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CONTENTS.

Al-Haj The Khwaja Kamal-ud-Din	Frontispiece
The Iman delivering Eid-ul-Azha Sermon. Facing page	288
Notes	267
Al-Haj Khwaja Kamal-ud-Din—Eid-ul-Azha—"The White Man's Burden"—Spirit versus Letter—Islam in the World To-day—"Towards Islam."	
Al-Islam. By Khwaja Kamal-ud-Din	272
The Eid-ul-Azha Sermon: By Khwaja Nazir Ahmad	288
Eid-ul-Azha. By James Bayard Munro	293
Islam and the Sword. By Dr. Khalid Banning	298
Woman: Her Subjection, Exploitation, and Emanci- pation. By Khwaja Nazir Ahmad	304
Love of God and Islam. By Zubaida Khatun, B.A.	307
Muhammad as Champion of Woman. By Pierre Crabites	311
The Charms of Islam. By I. M. Yusuf	322
Correspondence	326
What is Islam?	329

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THE
ISLAMIC REVIEW

MUHARRAM-SAFFAR, 1343 A.H.

VOL. XII. AUGUST-SEPTEMBER 1924. Nos. 8-9

NOTES

Al-Haj Khwaja Kamal-ud-Din.

The news of the return of the Khwaja Kamal-ud-Din to England, we hope some time in August or in the beginning of September, will be very welcome to all Muslims in England, and to a great many who are not Muslims. During his absence, his mantle has fallen on those—Maulvi Mohammed Yakub Khan and Khwaja Nazir Ahmad—who have most worthily followed in his steps and laboured selflessly and devotedly for the Cause so dear to him, and to us all. Much work has been accomplished but much remains to be done; and the magnetic personality of Khwaja Kamal-ud-Din, his inspiring presence and the living force of his example, will, Inshallah, return at the precise moment when they are needed most. The activities of the Mission are, we are proud to say, extending daily, we had almost said hourly. Never at any time in the Mission's history has the horizon of opportunity been wider; it is only fitting, then, that at such an hour its saintly founder should be with us once again to direct, encourage and accomplish.

The Khwaja Kamal-ud-Din is to address the Religious Conference at Wembley in September.

Eid-ul-Azha.

The second of our great Muslim Festivals—that of Eid-ul-Azha—took place on July 13th, in glorious weather. Though it is usually, for a variety of reasons, less well

ISLAMIC REVIEW

attended than the first, the number of worshippers this year exceeded all previous records for either. According to one leading London daily newspaper, there were 400 persons present—according to another 500; the exact figure being, of course, indeterminable, but probably somewhere between the two. The fact of the Festival falling on a Sunday, when everyone is free, to a certain extent, from business and professional ties, may be the reason for this; but we have known other Sundays of no less glorious weather, when 300 would have been a glowing estimate. It would not be presumptuous, perhaps, to ascribe it to the interest awakened in the West—an interest ever growing—in the message of Islam, and to regard it as a striking tribute to the very real and far-reaching work of the Woking Mission. The Mission is not an advertising body, but work done humbly, patiently and for the glory of Allah will not fail of its reward.

“The White Man's Burden.”

A Mr. Turner has been “spreading himself,” as the Americans are supposed to say, in the *Yorkshire Post*. This Mr. Turner is a militant Christian; and, as such, we have no quarrel with him at all; for any man sincerely believing in his religion, whatever it may be, can hardly fail to be militant in defence thereof; and so will always command the respect of sincere persons.

“The British Empire,” says Mr. Turner, “is not a Moslem Power yet . . . it can only be called a Moslem empire by the kind of muddled logic which would consider Abdul Hamid's empire Christian because of the large number of Christian subjects whom he had.” All of which is true enough in its way—but yet somehow seems to miss the point. The British Empire claims, rightly or wrongly, to be less of an Empire than a kind of semi-philanthropic institution. Britons proudly boast that they rule simply and solely for the benefit of the governed, at great personal inconvenience to themselves. We read of “The White Man's Burden,” and, if we are sympathetic, we realize at once that we are up against a phenomenon among Empires. If, therefore, Britons respond to the call of Kipling—as they generally do with commendable consistency—the very fact that the great majority of His Majesty's subjects are Muslims, will be sufficient to justify the most rabid Imperialist in classing Christian England as a Muslim Power. “The greatest good of the greatest number” has long been the “slogan” (if we may recapture a word which has, of late, been filched,

NOTES

for purely commercial purposes, by vendors of pills, soap, automobiles and antiseptics) of democratic Britain; and if that slogan (the word is of Celtic origin and consequently obscure) means anything at all, it means that Mr. Turner is, in this case, labouring under a misapprehension.

Polygamy and slavery were also the burden of his song, if we recollect aright, and with these Captain Dixon Johnson has already dealt, most convincingly, in the columns of the *Yorkshire Post*. Such libels on Islam are so worn and threadbare that they can only arrest the attention of one who has no real knowledge of our Faith, and of the utter self-abnegation of those who profess it—in itself a living and wonderful object-lesson for the decadent Christian of modern England.

Spirit versus Letter.

A correspondent writes to us from Lagos, Nigeria, pointing out a difficulty which has apparently presented itself touching the proper construction to be placed upon a well-known verse in the Qur-án (ii. 62):—

Surely those who believe, and those who are Jews, and the Christians, and the Sabaeans, whoever believes in Allah and the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

Our correspondent's objection would seem to be that according to this verse, the Jew, the Christian, and the Sabaeans, each "is sure to enter the Kingdom of Heaven, without offering his five daily prayers." He adds that this interpretation is responsible for much confusion of thought amongst Muslims in Lagos, and has caused very serious divisions; many appear to believe what is not strictly in accordance with Islam, and others are frankly becoming Free-thinkers.

There is really no necessity for any confusion of thought; nor for such lamentable schisms as those to which our correspondent refers. The verse in question is one of supreme importance, as indicating quite clearly that Islam is a religion of Tolerance—of Brotherhood, towards all worshippers of the One True God.

"Whoever believes in Allah, and the Last Day, and does good." For a man to "do good" in this sense means that he shall faithfully discharge his duty according to his religion, first towards his God, and next, towards his fellow-man.

For the Muslim, "to do good" means, therefore, among other things, that he shall make his prayer to Allah five

ISLAMIC REVIEW

times in the day. This is the Qur-ánic injunction, contained in the 78th verse of the 17th chapter:—

“Keep up prayer from the declining of the sun till the darkness of the night, and the morning recitation; surely the morning recitation is witnessed.”

From the declining of the sun to sunset are two prayers (the afternoon, and later afternoon prayers); and from sunset to darkness there are two (the sunset prayer and the prayer of nightfall); so that, with the “morning recitation” all five prayers are included in the verse cited.

But this ordinance is for Muslims only. For the Jew and the Christian “to do good,” each must faithfully observe the ordinances of his own religion—so may each hope to enter into the Kingdom of Heaven.

Possibly the difficulty and divergences of opinion would not have arisen had regard been paid rather to the spirit than the letter of the passage in question.

Islam in the World To-day.

The position of Islam in the world to-day may well provide food for serious thought to those who are jealous for the Faith.

The message of the last-revealed Word of Allah—after sweeping the world triumphantly for centuries—now occupies a secondary position, and it would be idle to assert that there are at present visible on the horizon of events, any sure signs of the dawning of a brighter era.

Why should this be? It is no good blinking the question, or placidly assuming that it cannot be helped. Why must Islam, with its hundreds of millions of faithful, yet be of no account in the councils of the world—unable to make its voice heard, or exercise any controlling influence on the trend of modern civilization?

In his powerful book, *The Secret of Existence*, Khwaja Kamal-ud-Din deals trenchantly with this disquieting phenomenon, and the justice of his view cannot be gainsaid. The fault lies in the tendency of certain Muslims—unfortunately not a few—to take their religion too much for granted; to fail to realize that it demands something more from them than a mere profession of Faith—to acquiesce too readily in the conditions of life by which they may happen to find themselves surrounded, and so, by apathy, to betray the Cause which should be dear to them above all earthly things. We look around us in vain, in world-politics, for that Unity between Muslims which is the proudest boast of Islam. In

NOTES

domestic affairs we may find it, in public affairs we do not—because other worldly interests are allowed to prevail, and Religion is too seldom regarded as an essential factor in all the dealings of man with man.

Nevertheless we must not lose courage, nor let ourselves for a moment imagine that because the dawn seems long in coming, therefore it will never come.

By the early hours, and by the night when it is darkest,
Thy Lord has not forsaken thee, nor does He hate thee ;
And verily the latter portion shall be better for thee than the
former,
And verily thy Lord shall give to thee, and thou shalt know His
favour.

But to merit the fulfilment of the promise there must be effort, fearless and sincere.

“ Towards Islam.”

In his striking work under the above title, Khwaja Kamal-ud-Din makes a very remarkable and most significant contribution to the religious thought of the day. New “ religions ” so-called, new “ Schools of Thought,” new intellectual gropings after the hitherto unattainable—Theosophy, Spiritualism, New Thought (whatever that may mean), Christian Science, Higher Thought, New Life, and the rest—are springing up around us daily, as educated men and women, dissatisfied with the primitive dogmas that do duty for current Christianity, seek vainly for the creed that will satisfy.

Yet the ultimate aim and object of all their efforts—all-satisfying, all-comprehending—has been waiting for thirteen centuries to bring to man full knowledge of the nature and the Mercy of God—and for thirteen centuries man has not seen it ; or, seeing, has lightly passed it by.

“ As human efforts,” observes Khwaja Kamal-ud-Din, “ cannot be perfect without guidance from God, so these Western movements are not free from defects ; and I cannot find in them any adequate system for reaching the goal.” Nevertheless the learned author shows clearly and convincingly that, “ in their highest and best aspects,” these same Western movements “ come within the pale of Islam.”

We trust that the book will be widely read ; and we pray that it may be the means of bringing to many a half-doubting Spiritualist, Theosophist, or Christian Scientist the supreme consolation of an assured Faith.

ISLAMIC REVIEW

AL-ISLAM

By KHWAJA KAMAL-UD-DIN

THE world had her creeds before Islam. They were mostly of one character. Prayers, hymns, ceremonials and offerings were their chief aim, while sacrifices propitiated the Divine anger. This made up the religion; some added to it a few sermons and miracles, while many saw their gods in their own low desires.¹

THE MUSLIM THEORY OF RELIGION.

Islam came with a new conception of religion. Al-Qur-án drew our attention to the universe, there to find the clue to the Religion of God. It disclosed a theory of life on lines compatible with things in Nature. The Book unravelled the human heart. It laid down a code whereby to work out our nature. It admitted certain modes of worship, emphasizing the while the all-essential fact that the Glory of God lay in the edification of man. "It is not righteousness (it says) that you turn your faces towards the East and West; but righteousness is this, that one should believe in Allah, and the Last Day, and the angels and the Book and the Prophets; and give away wealth out of love for Him, to the near of kin and orphans and the needy and the wayfarers and the beggars and for the captives; and keep up prayer and give alms; and the performers of their promises . . . and the patient in distress and in affliction and in time of conflict."²

The verse distinguishes between a formal and a practical piety; it sets forth the essence of religion, which is faith in God and goodwill towards man.

Islam saw man's true religion in human nature and its development. "Set up your face upright for religion in the right state—the nature made by Allah, in which He has made man—that is the right

¹ Al-Qur-án, xxv. 48.

² ii. 171.

AL-ISLAM

religion.”¹ “Is it then other than Allah’s religion they seek, and to Him submit whoever is in the heavens and the earth.”²

The Book revealed that like everything in Nature, man enters into this world with a pure and untainted nature, possessing the highest capacities with unlimited progress before him; capable also of sinking to be “the lowest of the low.”³ He can reach the goal and avoid the abyss if he receives proper guidance.

Our physical nature, like all organisms, grows unconsciously on prescribed lines, assimilating the useful and rejecting the baneful; a process impossible in the sphere of consciousness. We have freedom of choice, but we lack the constructive ability to direct our judgment to the right path, which we possess on the physical plane. In the human frame material growth reaches its consummation; and we are born to build up the moral and spiritual structure on the right lines. This we can do only if our discretion becomes trained to walk aright, as is our physical nature in its frame of the body. For this we need laws of right and wrong; and a disciplinary course, the pursuit of which may evolve in us a capacity to follow those laws, i.e. the disposition of Islam that means submission to laws.

DOCTRINAL BELIEFS.

The laws must come from our Creator—the Source of all the laws that move the universe, as Islam says, through agencies called angels. The law should come to us through personages themselves capable of observing it strictly and of guiding us thereto.⁴ It must affect this life and the hereafter, where we shall reap the fruits of our actions. These principles furnish a base for the doctrinal beliefs in Islam, which are seven—belief in Allah, His Angels, His Books, His Prophets, the Hereafter, the Divine

¹ Al-Qur-án, xxx. 30.

² iii. 82.

³ xciv. 4-6.

⁴ ii. 129.

ISLAMIC REVIEW

Measure of good and evil, i.e. the Law, and the Resurrection.

Al-Qur-án also recognizes Divine revelations to other peoples,¹ and enjoins belief in them: "Say: We believe in Allah and that revealed to us and to . . . Ibrahim, Ishmael, Isaac, Jacob and the tribes, and that given to Moses and to Jesus and to the prophets . . .; we do not distinguish between any of them and to Him we submit."² We must observe their teachings; but for them we look only to Al-Qur-án, as God's other Books, so it says, became adulterated and Al-Qur-án came to reproduce their teachings.

Man, as I said before, possesses capabilities for sublimation and degradation. On one side he clings³ to earth, seeing that he comes out of clay.⁴ He is an animal—nay, sometimes worse than that;⁵ on the other he is the vicegerent of God on this earth;⁶ he receives obeisance from angels,⁷ and rises to the very borders of Divinity. If the former is his beginning, the latter is his goal. Al-Qur-án came to uplift man from animality to Divinity. It first refers to our physical growth in the womb, which in its seventh stage of evolution engenders "another creation."⁸ This new creation is the human consciousness—the bed-rock of subsequent development. Islam does not take the soul as a different entity that descends from somewhere and mixes with the body. The soul at its inception lies concealed in the animal consciousness of man; it comes to the surface at a later stage; after which further developments make it perfect. Seven, too, are its evolutionary stages, as Al-Qur-án describes:—

<i>Ammarah</i> ⁹	.	.	The Commanding.
<i>Lawwama</i> ¹⁰	.	.	The Self-accusing.
<i>Mulhima</i> ¹¹	.	.	Inspired.

¹ Al-Qur-án, xxxv. 24. ² iii. 83. ³ vii. 176. ⁴ xxiii. 12.

⁵ vii. 179. ⁶ ii. 30. ⁷ ii. 34. ⁸ xxiii. 12-14.

⁹ xii. 53. ¹⁰ lxxv. 2. ¹¹ xci. 8.

AL-ISLAM

<i>Mutmainna</i> ¹	.	.	.	At rest.
<i>Radiyah</i> ²	.	.	.	Pleased with God.
<i>Mardiah</i> ³	.	.	.	Pleasing to God.
<i>Kamilah</i> ⁴	.	.	.	Perfected.

Islam uplifts Ammarah to Kamilah. Ammarah is the nascent condition of the soul, in the garb of bestial passions, when natural impulses predominate. These are uncontrollable, and tend to iniquity. The spirit makes its full exhibition in a baby, who seeks everything he sees, and claims it as his own, but remains always unsatisfied, like a brute that mouths upon everything when its appetite is excited. Millions of men stand on this border of animality. The property of others excites their cupidity, and darkens their minds. "They have hearts," Al-Qur-án says, "but they understand not,—have eyes and they see not,—have ears and they hear not; they are as cattle, nay, they are in worse error," ⁵ "they cling to the earth and follow low desires." ⁶ They may claim civilization, but the animal in them is still unbridled. It pounces upon others' property, whether it be in the guise of a robber or of a conqueror. The dictates of the spirit at this stage are very exacting, hence its name Ammarah—the Commanding. It often inclines to evil, as Al-Qur-án says: "Most surely (man's) self is wont to command evil." ⁷

This is the hardest stage to reform, so much so that many have become hopeless of human redemption. They say that sin is in man's nature. They are mistaken. They take the nature for the capacity that ought to remain suppressed. The first step of uplifting is everywhere the most difficult. But if everything beautiful in Nature grows usually out of something ugly, where then lies the impossibility in our case? To encourage such pessimists in religion, Al-Qur-án gave the gospel that man was well equipped

¹ Al-Qur-án, lxxxix. 27.

² lxxxix. 27.

³ lxxxix. 27.

⁴ xci. 7.

⁵ vii. 179.

⁶ vii. 176.

⁷ xii. 53.

ISLAMIC REVIEW

to find the right path¹ and capable of every moral progress.² Do we not observe within us certain signs of the before-mentioned stages of the soul? A callous soul sometimes repents; becomes inspired to do good. There are certain duties which all men discharge willingly; we face hardships where we are interested. We could, therefore, if we would, soar higher in moral and spiritual realms.

Islam teaches that man is not the slave of evil. He can show the best of virtues, if he will but strive. We cannot put our burden on others,³ as we have to evolve something out of ourselves. If an operation on a surgeon's body, or his taking some medicine himself, cannot cure his patient, then others' action cannot raise us to our goal. Like other entities in Nature, we need some systematic course suitable to each stage of progress; some disciplinary measures to create in us a disposition to pursue it. Islam brings us both.

FIVE PILLARS OF ISLAM.

We have divers appetites, and need many things to satisfy them. Cupidity suggests evil, and consequent violation of the Law. But Islam, subjectively, is a disposition to obey Laws. It respects social order. To strengthen this disposition, Al-Qur-án prescribes a course of disciplinary measures, rightly called FIVE PILLARS OF ISLAM:—The Formula of Faith—there is no object of adoration but Allah, and Muhammad is His Messenger; Prayers, Fasting, Poor Rates and Pilgrimage to Mecca. Their observance lies in our partially parting with that which we rightly possess. The Book says: "By no means shall you attain to righteousness until you spend out what you love,"⁴ such as time, occupation, food, drink, connubial companionship, wealth, family, business, friends, clothes, personal comforts, and above all our various objects of adoration. These are our chief concerns,

¹ Al-Qur-án, xc. 7-10. ² xcv. 4, 6. ³ xxxv. 18. ⁴ iii. 91.

AL-ISLAM

and cause the whole struggle in life. They move our criminal tendencies if we are not scrupulously honest. But could we commit wrong in order to have them, if we learn to give them up willingly? The formula demands from us that we give up every object of adoration before Allah. In prayers we part with our occupations; in fasting with food, drink, and connubial relations, in poor rates with a portion of our wealth. Then comes the Pilgrimage. We leave our family, friends, business and country; we part with our clothes and comfort, covering ourselves only with two sheets; and when we enter Hedjaz, we must abstain from disputes, quarrels and evil language;¹ we observe strict fraternal relations with strangers, always proclaiming aloud our readiness to offer all that we possess to God. In the end we kill an animal. Till then we had practically forsaken everything pertaining to the cravings of the passions, and the demands of the animal within. That we crushed. If, therefore, the last ceremony of the Pilgrimage consists in killing a brute, it rightly symbolizes the killing of the flesh. The Prophet remarked that the Pilgrimage is the top of the disciplinary measures in Islam. It washes out man's sin, if performed in the right spirit. He discarded the flesh and freed the soul. He made himself a true Muslim.

RUDIMENTARY REFORMS.

Till now I have outlined Islam in general terms. Al-Qur-án came for universal reform. It takes every shade of humanity within its purview. First I will sketch briefly its primary reforms.

Food plays a great part in moulding the human character. Sound mind creates sound morality, but only in a sound body. Al-Qur-án therefore forbids all such foods as injure the body, the mind and the soul. It forbids blood, and the flesh of the animal not bled to death, such as that, for example, which

¹ Al-Qur-án, ii. 197.

ISLAMIC REVIEW

dies of itself, or by a fall or a blow, or is killed or eaten by beasts of prey; the flesh of swine or of any animal sacrificed to idols, or killed in a name other than that of God, is also forbidden.¹ "Eat and drink that which is good and clean,² but be not extravagant."³ Clean your clothes and every other thing⁴ and purify yourself when unclean."⁵ As to general manners, the Book says: Make room for others when you assemble and rise from your places when so asked.⁶ Speak rightly⁷ and gently, and lower your voices; look not upon others contemptuously; walk not exultingly, and pursue the right path.⁸ Enter houses by their doors;⁹ enter not into others' houses without permission; salute the inmates, but enter not if they are not in.¹⁰ When saluted, salute the person with a better salutation or return the same.¹¹ Avoid wine, gambling and idols.¹² Commit not suicide;¹³ nor kill your children,¹⁴ nor commit murder.¹⁵ Do not fornicate, nor live with women in secret intimacy.¹⁶ Marry virtuous women¹⁷ and give them their dowries.¹⁸ Your mothers are forbidden to you in marriage, so are your daughters, sisters, aunts, nieces, foster-mothers, foster-sisters, step-daughters and daughters-in-law.¹⁹

Ordinances like these—and there are many more in Al-Qur-án, were given to raise man from the animal condition in which, indeed, Arabia stood at the appearance of the Holy Prophet.

SECOND STAGE.

But the most difficult task of man's reform begins when the initial stage is over. It consists in raising, in the human breast, *Lawwamah*—the upbraiding spirit—generally called conscience, then bringing it

¹ Al-Qur-án, v. 3. ² v. 4. ³ vi. 142; vii. 31. ⁴ lxxiv. 4, 5.

⁵ v. 6. ⁶ lviii. 11. ⁷ xxxiii. 70. ⁸ xxxi. 18, 19.

⁹ ii. 189. ¹⁰ xxiv. 27, 28. ¹¹ iv. 86. ¹² v. 90.

¹³ iv. 29. ¹⁴ vi. 152. ¹⁵ xvii. 33. ¹⁶ iv. 25.

¹⁷ v. 5. ¹⁸ v. 5. ¹⁹ iv. 25.

AL-ISLAM

to perfection, a stage which the most part of mankind has yet to reach.

We are sociable by nature; the health of society compels us to respect its bounds. Knowledge, experience and wisdom ripened with the sufferings that accrue, as the penalty on breaking social laws, create remorse in us. This means the rise of conscience. Our breasts become an arena of struggle. Temptations allure; conscience chides; we stumble. But if we listen to the latter it strengthens us gradually to withstand the dictates of *Ammarah*—the animal within. We are anxious to know of right and wrong and strive to avoid evil.

The passion of adoring the Deity is very strong in man. Whatever may be our conception of God, all our notions of good and righteousness become focused in Him. His pleasure and displeasure provide our moral basis. Whatever we think He loves becomes good, and whatever He hates is wickedness. We must do the former, and the latter we should avoid. Such ideas chiefly mould our conscience. Hence Al-Qur-án mentions certain things that God loves and things He abhors:—Allah does not love exceeding limits,¹ mischief-making,² ungratefulness,³ injustice,⁴ pride,⁵ boasting,⁶ treachery,⁷ utterances of hurtful language,⁸ extravagance,⁹ unfaithfulness,¹⁰ exulting,¹¹ etc. God loves those who do good,¹² judge equitably,¹³ purify themselves,¹⁴ repent and return to God, trust in Him,¹⁵ act righteously¹⁶ and speak truthfully. The Divine curse, that in Islam means remoteness from God, comes on man for unbelief,¹⁷ belief in enchantment, magic and superstition,¹⁸ polytheism,¹⁹ hypocrisy,²⁰ turning from the right path,²¹ breaking covenant and promises,²²

¹ Al-Qur-án, ii. 185. ² ii. 250. ³ ii. 276. ⁴ iii. 56.

⁵ xvi. 23. ⁶ iv. 36. ⁷ iv. 107. ⁸ iv. 148.

⁹ vi. 140. ¹⁰ xxii. 38. ¹¹ xxviii. 76. ¹² ii. 195.

¹³ v. 142. ¹⁴ ii. 22. ¹⁵ iii. 158. ¹⁶ iii. 75.

¹⁷ xxxiii. 64. ¹⁸ iv. 52, 51. ¹⁹ xlviii. 5.

²⁰ ix. 68. ²¹ xlvii. 23. ²² v. 13.

ISLAMIC REVIEW

concealing truth,¹ disputing truth,² falsehood,³ speaking evil of God and His apostles,⁴ and murder.⁵

These various virtues and vices have not been jumbled together in a page or a chapter, nor has Al-Qur-án given them as a set homily, with accents of blessing and cursing; they have been spoken of in many different ways—sometimes in connection with human nature, when Al-Qur-án speaks of its beauties and ulcers, sometimes when narrating some events of the life of the people of old who were successful or failed in consequence of these virtues and vices.

Al-Qur-án explains them fully, giving their characteristics. It creates in us the spirit that reproves evil and approves righteousness. The upbraiding soul thus becomes strong and establishes itself. Al-Qur-án warns us also against certain mentalities that harden men's mind up to the stage of callousness when "Allah sets His seal upon their hearts and upon their hearing and there is a covering over their eyes."⁶ In them, conscience dies; progress terminates, and we become the lowest of the low.

(1) Indifference—"Surely those who disbelieve—it being alike to them whether you warn them or not—they will not believe."⁷

(2) Hypocrisy—"And there are those who say: We believe; and they are not at all believers."⁸

(3) Two-sidedness—"When it is said to them, Do not make mischief . . . they say: We are but peacemakers."⁹

(4) Conceit—"When it is said to them, Believe as others believe, they say: Shall we believe as the fools believe?"¹⁰

(5) Fear—"When they meet believers, they say: We believe; and when they are alone with their

¹ Al-Qur-án, ii. 69.

² iii. 60.

³ xxiv. 7.

⁴ xxxiii. 57.

⁵ iv. 93; xvii. 33.

⁶ ii. 7.

⁷ ii. 6.

⁸ ii. 8.

⁹ ii. 11.

¹⁰ ii. 13.

devils, they say: Surely we are with you, we are only mocking.”¹

(6) Indecisiveness—“Wavering between that (and this), (belonging) neither to these nor to those.”²

(7) Attachment to hereditary wrong beliefs—“That on which we find our fathers is sufficient for us.”³

Conscience becomes strong under these directions if one follow them, and so we enter into the sphere of moral order.

The concluding portion of the Qur-ánic quotations dealing with rudimentary reforms spoke of marriage—an institution so necessary for the uplifting of humanity.

We cannot reach the goal without cultivating the habit of doing for others as we do for ourselves.

It demands enlargement of consciousness. The animal consciousness, though very limited in its scope,—so much so that its first development into Mother-consciousness at the birth of offspring dies very soon after the young become capable of looking after themselves,—can expand widely when it appears in the human frame. Muslim Divines speak of seven stages of its growth: Animal, Individual, Parental, Tribal, Racial, of the Species, and Cosmic. In fact, the evolution of the soul follows the development of consciousness. Animal consciousness in us takes little time to sublimate into individual consciousness. We are sociable; society cannot proceed unless individual rights are respected, which means the cultivation of individual consciousness. If I feel for my rights, I must feel also for others' rights. This mentality springs from necessity. But to go further is very hard. There we have to leave our cherished possessions for others. It means sacrifice. It is uphill work.⁴ People speak of love. But love is sacrifice. Higher mortality springs out of selflessness, which comes into practice in its natural course in

¹ Al-Qur-án, i. 14. ² iv. 143. ³ v. 104; vii. 27. ⁴ xc. 12.

ISLAMIC REVIEW

marriage. Marriage joins the two souls; they soon begin to live and feel for each other; children are born and intensify the sacrificial spirit. We work hard and let our proceeds go to them. Self-seeking tendencies become weakened. Marriage brings also other relatives and friends in touch with us; we begin to feel for them. Our consciousness now crosses the walls of family, and we find the fourth stage,—that of Tribal-consciousness. It, in its turn, engenders Race-consciousness, which, if cultivated on broader charitable lines, creates consciousness of the Species, and Cosmic-consciousness. Then we feel for every man, and for every other creature, as we do for ourselves. Our consciousness reaches its sublimity, and our soul is soon fully fledged. Love and compassion are at the root of all. Their seed is in our nature, but its nursery is the married life; as Al-Qur-án says: “God created mates for you, and puts between you love and compassion.”¹ This is the object of marriage in Islam.

True love and compassion grow naturally under the family roof. Al-Qur-án refers to it in another verse—a verse that is read from the pulpit to the whole Muslim world on each Friday: “God enjoins upon you justice, beneficence, and that which you do to your family folk.”²

Justice brings social order to perfection and moves individual consciousness in the right way, but the further progress depends upon doing to others as we do to our families. How laconically the verse goes through the whole of morality. Do the same to all creatures of God that you do to your kindred, and you will raise Mother-consciousness to Divine-consciousness. For this reason the Prophet declared: “Marriage is of my ways; he who goes against my ways is not from me.” But marriage cannot serve its purpose unless the position of the female is raised and domestic ethics improved.

¹ Al-Qur-án, xxx. 21.

² xvi. 90.

AL-ISLAM

History is too eloquent on the subject for there to be any need for me to show the degraded condition in which Islam found women. Al-Qur-án really raised her up to man's level when it said: "O people, fear your Lord who created you from a single being, created its mate of the same essence."¹ "They are your garments and you are their garments;"² to them is due what is due from them."³ The Prophet said: "Women are men's twin-halves; the most valuable thing . . . is a virtuous woman; God enjoins to treat women well, for they are their mothers, daughters and aunts; female rights are sacred; see that women are maintained in their rights."

Before Islam, some thought that woman was without a human soul and too unclean to enter into sacred places. Al-Qur-án gave the lie to such a conception and declared that woman was equal to man both in moral and in spiritual advancement. Al-Qur-án acknowledged her admission to paradise—the final abode for the soul; and the following speaks equally of both: "Surely the men who submit and the women who submit, the believing men and the believing women, the obeying men and the obeying women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the almsgiving men and the almsgiving women, the fasting men and the fasting women, the chaste men and the chaste women, the men who remember Allah and the women who remember Allah; He has prepared for them forgiveness and mighty reward."⁴

As to domestic morals, which alone can improve ethics in general, Muhammad says: "He is the most perfect Muslim whose disposition is most liked by his own family. The best of you are those who are best to their wives; the thing which is lawful

¹ Al-Qur-án, xiv. 1.

² ii. 187.

³ ii. 228.

⁴ xxxiii. 35.

ISLAMIC REVIEW

but disliked by God, is divorce. A virtuous wife is man's best treasure. Do not prevent your women from coming to the mosque. Admonish your wife with kindness. A Muslim must not hate his wife; if he be displeased with one bad quality in her, let him be pleased with another one which is good. Give your wife to eat when you eat, clothe her when you clothe yourself; abuse her not; nor separate yourself from her in displeasure. Do not beat her. If woman undertakes more than one day's journey, her male relative should accompany her."

Islam gives ample teachings to carry us further up to Cosmic-consciousness, but here I can only give a very brief extract from Al-Qur-án and quote but few of the sayings of the Prophet.

We are commanded goodness to parents in gratitude for all they did for us when we were small,¹ especially to the mother who bore us "with fainting upon fainting,"² and gave us milk for "two years";² we should be compassionate and gentle to them; when they reach old age, speak to them generously, never chide them nor say to them even "Ugh," and leave them gently when going in pursuit of our calling.³

The Prophet says: "It is pity that young persons may lose paradise by not serving old parents; paradise lies at a mother's feet. Allah's pleasure is in a father's pleasure; His displeasure in a father's displeasure."

After our parents, we should do good to our kinsmen, the orphans, the needy, the kindred-neighbour, the alien-neighbour, the fellow-passenger, the wayfarers, servants, political prisoners;⁴ and liberate the slaves,⁵ and feed the poor, the orphans, the captive⁶ and those "in hunger" or "lying in the dust."⁷ All this out of love for Allah, neither desiring reward nor thanks, nor taking pride or boasting.⁸

¹ Al-Qur-án, xvii. 23. ² xxxi. 14. ³ xvii. 28. ⁴ iv. 36.

⁵ xc. 13. ⁶ lxxvi. 87. ⁷ xc. 15, 16. ⁸ lxxvi. 7, 9.

AL-ISLAM

The Prophet says: "Do you love your Creator? Love your fellow-beings first. One who takes charge of the orphans will be with me on the day of requital. Look after widows; he is not of us who is not affectionate to his children and reveres not the old. To cheer up the weary, to remove the sufferings of the afflicted, will have their rewards. He who helps his fellow-creatures in need, and helps the oppressed, him will God help in difficulty. He is the most favoured of God from whom the greatest good cometh to His creatures. He who removes his brother's want, God will forgive his sin. All God's creatures are a family; he who does most good to God's creatures is His most beloved. Seek for God's goodwill in that of the poor and indigent. Avert Allah's wrath with charity. They will enter paradise who have a true, pure and merciful heart. O Aiysha, do not turn away the poor without giving something, be it but half a date."

Islam laid great stress on charity, because charity cultivates the sacrificial spirit. Sacrifice is the main-spring of all moral qualities. Al-Qur-án divides them under two headings. First, those that prevent us from injuring others' life, property and honour; and chief among these are CHASTITY, HONESTY, MEEKNESS and POLITENESS. Secondly, those that prompt us to do good to others. Among these are FORGIVENESS, GOODNESS, COURAGE, TRUTHFULNESS, PATIENCE, SYMPATHY and KINDNESS.

Al-Qur-án does not read any vague sermon on them. It defines them and shows the right occasions for their use. Sentiments and deeds in themselves are neither good nor bad. It is the propriety of the occasion that gives them the dignity of morality. Again, circumstances change their character. Forgiveness to incorrigible offenders is tyranny. Charity misplaced is extravagance. Man needed some enlightenment on this aspect of charity, which Al-Qur-án supplied.

ISLAMIC REVIEW

I quote here some verses that help to cultivate these morals.

Chastity.

“ Say to the believing men that they cast down their looks when they see strange women, and observe continence. Say to the believing women that they refrain from casting their looks upon strange men, and display not the decorated parts of their body except those external. Let them wear head-covers over their bosoms ; and let them not strike their feet . . . and turn to Allah for protection from stumbling.¹ Draw not near unto fornication (keep aloof even from its occasions), for it is indecency and it is an evil. Let those who cannot find means to marry, keep chaste (and employ other means to preserve continence).² As for monkery, they invented it—we did not prescribe it to them—only to seek Allah’s pleasure ; but they did not observe it with its due observances.”³

Honesty.

“ Control the property of those among you who are intellectually weak ; do not give away what God has placed with you, but maintain them out of profit of it . . . and speak to them word of honest advice.”

“ Test the orphans until they attain puberty ; if you find them matured in intellect, give them their property, and consume it not extravagantly . . . ; whoever is rich let them abstain altogether, and whoever is poor, let him eat reasonably, then when you make over to them their property, call witnesses in their presence.”⁴

“ Those who swallow the property of the orphans . . . they only swallow fire into their belly, and they shall enter burning fire.⁵ Do not consume each other’s wealth unjustly, nor offer it to judges as a

¹ Al-Qur-ân, xxiv. 33.

² xxiv. 33.

³ lii. 27.

⁴ iv. 6.

⁵ iv. 10.

AL-ISLAM

bribe, so that you may seize others' property dishonestly; ¹ verily God orders you to give back your trusts to their owners.² He does not love the treacherous.³ Measure rightly, weigh with exact balance; defraud not men in their substance; nor tread the earth with criminal intention.⁴ Do not give worthless things for good ones."⁵

Meekness.

"Live peacefully.⁶ . . . There is much good in peace; ⁷ if they incline to peace, do thou also incline to it.⁸ Servants of the Merciful are those who walk meekly upon earth.⁹ . . . When they hear frivolous discourse they pass on with dignity.¹⁰ Do not pick quarrels on trifling matters. Turn (away vain, vexatious words and deeds) with something better; the person between whom and thyself there was enmity, shall become as it were thy warmest friend."¹¹

Politeness.

"Speak to men good words.¹² Let not men laugh other men to scorn, who perchance may be better than themselves; neither let women laugh other women to scorn; defame not others, nor call one another by nicknames. Avoid especially suspicion; suspicion sometimes is a sin; neither backbite others.¹³ Accuse not others unknowingly; verily the hearing, the sight and the heart shall be called to account for this."¹⁴

¹ Al-Qur-án, ii. 188. ² iv. 61. ³ vi. 60. ⁴ xxvi. 182.

⁵ iv. 2. ⁶ viii. 1. ⁷ iv. 127. ⁸ viii. 61.

⁹ xxv. 63. ¹⁰ xxv. 72. ¹¹ xli. 84. ¹² ii. 71.

¹³ xlix. 11, 12. ¹⁴ xvii. 38.

(*To be continued.*)

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ISLAMIC REVIEW

THE EID-UL-AZHA SERMON

By KHWAJA NAZIR AHMAD

“Consider the early hours of the day, and the night when it covers with darkness. Your Lord has not forsaken you, nor has He become displeased, and surely what comes after is better for you than that which has gone before. And soon will your Lord give to you, and you shall know His favour. Did He not find you an orphan and give you shelter? and find you unable to see and show the way? And find you in want and make you free from want? Therefore, as for the orphan, do not oppress (him). And as for him who asks, do not chide (him), and as for the favour of your Lord, do announce (it).”—THE HOLY QUR-ÁN, xciii. 1-11.

THE chapter which I have just recited from the Holy Qur-án is of the Meccan origin; that is to say, it was revealed at a time when the wonderful success which crowned the Holy Prophet's later years must have seemed, to every human understanding, quite impossible. The commentators of the Holy Qur-án narrate varying reports to the effect that it was revealed after a period of great anguish for the Holy Prophet, because during that period—two or three days, according to Bukhari—the Divine inspiration, the breath of life to the Holy Prophet, was withheld. Imagine the state of his mind at such a crisis. He had, for the love of the cause entrusted to him, cut himself off from his relatives and old friends. He was looked upon as a kind of madman by the great majority of those who once respected and loved him. A man near fifty, the best portion of whose life was passed in an intense struggle; whose own life was in constant danger; whose followers were being persecuted, tortured and murdered—and now his one remaining support, the Divine revelation, the repeated assurance that he was God's chosen messenger, even that was being withheld from him! The idolaters sneered at him, as enemies of Islam do to-day, saying, “Allah has forsaken Muhammad and become displeased with

THE EID-UL-AZHA SERMON

him"; and who shall say what thoughts haunted his mind, for he was but human. We know that he was greatly depressed, consumed with a longing for the heavenly voice to speak again. Surely those were the "early hours of the Faith"; surely "the night which sheds darkness" was around Muhammad at that time; and then the Divine revelation came in the form of the chapter I have just recited:—

Consider the early hours of the day, and the night when it covers with darkness. Your Lord has not forsaken you, nor has He become displeased, and surely what comes after is better for you than that which has gone before. And soon will your Lord give to you, so that you shall know His favour.

Was not the promise abundantly fulfilled? Was not the latter portion of his life far better than the former? Yet who could have thought it at the time, seeing a man already advanced in years, who has lost the respect in which he was once held, for the sake of a cause which most men thought quite ridiculous; a man whom many thought quite beside himself, while others called him a forger and an impostor; believed in only by a small band of followers. Would not the opening verses of this chapter uttered by such a man, at such a time, and in such circumstances, have struck anyone present as an impossible prediction, a mere dream? And yet it was fulfilled abundantly, and many of those who scoffed at the prophecy were witnesses to its amazing and stupefying fulfilment.

In the verses which follow, the Holy Prophet is bidden to look back upon all that Allah had done for him in the past. All these things had happened to him in accordance with his prayers, and against all expectations. There had been dark hours in his life, though never any quite so dark as this hour; and he was bidden to judge of Allah's mercies in the future by the measure of those in the past. The promise held out to the Holy Prophet was that in proportion to the darkness of the night, in proportion

ISLAMIC REVIEW

to the chilly liveness of the early hours, in proportion to the anguish of his prayer and longing would be the blessings and the splendour of the coming day.

In another place the Holy Qur-án says :—

Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.¹

Thus, the earthly life of the Holy Prophet, and more especially the history of his Divine mission, are an example to us, and to some extent a type of the things to come in Islam.

There has been many a dark hour in the history of Islam, but never any so dark as the present. We, the present-day Muslims, have indeed fallen on evil days. Our past glory has forsaken us. Our might, our honour, have deserted us. To our rivals, our days are already numbered. It is true that, to a certain extent, we have awakened and realized the critical nature of the situation in which we find ourselves ; but like a man who has been enjoying a deep slumber and is awakened, all of a sudden, by some turmoil around him, we are rushing about in utter darkness to avoid what we perceive to be an imminent danger. Confusion has seized our senses ; and though the danger is within our purview, yet we cannot properly locate it. Death is staring us in the face, and the struggle for self-preservation has just begun.

It is at a juncture like this that hypocrisy, putting on the mask of sympathy, or friendship and fellow-feeling, turns the situation to its own advantage. Leaders, guides, friends and supporters crop up like mushrooms, and pose as deliverers ; and in the guise of deliverers they compel the unfortunate victim to be subservient to their own personal ends. Indian history, past and present, furnishes vivid examples of this phenomenon.

¹ The Holy Qur-án, xxxiii. 21.

THE EID-UL-AZHA SERMON

To-day, we mourn the loss of this, or that, achievement of Islam. And why? Have Muslims, all the world over, ever given a moment's thought to the real causes of their downfall? The prophetic words pronounced over thirteen hundred years ago give the reason. "O My Lord," said the Holy Prophet, concerning a section of his followers, "surely my people have forsaken the Qur-án." Woe unto us, that of all the posterity of Islam, our generation should have turned out to be the one complained of in these words!

Better late than never. We shall be ingrates, unbelievers, were we to despair. "Do not slacken and do not grieve" are the consoling words of the same Book, "for surely you are the highest people, provided you are the believers." If we are anxious to retrieve our lost power, we should not be lacking in the faculties requisite for retaining such power. It is not the loss of power that we should mourn, but the loss of the virtues that lead to the attainment as well as the maintenance of power. These alone infuse life into dead nations, and bring them to power and sustain them in it.

It is not for us to foresee, much less to prejudge, results. Remembering the mercy of our Lord towards us in the past, we should do our duty, leaving the rest with perfect trust to God. Had we done our duty, these misfortunes would not have befallen us.

In this connection I may raise my voice in warning to the Muslim world. Here in the centre of this mighty Empire, a word spoken can now be carried to the ends of the earth. It is an open secret that current English journalism is positively infested by what may be called the spirit of parody, when dealing with Islam and the Muslim States. The sensational telegrams and articles published now and again about events in Muslim countries, are generally not only misstatements, but also completely lacking in authority. They are calculated to take away the breath

ISLAMIC REVIEW

of those who are in a position to know what is really happening in those much-maligned countries. And of all these countries, Turkey's grievances are perhaps the greatest. According to the English Press, representative government there represents little more than banditry, bloodshed and chaos and all the other alleged synonyms for Bolshevism. Yet commerce, which is a pretty sincere indication of reasonable security, was never so flourishing as to-day. I speak from a first-hand knowledge of the country. Nearly every tourist or business man who visits that marvellous country comes home with a profound impression of the remarkable future of the new Turkey, and convinced of the earnest desire of the Turkish nation to live, and let live.

It is an irony of fate that it is the Muslims who, on account of misunderstandings arising out of certain theological quibbles, are withholding their support. If the unity of Islam is to be sacrificed at the altar of the Khilafat, I, for one, would not hesitate to reverse the position to secure that peace, that harmony in Islam, which has been one of its most noteworthy features in the past.

Let representative Muslims go to Turkey and see for themselves the conditions obtaining there. They would soon realize how a nation has been unjustly humbled and plundered; and yet it is not in a hopeless plight, simply because of her firm determination to live as an honourable and independent nation worthy of the name of Islam. Turkey will always be the vanguard of Islam, and these Muslim representatives would soon realize the folly of withholding help to her at a time when she needs it most.

In conclusion, I wish to point out that the diminution of the military power should be a lesson to us. Military power is not, and never was, essential to Islam. True, it is not to be despised, and should be consolidated; but righteousness, a strict obedience to the laws, charity, brotherhood, the search for

EID-UL-AZHA

knowledge, energy and self-devotion in the Way of Allah—these are the essentials of Islam, which Muslims should endeavour to acquire once again. It is only through our resignation to the Almighty, the sacrifice of our highest interests to His cause, the immolation of Self on the Altar of His Will, that we can obtain our reward in this life and the life to come. If such were an impossibility, there would have been no Feasts of Sacrifice in Islam and we need not have met here on this lawn of the Woking Mosque, to magnify the Most High.

EID-UL-AZHA

By JAMES BAYARD MUNRO

THE Festival of Eid-ul-Azha was celebrated at the Mosque, Woking, on Sunday, July 13th. It was, I believe, more largely attended than has been any other such gathering since the date of the founding of the Woking Mission, and the fact that many who profess and call themselves Christians are present on these occasions seems to show that the traditional walls of prejudice and narrow-mindedness are at last being broken down. This is a very great achievement.

To a stranger like myself, visiting the Mosque on a day of Festival, for the second time only, the simple but impressive ceremonial appeals with tremendous force; but it is the great event, to commemorate which this Feast has been ordained, that lends to Eid-ul-Azha a significance entirely its own, at this present most critical stage in the world's history.

The sacrifice of Abraham teaches from time immemorial, and for all time, the lesson which the world most needs to remember to-day. That is to say, it teaches that lesson, if anyone will pay any real heed to it. But nobody does.

It is a lesson which applies as cogently to nations

ISLAMIC REVIEW

as to individuals ; but as regards nations, it is the more difficult to bring into practice, because a collective conscience and an individual conscience will always, humanly speaking, remain as far apart as the poles. It is a truism in England to-day that "a Company has no conscience." The Southern Railway Company, for example, or the Company that provides penny-in-the-slot machines for railway platforms, or any other corporation authorized by Act of Parliament, may, quite fairly, be said to be conscienceless ; but that is not to say that the directors and servants of these companies may not be, and are not, God-fearing persons of high character, and furnished, as individuals, with a conscience of very considerable indicated horse-power. So it is with nations.

I sometimes think that if we could bring ourselves really to believe all that we profess to believe, the great awakening, for which the world, turning restlessly in a troubled slumber of nightmare and horror, is surely more than ready, would come at once ; and this brings me to the Imam's sermon which dealt with the question of Turkey—the New Turkey—which has been causing such lamentable dissension in the united world of Islam.

Khwaja Nazir Ahmad, in a very impressive address, put the case for Turkey before his fellow-Muslims. We, who have read in the daily Press of England concerning the happenings which have at last resulted in a Turkish Republic, may, and possibly have, formed unfair and prejudiced views on the matter. After all, what we have read has, we may suppose, not been all that "Our Special Correspondent" cabled to his Editor, but all that his Editor has thought it politic for us to read. And where such conditions of news distribution exist, the wonder is that any just opinion is ever formed. The deposition of the Khalifa, and the confiscation of his personal property (it is, unhappily, remarkable that the con-

EID-UL-AZHA

fiscation of somebody's personal property generally accompanies any far-reaching measure of reform in Western Europe, and it seems a pity that the East should so far imitate Western ideals as to consider the two inseparable. Here was a chance for a new and wholesome example to be shown—a chance which would appear to have been missed) created a bad impression. Nevertheless, of the reasons which lay behind such action, we of the West—the general public, as we are called—can know nothing.

The Imam, with his extensive first-hand knowledge of modern Turkey, and the conditions which the Angora Government has found itself compelled to face, pleaded for a more charitable view-point; that adverse judgment should be suspended, and that the unthinkable difficulties confronting a nation struggling to rise again from a death of tyranny, servility, and corruption, should not be lightly set aside.

He pleaded that Muslims, all over the world, should remember that for five hundred years and more Turkey has been their champion against Western aggression, and that, though of late that championship may have wasted away to the very shadow of its former self, now a new and purified Turkish nation has arisen, striving with might and main, against tremendous odds, to render itself worthy to carry on the tradition of Faith and of service—to the glory of Allah.

It was a noble and stirring appeal, and I think the day and the occasion were not altogether inappropriate. It was an appeal to self-sacrifice—the self-sacrifice of the individual translated into terms of collective policy. Let Muslims sink prejudice, pride, personal feelings, and perhaps considerations of personal advantage; and let them show a real and active sympathy with their fellow-Muslims in Turkey in the present time of peril and perplexity. So shall Islam become united once again, and its

ISLAMIC REVIEW

unity shall be proved to the world to be a living thing.

The sermon was listened to with rapt attention. I have seldom seen an audience at once so large and so unmistakably "held" by the speaker. It was a privilege to be present, and to be one of them.

The weather was all that could be desired, and lunch was served on the lawn, to about four hundred people, punctually at 1.30.

"I have been wondering," said the Imam, as he bade me a courteous farewell, "whether I was altogether wise in speaking of Turkey this morning, whether it would not have been more politic to choose some abstract topic of Religion concerning which there could be no difference of opinion. But," he added with a wistful smile, "Religion, as long as it remains in the abstract, carries us a very little way. It is only when we seek to apply it in its proper sphere—the sphere of everyday life and conduct—that we meet any opposition or accomplish anything useful."

And I think he was right.

MOSLEM FESTIVAL AT WOKING

The lawn facing the Memorial House which adjoins the Moslem Mosque at Woking presented a picturesque scene this morning, when, under a blazing sun, nearly five hundred Moslems from all over the world gathered to commemorate the Festival of the Sacrifice of Abraham, when animal life was substituted for human.

The address was given by the Imam (Khwaja Nazir Ahmad), who said there had been many a dark hour in the history of Islam, but never any so dark as the present.

"It is an open secret," he said, "that current English journalism is positively infested by what may be called the spirit of parody when dealing with

EID-UL-AZHA

Islam and the Moslem States. The sensational telegrams and articles published now and again about events in Moslem countries are generally not only misstatements, but also completely lacking in authority."

If the unity of Islam was to be sacrificed at the altar of the Khilafat, he added, he, for one, would not hesitate to reverse the position to secure that peace in Islam which had been one of its most noteworthy features in the past.

At this juncture the Imam broke off, remarking that perhaps he had said enough.—*Westminster Gazette*, June 14th.

A DAY OUT

If you do not specifically search for them you may find adventurous days still in England.

Yesterday morning, for instance, chance found me on a peaceful lawn spread with carpets. They were not carpets of the kind you will see in some Eastern bazaars, or strewn luxuriously in the houses of rich men of the Orient. Yet for this occasion they were serving as praying carpets for the greatest religious ceremony of the Mohammedan year.

It was the Festival of Eid-ul-Azha, to commemorate the sacrifice of Abraham, "the Father of Nations," and at the same moment at Mecca the famous Kaaba was surrounded by hundreds of thousands of devout worshippers, prostrating themselves beneath a sun which for once was not much hotter than our own.

Here, outside the Mosque at Woking, Muslims were gathered, hailing from all parts of the world—from India, Persia, Malay, Africa, and all the countries where live the followers of the Prophet.

They were brown, black, and white. They wore fezzes, kalpaks, sarongs, embroidered slippers, frock-coats, and all manner of strange dress. There were Englishmen and Englishwomen, Muslims also. There were Indian potentates and small Indian princes,

ISLAMIC REVIEW

gorgeous in gold-brocaded turbans and robes, looking like illustrations by Dulac.

Then to the nasal chanting of the Imam, while at intervals the Southern expresses thundered past, the Muslims, most of them bootless, prostrated themselves. It was strange to see Englishwomen in that company, praying alone behind the serried rows of men.

It was just as strange, after the nasal chanting in Arabic, to hear the Imam, dark, bearded, with vigour in every gesture, deliver a sermon in fluent and sonorous English. A militant note crept into it. He spoke passionately of the "grievances" of Turkey. It was a call for Muslim unity, a cry for the revival of that spirit which once ruled the world.

"It is very hot," said the preacher suddenly. "Perhaps I had better not say more, or I shall say too much."

Curious, all this, on an English lawn, and in the English tongue.—*Evening Standard*, July 14, 1924.

ISLAM AND THE SWORD

By DR. KHALID BANNING

It is constantly alleged by the champions of Christianity and by politicians, and often enough rehashed by the unthinking, ignorant, and indifferent, that the propagation of Islam was effected solely, or in large part, by the sword. In support of this view they point to the early conquests of Arabia, Syria, Irak, Egypt and North Africa, Persia, Transoxania, Spain, etc.; or the later conquests of India or the Turks in Europe. Broader-minded and thinking Christians will, of course, not hesitate to admit that Christianity has been spread to an equal extent by the same means, pointing out that five thousand Saxons were butchered by Charlemagne for not accepting Christianity, and to the extermination of the Muslims and

ISLAM AND THE SWORD

Jews in Spain, as well as to the activity of the Spanish Inquisition in Spain and America, not realizing, perhaps, that in our present age Muslims in many parts of the world are subjected to every form of persecution, and that Islam has been suppressed in the cruellest and most barbarous manner throughout the Balkans and in Crete—to say nothing of the atrocities of the recently annihilated Greek army in Asia Minor. It is not our object in the present article, however, to reply to the charges against Islam by proving similar charges against Christianity, but to examine briefly, and in a way in which our limited space will allow, how far the charge that Islam owes its propagation to the sword, is justified or not.

In the first place, the subject has been settled for all time in a categorical manner by the Qur-án in the words "*La ikraha fid-Din*"—that is, "There is no compulsion in religion"—which prohibits all conversion by force. From the very beginning of Islam as a political power, we find the position of the *Ahl-ul-Kitab*, or People of the Book—that is, the Christians, Jews, Zoroastrians, and others in possession of a divine revelation which had since become corrupted or obsolete—regulated, and laws set down for their protection. On the contrary, we find idolatry categorically prohibited, a drastic but necessary measure for the uplift of the Arabs out of their degraded state, and which made them capable of the highest cultural and intellectual development, so that in an amazingly short period of time they were able to attain to a state of civilization, learning, and culture, which has hardly been equalled to the present day. They thus became the instructors of Europe and, through cultivation of the exact sciences, laid the basis of all the technical and mechanical progress of the present day.

In the early days of Islam we find the number of converted Christians and Jews comparatively small. Christianity in Arabia was perhaps only nominal, and

ISLAMIC REVIEW

long after the conquest of Egypt by Amr ibn al-Asi, the country continued to remain Christian. In Hira the Christian tribe of the Benu Taglüb continued under the Umayyads to play an active part in Arab history, and in Syria, as well as in Irak, we find Christians in commerce, as physicians, and particularly as scribes and accountants in the service of the Caliphate; whereas under the so-called legitimate Caliphs, as well as under the Holy Prophet, there seem to be a number of voluntary conversions from Judaism and Christianity to Islam, the Umayyads developing little or no missionary activity until the reign of Umar ibn Abd-ul-Aziz, through whose active propaganda vast multitudes of Christians were converted to Islam. Whereas under the first Umayyads it was decreed that all new converts to Islam should continue to pay the Poll Tax as before. This measure was indeed revoked by the above-mentioned pious Umayyad Caliph; but it seems to have only remained in practice for a short time, and the astoundingly large number of conversions during his reign seems to have been due rather to propaganda than to any other means.

We also fail to find that the Persians derived any great material benefit from their conversion to Islam, as we observe all uprisings of the Persian elements against the Arabs to have a strong Muslim character, so that oppression or persecution due to Muslim fanaticism seems out of the question. In other words, such uprisings were of an entirely political nature. Had this not been so, they would have been accompanied by apostasy, which was not in a single instance the case. The contrary is proved by the fact that Bukhara and Khwarism (Khiva) soon became strong bulwarks of Islam, which rapidly spread among the Turkish races of Central Asia, despite the oft-repeated uprisings against the Arab supremacy, and Bukhara soon became an illustrious seat of Muslim learning, which position it has been able to maintain almost to

ISLAM AND THE SWORD

the present day. It is, of course, true that we find various persecutions of Shiites and Kharijites in Irak and Khorasan, but these were solely due to political considerations, just as an enlightened country such as the United States to-day deems it expedient drastically to suppress Bolshevism, or as Great Britain takes measures against Irish secessionists.

But how about the Islamization of Asia Minor, a country which at the arrival of the Seljouks was entirely Christian with a population in the main Greek (or Hellenized) and Armenian, and owing allegiance to the Byzantine emperors? Here again we find the rapid spread of Islam due to the broad-minded principles and moral superiority of the invaders rather than to any exercise of force or oppression. When in the years 1067-1070 the Seljouks first broke into Asia Minor, the inhabitants were groaning under Byzantine oppression, oppressive military service and exorbitant taxation, and we find the inhabitants going over in multitudes to their liberators, and embracing Islam voluntarily, and even the unconverted fighting for the Seljouks against their Byzantine suzerain. It is for this reason that we detect in the present-day Ottoman Turks very little trace of the Mongoloid features peculiar to the Turkish race, seeing that the Seljouks, consisting of but comparatively small bodies of cavalry, have, through their broad-minded principles and moral superiority, been able in a remarkably short time to assimilate and Islamize the greater part of Asia Minor. Thus the inhabitants of Asia Minor to-day, notwithstanding Islam and their adopted Turkish language, have retained the features and all characteristics of the aboriginal population of this country. It was this race, with its inherent sterling qualities, and the moral force derived from Islam, which enabled it to stand for centuries against the entire world, and for the last hundred years to brave attacks from without and misrule from within; and yet without resources

ISLAMIC REVIEW

and bleeding from numberless wounds, without any outside help, this nation, which a thousand misfortunes had not broken, defeated and destroyed an army of 300,000 murdering and raping Greeks, equipped with every means of modern warfare. The wise policy of the Seljouks was indeed continued by the first Ottoman Sultans, but the latter, flushed with their military successes, were afterwards induced to depart from the broad-minded principles of their predecessors, so that with the exception of conversions due more to material than to other considerations, the work of proselytizing ceased under the Ottomans, notwithstanding the fact that their treatment of their non-Muslim subjects was far more liberal than is the case to-day of Christian nations with their Muslim subjects in the colonies.

The Caucasus offers us another example of the spread of Islam. When a hundred years ago a handful of Muslims took the lead in the defence of the country against the Russian invaders, the country at once became Muslimized, Islam standing for freedom against tyranny as it did in Asia Minor at the arrival of the Seljouks, and as it does in many parts of the world to-day.

China is a country which has never had to do with a Muslim invasion, and yet its Muslim population numbers millions; estimates varying between twelve and twenty millions. This does not look like propagation of the Faith by the sword. The same applies to the Malay Peninsula, the Dutch East Indies, and the Philippines. At the time of the British occupation of India the Muslims constituted but a tenth of the entire population, whereas to-day they constitute a good fifth—facts which discredit the statement that Islam has been propagated by the sword:

But the most amazing fact of the present day is the spread of Islam in Africa, where it has, since the Great War, obtained millions and millions of new

ISLAM AND THE SWORD

adherents, and where the entire continent is becoming Islamized with lightning speed, despite the frantic efforts of Christian missionaries and Christian Governments to check its progress—a development which perhaps lacks a parallel in history; and further, hand in hand with the spread of Islam in Africa we see the rapid rise of an African civilization.

It is evident that the sword has had little or nothing to do with the propagation of Islam, unless we regard the establishment of political bases as such, from whence Islam was subsequently spread by peaceful means. It is, in fact, of itself absurd, and shows a lack of acquaintance with human nature, to assert that any creed or great idea can be propagated by force, unless tortures and terror are resorted to, as was the case with the Inquisition in Spain and America. Islam was never disgraced by such infamous practices. Only theorists, blinded fanatics and those refusing to acknowledge the evidence of history and the light of facts, will deny the truth of the above. If we exclude tortures, no amount of oppression or persecution can be of benefit in the propagation of a creed. This alone can be effected by the superiority of the creed itself and the moral and intellectual superiority of those who profess it. On the contrary, force cannot win adherents to any cause, but rather calls forth opposition, and in every case has exactly the opposite effect to that intended.

This is clearly proved by the attempts of Christian nations to force the inhabitants of their colonies to adopt Christianity; and despite the enormous sums of money spent, and the superb organizations for the purpose, these efforts are attended with miserable failure. Notwithstanding the rosiest inducements offered to proselytes, and the support of Governments, we find but a few sordid individuals here and there characterized by dishonesty and lack of reliability, so that the results are practically negligible. On the other hand, without any government or strong

ISLAMIC REVIEW

organization behind it, alone and without pecuniary means, standing solely on the moral force within it, Islam is to-day rapidly spreading, and will continue to maintain its triumphant march forward, without any sword or groups of interested capitalists behind it. Its present outward lustre—we will admit—will not impress the superficial, and persons accustomed to judge things from their outward appearances; but those who can see below the surface will at once recognize the vast moral power of Islam, and the great future ahead for the Muslims.

WOMAN :

HER SUBJECTION, EXPLOITATION, AND EMANCIPATION

By KHWAJA NAZIR AHMAD

(Continued from p. 247, Vol. XII., No. 7.)

WOMAN UNDER CHRISTIANITY.

ONE natural consequence of these efforts of the Fathers to reclaim courtesans from the path of vice was that it created a community of saints of low morals. To mention a few: St. Mary Magdalene, St. Mary of Egypt, St. Afra, St. Pelagia, St. Thais and St. Theodota in the early Church, as well as St. Marguerite of Cortona, and Clara of Rimini in the Middle Ages, had all been courtesans.¹ The disastrous result of this collection I shall discuss later on.

The ascetic passion, however, increased the prominence of this branch of ethics, and the imaginations of men were soon fascinated by the pure and noble figures of the virgin martyrs of the Church, who on more than one occasion fully equalled the courage of men, while they sometimes mingled with their heroism traits of the most exquisite feminine gentleness. For the patient endurance of excruciating physical suffer-

¹ *Les Courtesanes Saintes.*

WOMAN

ing Christianity there is no more pathetic figure than Blandina, the poor slave-girl who was martyred at Lyons; and it would be difficult to find in all history a more touching picture of natural purity than is contained in one simple incident of the martyrdom of St. Perpetua. But it is rather remarkable that whereas every honour was heaped after death on the women who thus suffered for Christ's sake, and their ashes and other relics were supposed to exercise a sanctifying and miraculous influence, yet during their lives they were treated horribly, and it was their duty to stay at home and manage the affairs of their household, instead of teaching or performing any other spiritual function.

The services rendered by the ascetics in imprinting on the minds of men a profound and enduring conviction of the importance of chastity, though extremely great, were seriously counterbalanced by their noxious influences upon the institution of marriage. It would be difficult to conceive anything more coarse or more repulsive than the manner in which it was regarded by them. The relation which Nature has designed for the noble purpose of repairing the ravages of death was regarded almost exclusively in its lowest aspect. The tender love which it elicits, the holy and beautiful domestic qualities that follow in its train, were almost absolutely omitted from consideration. "It is remarkable," says Dean Milman, "how rarely, if ever, in the discussions of the comparative merits of marriage and celibacy the social advantages appeared to have occurred to the mind. . . . It is always argued with relation to the interests and the perfection of the individual soul; and even with regard to that, the writers seem almost unconscious of the softening and humanizing effect of the natural affections, the beauty of parental tenderness and filial love."¹

The object of the ascetic was to attract man to

¹ *Hist. of Christianity*, vol. iii. p. 196.

ISLAMIC REVIEW

a life of virginity ; and, as a necessary consequence, marriage was treated as an inferior state. To "cut down by the axe of virginity the wood of marriage," was, in the energetic words of St. Jerome, the end of a saint ;¹ and if he consented to praise marriage it was merely because it produced virgins.² Even when the bond had been formed the ascetic passion retained its sting. Whenever any strong religious fervour fell upon a husband or a wife, its first effect was to make a happy union impossible. The more religious partner immediately desired to live a life of solitary asceticism ; or, at least, if no ostensible separation took place, an unnatural life of separation in marriage. The immense place this order of ideas occupied in the hortatory writings of the Fathers, and in the legend of the saints, must be familiar to all who have any knowledge of this department of literature. Thus, to give but a very few examples, Saints Abraham, Nilus, Alexis, Ammon, Melania, and many others, when seized with a longing for the prevailing asceticism, laboured long and earnestly for a separation. Nominal marriages, in which the partners agreed to shun the marriage bed, became not uncommon. The Emperor Henry II, Edward the Confessor of England, and Alphonso II of Spain, gave examples of it.

Thus, the extreme disorders which such teachings produced in domestic life, and also the extravagances which, in consequence, grew up, did but little to raise the leaders of the Church from their torpor. To abstain from marriage, or in marriage to abstain from a perfect union, was regarded as a proof of sanctity ; and marriage was viewed in the most degraded light. The notion of its impurity assumed many forms, and exercised, for centuries, an extremely wide influence over the Church. For example, it denounced divorce with an irrational zeal ; though the Fathers said it was not absolutely unjustifiable for the husband to divorce when the wife had trans-

¹ Ep. cxxiii.

² Ep. xxii.

LOVE OF GOD AND ISLAM

gressed. It represented sexual love to be an outcome of sin, strictly forbade indulgence in it for married people for its own sake, and on the eve of holy days ; and also condemned it as incompatible with the holy office of the priesthood.

No great social service, and no great advantage to woman, could result from a gospel which was marked with such eccentricities. With these views in the ascendant, there is small wonder that the position of woman underwent rapid deterioration. Thus, the Council of Laodicea (A.D. 352) forbade women serving as priests, or presiding over Churches. That of Carthage (A.D. 391) forbade her to catechize, to baptize, or even to study except with her husband. Control of her own property was denied her. Under Canon law, she could not bring an action against another person, except for personal injury ; nor could she appear in a criminal suit, or witness a will—even the reading of the Bible was forbidden.

If Christianity asserted, as it does even to-day, that a married man and woman were one, let it be noted that it left no doubt that man was the one, and woman was non-existent.

(To be continued.)

LOVE OF GOD AND ISLAM

By ZUBAIDA KHATUN, B.A.

It is erroneously supposed by many Christian writers that the Islamic conception of the Supreme Being has solely to do with the awe-inspiring majesty of God—a kind of terror of the Almighty ; and that according to Islam every human being ought to stand in constant fear of Him whose overwhelming power pervades the whole universe.

ISLAMIC REVIEW

They say that the God of Islam is not a God of love and compassion.

It is true that Islam does not, like Christianity, establish any relation of fatherhood and sonship between God and man. Nor has it, like some other religions, tried to conceive the idea of Divine love, in forms of human love as that of father, mother, husband or wife.

Islam, rather, teaches us to realize Divinity and the Divine love, through abstract ideas; and hence instead of addressing God as *ab* (Father) Muslims call Him *Rab* (Nourisher or Lord) with the same intensity of love and ardour.

The grievous misconception that Islam is devoid of such a noble sentiment as love ought to be removed.

A critical study of the Qur-án and the life of the Prophet will enable us to realize that the God of Islam is not only a God of fear, but also a God of infinite love.

Islam is not a Utopian religion, but is a practical religion for a practical world. God has created man a social being, and every individual in this world has some contact, some relationship with other individuals.

This relationship can only be maintained through love and fear. The absence of either will prove disastrous and ruinous to human society; and that mutual dependence on which the whole fabric of Society rests, will have no stable foundation.

Even in ordinary working departments of business or administration, if the principles of management are not based on love and fear, the work cannot satisfactorily be carried on.

Discipline will disappear if a happy combination of these two is not brought about.

So in our religious relation with God, these two essential principles are always present in our minds.

Primitive people, we know, conciliate those gods and goddesses, whom they fear and consider

LOVE OF GOD AND ISLAM

malevolent, and at the same time they pray to and love those whom they believe to be benevolent, and whose favour they seek.

Now, the pre-Islamic religions, as, for example, Christianity and Judaism, have emphasized only one to the exclusion of the other of these two essential factors. Christianity proclaims that God is love, while in strong contrast, the Law of Moses threatens the people with and warns them of the wrath of God.

Islam strikes the golden mean, without inclining to the two extremes; and inculcates that God is not only a God of love or fear, but He is Lord of us all, whom we must *love* as well as *fear*. He is all-powerful, He is wrathful, but at the same time He is *merciful* and *compassionate*. He is just, but His justice is tempered with mercy. He punishes as well as loves His people.

Thus the Holy Qur-án describes the attributes of God in simple and plain terms, and such grave misconception ought not to arise.

Next to the Holy Qur-án the life of the Prophet of Islam gives the best illustration of the Islamic teachings. His life reveals to us that he was the one person above others, in those days of ignorance, in Arabia, who *loved* and *feared* God in the strictest sense of the terms. He desired that other Muslims too should follow in his footsteps.

A religion which is based on the sentiment of dread and fear will certainly tend to harden the hearts of the people. Islam is far from it. Muhammad (on whom be Peace) was fully aware of this psychological fact, and so he fully and repeatedly proclaimed that God—the Almighty—is loving, merciful, compassionate and just.

The Muslims call Him Allah, which means the Beloved. This word, short but pregnant, with the noblest thought, is chosen by the Prophet as the fittest attribute that can be applied to the loving God whom we adore and worship.

ISLAMIC REVIEW

We are asked to love Him more fervently than we love our dear ones.

Surely the God of Islam is a loving God of us all.

The first words that greet us on opening the Qur-án are "In the name of God the Merciful, the Compassionate."

In order to make the Arabs realize their significance and importance, this formula is prefixed to 114 chapters of the Qur-án.

Is this not enough to instil the love, mercy and compassion of God in men's minds ?

Moreover, about 99 names are used and repeated by the Muslims describing the sublime and beautiful attributes of God. Out of these excellent names (*Asma-ul-Husna*) the greater number denote His love and kindness to human beings. He is also called the Bestower of gifts and the Refuge of the helpless.

The first commandment of Islam is to have faith (*Iman*) which manifests itself in love. The same holds good in our human relations. We cannot love a person unless first of all we have faith in him.

"Love God, and you will win His love," is the emphatic message of the Holy Prophet. God loves the righteous, the repentant, the faithful, the just, the patient and the pure.

Muhammad conveys these happy tidings to the people, that "Verily God is forgiving, and those who repent and turn to Him will be pardoned." Thus the worst sinner, according to Islam, need not despair of His mercy.

The Prophet says, "Our love for our friends, parents and children in this world is but a part of the love of God which manifests itself in innumerable ways." Who can deny His infinite love which transcends human comprehension ?

The Prophet always prayed for the love of God, and lived and worked to secure it. His short though sweet prayer, "O Lord, give me Thy Love, and the love of those whom Thou lovest," shows us how

MUHAMMAD AS CHAMPION OF WOMAN

earnestly he yearned for this inestimable Gift—this Sublime Bliss.

In one of the traditions it is related that God says, "I love a man who seeks My love and union with Me; and tries to gain it by prayer, devotion and meditation. It is through Me that he sees, hears and works in this world. I am ever with him."

On one occasion, when a fierce battle was raging, a woman lost her child in the confusion and bustle. In her utter bewilderment and disappointment she took up any child that met her and kissed it. Seeing this, the Prophet observed to those around him, "Will this mother ever think of throwing her babe into a burning fire?" and they all said, "No, certainly not." Thereupon the Prophet said, "Verily I tell you, God loves His people more than mothers love their children."

On his death-bed Muhammad said that he had no friend except one, and that was God. His last words were "O Lord, the best of friends," and he expired.

The above few facts will show that Muslims believe in the *love* of God, as much as the Christians or any other people do, but they also fear Him.

To say that the God of Islam is a God of fear only is to betray one's gross ignorance of the Islamic teachings. Before making any such allegations, one must study Islam thoroughly, carefully and with an unbiassed mind.

MUHAMMAD AS CHAMPION OF WOMAN ¹

By PIERRE CRABITES

MUHAMMAD, according to his lights and with due regard to the needs of his time and country, was probably the most earnest champion of women's rights that the world has ever known. He found women, at least in some tribes, the property of their

¹ *Nineteenth Century and After.*

ISLAMIC REVIEW

kinsmen, to be used, sold or let to hire like other chattels. He left them possessed of full legal personality, and capable of acquiring property and contracting on their own account. In other words, Muhammad brought about a condition whereby the veiled woman of Islam has ever since the seventh century of the Christian era possessed and effectively exercised property rights not yet enjoyed by many hundreds of thousands of English-speaking women.

At Muhammadan law marriage is a matter of contract, the terms of which depend, within very wide limits, on the will of the contracting parties. This contract must be legalized by the *qadi*, or judge, and the Muslim husband must pay over a dower to his wife before the *qadi* is permitted to countersign their agreement. No other formality is requisite, and no religious ceremony of any kind is necessary.

* * * * *

The wife, however, or those negotiating on her behalf, can make it an express term in the marriage contract that the husband shall not take a second wife, or that if he does she shall have the option of divorce.¹ When the Muhammadan wife can and does insert into her marriage contract such a clause, and when such a provision is declared by competent authority to "be usual nowadays among Mussulmans even of the polygamous sect,"² it is folly to speak of polygamous relationship being thrust upon a Muhammadan woman. On the contrary, it is clear that the Oriental woman may protect herself from any situation which is distasteful to her. In fact, so carefully has Muhammad laid the foundations which safeguard her legal and social rights, that the High Court of Calcutta has said that—

We are aware of no reason why an agreement entered into before marriage under which the wife consented to marry on

¹ Wilson, *Digest of Anglo-Muhammadan Law*, p. 61.

² Wilson, *op. cit.*, p. 143, quoting Amcer Ali, vol. ii, p. 171.

MUHAMMAD AS CHAMPION OF WOMAN

condition that her future husband should permit her to divorce herself under the form prescribed by Muhammadan law should not be carried out.¹

Economic reasons and other concomitant circumstances have practically driven polygamy from the urban life of the Muslim world. The same causes fail to obtain in purely agricultural districts. The simplest observation confirms, however, that throughout the world farmers almost invariably have large families. In countries where polygamy is allowed, farmers, therefore, seek to add to their supply of children by increasing the number of their wives. It is in this sense that Frazer writes that when a Catholic priest remonstrated with the Indians of the Orinoco on allowing their women to sow the fields in the blazing sun, with infants at their breasts, the men answered :

“ Father, you don't understand these things, and that is why they vex you. You know that women are accustomed to bear children, and we are not. When the women sow, the stalk of the maize bears two or three ears, the root of the yucca yields two or three basketfuls, and everything multiplies in proportion. Now why is that? Simply because the women know how to bring forth, and know how to make the seed which they sow bring forth also. Let them sow, then; we men don't know as much about it as they do.”²

If the Western exponent of monogamy were to ask a bevy of the wives of an Oriental farmer why they did not rise and put a stop to the iniquity of polygamy, they would probably paraphrase the words of the Orinoco Indians, and cry out in unison : “ Sister, you don't understand these things, and that is why they vex you.”

The reciprocal rights and duties of the Eastern husband and wife place upon the woman no charge, submit her to no disability, and make no demand upon her which, if carefully analysed, tend to place her in a position inferior either in dignity, or power

¹ Wilson, *op. cit.*, p. 142.

² Frazer, “ The Golden Bough,” Part I, *The Magic Art*, vol. i, p. 141.

ISLAMIC REVIEW

to that enjoyed by her Western sister in respect of her Western husband.

In addition to her right to recover the amount of her dower by regular suit, the wife may refuse to receive her husband's embraces, to obey his orders, or even to live in the same house with him so long as the dower is unpaid, and this without forfeiting any right to be maintained at his expense or her right of inheritance as his wife.¹

Subject to the above-mentioned right resulting from non-payment of dower, and in the absence of a clause in the marriage contract to the contrary, the wife is bound—

(a) To reside in the house of her husband, but not necessarily to follow him about from place to place ;

(b) To receive her husband's embraces whenever required at reasonable times and places, and with due regard to health and decency ;

(c) To obey all his other reasonable commands ; and

(d) To observe strict conjugal fidelity from the time of the marriage contract (whether the dower has or has not been paid) and to refrain from all undue familiarity with strangers and all unnecessary appearance in public, it being well understood that what is undue familiarity or unnecessary publicity will depend in each case partly on the social position of the parties, and partly on local customs.

The idea is prevalent in the Occident that the Oriental woman is a toy made to pander to the pleasures of man, and that she is at best nothing but a human incubator or a purveyor to the lacteal needs of infancy. It is, however, written that—

If the child be an infant at the breast, there is no obligation on the mother to suckle it, because the infant's maintenance rests upon the father.

The various duties incumbent upon the wife

¹ Wilson, *op. cit.*, p. 123.

MUHAMMAD AS CHAMPION OF WOMAN

require no further elucidation. It cannot be said that they throw upon her shoulders a burden unknown to the West. In these twentieth-century days of progress and equality it does appear incongruous to speak of a wife being "bound to obey all other reasonable commands of her husband." Nevertheless, it must not be forgotten, when this criticism is made, that in 1840 Victoria was Queen of England, and in 1846 Isabella II ruled over Spain. When these two sovereigns were led to the altar they both swore "to love, honour and obey." As long as such marital vows continue to underlie the superstructure of Christian civilization it would ill become a Western woman to seek to draw an argument from the language quoted. . . . When the outraged civilization of the West is seeking for language wherewith to castigate the East let it be remembered that at common law

the husband hath by law power and dominion over his wife, and may keep her by force within the bounds of duty, and may beat her, but not in a violent or cruel manner.¹

Muhammadan men and women in exclusively Muhammadan countries, where no venter of European culture has crept in, marry shortly after they attain the age of puberty. Prostitution is inexistent in such districts, and the immunities of knight-errantry are unknown to the gilded youth of the land. Men must marry or remain continent, and when they marry, whatever may be the latitude polygamy affords them, they must continue to live a life of continence within the limits allowed them by law, if for no other reason, at any rate because their civilization is so adjusted that there are no pastures where they may graze or cosy corners where affinities may be discovered. The rule is even carried so far that sexual incontinence by man or woman, whether married or single, incurs severe penalties.

A practical check on adultery results also from

¹ Eversley, *Law of Domestic Relations*, p. 173.

ISLAMIC REVIEW

the leniency with which the law regards homicide by an injured husband. A venerable sheikh, Aboo Jaafar Hindoanne, was once asked whether a man finding another in adultery with his wife might slay. He replied: "If the husband know that expostulation and beating will be sufficient to deter the adulterer from a future repetition of his offence, he must not slay him, but if he believe that nothing but death will prevent the repetition of the offence, in such case it is allowed to the husband to slay that man; and if the woman were consenting to his act, it is allowed to her husband to slay her also." Against this tradition may be set another which represents the Prophet as expressly forbidding such self-revenge, though it is true that it goes on to point out that the follower of the Prophet to whom the prohibition was addressed openly protested that he would disregard it if the occasion arose, and he was let off with a surprisingly mild rebuke for his audacity. This story is told by Muhammadan law writers in such a manner as to convey the impression that the killing of an adulterer is considered to be wrong, but yet so natural as hardly to deserve punishment.

Muhammad lived during the seventh century of the Christian era. If the Western critic of Eastern conditions desires to be frank, is he not constrained to admit that the kernel of the doctrine of the unwritten law of the twentieth century is found in the philosophy of the Arab of the desert?

Blackstone wrote, speaking of the law of England, that—

the very being or legal existence of the wife is suspended during marriage, or at least is incorporated and consolidated in that of her husband.

No such rule is known to Islam. There the Muslim wife, so far as her property is concerned, is as free as a bird. The law permits her to do with her assets whatever she pleases without consulting her husband,

MUHAMMAD AS CHAMPION OF WOMAN

who in such matters has no greater rights than any perfect stranger.¹

It is now time to pass to a consideration of the legal remedies of the wife against her husband. It is provided that—

(a) She may sue him in a court for maintenance, and the decree may be enforced by attachment of his property or by imprisonment or both; in certain circumstances the court may authorize her to borrow money on his credit.

(b) In case of actual or threatened violence of a serious kind she may refuse to live with him without rendering herself liable to a suit for restitution of conjugal rights.

(c) Having so ceased to reside, or having been turned out or deserted, she may obtain from a magistrate an order for maintenance.

(d) She has, along general lines, the same remedies that any stranger would have against any acts which would amount to hurt, criminal force or wrongful restraint under the Penal Code.²

The husband is bound—

(a) To maintain his adult wife in a manner suitable to his wealth, or at least to the mean between his wealth and hers if she be poorer, quite irrespective of her ability to maintain herself out of her own property, so long as she is undivorced and obedient, and, whether obedient or not, if she has the right of refusal for non-payment of dower;

(b) If he has more wives than one, to provide each with a separate sleeping apartment, to give to each as far as possible an equal share in his society and equal treatment in other respects;

(c) In any case to allow "his wife" the use of an apartment from which she may exclude all persons except her husband himself;

(d) To allow her to visit and be visited by her

¹ Clavel, *Droit Musulman*, vol. i, sects. 217 *et seq.*

² Wilson, *op. cit.*, pp. 131 *et seq.*

ISLAMIC REVIEW

parents, or children by a former husband, with reasonable frequency, and to allow her to visit and be visited by her own blood relations (within the prohibited degree) at least once a year. He is, however, under no legal obligation to allow her to visit or to be visited by strangers or to go out to marriage feasts, public baths and the like.

It would serve no useful purpose to analyse the duties incumbent upon the husband; not that they will not bear comparison with standards fixed by Christendom, but because in Islam the rights and duties of husband and wife depend upon the terms of their marriage contract, and may be defined in any manner agreed upon between the parties. In the absence of a specific covenant, the duties of a husband are as they have been enumerated.

It is possible that the girl who knows nothing of life may neglect to take advantage of these rights, but, when her parents have within their reach such a beneficent rule of civil conduct as was prepared by Muhammad, no girl should have aught to fear from marital pressure. The Prophet brought the women of his land to the fountain. He prepared for them a well bubbling with sparkling water. He cannot make them drink thereof if they do not desire to do so.

The divorce laws of Islam deserve careful study, particularly as their text has inspired many burning criticisms of Muhammadanism. It is a fact that the husband may divorce his wife at his mere will and pleasure and without assigning any reason. It is a fact that he may repudiate her. It is a fact that the wife can never divorce herself from her husband without his consent, though she may, under certain conditions, obtain a divorce by judicial decree.

Inasmuch, however, as the terms of the marriage contract constitute to all intents and purposes the law which binds husband and wife, it is clear that a prudent father may assure to his daughter the means of ridding herself of her husband as easily as her spouse may cast her off.

MUHAMMAD AS CHAMPION OF WOMAN

This power of repudiation may be conferred by the husband not only on his wife, but on a third person—for example, on the father, brother, uncle or a trusted friend of the bride. Divorce will take effect if and when this right of repudiation is exercised by the wife or by the third party in question. The importance of this delegation lies in the fact that, while it may be possible for a husband so to dominate his wife as to make of her legal prerogatives a mere illusion, such marital coercion cannot extend to the third party upon whom the marriage contract may have conferred the right of repudiation.

If it be clear that, for all practical purposes, both man and woman may take advantage of the obnoxious divorce laws of the Orient, which, therefore, do not create any inequality between the sexes, it is well to recall that the Prophet said that "of all permissible things or acts repudiation is that which God holds in greatest abhorrence." With this view-point defined, it may be pointed out that woman is essentially the passive force of Nature, the negative current of electricity, the balance wheel of society, the reserve battalion of life, the end that crowns the work; man is the active element, the positive current, the dynamic power, the shock regiment, the means which is justified by the end it subserves. Such being the case, divorce is to man an offensive weapon, an engine of attack, a battering-ram; to woman the right to dissolve marriage is rather a defensive arm, a line of trenches, a citadel.

The Prophet knew this; he knew all about trench warfare, war intelligence service, and the latest tactical combinations,¹ and in the law in respect of dower rights he gave woman an armour of defence of no small value.

¹ This statement is not used in a figurative, but in a literal, sense.

A very illuminating article on this subject from the pen of the eminent Oriental scholar, Rev. Father Lammens, S.J., was published December 5, 1917, under the title "Mahomet et la Guerre des Tranchées," in the French magazine issued by the Society of Jesus, and known as *Etudes*.

ISLAMIC REVIEW

He wrote into the text of the law that no man could marry a woman without conferring upon her a settlement, the amount of which "shall be reasonable with reference to the means of the husband and the status of the wife," and he then founded a custom which provided that one-half of this dower "shall be payable on demand" and the remainder at the termination of the marriage by death or divorce. In other words, Muhammad established a tradition which made it necessary for a man to go down into his pocket before thrusting aside his wife, and thus made sure that the husband will "stop, look and listen" before repudiating his spouse.

* * * * *

There is a feature of the law of parentage which shows the angle from which Muhammadanism views the rights of women. Most systems set forth presumptions as to lawful paternity. The King of Spain is a posthumous child. His father, Alfonso XII, died November 24, 1885, and Alfonso XIII was born May 7, 1886. His legitimacy neither could nor would be open to doubt in any country or in any age. Legislation, however, is not uniform in a matter which might mean so much to a woman and to an innocent child. Muhammad did not leave the women of his land at the mercy of the caprices of a calendar. He fixed the superior limit of lawful paternity at two years, for—

Aboo Huneefa had it from Aycshah, who had it from the Prophet himself, that a child remains no longer than two years in the womb of its mother, even so much as the turn of a wheel. It is all very well to say that Muhammad knew nothing of physiology. He knew enough of the question, however, to be certain that his two years' rule would protect innocent women from mischievous mathematicians who never hear of the birth of a first-born or of a posthumous child without tabulating dates.

It was in response to this same spirit that the Prophet ordained that—

MUHAMMAD AS CHAMPION OF WOMAN

they who defame virtuous women and bring not four witnesses, scourge them with fourscore stripes, and receive not their testimony for ever, for they are pernicious people—save those who afterwards repent and live virtuously, for truly God is lenient and merciful.¹

This analysis of the social, property and conjugal rights of a woman in Islam has now been completed. Political rights she, as a woman, has not. Her husband, as a man, is equally deficient in this respect. Eunuchs have often wielded a power possessed by neither man nor woman, and their capacity for public affairs is strikingly illustrated by the history of Persia and India. So, therefore, if woman, as woman, is endowed with no political power, no deduction derogatory to her sex can be drawn from this fact, for man, as man, has no such attribute.

It is not sought to imply that the social status of the Muhammadan woman is superior to that of her Oriental sister. It is not. It is insisted, however, that in so far as legislation can make of woman a free agent, absolutely independent of man, Muhammad thirteen hundred years ago assured to the mothers, wives and daughters of Islam a rank and dignity not yet generally assured to woman by the laws of the West. Thus should he be granted an outstanding position as a champion of woman, if the premise be admitted that the welfare of woman may be advanced by the fiat of the legislator.

The Arab Khaliphate founded by Muhammad is no more ; an empire whose armies as late as A.D. 1683 thundered before the walls of Vienna has fallen to a position of negligible import ; but husbands and wives in Islam as a whole enjoy equal political, legal and economic rights. Muhammad has brought about an absolute equality in law between the two sexes, and from the standpoint of a champion of woman, as opposed to a defender of society and an upbuilder of the greatness of the race, he has shown himself the unflinching, even if misguided, friend of woman.

¹ Sura xxiv.

ISLAMIC REVIEW

THE CHARMS OF ISLAM

UNDER the auspices of the Muslim Association, Kandy, Mr. M. Subramania Iyer, F.T.S., delivered a lecture on the Beauties of Islam, on June 1st at the Association Hall. Throughout the lecture he supported his statements with several quotations from Al-Qur-án.

Mr. Saheed A. Marikar, Bar.-at-Law, presided and introduced the lecturer as a student of comparative religion and a fellow of the Theosophical Society, which stood for universal brotherhood.

The lecturer began by saying that the position of Islam among the religions of the world was not as fully recognized as it ought to be. It was a pity that Islam was not studied by very many and therefore not regarded as it ought to be as one of the great exponents of Divine Wisdom. The Lord Muhammad constantly declared that there was but one religion, i.e. Islam. But Islam to him only meant "surrender to the Divine Will," and he called all holy men of old, who lived before him, as followers of Islam. "Surrender to the Divine Will" was recognized by every religionist as a duty, and Islam as used by the Prophet had this all-inclusive meaning. In this sense every true faith was Islam and every one who surrendered his will to God was a true follower of Islam. There was no distinction between prophets.

In one important fact Islam differed from other religions. Its founder, the Prophet, lived in times that were regarded as historical. There was no intermixture in his history of the mystical element which surrounded the other great religious teachers. This Messenger of God was born A.D. 570 in Mecca into the Koreish Clan, orphaned from infancy, and lived out his life in lands the history of which was well known.

To know the spirit of Islam, the lecturer said, one ought to study the life of Muhammad, so simple, heroic and noble, born in difficult times, under difficult circumstances, and among people sunk in superstition which was bearing its most evil fruits. At the age of twenty-four, his kinswoman Khadija, much older, for whom he was trading, found him so faithful, frugal, pure and trustworthy that she wedded him and they lived in marriage so perfect that it remained as one of the ideal marriages of the world. His neighbours also called him "Al Amin" (the trustworthy), for he was never known to break his word and was ever gentle, kindly and helpful. But with reference to his inner life, the lecturer added that it was a stormy one, full of anguish, that drove him into the desert and caves alone in solitude, month after month, throughout a period of fifteen years, during which he was preparing himself in silence, in meditation and prayer, assailed by bitter doubts and questionings from His own soul. At last a light shone out in the darkness and the Message was given, "Arise, thou art the Prophet of God. Cry in the name of the Lord." "What shall I say?" he murmured, and the Angel

THE CHARMS OF ISLAM

told him of the Unity of God, the Mystery of the Angel, the building of the World and the making of man, and taught him of the work he had to do and the mission he had to fulfil as the Prophet of God. He rushed home in anguish and cried to his wife, "What shall I do? Who am I? What am I?" The faithful wife softly and steadfastly answered, "Nay, thou art true and faithful, thy word is never broken, men know thy character. God does not deceive the faithful. Follow the Voice and obey the Call." The words of the wife, the first disciple, gave the touch needed by the human heart, that failed before the greatness of the Mission, and he stood up no longer merely Muhammad, but the Prophet of God, who would turn the lawless Arabia into a settled State and mighty power, whose followers relit the torch of science to Europe and founded mighty empires, and whose devotion to the founder of their Faith was second to none of any other. Among all the many creeds of men, there was none more earnestly believed and more passionately followed than that spoken by this Arabian Prophet. Never was a Mussulman ashamed to kneel in prayer, though scoffers may surround him. Faith in him had overcome all fear of death. One could imagine the African Dervishes who charged over the space swept by the guns and died row upon row before they could even reach their enemy, going to death as other men go to their bridal for the sake of the love of their Prophet and for the Faith of Islam. As his followers increased fierce persecution began; horrible tortures by flesh and blood unbearable were inflicted. The followers were torn to pieces, their living bodies thrust through the stake, put on the burning sands with faces towards the scorching sun of Arabia and with heavy rocks upon their breasts. They were asked to deny God and His Prophet, but the strength of the followers was seen as they died murmuring, "There is but one God and Muhammad is His Prophet." These persecutors cut off the flesh of one man bit by bit and asked him, Would he not have liked that Muhammad were in his place and he at home? and his answer was that he would not be at home with wife, children and substance if Muhammad were for that matter to be pierced by even a single thorn.

Muhammad the Prophet was an "unlearned man" as the world counted learning, and over and over again he called himself the illiterate Prophet. To his followers and to the world Al-Quî-án was a standing miracle vindicating his claim as a Divine Messenger, since it was written in the most perfect Arabic. Great was the value he placed on Truth. No man was true in the truest sense of the word unless he was true in thought, word and deed.

The lecturer added that Islam was blamed for being (1) fanatically persecuting, (2) not giving women their proper position in Islam, and (3) for not encouraging learning, science and intellectual pursuits. These were not justified by the teachings of the Prophet and by the services rendered to the world by Islam.

ISLAMIC REVIEW

True that, to a certain extent, Islam to-day did not stand before the world as the exponent of high learning and great intellectual endeavours. This, however, was not the fault of the teaching of Islam, but rather the neglect of them. Islam, like other religions, had suffered because its followers had in most cases failed to walk in the spirit of Islam. It is true that the Prophet commanded "Slay the infidels," but he defined the word "infidel" as those who did not follow righteousness. There were two sets of these commands; besides the one just mentioned there was the other, "Slay the infidel when he attacks you and will not let you practise your religion." The Muhammadan jurists have authoritatively ruled that when there was an absolute and a conditioned command, the latter must be taken as defining and limiting the former. The Prophet had also laid down that if infidels desisted from opposing the followers what was already past shall be forgiven them. Here was an exhortation from Al-Qur-án: "Invite men into the way of the Lord by wisdom and mild exhortation, and dispute with them in the most condescending manner, for the Lord well knoweth him who strayeth from his path and well knoweth those who are rightly directed. Let there be no violence in religion. If they embrace Islam they are surely directed, but if they turned their back, verily unto thee belongeth preaching only." Further, according to the Prophet, even controversies were not to be harsh and bitter. There were no teachings of persecution in Al-Qur-án.

With regard to the attitude of Islam towards women, one of the commonest sneers was that it taught that women had no soul, which was most certainly false. Al-Qur-án promised forgiveness and reward both for men and women. Men and women were put on a perfectly equal footing in matters of religion. Another sneer was that Islam allowed polygamy. That was so. Sex morality had no existence among the people for whose uplifting Islam was given, and to command them to observe monogamy would have been useless. A reform was only possible gradually. The wise and far-seeing Prophet allowed it with certain limitations and only under certain conditions. In India, of which the lecturer could speak, the teaching of the Prophet was working towards the result aimed at, viz. the gradual elimination of polygamy, and the educated Mussulmans there were rising out of it. In all "civilized" countries the true and righteous sex relation between one man and one woman was preached as an ideal, but generally practised in none. Certainly monogamy should be held up as an ideal for its public recognition as right, but monogamy was not practised where there was one legal wife and hidden, non-legalized sexual relations. Apart from this, Mussulman women were treated far better by the law, which guarded their property; in Moslem countries women have played a great part as rulers and in statesmanship.

Referring to the question of learning in Islam, the Prophet,

THE CHARMS OF ISLAM

though unlearned himself, placed learning in the first rank of things to be desired. He exhorted his followers to acquire knowledge, and declared that "the ink of the scholar is more precious than the blood of the martyr." This sentence ought to be written in letters of gold on the wall of every school established by Mussulmans. Ali, the beloved son-in-law of the Prophet, gave a noble definition of science thus: "The essence of science is the enlightenment of the heart; truth is its principal object; inspiration its guide; reason its acceptor; God its Inspirer; the words of man its utterer." These were the lofty views of the value of learning which led to the philosophy of the Saracens and the science of the Moors. Now, if Islam was not progressive and its followers lag behind other nations in the value set on learning and science, unless history was ignored, one should surely seek for some other reason than the religion itself to account for the stagnation of the later day. It was Islam which in Arabia and Egypt, in the colleges of Baghdad and Cairo, made possible the re-birth of learning in Christendom. The student of Islam laboured unweariedly in philosophy and science while the warriors founded the Moorish Empire. Universities arose, and Pope Sylvester II, in his youth, was a student in the University of Cordova, learning the elements of geometry and algebra, which aroused later the horror of his ignorant priesthood. The Moors discovered the equation of the second degree, then the quadratic, then the binomial theorem in algebra. They discovered the sine and cosine in trigonometry, made the first telescope, studied the stars, measured the size of the earth, made a new architecture, discovered a new music, taught scientific agriculture and brought manufactures to the highest pitch of excellence. Islam gave all these, not only to Europe, but also under the Moghols India gained the splendid architecture. During these early centuries of the life of Islam the truths of science were spoken out at the risk of life, limb and liberty. The cruel expulsion of the Moors from Spain ended the long struggle, and it was one of the causes that led to the downfall of Spain. During these centuries there were born in Islam some of the acutest metaphysicians and the profoundest philosophers that the world had known. Out of the teachings of Ali and his disciples flowed also the wonderful mysticism of the Sufis. After this we should hear no more of the reproach that Islam favoured ignorance.

The lecturer, in conclusion, said that he had spoken, amusing the audience for some time by repeating things that many of them must have known better than he. But he had a purpose beyond, and that was the drawing together of the Mussulman and the Hindu, the Christian and the Buddhist, for Ceylon can never become a national unit until all understood each other. The lecturer exhorted all to put aside theological hatreds and to feel as brothers. He would like, he added, that the Mussulman ceased uttering "Giaour," the Hindu stopped muttering "Miech'ha," the Christian refrained from saying "heathen," and

ISLAMIC REVIEW

the Buddhist hesitated calling others "heretic." It was time, the lecturer thought, we learnt to respect each other's faith and to reverence each other's worship. There was no need for conversion from one religion to another as each was a ray of the Sun of Truth. If we realized that we must all return to the home whence we came we might well live with our minds in peace in the land where we must physically dwell side by side. None was required to give up that which was dear to him. But each must not only love his faith, but also live it and realize that his neighbour's faith was as precious to his neighbour as his own was precious to himself. If it was true that "All shall return to God," and if it was also true that "All shall perish save His Face," then let us learn from our neighbours instead of quarrelling with them, love and respect them instead of hating and scorning them. There was but one God; we may call Him by any name, but He was One. We were all children of one Father, and there was no necessity whatsoever for us to quarrel on the journey home.

I. M. YUSUF.

CORRESPONDENCE

To the Editor of the ISLAMIC REVIEW.

SIR,—We, the undersigned, had the pleasure of a kind invitation from the Imam, Khwaja Nazir Ahmad, to be the guests at the Eid-ul-Azha on Sunday last. We were there not only in appreciation of the invitation of the Imam, but as sincere friends of the people of Turkey and of Islam in general, and it is as a call of duty to this spirit of friendship that we desire to offer the following remarks: The Imam, in his interesting sermon, vehemently denounced the uncharitable, unjust and unreliable traducing of Turkey by a large section of the British Press, and, among other things, the Imam pointed out how the English Press represented the Government of Turkey to be little more than banditry, bloodshed, chaos and other synonyms of what a prejudiced Press generally styles as "Bolshevism." We sincerely hope and trust that the Imam's intentions are a jocular reference to the untrue and malicious description of Bolshevism, and not to his own similar opinion of it. We submit to our Islamic Brotherhood the following picture as very serious food for thought:—

Turkey was oppressed, deceived, attacked periodically by Czarist Russia; by all manner of means Turkey was goaded into the last war with the concealed intention of carrying out a secret plot between Czarist Russia and the British Foreign Office of driving the Turks out of Europe and handing over Constantinople to Czarist Russia. Simultaneously plans were ready for the Asiatic Provinces of Turkey in Arabia and Asia Minor, to be taken up largely by the British and to a similar extent by the other Allies. The Bolsheviks suddenly came into

CORRESPONDENCE

power in Russia. They withdrew immediately the Russian Army from Turkey and stopped all destruction in Turkish territory. They exposed the secret plot about Constantinople and refused to carry through this wicked pact. They wanted to leave the Turks to be the complete masters in their home, as any other nation in Europe. This, and this alone, saved Turkey and the honour of Islam from utter annihilation, which otherwise was easy and inevitable. At this moment the Turks were in a position to hold their own and would not have lost any territory or any prestige. But at this moment the British forces redoubled their activities, and according to the acknowledged testimony of Lord Chelmsford, Viceroy of India, and other British political and military authorities, the British succeeded in weakening and defeating Turkey mainly with the assistance that Britain received in the shape of men, money, munitions and railway stock from India and the Moslems of India. When the Russian Bolsheviki did their best to keep Turkey alive, the Indian Moslems, under the chimerical and childish hopes of receiving some great rights and rewards for themselves, did everything to smash Turkey. Of course, when Turkey was finally beaten, the Indian Moslems made attempts to help her in an illogical and inefficient manner. Moslem States spent far more money in defeating Turkey than in resurrecting her; Moslem workers devoted their life in manufacturing and transporting munitions and other articles required for war to defeat Turkey and did far less or almost nothing to assist her in her revival, and Moslem soldiers, with their other Indian brethren, fought many battles to defeat Turkey and not one to help her. It does not behove any true Son of Islam from India to run down Bolsheviki and to stand up as the defender of Turkey. Is not the right course for all our Indian Islamic friends to make daily penance for their conduct and to pour forth nightly prayers of thankfulness and gratitude for the Bolsheviki of Russia for saving Turkey from annihilation?

Yours truly,

ARTHUR FIELD,
SHAPURJI SAKLATVALA,
REGINALD BISHOP.

[The Secretary of the Woking Muslim Mission has sent the following letter to Miss M. M. Sharples, Hon. Secretary of the Conference on Living Religions within the Empire. We sincerely hope that the organizers of the Conference will rectify the mistake and thus avoid any further misunderstanding.—ED.]

DEAR MADAM,—I thank you for your letter of the 29th ultimo. It appears from the printed circular that whereas other religions are to be represented by one representative only, Islam is split up into three sects and represented by three gentlemen. Is the object of this Conference to show

ISLAMIC REVIEW

that Islam is divided into sects, whereas other religions are not? That at least would seem to be the obvious conclusion. Again, may I ask, why has Sufism been placed apart from Islam?

Al-Haj the Khwaja Kamal-ud-Din did not undertake to represent the Sunni school of thought. Why, therefore, I may ask has his name been printed against it?

The Khwaja Kamal-ud-Din leaves India on the 22nd inst. to attend the Conference; but I regret to inform you that he will most probably withdraw his paper unless the mistake is publicly corrected. He undertook to represent Islam, pure and simple, and not any particular school of thought. In his paper, already sent to you, you will not find a single reference to the Sunni or any other school of thought.

I am sending a copy of this letter to the Editor of the *Islamic Review* for publication.

Yours faithfully,
BASHEER AHMAD,
Secretary.

Friday Prayer and Sermon.—At the London Muslim Prayer House—111, Camden Hill Road, Notting Hill Gate, London—every Friday, at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic Classes**—every Sunday at 3.30 p.m.
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WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

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

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

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

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

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