

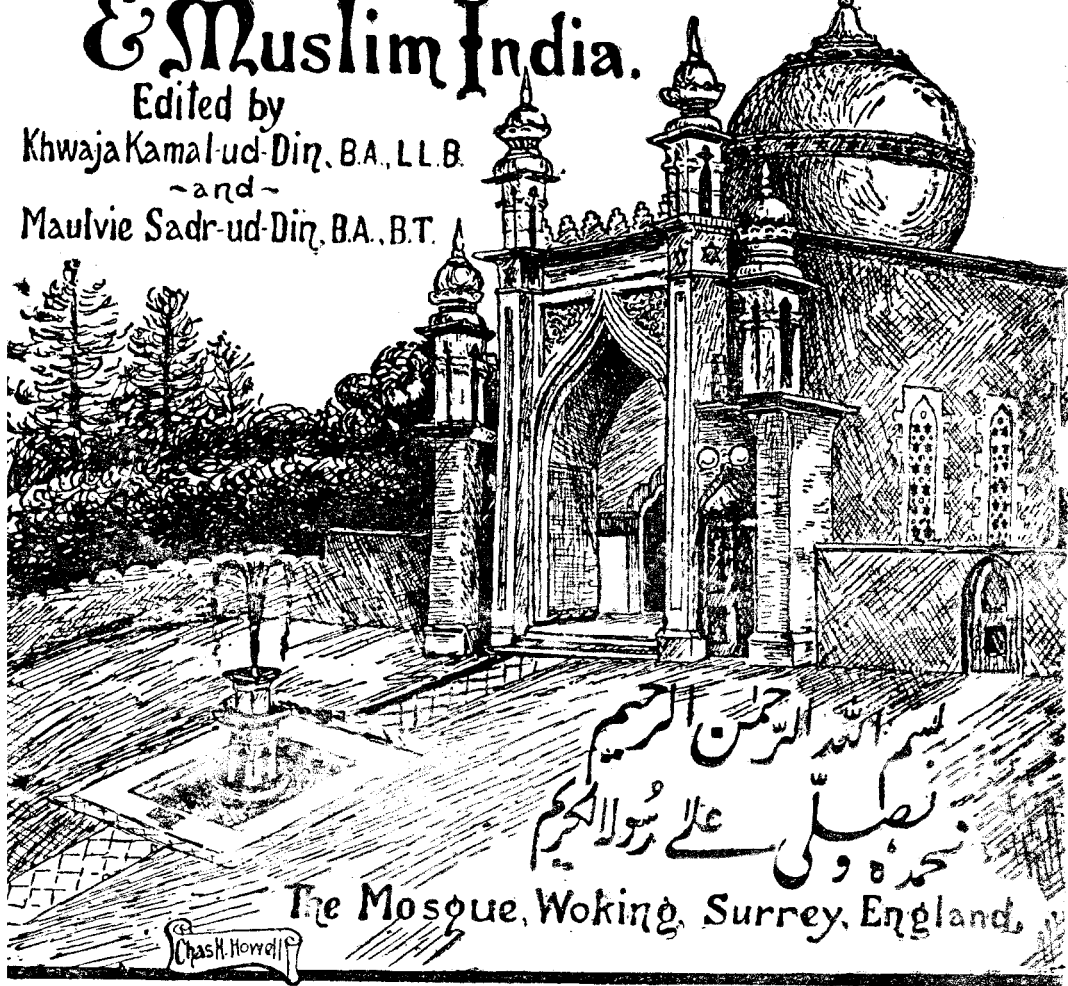
Islamic Review & Muslim India.

Edited by

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-and-

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PRICE SIXPENCE.

THE PROPHET'S BIRTHDAY NUMBER

Our next number (No. 1. of Vol. V.) will be issued in commemoration and honour of the Sacred Birthday of our Holy Prophet Muhammad.

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KH. ABDULGHANI, *Manager.*

LAHORE OFFICE, ISLAMIC REVIEW,
AZEEZ MAUZIL.

‘To my Brethren in Islam.’

The above article in the current number demands considerate perusal.

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOOKAHMAD, *Manager.*

THE MOSQUE, WOKING, ENGLAND.

N.B.—Complaints from India to be referred to the Manager, the ISLAMIC REVIEW, Lahore Office, Azeez Mauzil, Nanlakhha, Lahore, India.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

Vol. IV]

DECEMBER 1916

[No. 12

THE HOLY QUR-ÂN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-ân by Maulvi Muhammad Ali, M.A., LL.B., will be out very shortly, and the names of purchasers are now booked by the Manager The Mosque, Woking (Surrey). The Holy Book will run to about 1,300 pages, will be printed on first-class India paper, and will be well bound.

Price - - 20s

Friday Prayers with Sermon are held 1.30 p.m. every Friday at 39 Upper Bedford Place, London, W.C., and Lectures are given in English every Sunday at 3.30 p.m. at the Mosque, Woking (Surrey). Muslims and non-Muslims all are welcome. Friendly controversy encouraged at the lectures.

SERMON ON THE FESTIVAL OF SACRIFICES

THE following was the sermon delivered by Khwaja Kamal-ud-Din at the Festival of Sacrifices celebrated at the Mosque, Woking. After the usual prayers, he commenced the sermon with some verses from the Qur-án Sura Hajj, with the following translation in English :—

"And they who respect the rites of God perform an action which proceedeth from piety of heart. And to every people have we appointed rites that they may commemorate the Name of God, over the brute beasts which He hath provided for them. And your God is the One God. To Him therefore surrender yourselves, and have thou good tidings to those who humble them.

"Whose hearts, when mention is made of God, thrill with awe, and to those who remain steadfast under all that befall them, and observe prayer and give alms of that which we have supported them.

"And the camels have we appointed you for the sacrifice to God ; much good have ye in them, make mention, therefore, of the Name of God over them when ye slay them. . . . Thus have we subjected them to you, to the intent you should be grateful.

"By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him. Thus hath He subjected them to you that ye might magnify God for His guidance. Moreover, announce to those who do good deeds, That God will ward off mischief from believers" (22 : 35-39).

HOW SACRIFICES BECAME ATONEMENT FOR SIN.

In these verses the revealed Book of Islam, which is also the Last Book of God, deals with the subject of sacrifices. This institution has its genesis as well as its evolution. It is as old as man, and obtains in almost all classes of men. We read of sacrifices in connection with the first children of Adam, when Abel brought of the firstlings of his flock and of the fat thereof: "And the Lord had respect unto Abel and to his offering."¹ It has been universally believed that sacrifices ward off mischief befalling mankind, and the Qur-án in the verses just recited seems to support the view. From time immemorial man has made offerings to propitiate Deity for his misdeeds, which, he thought, incurs Divine wrath and brings down evil. This caused confusion of ideas and created false notions. It led people to believe that slaughter of animal life could best appease offended Deity. Nothing, in the words of ancient Hindu scriptures, could please Divine nostrils more than the sacrificial smoke saturated with animal gore. This belief

¹ Gen. iv. 4.

gradually weakened the sense of righteousness, and ultimately dispensed with "the keeping and teaching of the Commandments." Thus sacrifices became the atonement for sin. To expiate sin and appease God through "blood and flesh" became a popular idea which afterwards began to evolve. One has simply to refer to the ancient mythology of Greece, Rome, and India to find how varieties of sacrifices were provided to meet varieties of sins. Sin in every particular form began to demand a particular kind of sacrifice. Great calamities believed to have come in consequence of great sins called for slaughter of big animals. We read of *Aswa meeda*, the sacrifice of horses, in the *Ramaina*, an old Hindu book. At length the category of lower animals available became exhausted, and man's ingenuity had to propose human sacrifice. To ward off evil from the whole nation, India, Greece, and Rome sanctified manslaughter at the altar of the Deity.

It was under these circumstances that Christianity made its appearance. The "teaching and doing of the Commandments"—that universal and permanent religion of God to mankind in the whole world under different forms and denominations, which was revealed to Moses for the guidance and regeneration of the House of Jacob, and which was again and again taught and enjoined upon by the coming generations of the prophets, including Jesus himself—could not appeal to the then pagan Europe, nurtured in old mythological traditions. Those ancient stories of "fallen gods," of their expiations and atonements, of immaculate conceptions and sonships, were fresh in the memory of every house in Rome and Greece. Many a God-in-man had come and participated in human affairs. Curiosity would only welcome repetition of the old legends. "Change in name and place" could make no difference. Should we wonder, then, if Christianity, Romanized at the hands of those alive to the situation then obtaining in the West, found a congenial home there and began to make progress by leaps and bounds, though at the expense of its original divine purity? The "teaching and doing of the Commandments" was a burden. Expiation through sacrifices was a popular belief. "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one,"¹ was a palatable

¹ St. Paul.

logic. Adam committed sin and God was *just* enough, as the Church argued, to condemn his whole race eternally. How to propitiate the angered God was a serious problem. Great was the sin, and great the sacrifice which was wanted. The whole of the lower animal kingdom could not offer anything commensurate with the magnitude of "the Fall." Human sacrifice could not atone for man's race, as every son of Adam, as a child of wrath, had his own sin to expiate. One without sin could only stand for "the guilty sinners." Who else but God, the only sinless Being, could save us from His wrathful hands? But God was the God of Mercy and Compassion. He "so loved the world that he gave his only begotten Son" to pay the wages of the sin. Belief in sacrifice as an atonement for transgression was then a popular idea, as I just remarked, and the doctrine of "the grace of the blood" began to commend itself to universal acceptance.

MUSLIM FESTIVAL OF SACRIFICES.

And, in my opinion, if sacrifices *ipso facto* do expiate sins, Christianity, I must say, even in its present form, does not stand on a bad ground. The New Dispensation then seems to me a plausible theory. Sacrifices do obtain in all religions from the East, and we Muslims have met to-day to celebrate our Festival of Sacrifices. To call it a cruelty and a relic of the olden barbarity is also unwarranted. The accusation cannot befit the mouth of one who is not a vegetarian in the strictest sense of the word. If through your daily meals you encourage killing of animals, how can you demur to sacrificial rites? But it sickens me, however, to think that "blood and flesh" propitiates the Most Merciful God. The very thought is repulsive and a contradiction in terms in itself. God, that great Treasure of Grace and Compassion, and His pleasures in "flesh and blood"—what an irreconcilable situation! But we find so in every religion. We do need some explanation and enlightenment before we accept sacrifice as a factor to human edification as religion came to advance humanity. It is in vain to look for it to any ancient scripture, including the record of the Evangelists. Perhaps these books were revealed in days when rationality did not much trouble about our religious beliefs. The Prophet of Islam, however, made his appearance at a time when rational awakenings were at their dawn. He

brought to us the Last Word of God, which among its various objects in teaching "all truth" had also to explain away religious tenets on rational grounds; and (God be glorified!) we do find something in the Book to solve this enigmatic problem of sacrifices. The verses I cited at the commencement of my sermon give us the *rationale* of it. To blot out the false notion that "the blood and flesh" are the pleasures of God, the Book clearly says:—

"By no means can their (animals of sacrifice) flesh reach unto God, neither their blood, but piety on your part reacheth Him" (22 : 38).

It is your righteousness and piety which reach Him, and "the blood and flesh" are not acceptable to God. It is a lesson of piety and righteousness which is imparted to us through the sacrifice of these dumb animals. It is through their surrender to us that we learn the lesson of "surrendering to God," and its utility. Through animal surrender to you, you are shown the way to become righteous.

RIGHTEOUSNESS AND SACRIFICES.

Is not God Himself all righteousness and piety? He is the fountain-head of all virtues and goodness. To become righteous, then, would mean to be in unison with God and to be nearer to Him, and this ought to be the final goal of all our righteousness. Does not every one anxiously aspire to reach what is higher? In fact, there is a universal move towards progress in the whole universe. Everything desires to be converted into a higher order. And who is higher than man, the lord of the universe, excepting God? It is quite natural if we crave after God. But how to realize this our final aspiration. Let us observe various kingdoms of God's creation, lower than mankind, and examine the process under which things belonging to one order pass to the other higher. There is only one universal course of evolution. Self-annihilation is the only high-road to edification. Could these dark and ugly clods of clay be converted into beautiful, pleasing-to-sight verdure had they not lost their former entity? The animal kingdom is higher than the vegetable, and no blade of grass can reach near animal life unless it sacrifices itself and becomes food to an herbivorous animal. Through self-immolation stationary things are enabled to locomotion. A corn, a vegetable, a sheep, a fowl and

fish, all become man, but at the price of self-effacement. A sort of death should prevail over a thing, and it should lose its individual identity before it aspires to reach a higher order. Through sacrifice you get nearness to something higher, and it is interesting to find the Arabic word for sacrifice so eloquent on the subject. *Qurbáni* is the word for sacrifice. It has *Qurb* for its root, and it also means *nearness*. No *Qurb* (nearness) but through *Qurbáni* (sacrifice). And so says the verse from the Qur-án :—

“And to every people have we appointed *rites*, that they may commemorate the name of God, over the brute beasts which He hath provided for them. And your God is the One, to Him therefore *surrender*.”

If you kill animals to perform your sacrifices, it is to remind you that as the animals *submit* to you, and through this *submission* they are ennobled to humanity and become of you, so you have to submit yourself to the Most High if you wish to be of God and nearer to Him.

“Thus have we (God) subjected them (animals) to you, to the intent you should be grateful. . . . Thus hath He subjected them to you that ye might magnify Him.”

God has made animals to surrender to you, and you have to surrender yourself to Him. Through subjection to you they magnify you, and through similar subjection to Him you have to magnify God, and God will ward off all mischief from you.

It is not “*the blood and flesh*” which propitiate God and He in recompense wards off evils befalling you. To think so is an insult to a right conception of God, and a blasphemy too. Lower animals through their self-immolation have given us a lesson. By becoming our food they have not only been raised to humanity, but have received immunity from dangers imperilling their existence. Everything has got enemies peculiar to it. But what harms one class of things scarcely presents danger to those belonging to a higher order; nay, it sometimes falls at the mercy of the latter. Will not the former be freed from its dangers when converted into the latter class? Some kind of mischief may befall an herbivorous animal, but it becomes safe from further troubles when converted into human body. No wolf will run after a sheep

when it becomes a man. By self-annihilation she gets a nobler and safer life. Self-annihilation thus becomes the key to evolution and salvation.

THE BUDDHISTIC PRINCIPLE OF "NIRVANA."

Buddha only preached this truth when he taught salvation to be attained only through "*Nirvana*"—i.e. self-annihilation. We are beset with fears peculiar to our own race. If everything on the earth besides man secures edification and salvation, is it impossible for us to be promoted to Divine Order and secure immunity from all sorts of fear and evil? Evil cannot reach even the borders of the kingdom of God, and if through self-sacrifice we enter into it, the Divine element in us will evolve and ward off all evil. Then we shall be under the direct care of our "Father in heaven" and will become "begotten sons" of God, like David and Jesus—which in Jewish phraseology only conveys a certain stage of nearness to God, a term so well known in Muslim mystic literature signifying the same idea, but unfortunately so misunderstood by the Church in the West. Then our hands will be hands of God, our eyes, eyes of God, and our doings those of God, as the Book of God says of the Holy Prophet Muhammad. Raised to that high state, we share with God in His holy attributes; of course, not beyond the four-walls of humanity. This the Last Prophet meant when he said:—

"Equip yourself with the attributes of God."

Is not all glory and praise due to God? "Thine is the kingdom, and the power and the glory," we read in Christ's prayer. Yet glory follows self-sacrifice. We become idolized through self-abnegation. People do worship him who makes sacrifice for a great cause.

NATURE OF OUR SACRIFICE TO GOD.

But what kind of sacrifice have we to make at the altar of Deity to reach that highest goal of humanity? Should we kill ourselves and fill our sacred places of worship with human gore, as some of our Hindu brethren used to do even up to the advent of British rule in India? Should we put our necks, like them, under the wheels of the sacred car carrying the idol of Jagganath—a Hindu deity in Bengal? To do so would be to lower us to the level of dumb animals, whose most precious possession is "blood and flesh." But sacrifice means offering

of the best of your possessions. We do certainly possess something more valuable within us than our blood and flesh. It is our rationality, our discretion, our judgment, and our volition, a thing not possessed by other creatures of God. It is to submit our will to the great Will, which sacrifice really means in our case. It is resignation to the Most High, and surrender to Him. "*And your God is the One, to Him therefore surrender,*" says the Qur-án, when it deals with the subject of sacrifices, in the verses I read in the beginning ; *and this is Islam*, this is the religion of Abraham, in whose commemoration we meet to-day.

ISLAM MEANS SACRIFICE.

Because Islam literally means implicit obedience to the Divine will, and complete submission to His high will in preference to all our judgment, prepossession, and discretion. Jesus simply preached Islam when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will of my Father* which is in heaven" (Matt. vii. 21). In the face of this clear teaching one is at loss to appreciate the present tenets of Christianity. Belief in the divinity of Jesus, they say, is a passport to "the kingdom of heaven." But does not this belief amount to saying "unto" Jesus "Lord, Lord"? How can this belief absolve us of action, as Luther says, when only "that doeth the will of my Father which is in heaven" secures our entry to the heavenly kingdom?

In short, Islam is the great sacrifice, and it means surrendering your will to the great Will on high. This is true Buddhistic Nirvana and real Christian submission. Why necessary to believe in the divinity of man like ourself for our salvation, when you can claim for yourself the pedestal he is standing upon? Jesus was not God, but he became a son of God through self-sacrifice. Buddha, Ramchandra, and Krishna did the same, and were worshipped like Jesus. They made sacrifices not for ATONEMENT to but for AT-ONE-MENT with God. Muhammad (be the choicest of God's blessings on him!) surpassed all others in his self-sacrificing spirit, and had it not been for his masterly clear teaching of Oneness of God, which utterly killed all polytheistic tendencies in his followers, he could have easily claimed worship due only to the Father. Jesus was a son of God, and so you are sons of God. Bear

your own cross like him, and share with him the glory he enjoys through self-renunciation. Preach, like him, from the cross, "Thy will and not mine," and the divine element within you will begin to evolve. The holy flame in you will become so refulgent as to dazzle an average eye, will throw lustre of divine light on all around you. An average eye will become dazzled, and credulity and ignorance will vest you with divinity. To reach this stage is not an impossibility. What is true of one is true of another. And this I say on the authority of no less a personage than your own Prophet. Have you not read the following in a *hadis qudsi* (sayings of the Prophet) :—

God saith, "Oh Man! only follow thou My laws, and thou shalt become like unto Me and then say, 'Be and behold, It is.'"

One with materialistic turn of mind need not trouble about what has been said in these words. Our daily observation bears testimony to it. "If a person is in tune with the universe and in complete harmony with the laws of Nature, then his will is in accord with the Divine will, and whatever such a person willeth, cometh to pass."

In conclusion, I say that the door to reach the height of spirituality is not closed. It can be opened to-day, as was done before. But the only key to it is your resignation to God, the sacrifice of your highest interests to His Cause, the immolation of your ego at the altar of His Will. Through self-renunciation and self-abnegation, i.e. Islam, knock at the door and it shall be opened to you. If such were an impossibility there would have been no Feasts of Sacrifices in Islam, and we need not have met here on this lawn of the Woking Mosque to magnify the Most High. Now let us magnify His Great Name, and shout our takbirs :—

*Allahu Akbar, Allahu Akbar,
Lá elaha Illallah.
Allahu Akbar, Allahu Akbar,
Wa lillah-il-hamd.*

[TRANSLATION.]

Allah is great, Allah is great,
There is no other God but Allah.
Allah is great, Allah is great,
And to Him all praises are due.

NATURE PROBLEMS

VI.—DEATH THE GATE OF LIFE

By Professor N. STEPHEN

"And say not of those who are slain on God's path that they are dead; nay, they are living."—THE QUR-ÂN.

"There is no Death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

LONGFELLOW.

IN my various papers on the phases and duties of life it was only natural that, here and there, reference should be made to its twin sister death.

Herein is a problem. The moment we begin to live we begin to die; no sooner do we enter into this life than the journey is begun every step of which brings us nearer to its close. The finger of time moves on without remorse, unceasingly; and none can stay its course for even a second or turn back on the path which has once been trod.

"The moving finger writes, and having writ
Moves on; nor all thy piety or wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out one word of it."

OMAR KHAYYÂM.

To all who live comes death—it is the one certainty, the inevitable, which all must meet; the riddle to which each mortal must fit an answer for himself. Other subjects interest only certain circles; here is one which appeals to all, because we each and all have to face it sooner or later, and we know not which. I think I may with profit devote this paper to the brief consideration of two questions:—

- (1) Death, what is it?
- (2) How may we best meet it when our turn comes?

I think I may venture to say that no matter what creed, or state of life, a man belongs to, to the healthy mind and strong body—and the more so if it be in lusty youth—the thought of death is always unwelcome, something to be got away from or to be put aside for future opportunity. To some it is even a thing to turn, in fear and trembling,

from they know not what. But the wise man has learned this truth: to know a thing is to rob it of half its terrors; for it is the thing we know not that is most fearful, most full of dread.

There is one side of this subject I never could understand: that is, why an infidel should fear death. They say, and profess to believe, that death is the end of all things, with nothing beyond. If that were so, what need to fear it?—it is but life's labour done, and sleep at last. Yet I never met one who did not fear it when they were called upon to take that "leap in the dark" so many of them talk about. The truth is that few if any feel sure that death ends all, and even these faithless ones dread not so much the immediate as what may come after; for in spite of all that can be said or argued against it, there is somewhere deep in the human soul, or mind if you prefer that word, a conviction that death is but the beginning of an unknown future; that the body may decay—nay, must decay—and return to earth, but the Spirit, which is the Life, is indestructible.

Note also that this conviction is not merely one of modern growth, for it has been felt and expressed in ages the most remote, by people of all times and all creeds.

In the Rig Veda, which is (with perhaps one exception*) the most ancient book in the world, is fully taught the eternity of the soul, both before and after earthly life; taught to be, in fact and duration, a part of the great Lord, who ever was and ever shall be, who is without beginning and without end. For instance, note this thought:—

"Whate'er exists within this universe
Is all to be regarded as enveloped
By the Great Lord as if wrapped in a vesture,

Who, like the air, supports all vital action,
The Universal Spirit no part of whom can die."

Rig Veda.

This great fact is even more fully expressed in another ancient and sacred book of the Hindus, the Bhagavad-gita,² which says:—

* The Egyptian "Book of the Dead."

² I quote from "The Song Celestial," a versified translation of the Bhagavad-gita, by Sir Edwin Arnold.

"Indestructible,
Learn thou, the life is, spreading life through all ;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames, which it informs
With spirit, deathless, endless, infinite,
They perish."

The same thought is even more beautifully expressed in another stanza, thus :—

"Never the spirit was born ; the spirit shall cease to be, never ;
Never was time it was not ; end and beginning are dreams ;
Birthless and deathless, and changeless remaineth the spirit for ever ;
Death hath not touched it at all, dead though the house of it seems."

The truth, or thought (whichever you choose to call it), could not be put in stronger or more beautiful words, search where you may ; so I leave it there, and though I have already foreshadowed my answer, return to the question, "What is Death ?," to try and find a more satisfactory reply. It is a very simple and easy one to formulate, but very difficult to demonstrate in form of answer. Probably no better answer can be given than this : Death, as we know it, is the perishing of the body, or *visible form of life*, whether animal or vegetable ; the separation of the vital principle from its mortal envelope, and the consequent decay of that enwrapment or dwelling-place, which, even as a disused house, crumbles into ruin and dust, its tenant having left it.

To the atheist or the agnostic it may be more, or less, than this—a valley of darkness and despair—the end of all things. But this is not, and never can be, the view of the faithful, who feel and believe that after death comes resurrection, after darkness, light, after sorrow, joy ; who, knowing death is certain, are just as sure life is also ; that to whom

"Death is but a path that must be trod,
If man would ever pass to God."

And so I say with Sutcliffe : "I think people make far too much of dying and the dread of facing the unknown"—that is, always supposing they believe, as they profess to do, in the certainty of the life to come, the immortality of the soul, and the love and compassion of God.

It may be said, it is just because they *do believe* in the future that they fear, and if death were but oblivion there were no

cause for fear. I agree ; just so. And equally it is sure, if we live well we need not fear, for

“No heart that holds one right desire
Treadeth the road of loss ; he who should fail
Desiring righteousness, cometh at death
Unto the region of the just.”—*Bhagavad-gita*.

Couple that with another thought from an old English writer, name forgotten :—

“He onlie lives, who liveth well ;
The evil-doer hath but a living death.”

And again he has said :—

“A good life bringeth a good death.”

He who has striven for the right fears not to meet the judge ; it is the wrong-doer, the idle, the careless, who dread punishment. The man who has lived a good life looks rather for reward—a promised reward. But remember this ; it must be a life of trying, not a negative life like that of a recluse, a hermit or a monk, which at the highest point only reaches the avoidance of evil, and never touches the heights of active well-doing. A man may shut himself up in some religious house and pass his life in Godly meditation, but however many his years, he only exists, he never lives, for

“We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We must count time by heart-throbs ; he most lives
Who thinks most, feels noblest, acts the best.”—BAILEY.

Here is the true life, the life of strenuous energy, that leaves its mark on the world ; perhaps in some cases not a great or noble mark, but still a mark ; and even a little scratch on earth's surface is better than no mark at all. Among the many parables contained in the Bible, that of “The Talents” has always appealed to me with much force. Briefly—a certain lord went a journey, and entrusted to his servants certain moneys, to one ten, to one five, and to another one talent, and on his return took an account. The two first had used their talents and made more of them, and were rewarded. The last had merely kept his intact, buried in the earth for safety. Note that he honestly returned all received—it was neither more nor less, better nor worse than when he received it—and yet he was condemned to lose what he had and to suffer punishment. Note

also that his was the smallest amount, the weakest power, yet this was held as no excuse. If our talent be ever so little we must use it.

The position of those who simply retire from life's battle into seclusion is much like that of this servant, who had done no active wrong, whose sin was purely one of omission, not commission, a negative evil, because it was a neglect of opportunity to do good. The life of such a one may be free from evil, but it is not a good life, and will certainly not merit any great reward in the life to come, even if it escape condemnation.

"A good life bringeth a good death." We must try, then, *to live as we would die, not merely living*, but striving, aiming *to do as well as to be good*, so that it may be said of us as of one who, running a good race, is beaten by a swifter at the winning-post, "He ran a good race though he lost." In such a case defeat is no disgrace, but rather a proof of bravery and determination. Let us, then, do our best *in* life, and we shall not need to fear the close of life: we can leave that safely in the hands of God, the Compassionate, the Merciful.

Do not say, or think: "I have but one small talent, and I can do nothing with it, make no mark at all in life. I must wait for better means, or greater strength." No; that is the spirit of weakness, and ends in the fear of death. Rather let us say:—

"If there is but one song that I can sing,
But one word that I can say
To cheer the world or comfort the world,
Let me utter them while I may;
For who shall be soothed by the silent note
Of the song that remains unsung,
Or gather joy from the voiceless words
That sleep on a dead man's tongue?"—ANON.

Never lose the chance to do a good or a kindly act: it may never return. To-day is ours; to-morrow, who can say? The young may die, the old must; but young or old, if we have done our *duty* we need not fear: "The judgment of God is not a harsh judgment, and He will reward all your good deeds."

Duty, there is the rudder (helm) with which we can steer safely over the river of death, into the harbour of Eternity. If we fail in our duty of our own will, farewell to the Land of Promise, farewell to the Haven of Hope. Throw away duty, man's most honourable occupation is gone.

I had been saying something like this to a friend some time since, when he answered, "That is all right, but what I fear is not *mere death*, so much as *sudden death*, which may rob me of opportunities, take me unprepared." If any of my readers feel like that, may I commend to them this paragraph on the subject (I do not know who was the writer):—

"It is one of the wise and evident uses of sudden death that we may so live with our friends that, come when and how it will, we may not add to the grievous loss, the self-reproach of unkindness or neglected duties."

It has always seemed to me that here was the most cause for fear or regret, not that I may be taken quickly, painlessly away; but that I may be left to mourn a friend, and see many opportunities for kindness, for good work, have passed away for ever. Few indeed there are who have not at some time felt that they would give much to be able to recall some harsh or hasty word, to correct some wrong judgment formed, or express some appreciation of those who have gone. Yes, it is the hasty word spoken in anger, the unkind act thoughtlessly committed, that give us cause for regret, and teach us that we should

"Guard well our tongues : no one can e'er
Recall a word that's once been spoken ;
Wound not a friend : no balm can heal
A faithful heart that's once been broken."—ANON.

Very many people think it dreadful to be called away unprepared. I must be built on other lines, for I can feel no sympathy with the thought, because I cannot believe in the value of a preparation that only begins when death is at the door. Some people live in the light of a *false quotation*, viz. "As a man dies, so shall he live." The correct and true quotation is, "As a man lives, so shall he die," and the man who lives a good life is always prepared, knowing that

"Death borders upon our birth, and
Our cradle stands in the grave."—BISHOP HALL.

Or, as Oliver Wendell Holmes expresses it:—

"Life, as we call it, is nothing but the edge of the boundless ocean of existence."

Sudden death, is there such a thing in its full meaning? I think not, but there is more truth in the saying "We die daily" even than its author realized, for science shows us clearly that every day, nay every hour, some part of these bodies of ours (the only perishable part of us) dies, decays, and is renewed, wholly or in part, as

"Years following years, steal something every day,
Until they steal us from ourselves away."—POPE.

Those who have read my previous papers will not misunderstand me when I say, I have no sympathy with the idea that death is welcome to any healthy human being. To the sick and suffering it may be; but when some hysterical poet (or shall I say rhymester) addresses to it such lines as "Death is delightful, death is dear," I say it is not the truth; death is never delightful. But, on the other hand, Life was given us to be enjoyed in a reasonable and proper manner, and at the same time was given the instinct and desire to preserve it.

I am no weeping philosopher. I would say, "Get all you properly can out of life, live to life's fullness but not to its folly." I have known people so anxious and so troubled about the next world that they had no time to live in this, always mourning for some sin they had never committed, dreading every pleasure lest it be a sin—living, as I heard one once say, so as to be prepared to die. Shall I whisper this: I have found in my experience (a fairly large one) that these are the most frightened of all when the end comes.

Burns² has written, "Man was made to mourn." I don't believe him; but man often lives in such a way as to cause himself to mourn, and many others with him; and often throws, or tries to throw, the responsibility on his Creator by saying man was made for this or that.

I believe in the God of Islam, a God of Love, of Mercy, of Compassion; such a God could not, and would not, give us life just that we might pass it in suffering or sorrow. I cannot conceive such a thing: the Jewish God, a God of vengeance, might.

I may be told that such lives of suffering there are. Ah! yes, but for the cause of such we must look to the acts of men, their

² Burns, with all his genius, was a victim to drink, and had himself to blame for much of his own trouble.

cruelty, their wrong-doing, their defiance of Nature's laws, and not say, as some do, "God made them so."

God gave us Life, and decreed us Death, but not annihilation: Life, to be made the most of; and Death, when that is done, to be the gate of a still wider, better Life.

Pentecost, an Agnostic writer, seems to have felt this, for he says, even while arguing that we can know nothing of any life but this: "I frankly say I do not know what is going to become of me after death; I have no idea; but it cannot frighten me, it cannot wipe me out. *I shall be better off than I am now, better off than I was yesterday.*" A strong declaration of knowledge this from one who professed to know nothing, an outspoken but probably unintentional admission of the feeling common to most human beings that death is but the gate to another life, a better life, a higher life, if we so pass through this life as to fit ourselves for it.

How, then, should we look upon Life and Death? I know not what your answer is, but let me quote from a poem which seems to me perfect in reply:—

"Life, we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part, when friends are dear,
Perhaps 'twill cause a sigh, a tear;
Then steal away, give little warning,
Choose your own time,
Say not good night; but in some brighter clime
Bid me good morning."—MRS. BARBAULD.

Is not this the highest, truest view? The sigh of sorrow is there, the tear at parting is there, but the joy of to-morrow is there also; the grief is not left out, the natural sorrow is not lost sight of, but all this is chastened and toned down, as it should be, by the joyful good morning in a brighter sphere.

"A good life bringeth a good death." It may be that often to most of us comes the feeling of our weakness under trial or temptation, and we feel sad and tearful as we realize how far short we come of the ideal life; but we should remember there are *many good things that are far from perfect*, and the perfect life is not of this world, or earth would be heaven, paradise, and nothing better could be beyond it. The essence of the whole thing is striving, fighting to the full measure of our feeble strength against evil, doing our best, aiming at perfection, and if we fail to reach it, as we most surely shall in this world, still

we shall be judged by our intention and rewarded for our efforts. God the Compassionate asks not impossibilities, knows our frailties, and having left us subject to temptation, will not fall short in His mercy. To all death cometh soon or late, and to all who have earnestly striven to avoid evil and do that which is right, who have manfully fought the battle of life, "God giveth quietness at last" (Whittier). To such death hath no terrors, but comes as sleep to tired watchers, bringing peace and rest. They pass away into the tomb with the certainty of a glorious resurrection. To them death may be sad, but not all sadness. Death may end much, but not all. Death is not the final point of being, for they shall wake to find in immortality "Death, the Crown of Life."

IS MAN SINFUL BY NATURE?

By DUDLEY WRIGHT

THE dogma of Universal Depravity or Original Sin is the foundation upon which has been built up the dogma of Atonement by Blood, and together they form two of the fundamental doctrines of Orthodox Christianity.

A passage from a sermon by the Rev. Daniel Clarkson, one of the famous Puritanical divines, may be quoted in illustration of the doctrine of human depravity as held by the Church of England. True, the sermon was preached two hundred and fifty years ago, and, although the sentiments expressed therein might not find expression in many pulpits of the Established Church to-day, the doctrine is still believed in—indeed must, according to the Articles, be regarded as a part of the belief of every orthodox member of the Church. Mr. Clarkson was a Fellow and Tutor of Clare Hall, Cambridge, and his sermon was upon "Human Nature," to which he referred in the following terms:—

"Take a survey of heaven and earth and your eyes can fix upon nothing so vile as this. There is not anything so vile, base, contemptible in the world, but has some degree of worth in it as being the work of God; only natural corruption and its corrupt issue has not the least scruple of worth in it in any sense. It is purely vile without any mixture of worth, vileness in the abstract. . . . There

is no creature so debased as man, being in this respect more vile than any creature. There is no such depravity in the nature of any creature, except in the diabolical nature. No creature ever erased God's image out of its nature, only man. There is no aversion to the will of God, no inclination in what offends Him in any creature on earth but man. Man, then, who was once the glory of creation has become the vilest of all creatures."

This dogma of the utter depravity of the human race has been one of the principal characteristics of Christian teaching throughout the ages. The vilest epithet that could be applied has been given to that degraded creature—man.

A clergyman would indeed be brave who would venture to read in any pulpit to-day—excepting, perhaps, in one of the rapidly disappearing Calvinistic places of worship—that sermon of the Rev. Daniel Clarkson. But the doctrine is still believed in, for Article IX of the Church of England declares that—

"Original sin . . . is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness; and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation."

It is also part of the belief of the Roman Church, and we are informed by Dr. Faà di Bruno, in "Catholic Belief" (p. 4), that—

"The difference that exists between original and personal sin is that the latter is committed with the will physically our own, whilst original sin is committed with a will physically of another, and only morally our own, because we form with that other (Adam), who is our head one moral body."

Also, he tells us (p. 327) that—

"Original sin is also called sin of nature; sin in which our personal will has no part, but with which only our nature has to do, as being one with that of Adam."

But if we might not hear that sermon preached, there are many hymns, particularly among the compositions of Dr. Isaac Watts, in which precisely the same sentiments would find expression, hymns containing verses such as the following:—

“How is our nature spoil’d with sin !
Yet nature ne’er hath found
The way to make the conscience clean
Or heal the painful wound.”

“When Adam by transgression fell,
And, conscious, fled his Maker’s face,
Linked in clandestine league with hell,
He ruined all his future race :
The seeds of evil, once brought in,
Increased, and filled the world with sin.”

“In Adam’s loins by sin we fell,
And walked destruction’s road,
Without a will or power to turn
To happiness and God.”

Islam rejects as a monstrous libel upon the All Merciful Allah such a dogma or teaching as this. No creature of Allah was or is ever born in a depraved condition and wholly lost until redeemed in accordance with an ordained scheme of salvation, and a Deity of this character is but a substitute for the bloodthirsty fetishes of paganism. By this doctrine God is transformed into a cruel and angry Moloch, who, not finding sufficient satisfaction in the sacrifices of bulls and goats, must have a righteous man, even His own son, offered up to Him. Can we wonder that Lamartine exclaimed: “Make thy God greater if thou wouldst have us worship Him.”

Muslims are sometimes accused of attacking the teachings of Jesus and of Christianity. The former is false, the latter true. The teaching of Islam is that one faith has been taught by all the prophets from Adam to Jesus and Muhammad, and that the mission of Muhammad was to restore this faith, which had become obscured by idolatry, or, in other words, false teaching. One of these false dogmas is that of the universal depravity of the human race. According to Cardinal Newman, who by no means stands alone in holding that opinion, the whole orthodox Christian scheme stands or falls with a belief in some great “aboriginal catastrophe.” But among the many texts which are adduced in support of the dogma of the universal depravity

of mankind, not a single word uttered by Jesus is ever quoted, for the simple reason that there is not one of his sayings which can be quoted in support of that dogma. The Genesis narrative also says nothing about a ruined creation or the curse upon posterity. Yet the entire scheme of salvation, as enunciated in Orthodox Christianity, is built up upon the idea that the whole human race was ruined by the fall of Adam, in consequence of which every human being since that time has been born into the world sinful by nature.

This, however, was not a dogma taught by the early Christians. Previous to the time of Gregory of Nazianzum, it was believed that the perversion of man's sentiments and consequent idolatry were due to the influence of demons, as the effect of the first sin. But Gregory certainly did not assert the total depravity of mankind and the entire loss of man's freedom of will. Even Athanasius, who is commonly called the "father of orthodoxy," was far from believing in the general corruption of mankind. Cyril of Jerusalem believed that men were born in a state of innocence and that a free agent alone could commit sin. Ephraim the Syrian, Basil the Great, and others held the same view. Gregory of Nyassa supposed a universal tendency to sin, but he did not believe in the sinful state of infants. The Church of England does, for the opening words of the ceremony for "The Ministration of Publick Baptism of Infants" declares that "all men are conceived and born in sin," and also declares that the child who is baptized is regenerated by virtue of that sacrament. Chrysostom passed a severe censure upon those who endeavoured to excuse their own immoralities by ascribing the origin of sin to the fall of man. In Tertullian's statement of the principles of Christianity there is a complete absence of the dogmas of original sin, total depravity, predestination, and atonement. The intention of Christianity, as set forth by him, has nothing in common with the scheme of salvation maintained two centuries afterwards.

The archaic doctrine of the Fall has been imported and incorporated into Christianity, and the wonder to Muslims is that intelligent men and women should still be found to believe in the dogma of universal depravity as the outcome of the disobedience of two of their ancestors who lived upon the earth several thousands of years ago. The story of the Fall—a symbolic delineation—has been distorted into an actual fact.

What is the cause of Atheism? It is these wilful and grotesque misrepresentations of Divine Truth, such as the dogmas of Original Sin, Atonement through the sacrifice of a God, Eternal Torment, and the like. A perusal of any single issue of any atheistical publication will be sufficient proof of this statement. The raillery is invariably directed, not against the teachings of Jesus, which, in the main, Muslims accept, as did the Prophet Muhammad, but against the teachings and practices of Christianity, which are not, in the majority of instances, founded upon the teachings and practices of Jesus.

When measured by an absolute standard, there is none righteous, no, not one; but, nevertheless, character is the only possible basis on which happiness and moral safety can be built. The clean heart and the right spirit are essential, and they are not unattainable. They are attainable, not as a gift, although they spring from the grace of God, but as the result of perseverance. We want to escape, not from the consequences of sin—that is impossible—but from the power of sin, from sin itself.

All the human race, we are told, is under the Divine wrath because the Divine law was broken, though the penalty of the law has been paid by an innocent victim. The criminal who accepts the terms is regarded henceforth as innocent and not guilty. In a measure, human law is founded on this principle, and exemplifications of it may be seen almost daily in the Press. A man commits an offence for which he is fined by the magistrate. It matters not, so far as the law is concerned, who pays the fine, so long as it is paid. Does the payment of the law's demands by the prosecutor, as sometimes happens, effect a change in the character of the offender? Assuredly not. Certainly, the shock occasioned by the circumstances may lead to a condition of repentance on the part of the offender, with a determination to amend his ways, but this is a coincidence when it does occur and not a necessary result. In the majority of cases it will be regarded as a "lucky get-off."

When a man falls into sin, it is an indication that he has failed to exercise his power of self-control. He has disobeyed the voice of conscience and become self-degraded. Sin is the outcome of distrust of God. It commences with a doubt as to whether what God has commanded is really good: such command being expressed to us through His Word or in the

voice of conscience. In other words, sin is unbelief in God, failure to submit to His holy Will, and the punishment is that man loses the privilege of free communion with God. Divine forgiveness is imparted to the sinner who turns in penitence and faith to God, and personal communion is restored through the indwelling Spirit. There is no life in the soul while sin abounds, and all spiritual growth is arrested; and thus it is ever true that the soul that sinneth shall die.

Islam recognizes evil, but teaches that evil is something to be grappled with, repulsed and escaped from. It does not teach that man is but a worm of the earth, and it regards the dogma of total depravity as a shameful libel upon both God and man. In no case is the blunder we make, however great it may be, an irretrievable blunder: however great the sin, it is not an accident fatal to the soul; for sin, in the words of Theodore Parker, may often be regarded as the tripping of a child learning to walk. Allah is the God All Merciful. By the odious theory of redemption all sense of responsibility in the heart of man is crushed, and no sane man would permit another to perish in his stead.

The Qur-án distinguishes between sins and faults in much the same manner as the Roman Church differentiates between mortal and venial sin; and there is no doubt that many men and women pass through earthly life without ever falling into any grievous sin. Yet even such as these, according to the teachings of Christianity, are depraved by nature: they are cursed with the guilt of original sin. "If thou wouldest enter into life, keep the commandments," said Jesus to the young man whom he had rebuked for calling him "good." "But," was the reply, "all these have I kept from my youth." And then the prophet commanded him to perform a work of super-excellent merit, to sell all that he had, give the proceeds to the poor, and throw in his lot as a follower of the prophet. "Fear God, then, with all your might, and hear and obey; and give alms for your own weal; for such as are saved from their own greed shall prosper. If ye lend God a generous loan, He will double it to you, for God is Grateful, Long Suffering" (Qur-án lxiv. 16, 17), was the message of God through the Prophet of later years who was sent to rid the world of the false beliefs which had been taught by the degenerate Christianity of his day. "If ye avoid the great sins which

ye are forbidden, We will blot out your faults, and We will cause you to enter Paradise with honourable entry" (iv. 35). And it is always true that "when the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive" (Ezekiel xviii. 27).

Islam does not in any way attempt to minimize the folly of breaking the commandments, the evil consequences that must ensue from the transgression of Allah's holy Will and Commandments, but its emphasis is laid more upon the positive than upon the negative aspect, upon the beauty of holiness rather than upon the debasing influence of evil. "If ye do well, ye will do well unto your own souls." Evil will follow in the wake of the evil-doer, and that fact is proclaimed boldly throughout the Qur-án and the sayings of Muhammad the Prophet. "Whoso committeth wickedness committeth it against his own soul." "Whosoever doeth evil shall be punished for it." "He shall suffer who doeth iniquity."

But all sins are forgiven after repentance, if the repentance is accompanied by reform; for the burden may not be shifted on to the shoulders of another, however high and excellent. "Verily, virtues do away with vices" (xi. 114). "Despair not of the mercy of God, for He forgiveth all sins" (xxxix. 53). "God is He Who accepteth the repentance of His servants" (xlii. 45). However great may be the remorse at the recollection of sins committed, there is a plenitude of mercy with God, Who waits to welcome the repentant sinner, to whom He will impart the gift of His Holy Spirit, enabling him to walk in the path of rectitude and righteousness. Despair not, for God is All Powerful, and can and will save to the uttermost. Let us make of life a constant aspiration upward and onward, seeking of Allah help in prayer to overcome temptation. The prophets of the past overcame by prayer. The noteworthy feature in the lives of Jesus and Muhammad is that they were prayerful men. They were but men, and that is an incentive to us to take them as examples. "I am but a man, though a prophet," said Muhammad. "Why callest thou me good?" asked Jesus. "There is none good, save One, and He is God."

As we read history we are struck by the fact of the great advancement in moral conduct which has been made by

humanity. "Thank God!" said Anthony Trollope, "that bad as men are to-day, they are not as men were in the days of the Cæsars." Let us awaken and live up to the fact that we are the creation of Allah, and as His creatures can never be separated from His Love.

In the spirit of Islam let us pray that Muslim prayer:—

"O Lord! I supplicate Thee for firmness in faith and direction towards rectitude, and to assist me in being grateful to Thee, and in adoring Thee in every good way: and I supplicate Thee for an innocent heart, which shall not incline to wickedness; and I supplicate Thee for a true tongue, and for that virtue which Thou knowest; and I pray Thee to defend me from that vice which Thou knowest. O my Defender! assist me in remembering Thee and being grateful to Thee, and in worshipping Thee with the excess of my strength. O Lord! I have injured my own soul, and no one can pardon the faults of Thy servants but Thou: forgive me out of Thy loving-kindness, and have mercy on me; for verily Thou art the forgiver of offences, and the bestower of blessings on Thy servants."

But prayer without the presence of the heart is of no avail and devotion offered without understanding is useless and brings no blessing. The prayerful spirit, the spirit of absolute self-surrender, must accompany the prayer which every faithful and loyal Muslim should learn to utter: "Teach me to do Thy will, O Lord!"

VICTORY FOR ISLAM

**A MOST OPPORTUNE APPEAL TO THE CABINET BY
1000 REPRESENTATIVES OF THE BRAIN-POWER
OF THE NATION**

SUSPENSION OF THE LIQUOR TRAFFIC

A GRAVE and impressive memorial will shortly be presented to the Government here. Its object is to place the nation on its full strength by the suspension of the liquor traffic during the war, and it is felt that, "as an appeal from the Brain-Power of the Nation in a time of crisis, it should take its place as a vital document in the annals of the State." In the list of the signatories we read men of culture and rank from

every department—Army, Navy, Privy Council, Parliament, Universities, Colleges, Literature, Art, Science, Medicine and Public Health, Imperial, Public, and Social Services, Finance and Industry, etc. The gravity of the appeal and our deep interest in its subject-matter make it our pleasant duty to agree fully with the memorial.

More than thirteen hundred years ago the following message came from God to the world through the Last Prophet:—

"O believers! Surely wine and games of chance and idols and the divining arrows are an abomination of Satan's work! Avoid them that ye may prosper."

"Only would Satan sow hatred and strife among you by wine and games of chance, and turn you aside from the remembrance of God and from prayer. Will ye not therefore, abstain from them? Obey God, and obey the Apostle, and be on your guard! but if ye turn back, know that our apostle is only bound to deliver a plain message."

A plain message, and yet one of the chief factors which made its immediate acceptors a rock of adamant strength. The world wonders and the historian's genius finds itself baffled to ascertain the causes which converted a morally decrepit race like the Arabs into a race of rulers and conquerors within less than a quarter of a century? But the plain message—*Avoid them* (wines and games of chance) *that ye may prosper*—was not an oracular expression, nor a dead letter, but a divine reality. It was not wasted upon those to whom it was given. It commanded implicit obedience, and the City of Medina saw its streets flooded with wine when hundreds of thousands of barrels were broken to empty them of their detestable contents. The message proved to be true, and the total abstinence of the Muslims brought to them immediate success and prosperity. The message was not meant only for those days. The present memorial to the Cabinet is an eloquent commentary upon these words of the Qur-án and bears strong testimony to its truths. It is a matter of extreme rejoicing to us that the big nations in the West have awakened to the truths of the Qur-án. A move has been taken in the right direction. In Russia *vodka* and in France *absinthe* is now

prohibited to be either manufactured or sold, and the brain of the nation in England also now demands the suspension of all drink licences throughout the kingdom for the period of the war. The nation we hope will very soon see the necessity of extending this suspension to some indefinite period after the war. The late Prince Leopold, Duke of Albany, spoke a simple truth when he said some thirty-seven years ago that "drink is the only enemy which England has to fear." To exorcise the nation of this red devil-wine, in order to accelerate victory in the war, is indeed a laudable object, but nothing could be nobler than to adopt some drastic measures to break these "old habits of weakness" and finish them for ever.

It is a matter of great regret that some of the wrongly reported accounts of Jesus in the Bible hamper this reform. Though "drink" brought misery, pauperism, disease, and criminality in its train, resulting from physical inefficiency and mental overthrows, yet for full nineteen hundred years the Church in the West could not see any inconsistency between wine-bibbing and the Word of God. Even in the twentieth century a pious Christian wrote the following in a paper when the King took the pledge of abstinence :—

"I observe that next Sunday is appointed by certain Bishops to be observed as 'Temperance' Sunday, and the clergy are asked to enjoin upon their congregations the duty of giving up the entire use of fermented drinks during the war, because the King has thought fit to do so. It is to be sincerely hoped that they will listen to no such childish advice. This invasion of our *Christian* liberties is utterly uncalled for, and will not help, but rather hinder, the cause of the Allies. It was Mr. Lloyd George who reminded us that every glass of beer a man drinks helps on the nation to victory (as it helps to swell the revenue).

"If the example of the King is paramount, what about the example of the *King of Kings*, who *'came eating and drinking'* and was called a *'wine-bibber'* and a *'friend of publicans and sinners.'* It was Mahomet who enjoined the total disuse of wine, whereas the Lord Jesus commanded its use in one of the chief ordinances of His Church: *'Drink ye all of this (this wine) in remembrance of me.'*

"Dr. Johnson once observed that 'He who drinks water, thinks water, and the intemperate and silly talk indulged in by some people with reference to the use of fermented liquors seems to prove the truth of his contention.'

"Let those who prefer to drink barley-water and lemonade by all means do so ; but for my own part I intend to continue my occasional use of a glass of beer or wine and feel that I am none the worse Christian and citizen for doing so."

But who can impeach the soundness of the writer's logic if the words italicized by us in the above are a true record

and what we read of the miracle of wine a true event? One, however, finds it a most difficult task to reconcile the position of a teacher of morality and one raised to edify humanity with such action and words. A prophet from God cannot be believed to have wrought such a miracle as will bring mankind to disastrous results. To convert pure, harmless water into such a pernicious thing as wine and thus encourage wine-bibbing is an unpardonable mistake. It soils the honour of a prophet, and therefore we welcome higher criticism on the Bible which has exposed corruptions in it. To find accounts like these, so insulting to one's conception of a prophet's character, in a book reported to record his life, are in themselves sufficient to impeach its authenticity, and so we were told some thirteen hundred years ago in the Qur-án, and we never accepted these accounts as genuine, as our Book speaks of drink as an abomination of Satan. It enjoins total abstinence on man, and we are only proud of what the writer of the above-quoted lines says of our prophet:—

“It was Mahomet who enjoined the total disuse of wine.”

Blessed be his name and his memory ever green, whose teachings and precepts are gradually winning general appreciation from all the advanced people; and it will be a victory of no less magnitude to Islam when the whole of Christendom will see its way to accept the following: “*O believers! Surely wine and games of chance and idols and the divining arrows are an abomination of Satan's work! Avoid them that ye may prosper.*”

We wish the Memorialists every success and join in the following warning:—

“Two grave dangers stand before us, holding back the power of early victory and throwing a shadow over the vision of peace. One is the wasting power of alcohol; the other is the imperilling of infant life.

“Among all the factors of weakness, these confront us with terrible vividness, and they lie within our own control. With the weakening power of alcohol removed, our national effort against the enemy would gather increased strength; with increased strength and more rapid supplies our losses in six campaigns would have been substantially reduced.”

NOTE.—For the remaining portions of WOMAN UNDER CHRISTIANITY, get the separate pamphlet from the "Islamic Review" Office, Woking.

WOMAN

UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS

By SHAIKH M. H. KIDWAI

WOMAN UNDER ISLAM

THE position of woman allotted to her by Islam is not very difficult to judge, as the Book of Islam exists intact, and as there has been no person in the world whose every word and deed has been chronicled so minutely as that of Muhammad.

We have seen what was the position of woman before the advent of Muhammad, and as Muhammad laid down universal laws for all the walks of human life, he could not ignore the woman, nor could he leave social affairs of mankind undiscussed. He is the only religious lawgiver who has left guidance for mankind in great detail as regards women. Their social and even political rights, their claims to property, their privilege of the custody of children, etc., have all been dealt with, together with their religious duties. Quite as much importance has been given to them as to men.

First of all, Islam did not recognize the instrumentality of woman in the fall of Adam. Although Muhammad never claimed to have brought any new religion; although he proclaimed to the Jews and Christians that he worshipped the same God as they did; although he taught his followers to respect all the prophets and reformers, whether Krishna or Buddha, Moses or Jesus; although he adopted most of the old laws and traditions, specially those of the great lawgiver Moses, yet he did not accept the view which had prevailed all the world over as to the rights and position of woman in the social economy of the world or in religious affairs.

Islam did not accept the biblical defence of Adam to his Creator: "The woman whom Thou gavest to be with me, she gave me of the tree." Nor did it uphold the view taken by St. Paul: "Adam was not deceived, but woman being deceived was in the transgression."

According to Islam—

"Wa qulna yâ Adam us kun anta wa zôjakul iannata, wa

kula minha ragadan haisu shetuma, wa la taqruba háze-hish-shajarata, fatakoona minuzzálimeen. Wá azzala-hum-mush-shetan anha fa akhraja huma minhá kana feehe" (Qur-án ii. 31, 34).

(Translation.)

"And We said, O Adam, dwell thou and thy wife in the garden, and eat ye plentiful therefrom wherever ye list, but to this tree come not nigh, lest ye become of the transgressors; but Satan made them slip from it, and caused their banishment from the place in which they were."

Be it noted that neither the Qur-án nor the traditions suggest that by "this tree" was meant the "tree of knowledge."

And Adam, according to Islam, when praying for forgiveness, did not absolve himself from fault. He said—

"Rubbana xallumna unfussina wa in lum taghfir lana wa tarhamna lena koonan-na minal khásireen."

(Translation.)

"Our Lord, we [not the woman] have done wrong to ourselves, and if Thou wilt not forgive us and take mercy on us, we are surely the loser."

Thus the very root cause of the degradation of woman was cut from under and the noblest effort made to put woman in a far better position as to the "fall" as compared with the position given to her by Judaism and Christianity. Not only was the theory of her criminality demolished, but the whole story was put for her in a better light. Neither Adam nor Eve became the cause of any perpetual and ineradicable sin in their children. The merciful God forgave them their faults. He vouchsafed them, in spite of their weakness, in spite of the fault they had committed, the trust of the position of His own vicegerency on this globe. He made them master and mistress of the whole world, making even the sun and the moon subservient to them. He promised to both, equally, a great reward afterwards if they both discharged well the duties assigned to them. God in His mercy gave that trust in the custody of humanity, in spite of its fallibility and shortcomings, in spite of the weakness shown by its first male and

female progenitors, which high mountains, the very heaven itself had not the stamina to receive, as the immortal HAFIZ sweetly says :—

*"Asman bar e amanat na tavanist kasheed
Qurraey fall ba nam e man e divana zadand."*

("The trust which heavens could not uphold was allotted to a madcap like me.")

Not the slightest difference or distinction of sex is made in the duties demanded from humankind in this world, nor in the reward promised in the next.

Al-Qur-án says : "But whoso doth the things that are right, whether male or female, and is believer, whether male or female, they shall enter into paradise."

Again : "Whoso doth that which is right, whether male or female, him or her will We quicken to happy life."

Again more distinctly and definitely thus :—

"Truly, the men who resign themselves to God and the women who resign themselves; the believing men and the believing women; the devout men and the devout women; the men of truth and the women of truth; the patient men and the patient women; the humble men and the humble women; and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and women who oft remember God : For them God hath prepared forgiveness and a rich recompense" (Qur-án 33, 35).

Islam established perfect equality between man and woman in religious matters, in the reward from their Lord for their good actions.

"Whose worketh righteousness, whether male or female, and is a true believer, We will raise to a happy life, and We will give them their reward according to the utmost merit of their actions."

The Qur-án does not deprive man of his associates in this world when he enters the "abode of peace and happiness."

"Enter into the paradise, you and your wives, you shall be gladdened."

(To be continued.)

HYMNS

IN selecting the following verses from one of the most beautiful hymns in the Christian Service, I am actuated by a strong desire to show that the Spirit of Islam is not dependent on any particular prophet,* but that it is born of the Holy Spirit of God. Every man, woman, or child in the world can possess a pure heart, and if they have that pure heart they can see God and ask His guidance and direction at any moment of their existence. All the sacerdotal tinkering of "Holy Fathers" and all the saints, virgins, and popes cannot alter this or interfere with our free intercourse with our Maker: He is with us everywhere; if we will only trust Him, no dark vale need keep us back and no evil assail us at any time.—HEADLEY.

O Lord of Heaven and Earth and Sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy Love declare;
When harvests ripen, Thou art there—
Who givest all.

Thou giv'st the Holy Spirit's dower,
Spirit of Life and Love and power—
And dost Thy sevenfold graces shower
Upon us all.

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

Whatever, Lord, we lend to Thee
Repaid a thousandfold will be—
Then will we freely give to Thee,
Who givest all.

To Thee from whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all.

(From *Hymns Ancient and Modern*.)

ISLAMIC REVIEW.—This whole hymn is only a paraphrase of the Qur-án, as for instance: "All that is with you passeth away, but that which is with God abideth" (16: 98). "The parable of those who spend their prosperity in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear. And Allah multiplies for whom he pleases: and Allah is Ample-giving, Knowing." Al-Qur-án is never dogmatic but always refers to Nature for illustration.

* "And who (God-fearing) believe what hath been sent down to thee (Muhammad) and in what hath been sent down before thee."—THE QUR-ÁN 2:3.—ED.

THE FREE RELIGIOUS MOVEMENT

TOWARDS WORLD RELIGION AND WORLD BROTHERHOOD

"The Free Religious Movement . . . will not have either Christ or Buddha or Confucius excluded from its fellowship. But neither will it accept Buddhism or Confucianism or Christianity as a select and exclusive branch of religion. If I might adopt the quotation from Emerson I would say, 'Attach not thyself to the Christian symbol, the Buddhist symbol, the Confucian symbol, but to the moral sentiment which carries innumerable Christianities, Buddhism, and Confucianism in its bosom.' We are on a great quest for the universal in religion—for world religion as a means to world brotherhood. . . . The religion of the future will not be sectarian but universal. It will take the common spiritual and ethical of all the great faiths, and will display their essential oneness. It will, in fact, be world religion. Even in Christian communities increasing numbers of good men and women are averse to labelling themselves 'Christian' of any sort; and therefore to insist on a Christ-confession as Master and Teacher would be to keep many good and honest persons outside and defeat the very object a Church should have in view. The same argument applies to Buddhist communities, and Confucian, and Mahomedan, and the others. The coming religion will include all these and exclude none. For at heart they all mean the same thing. I entirely disagree with the suggestion that a Church should consist only of those who can profess and call themselves Christians. It is far better to drop both words—both Church and Christian. What the world wants is 'the union of all who love in the service of all who suffer.' Therefore we have formed this Free Religious Movement towards World Religion and World Brotherhood. . . . The Movement inaugurated here to-day is religious—human. It is a dreadful combination of words, but better words and phrases will come as the Movement grows. We have to invent a new vocabulary to express the new ideas. The Free Religious Movement is religious and it is humanist. It takes the world for its parish and mankind for its concern. The human soul is a unity, and the racial solidarity of man follows as a matter of course. Universalism is the final goal of human effort. We must take the widest survey of those questions which agitate the minds and engage the activities of men in other lands as well as our own. We regard religion as moral enthusiasm, expressing itself of humanity in altruistic effort directed towards reforms of abuses, pure ethical ideals, just social, free economic conditions and pacific international relations. That is the goal towards which the Free Religious Movement moves."

BEAUTIFUL words, uttered recently by Dr. Wallar Walsh, of the Theistic Church, London, in an address,¹ which simply mirror a Muslim heart. With a slight change, he has paraphrased various verses from the Qur-ân. We have only to

¹ Delivered on behalf of the Free Religious Movement of London, in Steinway Hall, on November 5, 1916.

substitute the word "Islam" for the words "the Free Religious Movement" in the above, and the words of Dr. Walsh will besit the lips of a preacher of Islam. Islam means *complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God*. Islam does not claim to have originated from the preaching of the Holy Prophet Muhammad; on the contrary, it asserts that it was as well the religion of the prophets that went before him. It is as wide in its conception as humanity itself. Islam was the religion of Adam, Noah, Abraham, Moses, Jesus, and others. Does not the Qur-án bring home to us the same truth when it commands a Muslim thus : " Say, we believe in God and in what has been revealed to us, as well as to Abraham, Ishmael, Isaac, Jacob, and their descendants ; we also believe in what was given to Moses, Jesus, and to all the prophets raised by the Creator of the Universe ; *we make no distinction among them ; we are Muslim (resigned and submissive) to God.*" Muslim to God and not to any teacher or master, making therefore no distinction among various teachers who received truths from God and revealed to us for our guidance. Could a spirit like this fail to reduce the conflicting elements into harmonious whole? and has not Islam worked wonders in amalgamating black and fair into one brotherhood? The whole of the Qur-án teems with expressions like the one quoted ; nay, the Book of God at its very commencement makes it a necessary condition for a Muslim to believe in all the truths revealed before the Holy Prophet Muhammad, and claims to contain in it spiritual and ethical of all the great faiths when it says about itself, "*The pure pages wherein are true Scriptures.*" Dr. Walsh and his worthy coadjutors, in their noble cause of constructing a universal Church to bring all humanity within its fold, freeing it from all kinds of sectarian ideas and creedal prejudices, could not think of anything better than what had already been pronounced in the Qur-án. It is not "the coming religion," which, in the words of Dr. Walsh, "will include all and exclude none," but that grand object was aimed at in the above quoted verses some thirteen hundred years ago, when the last phase of Islam was preached by Muhammad, who, as he says, was prophet "to the red and the black as well as to the white and the coloured." Other prophets had their mission to a particular place and to a particular race, but the mission of the Prophet of

Islam was for all. And he succeeded in establishing practically that universal brotherhood of mankind which was the ideal of every great teacher.

Besides, if the interest of humanity could be better served with an amalgamation of its various components through a universal religion, should the initiative come from man, and should the Providence remain in abeyance from centuries to centuries? Some fifteen hundred years before such a coalition was an impossibility and even not in requisition. Different branches of mankind separated from each other by natural or artificial barriers, and with little means for mutual intercourse. But the world began to shake off this exclusiveness soon after Jesus Christ, and began to assume more of a cosmopolitan character when Prophet Muhammad appeared. Then the conditions of the day did demand appearance of a prophet to all the nations of the world. Has not the illustrious Prophet been addressed in the following words in the Qur-án: "*And We have not sent you but as a blessing for the worlds.*" Again the Book says: "Blessed be He who *hath* sent down Al-Fúrkan on His servant that to all creatures he may be a warner"; and is this not the same to what the West has only now been alive?

Muhammad was the latest exponent of that Divine system that is impressed on man's nature and is the religion of every human child that is born; and so the Qur-án says: "The nature made by Allah in which He has made all men—that is the right religion" (20: 29); the *religion of Divine commandments and human obedience*, which means Islam. We need not invent a new vocabulary, as Dr. Walsh suggests. The word "Islam" is comprehensive enough to include everything desired of the proposed religion by the learned doctor. The name was not invented, as in the case of other religions, by those who profess it. It has not been adopted after the name of any person or place connected in some way with it. This name, on the other hand, has expressly been given to the religion in the Qur-án: "I have chosen for you Islam as religion" (5: 5).

If complete surrender to God's will includes everything desired of the proposed religion of humanity, the Qur-án is not wrong when it says: "Verily the religion with Allah is Islam." It is an irony of fate that ignorance styles this religion "Muhammadanism" in imitation of other religions named after their teacher. *Islam and not Muhammadanism is our religion*

and we are Muslim. So was Muhammad himself, and so were Abraham, Moses, Jesus, Buddha, Confucius, and Krishna. Muhammad did not make a religion for us. He was only a messenger from God. "In sooth I am only a man like you; it hath been revealed to me that your God is only one God," he says to us in the words of the Qur-án (18: 11).

That the name, the "Free Religious Movement," given to the coming religion is not a happy choice has been admitted by Dr. Walsh himself. It hardly conveys those ideas that underlie this happy movement—a practical religion in which "the important questions are not theoretical but concrete," questions like those "of ethics and sociology and economics and world politics." If religion, then, means to deal with these questions in the light received from God and to walk humbly with Him in our daily life, in its every aspect, whether social, ethical, economic and political, no other name than Islam will more appropriately denominate it. Has not the religion taught in the Qur-án been hitherto sneered at for taking things mundane within its scope?—and it is another triumph of Muhammad that the brain-power in the Western theology has become alive to what was given to him in the Qur-án thirteen hundred years ago.¹

The Book of Islam did not come to liberate the children of the Bondage in the days of Moses, nor did it come to reclaim and gather the lost sheep of the house of Jacob. It came to preach humanity religion. "To respect Divine laws and to be benevolent to humanity" was Islam, so Muhammad defined it, when asked. "It is not righteousness," the Qu-rán says, "that you turn your face towards the East and the West; but righteousness is this, that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayers and pay the poor-rates and the performance of their promises when they make a promise, and be patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)" (2: 177). The verse not only distin-

¹ "The Koran is the general code of the Moslem world, a social, civil, commercial, military, judicial, criminal, penal, and yet religious code."—DEVONPORT.

guished between a formal and a practical piety and preached faith in God and benevolence toward man as the essence of religion, but it also alluded to the coming Muslim conquests in the East and the West; and the Muslims are told that it is not the Divine purpose that they should be merely a conquering nation, but their special characteristic as a nation should be that they propagate the true principles of religion in the world and do good to their fellow-beings. That Islam means benevolence to, and brotherhood of, mankind will appear from what the Holy Prophet said in the following:—

“The Muslims are those who perform their trust and fail not in their words and keep their pledges. A perfect Muslim is he from whose tongue and hands mankind is safe. He is not a Mumin (a Believer) who committeth adultery, or who stealeth, or who drinketh liquor, or who plundereth, or who embezzleth. Beware, beware. Let him (Muslim) honour his guest; let him not injure his neighbours. That person is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry.”

The Prophet Muhammad said: “My Cherisher hath ordered me nine things:—

(1) To reverence Him, externally and internally; (2) to speak truth and with propriety, in prosperity and adversity; (3) moderation in affluence and poverty; (4) to benefit my relations and kindred, who do not benefit me; (5) to give alms to him who refuseth me; (6) to forgive one who injureth me; (7) that my silence should be in attaining a knowledge of God; (8) that when I look on God's creatures, it should be as an example for them; and (9) God hath ordered me to direct in that which is lawful.”

Again the Prophet says:—

“God will not be affectionate to him who is not affectionate to God's creatures and to his own children. He is true who protecteth his own brother, both present and absent. Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil. That is his charity.”

A book that at its very commencement speaks of a God who is the creator and cherisher of the whole human race, and never invokes “the God of the house of Jacob” or of Abraham, must take the whole “world for its parish and mankind as its concern.”

A RELIGION FROM A BOOK.

There is, however, another objection against Islam. It is a religion from a book, and may be styled a “printed creed.” It is something fixed and final. While the soul of humanity is

marching on, no dead hand should be allowed to stay its progress. The argument seems to be sound. If the religion taught in the book is a husk and a garb, if it is dogma and formulæ, if it is sacrament and priestcraft, a symbolism and rituals, and if it hinges upon the personality of its teacher and revolves on certain supposed events in his lifetime, it is not religion, but a superstition and myth. It is transitory, a fog which cannot stand in the strong rays of the sun of rationality. But if a religion gives you certain broad principles of life to meet your physical, moral, and spiritual needs, and makes utility to mankind the criteria of ethical virtues and leaves the rest to your judicial discretion and good common sense, while appealing always to your reason for the acceptance of its tenets, it hardly hampers your progress. It, on the other hand, helps your uplift. That such principles have been revealed to man from God, and have been codified, cannot impede our advancement. If axioms and postulates revealed to Euclid have only helped our activities in our mathematical researches, why a broad-basic principle-laying religion can create a moral and ethical inertia. Has not science made progress with bounds and strides, and did it not take place only after we based our researches on certain basic principles? If so we find in every avenue of human activities, why not in the realm of religion? As far as we have studied the facts and factors of our modern civilization, the best side of it has been based upon what has been revealed in the Qur-án.¹ We need not discuss future possibilities; let all those who (like ourselves) are interested to bring the Free Religious Movement to a success, chalk out certain outlines of the coming religion, and if we cannot show them in our Holy Book, ours will be the happy duty to disavow our belief in its finality. If we welcome the movement, it is because in it we see the establishment of Islamic truth. If truth is one-sided and no amount of human advancement will make two and two five, so shall remain, unchangeable and unalterable, all those colossal and stupendous rules given in the Qur-án to govern human affairs. Religion based upon dogmas and formulæ and advanced through symbolism and rituals is sure to ramify into sections

¹ We propose to discuss this subject at large in a series of articles which will appear from our January number, 1917, under the title "The Great Problem of the Evolution of Humanity."

and sub-sections. Every advancement in culture will shake them off, and their apologist will change them into something new; but Islam will remain an adamant proof against all such vicissitudes. Has not Islam had a glorious record of science and culture? Does not Europe greatly owe to Islam all its scientific discoveries? Islam produced men who anticipated Newton, Bacon, Galileo, and Kepler. But the Muslim scientists remained firm in their faith—the more they advanced in their learning, the more they became staunch Muslims. While science and religion in Christendom remained always irreconcilable to each other.

A RELIGION WITHOUT SECT.

It was on account of the stupendous principles of Islam given so clearly in the Qur-án that Islam remained always above sections and heresies. If Christianity was split into not less than five hundred sects, Hinduism gave rise to such an irreconcilable diversity of belief that, keeping in view the crucial differences of the innumerable sects of the said religion, it is utterly impossible to give to it a definition comprehensive enough to include all its sects and sub-sects. So has been the fate of every other religion except Islam; the chief reason being that the religion preached in the Qur-án was freed from all kinds of dogmas, formulæ, and personalities. It gave simple fundamental principles of life appertaining to every side of human life and left it to us to construct further building of human civilization with regard to conditions and contingencies of the day: and this was explained in terms too explicit to admit any kind of difference. Thus Islam remained always above divisions and innovations.

BASIC PRINCIPLES OF ISLAM.

First of all, every Muslim must believe in (1) Allah, (2) Angels, (3) Revealed Books, (4) Divine Messengers, (5) the last day of judgment, (6) the measurement of good and evil by God, and (7) the life after death. These seven truths are

آمَنْتُ بِاللّٰهِ وَرَسُولِهِ وَكُتِبَ عَلَيَّ الْيَوْمِ الْآخِرُ
وَالْقُلُوبُ رَاحِيَةٌ وَشَرُّهُ مِنَ اللّٰهِ تَعَالَى وَالْبَشَرُ بَعْدَ الْمَوْتِ

in one form or another the fundamental basis of every human society. No sooner man emerged from his natural state and began to live in society than he had to make resort to some sort of law, some rule to govern mutual rights and obligations. Without this even two men could not live together.

To make the law, and to give it some binding force, the world had to adopt the above-given Islamic truths in one garb or other. Analyse those basic principles upon which every society even with a shade of civilization hinges, and you will find the following:—

*Fundamental Principles of
every Human Society.*

1. Source of the Law (king, or some sovereign political authority).
2. Intermediaries or functionaries of the Law.
3. The Law.
4. Persons who first receive the law and impart it to others.
5. Courts of justice.
6. Utility, a guiding principle in framing the law.
7. Our appearance to receive judgment or reward.

*Fundamental Principles of
Islam.*

1. Allah, the Fountain-head of the Law.
2. Angels, the functionaries of the will of the Divine Fountain-head.
3. The Divine Books.
4. Divine Messengers.
5. The day of judgment.
6. Divine measurement of good and evil.
7. The Resurrection.

That the Omniscient and Omnipotent Being can only be the best reliable source of the law is a truism; and when you take Allah as the real source of the law, then your belief in angels, in Divine Books, in Divine Messengers, in the day of judgment, in the Divine measurement of good and evil, and in the life after death, is a matter of course. And is it too much to say that every civilized society in accepting the machinery of the law as the life of the society is Muslim in spirit? These are the seven bases of Islam. Islam means obedience to Divine laws, and a belief in the law necessitates belief in the other truths.

The whole Muslim world, after accepting these cardinal principles of Islam, accepts the Qur-án as the repository of the law recapitulating every law revealed to and before Muhammad, and for the explanation of the law they unanimously look only to Muhammad and to no one else, in whose actions and sayings they read the translation of the Qur-án. Every other authority in Islam must bow down before God and His Prophet, who so nobly says: "My SAYINGS DO NOT ABROGATE THE WORD OF GOD, BUT THE WORD OF GOD CAN ABROGATE MY SAYINGS."

With these guiding words in our hands, could a Muslim look to any one else than God and His Prophet? Hence no human intermediaries, no intercession, no priestcraft in Islam. To guide my life I have only to look to the Books of God and to the words of the Prophet explaining the former and not abrogating it in any way, and there I find a perfect theory of life and its practical code. To give the code a practical shape and make me a practical Muslim then come five pillars of Islam: (1) Pronouncement of belief in the oneness of God and the Divine messengership of Muhammad, (2) Prayers, (3) Almsgiving and poor-rates, (4) Fasting, (5) Pilgrimage. That these five institutions have a practical bearing on our life, and enable us to lead a Muslim life and to fulfil all the law, is evident enough, and need not be dwelt upon here. This finishes Islam.

Islam allows you freedom of opinion and private right of judgment. It has preached democracy in religion as well as in politics. Its laws are no doubt unchangeable and everlasting, and so are all such laws that rule the world and keep it healthy morally and ethically. But they are broad enough to cover all contingencies. One of course has to draw lines between freedom and licence. To think is to differ, and the power of thinking was a Divine gift. Therefore Islam always respected difference of opinion. "Difference of opinion in my followers is a blessing of God," so says the generous Prophet of Islam; and this approval of the Prophet has opened a healthy avenue for the fair play of private judgment and opinion. It has done away with individualism, so much so that on the very death of the Prophet the question of his successorship gave rise to strong difference of opinion. Abu-Bekr was the first Caliph, then Umar, then Usman; and Ali was the fourth. But a class

among the followers of the Prophet arose who opined that Ali was the only rightful successor to the Prophet among the four. Both the parties accept the Qur-án and the Prophet as the final authority in religion, and never look to Abu-Bekr or Ali in preference to them; but the sense of the right of private judgment is so strong and the respect for individual opinion is so great, that thirteen hundred years have passed and the Muslim have always afforded leisure to discuss the merits and demerits of the two immediate incumbents to successorship of the Holy Prophet. Those who side with Abu-Bekr are styled Sunnees and the other Shias. To divide the holders of these two opinions into two sects in Islam is simply to evince ignorance and to slander the clearness of the Qur-ánic teaching in matters of religion. Then comes Muslim jurisprudence—things appertaining to personal law and ritualistic practices.

There have been four great Jurists in Islam on the Sunni side—Abu Haneefah, Shafai, Malak, and Ahmad Hanbal. They have written beautiful books on the subject, basing always their reasoning on the Qur-án and the Prophet's traditions. Every Muslim has perfect right to follow any one of them, or to make his own judgment on the things concerned, in the light of the traditions of the Prophet. The latter are called Traditionists, and the former named after the name of a particular jurist. But it should never be forgotten that all these schools of thought never differ from each other in matters which constitute Islam. The writer of these lines has always accepted Abu Haneefah as the best exponent of the personal and ritualistic law, and so have most of the Indians. But all the same they never believe themselves less the Muslim if they ever identify themselves with the other Jurists, who have also got their following. But when there comes the matter of religion, the whole Muslim world has to look to the Qur-án and the Prophet, and the religion has been so clearly explained therein that there is not the least difference in it in the different admirers of the different schools of thought. Again, every century in Islam saw men of great piety and learning. The magnetism of their devotion to Islam and their self-abnegation told powerfully upon their contemporaries, and they got a group of pupils and admirers around them. They represent the esoteric side of Islam. The admirers of these saintly personages survived them, and every coming generation approached them with respect and reverence. These admirers.

were sometimes named after the name of these Muslim saints, such as Qadrees, Chishteas, Naqshbandees, Soharwardees, and Ahmadees of our days. These great divines enriched Islamic literature with their learned expositions of Islam, but never a thing they taught or preached which has gone against the fundamental tenets and truths of Islam. They all respect each other; they may differ in their explanation of certain events of the nature of history mentioned in the Qur-án, but there is mutual respect all the same, the reason being that there are no two opinions in matters that constitute Islam and Iman and are of cardinal nature. All precepts, moral or ethical, domestic or social, appertaining to the physical or the spiritual, have been so fully explained in the Qur-án, that they never admit the slightest chance of difference in opinion. Go where you will, Muslim life, Muslim ethics, Muslim politics, and, in short, Muslim ideals in every form of human thought are the same, and so is the way to reach the goal. To call these different schools of thought, a necessary outcome of healthy deliberation always encouraged in Islam with a strong Muslim sense of private judgment, sects, is an unpardonable mistake. You cannot call two different shades of thought two sects in religion unless you lay your finger on some fundamental crucial differentia between the two. The Roman Catholics and the Protestants are two sects, and similarly sub-sections in Protestantism are of the same character, as they are notoriously divided from each other by differences of belief of the most fundamental character. All Protestants do not believe in the Trinity. They do not believe in one common baptism. Some hold that baptism is only harmless water; some that it removes all sins, some that it should be given to children, some that it must be reserved for people of full age. Belief in the communion of saints is not the same. Some hold that Christians on earth can pray to Christians who are dead on behalf of other Christians expired. Others deny this. Even unity of Church is not upheld by all. Remission of sin raises difference of opinion. Must a Protestant priest or bishop be consecrated in regular succession by previous bishops? Can any layman without any consecration by bishops become a priest? On these points there is nothing but contradiction.

TO MY BRETHREN IN ISLAM

AN URGENT NECESSITY

BRETHREN IN ISLAM,—

Asslāmo-aale-kum wa-rahmatullahe-wa-barkatoho.

Peace be on you and the mercy of the Most Compassionate and His blessings. This number concludes the fourth volume of the ISLAMIC REVIEW. Only the other day I landed on English shores, and it is the fifth circle of the sun that the earth has to commence very soon. A most insignificant period, and yet work which needed scores of years for its accomplishment has been performed. Centuries of misinformation here had enveloped Islam and generations of misrepresentation had tarnished its beauty, and to disabuse the Western mind of it was not a task of less magnitude. In fact, what I learnt here of Islam and Muslims within the first six months of my last stay in this land, through books, periodicals, cinema pictures, and theatres, was simply shocking; and I summed it up in the following words in my letter to the All Muslim League in 1913:—

"It is not only our institutions of polygamy, slavery, Jiziah, and Jihad which under misinterpretation arouse ignorant disgust and unmerited resentment, but everything of Islam is now under the ban, and judged as past reclamation. Our theology and our ethics, our polity and our economics, our social and domestic conditions, all savour of barbarity. Our conception of God is an insult to the Deity, and our view of man an outrage to humanity. We have no faith in female virtue, and do not believe in chivalry on the part of man; jealousy has gripped us, and we have deprived mankind of that harmless pleasure which accrues only from free inter-mixture of men and women in balls and masquerades. We are dead to sublimity and blind to beauty, and will not allow others to appreciate the personal charms possessed by our female folks, which were meant by Nature to contribute to universal happiness. We have secluded our better-halves, and stunted everything good and noble in them. Our ethics are a confused mass of conflicting principles, and an unharmonious *hotch-potch* of puritanism and sensuality. Islam, it is said, appeals to the animal nature, and leaves no opportunity for the play of the tender passions. It excites fanaticism, and kills reason and common sense. The Muslim, therefore, can make a conquest and retain its fruits by the sword, but he is absolutely incapable of giving good rule to the conquered races. In a word, ignorance and narrow-mindedness, ferociousness and brutality, sensuality and inadaptability, and what not other abominable "tys" have been heaped on our heads, and in ecclesiastical coverings of grace and diplomatic insinuations are declared to be our chief qualifications. It is asserted that Islam has had its day. It did service to humanity in reclaiming races bordering on barbarity; it may still pave the way for Western civilization and religion in certain parts, as,

for instance, in Central Africa, but in the advanced parts of the world it should give place to its betters."

This is what was, and is still in various circles, thought of Islam and Muslims. It is a lie and a brazen calumny of the blackest dye. In the beginning, no doubt, it was the work of some evil schemers against Islam, but now it has become the honest belief of millions in Europe. It is our first and bounden duty to dispel these clouds of ignorance which prevent Europe from appreciating Islam at its true value. Both the Western continents labour under gross wrong notions of Islam, and have been misled by deliberate calumny and misrepresentation; and if we do our best to correct these errors, millions of people on these soils of freedom and liberty will advocate the Islamic cause.

It was with this assurance that we started our work here, and I need not say that the results achieved have justified our expectation. What an amount of relief do I feel when I make the following extracts from a sermon which the Rev. R. Maxwell King delivered in the Old Presbyterian Church, Newtownards, on one Sunday in January last:—

"... It is not wrong, but criminally wrong, to describe Muslims as heathens or infidels. . . . The Bible of Islam is called the Qur-án. . . . It not only contains the doctrines and practices of the religion of Islam, but forms the code of morals for daily life and the legal system of believers. In this the Muslim has the advantage of the Christian, for his gospel and the law are alike, while the Christian has one code for his faith and a different system for his law. . . . Its theology is simple: God is the sole subject. Every Muslim prays five times daily. . . . Daily alms are encouraged, and acts of kindness and brotherhood are well-pleasing to God. . . . All these different prophets are treated by Muslims with deep reverence. . . . I have read in Muslim writings such deep and tender expressions of respect and reverence for Jesus, that for the time I almost forgot I was not reading the words of a Christian writer. How different, it is sad to say, has been the way in which Christians have spoken and written of Muhammad. . . . In life a Muslim is a moral man. His conduct is ruled by the fear of God's judgment. . . . I quote from the ISLAMIC REVIEW, vol. ii., No. 3, page 92: 'Islam enjoys freedom of

action and encourages personal judgment, and cannot therefore but respect difference of opinion. . . . It has been generally believed that Islam enjoined a blind fatalism upon Muslims; the Muslim REVIEW teaches us that Islam is not thus fatalistic: "A religion which respects labour, self-exertion, and self-reliance, and teaches that nothing but good comes from God, cannot give a slight countenance to the enervating doctrine so fatal to humanity as fatalism, which makes evil a predestinated thing and discourages all efforts to repel it. . . . Wherever women are alluded to in the Qur-án, the greatest respect and reverence is enjoined. It seems superfluous to add that a religion which means submission to the will of God requires that those who accept it will be truthful, just and upright in their dealings, keepers of their words and solemn engagements. . . . There is much truth and godliness in Islam.""

The Rev. Mr. King is not the only person who had the courage of his conviction to speak about the beauties of Islam in a Christian church in one of his sabbath sermons. Another reverend gentlemen, Wallar Masson, D.D., in his church at Pittsburgh, in his sermon "The way to world-peace," gave the following eulogy to Islam, while condemning Christianity for being unable to produce a state of peace even in the lands inhabited wholly by Christians, and admitting that the sin of war "has never been absent from Christendom" and that there was "no guilt resting on the Church to-day which has not been there all the time":—

"Their religion, the religion of the Qur-án, is always called Islam, the primary meaning of which is, they tell us, 'making peace'; and one who follows Islam is called Muslim, or 'one who makes peace with God and extends peace to all God's creatures.' The greeting of the Muslim is 'Asslamu-Alaikam,' or 'Peace be upon you.'"

That the ISLAMIC REVIEW and the Woking Muslim Mission activities had something to do in moulding these opinions and revising what was thought of Islam before is apparent from the above. It was on reading these sermons that Nawab Emadul-mulk made a just remark when he said to Nawab Muhammad Ishaq Khan of Aligarh and others at Mussoorie in

1915, that in removing misrepresentation concerning Islam in the West and changing the trend of opinion in favour of it, the ISLAMIC REVIEW has performed the work of a century in years. Even some of our enemies have been constrained to admit the beauty of what they read of Islam in the pages of our REVIEW. They had to pay us what may be called a left-hand compliment in the following words which we read in "The Muslim World," the well-known Christian missionary paper, when the writer reviewed a booklet by me, "Islam and Muslim Prayers," which reproduced some of the articles from the ISLAMIC REVIEW :—

"One is puzzled after reading by the evident sincerity of the writers, who here express their appreciation and interpretation of the teaching of Islam. From cover to cover the book is full of an extremely idealistic conception of the religion of Muhammad, and in many instances would not be accepted as an apologetic for Islam by orthodox Muslims. The teaching is characteristic of the cultured Indian reformers school, which is making strenuous efforts to bring about in the British Isles a more intelligent and tolerant regard for Islam."

Now when the missionary propagandist found that his efforts to misrepresent Islam have become exposed, he has begun to harp on a new tune. He characterizes our presentation of Islam as an idealism. But we hope that when the Western mind becomes more disillusioned and finds as fact what it is led at present by the Christian missionaries to take as an idealism, it will accept truths of Islam. But the missionary may be excused for other reasons as well. In fact, Western theology is so low and deficient for appreciating real beauties of a religion from God, that though we present ~~our faith~~ in its true colours, it appears to them an idealism. Does it not show that more work in this direction will bring better fruits?

To secure conversions to Islam had never been our idea, nor under the teaching of the Qur-án we should care for it; it is God's work. Our sole business is to preach truth without thinking about its being accepted by those who are addressed. But we have no less reason to thank God on this score also. God has enabled us to secure adhesions to our faith in ranks of position and culture. In short, the more we know of the people in the West, the more we are convinced of their readiness to accept our faith. The conditions of the times and various

factors working together have prepared the Occidental mind to appreciate Islam. This is not the statement of an enthusiastic propagandist, but fact, and figures have now come forward to corroborate my statement.

But the question is, have we performed all that is wanted? I ask you, brethren, each and all, how far have you done your duty in this respect? Open your Qur-án, read the Hadees of the Holy Prophet (peace be upon his soul!), and you will find that the work in my hand has got the first claim on your attention. A Muslim is a citizen of the whole world, and not bound within the limits of his environment. You will one day have to face God and His blessed Prophet, who have enjoined upon you to carry the Holy Message to the four corners of the world. The world has taken a new turn. Christianity has received such a shock from this war that it is not going to recover from it. The religious mind here is in an unsettled condition, and ready to get some good seed implanted in it. Now is the time to work for Islam. God has enabled us to create here a lively interest in Islam. We have secured a more intelligent and tolerant regard for our religion in certain circles; it lies on you to give sustenance to the interest. Remember that spread of Islam is the only thing which will do to you that everlasting good which you cannot achieve through your activities in other avenues. The work in my hand, according to the teachings of the Qur-án, has got first claim on your charity, but I do not come to you for it. I suggest you a plan, as I have done before, which will bring this mission on a better financial basis, while no one will be the loser. What is needed urgently is the widest possible circulation of healthy Islamic literature in desirable circles. There are thousands of hearts which throb with a Muslim heart. In convictions and beliefs they endorse most of our beliefs. In their case it is not conversion but an announcement of their identification with our faith. In many cases we have only to give a name of Islam to what they think and believe in on religion's plane. In other words, they are nearly Muslims, but they don't know that they are Muslim. We have simply to tell them through our literature what they really are. Last generation in the West produced many a Draper, a Spencer, an Ingersol, and an Emerson. Call them atheist or theist, as you will. But their pronouncements were simply expressions of honest thinking and right deliberation on the Church theology here. They were constrained to become what they declared to be. Had Islam been presented to them in its real colour, in their lifetime, they could not have been victimized to materialistic tendencies. But nothing is lost. It is ripe time to plough the field. The land has been broken. Uphill work is finished, and good seed, with proper irrigation, is sure to bring out desirable fruits.

In the coming volume of the REVIEW I intend to work on constructive lines. We have secured a large number of good contributors, thanks to the lovable nature and indefatigable labours of Mr. Sadr-ud-Din. Mr. Kidwai is also a valuable asset to our mission. Mr. Abdul Qayum Malik, B.A.

(Alig.), has come here also to serve the cause in our hand, and is rendering us very valuable service. We are thus well equipped for the new campaign. I propose a series of articles to discuss the great problem of human evolution, and the share of Islam in it; a portion from the Qur-án with commentary, some translation from the *Hadees*, an account of the life of the Prophet in its various phases, little biographies of great personalities in Islam, an account of Muslim efforts in the realm of science, philological beauties of Arabic, etc., etc.

I wish we could widen free circulation of the paper in non-Muslim circles. There are thousands of libraries in the United Kingdom, and they are willing to accept our paper and put it on their readers' table. But how to do it is a question for your consideration. My present means hardly allow me to do so, but I may give you some suggestions. (1) Try to secure more subscribers to the REVIEW. An increase in their number means an increase of our means to extend our work, as the proceeds go to meet the expenses of the mission mostly. I request every hitherto subscriber to supply us with two new subscribers. (2) Send us the price of some copies of the REVIEW and allow us to circulate them here on your behalf in non-Muslim circles. (3) Give us donation-sums to supply all the libraries here with the ISLAMIC REVIEW. One can hardly over-estimate the benefit which will accrue to our cause through these libraries. (4) In order to produce other literature, supply us with funds to produce little booklets on various topics of Islam to be published at a nominal price. In 1914 I translated some of the sayings of the Prophet into English, and a philanthropic lady, the Begum Sahibah, of the late lamented Nawab Hakimuddawla Bahador of Hyderabad Deccan, bore all its printing charge. The booklet has done an immense amount of good. I intend to translate Bokhari into English; will any one subsidize me to publish it? I am not going to charge anything for my labour. In conclusion I have to make you another request. The coming number of our REVIEW will be the first number of Volume V, and I have advised our Lahore office to issue the next number in v.p.p. cover to our subscribers in India. They may please accept it. Those who live abroad are requested to send their subscription as soon as possible.

It is ripe time to start another centre of our activities in London. Lectures on Islam now command good audiences and invite appreciation. If I could get some assistant to officiate for me at Woking now and then I could easily manage to begin the work in London. At intervals we arrange lectures, but a permanent work there would bring forth results which have not as yet accrued. If the funds of the ISLAMIC REVIEW allow me to engage another hand on its staff I will at once commence the work. Therefore I request you, brethren, to do your best to bring its circulation to double the number it has now got at least.

Yours fraternally,
KHWAJA KAMAL-UD-DIN.

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