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Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN.

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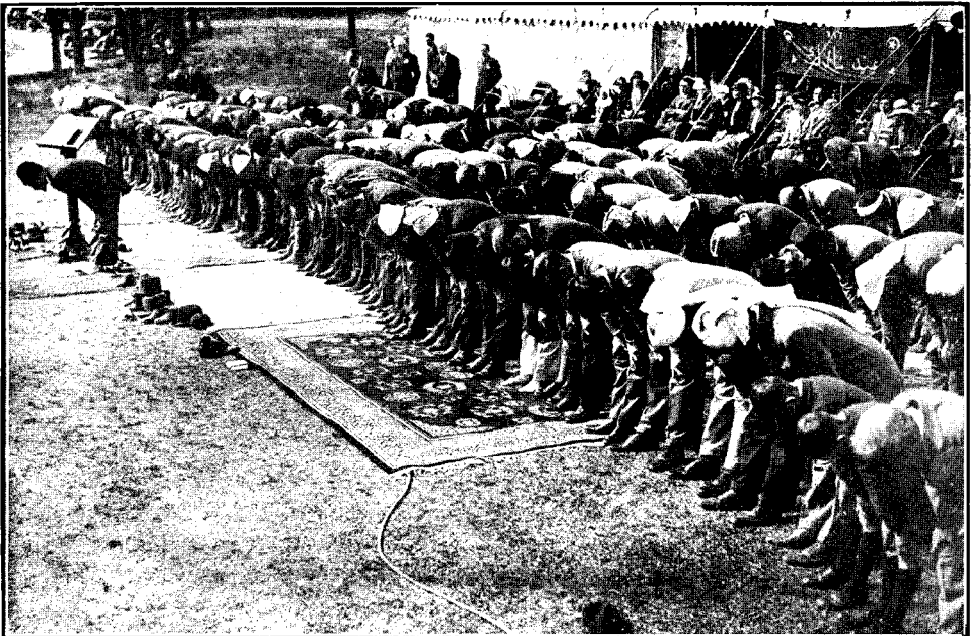
THE HOLY QUR-ĀN

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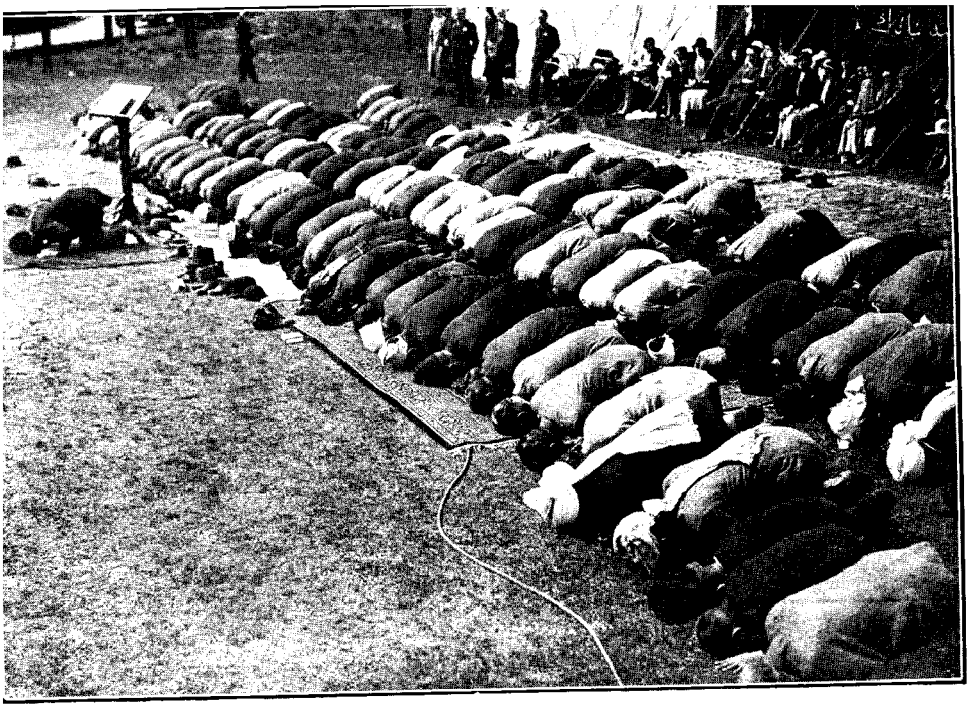
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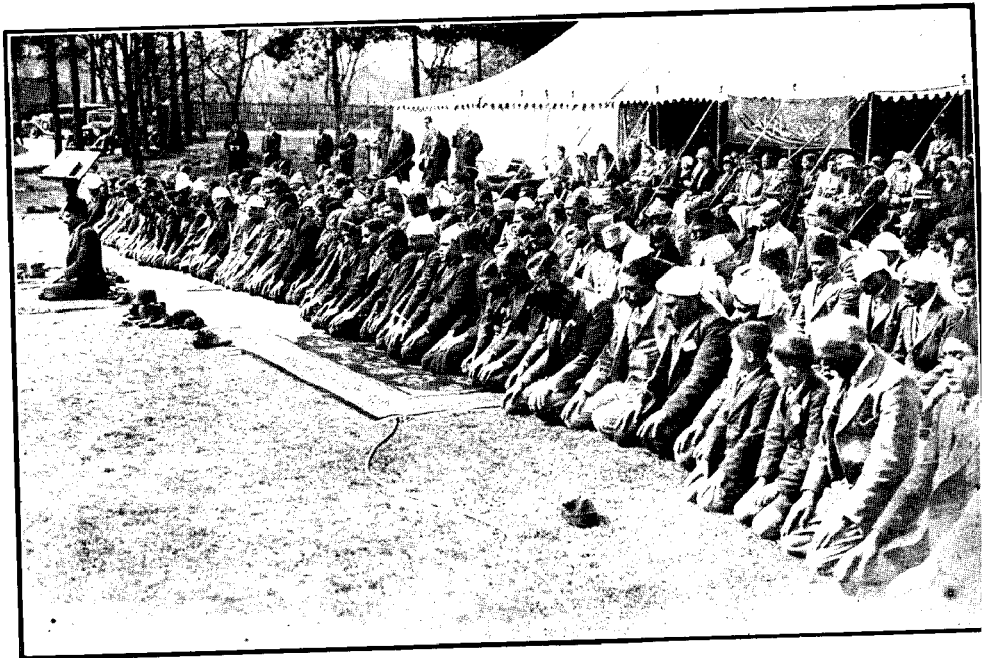
(Eid-ul-Azha Prayers at the Mosque, Woking 1933).
Qiyam (Standing)



Ruku' (Kneeling)



Sajda (Prostration)



Qa'da (Sitting)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نُحْمَدُهُ وَنُصَلِّیْ عَلٰی رُسُوْلِهِ الْکَرِیْمِ

THE
ISLAMIC REVIEW

RABI 'U 'L-AWWAL, 1352 A.H.

VOL. XXI.

JULY, 1933 A.C.

No. 7.

EID-UL-AZHA (1351 A.H.)

The festival of Eid-ul-Azha was celebrated at the Shah Jehan Mosque, Woking, on Tuesday, April 6th, 1933. Prayers were said at 11-30 a.m. after which the Imam, Maulvi Abdul Majid, delivered the Eid Sermon. He referred to the sacrifice of the Patriarch as a lesson which may serve as a common ground on which men of good will of all religions can meet, particularly the three great religions—Islam, Judaism and Christianity. He explained that Islam is a religion of complete submission to the Divine Will, and its tenets are universal in their nature. By way of illustration he explained the various postures adopted by Muslims in their prayers. "Our feelings," he said, "need expression," whether in word or gesture. In most cases they go together—the movements of the lips are accompanied by the movements of the eyes, the hands, etc. Islamic mode of devotion is universal because it combines in it the Hindu, Chinese, Jewish and

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Christian forms of worship. Islam could not prescribe a form of prayer unknown to one set of people while familiar to another. A Muslim is a citizen of the whole world, forms of prayer act as an index to the religion of the worshipper ; his gestures and genuflections disclose his faith. This is so because the mind and body have to be brought in unison with each other when at the devotions. Some concentrate better while standing, others when kneeling or when prostrate. Different temperaments favour different positions of the body. If this is the condition of the human mind, how can a Muslim stick to one form ? Our prayer should comprehend all the postures that are favourable for concentration of mind in different classes of people, and Islam has done this very thing by prescribing the various postures.

After the sermon the friends wished each other a "Happy Eid." The gathering was large, and Muslims of all nationalities comprised the congregation and the assembly round the festive board. They all represented a living proof of the Islamic Brotherhood which alone has succeeded in demolishing the unconscionable barriers of race, caste, colour and creed.

THE HOLY QUR-ÁN

AND ITS INTRODUCTION

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXI, page 44.)

CHAPTER II. SECTION I.

The two concluding verses of the first section speak of the second class called in the Qur-án “anger-ridden” people, or those who have incurred the wrath of God. While the first class will succeed in life, the second will never strike the right road to happiness, for which reason the two classes have been mentioned together in this section. The wrath of God does not take the form of anything resembling vengeance. God’s guidance like the rain comes to everyone, everywhere. But if a person does not make any effort to benefit by it, God will not send any rain for him. Similarly, He withholds His further guidance from those who do not take the trouble to profit by it at first, and this has been termed in the Qur-án His anger. Moreover, such people usually evince this condition of mind from pride and conceit which, in reality, represent the worst forms of anger, wherefore they have been called “anger-ridden” people. It is their own anger that invites the Divine wrath. The same is true of Divine punishment. The bitter results of our misdoings are in themselves painful besides being disastrous to our welfare, but they are also the only punishment administered by the Lord. It should be remembered that hell is only a reformatory and not a place for an extra dose of corporal punishment for the sinner. In these verses the “anger-ridden” people have been defined in a most comprehensive way. “Those who, it being alike whether you warn them or do not warn them, will not believe,” are the Qur-ánic words in which such people have been spoken of. Words of advice, with them,

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fall on deaf ears. They would not heed any warning, they are blind to all that is good. This kind of mentality must entail evil consequences under the Divine laws of causation which never fail. The Book could not have used more emphatic language to show the certainty of this than by saying that the consequences of all evil actions are from God. But it is only a corollary of the said law and the outcome of our own deeds, otherwise there is no Predestination. If our hearts become sealed against all good things, as the Qur-án says, it is not because we were born with such disposition. Callousness springs from our own obstinacy, we become careless of warning, and commit sin after sin. A sort of stubbornness is produced in our mind under the law of causation. The Book speaks of it in many places, but the action of the Lord in sealing man's heart against good invariably follows a long series of evil committed by him. This, in fact, is a punishment from the Lord, but in consequence of human action, the Book in ch. 4, v. 155, for instance, says that "Allah set a seal upon them owing to their unbelief." These words conclude the verse they are in, but they follow verses 153—155 which make mention of certain Jewish iniquities.

SECTION II.

Section II gives us a vivid description of the third class, called the "misled." Their state does not arise from wilfulness as in the case of "anger-ridden" people. They have been misled by passion and its abuse. Hypocrisy, though hardly a passion, is at the root of much of such abuses. It is their chief characteristic, though conceit also plays its part. They do not believe in good because of their vanity and pride, but, to win favour with others, they say that they agree with such opinions as the others might express. They try to deceive others but they themselves labour under self-deception.

INTRODUCTION TO HOLY QUR-ÂN

Hypocrisy, it should be remembered, like other human infirmities, is ever on the increase, and in the end hypocrites lose all tincture of sincerity, and begin earnestly to hate those who differ from them. If they are told that their duplicity amounts to making mischief, they reply that they have no wish to interfere with others, their only desire being to keep the peace. They do not identify themselves with the followers of the new movement, thinking the latter class to be devoid of wisdom and good sense, while they themselves are lacking in those very qualities. Ultimately, they become undeceived when the new movement succeeds. There is, however, another branch of "the misled" people. They are too timid to act on their own initiative. They say that they believe in the new movement, but if they meet disbelievers they explain that they were only joking, and making a mock of the other people. In the end they are confounded by the success of the movement. They scoff at others, but they are thus scoffed at by God. They, as it were, enter into a losing bargain, exchanging good for evil. They are like those for whose enlightenment a reformer 'kindles fire' and brings light to them, but they keep carefully away from the fire, and edge back into the darkness. They have also been compared in the Qur-ân (verses 18 to 20), with those who are overtaken by heavy rain, lightning and thunder. The rain is accompanied by darkness, and whenever there is a flash of lightning, they begin to walk, but when they hear thunder, they put their fingers into their ears. They do not seem to know that the flash has its work to do, and that the thunder always comes after the lightning has finished its destructive task. This is what the Book says here. The word rain here is the new movement, the flash of lightning is the hopeful sign of its success, but as it is accompanied by hardship and trial, the hypocrites who join the movement

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in the hope of gain, give it up when adverse conditions arise. By so doing they lose their pertinacity and independence of character and increase in hypocrisy, so they are already much the worse, though they have joined the other side.

A book that comes for human guidance should treat of such mentalities at the very outset, for our enlightenment. We have to study ourselves and see which sort of physiology we possess. These features do not appertain only to religious matters. They are universal in their application. Those who belong to the first class are sure to succeed in every activity which they may select, the second will, in the end, meet with failure. There is a possibility of reclamation in the third class, who for this reason have been termed "the misled," but if they will not mend their ways, they will share the fate of the second category, and will, in the end, become deaf, dumb and blind to all good things.

SECTION III.

After putting us on our guard against these mentalities the Book speaks of those wonderful resources that the universe possesses for our benefit. They have all been created for our good, but we cannot utilize them without guidance. We needed some direction, which could not come from any other person but the One Who is the Creator of the Universe. Hence the necessity for revelation. Every book may claim to have come from the Lord, but it must possess certain distinctive features—verse 23 speaks of this. That which has been made by God cannot be manufactured by man. It is unique and matchless. The Holy Book, if of Divine origin, must possess the same uniqueness. The world, therefore, has been challenged to produce a composition like it ; but the world cannot do so. A similar challenge has been given in chapters Jonah, verse 38, and Hud, verse 13.

INTRODUCTION TO HOLY QUR-ÂN

It is said that those who would follow its injunctions will have a life of everlasting bliss called *Jannat*=Paradise, in the terminology of the Qur-ân. *Jannat* is not necessarily a future experience. The Book speaks of two heavens (*vide* chapter entitled "The Beneficent"), one belonging to this life and the other to the future. There is no local habitation for the coming heaven. It comprehends heaven and earth. All our good actions in this life will assume the same form in the life to come. We may not be able to appreciate them here, but they will be the fruits of our own actions (see chapter "Our Revolutionary Journey" in the Introduction). They are another form of the same happiness which we experience in this life when we do some kind action. Verse 25 refers to this, saying that the inhabitants of heaven will at once recognize these heavenly pleasures, and will say that they are the same that they enjoyed in their mortal life.

The Book here has likened heaven to a beautiful garden with perennial streams and shady trees. The comparison is very apt, but the Holy Book has many like similitudes such as those of the fly (chap. 22 : v. 73), or the spider (chap. 29 : v. 41), and these, being misunderstood, may give rise to doubts in some minds. So the Book says that these similitudes to believers, who know about them, are of infinite help, but to disbelievers make confusion more confounded. The Book, however, gives us here another illustration of how people become misguided. Verse 26 of the chapter says that God "does not cause to err by it (any) except the transgressors," and verse 27 defines these people. This shows that misguidance is the outcome of transgression, not under any pre-ordained Divine decree. But under His laws of Causation, it has been ascribed to the working of the Lord, as it seems. Verse 27 gives us a very fine definition of the "Transgressors." They are

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the people who go against Divine Laws. They make mischief and "cut asunder what they have been ordered to join," but they themselves are the ultimate losers. The concluding two verses (28, 29) of the section give, in a way, the gist of it. Verse 28 refers to our helpless condition saying that our coming into the world and our leaving it are in the hands of God. Every now and then we are in a maze, and do not know what to do. But the Lord has created such a wonderful thing as the universe solely for our good ; we naturally need guidance, to use it aright, and hence the necessity for Revelation.

SECTION IV.

This section, in the form of an allegory, gives us a little insight into the history of our race. Adam stands here for man. To begin with, the passage defines our position in verse 30. The former revelations spoke of man as being made after the image of God. This is vague, and has received diverse interpretations, but in the Qur-án we are told that we have come here as Lords of Creation to rule the earth, in the capacity of vicegerents of God. We have not only been given essential capacities, but also the aptitude to learn all that is necessary for knowing and utilizing the various resources of Nature, and those sentient beings, called angels, who bring the powers of Nature into operation, have also been made subject to us.

It is apparent that everything happening in the universe comes from God, but His will manifests itself through other agencies in the various manifestations of Nature. These, in themselves, possess no intelligence, but their work is marvellously regular and of mathematical exactitude in every way ; so much so that we are almost compelled to believe that they do possess a mind. The angels act as the mind in these unintelligent things, enabling them to display their properties when required.

INTRODUCTION TO HOLY QUR-ÁN

The Section, in the beginning, refers to a certain controversy between the Lord and the angels as to the propriety of His creating a creature like man on the earth, who would make mischief in it. A dispute like this could possibly occur between God and His Angels, seeing that they are of a ministerial nature, as the Qur-án says. They have no occasion to exercise their discretion in the matter. They have only to obey orders, so they could not well find fault with the work of the Lord. When we consider human nature and study the universe around us, it appears to be without flaw or imperfection. Beauty and utility are its main features, but it is man who sets himself to abuse these gifts of God and create mischief. We naturally wonder why the Lord of Perfection and Beauty created such a pestilent creature like man to encumber the earth. If He wanted to give expression to His own nature, which is above all evil and flaw, the work of the angels was sufficient for it. This objection often arises in the human mind, and it has been put allegorically into the mouth of an angel because, at the time spoken of in this Section, there were no other creatures existing, but angels. The Arabic words in the text are “*Nusabbihu bi-Hamdika wa nu-gaddisu laka*. “We (angels) celebrate Thy praise and extol Thy Holiness.” This means that the work of the angels was sufficient. The words *Nusabbihu bi-Hamdika* are, however, very expressive. *Tasbih*, the infinitive of *Sabah*, the root of *Nusabbih* means our declaration of the Lord’s freedom from all imperfections and evils. The other word *Hamd* means our declaration that God possesses all that is good. The phrase, therefore, means that God is not only above all error and evil, but that He possesses all good qualities. Everything in nature, in its existing form, bears strong testimony to this, but Nature contains a world of potentialities which on their actualization will bear witness to the further glorification and purity

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of the Lord. But it is man's work to bring those capacities of nature to fruition. The angels could not understand the need for the creation of man, they asked God concerning it, and He told them, "Surely I know what you do not know." By way of illustration, let me take electricity. It must be the work of angels to make it in the form in which it exists. It is free from any error in its make, but it is man, and not the angels, who has put electricity to such wonderful uses. So the Lord replies, that He knows the work which man has to do in order to establish Divine glory and His freedom from all imperfections. Man, of course, will make mistakes. He has risen from the animal and still inherits animal passions. But he has discretion, he may or may not make a wrong use of these passions, since evil, after all, is only a misapplication of a thing in itself good (see Introduction). Hence the above objection. But the very knowledge, which man has natural aptitude to acquire, will also enable him to curb his animal inclinations, if he will. The superiority of man over the angels lies in his possession of knowledge of such properties of things as are not known to the angels. Unless, therefore, man possesses that knowledge and puts it to its proper use, he is not true to himself. His very creation has been justified in the allegorical controversy, solely because of the said knowledge.

The words *Tasbih* and *Hamd* popularly mean the recitation of sacred words concerning the Glory of God and His freedom from all error. For this purpose, some people make use of the rosary. They count its beads, reciting prayers the while. This is all to the good, as long as it reminds us of our duties, otherwise it is only a form of lip-service which carries no weight. Real *Tasbih* and *Hamd* consist in our efforts to develop and exploit the forces of Nature physically, morally and spiritually.

The Qur-ánic word *Asma'*—'names' used in verses 31, 33, stand for the properties of things. We name a thing

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because of its inherent quality. Its name, thus given, is an index of the qualities it possesses. These verses, consequently, show what a splendid work we have to accomplish in this world. We must acquire knowledge of everything, including our own moral and spiritual natures. We should then be the vicegerents of God on this earth, and His angels will make obeisance to us. Verse 34 speaks of this same obeisance. Next we read of another being called *Iblis*—Satan. He by nature belongs to such an order of Creation as, under the law of contrast, will go against everything else. If angels declare their willingness to obey man, Satan must needs refuse to do so.

(To be continued)

THE GIFTS OF ISLAM

BY THE LATE S. KHUDA BAKHSH

[In our issue for July 1931, in reviewing "*Indian Islam*," the author of which book, a Christian missionary, had expressed his jubilation over the fact that men like S. Khuda Bakhsh were holding some indifferent views on matters Islamic, we happened to predict that such an attitude of Khuda Bakhsh's mind owed its origin to circumstances which were far from permanent, and that though a radical he could never be really hostile to Islam as such. We hardly knew at that time that the great scholar was so near his life's end, and that as we were penning these remarks about him he was already reconciling himself, once and for all, with Islam, the religion of the free intellect of man, which his proud forefathers had handed down to him.

The two articles which he thus wrote on the eve of his earthly life are more than enough to silence the gloating of those mean enemies of Islam, whose charity and moral sense have got only one expression, *viz.*, joy at the slips and aberrations of others. We published his first article *Muhammad: a Blessing to Mankind* in our January-February issue of this year. We have pleasure in publishing this his second article, mainly in the hope that it will serve as a valuable guide to that section of our English-speaking co-religionists who are a bit stupefied by the writings of the so-called scholars of Europe.—Ed. I. R.]

Islam, as we all know, is a revised edition of Judaism and Christianity—with this all-important difference that it inculcates neither the exclusiveness of Judaism nor sets up, like Christianity, an ideal impossible of attainment in this imperfect world. One of the most liberal of our Caliphs—the Caliph Mamun—has said that Islam harmonises the practical with the ideal, and satisfies equally the material and the spiritual claims of man. The rolling

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centuries have not reversed this verdict. It is a piece of criticism pregnant with profound thought. Herein lies the strength of Islam—herein the secret of her success—herein the reason of her missionary triumphs—herein the possibility of her future greatness. Islam, moreover, has set up no barrier between man and man. Nor has it split the world into clean and unclean, nor yet has it formed her votaries into a close guild—inaccessible, inhospitable, disdainful of others of lesser light and wisdom.

The Holy Prophet brought forth a new faith not to divide but to unite humanity. In the name of Allah he summoned mankind to share in the spiritual regeneration effected through him. It was a peaceful message. "Let there be no compulsion in religion," said the Holy Qur-án, and said it in no uncertain voice. The Holy Prophet Muhammad thus brought peace and not sword on earth. The first gift, then, of Islam was the gift of Universal Peace established and maintained by the Faith of Islam. This Universal Peace could not exist without its concomitant toleration and good-will. The spirit of Peace, Toleration, Good-will, then, is the dominant note of Islam, its primary and fundamental gift. If we look deeper into the matter we shall find that, consonant with this spirit of Peace, Toleration, Good-will, is the glorious teaching of Islam that true worship lies not in the counting of beads or in turning to the *Qibla* or reciting by rote verses from the Holy Qur-án, but in right thinking and right living. This teaching of Islam is of incalculable importance. It emphasizes beyond all doubt and questioning that the spirit is of greater moment than mechanical practice—good living of more vital concern than lip profession. Herein, to my mind, lies the germ of expansion. Rigidity is death, and Islam never is rigid but always in a state of flux—capable of adapting itself to all climes and civilizations.

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Islam, to be sure, is an ethical code based on enduring verities. Nothing can impair or destroy its basis.

But coupled with these characteristics there is yet another which completely revolutionized the relation between God and man. I mean, the sense of responsibility which Islam introduced and enforced among its disciples. That man is a responsible being accountable to his Maker is a doctrine which has received fresh and undying lustre from the teachings of the Holy Prophet. And with the ascendancy of this teaching, the relation of man and man was altered from the very root. Man was no longer an isolated, detached being, free to act as he pleased, but became a responsible being accountable to the Most High for his stewardship on earth. This doctrine coloured not only the religion but the entire civic activities of the Muslim. To it—one instance will suffice—we must ascribe those Laws of War which Islam generously framed and Muslims loyally obeyed—laws marked with sanity, mercy, humanity, such as the world has not known before or after. And this stands to the eternal credit of Islam. More so still when we remember the horrors of the last European war!

Nor must we omit the spirit of learning which the Holy Prophet inculcated and nursed. Muslim tradition records many a saying of the Holy Prophet sanctifying search of knowledge.

Prof. Becker tells us that Asia has never known a free man in a free city. It may perhaps be rash to differ from so eminent an authority as Prof. Becker, but I am not prepared to accept this statement without reservation. Whatever may be the case elsewhere, Islam did make a "free man in a free city" an actual living reality. It may not have lasted long, but that it was an accomplished fact, for a brief season, can scarcely be denied. That democracy which vested full powers in the populace—

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which made the "power that be responsible" to the governed—which sanctioned the right of resistance, nay, even rebellion to an unjust, an unrighteous head of the government—which proclaimed and maintained the equality of man before Law—was the democracy of Islam.

What rights and privileges and freedom does the modern democracy yield or enthrone ?

Not only did Islam call to the sunk, self-weary man to be born again, but it placed before him ideals—feasible, practicable—ideals, not beyond his strength. Islam broke the narrow, parochial spirit of the Age. Islam set up a liberal, not a rigid, inflexible, unchanging code of religion. Islam introduced a sense of responsibility—moulding, leavening the civic and religious duties of man. Islam enthroned toleration, and fixed the programme of democracy.

Are these not incalculable gifts to the world ? If we, as Muslims, let these gifts lapse, the fault, assuredly, is ours and not of the great religion we profess.

The religion which has extorted the admiration of Goethe and the applause of Gibbon—the religion which is steadily making headway in Asia despite difficulties countless—the religion which is making sure advance in Europe to-day—is certainly not a religion inconsistent with modern culture or at variance with the spirit of the Age.

Once we grasp the spirit of Islam—its simple truths, its austere majesty, its undefiled loveliness, its liberal outlook, its generous politics—we need have no fears to fear and no favours to ask.

Gifts, such as these, cannot be scorned or scoffed at. What we need most now is the realization of their importance and bearing upon life. They are gifts to man—man as a social unit ; man as the citizen of a State ; man as

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God's fairest and finest creation. Universality is the key-note of Islam; its enduring strength, flexibility; adaptability its striking characteristic. Witness the foreign influences which have moulded its civilization.

But religion, like all human institutions, consists of the fleeting and the eternal. To distinguish between the two is wisdom's highest exercise and advancing culture's surest test. And how? Wisdom discriminates between the passing and permanent needs of man, and advancing culture between laws municipal and Divine. And in defining the respective boundaries of the two, advancing culture has veritably helped on each, in its own sphere, to achieve its highest triumph. Europe grasped and acted upon this truth centuries ago—the East is only now slowly awakening to it.

And further—the advance of culture emphasizes the points of agreement rather than those of disagreement between the great religions of the world. It seeks to unite and not to divide mankind into water-tight compartments. It brings into greater and greater prominence the sameness of their mission, the singleness of their aim.

Are not, indeed, the sign-posts the very same, which all religions have set up for the guidance of man?

Were we to realize this all-important truth—with a new vision and a new spirit,—would we, assuredly, look down upon humanity?

It will not be, then, with the narrow vision or the clouded spirit of a partisan, a sectarian, a bigoted votary of a faith, but with an emancipated, liberalised view, freed from the shackles of ignorance, that we shall survey the world and compassionate with the suffering son of man.

When we meet on a common platform to discuss differing religions—differing not in essence but in mere outward form—we meet to emphasize the importance of the

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essence and the insignificance of the form. Upon the dissemination of this truth depends the softening of religious asperities, nay, the disappearance of the suspicions, the bitterness, the conflict, the bloodshed which stain religious history, past and present.

When Sydney Smith said : ' Fool, look into thy own heart and see ' he uttered a deep truth. Will the heart always support what the lip professes? Will it really and truly claim for itself the religion of Light and Love; humility and forgiveness? Let those who talk glibly of religion—let them answer this question.

To most of us a deeper search will be a revelation. And unless we make that search, in all reverence and in all humility, we will not realize that truth is naught but one and the same, and Light comes from naught but One and the only One illuminating sun of Divine Wisdom.

This is the teaching of Islam. This is the supremest of all gifts of Islam to man. And indeed, it is this spirit which echoes and re-echoes in Islamic Literature.

Read the great exponents of Islam, and you will be amazed at their broadmindedness and toleration. Read the philosophers, the scientists, the thinkers, the poets and prose-writers of Islam, and one note—the note of liberalism—you will find unfailingly in them all.

Culture is the one thing that will unite us all, and to culture, therefore, we must turn for the removal of the ills that afflict life; the fierceness that defiles religions; the misunderstanding that alienates man from man; the short-sighted view that regards humanity as so many broken fragments, hopelessly irreconcilable, pledged to ceaseless strife.

Islam's manifold gifts made for culture and culture made for Light in the Islamic world of the past.

Will the extinguished light remain unlighted for ever more?

A LETTER FROM A DANISH MUSLIM

Has not Baron Von Hugel truly said: " We require something more inclusive, something possessed of more range, tension, justice, if we would leave and give to religion its full balance, sanity, depth and appeal."

Muslims, centuries ago, forestalled Baron Von Hugel, and made this truth a sovereign guide of life.

A LETTER FROM A DANISH MUSLIM

[Below is a copy of letter which the late Mr. Holmboe (*vide* also his article in the *Islamic Review* for October 1931) before proceeding to Haj wrote to the Hedjaz Minister in London. We print it so that our readers may get a further insight into the capability of this young Muslim journalist. It is most unfortunate that we could not print his photo in the *Review*.—Ed. *I.R.*]

AMMAN.

YOUR EXCELLENCY,

Assalamo Alaikum,

I herewith ask for permission to go to the Hedjaz, and to obtain this permission, I think it necessary to give some particulars about myself.

I am 29 years old, born on 22nd April 1902, at Horsens in Denmark. As is the custom there in my country I was baptised in my infancy, and brought up as a Protestant Christian.

When I was 20 years old, I had finished my studies and became a journalist, and as such undertook some very interesting journeys. In 1922 I travelled in Poland, and at this time war was going on between Poland and Russia. From that place I was appointed correspondent of an important Danish paper—The *Politiken* of Copenhagen. In 1923 I went to Ireland, Scotland and Iceland, and in the summer of 1924 I passed on to Lapland as a representative of the papers *The Nationaltidende* of Copenhagen and the *Helsingi Sonomat* of Finland.

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In the autumn of 1924 I proceeded to Morocco, where I wrote an account of the wars of Abdul Karim. During this journey, I wrote a book too, but my present views are not at all in accordance with what I said in that book. The fact is that when I was in Morocco for the first time, I, like most other European journalists, was unable to understand much of what was really happening.

Still I was interested in the Oriental countries, and nearly throughout the year 1925 I travelled in Turkey, Syria, Palestine, Irak and Persia, all the while writing articles for the newspaper *The Nationaltidende* of Copenhagen.

In 1926 I became the editor of a newspaper in Copenhagen, and in 1927 I married, and undertook with my wife a journey to Albania. From this year also begins my interest in Islam, although this interest, as you will see from the statement that follows, had to pass through some severe ordeals during the next two years.

In 1927 I proceeded with my wife to Morocco to learn Arabic. Here a child was born to us—a girl, who is now living with her mother at Denmark. I stayed about two years in Morocco, after which we returned to Denmark. Then I proceeded to London, while my wife stayed with my parents at home. It was, now, my firm intention, uninfluenced by any one else, to embrace the faith of Islam, and so I did in the Mosque at London. I signed a declaration wherein I simply stated that I believed in One God, and that I believed Muhammad to be His Prophet. I had, by this time, studied literatures on Islam, known Ghazzali from what was found in Europe from the translations of his writings, and most of the great Islamic thinkers. But this journey in its later stages made me realize for the first time what Islam really was, and this was so very essential to my moral progress. For the first time this journey made me believe in Islam

A LETTER FROM A DANISH MUSLIM

with all my heart, where it has now sunk so deep that there is no possibility of its being ever shaken. Since then my religion always comes before everything else, and my life, if God so wills, shall be devoted to the cause of this faith—an ambition which I value so much. Some details will give you an idea of what it was on this journey that shook my soul in such a way that I emerged out of it an altogether changed man.

About the 15th of March 1930, I drove in my car from an Italian fort in Tripolitania to cover a distance of about 500 kilometers through the desert, before we could reach another fort. We lost our way completely, and for eleven days the boy and myself walked round and round in the desert in utter bewilderment. We had only a small quantity of water, and got nothing to eat with the exception of a porcupine. We were threatened by jackals and hyenas, and the last two days both of us were nearly mad. Then it dawned upon me what a pitiable creature man stripped of his civilization was. I developed during these eleven days a firm belief in the One Almighty Allah. I took a vow that I, if saved, would ask His help to work for what was right and never to waver in that. At that time I also saw that although we were gifted in one way or another, everything comes ultimately from Allah, and that we were to use His gifts only in His way, and then it might be that we should be happy.

I have been very happy from this moment on, although very few persons have had so many difficulties in life as I. I was taken prisoner by the Senoussis in the mountains. I told them, as it was true, that I was a Muslim. Having doubted for a while, which was only natural for them to do, they believed me. And then those "rebels" in the mountains, perhaps the best men I have ever met in my life, began to tell me their own story, at the hearing of which I was very much moved, and felt myself ashamed.

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ed of being a European. Believe me, though these people were in tattered rags, poor and half-starving, still they shared everything they had with me. What a difference between them and those brutal, nicely-clothed officers I had to meet later. I met the Italians after having parted with the Senoussis. They would force me to tell them where these Arabs were. On my refusal to do so, I was put into prison, and to-day I thank Allah for this imprisonment, for had I not been thus imprisoned, I would not have been able to tell Europe all about the sufferings of the Muslims in North Africa. After my release from this imprisonment I went to Egypt, and began writing in the papers about what I had seen. The Italian Government wanted to stop me, and, as I was on my way to Cafra, where it was my intention to help the people against the Italians, who were making preparations for a raid on their territory, I was arrested by the Egyptian Government, as I was misrepresented to them by the Italian Minister at Cairo as a Bolshevik. I could easily prove, however, that the allegation was false. I then asked the Egyptians to let me proceed to Cafra, but they refused. Eventually Cafra was taken by the Italians by a horrible operation in the beginning of the current year.

I went to Copenhagen, and wrote a series of articles on the real facts about the North African Colonization. At this time I also wrote my book "The Desert Burns," a copy of which I have sent to the Woking Mosque. It will also appear in other non-Danish languages in a few months' time, for it is my intention that all the world should know the truth about this matter.

To give you an idea of this book, I translate below a few lines from its preface:—

"In the beginning of the year 1931, the Italians captured, with the help of Abyssinian troops they had imported into Cyrenaica, the oasis of Cafra in the southern

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part of the Libyan Desert. A handful of Arabs, who during the last twenty years had marvellously defended their faith and homes against the Italian invasions for colonization, had, at last, to give in, overwhelmed by the Italian shower of mitrailleuse bullets, which a civilized nation uses, in these days, to subdue a reluctant people." The rest of Europe knows nothing about this affair, excepting the message contained in a single telegram from Rome—"Our troops have succeeded in taking Cafra." And how can Europe know of it! Very few Europeans who visit the Orient can speak the language of the people. The wires that are sent abroad are all inspired by Italian diplomacy, and they tell us only when a European is attacked by the "rebels" in the interior. But why do these attacks at all take place? Why the peaceful Arab population, whose religion teaches them patience, tolerance and simplicity—why should they turn rebels? It is of this that the book will tell.

The scene of the book is in Cyrenaica. It is this country which for the moment has the greatest interest. It is here that the Italians have introduced thousands of Christian Abyssinians from Eritrea. They wear crosses on their breasts, and this makes them excellent representatives of the white-man's civilization. The book is a challenge to the hollow claim, so often made on behalf of Europe that "We Europeans are called upon to teach the barbarians culture and to have their countries as protectorates."

The book was well received in Denmark, and beyond its frontiers too, and it is fervently hoped, however contrary the fact may prove, that it will awaken some interest in the rest of Europe. Even if Europe can only understand what Islam is, I shall have achieved much in my object.

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The press comments on the book were as follows :—

The *Politiken* (Copenhagen) :—“ Knud Holmboe is a Muslim,—a fact which should not frighten the reader. It is very easy to imagine a smart journalist who becomes a convert to Islam, while pursuing his journalistic aims, casting aside his religion as a cloak, to be used only, on ceremonial occasions, but in the case of Knud Holmboe such is not the case. Here the religion and the man is essentially one. He never doubts the truth of what he says. For him his Allah leads the path. This fact makes the book fascinating, and we cannot but believe what he says. We follow him on his way. We, no doubt, see the adoration of marabouts and sheikhs in North Africa, but, as Knud Holmboe tells us, such practices are against the teachings of Islam, according to which only One can be adored, and that is Allah.”

The Goteberg Handels och Sjöfartst idning Bmai, Sweden :—“ He is from the bottom of his heart convinced that Islam has a future, whereas Christianity has failed. If you ask him why he has become a Muslim, he gives the answer in the book. I believe, he says, that humanity can be happy if only it lives after what the Prophets Muhammad and Jesus preached. Christianity is full of dogmas which I do not understand, neither do I understand the need for them. Islam is life itself. Christianity will die because it has no foundation. Islam has been for ever and shall for ever exist. For a Muslim progress is not simply a matter for the external self of man. It is contained neither in civilization nor in technical progress, but in the total freedom of the soul from all sorts of slavery to the material world. This, Knud Holmboe tells us, is Islam and we too, after reading his book, begin to doubt our progress through the so-called civilization.”

I have tried here to give you an idea of the external causes of my transformation. The internal ones are far

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too difficult for me to be able to describe them. I can only tell you that my belief in Islam is firm, and, if God does not allow me to go astray, it shall never be shaken. For me there are two possibilities for mankind—(1) Atheism, as in Russia, where the machines are gods and where everything is sure to end in a great disaster, in spite of all the intellectual progress of her people—or (2) Islam, which, to me, is the simple faith in the One Almighty God and wherein the Qur-án tells us how to reach Heaven—the presence of this God. I, therefore, firmly believe in the following :

- (1) In the One God, as described in Sura 112.
- (2) In our Sayyidina Muhammad as the *last* Prophet of God, and as one who received the Qur-án as revealed from God, the teachings of which, therefore, can make mankind happy if they only would try and follow them.
- (3) In the five prayers or concentrations on the Divinity, the observation of which will enable one to live a virtuous life.
- (4) In the prohibition of every kind of intoxicant; because God has given us the body as a seat for the soul, it is our duty to maintain its wholesomeness.
- (5) In the institution of Hadj, which forces every man, however great and clever he may be in the eyes of the world, to go back to the original simplicity of life, which is so essential for the progress of the soul.
- (6) In all the Prophets raised by God. But the previous Books being tampered with by human hands, the Holy Qur-án is now the only and final guide for humanity.

All this I believe in, and it is my intention and solemn pledge to try my best to fulfil the commandments of God in my practical life, and, through the light that I may obtain through such obedience, to help the unhappy humanity to know the Truth.

Your Excellency, I have tried to explain in a few lines why I have become a Muslim. I hope that you, as a brother Muslim, will understand that for me Islam is a truth and a serious truth. The reason why I continue to be a journalist and an author is that thereby I shall be able to help my Islamic brethren in their sufferings.

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I, again, ask for your permission to go to the Hedjaz, so that I may be able to humbly perform the Hadj having stayed some time in Medina. After the Hadj I hope Allah will allow me to write a book about Sultan Ibn Saud, in whom I see the future leader of the Muslim world, and whose ideals of religion are very similar to my own. I speak Arabic fairly well, and my ten months' stay in the Hedjaz will enable me to make a considerable progress in that way.

With my Muslim greeting, I pray to God that He may bestow His grace upon you and help us in our common cause. When my book on North Africa appears in English, I will send to you as well as to the Imam each a copy of it, and I hope to be able to greet you personally one day either in London or in the Hedjaz.

ALI AHMAD KNUD HOLMBOE.

A TOUR THROUGH MUSLIM LANDS

BY SIR ABDUL KARIM GHAZNAVI

(Continued from vol. XX, p. 438).

We travelled the rest of the journey by train to Cairo, where I had a conference with the Minister of Public Works and Irrigation, Ibrahim Fehmi Pasha Kerim, and the Prime Minister, Sidkey Pasha. All paid a glowing tribute to the great work done by Zughlul Pasha who had succeeded in uniting Muslims and Copts. Zughlul Pasha sent for the leading Copts, and by a stroke of generous statesmanship, at once brilliant and unparalleled, united the hitherto contending factions. The minorities were asked to state their demands, and they put them at the highest pitch. But when one after another the whole of their demands were agreed to, it took their breath away—so much so, that they said “What, are you

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going to accede to all our demands ?” The reply was “ Yes, and more, if there are any,” whereupon the spontaneous reply came from them that they withdrew them all, and left everything to mutual goodwill, and that henceforth they were one nation. When Zughlul came into power, he proved the sincerity on the part of the major community by his action, and thus cemented the union between the two.

Egypt has indeed made great progress in recent years, and the economic crisis that is passing over the world seems to have affected her little. It is true that the Treaty still remains unsettled over the question of Sudan : most of the other outstanding points seem to have been agreed upon. The King is entirely a constitutional monarch ; and I had the honour of an interview with King Fuad at the Abedine Palace.

Alexandria is a thoroughly cosmopolitan town, with a wonderful beach. Here they have their pumping station at a place called Tolombat, ten miles outside the town, where by means of up-to-date machinery they are able to control floods.

We crossed over to Palestine *via* El-Kantara. The railway line from Ludd climbs some 4,000 feet before reaching Jerusalem, which remains what it was in the ancient days ; but immediately outside the city wall a new city seems to have grown up since 1913. The most striking architectural monument of indescribable splendour is the Mosque Es-Sokhra, or the Mosque of Omar, built over the rock of Zion. Close by is the Mosque El-Aksa. The Mosque of Omar stands within the quadrangle of the Harem Shereef, in which is the famous Wailing Wall, where Jews bewail the misfortunes of their race, and petition Heaven literally by inserting written petitions in the niches of the wall.

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The first Muslim citizen in Jerusalem is His Eminence the Grand Mufti Muhammad Amin El Hussaini, who is the head of the Supreme Muslim Council. There was complete co-operation between the British and the Arabs. The ordinary cultivator, who is generally a Muslim, and occasionally a Christian Arab, had no occupancy right, but had all along been a tenant-at-will. Jewish Syndicates had bought up properties from impecunious Arab landlords, and after ejecting the tenants the place was colonised with Jews from outside. Since the advent of Sir John Chancellor as High Commissioner, a healthy change had been brought about in the situation. By means of an ordinance, he has conferred the right of tenancy on cultivators. Thus the position has improved, and the principal trouble seems to have subsided. I wished to meet the ruler of Trans-Jordania, Emir Abdullah, whom I had met at the court of his father, the late *ex*-King Hus-sain, in 1913. Sir John Chancellor arranged that I should lunch at Amman, where I would also meet *ex*-King Ali, and return to Jerusalem to attend a dinner at the Residency, with the result that I motored along beautifully smooth roads for 300 kilos.

Anyone visiting Jerusalem must necessarily drive to the top of the Mount of Olives, from the summit of which there is a picturesque view of the city—the Valley of Jehoshaphet, the plains below, the Dead Sea and Jericho, a sublime panorama of surpassing loveliness. A short drive from the Mount of Olives takes one to the tomb of David, and down below is the gorgeous Church of the Holy Sepulchre. Bethlehem, Hebron and Nazareth, which are in the outskirts, can easily be visited in a day.

The distance from Jerusalem to Damascus is 250 kilos, and the road is now one of the finest. The Sea of Galilee is midway, and it would perhaps be interesting to know that its water is sweet, and the scene one witnesses

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there to-day is almost the same as depicted in the Bible. For miles before reaching Damascus one crosses and recrosses the ever-winding Barada River.

From Baalbek we went by train to Nisibin, from where we motored to Kirkuk *via* Mosul,—a distance of some 400 kilos, close to which are the ruins of Nineveh. From Kirkuk we went by train to Baghdad, a journey of 17 hours. In the outskirts of Baghdad there is the wonderful archway, known as the Ctesiphon, attached to the palace of the Chosroes, where the central hall of the Sassanian Kings still remains. On our way to Basra we halted at Kerbala, from where we visited Najad and Kufa by car. At all these places, as well as at Kadhimain, there are Shia shrines of surpassing splendour, with domes and minarets covered with beaten gold, and in the interior, the roofs and walls encrusted with innumerable pieces of mirror and mosaic.

The city of Nebuchadnessar is what now remains of ancient Babylon of 4,000 years B. C. Some of the buildings at this distant age are still in a fair state of preservation, such as the remains of the so-called Hanging Gardens of Semiramis, the site of the lion's den into which Daniel was thrown by the orders of Darius, and the processional road of the god Marduk, the pavement of which is still intact. Close to Babylon, near the Hindia Junction, is the famous Barrage built by Sir Willecocks William some 21 years ago. Besides the places mentioned, there are the famous ruins of Ur of the Chaldees and Samarra and Kish. A halt of three or four days at Baghdad enables one to see all these places comfortably.

Iraq has progressed with commendable rapidity during the last ten years—so much so, that, in the opinion of His Majesty's Government, "Iraq is adjudged to be able to stand alone as a full independent self-governing State."

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In King Feisal I discovered great change since I met him in 1913 at the Court of his father at Mecca, when he very kindly looked after me at his father's bidding. He had blossomed into His Majesty, and very genially entertained me at his Summer Palace where we talked of old times. He had assimilated all that is best in Western culture, and is now a constitutional monarch.

It was a real pleasure to observe how Egypt, Iraq and Palestine had evolved their destinies towards self-governing States at such a rapid pace. Iraq is already an independent State, well able to hold its own. Egypt is likely to follow suit as soon as the treaty is concluded. Palestine is also on the way towards the same goal.

FASTING

BY HENRY SANDBACK

We are the inhabitants of a world of perpetually changing thought, social institutions, customs and fashions. There is always a tendency in the sons to reject or modify the form of faith or creed which the fathers believed in and zealously sought to propagate. These beliefs of a former age look to the present generation as imposing needless restraints upon their freedom. "You brought us into the world without our consent," they say resentfully, "and just because you have done us this doubtful favour of making us heirs of your bodies and infirmities, you want to make us also heirs of your ideas." So each inexperienced rising generation, succeeding to the ills that beset the path through life of its progenitors, regards their counsels as evidences of clandestine wickedness masquerading as virtue. Only in the bitter school of experience, the world, it learns after a time to reverse these unfavourable judgments on the past generation, and to perceive that the

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libido of its own untrammelled will, of which it was so inordinately proud, so frequently counselled to subdue, leads to an abyss of repentance.

To us poor moderns it seems an unaccountable irony of Providence that the son cannot learn of the father. What more natural preceptor could he find since the youth has been under the paternal observation since infancy? But no, each generation while succeeding to the patrimony of ills left by its fathers, will diverge into ways of its own, and create a fresh batch of ills in which to groan out its wretched life on the common road to repentance. So it is for this very reason that, owing to the improvidence of men in wasting the substance of their youth in folly, philosophers, seers and prophets have arisen in every age seeking to reform abuses, to relieve suffering, and to bring humanity back from a worship of the phantasies of the imagination to that of the living God. They possessed neither knowledge of medicine nor the arts of surgery, and their sole remedy for the disease lay in the periodical mortification of the body by fasting and prayer. It must be conceded that these holy disinterested souls met, generally speaking, with but a cold reception: persecution and martyrdom being their common lot. The world of men continued to indulge in its unhealthy life, and to pursue those pleasures that bring in their train sickness, unhappiness and premature death.

Our own Holy Prophet Muhammad, no less than his divinely appointed predecessors, met with many reverses of fortune, with frequent persecutions, and the hostility of rulers. He demanded a changed order of society, new and unacceptable principles of religion, and virtually a new and unknown God. The people, as is ever their way, resisted, objected, argued, but the Prophet insisted the more strenuously; and as this is a world of perpetual change, so it is a world of perpetual learning and unlearning, the latter

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being the most discriminatively difficult of achievements. For to unlearn is to disembarass the mind of an elderly tenant in order that a younger one of unproven qualifications may replace it. Thus the obstacles with which the Prophet had to contend in laying down new rules of life for nations little given to self-restraint may readily be seen, and how extremely distasteful his teachings would be to the majority, especially since he explicitly enjoins physical mortification for the cleansing of the body: "O you who believe, fasting is prescribed for you, as it was for those before you, so that you may guard against evil." (2 : 183).

In mentioning the slow, apparently unwilling acceptance of strange religious concepts and moral truths by the multitude it perhaps will not be out of place to make some reference here to the phenomenal spread of Islam in recent years—more particularly in European countries. Why should there have manifested itself this mild form of apostasy among Christians in the years immediately succeeding the close of the war? Obviously the people who turned to Islam were not literate, but drawn from the more thoughtful and educated classes. Are we to regard this abrupt growth as a passing phase of emotion, an inarticulate protest of stricken souls against the harshness and injustice of modern life, which receives the unqualified support and approval of the Christian churches? This looks like a probable explanation. For the European wants, nay, insists upon having health, peace of mind and security in his material conditions. Naturally he turns to that church which seems to offer him the greatest measure of fulfilment for these wholly reasonable and legitimate desires. Unconsciously he may be fleeing from the terrors of a blind materialism, the licence of war, and the new hell of mechanization which at this hour threatens to unhinge the very reason of Europeans. Is

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his change of faith the scarcely conscious act of a man groping for an exit from a dark place? Who can positively say? Yet it must be obvious that whatever the explanation of his conversion to Islam, it must differ in important essentials from such as would obtain among Oriental peoples. That, of course, does not imply that Europeans are racially and characteristically superior, but merely illustrates mental contrast.

If there can be no shadow of doubt as to the sincerity of Islam's European converts, neither ought there to be any illusions among the faithful as to their rooted antagonism to fasting. The average European has been oppressed by, and often in revolt against, the most fantastically absurd customs, laws and conventions, which have virtually made of him a prisoner and a slave to his environment in the midst of the most resplendent and diversified appearances of civil liberty; but none of these things ever appeared to make a direct frontal attack upon the citadel of his appetites. "God has made provision even for the sparrows," he said in effect, "and I'll eat all I can get to-day. If I don't obtain up to my requirements on Monday then I'll fill up all the more compactly on Tuesday to make up for the lost time."

This licence to an undisciplined and long-pampered stomach is by no means the best preparation for a series of annual fastings, and the starvation of the body for its good and well-being does not, as a doctrine, meet with much zealous acceptance among Europeans. The East and the West have yet some way to go before they reach a common ground of brotherhood and belief.

It is necessary to dwell more upon the spiritual aspects of fasting than upon the less immediately physiological and biological ones. In the case of the physiological, the act of fasting, if prompted by other than religious motives, is instinctive; in the case of sickness, it

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is the remedial suggestion of nature that since there exists something radically wrong within the organism, conflicting with the forces of health, it is essential to adopt this means of expelling it. Animals possess a like instinct. For Nature, the temporal vicegerent of the Most High, grants to all creatures to know, without partiality to favoured or superior species, the means wherewith illness may be alleviated, or even death on some occasions avoided. Man has recourse to the juices of herbs and plants and chemicals; the dog, the ox, and the bear appear to possess an instinctive ability to find their simple prescription among the grasses of the field, and to fast until they are healthy.

In like manner for his part the humble Muslim, uninstructed in the mystery of pathological symptoms, believes some infective and deadly bacillus of sin has entered his soul. He reviews his recent past; the sins that were unpremeditated or deliberate, and submits his actions to the court of a sensitive conscience. Thereupon, if the time seems opportune, he puts his house in order, and retires to his chamber, from which he emerges restored to vigour and health, whilst his Christian contemporary adopts precisely the opposite course.

And who shall dare to affirm, in the present unsatisfactory state of our knowledge, that the physical diseases which afflict mankind are not the heirs of antecedent *spiritual* causes, either the manifestation of our own moral lapses in habit, morbid disease initiatives, so to speak, of those of an ancestor of which we have but the scantiest historical information? Perhaps it is to some daring, as yet unborn, adventurer in the realm of psycho-analysis, mining in the hidden depths of human nature, that we shall owe the precious ore of proof as to the psychic origin of disease in man and animal. That time seems still tantalizingly distant; in the meantime we will carry on

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with our fasts and mortify our bodies into offering befitting homage to their sovereign lord, the soul, and into serving us healthily in our painful pilgrimage through this world of matter.

I have mentioned that fasting does not possess a high reputation in the Western World. For that matter, neither do other things, such as truthfulness, honesty, a sense of duty, religious observances, brotherly love, etc. At least, the qualities involved are more praised than practised. But there is an extensive cult among Europeans who advocate it on hygienic and other grounds, and they speak authoritatively on its advantages from the pathological and curative point of view. But the mass psychology of the crowd is slow and torpid. These disinterested healers of mind and body have been regarded as mountebanks and cranks, and whilst a professional footballer might receive an ovation altogether beyond his merits, the claims of an open-minded medico to be heard in the more vital interests of humanity go unregarded.

However, advocacy by such voluminous writers as Hereward Carrington and Upton Sinclair for the past forty years has not met with a wholly unresponsive public. There have not been wanting honest medical practitioners either, who have, unsolicited, lent their support cordially to the dissemination of this truth, frequently to the injury of their professional interests.

“Take the foods away from a sick man’s stomach,” says Dr. Dewey, “and you have begun to starve (out) not the sick man, but the disease.”

If this starvation of the body is proverbially capable of the cure or prevention of physical disease, how much greater must be its dominion over those deep-seated spiritual diseases we designate habits or vices? Surely if, as Seneca maintains: “It takes the whole of life to learn

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how to live, and what will make you wonder more, it takes the whole of life to learn how to die," then the Occidental with a mentality warped and sophisticated by the subversive complexities of his civilization, and his abandonment of all the simple realities of life for the artificial will have fulfilled the old Persian proverb, "Eyes are useless to a blind man." These Westerners with their commercialized ideals in life, their much-vaunted industrialization have of late years developed occupational diseases at an alarming rate. These diseases are malignant and deadly, and defy modern medical methods of treatment to bring relief to the sufferers. In the not very distant future it seems probable that the duty may devolve upon the Muslims of instructing his hardier Western brother in the best means of sloughing his pitiful and irrational civilization, not the least contribution thereto being that fasting may with lasting benefits be made to supersede promiscuous medicines.

If Muslims are ambitious to conquer the whole religious world, it is never likely to be achieved by a resort to a method other than by living worthily and training our bodies to become efficient stewards in the procreation of more intelligent races and striving continually after human perfection. And not the least effective of these means will be found on examination to be fasting and prayer as enjoined by the Holy Prophet—the first involving the sacrifice of carnality and intemperance, the latter calling into being all those latent energies of the souls by which man becomes a new creature.

CORRESPONDENCE

THE IMAM.

THE MOSQUE, WOKING.

DEAR BROTHER,

Assalamo Alaikum.

We, the members of the Islamic Society who are domiciled here in the Republic of Panama, do hereby extend to you our brotherly love and greeting in the Name of Allah, our Protector and Guide.

Our body though small in number made a rapid progress during the last year ; and we are trying our utmost to establish the Islamic Faith in this Republic in all its various forms and ramifications, so that, God willing, in the near future, the inhabitants of this place will ultimately catch the Spirit of Islam.

There is quite a lot of work to be done in a country like this, which is under the control of " Organized Christianity," and which has been rooted and grounded in the very constitution of the people whose aims and hopes lie in the redemption of their sins by the Blood of Jesus, and the Trinity.

To remove those conditions and to ' swing ' the people to Islamic teachings, we need a strong force ; so we are soliciting your co-operation and help in this direction, to assist us, not financially but with some reading matter, such as the "*Islamic Review*" and pamphlets in English and Spanish, and to send us an English evangelist, if possible.

All the members as well as the Board of Directors of this Society unanimously will appreciate your guidance and advice to conduct this Blessed Movement here, and also we take pride in recording that the strict adherence of your literature to the Qur-án and the Hadith has shown to the world and to us that the Islamic teachings can never be antiquated, and that they are absolutely suitable for the West.

Therefore, most earnestly we appeal to you for the affiliation of our Society. Along with this you will find a copy of group-photo and a short history of our Society, which we hope will be published in the *Islamic Review*, for its circulation to the Islamic World.

At present we have 145 members including East Indians and West Indians. We think that if we could get a white evangelist, well versed in the ethics of Islam, we could do wonderful work in this country in the future ; for the people are thirsty for the free and life-giving water of Islam.

Hoping that all things will work together to the honour and glorification of Allah's Name and the furtherance of His religion.

We remain,

Most sincerely yours,

ABDULLAH MORRIS,

PRESIDENT,

FAZLUL KARIM,

VICE-PRESIDENT.

ISLAMIC REVIEW

MR. HARRY E. HEINKEL,

LOS ANGELES,

DEAR SIR,

Recently I saw your name in the *Islamic Review*. I took the privilege to look it up in the city directory for your address. Myself and several others, that I know, are interested in propagating the Islamic religion. So we would be more than pleased to have you give us some information regarding this faith. Possibly you may join us in our effort to bring together the few of us who are in this city.

Sincerely yours,

GEORGE BOHN,

Los Angeles.

MR. GEORGE BOHN,

2911, WEST EIGHT STREET,

Los Angeles, California.

DEAR SIR,

Thank you for your kind letter of August 25, 1932.

I am very happy to learn of your interest in the Islamic faith and of your desire to learn more of it. It is a pleasure to aid you in this matter.

The Western world has been slow to recognize the sterling qualities of Islam, and it has been very reluctant to acknowledge the debt it owes to the early Muslims for their contribution to the progress of civilization, the sciences and culture. The world to-day owes much to that greatest of all the prophets, The Prophet Muhammad of blessed memory.

The Islamic faith is the only monotheistic faith in existence. It does not include a catalogue of saints nor a mathematical inconsistency like the Christian Trinity—three in one and one in three. It is a faith which has successfully withstood the ravages of intolerance and malignity. It is worthy of a most diligent study and its practice creates harmony, peace and morality.

A very learned librarian of Europe has established the fact that there are in existence to-day over 150,000 authorized versions of the New Testament alone. Which is the correct one? The question is unanswerable. But, in this respect the Muslim is not confronted with such a perplexing problem. There is but one Qur-án. Its authenticity is unquestioned by friend or foe.

CORRESPONDENCE

So, too, if we consider the comparative qualities of the various founders of world religions, The Prophet Muhammad (peace be on him) did not lose his head in the clouds of idealism ; he lived as a man amongst men ; practised that which he preached and inspired emulation amongst his followers. Unlettered and unlearned, yet he gave to the world the classic of classics which does not clash with science nor does it contain the revolting tales found in the Bible.

I suggest and recommend a careful study of the contents of the *Islamic Review*, "The Glorious Koran" by Marmaduke Pickthall, the "Ideal Prophet" by Khwaja Kamal-ud-Din, and the "Mirror of Truth" by Moharrem Nadji. All of these are obtainable at the Main Public Library. All of the books listed in the *Islamic Review* are, of course, recommended, my personal preference being for the works of the Khwaja Kamal-ud-Din.

I shall be very glad to hear from you again and to learn of your progress, and let us hope that we may unite some day in the formation of the first Islamic mission in Los Angeles. May Allah grant us this !

Yours very truly,

HARRY E. HEINKEL.

MR. AHMAD NADJI,
HOLYOAK, MASS.

MY DEAR BROTHER IN ISLAM,

Thank you for the information and the letter of June 10, and I hope you will pardon my long delay in answering.

No, I have not met any Muslim in Los Angeles, that is assuming you mean natives of the Near East, although this should not indicate that none reside here. I have, however, received a number of enquiries by letter and telephone regarding Islam as a result of my name having appeared in the "*Islamic Review*."

The mere fact that emigrated Muslims have lost interest in the promulgation of their faith should not debar or dishearten us in spreading the light of Islam. America offers a fertile field for the workers of Islam, although I realize that it is a difficult task.

What I believe to be the first requisite in advancing the cause of Islam is to stem the tide of adverse editorial criticism appearing in the daily papers. In this respect I have been considerably successful so far as it pertains to the Los Angeles newspapers. Such criticism is easy to combat for the simple reason that it is seldom, if ever, founded on facts. Following on this it might be worth while to attempt the publication of Islamic news items, for example, the item appearing in the *London Daily Express* and reprinted in the *Islamic Review* in its issue of May 1932.

ISLAMIC REVIEW

With regard to further information about myself,—I am thirty-six years of age and married. I am a disabled war veteran, and have been unemployed for some time. My usual vocation is that of a commercial executive. But since I have been unemployed I have devoted most of my time to writing for various magazines, and in this way I manage to eke out a living. It is this situation that keeps me from doing more for Islam than what I am, but nevertheless I am very hopeful and optimistic.

I was very happy to receive an advance copy of the "Moslem Congress Advocate", and I sincerely hope for the success of this periodical. Our Muslim brother L. Lincoln Glick deserves high commendation for his efforts.

I shall be glad to hear from you again in the near future.

Your Muslim brother,

HARRY E. HEINKEL.

PRECIOUS GEMS

Speak to the people according to the level of their intellectual capacities.

* * * * *

To obtain education is incumbent upon every Muslim—male or female.

* * * * *

He dieth not who takes to learning.

* * * * *

The ink of the scholar is more holy than the blood of the martyr.

* * * * *

Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness, it sustains us in misery; it is an ornament among friends and armour against enemies.

MUHAMMAD.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

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

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim 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 at 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 Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real 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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