clearly should read my article "Personality in a Religious Movement," published in June 1934 issue of the *Islamic Review*. Suffice it to say here that the moral consciousness in a nation at a given time is determined by the amount of backing it has from the realised spiritual potentialities of man as demonstrated by some religious personality or personalities, as also by the ability of such personality or personalities to be understood and appreciated in the given environment. Be that as it may, the fact remains that self-realised personalities are directly or indirectly at the back of the national moral consciousness of a people. And this leads us to consider the third kind of Divine Revelation—the one sent through a messenger. This Revelation evidently has visibility side by side with audibility, and is the most immediate message which man can receive from God. The Prophet sees the bearer of the Message, and hears him reciting it before him. Hence it is called the "Wahy-Matluw" or the "Revelation Recited." This is the highest form of Revelation, both in respect of experience and in respect of function. It is referred to in the Qur-án as the Book or the Guidance, and to the English-speaking world it will be better understood by the word "Dispensation." Apart from the assurance from God through this experience that He does exist, it replies to all those questionings of the human mind, which crop up on its way to the realisation of God. Speaking of the assurance of God about His existence, I must make it clear to you that there cannot be any real and living morality without a faith in the existence of God. The morality in a person or a nation is a real force in propor-

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tion to his or their faith in God. Godless moralists are suffering from a delusion. They have certain traditional feelings of right and wrong, which they cling to with vanity, and with an air of respectability, just as certain other people stick to some other conventionalities for the sake of respectability. These feelings of right and wrong, which they inherit, are *ultimately* the results of belief in God which their forefathers had developed in their own times, and these non-believers are simply consuming without acknowledgment the spiritual energy stored up by their forefathers through spiritual efforts. These religious-minded people, in their turn, must have been inspired by some personality who had a direct voice from God, and was, therefore, in a position to demonstrate a living kind of moral consciousness. But if the original faith in God is peculiar to the recipient of the Divine Message, who is otherwise called the Prophet, the light and guidance vouchsafed to him become the common property of all people as the dispensation is announced and circulated among them, and also reduced to writing for the benefit of future generations. It helps the Prophet as well as the followers of his religion in developing all the latent faculties of mind by regulating the functions of their body and mind and ordering their social behaviour. It must be remembered here that our body and mind are interconnected, the health or otherwise of the one invariably affecting the other, and that social creatures that we are our moral faculties depend for their development on our social behaviour. The function of revealed religion is, therefore, to guide all these departments of life into a harmonious co-operation. Indeed, the neglect of the one or the other has resulted in the collapse of the whole moral fabric of some nations, and as such jeopardised their spiritual felicity, for after all our spiritual condition is nothing but the reflection

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on our soul of our moral actions in the midst of our physical surroundings.

It is a false religious outlook that makes people feel that religion need not bother about social legislations. As a matter of fact this is the most difficult part of the functions of a religion. Islam rightly thinks that the major part of our moral feelings are those that concern society. This being so, guiding our moral feelings chiefly means directing our social behaviour. And just as man cannot create himself, he cannot discover through his intellectual powers the subtle laws that govern his social emotions. The intellect, not being superior to the emotions, cannot comprehend their laws, far less control them. These laws have to come from outside, and from outside they *do* come. Man-made laws have always been beside the mark. They had to be so, because man cannot view life as a whole and cannot rise above his emotions and interests. They are, therefore, always one-sided, and productive of a chaos greater than the one they seek to remedy. Nay, I venture to go further and assert that legal principles have always come from Revelation. It is admitted by the most stubborn unbelievers that primitive societies have always been guided by religious laws. And if at a later stage of social development we hear of certain pagan nations having their own legal systems, my assertion is that the basic principles must have been borrowed by them from a society guided by Revealed Law. And even in these mixed laws the only stable part is that which comes from Revelation. We have an instance before us in the shape of the present-day European laws. They are admittedly based on some principles borrowed from a revealed dispensation, although their whole outward decorations are from pagan sources, either past or present. The result of this

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mixture is very interesting to observe. The social life based on them has an outward brilliance of cohesion, but what a great disintegration lies hidden beneath this outward smoothness can no longer be hidden from the eyes of the world. I can assert here with the whole force of my conviction that compared to its corresponding piece in the Holy Qur-án every piece of civil and administrative legislation in the modern European laws is ridiculously irrational and ineffective. And remember the intellectual development of the present-day West is supposed to be the highest in history, and the intellectual co-operation of thinkers has never been so wide and open. Does this not amply prove the worthlessness of the unaided human intellect in matters of social legislation?

I must hasten to make it clear here that like any other law, the Revealed Law does not create anything in man, not even the moral sense. It only awakens the faculties lying in man, guides them along the right channels in the midst of conflicting emotions, interests and reactions of life, and removes all obstacles from their way. The Qur-án has likened it first to a shower of rain in the physical world. Just as everything on the earth awaits the shower from heaven for a new quickening, similarly all the faculties of man are quickened to a new life only by the certainty of the spiritual destiny of man which Revelation brings with it. Then it is also called the light and is likened to the sun. The idea is that although the eyesight of man is there, and also the things it wants to see, unless the light touches the objects the eye cannot see them, similarly, although the spiritual perception and the moral faculties are there, and the experiences that bring them into play are there, the spirit cannot see them for its purposes unless the darkness and confusion of emotions is dispelled by the light of Revelation.

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An example of how the Revealed Guidance acts like a shower of rain on the barren mind of a nation is furnished by the history of the Arabs as awakened by the Faith of Islam. Unfortunately, since the spiritual history of the different nations has not yet been investigated with any care, it is not possible for me to show how civilizations prior to the one ushered in by Islam had also at their back some inspiration and guidance from Revelation. Perhaps a future writer on the subject will be in a more fortunate position than myself. But the history of Islam is a very convincing proof of the truth of the Qur-ánic assertion that Revelation is to human culture what rain is to the vegetable world.

As for the function of Revelation as a light, it is enough to point out that although there have been quite a lot of free-thinkers and sceptics in Islam, none of them has ever been an atheist, and spiritual experiences have been testified to in this religion by an unbroken line of saints and savants, testifying to the fact of Revelation on the basis of their own experiences. It is evidently the light of the Qur-ánic Revelation that has been responsible for these two remarkable facts in the religious history of Islam. The powerful light of this book saves the one from utter disbelief and guides the other to the fullest extent of spiritual unfoldment.

To me, therefore, it seems that the cause of the inability of certain sects of some older religions to believe in the fact of Revelation lies in the insufficiency of the light which their respective Scriptures contain. This insufficiency of light is due to two facts which are admitted by all fair-minded students. One is that these books have suffered in their purity of text through unwarranted human interpolations. The second is that their light was meant for a time which the present community has outgrown. Earnest in their search for Truth,

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these new sects naturally cannot accept these books, on the basis of the facts of experience, as having come from God. They should remember, however, that it is not fair to reject the whole phenomenon of Revelation just because of the futility of a given book claimed to be revealed. Before we can test the truth of Revelation we must have in our possession a book whose documentary value at least cannot be questioned. And the only book that answers that description is the Qur-án.

I have been asked the question by the deniers of the phenomenon of Revelation: "If a Book is from God, and not the product of the imperfect mind of man, it ought to continue giving light to the progressive social life of humanity. Why is it then that the Qur-án is found wanting in these powers? Moreover, is it not a fact that the Qur-án is found as fallible as any other piece of human work, and the stagnation of the Muslim community is due to its still sticking to it as a guidance?" My reply is that the Qur-án interprets life in its widest social bearing, and is a source of life and light to-day as it was when it was revealed. The fall of the Muslims was brought about, paradoxically enough, by two of their outstanding virtues which by being overdone were turned into vices. One was their scrupulous regard for religious systems other than their own. On account of their belief that every other people have had their Divine guidance, they were too anxious to retain as much of their laws as possible. Besides, they were inclined to interpret the Qur-ánic injunction "There is no compulsion in religion" to mean that they should not force their legal systems on the conquered unbelieving peoples.

On the other hand, their Scripture encouraged intermarriages with unbelieving communities. Thus the homes of Muslim rulers and leaders were captured

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by un-Islamic ideas and notions. The result was an unfortunate compromise of the Islamic Shariah, or the Qur-ánic Law, with other laws. The Shariah or the Qur-ánic Law did no doubt struggle persistently to assert itself. And so long as this struggle was strong enough, Islamic Society was a living organisation. The moment, however, that it was overpowered by hostile forces, it was reduced to its present moribund condition. But although the Shariah ceased to be a force in the conduct of our wider social relations, it continued, and still continues to be a steady factor in our narrower social relations, and particularly in our private spiritual lives, excepting perhaps in the lives of those groups and individuals whom the brilliance of this present Godless civilization has completely swept off their feet. And it is this fact to which is due that wonderful spiritual energy and social stability in the Islamic social life which has so successfully withstood the strain of centuries of political, economic and cultural repression and exploitation.

It is, therefore, not to our adherence to the Qur-ánic Dispensation, but to our negligence of it, that our stagnation in certain aspects of life is due.

After a long suffering we have realised this. Hence there is the appropriate cry from all sides of "Back to the Qur-án, the Book of God." And I am glad to be able to tell you that the awakened Muslim community if it has been trying to replenish itself by expansion has also been struggling hard to reconstruct its social life on the lines of the Qur-ánic Guidance.

The tragic experiences of their own past history, coupled with the catastrophic failure of another great religious community before their very eyes, have been urging them to this great reorientation. And it is needless to say that in this turning towards the Revealed

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Guidance of the Qur-án they will not only revive their own sleeping national energies, but also save the whole world of humanity from a total moral collapse. And this will be the final and manifest triumph of Revelation over the vague calculations of the human intellect.

A WORD TO WOMANKIND

BY HAJI ABDUL MAJID

There is no doubt that, to the superficial observer, the Islamic rule allowing a man to take unto himself as many as four wives seems to be unfair and unjust to woman. If a man is allowed four wives, a woman should be allowed four husbands, is the apparent logical argument that would justify the claim of God to be the All Just. Woman in Islam, therefore, would appear to be labouring under a Divine injustice, and the God of Islam would seem to be a very unjust God.

The Qur-án, in allowing a man to have four wives, says in the same breath, as it were, "But if you fear that you may be unjust to the women, then it is better that you marry only one." Now, ponder over these words well. The privilege of polygamy—if I may use the term—is not without a proviso, on which hinges the whole position, and that proviso depends, as is seen from the above Qur-ánic quotation, principally on justice. This justice does not mean only that the husband should divide his time, his companionship and his wealth equally among his wives, because the Spirit of Justice requires something more than that—it requires the satisfaction of all parties concerned. Therefore, it is evident that, if a wife is not, or cannot be, satisfied when her husband takes unto himself another wife or other wives, it is better for that husband not to insist on enjoying that privilege. Still, you say, that does not explain

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why a man may have four wives and a woman only one husband.

Let us consider world affairs for a while. Is it not true that mankind, despite all his wisdom and the League of Nations which, by the way, consists only of "favoured" nations, still fails to settle by peaceful arbitration all their disputes? Right has still to be asserted and maintained by might, as long as man remains as man. No nation can ever agree to dispense entirely with the services of the soldier. The Holy Prophet, with the Divine insight of a Messenger of Allah, in mentioning the four props on which the world rests, strikes the right note when he gives "the valour of the brave" as one of them. In short, man has ever to resort to might to preserve right; and there is only one way to show might and that is to fight. The world without any fight is not a world but a heaven. Therefore, to fight to show might in order to preserve right is one of the duties of mankind. Nevertheless, fighting is meant, by the nature given us by the Creator, not for woman but for man, and in fighting, man sacrifices everything—his time, his comforts, and even his life itself. This sacrifice of man is not the only sacrifice entailed by fighting. Woman suffers too; and the worst suffering that she has to endure, if she is married, is that when her husband or protector is killed. If she is unmarried, the war casualties reduce her chances of securing a protector. There is no need to tax the imagination to realise the truth of this. The recent European War still shows all this glaringly. Woman, in the majority of cases, cannot and never does succeed in suppressing the natural desires that are in her. Indeed, no one can fail to notice or deny that this preponderance of the number of women over that of men in the West at the present day is undermining social morality to an alarming extent. The

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large number of divorce cases helps to emphasise the situation. The outlook is really serious if any one will stop to give it a thought. No doubt, attempts have been made, especially in Great Britain, to relieve the situation by sending marriageable women to those Colonies where men outnumber the women, but the tension seems to be as serious as ever and the whole subject is far from a satisfactory solution.

When the country is in danger from an outside enemy, the men are called upon to sacrifice their all for the national right. Now that the country is in danger of an enemy from within—the enemy of immorality—is it not only right and fair to call upon the women to sacrifice something for the national righteousness?—I mean the sacrifice of part of their husband's time, companionship and wealth, by allowing him, if he is able and willing to do it, to marry as many as four wives. It is hard, no doubt; but what sacrifice is not? Love is not perfect without sacrifice, and the love that is expected of woman at the present crisis is not confined to the love within the four walls of the home and family, but the love of the country as it concerns her morals and her women. The battlefield is the place where man sacrifices himself to save his nation, and the home is the field for woman to sacrifice herself to save her nation. This is why the Holy Prophet says: "The sacrifice that a woman performs in allowing her husband to marry others besides herself is equal in merit to a man's sacrifice in fighting a *Jihad*."

Perhaps to a Western woman, as a result of her curious upbringing and misguided susceptibilities, this is still incomprehensible; so, I would say just a few more words to drive home the points. Firstly, do you think seriously and conscientiously that it is better for your sex to remain single and fall to temptations than

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lawfully to share with other women the attentions of a man? Secondly, do you not think that you are unworthy of your noble men who gladly come forward and voluntarily sacrifice their all for what they think is a right cause, as they did during the recent Great War, if you will not agree to sacrifice something for the sake of your sisters? Thirdly, do you not think that the morality of your own sex and your own nation is a matter grave enough to claim your serious and close attention?

Whatever your answers may be to the above questions, my dear Western sisters, it should be remembered, nevertheless, that if it is loathsome to you Islam does not compel you to perform the sacrifice by the very Qur-ánic authority which I have quoted and interpreted at the beginning of this article. At the same time, it should be clear that the God of Islam, in allowing polygamy to man, cannot be accused of being unjust, as His intention thereby, as explained above, is to afford an equal chance to man and to woman (each in his or her field of action) for the performance of some sacrifice, to bring about some good to mankind as well as to womankind.

SCHISM¹

BY EDITH M. CHASE

IN THE NAME OF GOD, THE BENEFICENT, THE MERCIFUL
*Muhammad, Apostle of God, to Najashi Ashama,
Emperor of Abyssinia. Greetings.*

Glory to God! To the only God, Holy, Peaceful, Faithful and Protector. I bear witness that Jesus, son of Mary, is the Spirit of God and His Word. His spirit descended into Mary, happy and immaculate virgin and

1. For reference see Notes and Comments, *Islamic Review*;

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injunctions to worship God, and not to associate anything with Him. For this reason, our people have risen against us, have persecuted us in order to make us forgo the worship of God and to return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country, and hope thou wilt protect us from their oppression."

It is submitted that for lucidity of expression and clear exposition of the teachings of Islam, it will be hard to excel the summary of the faith and the injunctions of the Prophet so ably put forward by Jaafar. Is it surprising, then, that when the Negus heard it, he was convinced of the truth of what Jaafar had said?

The Quraish suffered the humiliation of being ordered out of the country, and thus the exiles were allowed to remain in peace.

This forged a link between Islam and Ethiopia which has lasted throughout the centuries, and to-day in the hour of her need when Italian aggression and imperialism had committed rape against poor and defenceless Abyssinia, the world of Islam repaid in a very small measure the deep debt which it owed to that country. A number of Egyptian doctors and nurses and other Arab volunteers headed by Prince Ismail of Egypt rendered yeoman service in the time of their need. The Egyptian Red Crescent gladly and in gratitude acknowledged that they were proud to answer the call of suffering humanity—especially when it was poor Ethiopia that had called!

Back in Mecca, the situation had gone from bad to worse. When the Quraish found that persecution had produced no effect on the faithful band of followers of

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the Prophet, when they found that the faith was making substantial progress, they hit upon another brilliant idea. This time, they went to Muhammad and called upon him to perform miracles to substantiate his claim to prophethood.

To them, the Prophet replied in his calm and dignified voice as follows:

(a) "And nothing prevented people from believing when the guidance came to them except that they said: 'What! has Allah raised up a mortal to be an apostle?' "

(b) "Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as an apostle."

(The Holy Qur-án, Chapter XVII, verses 94-95.)

He would oft repeat:

"I am only a preacher of God's words, the bringer of God's message to mankind."

To the seekers of miracles he addressed thus:

(a) "Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it. . . .

(b) "And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

(c) "And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud. . . .

(d) "That We may give life thereby to a dead land and give it for drink, out of what We have water from the cloud. . . .

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- (e) "And He it is Who has made the two seas to flow freely (*i.e.* the believers and the unbelievers), the one sweet that subdues thirst by its sweetness, and the other salt by its saltness; and between the two He has made a barrier and inviolable obstruction. . . .
- (f) "And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful. . . .
- (g) "Who created the heavens and the earth and what is between them in six periods and He is firm in power, the Beneficent God: So ask respecting it one aware. . . .
- (h) "Blessed is He Who made the stars in the heavens and made therein a sun and a shining moon. . . .
- (i) "And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful. . . ."
(*The Holy Qur-án, Chapter XXV, verses 45-62.*)

The Prophet would often remind the people that Nature indeed was a book in which one could read many a sign of the existence of a Master mind, a Creator! Listen to the following beautiful verses from the Qur-án:

- (a) "And in the earth there are signs for those who are sure. . . .
- (b) "And in your own souls (too) will you not then see?
- (c) "And in the heaven is your sustenance and what you are threatened with. . . .
- (d) "And by the Lord of heavens and the earth! it is most surely the truth, just as you do

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speak.

(*The Holy Qur-ān, Chapter LI, verses 20-23.*)

(e) "Most surely in the creation of the heavens and earth and the alteration of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand."

(f) "And there are some among men who take for themselves objects of worship besides Allah.

. . ."

(*The Holy Qur-ān, Chapter II, verses 164-165.*)

While describing the Prophet's early life, I had commented on the fact that from an early age he was deeply attracted by Nature and all natural phenomena. In their study and contemplation, he had found much solace and comfort. He had thereby become convinced of the existence of a Supreme Intelligence governing the universe with well-defined laws. Indeed, throughout his life, the Prophet always appealed to men's reason by drawing their attention to natural phenomena and exhorting them to remember that—

"There is a tongue in every leaf,
A voice in every rill,
A voice that speaketh everywhere,
In flood and flair, through earth and air,
A voice that's never still."

THE VALLEY OF BECCA AND THE HILL OF MORIAH

THE VALLEY OF BECCA AND THE HILL OF MORIAH

BY SAIYED MAQBOOL AHMED, B.A.

The Psalm of David, 84:6, reads in Arabic as follows:

“Abirin a fi wadi il Bekaa Yasiroonahu Yanboohan Aizan be Barakatin Yaghtoon Morah.”

I do not know what is the English version of this, as at present I possess no English Bible, but it is interesting to see how this passage has been translated in other languages—for instance in Turkish it is rendered as follows:

“Gooz Yashi dare sandan kachar ekin uni pekar kabi aider lar elin Yaghmur dakhı barkatlar ortar.”

Here is another example where proper names have been translated in the Bible, purposely or ignorantly, and reminds me of the same kind of trick played in translating Paraclete as comforter. A free translation of the Arabic verse will be as follows:

“Travellers in the valley of Becca finding the well, covering Morah with their blessing.”

The valley of Becca has been translated as the valley of weeping in Turkish (Yooz Yashi—tears of eye) and Morah into Yaghmur or clouds.

David here blesses a certain kind of people who walk in the valley of Becca where they find a well and through their light the Morah is covered. The question is what is this valley of Becca and this Morah? If they are proper names and proper names they are, where are they situated? Otherwise what is the meaning of the whole poetical jargon—the vale of wails and the clouds filled with *Barkat* (a word peculiar in Arabic which has no appropriate rendering in English except in blessing with which it cannot be expressed properly).

Now both Becca and Morah are nothing but Mecca and the hill Marrah situated above Mecca and called with

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its dual name Safa and Marwa. Finding the well is of course the famous well of Mecca, called Zam Zam, which gave the first sustenance to the child Ishmael in the desert. Becca has been spoken of in the Qur-án as well:

“Verily, the first House founded for men was surely that at Bekkah, for a blessing and guidance to the worlds. There are manifest signs—Abraham’s station, and who-soever enters in it is safe.”

Palmer, the English translator of the Qur-án, in a note explains that Becca is another name for Mecca. Now, there is another interesting thing to note. Marrah has been translated into Turkish as Yaghmur and Yaghmur in Persian is called Baran, and in Deuteronomy (Chapter XXXIII, Verse 2) the word “Paran” comes again in reference to the hills of Mecca. “The Lord came from Sinai; he shineth forth from Mount Paran, and he came with ten thousand saints; from his right hand went a fiery law for them.” Paran itself has been explained in Genesis (XXI, 21) as the place where Hagar with her son Ishmael settled after wandering in the wilderness of Beersheeba. It is also admitted on all hands that Kedar was the ancestor of the Prophet Muhammad and Quraish and he was the son of Ishmael. This clears the prophecy in Isa. 42, 11—13: “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of rocks sing, let them shout from the top of mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea roar; he shall prevail against his enemies.” Here the whole of Arabia is referred to as an island which is the incorrect rendering of Jezirat (or Peninsula). The praise is of course Hamd, the root word of “Muhammad” and “Ahmed.”

ARAB CIVILISATION AND FOREIGN CULTURE

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The Royal Central Asian Society did honour to the Amir Abdullah of Trans-Jordan in the Royal Geographical Society's Hall on May 25th, when it arranged a lecture by Major J. B. Glubb, of the Arab Legion, and, subsequently, a reception for His Highness. Lord Lloyd presided over the lecture.

Major Glubb, taking for his subject "Relations between Arab Civilisation and Foreign Culture in the Past and To-day," gave a fascinating account of the way in which civilisations invading or indigenous to Arabia had ebbed and flowed through the centuries.

He picked out some remarkable dates from history. In 334 B.C., he pointed out, Alexander the Great conquered Asia up to India; and the permanent frontier of Europe and Asia (Rome and Persia) remained for a thousand years on the present frontier of Syria and Iraq (or virtually so), though Greek culture went further east.

In A.D. 660 the capital of the Islamic Empire was established at Damascus, and just as previously the wave of Greeks had gone in the opposite direction, so there now followed the Muslim conquests of North Africa and of Spain. *For exactly a thousand years (a term ending with the failure of the second Turkish siege of Vienna in 1683) Asia overshadowed and threatened Europe.*

Then the tide turned against Asia. For the last 300 years European influence in Asia had been on the up-grade and still seemed to be increasing. But the 1,000-year cycle of European and Asian domination was very curious.

This predominance, it was interesting to note, had resulted in the imitation of the culture of the most influential race by the upper classes of the conquered race,

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while the peasant classes had remained unchanged. We knew from Josephus how, for instance, the upper-class Jews had become Hellenised, to the great indignation of the bulk of the Jewish nation. Again, during the Roman rule in Trans-Jordan the cities became Hellenised and Romanised—Amman was called by the Greeks Philadelphia for 800 years, but when the Arabs conquered it they renamed it Amman—but the people remained Arab in their outlook and immediately coalesced with the Najdi Arabs when the Muslim invasion came.

In precisely the same way, when the Arabs were the rulers of the Muslim Empire, the nobles of Europe abandoned the Roman culture, and adopted Arab chivalry: but the English serfs remained unchanged. But the Muslims' power ebbed, and there came a renaissance of Roman culture. A vivid example of the outlook of European nobles was provided by Richard Cœur-de-Lion, who in essentials, said Major Glubb, *was a "typical Bedouin shaikh"*—he was generous, eager for conquest, keen for personal renown, chivalrous, and neglectful of the Roman spirit of service.

Emphasising this 1,000-year cycle of alternate European and Asiatic cultural domination in Asia, the lecturer asserted that foreign cultural influence affected only the upper classes. (As to-day the upper class in Palestine was Europeanised, and yesterday the upper-class Irishman was Anglicised, but the lower classes remained faithful to their old outlook.) The peasants' persistence in their national culture had always triumphed in the end over the foreign culture imported by the educated classes. How the spread of general education would affect this tendency was a matter for speculation.

Major Glubb, having posed this contrast between West European and Arab traditional methods, summarised his own views in a phrase of Mr. Gandhi: "I should

ARAB CIVILISATION AND FOREIGN CULTURE

make use of indigenous institutions and save them by curing them of their proved defects." He emphasised the contrast by taking three different subjects,—government, nationalism, and justice.

The very conceptions of government, he said, were different in the West and in Arabia. Western Europe relied on rather mechanical government—very carefully calculated and complicated laws and taxes and constitutions. This government possessed innumerable officials, but none with much authority: it was difficult, indeed, to tell exactly where responsibility lay. The Arabs, on the other hand, preferred a more personal and human government. They were very free and democratic, with little respect for forms, laws, and constitutions. But they had a great respect for and loyalty towards men whom they admired. It was doubtful whether British-modelled constitutions, such as now existed in Iraq, Trans-Jordan and Egypt, were entirely suitable.

From the valuable ideal of public service (inherited from Rome) had come in Europe the present frenzied nationalism, with tragic international rivalries. It was to be hoped that the Arabs would not copy this jingoism. In the words of Dives' prayer to Abraham, when the former was in agony, we must hope "that they also come not into this place of torment."

Complete codes of law had existed in Arabia for centuries—the *Sharia*, or religious law, and Arab customary law. In the northern Arab countries both these had been abandoned, and replaced by entirely European codes of law. But they were not popularly understood, with the result that the poorer classes, who could neither comprehend foreign nations nor were wealthy enough to journey to the towns in which cases were tried, suffered much hardship. In Trans-Jordan itself the lecturer knew of a

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murderer who was actually protected from the law by the relatives of the murdered man!

European models had similarly been followed in military training, and unsuitable uniforms had been imposed. Industrialism, moreover, was being introduced, with exactly the same defects as had proved so disastrous in Europe: even in the Arab lands they now had trade unions, strikes, and so forth.

In relations between the sexes, the difference between Europe and Arabia was not one of the good or bad treatment of women, but the Arabs emphasised the difference between the sexes, whereas the tendency in Europe was to make them identical. In Arabia the rôles of the two sexes were entirely distinct: and a woman never had the same duty as a man.

From the point of view of general morality European cynicism was doing great harm in Arabia, where the impression was held that Europeans "were out" solely for their own profit in everything, whether individual or national, that the chief thing wanted was money, and that they had no religion. The actions of certain Europeans went far to confirm that impression. It was our duty by our conduct to adjust this notion. Europe was ever ready to advise Asia, but a better example was of more avail than good advice.

Major Glubb, who illustrated his lecture with lantern slides and with anecdotes, then summed up his conclusions of the relations of Europe to Arabia as follows:

(1) There was no fundamental difference and no natural superiority as between Europeans and Arabs.

(2) European culture had permeated for 1,000 years. Then Arab culture permeated Europe for 1,000 years. And now Europe had had 300 years of its "second innings."

ARAB CIVILISATION AND FOREIGN CULTURE

- (3) The domination referred to was cultural and not political. (It was strongest in politically independent countries in Asia, such as Turkey, Iran, and Japan.)
- (4) Foreign cultural domination was usually limited to the upper classes. The peasants, unaffected, usually restored the natural culture in the end.
- (5) Arabs could profitably learn some things from Europe to-day, in matters affecting, for example, organisation, regularisation, civic spirit, and wireless.
- (6) In practice, the Arabs should adhere to their indigenous institutions, borrowing from Europe only proved and essential innovations. In this way they could progress just as fast as at present, when they have taken a great many unnecessary and even unsuitable ideas from Europe.
- (7) Arabs had a very low conception of European morals, and believed Europeans to be self-interested and unscrupulous. If Europeans amended their conduct towards each other, they would have more chance of seeing adopted their so generous advice to Asia. Above all, Britons in Arabia must devote themselves to the interests of the Arabs.—

Great Britain and the East.

ISLAMIC REVIEW

CORRESPONDENCE

MR. BEVERLEY BAXTER,
c/o "THE SUNDAY GRAPHIC AND SUNDAY NEWS,"
W. C. 1.

SIR,

As a man of religion I read with interest your learned article in the *Sunday Graphic* of March 21st.

I congratulate you on your able exposition of the teachings of Jesus in the light of the burning questions of the day. No better delineation of the Christian life as distinguished from Christian ideas can be imagined.

As you are so outspoken in your criticism of Christendom, I venture to think that you are also prepared to consider some points in this connection which, though out of the conventional line of thinking, are nevertheless of vital importance to the subject you have undertaken to discuss.

You seem to lay the whole blame on the people, as if it were some organic disease in the Christian mind that is causing it to outrage the Christian ideals in its conduct. I am inclined to think, however, that the wrong lies in the religious outlook as enunciated by the official religion of Christianity. It has been psychologically impossible for the popular mind to take a definite attitude towards Christian ideas of life in view of the double nature in which Christ is presented to it. He is neither fully God, nor fully man. This is a very big question indeed. If Jesus were God, his conduct can by no means be taken to be a model for humanity. If he were a human being, he cannot at the same time be God. Indeed, this metaphysical puzzle is at the root of the spiritual paralysis of Christendom; and to our great disappointment, the leaders are not prepared to face the problem squarely.

Apart from this attitude of the organised religion towards Christ, there is a great drawback in the teachings of Christ himself. Although his exhortations were evidently meant to apply to international relations as much as to relationships obtaining between individuals in the same nation, as you have very ably explained in your article, the position nevertheless is not made quite clear by the Master, as it was done by another teacher—Muhammad.

Muhammad announced: "To-day I trample under my feet all the distinction of pagan times. An Arab has no superiority over the non-Arab, nor has the white man over the black. The only criterion of superiority is piety and service."

This utterance made the international character of the teachings of Muhammad perfectly clear.

We must remember that what enters into the soul of a nation is what comes through the personality it adores. All the

CORRESPONDENCE

eloquence and philosophizing of others cannot make a certain trait a part of a nation's character if that trait is not spontaneously secured by the nation in the course of its devotion to the personality it adores and looks up to for spiritual inspiration.

It would be stating the bare truth to say that in reading the Gospels no plain man can feel that clear atmosphere of universalism which alone could have made the Christian virtues manifest themselves in their international bearings. Small wonder, therefore, that the Christian virtues, so splendidly expressing themselves within the nation, fail so disgracefully when they come to be applied to international questions.

To avoid a possible misunderstanding, I must tell you that, although I am not a Christian, by my religion I am pledged to an allegiance to Jesus—not as God, though, but as an inspired teacher.

Hoping to hear from you in this connection,

Yours truly,

AFTAB-UD-DIN AHMAD,

Imam.

THE EDITOR,
THE "DAILY TELEGRAPH,"
135, FLEET STREET,
LONDON.

SIR,

The otherwise admirable letter of Mr. S. M. Morrison, published in to-day's issue, contains a reference to Islam which is misleading.

Islam never sanctions warfare except in self-defence. And when war has to be waged owing to the perversity of the aggressor, the non-combatants are not to be molested under any circumstances. Allow me to point out, just as a matter of fact, that in this respect the history of Islam stands in sharp contrast to the history of Christianity.

Yours faithfully,

AFTAB-UD-DIN AHMAD,

Imam.

On behalf of the Department of Fine Arts the undersigned requests to present his compliments to The Working Muslim Mission and Literary Trust and acknowledges receipt of the book mentioned below:

The Islamic Review
Vol. XXV, No. 2.

P. S. SASTRI,
Chief Librarian,
National Library.

ISLAMIC REVIEW

NOTES AND COMMENTS

Veteran Christian Missionary's Lamentations

Under the caption "The Glory of the Impossible" *The Life of Faith* publishes, in its September 1st, 1937, number, a speech by the Rev. S. M. Zwemer, D.D., LL.D., given at the Keswick Convention. The whole speech is characterized by a bitterness born of despair. Let us quote one passage out of many to convey to our readers some idea of that bitterness:

"Think of the colossal dimensions of what we call the Muslim world. Think of its expanding area, of the building of a Mosque in London at the expense of the Nizam of Hyderabad this year; think of the baffling fact that Islam is the only religion that has defeated Christianity and eclipsed Christianity—Buddhism never did it, Hinduism never did it, but Islam has literally wiped out areas once Christian, blotted out Bishoprics and Churches where they sang to the glory of the Triune God for centuries. Think of the categorical denial by the Muhammadans (Muslims) in their books and in their creed of all that makes Christianity Christian, and the arrogant denial of Christ's messengers and disciples by closing doors once open, and of doors that have been barred and bolted for these thirteen centuries. 'Where Christ was born in Bethlehem, five times a day they call the Faithful to Prayer. Where Muhammad was born at Mecca, no Christian has yet proclaimed the Gospel of Christ.' "

Another Way of Looking at It

We have every sympathy with the zealous American Missionary in his bewailing, but he forgets that a considerable part of our miseries come from our viewing things wrongly. The Doctor's is a case in point. If, instead of considering Islam as antagonistic to the religion preached by Jesus, he could see that the former

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BOOK REVIEW

BOOK REVIEW

Triumphant Pilgrimage. By Owen Rutter. Published by George G. Harrap and Company, Ltd., London. 1937. Pp. 278. Price 10s. 6d.

This is the story of an Englishman domiciled in the Sarawak State (Malay) who changes his faith to Islam, and then eventually performs the pilgrimage to Mecca. For weighty reasons, the writer of the book is not allowed to give the real names of the hero and heroine, who are referred to as "Chale" and "Munirah." They are, nevertheless, personally known to us.

To discover the real spirit of Islam amidst the materially sleeping Muslim nations of the East is a very hard task for a Westerner, brought up in the superficially-intellectual atmosphere of the so-called scientific age in the West. The spirit of exploration in the Western mind, indeed, shows itself at its best in its efforts to explore the spiritual wealth of Islam lying buried in the apparently moribund Muslim peoples. That such a discovery is made in a nation like the Malay Muslims is superbly admirable. We have every sympathy, therefore, with "Mr. Chale" in his not being able to present in all places the enlightened aspects of Islam, as the fault is not his but that of the sources from which he has drawn. Admittedly, Malay is no more a place for an enlightened study of Islam than the Balkan Peninsula is a place for an enlightened study of Christianity to-day.

Nevertheless, this English mind, possessing a religious bent, has succeeded very remarkably in grasping and considerably assimilating that contact of the Muslim mind with the Eternal, the presence of which has given the Muslim peoples that staying power in the midst of adversity which is absolutely unknown and foreign to the Christian mind.

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As a true Britisher, he is anxious to see his own great nation acquiring that social and spiritual power of Islam which he has found in so striking a form in his experiences.

We have noticed a certain bitterness in a section of the British Press in reviewing this very suggestive book. Some of these people, unable to find fault with the solid arguments for Islam presented therein have ridiculously tried to belittle the character of the hero, forgetting that the main purpose of the book is neither the story nor the characters in it, but the timely warning administered to the British nation by one of its most patriotic sons, in view of a crisis which is discernible by an average intelligence of to-day. A true and discerning patriot, he sees in Islam "the greatest power for peace in the modern world."

As a Muslim, he is equally anxious to see the Muslim peoples shaking off their lethargy and joining, as before, in the full activities of human social life. He wants them to go back to the Qur-án, and make their hearts radiate the constructive forces of Islam for the benefit of the Christian world, wandering in the wilderness of a soulless intellectualism.

SOME GEOGRAPHICAL POINTS IN THE QUR-AN

BY PROF. SYED MUZAFFAR-UD-DIN NADVI, M.A.

(Continued from Vol. XXV, Page 429.)

CHAPTER II

Ya'rub

Jewish narrators trace all the tribes of Yemen to Ya'rub, which is the Arabic form of Yarih (or Jerah), and most of the Muslim genealogists accept it. According to Arab historians, Ya'rub was the first king of Yemen and, of all the descendants of Qahtan, the family of Ya'rub was the first to assume power and receive the good wishes of the people in the following words: "May you be safe from the curse and be happy"—a form of prayer which had been in vogue in pre-Islamic Arabia. It is supposed that Arabia is named after Ya'rub who is said to have been the first inhabitant of that country, but this is an entirely mistaken view. As stated in the first chapter of "A Geographical History of the Qur-án, Vol. I," it is extremely doubtful that Ya'rub was the first inhabitant of Arabia. Had he been so, Yemen or South Arabia (to which he belonged) should first have been named Arabia, and the rest afterwards, but we know that North Arabia (and not South Arabia) was first named Arabia.

The Old Testament does not mention the descendants of Ya'rub, but the Arab narrators name one of his sons as "Yashjaab" and describe Saba, as the son of Yashab and grandson of Ya'rub, contrary to the Old Testament which describes Saba (Sheba) as the brother of Yarih (or Ya'rub). It is said that Ya'rub was the ruler of Yemen, and appointed his brother, Jurham, as the Governor of Hijaz. The Old Testament has mentioned all the brothers of Ya'rub by name, but Jurham is not one of them (1).

(1) A tribe of that name (i.e. the Jurhamites) has been described in connection with the Semitic races in the first volume of "A Geographical History of the Qur-an."

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Little is known of the descendants of Ya'rub and their political power. Arab narrators have, mistakenly, described Saba as descended from Ya'rub and, consequently, traced all the Sabaean tribes and their kingdoms to him. From the Biblical reference, it is clear that Saba and Ya'rub were the sons of Qahtan who founded two different clans or tribes. The period of the Minaeans began in the 17th century B.C., and the Semitic peoples of the First Chain (the 'Ad and others) who had occupied Yemen, had already ceased to exist by 1800 B.C. The gap between the two periods might have been filled by the descendants of Ya'rub.

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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 believes in neither Fatalism nor Predestination: he believes in Pre-measurement. Everything created by God is for good in the given use and in 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

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

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

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