

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

The **Islamic Review**

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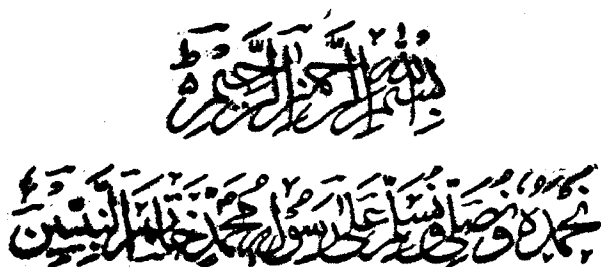
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I have decided to join the universal fraternity of Islam. I have studied it and have also learnt the Prayers through the help of Miss Mitchell. I shall come to Woking to make the formal Declaration with Miss Mitchell after the month of Fasting, which, by the way, I am observing. I think Islam is a beautiful faith. I shall always be proud to be a follower and try my best to be faithful to it.

(Sd.) VERA WADE,
Gt. Horton,
Bradford,
YORKS.



THE ISLAMIC REVIEW

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[No. 4

A DECLARATION

I, Miss Vera Wade, of Gt. Horton, Bradford, Yorks, 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 ill-Allah Muhammad-un-Rasul-Allah.

[There is but One God (Allah) and Mohammad is God's Messenger.]

(Sd.) VERA W. WADE

ISLAMIC REVIEW

A CHRISTIAN BALDERDASH

BY ABDUL LATIF ARNOLD

Any fair-minded Englishman—and fair-mindedness, fortunately, is still a characteristic of our race—cannot fail to regret exceedingly the irresponsible vapourings of the Christian clergy, which, from time to time, to the discredit of the Church they represent, find an ignoble publicity in the Press.

It is a great pity that such men should be willing to sacrifice the dignity which ought to belong to their profession by descending to the scurrilous attacks which appear to be their only weapon against Islam.

With them chivalry vanishes to be replaced by a bilious rancour which distorts all with which it comes into contact by its own unhealthy influence.

How can one explain the mentality of a man who, professing to follow the prophet who strongly emphasised the commandment against false witness (Matt., 19:18) can still say: "The Mohammedans are a religious people but their religion does not do them any good. They worship One God, but are just as far from God as any heathen. They repeat by heart strings of words which they do not understand. Prayers to them are a repetition of meaningless things, recited as a duty."

"ISLAM IS A RELIGION WITHOUT GOD AND
WITHOUT SIN"

These astounding words were uttered by Canon R. F. Pearce at a missionary convention held at the Grand Spa Hotel, Clifton, Bristol.

One cannot, unfortunately, as one would wish, ascribe these words to a profound ignorance, on the part of the speaker, of the facts, as this clergyman has spent 36 years in India, and one cannot suppose that he was able, during the whole of that period, to escape all contact with Muslims.

A CHRISTIAN BALDERDASH

Such a statement, therefore, can be regarded only as a thoroughly dishonest attempt to mislead, and it is made the more reprehensible by the ecclesiastical distinction held by the speaker.

The words, "Islam is a Religion Without God and Without Sin" are so obviously a thorough and deliberate falsehood that they scarcely merit a denial, yet it would be a disgrace to Islam if they went unanswered.

Christians, in their worship of three Gods, have little to distinguish them from the followers of other rudimentary forms of polytheistic religion, but it is going very far to say that because Muslims worship only One God, Islam is a religion without God.

Judged from the standpoint of multiplicity of deities, the ancient Egyptian religion must take a very much higher position amongst religions than does Christianity. Actually, no religion in the world other than Islam has given to its followers a clearer conception of the Creator. Do not the following words from the Holy Qur-án, without any further reference, show clearly what a great part God has in the life of a Muslim ?

"Say, My Prayers and my sacrifices and my life and my death are all for the sake of God." "God is closer to him (the Believer) than his neck-vein."

Everywhere in the Qur-án are to be found, in the sublimest language, words testifying to the Islamic belief in God :

"He is one God, without an equal. Neither has He a son, nor is He a son, nor is there any being like Him."

As for Islam being "a religion without sin," the following statement will suffice to controvert such a foolish statement :

"And let not hatred towards any persuade you not to act uprightly."

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“Shun ye the pollution of idols, and shun ye the words of falsehood.”

“Hell is a fire of which the source is the wrath of God, and it is kindled in sin, and the flames thereof reach the heart first of all.”

“They do not sit in the company of liars.”

The last statement is probably the most pertinent to the subject of this article. It would be well if all Muslims realised that everywhere a determined effort is being made by Christians to disgrace and defame Islam by any method, fair or foul, and that it is incumbent upon every Muslim to support his religion, not by the questionable methods adopted by the followers of the Gospels, but by legitimate means. We must remember that we are the followers of a religion which is in accordance with, not against, the common sense and logical powers given by God to man and does not have to be supported, as do so many of the doctrines of Christianity, by the weak statement that “This is a mystery which cannot be understood by man.”

Finally, to refer to another portion of Canon Pearce's undistinguished statement, it would be interesting to know which is understood least,—the Prayers uttered by Muslims with the greatest devotion, or those which, in Church, are gabbled in an unctuous voice by a clergyman and listened to with an obvious lack of interest by the congregation.

The writer himself has never met a Muslim who did not understand the Islamic prayer, but perhaps (in Mr. Pearce's imagination and desire) such poor Muslims are as rare as a missionary with a sense of fair-play.

THE MESSAGE OF ISLAM

BY MAULVI ABDUL MAJID

(Continued from page 112)

Thus, in Islam, not only is the individual emancipated, but he is also free from that schism in his own personality which is the common sorry lot of all those who believe that life within the four walls of a church is not subject to the same laws of common-sense as life outside it. For us the whole of the earth is the church, and the religious life, together with its doctrines, is as much open to scrutiny as our daily life. There is, therefore, nothing in the religion of Islam that can be regarded as the special domain of the clergy and as sacrosanct to them alone. If, on the one hand, Islam bravely launched the proposition of human brotherhood, based on the concept of moral and spiritual equality, and took steps to materialise this concept, on the other hand, Islam realised equally forcibly, that this spiritual and moral equality would be frustrated, if nothing was done to ensure the freedom of the individual from that economic pressure which capitalism in all ages has exerted upon the life of the individual. Thus Islam devised ways and means to alleviate the crushing weight of capitalism.

The means adopted by Islam to hinder wealth from getting concentrated into the hands of the few are :

- (1) The socialising of all the forces of nature which are the means of all production and the object of great industry. If treasure-trove or mineral wealth is discovered in a piece of land belonging to a private individual, then its legal owner, according to Islam, is the state. This method brings all the forces of nature under the proprietorship of the state or the people.

ISLAMIC REVIEW

- (2) The Islamic law of inheritance, which does not recognise the law of primogeniture. The law of inheritance deals a death-blow to large estates and dukedoms. Property in Islam is continually divided amongst the descendants.
- (3) The interdiction of usury and of lending money on a non-risk-taking basis. Thus Islam deals a death-blow to capitalism so that wealth can never get out of hand.
- (4) The interdiction of monopoly to private individuals and the "cornering" of commodities.
- (5) The law of *Zakat*, which serves as an efficacious brake on private profit-making property. Islam accepts that, potentially, any man is entitled to anything because all the world's goods have been created by God for the use of man. But, by instituting private property, Islam has set a limit to this right. It would, however, be erroneous to suppose that property as a right is unlimited—it finds a limit in its very nature and the end to which it may be subservient. Islam, like Roman law, does not give to the individual the right of using his property in any way he pleases. Muslim law ignores the *jus utendi et abutendi* of Roman law, and brands as a form of squandering any consumption of wealth not required by real use.

Islam considers every useless consumption of wealth as sin. In its eyes, prodigality is a form of mental disease, which ought to be legally restrained. It insists on moderation, on following the middle way in the use of riches, as being most consonant with the nature of the law of Islam and with the purpose for which God has bestowed goods upon mankind.

THE MESSAGE OF ISLAM

But, in addition to the above principle, Islam institutes the principle of *Zakat*, which is a fixed annual levy on all private profit-making property. This is one of the most potent limitations, but still a natural one, placed on keeping private profit-making property within its legitimate bounds. From the above remarks it is clear that Islam does not forbid private property. Rather it recognises its existence, because an average man of to-day finds it difficult to give up the world and adopt a secluded life like a recluse. It may be remarked in passing that the tendency of the teachings of Islam and the Islamic outlook on life is towards mysticism rather than towards asceticism, which latter is condemned in Islam. It also remembers that an average man cannot make submission of his higher self entirely to the materialistic side of life. Where is he to find the true way? Christianity and Buddhism, as an answer to this question, would suggest a flight from the world. But Islam adopts a positive attitude, and gives a fearless answer to the query of the average man. It says that the duty of religion is to hold the golden mean between what a man is and what a man ought to be. A religion that does not strangle the natural instincts of man, but rather brings them within proper limits and trains them, is the religion man requires. The free play of natural instincts, just as much as their strangulation, is harmful and hampers both the material and the spiritual aspects of man. Only that religion can claim to solve this problem which conforms to the nature of man. The religion of Islam realises, that, if it were to ignore the production of goods and their consumption and the circulation of money, it would not accord with the natural instincts of man. The Prophet Muhammad is reported to have said "poverty is my pride," but this does not mean that the Prophet Muhammad

ISLAMIC REVIEW

condemns the acquisition of riches. Islam does not try to abolish personal and private profit-making property. When Bolshevism enacts that everybody should be set to the species of work which will visibly do service to the largest number of people, it forgets that it is cutting off originating action, such as non-industrial research and speculative study, liberty to follow which things is as plainly the inborn right of any person as is the right to seek material welfare up to the limit of trespass on the rights of others and the rights of society. Islam establishes an equilibrium between the two equally natural extremes, guarding the interests of both. How is this accomplished ?

What Islam does is this : It seeks to establish a balance—an equilibrium—thus making personal profit-making property and riches serve mankind. In Islamic countries, private profit-making property remains and continues to exist as private property, but in a certain sense it becomes public property. Islam entrusts, so to speak, public property into the hands of a private individual for the benefit of the public. But this does not mean that the ideal, from the point of view of Islam, is to spend the whole of such money on social or charitable purposes.

It is reported that a certain man came to Lady ‘Ayesha, the wife of the Holy Prophet, and said, “I want to make a will.” She said, “How much money do you possess ?” He said, “3,000 dirhems.” She said, “How many children have you got ?” He said, “Four.” She said, “The Qur-án says ‘Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard against evil’ (II : 180.) So leave this for your children.”

ISLAM ON PEACE AND WAR

What Islam has done is that it has connected the social side and social aspects of property with the private life of the individual. The individual remains and becomes responsible to the society. It recognises the existence of private property and also the existence of a public right over private profit-making property. The recognition of this right is known in Islam as *Zakat*. *Zakat* in a sense provides for the preservation of the individual and also for the preservation of the society. Without the observance of *Zakat* a Muslim is not a Muslim. As a rule, this levy ranges between $2\frac{1}{2}$ and 20 per cent. of the profits according to the nature of the property. Charity is compulsory in all religions, but in Islam not only is it made obligatory, but it is also regularly defined and specified—that is to say, how much was due from one kind of property and how much from another.

ISLAM ON PEACE AND WAR

BY MIZANUR RAHMAN, M.A.

Islam is essentially a religion of peace. Its very name means making peace or submission to the Divine Will and Laws. Nevertheless, Islam has a definite code of war, and does not abjure the use of arms under all conditions and circumstances. If it did, Islam could not retain its claim of being the most perfect and practical religious system evolved, but not strictly invented, by the Prophet Muhammad (peace be on him!)—Islam, according to the Holy Qur-án, being co-eternal with creation, for peace and war are the indispensable, if not inevitable, conditions of human life, of which Islam is described as the perfected code in the Qur-án, the Revealed Word of Allah, *vide* 5 : 3 :

“Al-yauma akmalu lakum dinakum wa atmamtu
alaikum ni‘mati wa radhiytu lakum-ul
Islama deenan.”

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“Now have I perfected for you your religion, and completed upon you My favour, and I am pleased to make Islam (your) religion.”

MISCONCEPTION

Thus, Islam is the Divinely-given name of the religion preached by the Prophet Muhammad. To call it “Muhammadanism” on the analogy of Christianity, Buddhism, etc., which are named after their founders, as many have done and are still inclined to do, is to make a mistake born of ignorance or betray the tendency to tread along the beaten track. The Prophet himself never described it as other than Islam—a name beautifully and characteristically expressive of its inner charm, essence and objective. The misconception aforesaid has to be removed, and the sooner it is removed the better.

IDEALS OF ISLAMIC PEACE

The peace contemplated by Islam is Peace with God and Peace with Man, the Vicegerent of God on earth. Peace with God is the *summum bonum* of human life and is to be attained through complete submission to the Divine Will and Laws, which is the other meaning of the word Islam. Thus Islam, in its twofold meanings, connotes both the object and the means of attaining it. Man, after all, is but endowed with an infinitesimal fraction of the Divine Power controlling and shaping the destinies of the whole creation, and cannot hope to attain peace, salvation or Divine Grace without complete and unquestioning submission to the *All-Powerful, All-Compassing and All-Compassionate* Creator of the Universe. That is the *sine qua non* of human salvation, as envisaged by Islam in the Holy Qur-án and the Hadith (Sayings) of the Prophet.

ISLAM ON PEACE AND WAR

Peace with man, as contemplated by Islam, is the other and worldly means of attaining peace with God or the salvation of our sinful souls. This is to be attained through good deeds done to our fellow-men, or "*Al-A'málu's Salihát*," as emphasised by the Holy Qur-án itself in many places. The following typical passage will throw clear light on the point :

"Bala, man aslama wajhahu lillah-i wa huwa muhsinun falahu ajruhu 'inda Rabbihi wa lá khaufun alaihim wa lá hum yahzanún" (2 : 112).

"Yea, whoever resigns himself to the will of Allah, and he is the doer of good to others, there will be reward for him from his Lord and he shall not grieve."

Elsewhere the Holy Qur-án says :

"And whosoever hopeth for the meeting of his Lord, should do good to others and must not associate anybody with the worship of his Lord."

The well-known saying of the Prophet, *viz.*, "*Khairun Nasi mayyanfa'un Nas*"—the best of men is he who does the greatest good to humanity—also puts the issue beyond doubt or dispute.

This doctrine of benevolence to fellow-men is quite in consonance with the fundamental conception of humanity as propounded by Islam, *viz.*, the community of the whole human race or the universal brotherhood of mankind under the common fatherhood of the One and Only God, which is the heart and the essence of Islam. This is undoubtedly the greatest contribution of Islam towards the evolution and the equality of mankind—a conception on which must be based the whole social structure, if it is to be within the pale of that universal peace, which is the greeting and the reply of one Muslim to another ("*As-Salámu 'Alaikum—wa 'Alaikumus Salám*"—Peace be on you!) in their

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day-to-day life, and which shall also be the greeting amongst the dwellers of the Great Beyond or Heaven ; as the Holy Qur-án puts it : “ And their greeting in it shall be Peace.” (10 : 10.)

Thus, Peace is the marrow and the message of Islam, or, in other words, Islam is Peace with God and Man—the Creator and the Creation. Islam also gives the clue to the attainment of peace in a most simple, practical and straightforward manner, divested of high-flown philosophy and the mist of doctrinaire intricacies or declamations.

ISLAM'S ATTITUDE TOWARDS WAR

Though peace is its main burden, Islam contemplates dynamic and not static peace. Its attitude towards war is clear and well-defined. Non-violence under all conditions and circumstances is not what Islam advocates. Nor does it contemplate the impracticable, though highly didactic, doctrine of turning the right cheek when you have been slapped on the left. To put it plainly, Islam does advocate, and even enjoin, the unsheathing of the sword under the following conditions (the sword to be sheathed when the enemy desists from fighting), *viz.* :

- (i) To restore peace and order, and to defend life and property.
- (ii) To defend religion and to establish religious freedom ; and
- (iii) To protect the Houses of Allah irrespective of religions, *viz.*, the Mosques, the Churches, the Synagogues, etc., dedicated to the worship of Allah, the One and Only Creator of the Universe.

The conditions set forth are too well-defined to need detailed exposition. Inquisitive readers may be referred to the Qur-ánic verses Nos. 190 to 193 and 251

ISLAM ON PEACE AND WAR

of Chapter II and 39-40 of Chapter XXII for fuller and further light. The summary above is based on these verses.

It will be noticed that the above conditions do not include direct reference to parochial patriotism or geographical nationalism which is mainly, if not solely, the cause and inspiration of modern warfare. Does it mean that the followers of Islam are not to be lovers of their land of birth? An emphatic "NO" is, and must be, the answer. "*Hubbul Watan minal Imán*"—love of the land of birth forms part and parcel of the Faith—declared the Prophet of Islam, and the history of the world bears incontestable testimony to the patriotic instincts of the Muslims. It is true the followers of Islam interpret life in terms of internationalism rather than nationalism confined to geographical limits, but that has never meant want of love for the land they live in. Go to the meanest and the most illiterate of the Muslim tillers of the soil, and try to deprive him by force of an inch of his limited acreage, and you will feel the consequence of unwelcome encroachment. And the experience, surely, will not be indicative of the want of love for the land of his birth.

As Dr. Iqbal, the "mighty-mouthed organ-voice" of Islam in Muslim India of the Century, put it poetically in his thrilling lines: "*Chin-o-Arab hamara, Hindostan hamara; Muslim hain ham, watan hai sara jahan hamara*," the Muslims do consider the whole world to be their hearth and home, and the whole human race to be the children of the same father and, therefore, brethren and equals. In other words, internationalism, rather than narrow nationalism, is the proud heritage of Islam, and, as such, the Muslims do not prefer to be vocal votaries of geographical entities at the sacrifice of the love and remembrance of their brethren outside. That, surely, is no offence or stigma. And it must be

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added that there can be no permanent peace in the world, unless the bonds of narrow nationalism and parochial patriotism can be cut asunder for the wider outlook and demands of international brotherhood amongst mankind. But the pity is that the loftier plane of Islam is sought to be stigmatised by the lower limits of narrow nationalism and geographical patriotism.

ISLAM AND THE SWORD

Though Islam advocates resort to the sword under specified conditions of life, it does not encourage wanton use of it in season and out of season. The charge of Islam having been spread with the sword in one hand and the Qur-án in the other will not bear a moment's scrutiny. The verdict of impartial history is quite the other way about.

The Prophet of Islam is the Model *Par Excellence* of Mankind, as the Qur-án puts it. The Prophet's life is a well-documented chapter of history with minutest details. His was also a life of war. The battles fought and won by him were battles that were waged in the vicinity of Madina where he took shelter, having been persecuted and forced to flee from Makka, his hearth and home. The Makkans sought to kill him and his heroic band of *Muhajerins* and *Ansars* of Madina. The battles of Badr and Uhud and other decisive battles were defensive, not aggressive, engagements. The localities of these engagements are the surest proof of it. The Prophet, of course, led his troops, and finally conquered Makka to establish the hitherto-denied privilege of pilgrimage to Makka, but the conquest of Makka was the most bloodless ever recorded in history.

Take again the advent of Islam in farthest China, which, at the present moment, comprises about eighty million Muslims. Did the Muslims ever send an army

OPTIMISM IN THE HOLY QUR-ÁN

of soldiers for the spread of Islam in China? The answer is in the negative. Do the seats of Muslim suzerainty in India abound in Muslims rather than the far-flung outskirts of the Empire? The answer, again, is in the negative. The Muslims preponderate in distant Bengal rather than in and about Delhi, the Capital of Muslim Empire for centuries.

The truth is that Islam spread, and will spread, by virtue of its intrinsic beauty and virility. "*Lá ikráha fid deen*"—there is no compulsion in religion—is the clarion call of the Qur-án. The call is clear and unambiguous. "For you, your religion, and for me, mine" is another injunction of the Qur-án daily recited by Muslims in the course of their prayers. These leave no room for doubt as to the principles to be followed in the propagation of Islam.

OPTIMISM IN THE HOLY QUR-ÁN

BY IBNUL ABBAS, B.A.

It is owing partly to a lack of misunderstanding, but mostly to a desire for a wilful misrepresentation that certain verses of the Holy Qur-án, such for example as those dealing with the military and penal laws and the immutability of the law of pre-measurement and retribution otherwise known as "Taqdir"—have been picked up by jealous Christian Missionaries as furnishing plausible grounds for their carping remarks against the morality, nobility and the redeeming powers of the Book, one of which being the suggestion that Islam inculcates pessimism in life. But to an impartial reader, having no axe of his own to grind, every verse of the Holy Qur-án as coming from One, Who is the source of all good, must appear as the inculcator of nothing but good. The Book itself says that there are, in the world, certain things which are bad as they

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are, but that in essence they are good and that by the methods suggested by it one can not only escape from their injurious effects, but can also turn them into veritable good and beneficial uses. It requires us in the first place to seek Allah's protection from the evils of the world in the following words :

“ Say; I betake to the Lord of the dawn from the evil of what He has created ” (113 : 1). The verse clearly and emphatically announces that Allah has not created anything as evil in essence but that His creation (animate and inanimate) becomes sometimes injurious to us for various reasons, many of which are our own making.

Such a view of the Creation is certainly a revolution in the religious outlook of humanity. All previous religions—Hinduism, Zoroastrianism, Buddhism and Christianity—had invariably impressed the human mind with a nightmarish idea of evil and sin. So a dead-weight was lifted from the mind of humanity by the declaration of the Qur-án that sin can be conquered and evil can be crushed, nay, can be turned into good.

That the pessimistic views of philosophy are in modern times giving place to the optimistic ones is a strong proof of the world's accepting, though unconsciously, the Holy Qur-án as its true guide, which fact is but a clear fulfilment of the grand prophecy contained in the verse *ان هو الا ذكر للعالمين* “ It (the Qur-án) is nothing but a reminder to the nations.” I shall attempt, in the following lines, to present to the readers of the *Islamic Review* only a few of the numerous verses of the Holy Qur-án that explicitly preach and inculcate universal optimism.

Let us start with the very beginning of the Book. It begins with the unparalleled sentence, *Bismillahi 'r Rahmani'r Rahim*. Never before were the love and mercy of the Omnipotent God expressed in so beautiful

OPTIMISM IN THE HOLY QUR-AN

and significant, yet so short and unambiguous language. We are taught in this sentence, to take the assistance of, and to begin our work in, the name of Allah Who is *Rahman* and *Rahim*. Now, according to the Arabic lexicographers, *Rahman* is One Who bestows mercy on His creatures out of love for them, and provides them with all the means of their livelihood and comfort before their coming into existence, without their deserving these things; and *Rahim* means One Who showers His mercy on His creatures ten times for each one of their good deeds, and Who renders them worthy of receiving His mercy. So it is understandable, even to a simple mind, that this short sentence of only four words gives practical application to the grand theory that the universe is nothing but a product of the great goodness of its Great Creator.

The first Chapter, which has been truly termed as the quintessence of the Holy Qur-án, is a grand manifestation of the Divine goodness prevalent in the universe. Each of the first four verses speaks volumes and establishes the predominance of good over evil. The first of them is, الحمد لله رب العالمين “All praise is due to Allah Who is the Lord of the nations.” The term *hamd* includes thanksgiving also. So the implied injunction of praising and thanksgiving to Allah contemplates His showering the all-encompassing love and mercy on His creatures. The Arabic word *Rabb* is generally rendered as “the Lord,” but the English term does not convey a tenth of the meaning contained in its Arabic equivalent. *Rabb* in Arabic means not only the Lord, but also the Maintainer, the Fosterer, the Sustainer, the Nourisher, the Evolver, Who takes a thing through its various grades of development to its highest final perfection. Can this *Rabb* be imagined otherwise than as the Fountain-head of all good? It should not be forgotten that this *Rabubiyyat* (*Rabbship*). i.e., the act

of completing the perfection of a thing, is not stopped at any time, but is continued and will continue even in Paradise, as the Qur-án describes the inmates of the Heaven as praying, رَبَّنَا اَتْمِمْ لَنَا نُورَنَا —“O our Lord! make our light perfect for us.” So we find in this verse of the Holy Qur-án that universal Divine love and mercy are, and will be, unceasingly working in nature.

The next verse is الرَّحْمَنُ الرَّحِيمُ which has been explained above. But that was in relation to the *Ilahiyyat* (Godhead) of the Creator, and here it is repeated in relation to His *Rabubiyyat*. So this sentence should be taken to signify that His *Rabubiyyat* or the act of completing our perfection is the outcome of His beneficence, and goodness, love and mercy. Can any optimism go further?

Then comes a sentence which may be regarded as the source of all morality on the one hand, and a real and lasting consolation for the people practising morality. الْكَافِرُ يَوْمَ الدِّينِ means one Who is the Master of the time (or of the day) of requital! The verse contemplates that the law of recompense is continually working in nature,—there is no stoppage for it. Of course, this implication does in no way clash with the law of the final judgment or the Day of Resurrection. Some commentators of the Holy Scripture take *Yaumiddin* to mean the Final Judgment. But that should not and cannot be exhaustive. According to the most authoritative of them *yaum* here means time, or period, and not day. So, according to the correct interpretation of the term, a person is not even in this world left unpunished or unrewarded according as his actions are bad or good, though the final and real consequences of his good or bad deeds will be met with in the life to come. Another grand, sublime and important significance of the sentence should not be left

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unnoticed. Allah is here described as the *Malik* of the time of requital, meaning thereby that unlike a Judge or a King, He is not bound by any hard and fast rule formulated by another, beyond which a Judge or a King is powerless to go. A Judge or a King is, of course, sometimes found to overrule the law and show mercy to a party, but that is considered an injustice on his part and he is regarded as guilty of favouritism. On the contrary, Allah being the sole Master of the law of recompense, He can show mercy even to undeserving persons, yet no bias or injustice can be attributed to Him. This is the highest type of goodness comprehensible to the limited human understanding.

These four sentences of the above three verses furnish in plain and simple language four proofs of the existence of God, and the solution of four fundamental and otherwise inexplicable problems of philosophy.

Making us acquainted with the best attributes of the Divine Being, the Chapter in the next three verses teaches us the best, the noblest, the grandest, the sublimest and the most rational prayer ever taught to mankind. — إياك نعبد وإياك نستعين. “Thee do we worship and from Thee do we seek assistance,” is meant to eradicate the root and the germs of every kind of polytheism from the minds of its followers. Worshipping only One God is the true source of real happiness. When calamities overtake polytheists, they invariably take these to be the consequences of incurring the displeasure of a god in worshipping others. In order to find a proof of the above verse of the Holy Qur-án fulfilling the object meant for it, one has only to look at the pages of history of the world from the sixth century of the Christian era down to the medieval age. There we find that a polytheistic nation steeped in diabolical practices rendering the people as the

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veritable beasts, is transformed into the most ardent champions of ideal monotheism, and the torch-bearers of learning and civilization, morality and religion throughout the length and breadth of the world. In teaching us to serve only One God, and to seek the help of only One Deity, the above passage really purposes to establish good and peace and happiness in place of evil and sorrow.

The remaining sentences exhort us to pray for guiding us in the right path, and for keeping us away from the wrong path. But how beautiful the wording, how grand and expressive the language and how sublime the idea !

اهدنا الصراط المستقيم صراط الذين انعمت عليهم
غير المغضوب عليهم ولا الضالين

“Guide us in the straight and firm path, the path of those on whom Thou hast showered Thy favour, not the path of those who have incurred Thy wrath and not of those who have gone astray.” These passages imply the following things amongst others :

1. With goodness and rectitude is Allah pleased ;
2. Those who follow the right path are favoured by Allah ;
3. The displeasure of Allah is only the logical consequence of disobeying His commands ;
4. In selecting the right path we must use our intellect and intuitive knowledge, *i.e.*, we must not be blind followers of anybody ;
5. Favours He showers, but wrath is the consequence of evil deeds ; the former is His nature and the latter is not ;
6. To earn Allah's favour is easier than to incur His displeasure ;
7. As man is unable to select the right path, Allah sends His Apostles with revelations.

Now first of all let us mark the conjugations of the terms used in respect of those who follow the right

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path and those who tread on the wrong path. The first, "*an'amta 'alaihim*," is in the past tense of the active voice; and the second, "*maghdubi 'alaihim*," is a passive participle. The former is a positive act of showering favour by Allah,* while the latter is a necessary consequence of the deeds of the sinners for which Allah is not responsible. The former implies that Allah is so Beneficent and Bountiful that He will not fail to shower His munificence on our following the path approved by Him; the latter means that He does not Himself send His wrath, but that His displeasure is the logical sequence of our following the wrong path. So, even if we take His wrath in its literary sense, it follows that His bounties and mercy, His beneficence and love, are far greater than, and superior to, His wrath and displeasure, which is tantamount to saying that goodness is His nature. This is the goal of theistic Optimism.

From the last verse we can easily understand that to reach the goal of life it is not sufficient to avoid the *maghdubi 'alaihim's* path alone. There are people who are not *maghdubi 'alaihim*, still their path may not be the right path. It is not just on the part of the Divine Being to be angry with people who have only gone astray, honestly believing their path to be right. So another limitation is given. The *dallun's* path also is to be shunned. A comparison of these two limitations will convince the reader that simply going astray and honestly believing to be on the right path, does not bring the wrath of Allah. It is the height of impiety and immorality, *i.e.*, intentionally violating His direct commands, which necessarily results in the Divine displeasure and wrath, just as burning is the unavoidable consequence of putting the hand in fire.

* The past tense implies certainty.

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An inner meaning may be attributed to the object of this Divine wrath. The Divine Being is transcendental and free from the human feeling of retaliation, so that His wrath and His punishment is not on account of any revenge for our disobeying Him. The true object of His chastising us is the purification of our souls, befitting us for entering among His servants, and His garden :

يا ايها النفس المطمئنة ارجعي الى ربك
راضية مرضية فادخلي في عبادي وادخلي جنتي

O contented soul ! return to thy Lord, pleased with Him and pleasing Him ; then enter among My servants and enter my garden. (89 : 27—30).

Thus it is easy to see that His wrath is only an instance of true happiness.

Then comes the next Chapter, named *The Cow*. The first section, supplying us with the guidance referred to above, establishes the final goal of that guidance—*ulauka humul muflihun*, i.e., these are they who are the successful ones. The first section thus discloses in plain language the true “secret of success.” It is this success that all people of all countries of all ages hanker after. This enunciation of the fundamental rule of success implies the establishment of the theory of God’s grand goodness guiding the universe.

The Holy Qur-án is not pantheistic and it does not approve the theory that the Divine Being co-exists with piety and sin, so that there is no difference between piety and sin, between good and evil. This is an annihilation of all morality and religion. But according to the Holy Qur-án there is the Devil, the Spirit of evil, who misguides people, but he is powerless with the “*Ebadullahissalihin*,” the righteous servants of Allah. There is no fall of Adam in the Holy Qur-án, no predominance of Satan over Adam, but the so-called expulsion from “the garden” (*aljiannah*) is a necessary and palpable consequence of his disobedience to the

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direct commandment of his Lord, and that for his own benefit and the benefit of his posterity. That Glorious Lord of love and mercy is so Beneficent that in spite of Adam's disobedience, He does not fail to forgive him and to respond to his call of help.

How sublime is the optimism upheld by the Holy Book, which declares in the boldest terms—*man jáa bilhasanati falahu 'ashru amthalihā wa man jáa bissayyati falá yujza illa mithlahá wa hum lá yuzlamín*,—"For him who brings good is tenfold good, and he who brings evil is not recompensed except with its equal, and none of them are done injustice" (6 : 161). Such predominance of good over evil is not met with elsewhere ! Mark the lofty mode of recompensing evil. So, according to the Holy Qur-án, it is the Spirit of Good that rules the universe.

Now I wish to conclude this article by referring to the golden rule of repelling and removing evil, promulgated by the Glorious Qur-án. It says,—*Lá tastawī lhasanatu wa la ssayyiah; idfa' billati hiya ahsan ; faizallazī baynaka wa baynahu adáwatun kaannahu waliyyun hamim :* "Good and evil are not alike ; remove (evil) by what is good, and lo ! he with whom you have enmity becomes a bosom friend " (41 : 34). Can not this verse be regarded as the origin of the much discussed cult of non-violence ?

Giving a description of those for whom is the Final Abode of Bliss it says, "And they remove evil with good." The Holy Prophet is enjoined to controvert the people *billati hiya ahsan*, "with what is best" (16 : 125).

Finally, the injunction of the Holy Qur-án on forbearance is unique and the best that can be imagined by human understanding : *Wa in 'aqibtum fa'áqibu bimithli mā 'uqibtum wa la in sabartum fahuwa khayrun lissabirín ;* "If you are done wrong you may return

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the same, but if you had forbore that would be the best for the forbearers " (16 : 126).

The English term " forbearance " does not fully convey the significance of Arabic *sabr*, which means not only forbearance, but also being constant in doing good and refraining from evil. It is vain to look for a similar term in any other language of the world.

So, we can justly remark that the Qur-án does not announce the mere theoretical doctrine of returning the left cheek but establishes in the boldest terms the predominance of good over evil and gives us the most practicable rule of removing, averting and repelling evil with good. This type of optimism is not, I think, met with in any other scripture.

THE SPIRITUAL AND THE MUNDANE

BY O. V. ABDULLAH

Are the spiritual and the temporal worlds mutually exclusive? Is life in the mundane world a positive hindrance to the salvation of the soul? These baffling questions have engaged the serious attention of philosophers and moralists from remote antiquity. Yet this problem, on a solution of which depends the smooth running of the wheel of progress, has not been satisfactorily solved. And this is but natural, since every philosophy is tinged with the particular viewpoint and prejudice of the philosopher.

Descartes' peculiar distinction between mind and matter, Berkeley's extreme idealism and Schopenhauer's dark pessimism bear out my argument. They all had an element of truth in them, but because of over-emphasis, reality was lost sight of. But it is ultimately religion and not the various systems of philosophy, that has moved men and given shapes to their ideas. Hence, we have to examine some of the great religions

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of the world and see what solution they have offered to their adherents.

Let us take Christianity. As a religion, Christianity is predominantly other-worldly. It discountenances this world, considering its affairs to be meant for the worldly. Matthew, Luke, Mark and John would have us believe that Christ came to establish the kingdom of God, which is "not of this world." The New Testament narrates how Christ rebuked some of his disciples for entertaining the idea of doing away with the Roman yoke and establishing an independent kingdom. And so a good Christian is one who is solely concerned with the salvation of his soul and not with the mundane duties of Government and the pursuit of knowledge. These are too profane for serious attention. Injustice may reign over the earth, the weak may be oppressed by the strong, tyrants may terrorise the people, the custom of slavery may grind people to physical and moral degradation, priesthood may prey upon the credulous, but the good Christian has nothing to do with these worldly affairs: he knows how to separate the things of God from those of Cæsar. Belief in vicarious atonement gives him a seat in heaven, and he need not stain his soul by meddling with the profane duties of this world.

What is the outcome of this strange other-worldliness? Let us see the fruits; for the tree is known by its fruit. The pursuit of knowledge has been stigmatised as heresy and as meant only for pagans. Science has been condemned as a witchcraft. Thousands have been sent to the gallows for straying even by a hair's breadth from the Church theology. Slavery has been sanctified as a noble institution. Oppression and tyranny have found their staunch supporters in the persons of the clergy. And all in the name of God and Christ! Yet, with the glaring impracticability

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and pernicious effects of Christian philosophy exhibited before him in the annals of history, Dean Inge proudly says, with Harnack, that "the Gospel is not one of social improvement, but of spiritual redemption." With an air of superiority he again says: "Christianity is a spiritual dynamic, which has very little to do directly with the mechanism of social life." Any comment on the complacency of the Dean is unnecessary.

If Christianity is other-worldly, Hinduism is no less so. In fact, in this respect Hinduism outdoes Christianity. The credit of inventing the theory of *Maya* goes to Hindu metaphysicians. But this very spiritualism, this pre-occupation with the other world, has made the Indian people acquiesce in their lot. It has made them indifferent to political and social upheavals. Wave after wave of foreign invasion has swept over the whole of India, but the Indian has always remained calm and composed.* Tyranny, oppression and poverty may stalk the land, but these are not the concern of the religious. If foreign powers bring poverty and disease into India, it is because of the Karma of the Indians! And, after all, these sufferings are not real, they are mere *Maya*—illusion. On the whole, we can conclude that the theory of Karma and the theory of *Maya* have sapped the vitality of Hindu India.

The division of human life into four stages—Brahmacharyam, Grehastham, Vanaprastham and Sanyasam—is yet another Hindu contribution towards the solution of our problem. Clearly, then, according to Hinduism, the spiritual and the temporal are mutually exclusive. The fourth stage, called Sanyasam, is the spiritual part of life. After living the life

* Swami Vivekananda bursts with pride "Barbarians with sword and fire, barbarians bringing barbarous religions, could not one of them touch the core." Note his epithet for non-Hindus.

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of this world, a Hindu lives the spiritual life by becoming a Sanyasin. As a Sanyasin, he refuses to have anything to do with his family, his relations and the world at large; he resorts to a hermitage, chastises his body, coats himself with ashes, eats leaves and nuts found in forests, grows long and pointed finger-nails, leaves his hair dishevelled and sits cross-legged doing *Tapasya*, till he ends his life in *Samadhi*. This is the type of spiritual life which a sincere Hindu yearns to live. And according to Radhakrishnan, "Sanyasin represents the highest type of Indian manhood." No wonder then, if Hinduism also found a Dean Inge in the person of a Radhakrishnan and a Bhagavan Das to vindicate its other-worldliness.

Buddhism, which is only an offshoot of Hinduism, offers no better solution to our problem. This world is a vale of sorrow and suffering. And at the root of all this suffering is desire. So, to attain Nirvana, one must kill all desire, root and branch. This philosophy is, then, only a revised edition of the Hindu theory. No Buddhist country has ever made any progress in this world. How can a Buddhist country improve, if it believes in the twelve commandments of Buddha, according to which the marks of a virtuous man are that he dresses himself in coats of rags, lives on food collected from door to door in a wooden bowl, eats only one meal a day and so on and so forth? And if Japan has come into line with the Western nations, it is because she has left Buddhism in the lurch.

Now the question arises whether, in the face of the failure of Christianity, Hinduism and Buddhism to offer a solution to our question, Islam can come to our rescue. The present writer believes that Islam does offer a remarkable solution to this vexed question. Let us see how it does this.

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First and foremost, the very conception of God in Islam throws a flood of light on our problem. God, according to Islam, does not reign in Heaven only. He is *Rabbul-Alamin*, Lord of all the worlds. To Him there is no such thing as the mundane and the spiritual. The seen and the unseen "belong to Him." Wherever we turn our face, we see God's face. He is nearer to us than our jugular vein.

This unique conception of Allah has been responsible for removing the illusions about the relation of the world to man. God being *Rabbul-Alamin*, a Muslim cannot consider the material world as profane. A Muslim, therefore, participates in the life of this world and performs all his obligations as if he were in the presence of God.

As a logical corollary to this conception of God, Islam unequivocally condemns monasticism. The well-known saying of the Holy Prophet, "There is no monasticism in Islam," established for ever the true spirit of religion in the world. No more is man asked to shirk the duties he owes to others by taking to monasticism. No more, in short, is man asked to renounce this world so as to obtain the next.

This attitude of Islam is in complete consonance with experience and knowledge. Man is, after all, a social being. He can rend asunder his social obligations only by violating his own nature. To run away from the arena of this world is to shirk all the responsibility which a man, as a social being, owes to his fellow beings. Moreover, such an act betrays cowardice, cynicism and egoism in a man. The *Rishis* on mountain tops are no better than ordinary mortals. The effect of taking to solitude is baneful and not healthy; for repressed desires have their revenge. Unnatural repression is bound to have a bad psychological effect on one who practises it. This is shown

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by the lives of the *Rishis* themselves. The curses which a *Rishi* or *Sanyasin* vents forth at the slightest provocation, are well known.

To one who understands human nature, the failure of those who try to save their souls by running away from the world, is but natural. The various faculties, embedded in man by God, cannot find their full development in the solitudes of hermitages or on the snowclad peaks of a mountain. They require for their development certain specified occasions. And these occasions can arise only in human surroundings. To love God is not to refuse to have anything to do with one's fellows. On the contrary, as the Holy Prophet has said, we can love God only by loving God's creatures. And to love God's creatures we must share their joys and sorrows and do our little bit of service to them. Love is like a bud which blooms only in the surroundings of one's fellow beings. Not only love, but all the noble sentiments of which man is proud, can show their brilliance only in human society. How can one exercise the noble quality of forgiveness, unless one lives among human beings? It is well known that the Holy Prophet showed the beauty of his noble heart by giving general amnesty to the Meccans after his victorious entry into Mecca. But this unparalleled example of forgiveness would not have been possible but for his having lived among them and his having suffered untold persecution at their hands.

Thus the Islamic theory is borne out by facts and common-sense. If we are true to our nature, if we are thankful to God for having endowed us with various gifts, we cannot but live in this world and try to distribute the sunshine of happiness among all. Islam does not make a distinction between the spiritual and the temporal. Life is one and indivisible. The temporal and the spiritual the world as revealed by science,

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and the world as revealed by religion, are ultimately one. They are but different manifestations of one fundamental fact—life. And so, one who makes a superficial distinction between the spiritual and the temporal, has not grasped the ultimate fact of life. It is this fundamental error which has been responsible for divorcing religion from life. It is this that is responsible for creating a split between the Church and the state, between religion and politics.

If the modern world, smarting under the evils of extreme worldliness, which is only a natural reaction from medieval other-worldliness, wants to land at the haven of peace, where the calls of this world and the next are reconciled, then it must humbly acknowledge the superiority of Islam. It must meekly admit that the Holy Prophet and his immediate successors, Abu Bakr, Umar, Uthman and Ali, were the real types of noble humanity. It is their lives that the world should take for emulation. By their lives they showed how a truly religious man could partake of this world's good things and thereby evolve his soul. They showed that salvation could be attained, not by renouncing this mundane world, but by living in it as true representatives of God. Their lives were illustrations of the fact that one who helps others to find happiness, finds it himself, whereas one who seeks his own exclusive happiness, loses it. In their lives, the spiritual and the temporal were merged. Their whole life was religious. If they did business, they did it religiously ; if they ate, they ate religiously ; if they held the rein of government, they did so in a religious spirit. Let the world bow down at the feet of such ideal characters, if it wants the "problem of the spiritual and the mundane" to be solved harmoniously ! Let the world approach Muhammad (Peace be on him !) and the Four Righteous Caliphs, if it wants to find examples

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of ideal manhood, as described by Emerson in these words: "It is easy in this world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

THE PSYCHOLOGICAL TREATMENT OF MAN IN ISLAM

BY MRS. IQBALUNNISA HUSSAIN

Psychology is the science of Nature and it helps man to study the human mind and its functions. Mind, according to the psychologist, is an active element in the human body. It is active, even when the body itself is inactive. The study of the mind and the development of its faculties are the only objects of investigation for the psychologist. He states that the development of one's mental faculties needs systematic and sympathetic treatment. Mental development is possible only when there is freedom of thinking and acting in many different fields of activities. Human nature loves independence, and a certain amount of independence is necessary for the formation of character and personality.

Islam denounces hard and fast rules, rigid religious dogmas, polytheism, priesthood and the domination of human nature. It makes man the supreme being of all the creations of God. It makes him independent, self-reliant and responsible for his own actions. Nothing can dominate him, while he, on the other hand, brings under his control all the other creations of God. He is expected to dominate nature and make her subservient to his needs. The religious principles and other laws laid down in the Qur-án are elastic and flexible to suit man's needs and his circumstances.

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Islam gives man complete freedom of thought and action, provided his own conscience is clear and permits the action. Any sane man, in Islam, is responsible for his good or bad action. A person's progress in life is dependent upon his own individual efforts and upon the development of his capacities and faculties. The theory of life expounded by Islam is to bring into prominence all that is good and original in man and thus truly to evolve himself and help others to do the same. The Qur-án says: "Those who strive after Us, We show them Our way." There is no intermediary between man and God to enable man to obtain the Divine favour. If a person has a proper belief in the Qur-ánic principles and puts this belief into practice in his daily life, surely it will carry him far in his journey through life.

Human nature, according to Islam, is free from all taint of evil, every man being born with the Divine element. Man's nature is perfect to a certain extent and has an inclination towards good. It is capable of unlimited progress. It requires a certain prescribed course, both in mental and physical development, up to a certain age. A person is expected to have strong faith in his Creator and His creation. The Qur-án says: "Surely those who believe and those who are Jews and the Christians and the Sabeans—whoever believeth in Allah and the last day and doeth good—they shall have their reward from their Lord, and there is no fear for them, neither shall they grieve." A person is at liberty to hold any independent opinion about this or that thing according to his own individual judgment. No one has a right to question him or correct him. No man is responsible for another's wrong belief.

The theory of heaven and hell described in the Qur-án gives us a clear idea of the psychological treat-

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ment of man in Islam. Heaven and hell are two conditions of one's mind here and in the hereafter. The condition of the human heart creates heaven or hell after death. The Qur-án says: "Hasten to protection against sin to your Lord and to a garden, the extensiveness of which is as the extensiveness of the heaven and the earth." According to the Qur-án, man's emotions and instincts should not be killed or suppressed; but the sublimation of these instincts into higher and nobler motives is advocated. The sublimation of animal instincts into noble and creative ones develops one's consciousness, and, when it is clothed with constructive ability, creates heaven. The development of one's faculties to fruition is called heaven, while the misuse of them is termed hell. "He will indeed be evolved, who purifies his soul, and he will indeed fail, who stunts it"—so runs the verdict of the Book. The real evolution meant in the quotation is not towards that state, where the fear of punishment or the hope of reward makes man live a virtuous life, but it is rather the attainment of that true perspective of man's higher nature, which enables him to see realities. The condition of one's mind at this stage is called heaven. In other words, the onward or the backward progress of the human mind is respectively called heaven or hell.

Islam established Monotheism (to have strong faith in one God) for the edification of man. Man, being the chief creation on earth, is expected to work out the great scheme of creation in co-operation with the Divine will. The furtherance of the Divine flame in man is achieved by putting the scheme into practice during every moment of one's life. A person's strong faith in the One God prevents him from indefinitely continuing in contrary directions, and saves him from being dominated first by one influence and then by

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another. Strong faith in the One God helps man to develop a strong will-power and a master sentiment for Him. This enables a man to sustain efforts in one particular direction. He can hope to stand up successfully to a difficult environment. The stronger his faith in one ideal, the more will it enable man to reconcile the conflicting elements, and the more will it help to develop his confidence in his own efforts. Naturally, it will lead to onward progress in man's life.

Acquirement of knowledge and a scientific study of things are given preference to the worship of God. The Prophet says: "A fragment of knowledge is worth more than a hundred prayers." Again, "the scholar's ink is as precious as the martyr's blood." There are signs in this for a people who understand, who reflect, who believe, who listen, who ponder, who mind, who know, who are religious, who are patient and grateful—are among the oft-repeated expressions of the Holy Book. The articles of faith in Islam are based on a rational basis, which makes an appeal to the human mind of every shade of culture. The religious principles of Islam are in line with the needs of one's daily life.

Man, being a social animal, needs the co-operation of society for his own happiness in life. His needs are many and he cannot satisfy them single-handed. He is dependent upon society for the satisfaction of his needs. The self-seeking instinct in him makes him selfish and sometimes cruel to his fellow-beings. This spirit within him causes all the troubles around him. He should therefore try to develop a spirit of self-sacrifice in himself. His dealings with his fellow-beings should be straightforward and sincere. The idea of service and of being served by others gave birth to the idea of the brotherhood of man. The balance

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between one's actions and wishes is brought about by inhibiting bad intentions before they appear in action. Man and his progress were the two chief motives kept steadily in view by the Founder of Islam. The modern psychologists, in co-operation with the educationists, have been labouring hard to teach the world that man, his character, his mental development and his progress are more important than the formation of rules and laws. Hence Islam is the most rational, natural and practicable religion for mankind, whose forethought stretches from 1,400 years ago down to the present day.

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[We print below a letter from a gentleman whom we took the opportunity of sending a copy of the *Islamic Review* and a leaflet on Islam. The reply we received from him speaks for itself. We print also our reply to his letter.

The letter of Major D. M. is typical of the prejudices against the Holy Prophet Muhammad. It is most unfortunate that in the way of the average European, the personality of the Holy Prophet is a great stumbling block. We remember having heard from the late Maulana Muhammad Ali of India, who, when on one of his visits to England, went to see Mr. H. G. Wells to give him the message of Islam. Mr. Wells, who listened to the late Maulana patiently, told him that he was a Muslim minus Muhammad. Europe accepts very readily the comprehensive, rational and spiritual outlook on life as presented by Islam but when it comes to the personality of the Holy Prophet it just cannot get rid of the prejudices upon which it has been nursed from times immemorial. As yet a great deal of work has got to be done by us Muslims in this direction. We earnestly invite all those friends who cherish the noble desire of seeing the fair name of the greatest benefactor of mankind cleared of all debasing vilifications to co-operate with us in enabling us to present every now and then copies of such literature as has been produced by us free to all such friends whose number, though growing less every day, is yet far from being negligible.—ED., *I.R.*]

ISLAMIC REVIEW

LONDON, N. W. 8.

The 15th November, 1939.

DEAR SIR,

In your pamphlet, which you were good enough to send me, I find: "Islam, an Arabic word, literally means 'peace.'" But Washington Irving, in his "Mahomet and His Successors," on page 49 in my edition, writes: "Islam, an Arabic word, implying submission to God."

I can find no evidence in history that the God of the Moslems, or the God of the Christians ever cared twopence about peace, quite the contrary!

Will you tell me whether Moslems have any esteem for Washington Irving's book? Do you think it fair? Generally speaking, he praises Mahomet's character up to the time of the flight to Medina in 622, but, after that, Mahomet's character deteriorates vastly. Let me take the story of when he is caught, by his wife Hafsa, having relations with the slave, Mariyah, he (Mahomet) shortly afterwards makes the Koran, in chapters one and six, absolve him from his oath to be virtuous with Mariyah; now this appears to be a dirty trick.

Although I am quite sure that Jesus Christ was a purely mythical character, he was never guilty, in his story, of such a human, dirty trick as this.

By the way, I cannot make out that Mahomet ever knew how to read and write; how then did he write the Koran? Let us suppose that Allah dictated the Koran; who wrote it? It is said to have been written on the shoulder-bones of mutton.

I should be very much obliged if you could answer these questions.

Yours sincerely,
MAJOR D. M., D.S.O.

THE MOSQUE,
WOKING, SURREY, ENGLAND
November 24, 1939.

To

MAJOR D. M., D.S.O.,
LONDON.

DEAR SIR,

I am thankful to you for your kind letter of the 15th November, 1939. I regret very much the delay which was none of my seeking. Your letter, quite inadvertently, got mislaid. I beg to be excused for any inconvenience caused.

Your letter is very interesting mainly because of its frankness. I would like very much to have a personal talk with you because I believe that a much larger ground can then be covered within a short time than by correspondence.

Washington Irving's translation of the word "Islam" is not exactly correct. The word in its primary sense means "to make

CORRESPONDENCE

peace," "to be at perfect peace." The idea of peace is dominant in the religious teachings of Islam. A Muslim, according to the Qur-án, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His Will Who is the source of all purity and goodness. It is to this secondary sense that Washington Irving seems to refer. Peace with man implies the doing of good to one's fellowmen.

Now with regard to the assertion that there "is no evidence in history that the God of Muslims ever cared twopence about peace. Quite the contrary." If the fact that we Muslims have conducted wars is at the back of your mind and is regarded as being sufficient by you in condemning us and the idea of "peace" which the word Islam implies, then I would submit that, in the first place, we Muslims are opposed to war as such but in case it is thrust upon us then it is only in our defence that we are allowed to unsheathe our swords. The life of the Holy Prophet Muhammad is an illustration of this. He never waged any aggressive war. I know you would not accept this claim from me readily. The reason for that is not far to seek. The literature you have read about Muhammad and his people is so much full of distortions that we Muslims find it impossible to cope with it and if you entertain the views you express in your letter, you are not to blame. It is the common heritage of every European. But in case you be interested in the question and wish to get a true perspective of the life of the Prophet Muhammad, I would like you to read one or two books, *e.g.*, "The Spirit of Islam," by Syed Ameer Ali, published by Christophers; "Muhammad the Prophet," by Muhammad Ali and "The Ideal Prophet," by Khwaja Kamal-ud-Din, published by the Mosque, Woking. Washington Irving's book enjoys no respect with us Muslims; for it is not based on reliable sources. Washington Irving is not the only one who thinks that Muhammad showed a marked change in his conduct after he had come into power in Madina. This is one of the pet theories of all European biographers of the Prophet Muhammad. As a matter of fact, there is no truth in this assertion. I would like you to study some books on Muhammad written by Muslims and I am sure that you will be able to appreciate Muhammad the Man better.

With regard to the story which is told by Irving of the squabble between Hafsa and the Prophet Muhammad concerning Mary, the Coptic girl presented to the Prophet's household by the Negus, I write to say that it is absolutely false and malicious. A tradition which is repudiated by all the respectable commentators of the Qur-án has been seized with avidity by all European biographers, such as Muir, Sprenger, Osborn and Irving, for the vilification of the Prophet. The verse in the Qur-án which has been supposed to refer to this story, refers to a wholly different circumstance. Muhammad in his boyhood, when he tended the flocks of his uncle, had acquired a taste, a fondness for honey which was often supplied by his wife Zainab. Hafsa and Ayesha set to work to make him give up honey and they succeeded in inducing him to vow he would never touch it. But, after he had made the vow to her, came the thought to him that he was making something unlawful in which there was nothing unlawful, simply to please his wives. His conscience smote him as to his weakness and then came the verse :

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“O Prophet, why holdest thou that to be prohibited which God has made lawful, seeking to please thy wives?”

After this, I need hardly enter into a comparison between the lives of Jesus and Muhammad.

Muhammad could neither read nor write. He never wrote anything. He had amanuenses whose names are recorded in the “Traditions of the Prophet.” They were 14 in number. Whenever a verse was revealed the Prophet Muhammad used to indicate the order and chapter in which it was to be incorporated.

Looking forward to the pleasure of hearing from you,

I am,

Yours sincerely,

ABDUL MAJID,

Imam.

A GLIMPSE INTO THE LIFE OF THE PROPHET MUHAMMAD

“His (Muhammad’s) humanity extended itself to the lower creation. He forbade the employment of living birds as targets for marksmen and remonstrated with those who ill-treated camels. When some of his followers had set fire to an anthill he compelled them to extinguish it. Foolish acts of cruelty which were connected with old superstitions were swept away by him with other institutions of paganism. No more was a dead man’s camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the bleeding of a certain proportion of the herd. No more was the rain to be conjured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek; their manes and tails were not to be cut, the former being meant by nature for their warmth and the latter as a protection against flies. Asses were not to be branded or hit on the face. Even the cursing of cocks and camels were discouraged.”—D. S. Margoliouth in his “Mohammad,” London, 1906.

WORKING PAMPHLETS ON BURNING RELIGIOUS QUESTIONS

All ingenious efforts to bring about peace in human social life through political and economic methods have failed. The chaos, after these efforts, have become more universal than it had ever been before. In their despair, people are inclined to turn once more to religion for light and guidance.

It is a pity that with all their pious indignation against religion, very few among civilised humanity have given a careful thought to the whole question of religion. It is an usual experience to find people denouncing religion on coming across a corrupted form of it or a wrong example of religious life. Needless to say, we cannot arrive at any truth by this kind of procedure.

It is to help this newly aroused enthusiasm for religion in general and not to allow people to be given stone while they need bread that the Working Muslim Mission has decided to publish a long series of small and attractive pamphlets dealing with such questions of religion as are agitating the thoughtful minds of to-day. The authors of these pamphlets are the best authorities on their respective subjects and are destined to lead the religious thought of the future. Among these the late Khwaja Kamal-ud-Din, of undying memory, undoubtedly holds a very high position, and hence it is intended that quite a good few of this series will be devoted to his valuable writings.

As a start, the publishers have issued twelve pamphlets—mentioned below—very attractive in appearance and contents :

1. Hints to the Study of the Holy Qur-án.
2. Brief Notes on the Qur-án.
3. Unity of the Human Race.
4. Human Faculties and their Development.
5. The Resurrection.

ISLAMIC REVIEW

6. Modernisation in the Islamic Forms of Devotion.
7. Worship and Sacrificialism.
8. The Opening of the Heart.
9. The Creed of Progress.
10. With Difficulty is Ease.
11. Islam and Other Religions.
12. The Vicegerent of God on Earth.

All these are by the late Al-Hajj Khwaja Kamal-ud-Din.

As will be evident from the nature of the books and the purpose of their publication set forth above, they are to play a twofold function: (1) Confirm the believer in his or her beliefs and (2) Draw enquiring non-believers by arousing their interest in the faith. Absolutely devoid of all dogmatism, they are the safest presents for the intellectual people of all communities.

It is hoped that with the blessings of Allah and the co-operation of the Muslim community, these pamphlets and their future companions will fulfil the object of their appearance in the fullest measure.

A. D. A.

Supplement to "The Islamic Review," April, 1940

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OPINIONS

The Hon'ble Mr. A. K. Fazlul Haq, Chief Minister to the Govt. of Bengal and Minister in charge of Education—

"Maulana Fazlul Karim is a very erudite scholar and he has undertaken the English rendering with explanatory notes of Mishkat ul-Masabih. I need hardly say that this is a unique treatise and a marvellous contribution to Islamic literature. It supplies a real want and possesses value of far more importance than a mere literary production. I really congratulate the author for his wonderful book "Al Hadis."

The Hon'ble Sir Sikandar Hayat Khan, Premier to the Govt. of the Punjab—

"The book is a welcome and valuable addition to the Muslim religious literature. It has been nicely got up and should prove of immense help to those who wish to study the traditions of the Holy Prophet. Great pains have been taken on the compilation of the book and I congratulate you on its publication."

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introduction to the study of Hadis containing a wealth of information in English so valuable to the students of Hadis. The whole thing bears marks of considerable scholarship and industry on the part of the author who is a brilliant product of the Department of Arabic and Islamic Studies in the Dacca University. I must congratulate him on his achievement and on the example he has set for others to follow."

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REVIEWS

"The Star of India," Calcutta, Bengal—

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"The Islamic Review," Woking Muslim Mission, England—

"The Mishkat has been exercising the most potent influence throughout the Muslim world because it contains traditions not only of Sahih Bukhari and Muslim but also of the remaining books of Siha Sitta without Isnad. It is therefore more important than the Sahih of Bukhari and Muslim for casual readers. The present translation fully supplies our wants. The articles on each subject in each section is most useful. Copious notes have been given below to explain difficult contexts. The importance of this work cannot be overestimated as

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"The Azad," Calcutta, Bengal—

"Al-Hadis" is a unique book from various standpoints. There are fine explanations of juridical words like Farz, Wajeb, Ijma, Qiyas, Mustahab; and there is the history of Hadis literature in the Introduction. The author has supplied a real want by translating Mishkat, and it will be of immense benefit to the English-knowing world. We are confirmed in our opinion that the translator showed the Prophet in his true colours, in his various aspects. The printing, get-up and binding are excellent."

(Specimen page)

7. Abu Hurairah reported that the Messenger of Allah said: One who strives for the widows and the poor is like one who fights in the way of Allah. He said: I shall regard him as one who stands up (for prayer) without rest and as one who fasts without break.¹⁹⁹—Agreed.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَرْمَلَةِ
وَالْمَسْكِينِ كَالسَّاعِي فِي سَبِيلِ اللَّهِ
وَاحْسِبُهُ قَالَ كَالْقَاتِمِ لَا يَفْتَرُو
كَالصَّائِمِ لَا يُفْطِرُ ۝
(مُتَّفَقٌ عَلَيْهِ)

199. One who fights for the cause of the widows and the poor will get rewards equal to the rewards of one who makes Zihad and pilgrimage, Etc., Etc.

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