

'vegetative mind' reminds one of modern studies in what Sir J. C. Bose has called the 'response of plants.' He speaks of 'active' and 'speculative' intelligence, reminding one of what, over eight centuries later, Kant called 'practical' and 'pure' reason. He speaks of 'three kinds of evil' and its 'accidental' place in the universe, reminding one of the *theodicy* of Leibniz. Another Muslim philosopher who influenced the thought of the Middle Ages was Averroes—a corruption of the Arabic name Ibn Rushid. He speaks of the 'evolution' of matter in a way which reminds us of the idea developed in Spencer's Synthetic Philosophy; he speaks of a *soul* diffused in the heavens and the earth—an idea which reminds us of what to-day is called *panpsychism*; he interprets 'soul' in terms of 'energy'; he recognises the unity of philosophy and religion. His commentaries on Aristotle and Plato have been translated into some of the European languages, and at one time influenced Christian and Jewish thought and some of the non-Muslim centres of European culture.

The Sufi singers and thinkers of Islam have enriched poetry and the philosophy of religion. One of the world's greatest mystical thinkers was the Muslim Mubiy-ud-din-ibn-al-Arabi; and in the whole range of literature there are not many mystical books so profound, so suggestive as the four volumes of his *Futuh al-Makkiya*. His teachings of the Single One, of Seven Realities, of the 'luminous darkness' that enshrouds the essence of God, of *surah* and *ruh* (form and spirit), of knowledge as a process of reminiscence of the correlation of the Creator and creature (*al-Hagq* and *Khalq*), of the seven degrees of annihilation (*fana*), of man as a channel of God's self-realisation, of God as the 'Self' of things—these and other teachings of the Muslim mystic have a profound value for modern student of religion. The Quran was given to a simple people, but has, in some of its texts, the seed of true mysticism. "Whosoever ye turn, there is the face of Allah." What wisdom in this one text of the Quran! And some of the great Muslim poets—our own Shah Latif included—sound, again and again, the purest notes of mysticism. "Knowledge is nearer to silence than to speech." "I fancied that I loved him, but on consideration I saw that his Love preceded mine." "Thou must daily die a thousand deaths and come to life again that thou mayest win the life immortal." "When thou givest to God thy nothingness, He gives to thee his All." "See in your own heart

the knowledge of the Prophet, without book, without tutor, without preceptor." "The true mosque in a pure and holy heart is builded; there let all men worship God; for there He dwells, not in a mosque of stone." "He peeped through the window of my heart—He peeped and passed away." These are but a few passages taken from the songs and sayings of Muslim mystics.

Correspondence.

ID-UL-FITR IN BERLIN.

Dear Brother,

The Id-ul-Fitr, which means the festivity at the conclusion of the month of fasting, was celebrated in Berlin on the 17th of May. It was arranged that prayers should be offered in the Mosque at Wunsdorf, a village an hour and a half's run from Berlin, where the above mentioned mosque was erected by the German Government for the use of Muslim prisoners of war. It was rather a long journey made inconvenient by the early hour and by the train being packed to its utmost capacity. Every body felt an urgent need of a mosque at Berlin and Hafiz Shukri Effendi, Imam of the Muslims in Berlin, expressed his keen desire to have the mosque undertaken by me finished as quickly as possible.

As previously notified, Muslims were to muster at Potsdamer Railway Station to take the train for Wunsdorf. Muslims residing all over the extensive town of Berlin had of course to take trains to the Potsdamer Station where the mighty conclave met to be watched by the wondrous eyes of the Germans. No sooner did the train, which was eagerly awaited arrive than it was closely packed, the number of those who availed themselves of standing space being three times that of those who were seated.

This conclave representing various Muslim countries was received at the Wunsdorf Mosque by the Muslims of Bukhara who were already there. The Bukhara Muslims presented the best spectacle. Each of them without exception was clad in his national costume, of which the flowing silk mantle of superb hues and the exquisite golden Kullah formed the most characteristic features. A fairly large number of young Bukharan students, mostly eleven years old in their elegant costumes, looked like Cherubim. We were equally interested in Afghan students. Out of fifty-two, thirty-two

are about only eleven or twelve years old in charge of Sayyid Mohammed Hashim and Dr. Iven who seemed to lavish their kindness and attention upon them. The reception was followed by the Id Service which was conducted by Hafiz Shukti Effendi. His sonorous and sweet recitation of the Holy Quran was most inspiring, but I must confess inability to have appreciated his rousing sermon, for it was in Turkish. At the conclusion of the service and the sermon we listened to a most spirited address by a clever Bukhara gentleman who commands respect for his ability and character.

It must be noted that the prayers were attended by Muslim ladies also. Most of them were Bukharan student girls.

The number of German Muslims in this country is limited. There are only seven Muslims in all, four of which have been long since Muslims. The remaining three own their Islam to the endeavours of the Khairi Brothers. One of these three Muslims is a gentleman and the other two are ladies. One of these ladies is the wife of Mr. Abdussattar Khairi and the other that of Mr. Hadayat Ahmad, an Indian gentleman. These two German Muslim ladies also attended prayers, and we were naturally much pleased to have them among us.

At the end of prayers, the entire gathering was entertained at a dinner by the Bukharan Muslims. The entertainment having concluded, we hurried to the train, which stood steaming in front of us at 2-17 to take us home to attend an afternoon party given by His Majesty the Amir of Afghanistan, arranged by His Excellency Sardar Ghulam Siddiq Khan. The entertainment was given in the very finest hotel in Berlin, befitting the dignity of an Afghan King. Everybody spoke highly of the arrangements and the delicacies provided, and most of all the people were struck with the charming personality of His Excellency Sardar Ghulam Siddiq Khan, who is a very highly cultured gentleman. It was very happy evening indeed!

This happy day was brought to a close at 7, when everybody made for home after having enjoyed the company of Islamic Brotherhood which is practical, real and universal. We bless the name of our Holy and most highly revered Prophet, and pray that Allah may ever keep his inspiring memory green, for he has given us such a unique institution

as the universal brotherhood of Islam.

Yours fraternally,

SADR-UD-DIN.

Berlin Charlottenburg, }
Giesebrechtstr 5, }
Dated, 18th May 1923. }

Questions and Answers.

Mr. Bashir Ahmad :—

Q. 1. What is the philosophy of fasting?

A. Firstly, we cannot realize the suffering of the poor who go without food, unless we ourselves go through this hardship; secondly, if we leave the use of certain lawful things under the divine command it is but natural that we will avoid the use of unlawful things.

Q. 2. Is it permissible to receive an interest on money deposited in Government saving banks?

A. Interest on money deposited in all sorts of banks should be spent on the propagation of Islam. It is prohibited for personal use.

Q. 3. Can you cite any ancient authority on the death of Jesus?

A. Yes, Imam Malik said that Jesus had died. Imam Bukhari also seems to be of the same opinion.

Q. 4. If the Promised Messiah was not to be identical with Jesus of Nazareth how is it that he is called Ibn-i-Maryam, son of Mary?

A. The expression ابن مريم is a part of his name; the Quran says :—

أسمه المسيح ابن مريم

Please read my article in the Paigham-i-Sulh, Promised Messiah number.

Mr. Aziz Muhannad :—

Q. 1. How many Muslim missionaries are working abroad? I know only one Khwaja Kamal-ud-Din.

A. Yes, Khwaja Kamal-ud-Din is assisted by Master Yaqub Khan. Maulvi Sadr-ud-Din and Maulvi Abdul Majid are working in Germany. Mian Ghulam Abbas and Daud Shah have recently come back from England.

Q. 2. What Muslim periodicals can we get in India; and in which language?

A. There are many English periodicals e.g. The Islamic Review (monthly) The Light (fortnightly) The Muslim (monthly) The Muslim Outlook (daily). All of them are published from Lahore, with the single exception of the Muslim, which is published from Singapore.

Q. 3. In which part of India Muslim Missionaries are at work?

A. In the districts of Agra and Gurgaon.

Q. 4. (a) Is it necessary to say prayers in Arabic? (b) How do the English converts say their prayers?

A. (a) As a general rule prayers should be said in Arabic, but in unavoidable circumstances one can say prayers in one's mother language. (b) we have a prayer book in English and Arabic with transliteration and translation. Most of the English converts have learnt the prayer in Arabic.

Q. 5. Is there any translation of the sayings of the Prophet?

A. Yes, only a small booklet.