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THE HOLY QUR-ĀN

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THE ISLAMIC REVIEW

JUMADI-UL-ŪLA, 1344 A.H.

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HER HIGHNESS SULTAN JEHAN BEGUM, C.I., G.C.S.I., G.C.I.E., G.B.E., RULER OF BHOPAL, INDIA, AT THE MOSQUE, WOKING

FRIDAY, October 9, 1925, would always remain memorable in the history of both the Mosque and the Woking Muslim Mission. Our readers, we presume, are aware of the fact that the Mosque in Woking is the result of the piety of Her Highness's mother (may her memory be blessed). Her Highness, accompanied with her two granddaughters, drove down from her London residence to Woking to say Friday congregational prayers. The weather was exceptionally good for the month of October in England.

Khwaja Kamal-ud-Din, to whose tireless efforts and continuous activities we are indebted for the existence of the Muslim Mission, and for the opening of the Mosque, which before him always remained shut, received Her Highness at the gate of the Mosque. The car was driven up to the door of the Sir Sabr Jung Memorial House—a house attached to the Mosque for the use of the staff.

After having alighted from the car, Her Highness stepped into the House, where she was greeted by her English Muslim sisters, who marked their respect and fraternal love and

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happiness by presenting Her Highness with bouquets of flowers.

In spite of the fact that Friday is a busy day and very awkward and inconvenient for business men, many English friends, both ladies and gentlemen, had gathered together to accord a happy reception to Her Highness, their aristocratic sister. Besides there were many photographers, cinema-company representatives and Press correspondents.

After performing her ablutions and making acquaintance with English sisters-in-Islam, Her Highness walked on foot to the Mosque to join the prayers. On her way to the Mosque the representatives of the dailies and the British film companies took snaps at each step, many of which appeared the following morning in daily pictorials and papers.

Inside the Mosque, Her Highness talked to many English ladies. After having said *Sunnat* her prayers, she took her seat in the midst of English sisters-in-Islam. A certain representative of the Press asked one of the officials of the Woking Muslim Mission whether a special seat had been prepared for Her Highness in the Mosque. The curt and succinct reply of the official was : " That is a Mosque, Sir—not a church."

The Khutba—the sermon—which always precedes the Friday prayers, was delivered by Khwaja Sahib, who ascended the pulpit in the Mosque.

During the Khutba there occurred a very interesting and instructive talk between a friend of ours and Her Highness. It will not be, we are sure, out of place to quote it here. The friend was sitting purposely facing Her Highness with his back towards the preacher. The Begum Sahiba asked the friend if he was a Muslim. " Of course, Your Highness ! " was the reply. " All right, then face the preacher," said Her Highness. The friend made bold to say that by his facing the preacher he would be sitting with his back to Her Highness. Thereupon Her Highness said : " But what am I ? Kindly sit in the proper manner."

How beautifully the famous poet Iqbal depicts the same idea in his *Rumúz-i-Bekhudá*—" The Secrets of Selflessness " :—

HER HIGHNESS THE BEGUM OF BHOPAL

*Pesh i Qur-án Bandá o manta yáke st
Boryá o Masnad i Dibá yáke st.*

(Before the Qur-án, a slave and a master are equal,
A mat and a silken cushion are equal.)

The Mosque was filled with Muslim sisters and brothers. After the prayers, Her Highness was taken to the canopy, where Her Highness received the address from the Rt. Hon. the Lord Headley (El-Farooq) on behalf of the British Muslim Society. Her Highness made a reply to it in her own language, which was translated afterwards, for the benefit of the English friends, into English. The address and the reply are reproduced below. After the address, English Muslim ladies and gentlemen had the pleasure of being introduced by the Khwaja Sahib to Her Highness individually.

Her Highness's simplicity of dress, loftiness of character, and love for religion, in spite of the fact that riches and honour are lying at her feet, had a marvellous effect upon the British Muslim friends here; for these noble qualities are conspicuous by their absence in European society. "Example is better than precept" was manifested in the person of Her Highness. The pride of Islam—equality and brotherhood—were put to a practical test. In the Mosque, high and low, king and peasant were standing shoulder to shoulder!

After the address the guests and the Muslim friends took their luncheon under a big canopy which was specially erected for the occasion. The happy occasion came to a close at 4 p.m., when Her Highness parted from her Muslim sisters and brothers, after her lunch and a little table-talk with them.

Copy of the address presented to Her Highness :—

To

HER HIGHNESS NAWAB SULTAN JEHAN BEGUM,
C.I., G.C.S.I., G.C.I.E., G.B.E., RULER OF BHOPAL.

YOUR HIGHNESS,

We, the members of the British Muslim Society, desire, with feelings of the deepest respect, to offer our most cordial greetings on the occasion of Your Highness's visit to England.

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We see in Your Highness a perfect example of the true Muslim lady, but besides that, and in spite of the Purdah which ignorant and misinformed persons claim to be an impediment to feminine progress and liberty, we welcome, in the person of Your Highness, one who is second to none among men in wisdom, in culture and administrative ability.

We see in Your Highness an exemplary Ruler, for in Your Highness's State of Bhopal discontent is unknown, the humblest of Your Highness's subjects being secure in the knowledge of Your Highness's protection and sympathy, while of all the States of Central India, that of Your Highness has alone, from the beginning, remained a steadfast friend to British rule.

Your Highness has been a lifelong, able and constant advocate of the full recognition of woman's right to take, in the counsels of the world, that place which is justly her due, and which Islam was first to recognize, and we are proud to note that, as Chancellor of the Muslim University of Aligarh, Your Highness occupies a position never before attained by any woman in any country of the world.

Your Highness's charity is well known and blest throughout India, and it may be said without fear of contradiction, that of all the Rulers of India, Your Highness alone is beloved and revered by every Muslim in every part of that country.

Your Highness's deep sense of Religion is a shining light to us all, and our beautiful Mosque here at Woking, erected through the piety of Your Highness's mother, and generously maintained by Your Highness, is a constant reminder to us of all that we, and the Cause of Islam in England, owe to Your Highness's family, and to Your Highness. For, though the Muslim Mission in England, with its devoted little band of selfless workers guided and inspired by the saintly Khwaja Kamal-ud-Din, has done work of incalculable value in spreading the saving knowledge of the Truth of Islam, and by the dissemination of Muslim literature and the compelling force of Muslim example, bringing converts to Islam from every class of English society; yet the work of half a century could not have been thus miraculously compressed into a brief twelve years, had it not been for the encouragement and

HER HIGHNESS THE BEGUM OF BHOPAL

sympathy and practical support that the self-denying labours of Khwaja Kamal-ud-Din have consistently received from Your Highness, and others. We desire to take this opportunity of expressing our sincere gratitude, as well, to the Trustees of the Mosque, for the lively interest and sympathy which they have always displayed in all matters connected with the management of the Mosque; and, in particular, for having provided us with convenient premises in London, where we meet together to say our Friday prayers and hold our Sunday services under the able ministry of Khwaja Sahib, and perform other functions in connection with the varied activities of our Society.

We pray that the Blessing of Allah may rest on Your Highness and on Your Highness's House.

HER HIGHNESS'S REPLY.

KHWAJA SAHIB, LORD HEADLEY, AND MY SISTERS AND BRETHREN,

I have been deeply touched by the warmth and cordiality of the reception that you have accorded me to-day. I am glad that my visit to England has given me the opportunity of making your personal acquaintance, acquiring a first-hand knowledge of the progress of your Society, and of seeing with my own eyes the Mosque at Woking which owes its existence to the piety of my mother, and is now the nucleus of the Islamic Mission in England.

I have noticed that even in the twentieth century, when religious prejudice is supposed to have died down, there are people in Europe—like anywhere else—who entertain absolutely incorrect ideas about the teachings and ideals of the Islamic faith. They regard Islam as a militant creed which cannot be adapted to the requirements of modern civilization. They suppose it to be inimical to all progress and make it responsible for degrading the position of women and countenancing many other forms of social vice. Such misrepresentation is certainly undesirable. Your Society claims to have undertaken the task of correcting these misconceptions and educating the British public in the right interpretation

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of Islam, which to my belief contains the most perfect and most comprehensive code for the guidance of the social and moral and political life of humanity. I wish you every success in this noble work. I hope the preaching of your ministers at Woking will produce the right atmosphere for the unprejudiced appreciation of the Prophet's sublime message.

You have said many good things about my loyalty to the British Government and my efforts to improve my State and advance the social and political condition of the Islamic people. I am so grateful to you for this generous allusion to my services, but I have done nothing more than my duty according to the dictation of Islam. Allegiance to the King and Sovereign is an integral part of my religion, and I am proud of belonging to the British Empire which has respected equally all forms of religious belief. It is, however, no little satisfaction to me that my insignificant efforts are receiving appreciation and having the desired result.

In conclusion, I congratulate Khwaja Kamal-ud-Din, the trustees of the Mosque and the members of the Society, on the noble work they are doing and their devotion to this movement, the evidence of which I see around me to-day. I hope that the seed which has been sown will bear good fruit, that the Society will increase its sphere of real usefulness, and that the correct teachings of Islam will awaken the consciousness of those who come in contact with it in search for truth and longing for higher and purer life.

**HER HIGHNESS THE BEGUM SAHIBA OF BHOPAL,
INDIA, LAYS THE FOUNDATION-STONE OF THE
EXTENSION OF THE MOSQUE AT WOKING ON
SATURDAY, OCTOBER 17, 1925.**

That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.—THE HOLY QUR-ĀN.

One who builds a mosque, builds one house for him in paradise."—THE HOLY PROPHET MUHAMMAD.

The laying of the foundation-stone for the extension of the Mosque will, we are sure, come as a glad tidings to all our friends here and abroad, that their long-overdue wish has at

HER HIGHNESS THE BEGUM OF BHOPAL

last been granted to them by Allah. It was on her first visit that Her Highness, having realized the growing needs of the Muslim community, the steady growth of Islam in England, had expressed the wish to get the Mosque extended on both sides, so that it might contain a greater number of votaries and might be in harmony with the dignity of the sacred cause it represents in England. The Mosque, as everyone may recollect from the photos, has got an imposing exterior, but the interior could not hold more than seventy persons at a time. Its dimensions are 27 square feet. The Khwaja Sahib and the well-wishers of the sacred cause he is working for had expressed now and again their solemn desire to get the Mosque extended. To meet the ever-growing needs of the Muslim community in England was always a constant anxiety to them. It was a few years ago that the Khwaja Sahib had the opportunity of talking over the importance of the extension to Her Highness, who was good enough to condescend to grant towards the extension a sum of twenty thousand rupees. We are glad to note that Her Highness, a busy person as Her Highness is, has utilized the earliest possible opportunity to translate her promise into action after Her Highness's arrival in England. We beg to offer our hearty congratulation to Her Highness that Allah has been pleased to enable her to partake of the rewards earned by Her Highness's mother, of blessed memory, to whose piety we owe the existence of the Mosque, which is the only House dedicated to the true worship of Allah.

The ceremony was quite informal and private. The Rt. Hon. Lord Headley, Mr. Habbullah Lovegrove, and many other Muslim friends were present on the happy occasion. Lord Headley, the Khwaja Sahib and the other Muslims dug the foundations, after which the Begum Sahiba with a silver trowel laid the bricks and mortar together.

Friday Prayer and Sermon.—At the London Muslim Prayer House —111, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-ân and Arabic Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, 3.15 p.m.

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A THEOLOGICAL BOMBSHELL

THE latest pronouncement of Dean Inge on the question of the Resurrection and the Bible miracles has been styled a theological bombshell by the *Daily Express*, London, of 2nd November. The Press gave the same name to the exposition of the late Dr. Rashdall, the Dean of Carlisle, which he gave in Oxford in 1921 when explaining the Modernist Church conception of the Divinity of Jesus. The two pronouncements no doubt go directly against the very root of traditional Christianity, and it cannot stand if the said pronouncement receives general adherence. A book under the name of *Religion, Science and Reality* has been recently published. It consists of several essays on various aspects of Science and Religion from the pen of some famous men, with an introduction by Lord Balfour. The learned Dean of St. Paul's also gives some forty pages in the end in which he sums up the whole book. We read the following from his pen:—

The discovery that the earth, instead of being the centre of a finite universe, like a dish with a dish-cover over it, is a planet revolving round the sun, which itself is only one of millions of stars, tore into shreds the Christian map of the universe.

Until that time the ordinary man, whether educated or uneducated, had pictured the sum of things as a three-storeyed building consisting of heaven, the abode of God, the angels and beatified spirits; our earth; and the infernal regions, where the devil, his angels, and lost souls are imprisoned and tormented. . . . Most certainly heaven and hell were geographical expressions.

The articles in the Creeds on the descent of Christ into Hades, and His ascent into heaven, affirm no less; and it is obvious that the bodily resurrection of Christ is intimately connected with the bodily ascension. The new cosmography thus touched the faith of the Creeds very closely.

That the Church interpreted these doctrines literally is shown by the Anglican Articles of Religion, which declare that Christ ascended into heaven with flesh, bones, and all things appertaining to the perfection of man's nature; and there sitteth. Transubstantiation was denied on the ground that the body of Christ is in heaven, and that it is contrary to the properties of a natural body to be in more than one place at the same time.

The Copernican astronomy, and all the knowledge about the heavens which has been built on this foundation, leave no room for a geographical heaven.

Space seems to be infinite, and among all the stars, planets, satellites, and nebulae which are sparsely scattered over its vast empty distances we can hardly imagine that one has been chosen as the abode of the Creator and the site of the heavenly Jerusalem. The belief in a sub-

A THEOLOGICAL BOMBSHELL

terrestrial place of punishment, which has not been disproved by astronomy, seems to have faded away without making any commotion. . . .

The older problem, however, is still shirked. A short time ago I reviewed a book by a writer whom a popular vote would probably choose as our foremost theologian. I found there a statement that Christians are no longer expected to believe in a local heaven above our heads. I welcomed this rejection of a geographical heaven as significant, coming as it did from a pillar of orthodoxy. . . .

Another distinguished theologian, in discussing the ascension of Christ, said that the words "into heaven" might be taken symbolically, but that we must believe that the physical body of Christ was raised to a considerable distance above the ground.

I do ask, with all possible earnestness: Is this kind of shuffling any longer tolerable? Is it not essential that the Church should face this problem, which for four hundred years it has kept at arm's length? Do Christians accept those verdicts of astronomical science which seem to be surely established, with those modifications of traditional theology which they imply, or do they not? To juggle with words, "letting I dare not wait upon I would," can satisfy nobody.

As to miracles, the learned Dean says:—

If the whole of Nature is purposive, it is not likely that we can discern special purposes operating in particular cases. The laws of Nature are, on this hypothesis, purposive laws, like all other laws; and if they are the laws of an omnipotent and omniscient Being, we should expect them to act regularly and uniformly. A machine that needs tinkering is a faulty machine, but a machine that has no intelligence behind it can hardly be called a machine at all.

All that science has done to establish the uniformity and regularity of Nature's operations tells heavily in favour of the existence of a single creative intelligence. . . .

Referring to the idea of a "plurality of gods" or of a good and an evil spirit contending on nearly equal terms, the Dean says:—

It is against this dualism or pluralism that scientific men, and many others who cannot claim to be men of science, protest when they reject the vulgar conception of miracle as the suspension of a lower law by a higher. They find no valid evidence for such suspensions; but they also feel that the classification of events as natural or supernatural withdraws the natural order from the immediate jurisdiction of God. . . .

If the Church has to abandon, as the Dean calls on the Church to do, the whole idea of a geographical heaven, it, as a consequence, involves disbelief in the physical ascension of Jesus and his descension in Hades, and as belief in the ascension is closely connected with the question of the Resur-

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rection it must closely affect the latter. It will not only tear into shreds the Christian map of the universe, it will as well make the belief in the Resurrection a threadbare theory.

Though the learned Dean is silent on the miraculous birth of Christ, one may conclude that he rejects this just as he rejects the ascension and the other Bible miracles.

When we survey the events of the last decade which have followed each other with electric rapidity, we wonder at what the Western world is coming to in their religious belief. It is all to further the cause in our hand. It was in 1917 when some of the clergy refused to take an oath that demanded their subscribing unfeignedly to the belief that everything in the Bible was from God. The Bible was then declared to contain folk-lore replete with half-savage morality. It was proposed that the Old Testament part of the Religious teachings should be postponed to the latest stages in schools, "otherwise children would learn stories," so the Bishop of Birmingham thought, "like that with which the Book of Genesis opens which they would afterwards discover to be untruth." In the same year, in the Conference of Modern Churchmen held at Cambridge, the proposition: "Did Christ found the Church?" was in a way negatived. In 1921, in the Oxford Conference, the popular belief in the Divinity of Jesus was discarded and he was declared to be man in the fullest sense of the word. It was said that Jesus claimed to be God's son in a normal sense, in the sense in which all human beings are sons of God. In 1922 it was declared by the same Conference that Christianity was only a Religion of Love; it was also admitted that the Religion of Buddha was of the same type. At that time the Archbishop of Canterbury was memorialized by the laity to purge the Church of the new heresies of the Modernist Church, but the Primate could not see his way to do so. His Grace knew very well that logic and learning was with the Modernists. At the last Conference in Oxford the falsity of the theory of "sin in nature" was exposed and the doctrine rejected. Some months ago the Bishop of Birmingham declared that the sacramental rite in the Church was in a way an infiltration of Paganism. And in this connection we are glad to note that the publication of the *Sources*

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of Christianity was followed by utterances from various parts of the country that supported the conclusions arrived at in the book. It was admitted that the dates of the birth of Jesus and of his crucifixion and resurrection were not the true dates. They were the mythical dates popular in Paganism of similar events in the lives of various mythical gods who were born on or about December 25th, who came to atone for the sin of humanity by their blood, give their lives for their salvation. They were crucified or killed on the Friday before Easter Sunday; they rose from the tomb on Easter Sunday and went to heaven. We want our readers, and especially Christian friends, to sum up these conclusions and admissions and try to visualize the Religion they profess in this denuded form. Is it not Islam pure and simple, and is not Muhammad a true Prophet of God who saved at least more than one-fourth of humanity from subscribing to a Religion which was only another name for Paganism. Muhammad declared to the world that the Biblical record was not free from human adulteration; that Jesus and his mother were not deities. Jesus was man in every sense of the word and was as much a son of God as any other prophet; that no one could bear the burden of another and everyone had to be responsible for his own sins. If Muhammad is not a Messenger of God, I fail to understand, then, the mission of a Prophet even. Muhammad exposed the falsity of these Pagan doctrines that were grafted on the simple faith of Jesus. Muhammad came to redeem Jesus from the position of a Pagan deity which was given to him by the Antichrist—a body of people who for some ulterior motives destroyed the true Christian faith. Muhammad did in the days of ignorance what Science is doing now.

* * * *

OUR WORK PARTIALLY ACCOMPLISHED.

We think that the most difficult portion of the work before us is coming to a finish. The best of the Church people hold and advocate the same view as that promulgated in the Qur-án. Jesus, divested of all that dogmatized belief in his immaculate

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conception, divinity, atonement and ascension visualized, remains a prophet of God. And as such his work as a prophet is incomplete, as he himself admits.¹ The Church of the Middle Ages, which was the author of these pagan and consequently anti-Christian ideas, could not fulfil the office of the Coming Comforter. Muhammad was the Comforter, and it is our happy duty to show it so.

THE MUSLIM CONCEPTION OF HEAVEN

THE new cosmography compels Dean Inge to disbelieve in the Christian map of the universe and discard geographical heaven and hell; but he will find something in the Qur-án that will satisfy him. In those days when the earth was taken to be the centre of the universe, Muhammad declared to the world that heaven and hell were not the names of two places, but they were two conditions of life after death. In this respect the Qur-án says: "Hasten to protection against sin from your Lord and to a garden (heaven) the extensiveness of which is as the extensiveness of the heaven and the earth." A similar statement of heaven occurs in chap. iii. 132. These statements give us the key to a right conception of the Muslim paradise. It is not limited to a particular place, but is as wide as the heavens and the earth. The following incident is related in various Qur-ánic commentaries under chap. iii. 132: "A messenger of Heraclius asked the Holy Prophet, 'If paradise were as extensive as the heavens and the earth, where should be hell?' The Prophet answered, 'Glory be to Allah, where is the night when the day comes?'"

Thus heaven and hell are the conditions of a future life, that follows the condition of each human heart. The heart creates heaven and hell, as the Qur-án says.²

Heaven and hell, according to Muhammad's teaching, are

¹ St. John xvi.

² Chap. xxvi. 89; cvi. 5-7; xiii. 23, 24.

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different stages of the evolutionary journey to the realms beyond the grave. Our physical nature binds us to earth, but when our consciousness shall have evolved into further progress, it will become clothed, impelled by constructive ability, by some element—*Noor* is the Arabic word for it, which may be translated by light—that will carry it through the various avenues of the universe. This is the Muslim conception of heaven, and the Muslim hell is just the reverse of it. The one refers to our faculties in full fruition, the other in their stunted stage. “He will indeed be evolved who purifies his soul, and he will indeed fail who stunts it.”¹

The subject needs further elucidation, but before I do that it will be well to refer to certain aspects of things in their evolutionary course. There is no locomotion in the vegetable kingdom, but it appears in the animal kingdom on account of consciousness. This it is that quickens mental and spiritual flight in the human frame. For this reason, if animal consciousness was given a furniture lighter than that allotted to the vegetable order, human consciousness must needs be clothed in a yet more refined form of matter. Similarly, in its further stage of development, our consciousness must need something of a more attenuated nature as its wherewithal for movement and self-expression in the celestial realms—realms that will become opened to it gradually.

The seven heavens of the Qur-án are the seven evolutionary stages. If a person with a sensible head on his shoulders cannot deny scientific truths and accepts the Principles of Evolution as a verity—whether it be called religious or scientific, for me they are one and the same—how can he disbelieve in the further growth of human consciousness after death? If nebular complexes are, every moment, on their journey up to human consciousness, in order to develop everything inherently embedded in them, they must proceed beyond the grave, in their evolutionary course, if they happen to possess potentialities that have not come to fruition in the present human form. A seed must bring forth everything inherent in it, in the form of a fruit; and that is not the end. It becomes, eventually, as food, a con-

¹ Holy Qurán, xc. 9, 10.

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stituent of human consciousness. The human mind possesses various capabilities, and these capabilities remain dormant in most of us ; there ought to be some space and time for every one of us to bring them to their full growth. Moreover, the mind has admittedly an occult side to it, which has never till now come to its full and permanent manifestation in any individual. It discloses itself occasionally in advanced souls. Visions, true dreams, knowledge received in trances, second-sight, telepathy, clairvoyance, clairaudience, journeys of the soul (with its astral body, as they call it in popular language), are some of its aspects that have now come within the ken of the Western world through recent researches, though they have been known to Muslims since the birth of Islam. History shows that no individual, till to-day, has been able to exhibit these latent possessions of the human mind to its best advantage, though Jesus may be accepted by his followers as one who reached the zenith of evolution. But his words and deeds contradict such an assertion. In the incident of the fig-tree he evinced more than average infirmity of human knowledge. He himself denied knowledge of many other things. "There is," to quote the late lamented Dean of Carlisle, "no more reason for supposing that Jesus of Nazareth knew more than his contemporaries about the true scientific explanation of the mental diseases which current belief attributed to diabolic possession, than that he knew more about the authorship of the Pentateuch or the Psalms. It is difficult to deny that he entertained some anticipations about the future which history has not verified." The quotation speaks only of a knowledge within possible human reach, but I am speaking of that knowledge that comes through some latent senses which work occasionally only in certain cases. We must reach a stage when they will work permanently. The Qur-án tells us that our earthly nature suppresses these latent senses. They remain behind the screen, but sometimes the screen is under the urge of certain spiritual impulses removed, and we see realities in an abnormal way. We have to make these abnormal, normal. No human logic can, in the light of present scientific knowledge, deny such a future progress. But it will have its bright as well as dark side, and Religion

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calls the former heaven and the latter hell, and heaven and hell are the onward or backward progresses of the human soul. We come to the explanation of the popular terminology, which led the crude mediæval mind to draw the maps of heaven and hell. Sir Arthur Conan Doyle need not have troubled to refer to his personal experience, to prove the existence of heaven and hell, and to say: "I know that now there are thousands of spirits hovering above us." Belief in heaven and hell, in the Qur-ánic sense of the words, is a logical sequence of our belief in the Principle of Evolution, and hence they must be accepted as scientific verities.

Now I wish to say a few words as to the way suggested by the Qur-án to create our heaven. From the nebular condition up to the development of the human mind there are numberless stages of evolution—lesser and greater—each greater stage consisting of seven lesser stages. The end of each greater stage is characterized by a sudden cessation of progress—popularly called death—the decomposition of the ingredients which the progressive entity then absorbed in order to pursue its course of progress, in every stage. This cessation of progress continues for periods of different duration in different cases. This period we Muslims call *burzakh*. When the period ends, the entity enters into the new order next in progress to the one left behind. We observe this *burzakh* when snow melts into water or water assumes the shape of vapour and the heat becomes latent. *Burzakh* literally means inactivity.

In every stage, the progressive entity owns two things; first, a portion of the equipment in a more refined form that belonged to the stage it left behind; and secondly, something entirely new that differentiates it from the stage it left behind. Its progress in the new stage lies chiefly in the cultivation and development of this differentiating principle. When it passes the newly entered stage and enters into other higher stages it becomes purged of all that belonged to the stage preceding. This differentiating element now becomes the only groundwork for progress in the new order, where again appears something new which progresses and acts as a new differentiator. A tree will furnish a good illustration. Its seed passes through

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several stages of progress before it assumes the shape of fruit, i.e. trunk, twigs, flower and then fruit. Leaves possess something of the twig, but there is something new that creates the flower, and flower contains something of a leaf but nothing of twig or trunk. Fruit has the aroma of the flower, but it possesses nourishing qualities that were not fully possessed by the flower, and the fruit contains nothing which is proper to twigs or leaves. In short, the progressive entity in every evolutionary stage cultivates that element that differentiates it from the lower order, and rejects all that it gained from that order when it entered into one higher. Nay, the matter rejected becomes dangerous for its further growth in the new stage. The gold of an earlier stage becomes the lead in an evolved stage. This principle appertains to every order of Evolution, including human life. Thus physical nature gives rise to animal passions, but in the human frame the progressive entity must partake only of so much of it as may be necessary for its very existence ; its further progress consists chiefly in the cultivation of consciousness. But when the progressive entity leaves the human frame it must not retain within itself anything of a physical nature. The said nature, though essential for our growth on this side of the grave, will be detrimental to our growth on the other, especially if it remained uncontrolled, in which state it arouses all the evil propensities which lead to sin. It is by the suppression of these propensities that we shall facilitate our progress in the journey beyond the grave. But this we cannot do without the help of God ; hence Islam teaches us to be constant in our supplication to God for His protection against sin. This will explain the Qur-ánic verse under discussion : "Hasten to protection against sin from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth."

I repeat, I do not write in any modernist spirit. On the contrary, I read this in the Last Book of God in clear terms and in various places, which I may quote by way of illustration :—

"And certainly We made above you seven ways ; and never are We heedless of creation. And We send down water

THE MUSLIM CONCEPTION OF HEAVEN

from the cloud according to a measure, We cause it to settle in the earth, and most surely We are able to carry it away. Then We cause to grow thereby gardens of palm-trees and grapes for you ; you have in them many fruits and from them do you eat. And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat. . . . And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting-place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothe the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators. Then after that you will most surely die. Then surely on the day of resurrection you shall be raised. . . . Successful indeed are the believers who are humble in their prayers, And who keep aloof from what is vain, And who act aiming at purification. And who are continent. Except before their mates or those whom their right hands possess, for they surely are not blameable, But whoever seeks to go beyond that, these are they that exceed the limits ; And those who are keepers of their trusts and their covenant, And those who keep a guard on their prayers ; These are they who are the heirs, Who shall inherit the Paradise ; they shall abide therein."

These verses, which form the first section of the 23rd chapter, deal with the creation of man, from his nebular condition up to his birth on earth, and his further journey to realms beyond the grave. Thrice the Book speaks of seven stages in its growth. Something comes from above ; becomes settled in the earth. It takes the form of different vegetations, called in the text "an extract of clay," which through various stages of evolution assumes the shape of life-germs—the genital seed. In this respect the above verses make special mention of things that constitute plasmic congeries. There are, further, seven stages in the womb, which give rise to "another creation"—that is to say, human consciousness. This consciousness has again to attain the seven mental or moral qualities mentioned in the above verses ; and when we have thus perfected our course on the earth, we inherit Paradise.

Heaven and hell are part and parcel of every religion. A

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religion without belief in the life after death is of no value, but belief in heaven and hell is also a stumbling-block to many. It has created atheism. The child in man was quite satisfied with the geography of heaven and hell, but when reason and science began to assert themselves it aroused scepticism. The Copernican system tore into shreds the Christian map of heaven and hell. It affected that creed in other ways, and for this reason persecution of science and culture was rife for a time. This state of things went on for several centuries until such persecution was resented and a new attitude was adopted. It was argued that religion and science were two different things and could be placed in the human breast, as it were, within two separate water-tight compartments. This was well enough for a while, but it could not stand against the onward march of culture, and the Church in the West was compelled to find some way of compromise between religion and science. But false theology cannot go with true science. On the other hand, the modern spirit of tolerance allowed people to open their minds and say fearlessly the thoughts that were lurking at the back of their minds, concerning the falsity of the so-called religious verities, and the frank statement that resulted disturbed the conscience and the faith of thousands in religion of every kind. The only exception was, and is, in the world of Islam. From the very beginning, Islam has marched shoulder to shoulder with culture. After the coming of Islam the world witnessed a tremendous upheaval in science and learning. The Muslims are the pioneers of modern culture, but Islam has never seen unbelief in its truths in the ranks of its followers. That is because Muhammad gave his religion on rational lines. If prophets come to strengthen their followers' belief in things they teach to others under Divine Inspiration, is not Muhammad the only personality who has saved the faith of millions ?

THE ATHANASIAN CREED

THE ATHANASIAN CREED

THE Athanasian Creed urgently needs revision. The new house of the laity of the Church of England met a few days ago at Church House, Westminster, to conclude its deliberations on the proposed measure for the revision of the Prayer Book. Among other things "Mr. C. Marston moved an amendment to leave out the words 'which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly,' from the Athanasian Creed. He said he wanted to take out of it the most terrible sentence which he believed had ever appeared in all history—and this in a book which pretends to supply the Gospel of salvation of sinners. The creed was composed in an age that was comparatively reckless of human life; and it was put into our Prayer Book in its present form at a time when recklessness of human life was still very much to the front." Sir Edward Clark said: "The creed has spoiled the happiness of service for time on the great festivals of the Church for years and years. I have never said it," he added, "and would never dream of saying it. It has been a distress to me to hear the choir singing at the top of their voices these awful words, which I do not believe and which I am sure ought not to be in our service." Sir Robert Williams said it was quite time that the laity made their protest against the use of these damnatory clauses. Mr. Marston's amendment was carried. The Church is responsible for the continuation of these damnatory words in Christian service. Their very spirit is anti-Christian. The Church, therefore, cannot be accepted as representing Christ, or filled with the Holy Ghost; neither can she fulfil the prophecy of Paraclete in her person, as the general belief in Christendom goes. We, however, draw the attention of Dean Inge and his co-workers to the following part of the Athanasian Creed. Will the learned Dean throw some light to explain the riddle involved in it? It will be a final touch on that which has been done within the last decade by his co-workers to restore the religion of Jesus to its original beauty. "And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither con-

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founding the persons : nor dividing the Substance. For there is one Person of the Father, another of the Son : and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son : and such is the Holy Ghost. The Father uncreate, the Son uncreate ; and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal."

MAULOOD SHAREEF—MAJLIS DAROOD SHAREEF

THE Birthday of the Holy Prophet was celebrated at Stewart's, Old Bond Street, London, but the meeting for Darood Shareef was held on the Sunday following in the Mosque, Woking, as a sequel to the Birthday Ceremony. It was a soul-elevating scene: those who took part in it remained silent for an hour with eyes closed and minds wrapt up in deep contemplation with the words of Darood Shareef on their silent lips. After the meeting was over all present, with other guests, were entertained. Arrangements were also made to provide meals and sweetmeats to the orphans in the Southern Railway Orphanage.

Her Highness the Begum Sahiba was gracious enough to bear all the expenses of these entertainments. We are indebted to Mr. Smith, the Secretary of the Orphanage, for arranging the entertainment at the Orphanage.

GEMS

1. Modesty, chastity, form parts of the Islamic Faith.
2. One who does not practise modesty and does not refrain from shameless deeds is not a Muslim.
3. Modesty paves the way for all virtues.
4. Humility and courtesy are acts of virtue.

MUSLIM LITERATURE

MUSLIM LITERATURE TO BE SPREAD BROADCAST

THE time is ripe to receive the message of Islam. The Modernist Church has prepared the field for us to sow the seed. We find a sort of appreciative interest in Islam has everywhere become alive. Broadcast spread of our literature is the only thing in requisition. *The Ideal Prophet* will see the light of publication within a few weeks. The English translation of *The Sayings of the Prophet*, mostly taken from Bukhari and Muslim, is also proceeding. We hope to send it to the press some time in December. Mr. Abdul Majid, M.A., of the Muslim Mission, Woking, is supervising the work. Mr. Abdul Khaliq Khan, B.A., M.R.A.S. (London), the Bohrah Missionary, is engaged in translating the sayings of Hazrat Ali—those “gems of purest ray serene” that treasure in them wisdom, truth and high spirituality. The sayings will bring a new light to the world, and will enable the West to appreciate the height of an evolved soul which Hazrat Ali had achieved. Another book recently written comes from Mr. Habibullah Lovegrove, Secretary British Muslim Society, London, with the name *What is Islam?* which, as he says, has been written for the man in the street to understand Islam.

In the following we give a list of those friends who till now have responded to our “Urgent Call” for contributions to spread Muslim literature in the West. In this connection we make special mention of Her Highness the Ruler of Bhopal, to whose munificence we are already so much indebted in very many ways. She grants one hundred pounds towards the fund. Her keen interest in all works of Muslim progress is a well-known thing. Her reply to the address of the British Muslim Association, given elsewhere, opens a window into her noble heart and shows her wisdom and foresight.

Dr. Sir Mian Muhammad Shafi, the late Home Member of the Council of the Viceroy in India, has also shown his usual liberality in sending us Rs. 1,000 to meet the expenses of supplying the Public Libraries here with a copy of *The Ideal Prophet* on his behalf.

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RECEIPTS.

	<i>£</i>	<i>s.</i>	<i>d.</i>
Mr. Mohamed Haleem	0	4	0
Mr. E. Cails (Canada)	0	10	0
Mr. M. K. Sahibzada, Leicestershire	0	8	0
Hyder Ali Akbar, Esq., Aden	0	3	0
A portion from the donation of Kurwai State	9	5	5
Mr. A. K. Moosdeen, Kuala Lumpur	2	0	0
Mr. M. A. Notala, Durban	0	10	0
Mr. G. N. Osman, Johannesburg	0	10	0
Capt. Hasham, F.M.S.	0	10	0
Mr. Jamalud Din, Hyderabad	1	0	0
Mr. Osman Watkins	0	10	0
M. Fangul-Dub, Esq.	0	3	0
Mr. Abdur Rahman, Cania Colony	1	10	0
Mr. M. S. Deen el Harazim	0	10	0
Hon. Secretary Young Men's Islamic Society	0	4	0
Y. O. Zawal, Esq., Nigeria	0	3	0
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Mohamed Abdullah, Esq., Johore	0	6	0
Lahore, Collection	3	17	0
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R. H. Qureshi, Esq., North Kensington	1	0	0
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Mr. Md. Ashraf Howell, Woking	0	4	0
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Dr. Abdulwahid Merideth	5	0	0
A. S. Khan, Esq., Loughbrough College	3	0	0
Ali Muhib, Esq., Cairo	0	3	0
Mrs. R. Vernon, Marylebone Road	0	10	0
From Maidenhead (unknown)	0	5	0
Mr. Barndy, Alexandria	1	0	0
Syed Zamiel Ibad Rizvi	0	3	6
Saleh N. Karamat, Esq.	0	3	0
Mr. Ahmad Shah, Marble Arch, London	0	4	6
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Mr. J. H. Carter, Devon	0	3	0
Mr. S. Burrows, London	0	5	0
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Mr. Kadir Hussain Khan, London	0	5	0
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Mr. M. Rashid, Sheffield	1	0	0
Mr. Hidayat Budd	0	5	0
Mr. Mohamed Nabee, Belbies, Egypt	1	0	0
Mr. Liaqat Ali	1	0	0
Dr. Mohammadi, London	2	2	0
Mr. F. R. Sharps	0	5	0
Sir Mian Muhamad Shafi (as noted above)	74	0	0
Khwaja Kamal-ud-Din	5	0	0

MUSLIM LITERATURE

	£	s.	d.
On behalf of the Muslim Mission, Woking, R.R. 4571, R.R. 4736			
From the income of <i>The Sources of Christianity</i> , R.R. 4591 ..	30	14	0
Mr. T. M. Asuni, Lagos	16	0	0
Through Mr. Yusaf Tonga at Natal, S. Africa	0	2	6
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A. Khaliq Khan, Prince Mongrol	1	6	0
Mr. T. M. Asuni, P.O. Box 451, Lagos, Nigeria	0	2	6
Mr. Abu bin Nicol, <i>Bonthe, Sherbro</i>	0	5	0
Mr. Abdul Salaam, Carew, <i>Bonthe, Sherbro</i>	0	5	0
Mr. Ibrahim Basheer Turay, <i>Bonthe, Sherbro</i>	0	3	0
Mr. Alhasson Massaquoi, <i>Bonthe, Sherbro</i>	0	5	0
Mr. Shaikh Ahmad Tejan Drami, <i>Bonthe, Sherbro</i>	0	3	0
Mr. Omar Maneeh, <i>Bonthe, Sherbro</i>	0	3	0

This sum will enable us to publish *The Ideal Prophet* before the end of this month, and will place it on the market at a very popular price—that will be near its cost price, for the Muslim, and a good number of the books will be distributed free of charge among desirable circles. Our next need is to publish the other book (English translation of *The Sayings of the Prophet*), and we request our friends to cooperate with us in it.

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KHWAJA KAMAL-UD-DIN.

The Mosque, Woking,
November 9, 1925.

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A BARGAIN

IN consequence of the increasing activities and circulation and issue of new books from the Mosque, it has been decided to deplete the Library of some of the books, etc., to make room for forthcoming publications.

We offer the following :—

Book	Original Price	Present Price
<i>India in the Balance</i> †	4/-	1/6
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† An instructive book on various Muslim questions, among them the Caliphate question, relations between the Muslims and the British rule, Muslim ethics of war, superiority of Islam teachings on other faiths, Muslim rule beneficial to non-Muslim subjects, and question of Palestine, etc., etc.

A number of back copies of the *Islamic Review* for some years, containing instructive and notable articles by a variety of contributors—6d. each number, post free.

THE *Moslem Outlook* is the only weekly mouthpiece of the Moslem community in South Africa which is published by the South African Moslem Information Bureau, 28, Ayre Street, Cape Town. This newspaper, besides providing up-to-date information on different topics, very beautifully decorates its columns with philosophical and ethical literature worth reading and assimilating.

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THE HOLY PROPHET'S BIRTHDAY

THE HOLY PROPHET MUHAMMAD'S BIRTHDAY IN LONDON

THE Birthday of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was celebrated at Stewart's, Old Bond Street, London, under the auspices of the British Muslim Association, on Saturday, October 10, 1925, at 7 p.m.

Among the distinguished guests of the evening were Her Highness the Begum Sahiba, Ruler of Bhopal, and a Russian dignitary. The meeting was well attended; the number of the audience, consisting both of Muslims and non-Muslims, could be put somewhere between 250 and 300.

The importance of such meetings in the West cannot be over-exaggerated, not only that they go to engender a spirit of solidarity among the Muslims themselves, but they always draw in many another visitor who is interested in Islam, who when he leaves the hall is always quite another man. Phenomenon of this nature was experienced at this meeting as well. Many unknown friends came to Al-Haj Khwaja Kamal-ud-Din to express a sense of gratitude for enriching their ideas and removing their doubts which gross misrepresentation of the personality of the Holy Prophet Muhammad by the Christian missionary work had instilled into their minds.

The Right Hon. Lord Headley was in the chair. The meeting was opened by a recitation of a few verses from the chapter "The Light" (*An-Núr*) by Mr. A. Halim, an Egyptian gentleman, the translation of which was read to the audience by Mr. Habibullah Lovegrove, secretary of the British Muslim Association. After calling the attention of the audience to the importance of the occasion, the President proceeded to call on Mr. Qadir Dad Khan, of the Mosque, Woking, to sing in his sweet, melodious voice a Persian ode in eulogy of the Prophet. He was followed by Mr. S. Abdul Mohyi Arab, Mufti of the Mosque, Woking, who recited Arabic couplets in praise of the Prophet, which were joined by a chorus of

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his friends, who sang the famous *Rubai*¹ of S'adi, the Persian philosopher-poet. Lord Headley called upon Mr. Qadir Dad Khan once more to give the audience an Urdu ode, which ended in the voices of *Allah-o-Akbar*—"God is great."

Then came Mr. Azzam, of the Egyptian Legation, who gave a brief but comprehensive survey of the life of the Prophet. It was, in a way, a prologue to the learned speech of Al-Haj Khwaja Kamal-ud-Din; for it gave an idea to the audience—to the non-Muslims—when the Prophet lived.

After him came to the stage, at the request of the President, Al-Haj Khwaja Kamal-ud-Din, who, in his usual fascinating but stentorian voice, described the noble accomplishments of the Holy Prophet and drew the attention of the audience to the debt of gratitude which mankind and its civilization owe to this greatest of the great reformers of the world. The Khwaja Sahib worked out some twenty points which the speaker termed the characteristics special to the personage of the Holy Prophet. The speaker's towering personality, coupled with his argumentative speech, which we reproduce elsewhere and which, we are glad to note, is but a résumé of his book *The Ideal Prophet*, in preparation, kept the audience rapt for one hour. The faces of the Muslims were aglow with enthusiasm for their noble religion, while those of the non-Muslims were evincing signs of wonder at the ideas which came to them as a revelation.

The meeting was brought to a close with an anecdote by the President dealing with the religious spirit of Christianity.

Light refreshments were served to the audience, after which an enjoyable social gathering followed.

KHWAJA SAHIB'S ADDRESS

WE meet to-day to celebrate the birthday of the greatest man in the history of the world—a man of whom the Book of God says: "We have not sent thee but as a mercy and blessing for the world." There are various ways of judging the greatness of a man, but I would make mention of the two that seem to me most decisive in the matter especially when estimating the merits of a prophet. And these are:—

¹ *Balagha lûlâ pi kamali hi.*

THE HOLY PROPHET'S BIRTHDAY

- (1) The task before him—that is to say, the state of affairs that needed reformation at the time he appeared ;
- (2) What did he bring to the world to improve its conditions ?

Judge Muhammad from these two points, and you will find in him the Blessing of God personified, and the greatest man that the world has ever seen. Every Prophet of God appeared at a time when evil in some form or other was prevailing among nations to which each Prophet was sent, but Muhammad appeared at a time when evil was rampant and virtue had become extinct in every corner of the world. Moses came to liberate the children of the bondage from Egypt and carry them to the Promised Land, but he was born where culture, knowledge, art and wealth were not lacking. Egypt was tyrannical, no doubt, to the House of Jacob, but the Egyptians themselves did not suffer. Jesus came at a time when the Roman civilization was such that it could compare most favourably with modern culture. The Romans were idolaters, but the knowledge of God and His Commandment was not unknown to the people of Jesus. Spiritless ceremonialism, worship of the letter of the Law, hypocrisy, vengefulness and self-indulgence were the chief evils of the day. But Muhammad came at a time when complete death—moral, mental and spiritual death—had overtaken the whole world, when thick clouds of ignorance, irreligiousness and impiety were blackening the horizon of the earth ; beliefs universally clouded and actions perverted. Judaism, Hinduism and Buddhism had lost all healthy influence on the lives of their followers. Christianity, as Sir William Muir says, was decrepit and corrupt, its real tenets lost and the doctrines of pagan cults taking their place.

The social and moral condition of the world was equally deplorable. The people of the day had not only ceased to practise virtue, but vice was looked upon as virtue and people committed sins of the blackest dye to earn merit in the eye of the Lord. Every nation had sunk to a state of complete moral depravity. These were the days of the Middle Ages in Europe, and the Mazdaic and Puranic ages were at their prime

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in Persia and India respectively. Illicit sexual relations were committed as a virtue with the sanction of religion. In the confessional in Christendom more sin was committed than was washed away. In Persia the phallic cult was at its climax, and Mazdak, among his other abominable tenets, taught partnership in women. He sanctified scenes of obscenity in the performance of religious rites accompanied by every kind of bacchanalian orgy. The condition of India was worse. A sakti priest could of right command the company of others' wives for his pleasure. You cannot imagine any form of vice, of iniquity and unrighteousness, that was not committed as an act of virtue everywhere, and Arabia was the darkest spot on the earth of God, where murder, rapine, adultery, drinking, infanticide and robbery were the pride of the people; and besides general promiscuity in sexual relations, incestuous connections were freely indulged in.

The Word of God had nearly disappeared. The Scriptures of the various nations had suffered in their purity. There are few to-day who honestly believe in the genuineness of the Bible, and such was its condition at the time of which I speak. That was the right time for the appearance of a Prophet. That was the fulness of the time when Muhammad appeared.

I cannot go into all that the Holy Prophet taught or did for humanity. I would only refer to some of the things that are his exclusive achievements, and which entitle him to claim universal allegiance. I would refer only to those things he taught or did that were not taught or done by any Prophet, Reformer or Benefactor of humanity before Muhammad.

(1) For the first time, he explained the true conception of religion. The world was not without its religion before him, but religion was believed to be an institution for the purpose of pleasing God and receiving His favour or of appeasing His anger through various forms of ritual and sacrifice, offerings and prayers. The pagan world before Christianity had her Christs everywhere: the son of Mary was the last of the series. Sin and its atonement through the blood of an Incarnate God was the ancient religion everywhere, thousands of years before Christianity. Muhammad came and gave a new objective of religion. It is not salvation from the fall, but the upliftment,

THE HOLY PROPHET'S BIRTHDAY

the development of that potentiality which is latent in man ; in other words, the evolution of humanity. Like everything in Nature, man possesses certain aptitudes and capabilities, or hidden faculties. It is to work them out, to bring them to development to the best advantage that religion has been vouchsafed to him. Religion, as Muhammad taught, is a theory of life, a thing to live upon, in order to bring to prominence that which is novel and good in us.

And the good which is in us is the Divine flame breathed into us by the Breath of the Lord. But this Divine element is hidden in the welter of human passions which in their primitive form approximated rather to the beast than to man, as we visualize him. Just as everything in Nature brings Beauty and Sublimity out of ugliness, so also is our carnal nature the seed-ground of nobility. The Prophet of Arabia was the first Divine Messenger to disclose the secret in plain terms to the world. The evolution of which I speak is the evolution of our consciousness—the sublimation of the animal consciousness into the Divine. This, in fact, is the subjective side of Religion, according to the teaching of Muhammad, and in this is his superiority manifest. The aim of the other Messengers from Allah was the same, but the methods ascribed to them by tradition for accomplishing their purpose were neither easy nor systematic, and at times unnatural. They would give us noble words of advice, but that in incoherent form ; they would read us Sermons on morality ; they would supply us with a code of ritual and ceremonials ; they would suggest prayer and sacrifice, and that is all.

On the other hand, Muhammad, like a professor of anatomy, explores the whole human mind, goes into its every seam, from heel to head. He does not propose to kill our instincts or crush our passions if they be, and because they are, carnal ; instead, he propounds a system to control them so that they may function to our best advantage and pass from the bestial to the noble, from the mother instinct that germinates passions and instincts to the tendency for self-preservation or, in other words, the instinct of existence. This instinct gives rise to two passions—the passion of Anger and the passion of Desire. Then Anger and Desire, whether in their refined or corrupt

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form, branch forth in various directions, some towards good, others towards evil. For example, if Anger in its evil form creates Enmity, Malice, Prejudice, Hot Temper, Tyranny, Backbiting, Abusive Language, Cowardice, Hypocrisy, the same Anger in its noble form appears as Bravery, Courage, Highmindedness, Patience, Perseverance, Toleration, Courtesy, Meekness, Humility and Forgiveness.

Again, in the case of Lust or Desire, it in its evolved form becomes Love, Devotion, Mercy, Generosity, Contentment, Selflessness, Trustworthiness, Trust in God and so forth; but in its degraded form it remains Meanness, Niggardliness, Avarice, Pride, Extravagance, Jealousy, Envy, Dishonesty, Boasting, Laziness and the like. Then these two passions in their united form give rise to various other things. Our consciousness has a third side also, and that when properly cultivated rules the emotional, sentimental and passionate side of it. This is the mental aspect, which, again, has its good or evil developments. If a creed or faith does not comprehend the whole range of human psychology, it cannot serve the purpose for which Religion comes from God. Matter achieves its highest development in the human form, where it gives birth to a consciousness which differs from animal consciousness in the vastness of its comprehension and growth. Everything in Nature is on its way to an ultimate perfection, and this by observing a certain prescribed course. Similarly, our further evolution in this world lies in the evolution of our consciousness, just as physically we have reached the desired end; and for this soul-development Religion is the prescribed course. For the world, I believe, has become too wise to accept the dogma of the Angry God and mankind's reconciliation with Him through sacrifice as the basis of and reason for Religion. The world had had enough of such scapegoats. The sublimation of human consciousness into Divine consciousness can be the only laudable object of Religion, the only watchword for which martyrs may be worthily made. This transmutation of the baser into noble cannot be affected by magic. It can only be accomplished by incessant striving and hard work under the guidance of a Master Mind who understands the true anatomy of the human soul. This is

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the work of a true Prophet from God. I cannot understand any other object for which God sends His Religion to humanity. The Qur-án, in its opening verses, discloses the same object of Divine Revelation. Is not Muhammad, then, the Ideal Teacher of humanity if he lays down rules and regulations to raise humanity from the animal to the Divine, and for this purpose gives us guidance so that we may sublimate the root passions in us—Anger, Lust and cognate passions—into Divine Morality? Muhammad deals with every phase of the question; he deals with every good or bad form of passion; gives advice and suggests guidance so that we may aim at the best and avoid the corrupt. I do not find the same elsewhere.

(2) Similarly, it was taught in the clearest terms, for the first time, that God was not an impersonal one, as one clothed with human passions, that the pleasure or anger of God were not His passions; they involved an assumption under which His pleasure became expressed when human faculties became fully fledged, but if they became stunted through our wrong doings and lost their purpose, it indicated His wrath.

This enabled the world for the first time to realize the true conception of heaven and hell, the former consisting in the full development of human faculties, and the latter in their defilement and corruption in this life, as well as in the life after the grave.

(3) The world had very erroneous conceptions of human capabilities. Evil had been taken as its backbone; nothing sublime or beautiful was in humanity. If some religions, like Christianity, declared evil and sin to be the sole furniture of the human mind, others taught that human life was full of trouble and tribulation, and that salvation lay in annihilation, seeing that this world was thought to be full of nothing but misery and evil. Muhammad, for the first time, declared that human nature was potentially perfect—a truth established to-day by biology; he taught that it was free from any taint of evil. Sin, he declared, was an acquisition, an after-acquirement and not a heritage. Human nature, as the Qur-án says, was capable of unlimited progress, but with inclination to degradation as well; man could soar to the highest of the

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high, but can go to the lowest of the low, and the religion Muhammad brought was to work out the former and check the latter.

(4) For the first time it was established that there was no intermediary between man and God. The Divine precincts were accessible to every person. It was not right belief alone, but belief translated into actions, that earned merit in the eye of the Lord, irrespective of the creed or class to which the doer of the actions might happen to belong.

(5) It is a well-known and an undeniable fact that Muhammad, and Muhammad only and no one else, established monotheism in its purest form. The worship of One God, Who was neither begetter nor begotten, nor had any associates with Him in His Godhood, was taught in the most unequivocal terms. Before Muhammad, the world worshipped everything in the universe. The sun, the moon, the stars, clouds, water, winds, fire, trees, rivers and stones, egg-shells and many a God-incarnate man, were his deities. The Holy Prophet brought down all these man-made gods from the pedestal of divinity. It established two truths—the equality between man and man and the subservience of the rest of Nature to the human race; the former giving rise to all good and healthy principles of democracy and the latter affording stimulus to scientific researches. All barriers of class, creed, colour and descent were demolished; white and black, red and yellow, were all declared equal in the sight of the Lord, for they came from the same essence and from the same first parents. To demolish the distinction of race, blood and riches, it was said that the noblest in the sight of God was he who was most virtuous among men. For the first time it was formulated by Omar, the second successor of Muhammad, that the government of a country could not be called a true government if every unit from among the ruled had not the right to have his voice heard and respected. The meanest subject of a State was for the first time given the same right to be heard on a question affecting the State, or religion, as the ruler of the State himself. For the first time in the history of the world, hereditary right to rule gave place to a right by election, and no matter who was

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appointed, the governor or governing body was only there to see that the laws formulated by Islam were carried out, and that any fresh laws of detail introduced in State management were in conformity with the general principles enunciated by the Great Lawgiver. A plebeian was encouraged to point out the fault of a ruler in his administration.

(6) It was in pursuance of this principle of equality between man and man that the state of woman was raised by Muhammad for the first time in the history of the world. She was declared to have come from the same essence as man, a twin of man; her rights were declared sacred, and a Muslim was enjoined to respect those rights. To her is due what is due from her; that is a golden principle promulgated by the Qur-án, which the world did not know before.

(7) Religion after religion appeared, and civilization after civilization came, but no one cared to take notice of the slave class like women. Muhammad was the first to take commiseration on that abused class; he abolished all the different forms of slavery, excepting war captivity, and he laid down laws to ameliorate the condition of those in war bondage, and laid down principles of treatment to be meted out to them on such equal terms that it nearly banished slavery in his own time. He raised the status of the slave to such an extent that the slave of to-day became the king of to-morrow.

(8) For the first time, the principle of "no compulsion in religion" was enunciated and acted upon by Muhammad. Differences of opinion in religious matters were respected and individual opinion encouraged. Freedom of conscience was allowed. For everyone to be held responsible to his God alone for his religion was a thing hitherto unknown to the world. History is full of religious persecutions and crusades, and Christendom has exhibited the worst type of religious intolerance in her religious zeal. The world needed reform in this respect, and Muhammad came. We do not read of persecutions of Galileos, Latimers and others in the annals of Islam. Heresy has been condemned, but not punished. "If Dean Inge had lived a few hundred years ago, he would probably have been a candidate for the stake on a charge of heresy." Muhammad did wage wars, but they were wars of defence,

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and against those who wanted to nip Islam in its very bud. Muhammad in this connection laid down the ethics of war as well.

For the first time the world was taught by the Prophet the right use of the sword. Secular and sacred history alike show that the sword has never been dispensed with. It was unsheathed by the Hindu Prophets and the Hebrew Patriarchs ; for neither the Hebrew Law nor that of the Hindus is in any way favourable to "pacifism." The Prince of Peace also declared that he came to send on the earth "not peace but a sword"; he came to fulfil the Law and the Prophets; the laws of his religion permitted it, and his prophets waged war. In fact, he would have had recourse to the sword had a favourable occasion arisen, but it did not ; and if he prevented Peter from drawing the sword, it was because the time was not propitious. Violence would but have entailed further trouble for him and for his followers. Besides, what Jesus himself could not do has been done with considerable thoroughness by his followers. His words have proved dangerously prophetic. A large portion of the wealth and the brain of Christendom is expended in discovering various ways in which they may send sword and fire more efficaciously into the world ; and that, not for the furtherance of any humane cause, but to pander to the spirit of aggression and "grab."

"I, however, maintain that at times it becomes one of our highest humanitarian duties to unsheathe the sword. We cannot conscientiously stand aside as indifferent spectators when the liberties of an oppressed people are being trampled upon, when religious freedom is at stake. There do arise situations when the use of arms becomes an unavoidable necessity. But the arms have often been abused, and it was the duty of a Prophet from God to tell us the right occasion when the sword can be wielded." †

Jesus was prepared to send sword and fire into the world, but Muhammad was compelled to do so. He allowed the use of arms on the following three occasions :—

(i) To save a house for the worship of God from destruction, be it Christian, Jew, Hindu, Buddhist or Muslim (Holy Qur-án, xxii. 40).

† *The House Divided*, by the same Author.

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(ii) To establish freedom of conscience. Every one, according to Qur-ánic teaching, has the right to choose his own faith, and no one should force his religious beliefs on others by persecution or otherwise. And if a person does so, it is the duty of a Muslim to fight against such religious persecution, irrespective of whether the aggrieved be a Jew or a Christian and the persecutor a Muslim (ii. 190-193).

(iii) In self-defence (xxii. 39).

But in each case a Muslim should suspend hostilities whenever the oppressor shows an inclination towards peace (ii. 194).

Other Prophets of the world, especially the Hebrew, drew the sword for a cause of doubtful righteousness, as the Old Testament shows; but Muhammad did what righteousness demanded. Nevertheless the Western mind has become so much poisoned by prejudiced statements carped at Islam, that it will not care to hear what is true.

(9) For the first time the world received those broad principles from Muhammad which will establish the universal brotherhood of man in the world. Jesus had had such a desire; but it remained only a dream, and the history of Christendom has never shown a spirit of universal brotherhood. Islam saw that brotherhood which welded high and low, rich and poor, white and black, into one fraternity. The world of to-day goes after universalism, but if that universalism ever becomes a reality, it will be on the principles of Islam. And in this connection I may refer to the conception of Muslim Godhood. The Pre-Islamic God was a tribal God everywhere, whether in the East or the West. He was the God of Abraham and Jacob, He was the Mazda of the renowned ancestors in Persia, but the Qur-án speaks of a *Rabbul Alameen*—God, The Creator, The Nourisher and The Sustainer of all the worlds, of all the nations and races, and Who made no distinction between man and man.

(10) Muhammad laid the foundation of universalism in another way. For the first time it was proclaimed that every religion in the beginning came from God, every great prophet was raised by God, every nation was given a divine warner, and Muhammad made it the duty of the Muslims to accept

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the prophets of others as their own prophet, they cannot make any distinction between Muhammad and other prophets. It was taught that all these prophets came with the same religion from God, and taught the same truth, but their teachings suffered in purity and had become adulterated by successive generations, and this led to all the differences between religion and religion.

(11) Muhammad was the first teacher of a religion that made religion and science helpmates one to another. He abolished dogma and made reason and logic the only test of religious truth. There is nothing in his teachings that can insult intelligence or cannot meet the demand of rationality.

(12) Muhammad placed the acquirement and cultivation of knowledge even before the worship of God. In his judgment, exploring in the realms of Nature with a view to bringing the various manifestations of Nature to subserve humanity was the real glorification of God. He gave such an impetus to learning, that it brought forth, within a century after him, a tremendous upheaval of various material sciences in Muslim lands. In pre-Islamic days, man worshipped every manifestation of Nature from an egg-shell to stars, clouds, etc., Muhammad preached subservience of Nature to man, and with one stroke the gods of yesterday became the servants and handmaids of to-day.

(13) Muhammad is the best exemplar and, I may say, the only Prophet who himself worked out all the principles he taught to others. There is not a single ordinance or injunction in the Qur-án that he did not act upon. We read homilies and sermons elsewhere, we find idealistic and unpractical theories of morality and ethics, but we fail to find them practised by their own teachers. Muhammad is the only noble exception to this rule. Whatever he taught to others, he practised himself.

His life is an eloquent commentary on the Qur-án. We need not go to the commentators for their exposition of the various ordinances and injunctions given therein; because we read them in the very actions of the Prophet. Every virtue recommended, every evil forbidden in the Book, finds illustration in his actions, to which, indeed, Ayesha, his wife,

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would refer when asked to explain any Qur-ánic verses dealing with our daily life ; she would, in like manner, read some Qur-ánic verses when asked about the ways of the Prophet on some particular occasion ; and most commentators on the Qur-án follow the same course. They refer to the words and deeds of the Prophet in illustration of the precepts of the Book, which contains upwards of five hundred ordinances and injunctions, every one of them with its illustration in the life of the Holy Prophet.

Much of the ethics preached by Jesus remained an admittedly unattainable ideal in Christendom, simply because there was nothing in the recorded actions of the Teacher to guide his followers therein. "Love your enemy and resist not evil" ¹ remained a cry in the wilderness in Christendom, while the Qur-ánic injunction, "Repel evil by what is best," became a practical reality in Islam, simply because it was constantly receiving practical illustration in the lifetime of the Holy Prophet. I have cited many cases of this nature under the heading of "Forgiveness." For the emancipation of the slaves, the Qur-án ordered : "For the love of Allah, give away your wealth in freeing those enemies whom you have captured in war." In this verse, the Qur-án taught a practical way to "love your enemy," and Muhammad was the foremost of his followers in acting upon this injunction. I can multiply illustration after illustration on this score, but I will give here only one more instance—an instance which for certain reasons has always had a special fascination for me. We Muslims say our prayers five times a day, but the Qur-án speaks of another prayer which, though optional for a Muslim, was compulsory for the Prophet. It is the midnight prayer called *Tahajjad* (Qur-án, xvii. 78, 79), which means that the worshipper should first sleep and then leave his sleep after midnight for the prayer. It makes the prayer incalculably more difficult. The Divine Order came to the Prophet when he was at Mecca, in the very beginning of his ministry, and he kept up the midnight prayer to the last moment of his life. "His feet would get swollen by standing in midnight prayer, when the rest of the world, among them

¹ Matt. v. 39, 44.

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his own followers, enjoyed calm sleep." Was this the act of an impostor? He may obey his own orders in order to set an example for the others, but in this case no one else had to obey the order. It was only for himself. Why should he subject himself to a most irksome duty if he was the composer of the Qur-án himself and the fabricator of his own religion? Why should he continue to observe this injunction so strictly even in those days when he became the Lord of Arabia? A new revelation could conveniently absolve him from it, if the Qur-án was the creation of his mind. Here is food for an honest mind to think upon.

(14) And what an assemblage of virtues and morality we find in him. If the Qur-án gives us, on one side, an exhaustive anatomy of ethics, and deals with the stern and soft sides of morality, the life of the Prophet, on the other, mirrors them all in actual colours. From an orphan to a king he passed through every shade and vicissitude of life; he performed every duty of life, and thus became the best exemplar. In him you find a child, a young man, an elderly man, a son, a brother, a husband, a neighbour, a playmate, a soldier, an army commander, a conqueror, a persecuted fugitive, a tradesman, a king, a judge, a man in adversity and in prosperity. Varied as these positions are, you will find in him the same man from beginning to end, a thorough gentleman, to use the English phrase; always unchangeable and unchanged in his temperament, in his dealings, in his general mode of life. What then can be said of the calibre of those other teachers who could not set themselves above the dead-level of ordinary life? We may follow any walk in life; we may come to face any contingency or any circumstance, but we shall always find something in the words and deeds of Muhammad for our guidance; we shall find there a light to show us the right way when we are groping in the darkness. And we find something else in Muhammad. He does not leave us rigidly defined, cut-and-dried ways which we must follow slavishly. He encourages our personal judgment. He gives us hints relating to various contingencies of life based upon broad moral principles, and we may act according to circumstances, in their light.

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(15) Muhammad is the only Prophet who may be called historic in the true sense of the word. From his childhood up to his death—and especially the period of his ministry as a Prophet—most of his life is on record. I know more of him than I know of my own parents in many respects; and is it not a wonderful thing that, with all our knowledge of him, he commands our respect and admiration? I cannot say what would be our estimate of others had we known more of them. The lives of other Prophets are enshrouded in mystery and myth; we know very little of their daily life, they speak like oracles; they are tolerable when considered as subjects of fiction, but Muhammad is more definitely historic than any personality in history.

(16) A Prophet comes to act as a guide and a model; Muhammad has a special claim to those qualifications. He is the Prophet in human colours, and consequently a true specimen for our imitation. He faces difficulties, and surmounts them with means within the reach of humanity. Other Prophets, as the report goes, have recourse to miracles to meet the difficulties in their way. One could understand the need of a miracle in order to strengthen the conviction of, or drive home, certain truths to a man in the street—it is a necessity, and there is a genuine report of any number of miracles performed by the Holy Prophet for that purpose—but we, in our day, have to face similar difficulties in our life, and we cannot do miracles in order to surmount them. Moses saved his people from the Egyptian tyranny through a miracle, but Muhammad defended the city of Medina with his little band against ten thousand odds through his heroic and soldier-like measures which a commander of an army will be proud to follow with advantage. But Moses with all his miracles could not infuse that spirit of manliness into his followers which we observe in the ranks of Muhammad. Jesus had to complain always of the lack of faith in his disciples, though they saw many a miracle from the master, but Muhammad had a band of the faithful unique in their devotion to the master.

(17) Among his various reforms one may make mention of "drink and gambling" which are still the pest of humanity.

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To-day the Western world has entered on the campaign against drink, but Muhammad saw the evil, both of drink and games of chance, at a time when no one saw anything wrong in either of them, and it was Muhammad who purged one-fourth of humanity of their evil consequences.

Last of all, I would speak of one thing, which, in my humble opinion, is the core of religion, the only object for the accomplishment of which religion came. It is the development of the human mind, the conversion of our consciousness into a true conscience. We have the animal in us, and we have to sublimate it into a divine being, reflecting divine morals. No religion extant is without something to achieve that object. But Muhammad teaches us in the shortest and surest way. Where other religions demand from us the observance of rigid ascetic penances, and the putting aside of our mundane duties if we are interested in the cultivation of our mystical faculties, Muhammad wants us to remain in the world, but live the worldly life in a way that may carry us to our goal. We need not divide our week into God's day and man's day. Every minute of our life belongs to God, and should be spent accordingly. For this purpose, Muhammad wants us to say our prayers at least five times a day, to commune with the Deity after every important interval of our daily life, in words the bearing of which may spiritualize our doings within the periods intervening between those prayers. Muhammad wants us to lead the family life, and teaches us the way to make it a nursery of good morals and spirituality. The chief problem in our life is that of our bestial passions and carnal desires. Muhammad does not suggest their killing, as has been done in many religions. He teaches their control; we have to train them in such a way that the low passions imbue high morality and generate spirituality. "Hand in action and heart with God" is the Persian proverb which becomes reality in Islam. In this respect, again I remark that Muhammad was the first to evolve such a system.