



A FRATERNAL MUSLIM GROUP AT THE MOSQUE, WORKING, WITH MR. OMAR HUBERT C. REYS RANKIN, SON OF LT COLONEL SIR J. L. RANKIN (BARONET), OF BRYNGWYN, HURFORD, IN THE CENTRE, AS GUEST OF HONOUR, AFTER HIS OPEN DECLARATION OF ISLAM.

Standing (left to right):—Mr. Qadirad Khan (Secretary), Master Rahim, Mr. Ghulam Mohd, Master Faruque, Master Fahid.
 Sitting:—Mr. A. Kalique Khan, B.A. (Aust. Imam), Moulvi Abdul Majeed, M.A. (Chief Imam), Mr. Akbar, M.A. (Chief Imam).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَصَلَّى عَلَیْ رَسُوْلِہِ الْکَرِیْمِ

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NOTES

Al-Hajj Khwaja Kamal-ud-Din Sahib.

We have received a number of inquiries as to the health of the Hazrat Khwaja Kamal-ud-Din, and although each letter has been attended to individually, it seems to us that more detailed information through the medium of the *Islamic Review* will be acceptable to the wide circle of his friends and well-wishers.

We had always hoped that his indisposition would be but transitory, and to a certain extent our hopes had been fulfilled; for his health was declared by his medical advisers to be satisfactory. But unluckily relapses occurred; for which one must confess he himself was solely responsible. The doctors had foreseen that sooner or later he would have to pay a heavy toll for his untiring and multifarious labours in the cause of the Woking Mission, where he had been working year after year, with no holiday, ever since 1912, the year of its inception. It was somewhere during 1918 that his nervous system suffered a heavy blow, and he was advised to suspend all his mental activities for at least a year. Consequently it was not till April of the following year that he left England. But an active and a restless mind like his could not stick to the advice of the doctors, and he was again at work in

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August, 1919. The trouble developed into diabetes. Doctors again, and very strongly, urged complete rest ; but, as before, he was busier than ever. Besides his ordinary duties connected with the Woking Mission, he began work upon a series of books both in English and Hindustáni. To this already onerous duty ought to be added the editing of the *Review*. During the five following years he produced more than a dozen volumes, suffering all the while continually from diabetes. In July, 1925, he returned once more to England to resume his work. Some diatribes from the pen of a Christian missionary on the subject of the character of the Holy Prophet Muhammad elicited a reply in the form of one of his most effective and scholarly books, *The Ideal Prophet*, which was the fruit of labour extending over a period of ten weeks, working day and night. He personally attended to its printing, publication, and the reading of its proofs, and it was a great source of happiness to him to have so written and vindicated the name of one whom he loves more than anything else in the world—Muhammad. When on the 15th of December, 1925, the book at last was published, but before he had a moment to recuperate after this prolonged effort, there came a call from South African Muslims, who invited him to that continent, where Dr. Zweimer had already disseminated much poison against Islam. As ready and as self-sacrificing as ever, he responded to the call, and set out on his South African tour on the 8th of February, 1926, accompanied by the Rt. Hon. Lord Headley (El-Farooq). In South Africa, as was anticipated, he had to work harder still ; to motor thousands of miles to deliver lectures, sermons and speeches in various towns of South Africa. Simultaneously with his strenuous tours, he was writing two books¹ which contain the substance of his conversations with and addresses to the Muslims in South Africa. In September, 1926, he proceeded to India with the aim of realizing his old, old dream of writing a commentary on the Qur-án. But laws of health, like the laws of nature, cannot be trifled with with impunity. His depleted system

¹ (1) *The Message of Islam* ; (2) *Open Letters to the Bishops of London and Salisbury*.

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fell an easy prey to all sorts of ailments, and he was forced to migrate to the beautiful, health-giving plateau of Kashmir, where he achieved a short-lived recovery. Again setting medical advice at defiance, the Khwaja Sahib applied himself to work. He began to write notes on his long-contemplated book—*An Introduction to the Holy Qur-án*—but he had hardly worked more than six weeks when the diabetic attack seized upon him as if in vengeance. The disease assumed serious dimensions, and once more he had to proceed to Kashmir, where diabetes occasioned pulmonary tuberculosis. It is, however, a matter for thanksgiving to God that the symptoms of tuberculosis soon disappeared.

Hazrat Khwaja Sahib is at present convalescent, and is in dire need of complete rest. We pray that Almighty God may be pleased to give him a complete recovery, and that many a year may be vouchsafed him to work in the service of Islam.

Communal Tension in India.

Communal strife and religious animosity are so rife in present-day India that the world, while wondering at their futility, has begun to regard the whole situation as hopeless, and prefers to turn its back on it in despair. Lately this state of affairs has been accentuated by a deplorable strain of malicious writing intended to insult or outrage the religious feelings of others. The Government of India has at last made up its mind to handle this critical situation by introducing in the Indian Legislative Assembly a Bill entitled "The Criminal Law (Amendment) Bill."¹ The importance of such a Bill was

¹ The case of these malicious writings is not covered by Ch. XV of the Indian Penal Code which deals with offences relating to religion. They can usually be dealt with under Sect. 153 of the I.P.C.; but the Government of India, with the object of strengthening the existing law, has inserted, in Ch. XV, a new section which reads as follows:—

"Whoever by words either spoken or written or by signs or by visible representations or otherwise intentionally insults or attempts to insult the religion or intentionally outrages or attempts to outrage the religious feelings of any class of His Majesty's subjects shall be punished with imprisonment of either description for a term which may extend to two years or with a fine or with both."

That the existing law is insufficient was further shown by two conflicting judgments given by two High Courts of Judicature dealing

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obvious to everyone, and after passing its preliminary stages it has gone to the Select Committee and before long will be passed into law and placed on the Indian Statute Book.

No one has ever doubted the necessity of such a measure, although difficulties arising from the nature of its phraseology are being anticipated, and there is some apprehension that the law will virtually put a stop to all religious discussion and propaganda work. In this connection the speeches of some of the members of the Legislative Assembly were of exceptional interest. Some of them suggested that "insults to religion" must be made to include all vituperative language used in regard to any religious personage or deity.

Now if by the propagation of religion one understands that literature which the protagonists of each religion are producing, and if religion is merely another name for those morals and ethics which may be witnessed at work in the India of to-day, then most surely agnosticism, or irreligion, is infinitely preferable and materialism far more helpful in the cause both of civilization and of morals.

Some persons, of whom examples are to be found among both Hindus and Muslims, have made religion a stockade behind whose holy shelter they earn their livelihood. Their newspapers, magazines and books smack of nothing so much as ridicule, rancour and vulgar personalities. And this is a matter of grave concern, all the more so as such productions have warped the literary taste of the country, and its people have actually reached the stage where they devour such publications ravenously.

At this point it will be well to pause and consider what section of the community it is that is raising a voice of protest against the passing of this Bill into law. A little thought will reveal the fact that the opposition has come only from the side of those persons whose chief source of profit has for years been bound up with the development of the literature which disparages the religious personalities and beliefs of other com-

with the same kind of offence. In one case the writer of a scurrilous pamphlet was acquitted, while in the case of another the writer was sentenced to imprisonment. We refer, of course, to the well-known judgment of the *Rangila Rasûl* and the *Vartmân* cases.

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munities. Quite naturally, they see in the new law a blow at their trade.

Things have reached such a pitch that one has begun to wonder whether religion, after all, can have been responsible for such missionaries. We have often attended religious debates, and we have always found the atmosphere to be one of ridicule and rancour; and we have left them with the impression that their aim was in no way concerned with the quest of truth. Applause from the audience is what they aim at, and under present conditions applause comes only for disparagement and insults!

Qur-ánic Teachings in regard to Controversy in Matters of Religion.

We have no criticism to pass on the views and opinions of the adherents of other religions, and it is not for us to sit in judgment on their behaviour. But we should be well within our rights if we were to ask our brother Muslims why they should object to the present shape of the Bill. We know well enough that Muslims, owing to the vituperative attacks on their religion from the non-Muslim side, are having rather a hard time of it, seeing that retaliation is for many reasons out of the question. Man is by nature prone to the "tit-for-tat" conduct of life. *Akhbár-i-'Ám*, of Lahore, a journal of high standing, went so far as to assert that it would be the Muslims who should be the greater sufferers.

Therefore let us find out what regulations are given in the Qur-án which have any bearing on the provisions of the Bill. If our methods of propagating the religion of Islam, which the Qur-án terms *Khair*—good—in its verses, be against its clear teachings, then it is obvious that we should be disobeying the very commandments of Islam itself.

We have studied very closely the wording of the proposed Bill and have read the speeches of Sir Hari Singh Gaur; and we are compelled to admit that we found the restrictions imposed by the Qur-án far more stringent than those which the Bill or certain of the proposed amendments would involve. The truth is that a true Muslim needs no such Bill. The Holy

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Qur-án has so bound its missionary that the restrictions set out in the new Bill actually fade into insignificance before it.

Now what does the Bill demand? It demands that no bitter temper be shown, nor any foul language used; that no one's religious susceptibilities be wounded through religious writings or speeches, and that no religious teacher or holy personage or god or deity be slandered or blackened or insulted. And it might be added that it demands (the language of the Bill does not say anything on this point) that no sacred place of any religion be desecrated or demolished,¹ and that no disturbance be caused at the specified hours of worship of any one religion.

The Qur-án lays down the following rules for the guidance of the missionary and religious controversies: "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way" (xvi. 125).

In the presence of such noble teaching is it possible for a Muslim ever to use language derogatory of another's faith? Can "wisdom" possibly ever mean ridicule and trifling? Can "goodly exhortation" be ever understood to mean foul and scurrilous language? Can "disputations with them in the best manner" be distorted to mean abusive words? We wonder why the Muslims should fight shy of the new Bill at all? But if, on the other hand, we are offended at the overbearing attitude of the followers of other religions, and if we begin to ape their modes of expression, then the sooner we give up the propagation of the Muslim Faith the better. We shall earn fewer rewards than punishments for ourselves in the eyes of Almighty God if we follow methods contrary to the dictates of the Qur-án.

The Muslim Attitude towards the Personages of other Religions.

In accordance with the teachings of Islam, a Muslim is strictly forbidden to denounce the gods and deities of other

¹ Al-Qur-án, xxii. 40.

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religions. We read in the Qur-án : " And do not abuse those whom they call upon beside Allah, lest, exceeding limits, they should abuse Allah out of ignorance " (vi. 109).

A true Muslim cannot—nay, dare not—utter a derogatory syllable against a religious personage. Islam teaches that for every people there is a guide,¹ and that there is no difference between prophet and prophet.² Although the teaching of all of such prophets have either been mutilated or lost, nevertheless this fact, for which they are in no way responsible, does not detract a tittle from their greatness or from the reverence which they deserve to receive at our hands. They should be looked upon as the messengers and mouthpieces of God even as much to-day.

No doubt abuse of the Bill by a Court of Justice will always be within the bounds of possibility by stretching the Bill to be enacted into law so as to cover even those persons who could not be called holy personages. But the question arises : Where is the necessity for us Muslims to indulge in or attack personalities, seeing that such is the conduct which the Holy Qur-án strongly condemns ? The way in which the Holy Qur-án has marked out for us for preaching the religion of Islam does not admit of the discussion of personalities. It admits of the discussion of principles only. A Muslim may write on the teachings of a religion but not on the personality of its promulgator. A Muslim is not concerned with the person of the teacher, but with his teachings only. For this very reason we shall hail the day when the Bill passes into law ; for it will be a day of victory and of vindication of the teachings of Islam, inasmuch as it will bridle the foul tongues of all such as attempt to insult or disparage the person of holiness, and no discussions but those confined to principles will be allowed. The Muslims of India should rather regard that day as important as the day of the Truce of Hudaibiyya, the terms of which were, to all appearance, unfavourable and harsh, yet God described it as " clear victory."

¹ And there is a guide for every people (Qur-án, xiii. 7). And there is not a people but a warner has gone among them (Qur-án, xxxv. 24).

² Qur-án, iii. 83.

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The Holy Prophet Muhammad on the Unhygienic Adoration of Pets.

A short letter, under the title "Is there Too Much Dog Worship?" appeared in the *Daily Express* of November 14, 1927. The letter dealt with the diseases to which dogs are always liable, but especially when the periodic washing and grooming are neglected. We reproduce a portion of it below :—

SIR,—There is a class of dog-lover who regards the dog as a sort of puritan idol, possessing all virtues and no vices.

Medical men know only too well the amount of disease spread by unclean and ill-bred dogs, and coroners are sometimes driven to comment on the insane worship of them.

At the recent exhibition held by the Institute of Pestology some alarming exhibits were shown to warn people of the disease-carrying propensities of the dog, which can and does convey to man conditions of insomnia, plague, kalaazar paralysis, fever, and so on.

Yet some people still permit dogs on their beds; and there are those who will not hear of the suggestion that dogs should be periodically washed, for fear of causing them illness and disease. . . .

G. HENRY AMES.

Shirland Gardens,
Maida Hill, W. 9.

The keeping of pets has enormously increased of late years. Puppies are not only the most favoured of them all, but outnumber others as well, the reason being obviously that noble characteristic of faithfulness in the dog towards its master. Without, however, underrating this quality in any way, we think it only right to mention that medical science has established beyond a doubt the fact that the external skin of the animals of the carnivorous species, of which the dog is one, when kept as pets, turn pestiferous when not washed and properly brushed. Moreover, internally, they breed disease which they transmit to man by foul breath and saliva. This accounts for the fact that Muslims seldom or never keep dogs as pets.

There are, too, germs of various other vesicular skin diseases from which the dog suffers, which are transmitted to man through contact with the animal when in a wet condition. Hydrophobia is another acute infectious disease occurring epidemically, chiefly among carnivorous animals. It has been

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noticed that a dog, when affected by this disease, becomes vicious and violent at intervals, and this morbid temper, aided by the uncleanliness of the animal, serves to accentuate the symptoms of this dreadful malady. Medical authorities agree that the germs of hydrophobia are transferred to man by means of a specific virus introduced through the bite or saliva of a rabid animal.

We have mentioned these facts in order that our readers may realize more clearly the importance of the very sensible instructions for dog-lovers and dog-keepers which have been handed down to us in the traditions of the Holy Prophet Muhammad. These traditions perhaps apply with still greater force to the conditions of the present-day society, with its ever-growing love for dogs. The Prophet Muhammad taught that the dog should not be allowed to enter kitchen or bed, for by the wet contact of its body or by its saliva—through licking the hands of its master or eating from his hand, or having access to his plate—it may spread germs of poison through the human skin and body.

If, on the one side, he condemned the unhygienic habits of the animal, he was equally cognizant of the virtues inherent in the dog. Therefore he allowed the breeding of pedigree dogs, to be kept only by shepherds for guarding their flocks, and for hunting.¹ But he never liked the idea of keeping a dog as a pet, or of its being fondled, as is the vogue to-day. He further advised expressly to cleanse with earth—the only strong disinfectant then known—all such vessels and utensils as were found to be defiled by dogs, such cleansing to be followed by a few rinses of water.² For a dog—pedigree animals forming the very few exceptions—when hungry or thirsty, or even when neither, in pursuance of its inborn habit is apt to defile any vessel or other thing that it may find in its wanderings. This unfortunate tendency, though perfectly well known, seems for some reason or other to be consistently ignored by modern dog-lovers.

¹ *Al-Bukhári* : Kitábu 'l-Harth wa'l-Muzára'a ; kitáb Bada'l-Khalq ; Zabá'ih ; *Al-Muslim* : Kitábu 'l-Musákát wa'l-Muzára'a.

² *Al-Bukhári* : Kitábu 'l-wuzú' ; *Al-Muslim* : Kitábu't-Tahára.

“The Fall of Man.”

The atavistic reference to the pedigree of man, at the recent session of the British Association at Leeds in an address on the “Descent of Man” by Sir Arthur Keith, one of the most eminent anthropologists of our age, called attention once more to the theory of evolution and to the anthropoid ancestors of man. He said: “All the evidence now at our disposal supports the conclusion that man has arisen, as Lamarck and Darwin suspected, from an anthropoid ape not higher in the zoological scale than a chimpanzee, and that the date at which human and anthropoid lines of descent began to diverge lies near the beginning of the Miocene period.” He further remarked that on a modest scale of reckoning man had the “respectable antiquity” of about 1,000,000 years; and he also recalled the fact that it was in Leeds in 1858 that “was fired the first verbal shot of that long and bitter strife which ended in the overthrow of those who defended the Biblical account of man’s creation, and in a victory for Darwin.” His pronouncements raised a veritable hornet’s nest as far as the clerical world was concerned. They were severely criticized, and encountered bitter resentment, because, if for no other reason, they upset all those old legends in Genesis concerning the Garden of Eden, which as a matter of fact, are solely responsible for the dogma of original sin.

Luckily for science, its champions are now to be found in the very camp of the Church, and much that was believed, as lately as the beginning of the nineteenth century, to be the inspired word of God is being acknowledged, slowly but surely, by churchmen to be primitive folk-lore. Hardly a month had elapsed since the address of Sir Arthur Keith, when Dr. Barnes came forward as an advocate of scientific thought, the results of biological research, in a sermon at Westminster Abbey, when he ranged himself openly on the side of the scientists, and pleaded for a revision of the traditional doctrines of Christianity. He pointed out that Darwin’s evidence of man’s evolution from lower forms ought to take the place of the primitive conception recorded in Genesis. The Bishop said:—

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Darwin's triumph had destroyed the whole theological scheme. Many of us rejoice, for we regard the assertion that any Church is infallible as impudent and dangerous (*Daily Sketch*, Sept. 26, 1927).

The stories of the creation of Adam and Eve, of their primal innocence, and of their fall, have become for us folk-lore (*Daily Sketch*, Sept. 26, 1927).

Man is not a being who has fallen from an ideal state of perfect innocence; he is an animal slowly gaining spiritual understanding. It is quite impossible to harmonize this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church (*Daily Express*, Sept. 27, 1927).

Now before proceeding further it will be worth while to study the opinions of a few of the clergy on the question, so that we may be able to form an idea as to how divergent are their views even on those facts whereon are based the doctrine of atonement, the necessity of inventing a Saviour, a Redeemer, and, in short, the whole of Church structure. The *Daily Express* for September 27, 1927, recorded the following opinions:—

The Rev. Desmond Morse-Boycott, senior assistant priest of St. Mary's, Somers Town, said: "If the bishop is correct in saying that Darwinism has destroyed the whole theological scheme, the corollary is that it has disproved the teaching of Christ. The Bishop, however, says that Christ's teaching is unaffected. He cannot have it both ways. Christ clearly taught that man had fallen. He came to redeem."

Dr. F. W. Norwood, City Temple, said: "I entirely agree with Dr. Barnes's outspoken sermon. While I do not think that Darwin's triumph has in any way weakened the Christian Gospel, I certainly think it has profoundly shaken the theological scheme devised at a time when men accepted the Genesis account as literal history.

"The truth is that the greater number of intelligent ministers have long been of that opinion, and Dr. Barnes is to be commended for denouncing the timid and obscurantist attitude which fails to take its congregations into the fullest confidence."

The Rev. E. L. Macassey, of St. Andrew's, Stoke Newington, said: "Darwin's triumph may have destroyed Dr. Barnes's theological belief—because he was brought up in a bad age. The Book of Genesis was meant to teach religion, and for myself, even if I am descended from chimpanzees, that is an added proof that God is divine—because He has had the power to develop man as we know him from such unpromising beginnings.

"I do not think that our descent from the apes has anything to do with an infallible Church. I am quite certain that we are only at the beginnings of these matters.

"He says, I notice, that we obtain our passions and bad appetites from the apes; but the average ape is a well-behaved person. Education has taught us many new vices which are not known to the apes."

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A more scathing or severer denunciation of the canons of belief of Christianity could hardly have been possible even from a hostile critic. We need hardly add that it gains in strength in emanating from a Christian dignitary.

In this connection a very interesting letter appeared in the columns of the *Two Worlds*, Manchester, for October 14, 1927. We reproduce it mainly because it shows where and how Islam and Spiritualism meet and because, perhaps, it gives an idea of the drift of the intellectual mind of the European Christian. The letter is not only at one with the Islamic view but also brings out very forcibly, and in clear terms, the falsity of the dogmas of the present-day Christianity based on the conception of the "Fall of Man." It reads:—

SIR,—The true significance of the fact disclosed by the Bishop of Birmingham in his recent sermon at Westminster Abbey, that the account of the creation and the "fall" of man, as recorded in the Book of Genesis, is a mere fable of heathen origin, can be only fully appreciated when it is realized what this means when applied to the doctrines proclaimed by the supporters of Christianity as a religion.

This fable appears in the sacred writings or bibles of the ancient Babylonians, Persians, Phœnicians, Greeks, Egyptians, and even the Thibetans, writings which were composed centuries before the compiling of the Book of Genesis. And not only this, but these ancient races actually sculptured it in wood and stone, some of these sculptures being in existence at the present day.

The public exposure of this myth by a dignitary of the Christian Church cuts deeply into the foundations on which that Church has stood tottering for centuries, for amongst other things it finally disposes of the claim made by Christians that their Bible is the infallible word of God Himself.

But far, far more important is the fact that in declaring the account of the "fall" of mankind to be merely a myth, that obnoxious doctrine of salvation by blood is also finally disposed of. Let there be no mistake about this, for it is upon this fable that the theology of Christendom is built. As the author of *Bible Myths* has so well said, the doctrine of the inspiration of the Scriptures, the fall of mankind, his total depravity (ORIGINAL SIN), the incarnation, the atonement, the devil, hell—in fact, the entire theology of the Christian Church—falls to pieces with the historical inaccuracy of this story, for upon it it is built; it is the foundation of the whole structure.

THERE CAN BE NO POSSIBLE MISTAKE ABOUT THIS. Jesus came to earth, it is said, because he had to redeem the sin introduced into the world by the fall of mankind in Eden. These two dogmas cannot be separated from each other. If there was no fall, there is no need for an atonement, and no Redeemer is required.

It only now remains for some other occupant of the episcopal

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bench to deal in an equally open manner with the forgers of the New Testament Gospels and Epistles, to make us realize why it was that whilst one of the greatest dignitaries of the Christian Church "thundered anathemas against (the Reformer) Luther, he did not cease in private to ridicule the whole Christian doctrine as A MERE FABLE."

GAMBIER BOLTON.

An Omission.

The poem, "An Appeal to Christians," which appeared in our December, 1927, issue, is from the pen of the Rev. Dr. A. D. Tyssen. We regret this inadvertent omission very much.

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By R. LISSAN

THE most salient feature in the Christian Church, whether it be Anglican or Roman, is the belief in and the importance attached to the Sacraments. For the enlightenment and understanding of the inquirer, it is proposed to give a slight history of them in their serial order, and make some attempt to explain the underlying principles on which they are based. The sacraments of the Church are seven in number, seven being regarded as a sacred number—the seven days of creation. The order is as follows: Baptism, Confirmation, Eucharist, Penance, Matrimony, Holy Orders and Extreme Unction.

The series will be begun by a consideration of Baptism. It is necessary to bear in mind that the practice of baptism did not commence with the Christian Church, which has only practised and continued a rite which has existed for ages.

This rite consists in the practice, either in infancy or later, of a ceremonial purification for a ritual purpose or for physical cleanliness, which was practised almost universally amongst ancient and primitive races. As the use of water for reasons of physical cleanliness became impressed on the mind of primitive man, it gradually evolved the idea that it could be used for the purpose of removing spiritual pollution and could cleanse the subject from moral guilt and imperfections.

In early times the idea of ceremonial uncleanness was particularly in evidence at the time of childbirth, and in early

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rites of purification. This idea, primitive as it is, is still perpetuated and survives to-day. The mind of the Church, after nearly two thousand years of Christian teaching, has not advanced one step beyond the idea of primitive man, and fails to see the fallacy of the stigma of attributing ritual uncleanness to maternity. This is not the age of Tertullian and other Christian Fathers who styled woman "The gate of Hell," "a desirable temptation covered with a shining varnish," and gave her other similar delightful epithets.

In the belief of early times, and some survival to the present time, a child is supposed to come into the world defiled through the sin of Adam, and unless this defilement is removed it will be unsuccessful and unfortunate in its undertakings, and will not receive admittance into the Christian fold.

The most natural idea of removing ceremonial uncleanness consisted in regarding it as a sort of contagious or infectious disease that could be washed off by water, the universal cleanser. Gradually the conception grew that just as it could remove ceremonial uncleanness, it could remove spiritual uncleanness which was attributed to the original sin of Adam ; hence the rite of baptism.

But there are more sides than one to this rite, for we see it practised by Parsees, Greeks, Hindus, Jews, Iranians, Peruvians and Egyptians, and also in the Eleusinian and Orphic Mysteries ; and, what is more of a link with Christianity, it was practised in the Rites of Mithra, the forerunner, double and rival of Christianity.

The Parsees and others regarded it as purificatory, and in the Mysteries and the Mithraic ritual the ceremony was one of initiation and reception into the group or body of initiates, and consisted in sprinkling, in some cases immersion in the sea, to ensure ceremonial or magical freedom from taint or impurity before admission into the group or body.

This, briefly, is the origin of Christian baptism, for the early converts and adherents were not children but adults. When children were born, in Mexico,¹ they had to be freed

¹ Bancroft, *Native Races*, vol. i, p. 661.

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from "original sin" by the rite, which procured and liberated them from evil spirits and inherited sin. In some races, such as Japanese, Mongolian, etc., a name was given to the child at the ceremony. It will thus be seen that the whole ceremony as practised in the Church is identical with the so-called "heathen" or "pagan" rites, as all authorities show.¹

The custom of name-giving, either at birth or adult conversion, is widespread, existing not only in pre-Christian times, but at the present time also, with peoples who have little contact with Christianity. Among the Zunis, an Amerind tribe, although no water is used, the procedure much resembles the baptism method. A sponsor or god-parent breathes on a wand which he extends towards the child's mouth as he receives his name; the initiation is mainly done by sponsors and the boy must personally take the vows when he is old enough. The name-giving is usually a religio-social ceremony of great importance, since the name is considered as being part of one's personality, and the ceremony admits him to the privileges of the clan or tribe. This exactly corresponds to the admission into the Church or community of the Church in the Christian rite. Without unduly extending or amplifying this article, abundant instances and correspondences could be given showing analogies in various parts of the world.²

It is of no use for Christian apologists to assert that the practices of the native races are due to Christian influence; they are too widespread in space and time to admit this idea. Mainly they were general long before the dawn of Christianity, and coeval, one may say, with human history. The Church doubtless derived its sacrament from the traditional and inherent practice in lustration and name-giving.

In the early Christian baptism, milk was drunk. The new-born in Christ, drinking the food of babes, may suggest a symbolic drinking.³

One practice in the rival and predecessor of Christianity,

¹ Hastings, *Encyclopædia*, "Baptism," 367, etc.

² Rhys and Jones, *Welsh People* (London, 1900), p. 66.

³ Harrison, *Prolog. Greek Religion*, 596.

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Mithraism, was the practice of baptism by blood, known as the Taurobolum. This consisted in the subject being seated in a trench underneath an open grating, on which a bull was sacrificed. The blood, as it fell through the grating, gushed all over him, and he was declared to be re-born. This practice was not viewed with favour by Mithraism, it being too pure and manly a religion, but was an innovation derived from the Asiatic cults of Attis and Cybele. One point that may be noticed is that this bears a curious resemblance to the idea of regeneration in Christian life, saved by the blood of Jesus, etc. Moreover, it can be compared with the orgy of sacrifice and burnt-offering in the Mosaic code, and more remotely with the hideous practices of the Mexican Aztecs.

In the Church, the sacraments are divided into two groups, one of three and one of four. The first three are considered to produce the perfect Christian—Baptism, Confirmation and the Eucharist; the other four repair the falls which occur, as Penance and Extreme Unction, or guide the life one way or another—Matrimony and Holy Orders. It is considered that man as a consequence of original sin through Adam had lost grace and the preternatural prerogatives which God had conferred upon him. Fallen and sinful, he had further transgressed through personal inordination and lapses; hence the incarnation of Christ and the crucifixion. Grace was restored to man, and his redemption assured through the death of Jesus, fortified by the institution of the sacrament as procuring salvation.

The ideas respecting the first sacrament will be briefly explained. Its foundation is laid by the texts and references to the baptism of Jesus and John, in the Gospel. We are told that men gathered around the Baptist and were baptized by him in the Jordan: "I baptize with water, but there comes one far mightier than I, the latchet of whose shoe I am unworthy to loose, and who will baptize with the Holy Ghost and with Fire."

The baptism of Jesus²: "And it came to pass in those days, Jesus came from Nazareth of Galilee and was baptized

² Mark i. 9.

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by John in Jordan, and forthwith, coming out of the water, he saw the heavens opened and the Spirit, as a dove, descending and remaining on him. There came a voice from heaven, This is my beloved Son ; in thee I am well pleased."

From the closing verses of Matthew and Mark, the apostles were divinely commanded to make all nations Christ's disciples by preaching the Gospel to every creature¹: "And Jesus, coming, spoke to them, saying, All power is given to me in heaven and on earth. Go therefore, teach ye all nations, baptizing in the Name of the Father, Son and Holy Ghost." "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."² This allocates all nations to the Christian fold.

The sacramental principle is that spirit expresses itself through matter—through its manifestation in the universe, in man's nature, and in man's social intercourse. Its operation is in such ways as localization, stimulus symbols, natural, conventional and vital; it draws out the personality by stimulus and the concentration of attention on a certain point in time or space, but by material means enables the spirit to hold communion with other spirits and communicate its thoughts and life to them.

In the Mithraic baptism, the postulant for the grade of Miles (soldier), one of the seven grades of that faith, had to undergo certain trials; after this he would receive a mark on his forehead and would be admitted, on attaining the grade of Lion, to full communion. Ahura Mazda, the Deity, says in answer to Zarathustra, who asks how the faithful may drink the libations which he offers to Mithra: "Let them *wash* their bodies three days and three nights, let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures." Here is a case of repeated lustrations, not of a single ceremony like baptism, which was never repeated unless the former administration was invalid or heretical. Some rite of washing was necessary before initiation into most of the mysteries. In the Mysteries of Isis, the initiated took

¹ Matt. xxviii. 18-19.

² Mark xvi. 16.

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a bath.¹ There was a bath in the Eleusinian Mysteries, and a lavatio on March 27th at the feast of Cybele.² But unless we can find any closer parallels, it must be supposed that Tertullian in the heat of controversy exaggerated the resemblance between the Mithraic washing and the Christian baptism. It is uncertain whether the tebilah or immersion of the Jewish proselyte is earlier than Christian baptism; that is the only close parallel.

Rites of purification were common to all ancient religions. One of the best-known features of Eleusis was the cleansing bath in the sea, as before mentioned. The Orphic rule of life was based on an elaborate cathartic ritual. In the account of the initiation of Lucius into the Mysteries of Isis, an ablution preceded the central rite; part of this consisted of sprinkling the neophyte. This was also, apparently, the custom in Egypt. A similar ceremonial is mentioned in Livy's description of the Bacchanalia. No doubt, the idea of regeneration was associated with these lustrations, as Tertullian distinctly affirms (*De Baptism*, 5). But our knowledge of the baptismal rites of the Mystery Religions is meagre in the extreme; one or two facts may be noticed. No trace remains of the baptism of the initiated into the name of any of the mystery deities, although the action of the cult may have formed part of a definite acknowledgment of the deity in question. Nor is there any hint that the influence of the Divine *pneuma* (breath or influence), a feature we have seen to be current in mystic doctrines, was ever connected with the rite of lustration.³

Lietzmann and others link the rite of baptism to the experience of death and resurrection with Christ, and would refer the connection to be hints of a dying to live, which they profess to find in the Mystery cults. Paul, in his Epistle to the Galatians, says: "You are sons of God, by faith in Jesus Christ, for you have all been baptized in Christ, you are re-vestured in Christ." Baptism may have been a magical cleansing lustratory rite, and it seems that Paul had not instituted it, but found it existing in Christian society; it

¹ Apuleius, *Metamorph.*, Book XI.

² Loisy, p. 105.

³ Kennedy, *Paul and Mystery Religions*, p. 230.

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was a visible pledge of the unity in Christ, and for him it had social significance. In Ephesians v. 26 he speaks of Christ as "having purified the Church by the bath of water, with the Word."

Survivals of pre-Christian ceremonies are to be traced in many baptismal usages; the giving of the name is one. As in old days the Greek baby was carried three times around the hearth, so his modern descendant is carried three times around the font. The substitution of sprinkling for immersion seems to have been gradual; immersion was usually single, although the triune Name was invoked. The triple immersion was later regarded as an Arian aberration (this is a sufficient proof that the original Arians were not Unitarians).

When adults were baptized, a systematic course of instruction into the doctrines preceded the rite; this practice brought it into line with the initiation into the Mysteries. It should not be overlooked that at the time of the dawn of Christianity, the region of Palestine and Syria was the home of various Gnostic schools and communities, whose origin was the Alexandrian school and Platonic philosophy.

Baptism is administered by triple immersion in pure water, in the Name of the Father, Son and Holy Ghost, normally by a priest, but in a case of necessity by any orthodox person. Those to be baptized must either themselves, or if infants by an orthodox sponsor, renounce the devil and all his works and confess the Nicene Creed. The fruits of baptism are the abolition of all sin previously contracted, original and actual, with all its penalties; regeneration or renewal into a state of complete purification; and conferring the indelible character of Christ's body and immortality.¹

This plenary and far-reaching absolution must have been very convenient and useful to the Emperor Constantine, for he was refused entry into the institutions of the then existing Mystery schools. Christianity accepted him, and he adopted it as the State religion and founded it on the basis of the old religions, adopting and utilizing its rituals and ceremonies.

¹ Hastings, *Encyclopædia*, "Sacraments," 1902.

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SUNNIS AND SHIAS

By LADY ABBAS ALI BAIG

THE fratricidal strife between the Sunnis and the Shias in the North-West, which has produced unseemly repercussions in some parts of India in stirring up sectarian feeling, is most deplorable. The consolidation of the *brotherhood* of Muslim nations by a closer union of the two great sects is of supreme importance for revitalizing the Islamic world. The cleavage caused by the schism has done incalculable harm to both Sunnis and Shias. To quote a pre-Islamic heathen poet :

Discord ! dire sister of the slaughtering Power,
Small at her birth, but rising every hour ;
While scarce the skies her horrid head can bound,
She stalks the earth and shakes the world around ;
The nations bleed where'er her steps she turns ;
The groan still deepens and the combat burns.

This discord has undermined the strong affinities and the profound sympathies stimulated by Islam to vivify and mould the social and spiritual life of Muslim races.

Fortunately the schism is caused by non-essentials. It does not affect the fundamentals of Islam. The doctrinal difference is not so irreconcilable as between the Roman Catholics and Protestants of Christendom, nor so wide and violent as among the Hindu sects. It mainly refers to the dead bones of a past, which cannot be resuscitated but which exhale a deadly poison. Why not give a tearless burial to these baneful bones of contention ? Surely certain post-Qur-ánic events and the claims of some of the Khalifas, which were settled, rightly or wrongly, and done with, some thirteen centuries ago, are not live issues now, of present or future interest.

The schism is the outcome of internal differences of opinion not in any way affecting the cardinal and vital principles of Islam embodied in the Qur-án, which Shias and Sunnis equally venerate and act upon, but concerning certain extraneous matters only to which undue and unnecessary importance is attached. In such matters liberty of opinion and of conscience

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must be conceded to all Muslims of any shade of religious thought, and the viewpoint of each communion—Shia or Sunni—in such questions as the conflicting claims to the Khilafat or Imamat must remain unchallenged. These should be considered as historical incidents of academic interest only. A complete accord on minor points cannot be expected. Islam must remain broad-based on the unshakable foundation of the Unity of God and brotherhood of all Muslims leading up to a brotherhood of all mankind. Our own people, whether Sunnis or Shias, have the first claim to the tolerance and forbearance which Islam enjoins in our attitude towards the followers of other religions.

The aim of Islam is the abolition of sectarianism. By perpetuating the Sunni-Shia schism we are transgressing the spirit of our religion and weakening its cohesive and unifying force. The sore can be healed by mutual good will and understanding, which need not do any violence to the cherished beliefs and ideals of either communion. It must be realized that the honest convictions of those who view some of our semi-religious institutions, which do not affect the determining principles of Islam, from a different angle than our own should be respected and taken into account.

Inter-marriages between Shias and Sunnis, which though allowed are somewhat rare, should not be regarded with disfavour, so that the ties of relationship and kinship may result in a broader outlook on communal life. Common places of worship should be encouraged. In this way the bonds of our brotherhood, which in its cementing power is unique in the history of world-religions, will be drawn closer and further strengthened.

It is incumbent on our religious teachers, Shia and Sunni alike, as well as on the Muslim Press, to miss no opportunity of promoting concord between the two great sections of our community. There are no cultural or ethical obstacles in the attainment of a Sunni-Shia unity, which is essential and imperative for the solidarity of the Muslim minority in India, and which may pave the way for the much-desired harmony among Muslims, Hindus and all other communities in India.

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THE COW AND THE MUSLIMS OF INDIA¹

By L. L. SUNDARA RAM, M.A., F.R.ECON.S.(LOND.)

(*Satyalingam Scholar*).

[*The Editor of the ISLAMIC REVIEW does not necessarily agree with all the conclusions of the learned contributor. He publishes this article in the hope of creating a better understanding of each other's viewpoint—the key to life.*]

THE present-day communal state of India gives rise to an examination of the Muslim attitude to cow-protection. The cow as a species occupies a prominent place in some of the religions of the world. Let us, therefore, determine its place in the light of the teachings of the Muslim religion, which is Islam, the creed of resignation of the will of man to that of Allah the Supreme Being. When an impartial examination of the Muslim outlook towards the cow in India is made, one fact that stands out clearly is this, that nothing is said against the preservation of the cow.

Popular belief and general ignorance have done immeasurable harm to communal still-waters in India, although there are, indeed, to be met with instances of a highly liberal and exalted kind wherein we see that prominent Muslims of India, who claim her as their mother country, who take it at least as a privilege to belong to this land of many creeds, have left their firm footprints on the sands of Indian history in having striven to respect their one-time subjects and neighbours. The cultured few of both the communities, Hindus and Muslims, can well understand the real bearings of the issue and can accommodate a policy of give-and-take and of mutual tolerance. The masses, being unable to reciprocate to the sentiment of each other, have often complicated issues which, much as it is

¹ Since writing this article I feel gratified to note that important changes have taken place in India regarding the Hindu and Muslim views towards cow-protection. At the recent Unity Conference held at Calcutta, important and qualified leaders of both the communities have come to a practicable agreement over the vexed questions of cow-slaughter and music before the mosques, without surrendering any material portion of their respective privileges.

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to be regretted, have of late caused much bad-blood between the two prominent communities in India, and invariably all the communal riots, to which we are at present forced to be sorry witnesses, owe their beginnings to the obscuring of one issue with the other. It will have to be admitted that excesses have been committed on both sides, so that much innocent blood has been spilt unnecessarily, great destruction of property has taken place, and national honour has been irretrievably lowered. Hence it behoves everyone to investigate the causes of these sad affairs, and the present article is an honest non-Muslim attempt at appreciating the Muslim attitude towards the cow in India.

The issues of the problem are clear, and are to be seen on the surface. The very first question which presents itself to a Muslim in India is whether or not there is any injunction in the Qur-án about the requisiteness of cows being slaughtered on sacrificial occasions. Again, what is the import of Arabic tradition on this point? In case no ordination about the indispensability of the cow for sacrificial purposes has been promulgated in the Qur-án, which is endorsed by the tradition of the Prophet (peace be upon him), what is the positive attitude of Islam towards cattle in general and the cow in particular? As a side issue, when and where is to be located the genesis of the practice of slaughtering cows, with special reference to India? What are the practical aspects of cow-protection to the Indian Muslim of the present-day in contrast with the historical antecedents and legacies supplied by the more liberal of the Muslim sovereigns of mediæval India? How far does the problem partake of an economic nature, and how can it be effectively met with at the present day? These are the lines of investigation proposed in this article. When these issues are clearly understood by us, and in the right perspective, then India need no more apprehend any troublous current of agitation such as that which at present disturbs the hearts of the more cultured and literate sections of both the communities. We will now take up the issues one by one and examine their bearings in their relativity to Indian conditions.

It has been often asserted in India that cow-slaughter is

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necessary as far as the type of Islamic sacrifice is concerned. But it will be apparent even to the most orthodox of Muslim theologians that the Prophet Muhammad had not got to say even the least word about the utter indispensability of cow-slaughter for sacrificial purposes. Slaughter of animals, as far as the ritual of a religion is concerned, is the concomitant of sacrifice. But, strictly speaking, there is no provision for sacrifice in the Islamic creed. The sense of sin and the need for atonement were keenly felt by the pious Muslim, but, none the less, they are not associated with any shedding of blood. This is the more rational viewpoint in the genuine religion of Islam. Unlike other Semitic races, Islam emphasizes the importance of pious deeds and charity in the expiation of sins. The Semitic beliefs about the sacredness of blood, the surrendering of less valuable things in the hope of attaining better desires, the efficiency of self-inflicted penalties in the shape of sacrifices, the instinctive offering of some of their belongings to commemorate a happy occasion such as the birth of a child, etc.—all of which partake of the nature of sacrifice—may be said to be alien to the spirit of genuine Islam.¹

Several theories have been put forward towards tracing the origin of sacrifice. According to a Muslim writer,² "sacrifice is as old as religion, because it has been always regarded as an act of worship. It is an acknowledgment by man of the kinship of the God he worships, a thanksgiving for blessings received; and, in course of time, it became an act of supplication for new blessings." Being coeval with the birth of religion, like religion in its initial stages sacrifice was remarkably simple. From the burning of incense and perfumes, sacrifice gradually passed through the successive stages of offering frankincense, libations, firstlings of shepherds, until it regularly developed into offering animals.

Prior to the birth of the Prophet Muhammad (peace be on him) Arabia was steeped in a semi-barbaric state of paganism. With heterodox beliefs localized in particular tribes which

¹ *Encyclopædia of Religion and Ethics*, vol. xi, article on "Sacrifice" (Muhammadan), p. 29.

² D. M. Sadiq, "The Origin and Development of Sacrifice," *Islamic Review*, vol. viii, June and July, 1920, Nos. 6 and 7, pp. 281-282.

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showed ample signs of diversity as regards faith, superstitions, customs and fetish worship, the Prophet Muhammad had to deal and bring about a revolution in the existing order of affairs. As an illustration, which is only relevant to our present investigation, the pagan Arab had a partiality towards cattle. Take this verse from the Qur-án.¹ Prophet Muhammad declares : " And God has not ordained any Bahírah, nor Sá'ibáh, nor Wasílah, nor Hamí, but those who misbelieve invent a lie against God, for most of them do not understand." Commenting upon this verse, Mr. Palmer points out ² that " these are the names given to certain animals which were marked and allowed to graze at liberty. Bahírah was the name given to a camel which had had ten young ones ; her ear was then slit and she was turned loose to feed. When she died her flesh was eaten by men only, the women being forbidden to touch it. There were, however, cases in which any she-camel was so called and treated. Sá'ibáh signifies merely a camel turned loose : her being so turned out was generally in fulfilment of a vow. Wasílah was a term applied to any cattle, including sheep and goats, and generally meant a beast which had brought forth a male and a female at the seventh parturition. Hamí was a stallion camel, which, after begetting young ones, was turned loose." As all these superstitious customs have in them some of the vestiges of pagan fetishism, the Prophet forbade them during his earthly ministry to the followers of Al-Islam, the creed of " resignation " to the will of Allah.

But with all this positive hatred to the heterodox beliefs of paganism, Muhammad showed equally positive discrimination in the selection of lawful and unlawful food, which is generally in favour of the preservation of cattle life. The Prophet is more explicit about the rules of diet to be observed when on pilgrimage to the Kaabah. According to the Qur-án,³ Muhammad declares : " O ye who believe ! kill not game while you are on pilgrimage. . . . Lawful for you is the game of the sea and to eat thereof ; a provision for you and for travellers ;

¹ Qur-án, v. 103, translated by E. H. Palmer : *Sacred Books of the East Series*, vol. vi, p. 112.

² *Ibid.*, footnote.

³ Qur-án, v. 95-100 ; *ibid.*, pp. 110-111.

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but forbidden you is the game of the land while you are on pilgrimage." This passage brings out forcibly the explicit nature of the Prophet's declarations about the ban on cattle life being taken, especially on occasions of pilgrimage to the Kaabah. Muhammad would advise his compatriots to prefer fish to flesh, for, obviously, the effects of climatic conditions on Arabia would lead to a scarcity of cattle, which when destroyed in large numbers on occasions of pilgrimage—concourses of hundreds of thousands of votaries—would denude the country of its beasts of burden and of food.

With all the categorical emphasis of this ordinance in the Qur-án, animals were slaughtered in Arabia at least on one occasion. At the annual pilgrimage to Mecca pilgrims resort to a huge sacrifice of camels, sheep or goats, according to their individual capacities, in the valley of Miná in commemoration of Abraham's intended sacrifice of Ishmael in accordance with divine commands.¹ The Prophet Muhammad at times declares in favour of sacrifice.² "O ye who believe! God will try you with something of the game that your hands and your lances take, that God may know him who fears Him in secret; and who so transgresses after that, for him is grievous woe." As a special case the Prophet promulgates this injunction that in case anyone purposely slaughters animals while on pilgrimage which is considered as militating against the law,³ he should either pay its equivalent "compensation" in sheep as an offering to the Kaabah, according to the judgment of two equitable persons, or must offer in charity to the poor the emoluments of the sacrifice, or at least fast as a manifestation for his desire for expiation. For "God pardons byegones."⁴ Prophet Muhammad himself was in the habit of distributing flesh among the poor. Especially, his love for Khadijah made him extol her virtues very often, even long after her death; and he

¹ *Sacred Books of the East*. Edited by Max Müller (Oxford). vol. vi, p. lxxiv. Cf. Macauliffe, *Sikh Religion*, vol. vi, p. 156, wherein it is stated that even Indian Muslims attributed all sacrifice of animals, at least during their careers as rulers of India, as commemorative of the intended sacrifice of Abraham.

² Qur-án, v. 95; *Sacred Books of the East*, vol. vi, p. 110.

³ *Sacred Books of the East*, p. xiv.

⁴ Qur-án, v. 69; *Sacred Books of the East*, p. 111.

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would often kill a sheep and distribute its flesh among the poor in honour of her memory.¹

Even though slaughter of animals was at times resorted to in Arabia, and even though Prophet Muhammad used to distribute flesh on certain occasions, we do not find even a single instance where a cow was offered in sacrifice or was required to be offered in sacrifice. We may search in vain the whole of the Qur-án for a passage mentioning the cow even by name, excepting the second chapter of this religious text which goes under the caption of the Chapter of the Cow. Qur-án, ii. 62-68 and 88-90, relate the story of the sacrifice of the cow² offered by Moses as described in Deuteronomy xxi. 1-9 and Exodus xxxii. 20. The second chapter of the Qur-án is, to my mind, named after the cow, simply to exhort the faithful against unbelief and apostasy. It absorbs the assertion in this chapter as an illustration against heterodoxy and unfaithfulness which the Jews were guilty of in their relations with their Prophet and leader, Moses. Fearing lest disunion among the followers of Al-Islam should lead to national disruption, the Prophet Muhammad strikes a note of warning in clearly bringing home to his followers this piece of infidelity of the Jews to their master. But for this we do not find another reference to the cow in the whole of the Qur-án.

That the indispensability of the cow for sacrificial purposes is nowhere to be found in the Qur-án, and that the popular belief among the Muslim population of India is not theologically provided for, is established beyond doubt and is conceded by recognized Muslim savants and political leaders. Hakim Ajmal Khan, a savant of no mean scholarship, and trusted by Hindus and Muslims alike, admirably reviewed the position of the cow in Muslim theology and ritual in his Presidential Address to the All India Muslim League held at Amritsar in 1919.³ The learned Hakim says: "We are, and we

¹ *Sacred Books of the East*, p. xix.

² *Ibid.*, vol. vi, pp. 9-10 and 12-13.

³ *Hindu Muslim Unity*, comprising the Presidential Address of Hakim Ajmal Khan to the All India Muslim League (Amritsar, 1919); published as a pamphlet by the Cow-protection Society, 43, Banstolla Street, Calcutta, and supplied to me by the courtesy of the Cow Preservation League, 171A, Harrison Road, Calcutta.

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should be, fully cognizant of the fact that cow-killing seriously annoys our fellow-countrymen. But before holding out any assurance to them, we must first see in what light our religion views this question. We must also determine the extent to which *Qurbani*—sacrifice—is enjoined upon us, irrespective, of course, of the slaughter of cows. According to Islam, *Qurbani*, or sacrificial offering, is only *Sunnat-i Muwakkadah* (a practice observed by the Prophet and emphatically enjoined on his followers) which Mussalmans as Mussalmans, as long as they can afford it, must observe. Now it is a matter of choice to fulfil this observance by sacrificing camels, sheep, goats, or cows, which simply means that any of these animals can be fit offerings. Millions of Indian Muslims must be strangers to the slaughter of camels for the fulfilment of this observance, but none of them can possibly be accused of the slightest religious omission. On the contrary, Mussalmans of Arabia, Syria, Egypt, Tripoli and Asiatic Turkey have been faithful to this observance without ever having slaughtered a cow, and I am confident that no erudite theologian or *Mufti* can maintain that these Mussalmans have failed to observe the *Sunnat* (practice of the Prophet) or have been guilty of making any religiously legitimate practice illegitimate. I consider it appropriate at this stage to recount some of the *Ahadees* (sayings) according to which sacrifice of animals other than the cow is entitled to preference. For instance, Ummi Salmah, the Holy Prophet's venerable wife, says that the Prophet once observed: 'If any of you see the Crescent heralding the month of Zil Hijjah and desire to sacrifice a goat . . . '—which obviously indicates that the Arabs were in the habit of sacrificing goats. According to another tradition, our Prophet said that of all sacrificial animals the sheep was preferable; if we reserve sheep alone for the offering, we shall be complying with this tradition." He then exhorts the Indian Muslims to take the initiative instead of being advised by their Hindu neighbours, and by thus using judicious discrimination in the selection of the sacrificial animal which will be in best accord with Islamic tradition, bring about an era of peaceful relations within India and enhance national reputation abroad.

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The trend of this exposition is amply corroborated by other statements of the learned Hakim often and again in the Press and on the platform. Mr. Savel Zimmend, one of the prominent American visitors to and sympathizers of India and her national aspirations, discloses the same opinions of Hakim Ajmal Khan in the course of an article to the *New York Times Magazine*¹ on "The Causes of Indian Disruption." According to Mr. Zimmend, the Hakim Sahib is declared to have said: "Eid'ul-Azhá is the religious festival in which the Mussalmans perform their pilgrimages around their holy places in Mecca. At this festival they have to sacrifice, in pursuance of the sacrifice of Abraham. . . . But neither the text of the Qur-án nor tradition enjoined the slaughter of a cow. In Turkey, Egypt, Syria and Persia, where a cow might be slaughtered without offence to any one, a sheep is preferred." Questioned about the reasons why the Indian Muslims prefer the cow to any other animal in their sacrifice, the Hakim continues: "Simply because the goat and the sheep are much more expensive in India than the cow, and the Muslims cannot afford the price of a sheep. But the Qur-án specifies that the sacrifice is not necessary for the poor. Mussalmans are so poor that they cannot afford even a cow." The poor Muslims resort to the sacrifice of the cow "because all people are not actuated by common sense and good feeling." These two extracts practically conclude that neither the Qur-án nor Arabic tradition has anything to say about the fundamental importance of cow-slaughter in Islam on sacrificial occasions.

Here we must not omit to note the influence of climatic conditions on the social practices of the Arabs in respect of sacrificial offerings. The regional configuration and the influence of atmospheric conditions render scarcity of cattle, especially of the bovine species, a corollary of Arabian life. The chronic state of poverty attendant upon a region of deserts and droughts, scarcity of pastures and dearth of cattle, rendered the position of the Arabs quite intolerable. Even if they had very strong notions about sacrifice and its efficacy in obtaining atonement, they could not have effectively attained their

¹ Reproduced in the *Hindu*, Madras, November 11, 1924.

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object, handicapped as they were with poverty and scarcity of cattle. This is why, I think, Prophet Muhammad declared in favour of "the game of the sea" and prohibited resort to the "game of the land" on occasions of pilgrimage¹ for the obvious reason of the scarcity of cattle, as we have already seen. This is admirably summed up by Mr. Weir.² He observes that "animal sacrifice could arise and continue only in a country rich in pasture where a sheep or even a camel could be easily spared; but in Arabia, if we leave out of account the south-west corner, the whole population outside the towns has always been in a chronic state of semi-starvation."

It will be plain by now that the Arabian customs of sacrifice were not as lavishly indulged in as the Brahmanical ones in India. Cattle were not enough and to spare in Arabia. Even when the Arabs improvised means to carry through a sacrificial ceremony, only a sheep or a goat, and in very few cases a camel, was preferred, as they only were available in the country. Cows were not sacrificed in countries like Egypt, Syria and Palestine, which are more favourably and richly endowed with the bounties of Nature.

From this we are led to ask, Where and when are we to locate the genesis of the practice of cow-slaughter in Muslim sacrifices in India, and what are the antecedents to the prevalence of those practices? History points to the fact that the practice of the slaughter of cows in India is traceable only to the times following the Arab conquest of Sindh in the early decades of the eighth century of the Christian era and the Muslim invasions which were ultimately instrumental in swallowing up the disintegrating empire of Harsha Vardhana. As we have already seen, slaughter of cows is nowhere to be seen in the regularly Muslim countries of the Middle East; whereas we find several instances where cows were slaughtered by Muslims after they set foot on Indian soil. From this we are led to conclude inductively that the slaughter of cows for sacrificial purposes is only a later development of Islamic

¹ Qur-ân, v. 95-100; *Sacred Books of the East*, vol. vi, p. 111.

² *Encyclopædia of Religion and Ethics* (1920), vol. xi, p. 29, article on "Sacrifice" (Muhammadan) by T. H. Weir of the Glasgow University.

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ritual and usage, as far as India is concerned, coming into prominence during the period of Muslim conquest of mediæval Hindustan. Historical evidence from contemporary sources is not wanting to substantiate this thesis. Kalhana Panditha mentions in his *Rajatarangini*, one of our first regularly historical documents, that the Lavanyas vanquished by Harsha (1089-1101) one of the Kings of Kashmir, "ate cow's meat at the hands of the Mlechchas."¹ The Mlechchas referred to are the Muslims whom we meet with under the same appellation in almost all the ancient Hindu documents wherever they are mentioned. Thus it will be seen that the practice of slaughtering cows must have crept into the Muslim ritual only after they set foot on Indian soil.

How this change was brought about is our next problem. Besides the one pointed out above, the main reason, perhaps, may be found in the general ignorance of the masses and the misunderstanding and confusion of thought as regards the Arabic and Urdu words for goat and cow. This is purely a question to be decided by acknowledged linguists, and the generality of the Muslim community cannot well understand it in all its clearness. Dr. Leitner, writing in the *Asiatic Review* as far back as 1893, admirably brings out the fallacy of the prevailing dogma among the Indian Muslims. He says² : "The Hindustani name for goat is 'bakra,' but the 'k' is a 'kef,' whereas the 'k' in the Arabic word 'baqr' or 'bakra' is a 'qaf,' but it makes all the difference to the peace of India if the 'Bakra-Id' is with a 'kef' or with 'qaf.' If it be as the vulgar call it, and it is in general practice, a 'sacrifice of goats' or 'Bakra-ka-Id,' or even 'Bakra-Id,' the contention between the Hindus and the Muhammadans is at an end, but if, as mischief-makers have invented, 'Baqr-Id' is a festival of the sacrifice of the cow, then Pax Britannica may at any moment give way to a universal rising among the Hindus throughout

¹ *Rajatarangini*, vol. vii, 1232 (translated by Dr. M. Aurel Stein), vol. i, p. 365 (London: Archibald Constable, 1900).

² *Young India*, January 7, 1920, article on "Qurbani and Hindu Muslim Unity," reviewing the address of Haziq-ul-Mulk Hakim Ajmal Khan, *Young India* from 1919-1922. Published by S. Ganesan, Madras, with an introduction by Dhirendranath Paul, pp. 407-408.

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India. *It is therefore the most elementary common sense and good feeling which would point out to the Muhammadans that the sacrifice of a cow is not enjoined by the text or tradition regarding this festival.*¹ . . . In Turkey, Egypt, Syria and Persia, where a cow *might* be slaughtered without the least offence to anyone, a sheep is preferred; why, then, should a cow be killed in India, where it is a most heinous crime in the eyes of the vast majority of the population, and when neither Scripture nor practice requires it throughout the Muhammadan world? " If the Muslim population of India is made to realize the actual truth behind this confusion, the bad blood that has been generated between them and their Hindu neighbours will, if not totally dispelled, be at least mitigated to a great extent.

The positive attitude of Islam and Muslim tradition towards cow-life is quite remarkable, in spite of all this heap of prejudice and ignorance. According to *Islami Gorakshan*, a pamphlet written by the late Mr. Nazir Ahmad Sahib, the Prophet is declared to have said to his wife Ayesha that " cow's milk is the chief cause of recovery and health. Butter is a medicine and beef is a disease. . . . Cow's milk is the means to cure diseases. Butter is the medicine, flesh is the disease." ² The meaning of this tradition is obviously clear and points to the recognition by the Prophet of the beneficent qualities of the products of the cow.

When we turn to the attitude of the more noble of the Muslim monarchs of India towards cow-life, we find that they were actuated by feelings of genuine sympathy and good-will towards the venerating attitude of their Hindu subjects to the cow. In this article I will only touch in outline, for reasons of

¹ The italics are mine.

² *Islami Gorakshan*, pp. 31-33—a brochure written by the late Syed Nazir Ahmad Sahib, Vakil, Sitapur, United Provinces, India, in 1925, and supplied to me by the courtesy of the Superintendent of the Islami Gorakshan Office, the Publisher. The problem of cow-protection from the Muslim viewpoint is admirably treated here. I must in duty and with great pleasure acknowledge the help rendered by my friend Afsar-Ush Shora, Muhammad Baig, Jowhar, Lecturer in Urdu, Noble College, Masulipatam, by translating this brochure from Urdu for my reference.

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space, the general trend of Muslim thought of the more exalted kind in this respect and give references below for a more elaborate account of the same.

In his advice to his son, Humáyún, Bábar exhorts him to see the vital principles connected with the Hindu and Muslim attitudes to cow-protection in India, to befriend his Hindu subjects and knit the Empire with bonds of love and toleration especially by taking recourse to the sublime policy of protecting cow-life.¹ The whole of his *Memoirs* may be read with zeal, but in spite of all his descriptive detail, we find no mention being made of the slaughter of cows at banquets and other Muslim feasts; on the other hand, he had a particular partiality towards camel's flesh, and gives several accounts of feasts where camel's flesh is served, with minute details about the processes of dressing the animals.² Akbar's clemency and favour towards his Hindu subjects is noteworthy, to wit, his *Firman*—edict—to the Jains towards the protection of cow-life,³ his positive distaste for flesh . . . he declared that man must not make his belly a tomb for animals, and his injunctions towards total abstinence,⁴ show his far-sightedness in endeavouring to bring about economic and social equilibrium among the two sections of his subjects in the realm. Francois Bernier informs us⁵ that even Jehángir, who was an admixture of extremes and at times frivolous in a measure, and Aurangzib, who is very often falsely represented to have persecuted his Hindu subjects, passed favourable laws towards the protection of the cow. In modern times there is a universal movement among the more liberal of the Muslim rulers to preserve the cow from extinction. His Majesty the King of Afghanistán

¹ The original copy of this document is in the Bhopal State Library, and made available for the first time by Dr. Syed Mahmud, Ph.D., in his article on "Cow-Protection under Muslim Rule," in *The Indian Review*, Madras, for August, 1923.

² *Memoirs of Babar* (translated by Leyden and Erskine, revised by Sir Lucas King, Oxford, 1921), 2 vols., vol. i, p. 281.

³ See the introduction by S. N. Banerjee to the *Commentary of Father Monserrate*, p.v. Humphrey Milford (1922). Cf. *Bhandarkar Commemoration Volume*, pp. 265-276, and the article on "Shatrunjaya," in *Muslim Outlook* of April 8, 1926.

⁴ *Ain-I Akbari* (translated by Gladwin), p. 56.

⁵ *Travels in the Mughal Empire*, pp. 326-327.

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prohibited cow-slaughter in his dominions in 1923,¹ and refused to partake of the huge sacrifice of a thousand cows proposed to be offered by the Delhi Muslims in honour of his visit to India. Such is the legacy of the Muslim sovereigns of India who were filled with exalted ideas of social solidarity and economic stability of the country !

The question which now remains to be considered is, What is the attitude of the generality of the Muslim population of India towards cow-protection, and how is it to be modified, if at all found to be undesirable ? Chronic ignorance and popular prejudice, it would seem, have so jaundiced the outlook of the average Muslim in India that he very often fails to recognize the truths about cow-life from the genuine Islamic viewpoint as embodied in historic and religious tradition. He would argue that the slaughter of cows is simply resorted to from economic stress. But he cannot realize the actual and potential loss to the country from this encroachment upon the bovine species, which is by far the mainstay of the agricultural industry of the country which directly supports 72 per cent. of the population. He would argue that the poverty of the Muslims is proverbial, and that the price of the sheep and the goat is prohibitory when compared with that of the cow. As such, a family of persons may, with profit, sacrifice a cow at a lesser cost than each member of the family sacrificing a goat or a sheep individually,² and in this case the emoluments of the sacrificed beast will be sufficient for the whole family. On the other hand, he would complicate the issue with the other one of the Hindu music before mosques. The muddle looks complex and baffling to such a degree that we cannot easily bring about a solution capable of removing the existing undesirabilities.

In his Presidential Address to the Thirty-eighth Annual Session of the Indian National Congress held at Cocanada (1923), Maulana Mahomed Ali brought out in clear terms the

¹ *Islami Gorakshan, loc. cit.*

² Cf. *Encyclopædia of Religion and Ethics*, vol. xi, p. 31, article on "Sacrifice" (Muhammadan: "Partnership in a sacrifice, except between members of a family, is (by the Malekite School) forbidden in Islam."

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economic nexus of beef-eating to the Indian Muslims.¹ According to this Muslim leader, Indian Muslims take to beef as an article of food only because they cannot afford mutton at a higher cost. His advice to his compatriots in India would be : "The only sure way of stopping cow-killing in this case is to take steps to lower the price of mutton, which is prohibitively high, and thus reduce the very high margin that is at present between the prices of mutton and beef. I am far from desiring that the cost of living should be still further increased for any section ; . . . but I cannot help pointing out that by far the most numerous owners of cows are the Hindus, and if they did not sell cows after they ceased to give milk, there would be much less cow-slaughter than there is to-day. Even now we can encourage sheep-breeding in order to save the cow. . . . Nevertheless, I appeal to my co-religionists even to-day to discontinue the use of beef and not to wait until Swaraj is won, when their sacrifices would be much less. The joint-family system of India, and not the free competition of the Manchester School, must be our social and political ideal for India's different communities. But if there is to be competition between the different communities that form the Indian joint-family, let it be a competition in forbearance, self-sacrifice, and I maintain that the community which willingly surrenders more of its cherished rights, and strongly entertains sentiments for the sake of the sister communities and the peace and harmony of India, will prove the most invincible in the end."² This is a highly practicable solution of the cow-problem in India and has all the force of convincing verity. Prominent Muslim patriots of India, such as Hakim Ajmal Khan and the late Maulana Abdul Bari, have prevented the slaughter of cows and preached about cow-protection, and the national aspirations of India are centred in this class of our Muslim compatriots.

¹ *Presidential Address* (Aligarh, 1923).

² *Ibid.*, pp. 80-81.

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ISLAM—A GREAT CIVILIZING FORCE

By C. A. SOORMA

(Continued from Vol. XV, No. 12, p. 446.)

'AL-BERUNI, the great geographer, travelled into India, lived among the Hindus, studied their language, their sciences, their philosophy and literature, their customs and manners, their law, their religion and their peculiar superstitions, the geographical and physical conditions of the country, and embodied his observations in a work diversified by quotations from Homer and Plato and other Greek writers and philosophers. Besides this monumental work, he also wrote and lectured on astronomy, mathematics, chronology and physics. He was followed by an equally brilliant scholar, Nasir Khusru, whose *Safarnámeh* is regarded as the most entertaining work of its kind in existence, as he travelled over the greater part of the then known world.

In History, the names of Mas'údí, Tabarí and Ibn Athír shine with worthy lustre. Abú Bakr Muhammed bin Yahyá, known to the West as Ibn Bajja, was eminent not only as a historian, scientist and philosopher, but attained the highest proficiency in music, and he attempted to introduce a musical scale to be playable by all nations alike, and which may be said to be the foundation-stone on which the music of to-day is written.

In Jurisprudence, the name of Ibn Rushd, the great Averroes, is easily the first. Descended as he was from a line of eminent judges, he was the chief Qází of Seville, and later of Cordova. He was a great friend of Ibn Tufail, who himself was a most renowned Arab scholar of his time.

This brief account of the civilization of the early Muslims would be incomplete if I fail to mention the great part played by women.

The Empress Zubaida was a gifted woman and an accomplished poetess, and it is to her generosity that Mecca is provided with that much-needed canal which is named after

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her. Under the Abbasides, Arab maidens went to fight on horseback, and commanded troops. The mother of Muqtadir herself presided at the High Court of Appeal, listened to applications, gave audiences to dignitaries and foreign envoys. The Shaikha Shuhda (*Shaikha* being the feminine of Shaikh), in the sixth century of the Hegira lectured in Baghdad on history and *belles-lettres*. One of the most famous lady jurists was Zainab, daughter of Muwayyid, who was a pupil of some of the great jurists of her time, and she was licensed to teach law. Again, under the Ommeyyades women were foremost in culture and refinement. Both Granada and Cordova produced women eminent in the arts and the sciences—such as Nazhun, Zainab and Hamda, Hafsa, Saffiyya and Mária.

Islam has always treated woman as a *feme sole*, legally capable of owning and acquiring separate property, and rendering herself liable for her contracts and torts. But under Christian Europe this was not the case. In most European countries the separate property of the wife passed to her husband on marriage. In England, under the Common Law, a married woman became identified with her husband and was incapable personally of holding or acquiring property, and could not make contracts. But by the Married Women's Property Act of 1882 every married woman was made capable of acquiring, holding and disposing of her separate property, and of entering into and rendering herself liable in respect of and to the extent of her separate property, and of suing and being sued in contract. But this Act, it has been held, does not affect the Common Law liability of a husband for his wife's torts during the subsistence of the marriage, and consequently a plaintiff can elect whether he would sue the wife alone or join her husband as co-defendant with her. Therefore, when the wife has no separate property which may be rendered liable, a plaintiff, in spite of this Act, can sue the husband in respect of a tort committed by her. Clearly, the Islamic conception of treating woman as a *feme sole* was far in advance of anything conceived by Western jurists. Again, no woman—or man—can be deprived of her or his rightful inheritance. Each is entitled to his or her share. When we

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compare this with the unfettered power of testamentary disposition given under English law, we are thankful to the Arabian Prophet for having remembered the rights and obligations of family relationship.

I have been obliged, in this brief survey, to leave out of account the high pitch of civilization achieved by the Muslims in Persia and India. But even here one cannot but be struck by the amazing prolificacy of their learning and culture. The impress of the Saracenic culture was so widespread, so powerful and so adaptable that the history of the world would have been quite different had not the Arabs penetrated into India. First under Mohammed the son of Cassim, the Arabs led an expedition into Sind and captured Multan and occupied the Punjab as far as the Beas, and afterwards under Mahumud of Ghazni, their position was consolidated there. It would not be too much to say that Persia could not have produced names like Omar Khayyám, Nizámí, Rúmi, Sa'adí, Háfiz, Daqíqí and Firdausí, nor India such rulers as Báber, Akbar, Shah Jehán, Aurangzeb, Núr Jehán and Faizí, had not the Crescent flown from their myriad cities. The Taj Mahal may not have been built to be a pearl in the vast ocean of human achievements bright with the lustre of untold pain and suffering—a testimony of the undying love of an Emperor for his Queen, nor Fatehpur Sikri existed to show "the petrification of a passing mood in Akbar's strange nature"—that romance in stone! Perhaps the toiling and teeming millions of India would still be regarding the millions of idols as their true gods, and the curse of that abomination—untouchableness—may still be heavy on the *whole* country. Democracy may not have been born there, as it was and is so relentlessly opposed to the caste-system, that illegitimate offspring of Brahminism!

Come with me and I shall show you some patches of the Dark Continent which still bear decaying traces of a once-powerful Muslim Confederacy. In Nigeria, in Ashanti, in Kenya, in Tanganyika, on the outskirts of the Sahara and the Sudan, and in some parts of the Upper Congo, you will see *Amirates* of Berbers and Negroes professing Islam. The inhabitants of these territories are far in advance of the barbarous savages who are their neighbours. They are law-

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abiding, have a high sense of morality and, in short, are better civilized than the primitive tribes whose status is almost that of the palæolithic and neolithic man. The European colonizers have very little difficulty in administering these territories, for they find some form or type of government already in existence. The civil law is almost always left intact; only the criminal and the military laws are replaced. Ask any missionary and he will tell you that in these districts he has practically no success, as these tribes had been reclaimed centuries before they saw a white man. The Arab traders—especially during the “Augustan age of Islam”—had carried to many of them the message of peace and civilization; not as a precursor of economic and political exploitation as is the case to-day, but in all sincerity and purity, as a *duty* which the Arabian Prophet had asked them to perform.

My task is nearly done. You may ask me what the achievements of the early Muslims have got to do with Islam. My answer is, *Everything*. I have tried to place before you different and antagonistic pictures of a nation. In its earlier history it was sunk in the depths of ignorance and vice; and in its later stage of existence it was sitting proudly on the pinnacle of progress and culture. The *cause* of this remarkable and revolutionary change was the teachings of Islam, whose great Founder once said: “The ink of the scholar is more precious than the blood of the martyr.” As one modern writer asks:—

“Would the boat of human knowledge have been stranded if there had not been for it the hospitality of Arab waters? Yes; one has to thank the Arabs who received this glorious cargo (Greek literature and philosophy) and upheld it for five hundred years. The Muslim Empire, when Muhammad had been dead for ninety years, extended from the Himalayas to the Pyrenees; and they determined, being proud, imaginative and ambitious that their conquest should be of the *spirit* also.”

Thus we see that but for Islam mankind might still be groping in the darkness of ignorance and barbarism, as the flame of the Lamp of Knowledge was very low indeed. It was flickering and about to go out. There would have been no Renaissance in Europe, no light to dispel the gloom of the

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Dark Ages. To the Saracens, then, belong the credit of not only having kept high and burning the torch of culture and civilization, but also of having added immeasurably to the sum-total of human happiness and knowledge. Its effect has not been transitory or fleeting, but permanent and enduring.

THE PROPHET'S RESOLUTION

The chiefs of Mecca, having sent Abu Taleb, an uncle of Muhammad, to inform him that if he did not abandon his preaching they would kill him and his followers, he answered: "O my uncle, if they placed the sun on my right hand, and the moon on my left, to force me to renounce my work, verily I would not desist therefrom until God made manifest His cause, or I perished in the attempt."

THE prophet felt a mission
To preach the word of God,
To brave all opposition,
To fear no threatened rod.

Oh, had his foes the pow-er
To scale the heaven's height,
And pluck from out their bow-er
The orbs of day and night,

On right and left hand place them
To bar his onward way,
Undaunted he would face them,
Nor brook an hour's delay.

Filled with determined boldness,
His steadfast heart would meet
The moon's pale silv'ry coldness,
The sun's bright scorching heat.

On, till he saw prevailing
The cause of God on high,
Or felt, with forces failing,
His lot ordained to die.

Oh, may such resolution
With courage nerve us all
To bear all persecution
Entailed by heaven's call!

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