

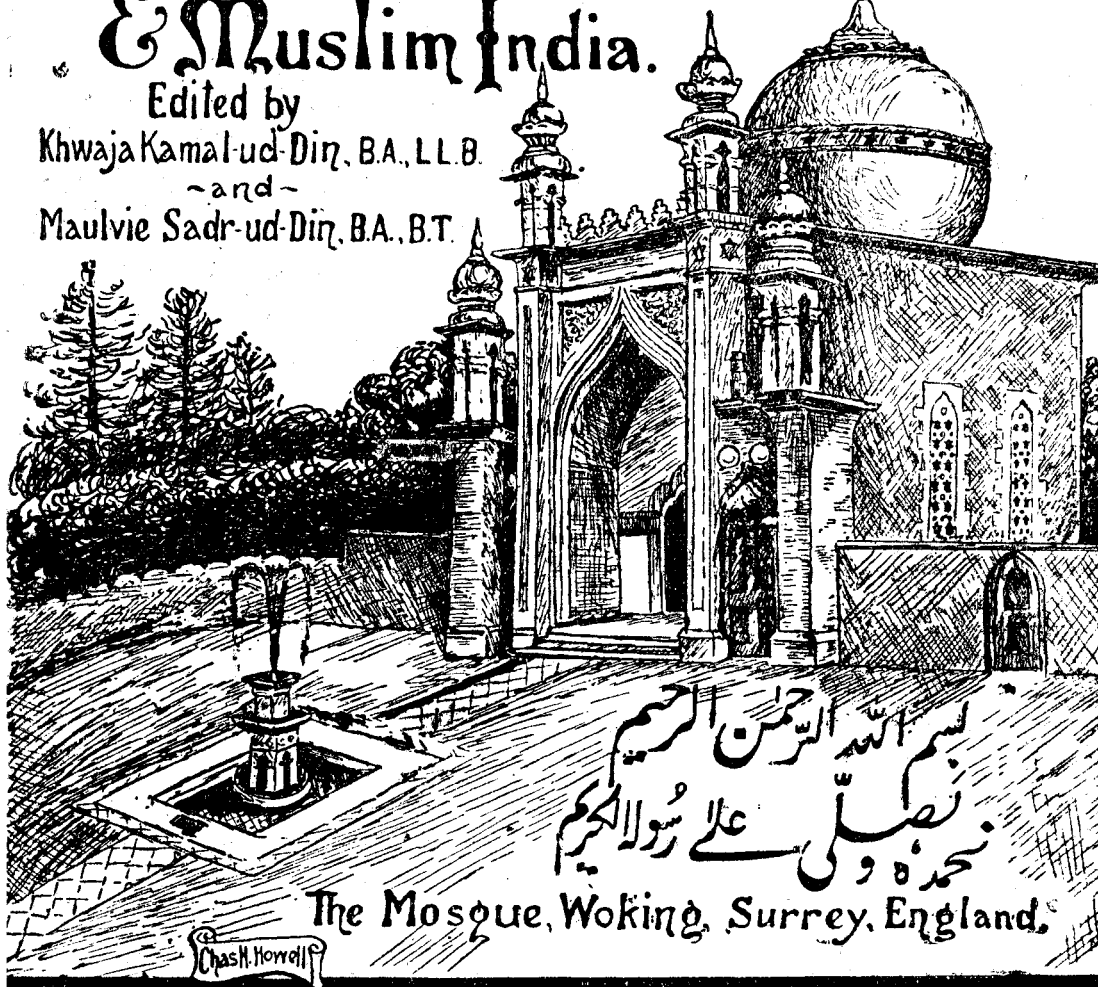
Islamic Review & Muslim India.

Edited by

Khwaja Kamal-ud-Din, B.A., LL.B.

-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 20s. Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakha, Lahore. For Press comments see overleaf.

Qur-ān Class.—Lessons from the Qur-ān every Tuesday at the Muslim House (111, Campden Hill Road, W. 8) at 7 p.m., and every Wednesday at the Mosque, Woking, at 7 p.m. By KHWAJA KAMAL-UD-DIN, B.A., LL.B. No fees charged.

Arabic Class (to study Arabic language).—Conducted by Mr. SYED EHSAN EL-BAKRI, at Muslim House, every Tuesday, at 8 p.m. No fees charged. More lessons by arrangement.

Friday Prayer and Sermon.—At the London Muslim House, every Friday, 1.30 p.m. By KHWAJA KAMAL-UD-DIN.

Service, Sermon and Lectures every alternate Saturday and Sunday at the Muslim House, 111, Campden Hill Road, W. 8, and every Sunday at the Mosque, Woking.

NOTES

SERMONS AND LECTURES IN MAY

THE MOSQUE.—Services and Sermons as usual. Speakers: 5th May, Mr. Shamsuddin Sims; 12th May, Mr. Malik; 19th May, Mr. S. Sims; 26th May, Mr. A. Q. Malik.

THE MUSLIM HOUSE (LONDON).—Services and Sermons on alternate Sundays under the auspices of the Society of London Muslim. Speakers: 12th May, Right Hon. Lord Headley, subject "Warning"; 26th May, Khwaja Kamal-ud-Din; subject, "Salvation or Exaltation—Which?"

MUSLIM AT HOMES in London Muslim House on the 4th and 18th of May. Short speeches, after refreshments (followed by questions and answers), by Khwaja Kamal-ud-Din; subjects dealt with under the general heading "Study of Islam" were Prayer, Fasting, and Almsgiving in Islam. This system of question and answer has proved to be very useful and helpful in dissemination of Islamic teachings. Every one among the audience is welcome to make any inquiry about Islam on these occasions. We intend to produce in these pages all the subjects discussed under this series, and our readers will find the first of them in this number, under the title "Study of Islam." We wish we could produce all the speeches and lectures delivered by our brethren to further the cause of Islam. Whatever receives utterance, even in one month, in the Mosque and Muslim House is sufficient to run double the volume of our REVIEW. This all can be preserved if our subscribers help us in the way we have submitted in our previous numbers. In this number we give two more lectures, one by Mr. Marmaduke Pickthall and the other by Abdul Khaliq Ismail Effendi from Egypt, which were delivered in Muslim House in the month of April.

MUSLIM LITERARY SOCIETY.—Paper was read by Mr. Salman Schleich on "The Modern Jew." Mr. Pickthall was in the chair. The paper was full of information, and was heard with lively interest.

OTHER LECTURES.—By Khwaja Kamal-ud-Din, 2nd May, at 17, Prince Henry's Room, Fleet Street, E.C., before the Cercle d'Etudes Ethnographique. Subject, "Arabic the Language of Religion" in its expressive character. 7th May, at 2, Scarcedale Studio, Kensington. Subject, "Cosmic Consciousness." 12th May, before Spiritualist Circle, Battersea. Subject, "Prepare for the Life after Death." 23rd May, at 314, Regent Street, W. (Britain and India). Subject, "Universalism as taught by the Prophet of Islam."

Mr. Salman Schleich spoke at the Spiritualist Circle at Ealing on the 12th of May.

OUR TWO NUMBERS TOGETHER.—To enjoy holiday partially in the month of Fasting, we issue our June and July numbers together, and so we will do our August and September numbers, in one cover.

THE FESTIVAL OF EIDUL-FITTAR.—The Muslim festival

at the end of the Fasting month will occur on the 10th of July, and will be celebrated as usual at the Mosque, Woking. Prayer at 11 a.m. For particulars, further notice will be issued from the ISLAMIC REVIEW Office a week before the festival.

ADHESION TO ISLAM.—Another English lady declared her faith in Islam in the London Muslim House after one of the Friday prayers.

INCREASE IN POSTAGE.—On account of increased rate in the postage, we request our subscribers to send us a sixpenny postal order extra to their subscriptions in order to meet the expenses.

OUR SUBSCRIBERS IN INDIA.—In order to avoid further complaints as to the delivery of the REVIEW in India, which have arisen from time to time under war conditions, we for the present arrange to issue the magazine to our subscribers and readers in India through our Office in India (the ISLAMIC REVIEW Office, Azeez Manzil, Nowlakha, Lahore). Those who till now have not received their June number of 1918 may kindly write to the same address in Lahore.

WAR WAGED BY OUR "REVIEW"

THIS is a time of rush. We are all busy. If there is any person not busy at present, then he ought to be; these are days in which there is no excuse for idleness. I am busy from the time I rise in the morning till I go to bed. The principal regret I have is that I cannot find the leisure necessary to write articles; readers of the REVIEW, therefore, will require to pardon any falling off. It is not due to lack of interest, but to lack of time. We must see this war through. After it is over, democracy must see that no such world-conflagration can ever happen again. War does not benefit democracy; it is the poorest who suffer most. All round there is no gain to morals. Man should by this time have passed that stage of morality when the slaughter of his brothers is a pleasure to him. I have heard or read that the so-called "weaker sex" sometimes love to see the emergence of the brute in man. If that is so, let us hope the present war has been its final death-blow: the less we have of the brute in the future the better. What beauty is there in a land torn by shot and shell and towns laid desolate? what beauty in a landscape over which the destruction of war has raged when the soil is glutted with human blood and the bodies of men lie mangled, and when the wounded groan with anguish? To humanity what is the gain?

"He who slayeth any one, unless it be a person guilty of manslaughter, or of spreading disorders in the land, shall be as though he had slain all mankind; but that he who saveth a life, shall be as though he had saved all mankind alive."

In spite of the words of the Qur-án the majority of us are learning to use weapons so that we may take life; some, already learned, are teaching others to follow in the same

grim path. Every person has a right to defend himself or his friends, and a right to defend the land of birth or his homeland. But apart from the question of defence or attack it is a hideous mockery of our boasted civilization that such savage warfare, such insensate butchery, should occur in this the twentieth century. That man should devote his mighty brain, his highest intellectual powers, the wealth of experience garnered by the ages, in inventing weapons to destroy himself; that he should utilize the whole resources of the world for the purpose of destroying life,—the pity of it!

When I sat down I had no intention of referring to the war, but circumstances were too strong for me, for at present it is the one great fact uppermost in all minds, and as the brain thinks the pen writes, and many wayward ideas are recorded.

In the current number of the REVIEW the Editor draws attention to the price of paper and the increasing difficulty of obtaining it, and of continuing to keep the REVIEW at the present price and the same size.

It is the duty of all Muslims to see that the paper does not suffer. There must be no slackening of our efforts. The cause is flourishing; we are pressing forward, ever widening our bounds,

THE LIGHT SPREADS.

Difficulties should not daunt us; they should have the opposite effect, driving us onward with ever-increasing energy and a stronger impulse, enthused with the ardour of the early pioneers, and resolved to spread the light still further, until the whole land is illuminated with its beams.

We have planted our banner in the fields of England. It is yours to see we maintain it there, braving the breeze. If we in Britain do the fighting, it is your duty to supply the munitions of war. Our principal weapon is the pen, our organ the REVIEW. It is war, but what we destroy are not human lives, but wrong ideas; no blood of foemen stains our spotless brands. The REVIEW is fighting your cause, spreading your ideas. Keep it going. Only by means of our periodical can we reach the masses and flash the message throughout the land. The voice reaches only the few; pen and paper reach the many, and the written language penetrates the highways and byways where the voice is never heard. If it is any encouragement, it may be affirmed that it is also the surest method of propaganda and the cheapest. It not only reaches or is within reach of the multitude, but the many will take up a paper and read it quietly when they will not go to hear a man speak. The reader also has time to absorb the message, to study it at leisure, to think it over, and it thereby makes the deeper impression on him. The spoken word is generally transient and fleeting in its value, being forgotten in an hour or day. The impress is not strong enough to hold. In looking for the next sentence to come from the speaker's

lips the previous is forgotten; it has passed and is gone for ever. On the other hand, an article read in a person's own time stamps itself on the memory, weaves itself into the thoughts, and if the writing is good and the reasoning simple and expressive, yet erudite and correct, and the subject worthy, the effect is generally lasting, although the result may not be immediately apparent even to the reader. The value of the life of a Mussulman is according to the work he has accomplished, the labour done during that life, to the best of the ability at his disposal. Whither he has trod faithfully in the path of Allah and the footsteps of His Messenger, on whom be peace!

Remember the words of Hazrat Ali: "The time is coming when it shall be asked of thee, not what your fathers did, or who they were, but what deeds you have yourself enacted."

I am aware that the Muslims are generously giving, with a free and lavish hand, both life and substance to help the Empire in its hour of peril. One therefore feels to ask them to give still further examples of their bounty; but, after all, what our Editor asks of them is a mere drop from the ocean of their resources, and the sons of Islam have always given with generous and kindly hand. To double your subscription to the REVIEW does not mean much to many of you.

SONS OF ISLAM,

can I find Muslims able and willing to double their subscription during the war? I do not see why 2,000 should not be found. Forward your subscription and promise to Woking. When I was at Rangoon, I met, say, half a dozen Muslims there who alone could have made the paper safe, and if the same proportion can be found in other cities we should ride through the crisis in safety. Will my old friends and brethren help?

This is work for the Faith. Is it too much to ask that a Muslim devote, say, the usual one-fifth, but only of the amount of what is left over of his week's income after he has paid all expenses? Large or small so far as the individual is concerned, the total would amount to a goodly sum. The cause would gain by the sacrifice, and the person enjoy the satisfaction that he had accomplished something, done his best to further his ideals and to help Islam. Nothing is gained worth gaining save by sacrifice, and no man among us can sacrifice more than he who, on Arabia's burning sand, planted the banner of Allah and carried it aloft to victory, step by step.

Put your hands and heads into the work, my brethren, and Insha'allāh we shall build a tabernacle in England, founded on the Rock of Islam, that neither time nor tide shall sweep away.

Assalam Alickum.

JOHN PARKINSON.

CAN INCAPABILITY OF SIN BE AN IDEAL STATE OF LIFE ?

THOSE who think so have still to find out the distinctive features of humanity. We possess many a thing in common with other animals, but it is his power to make choice between the beneficial and deleterious to development of humanity which makes man of a brute. His superiority consists in his possessing freedom of judgment, and his power to act upon his volition gives him an individuality; without it he belongs to the dumb world. He is a stone, a tree, or a cow. They all are harmless creatures by nature, and incapable of doing wrong. But it is not an enviable position. Error in discretion germinates sin. Incapability of sin by nature will only mean absence of discretion and loss of individual consciousness. To lead a sinless life is not an impossibility—Muslims believe in the sinlessness of all of the prophets. And any record which shows otherwise is wanting in genuineness. A person might not have committed sin even within the regions of his heart, but he cannot claim any greatness for it if his innocence from evil is only the outcome of his nature by birth and *not "in the fulfilment of the law."* In fact, no one can claim to have fulfilled all law if he is incapable of breaking it. To suppress evil propensity is virtue, and those who do possess such propensities can only be accredited with it. If angels do not yield to passions it is no merit in them, as they do not possess them. A goat possesses a meek heart, and a lamb too is quite capable of making peace with others, but this disposition in them is not meritorious. These are natural impulses in them, and they cannot afford to be otherwise. But meekness of heart and humility of mind become a high morality in him who is capable of pride and overbearing. He who is potent to do wrong but knows how to control his passions and subdue his desires, and has learnt to convert all his natural impulses into high morality, can only claim to be a perfect pattern of humanity.

Human perfection consists in the full development of something in embryonic condition in us which differentiates us from the rest of the universe, i.e. actualization of potentialities exclusively belonging to our race. If power of discretion is the differentia, no one can claim to possess humanity in its evolved stage if he never had an occasion to make exercise of the power of choice between good and bad. Such opportunities are only open to those who are capable of making right or wrong use of the said power. One incapable of making slip in judgment is an automaton and a machine, and devoid of this true divine gift to humanity—freedom of choice. Such a person cannot claim to be righteous even in the true sense of the word. Righteousness does not mean solely to be on the right path to progress. A steam-engine on the railway

line is sure to carry the train to its right goal. A tree, a crystal, or a swine is also by nature on the right path to perfection, and yet no one would call them righteous. Righteousness in man only consists in right use of discretion in our efforts to reach the goal of humanity. If fulfilment of the law is all righteousness in the language of the prophets, how can one claim to have done so if his mind was incapable of making revolt against the commandment?

Could such an imaginary being be a guide to humanity? Our reply is again in the negative. A person who by nature is above temptation, say under female charms, can hardly even think of a right course for others which may secure purity of heart when men and women are brought together. He may read homilies and sermons to us, but he himself has never experienced those thrilling sensations which an eye facing beauty creates in an average heart, and leads sometimes to undesirable results. How can such an idealistic innocent prescribe for us an efficacious course to curb down lust to be excited through eyes? He whose ears become automatically plugged against foul matter—as such must be the imaginary being who by nature is incapable of doing wrong—cannot efficaciously guide us against giving audience to things injurious to our moral growth. Leave apart man, even angel who is a “virtue-automaton” is no guide to humanity. He who potentially possesses all the faculties and infirmities fallen to the lot of humanity can only be our exemplar. He who shares with us our passions and desires, he who, like us, stands the chance of slipping when facing hard moral struggles, but knows how to overcome them—he and only he is the person who can claim to be our model for perfection; he only can guide us to true self-expression.

The Church in the West has done great wrong to Jesus by teaching that he was incapable of sin by birth. All the mastery he seems to possess against temptation, all that splendid self-restraint and self-control he manifests on many an occasion, goes to wall and denudes him of all excellence if we think that by nature he was incapable of doing otherwise. Nay, his very claim that he came “to fulfil” the law seems to be a meaningless utterance. A tree cannot be said to have fulfilled the law if it reaches its full growth in strict compliance with the laws of nature, as it had no choice to act otherwise. Believe Jesus as capable of committing wrong and his sinless life makes him an ideal of humanity. A eunuch was never admired for his chaste and contrite life.

COULD NOT GOD MAKE MAN INCAPABLE OF SIN?

This also solves the problem of good and evil. It satisfies that old question so troubling minds in all ages: why God did not create man above committing wrong. He could do so, as the Qur-ân says. But will it further our progress? Our development lies solely in cultivation of such faculties which

are our exclusive heritage as man. The minerals and the vegetables equally share with us in physical growth. Like us, all lower animals do possess impulses, but their sublimation into something higher is not known to them. We are the only people on this planet who possess individual consciousness and have it to raise it to higher thoughts and spiritualities. But the goal cannot be reached without free exercise of this new gift to humanity. Our progress is limitless, as the Qur-án revealed 1,300 years ago, but our starting-point is the use of discretion, which chiefly constitutes individual consciousness. Those who long for that state of "felicity" under which they had mechanically remained on the path of virtue only sigh for the stage they have left behind. Animals, in normal conditions, are by nature incapable of being beside the right path to their growth. They are not the engineer of their progress. Our superiority over them lies in our being the master of our own destiny. In it lies the secret of our being after the image of God and His vicegerent on the earth. How can man claim to be the lord of the universe if he cannot exercise his will? Rule means exercise of power. The goodness or otherwise of it no doubt depends upon the right or wrong use of it. But can we learn to make voluntarily right use of will if we are not given freedom of volition? Let me learn lessons through failure and hardship—the necessary sequel of wrong discretion—and my perfection becomes secure. People sometimes intend and claim to be equal to God. But if God is almighty and all-powerful, how can man aspire to that stage if he deprecates the possession of that faculty which germinates evil as its shadow—the power of free choice between right and wrong? If our Creator intended to put His breath into His image and kindle the Divine spark hidden in man, He could not do better than to equip us with the power of free will and leave us to make proper use of it under His guidance, and thus to qualify us for that exalted trust. This is and ought to be the sole object of religion from God. It reveals to us a course of discipline under which we subordinate our will to His will, and thus train our volition to make always the right move. When we achieve that stage we become reconciled to our Lord—the Creator, Sustainer, and Exalter. At this stage our soul becomes at rest and our further progress becomes secure in this life and that beyond the grave. This is the heaven described in the Qur-án as man's goal in Islam.

Ignorance and crude theology could not solve the problem of good and evil, and taught wrong tenets of salvation. Nothing can come from God the Source of all goodness—in the form of evil. Nothing in the whole expanse of nature is bad. Everything is conducive to goodness within its limits. Trespass them and you create evil. You are the maker of good and evil, you are born with pure and immaculate nature, and free from sin; you are given individual consciousness and volition of will, you make wrong use of it and you entail evil. In order to keep you on the right path God sends you guidance. Keep it before your eyes and evil goes into exile.

THE KINGDOM OF GOD

AN ADDRESS TO LONDON MUSLIMS

By MARMADUKE PICKTHALL

at the London Muslim House

I HAVE read somewhere of a Chinese sage who taught men heavenly truths. He also kept a white mouse in a box, and wore a yellow cloak. A few years after his death a traveller in that country found that the religion of the people consisted in keeping white mice in boxes and wearing yellow cloaks. His disciples had ignored the heavenly truths. Well, something like that has happened with every religion in the world. Some have altogether lost sight of the original truth, others have obscured it with absurd traditions; and one, our own, has kept that truth in its entirety, and yet at times has lost perception of its full significance.

It is not my intention to re-tell the story of all the prophets and religious groups the world has known. Even if I had the necessary learning I have not the time. I am going to limit my remarks to the three great Semitic religions: Judaism, Christianity, and Islâm. Semitic religion, in so far as the history of these three is concerned, goes back to Abraham, a nomadic chief of almost mythical antiquity, who emigrated from Mesopotamia, and after wanderings in Syria, Egypt, and Arabia, settled at Hebron, in the south of Palestine. Abraham was the servant of one God, who was the King of the Universe, the Author and the goal of all existence. Of Abraham's enlightenment among the peoples of his day we may judge by the substitution of animal for human sacrifice. That was the end of human sacrifices for the Semitic race: the people who looked up to Abraham. Human sacrifice continued to be practised by every other section of mankind—by my own ancestors, in any case, for ages after that. The God of Abraham was the God of Mercy and of Light.

The memory of Abraham was revered by his descendants, whether Hebrew or Arabian. But, like the disciples of the Chinese sage of whom I spoke, they remembered his personality rather than his instructions. A portion of his race, enslaved in Egypt, acquired by persecution the sense of separation from the rest of men, and a longing to return to Palestine, the land of Abraham, and there be free.

To them comes one, to all appearance an Egyptian—a man well educated at the court of Pharaoh—offering to be their liberator. He urges them to return to the religion of Abraham, and leave idolatry. They at first distrust him, but

afterwards, when he has proved himself their partisan, accept him as their leader, though without enthusiasm. Moses alone, at that time, had the vision of the Kingdom of God on earth which afterwards inspired the Israelitish race.

Think what a great man Moses must have been. By his clear faith in God he rose so far above the superstition of the time that he regarded the highlands of Sinai, a land of great volcanoes belching smoke and fire, a land of earthquakes, as the work of God—that is to say, a part of nature—and dared to lead his people thither to receive the law. What inspirations and what visions would not be possible to such a man amid such scenes, and how must not his fearlessness have overawed the frightened, grumbling, comfort-loving people whom he wished to save!

Moses it was through whom the law was given to the Israelites—the law to be observed by them thenceforth as citizens of the Kingdom of God on earth. They were a chosen race, the seed of Abraham, to whom God made a promise that religious light should come through his descendants. Even an atheist cannot deny, in view of history, that that promise was fulfilled in after time. Not to mention the long list of purely Hebrew prophets, Jesus and Muhammad were of the seed of Abraham.

Now, I was taught as a child that Moses made the Israelites apart from other nations, by God's command, on purpose to provide a sort of private corridor of generations down to the Messiah Jesus, son of Mary. But did the Prophet Moses—a man so much above the level of his age, really believe the light revealed to him to be for one race only? In other words, did he regard all other peoples as cut off from Allah's mercy, as his disciples did in after days? Is not that rather one of the points where his fanatic followers forgot the truth and followed their desires? I think that Moses knew that Allah is not the God of any tribe, nor yet of this world only, and that His mercy is on everything which He has made.

The Israelites in after time, however, did think of Yahveh as their tribal Deity, and as the God of this world only. It is doubtful whether, before their captivity in Babylon and their intercourse with the speculative Chaldeans, they had any clear religious notion of a future life. The fact that they could learn so much from the Chaldeans might have taught them that God's mercy was not limited to their peculiar race. But it did not. They assimilated some of the lore of the Chaldeans and the Persians, but retained their narrow racial religious outlook. Their conception of God's kingdom was restricted to the Israelitish race and—though a sect of their divines, called Pharisees, from the Persian origin of their philosophy, believed in a future state—confined to this world. The Hebrew prophets recalled them to their duty as the subjects of that kingdom when they went astray, but with the possible exception—I speak subject to correction—of Isaiah and Daniel, they showed no notion that God's mercy was for all mankind until we come to Jesus of Nazareth.

It is difficult for a Muslim to speak to Christians about Jesus, particularly in the way of argument, without giving a wrong impression, since he is forced to combat some of their ideas concerning that great prophet. Yet Muslims do not yield a fraction of an inch to any Christians in their reverence for Jesus Christ as Messenger of God. "Verily We [that is, Allah] gave Moses the Scripture, and We attached to him a chain of prophets after him; and We gave to Jesus son of Mary evident signs, and We strengthened him with the Holy Spirit" (Qur-ân, ii. 87).

There is a difference between Jesus and the former prophets. It is the presence with him of that Holy Spirit, the spirit of love and perfect self-surrender. The Jews expected a Messiah who would be an earthly potentate, who would make them great and rich, and overpower their enemies. The Messiah, when he came, was what in the modern language of his country would be called a *dervish*,¹ what we should call a wandering, fanatic preacher. His appeal was to the common people, and these heard him gladly. How could the priests and rulers of the Jews recognize in such a vagabond their promised saviour? We educated English people cannot blame them for condemning him. What English man or woman, of whatever class, would pay attention to the ravings of a long-haired, dust-stained Eastern dervish? What English man or woman would respect a man who had not where to lay his head, who did not speak the language of received convention? So little do we know of the Kingdom of God. The Scribes and Pharisees knew more than that. They were afraid.

Jesus seems to have regarded himself as a prophet of the Hebrews, a national prophet, but the Holy Spirit gave him such a power of vision that his message could not be restricted to a single race. The Jews had idolized the letter of the law of Moses, their religion had grown purely fetishistic. He preached the spirit of the law, denounced the forms alone, without the spirit, as a curse. He pleaded for more kindness, greater toleration. He conversed with a Samaritan woman—a "heretic"!—on a footing of equality, and praised a woman of the coasts of Tyre and Sidon—an "infidel"!—for greater faith than could be found in Israel. He thus restored the true conception of God's kingdom as a universal kingdom. But he did not alter or destroy the Jewish law. Long after he was gone the Christians of the Jewish race remained strict Jews. He did not abolish or denounce the bloody sacrifice of beasts and birds which formed so important a part of Jewish ritual. His parables of the Kingdom of God—the leaven and the grain of mustard seed—if they refer to the earthly kingdom, and I think they do, foresee the spiritualization of Judaism and its expansion to include humanity, which happened later at the dawn of El Islâm.

¹ The word (which I have here given its Arabic form, though it is Persian) implies the notion of ascetic poverty, and generally denotes a person bound by vows of a religious nature to pursue and recommend a certain way of life or course of discipline within the structure of the prevalent religion.

He did not bring the Kingdom; he foresaw it, and he showed the way. His teaching also marks a step towards it in the evolution of Semitic religion, for from some words of his his European followers deduced the fact that animal sacrifices to propitiate the deity were rendered needless by his death. Human sacrifices ceased owing to the teaching of Abraham, and animal sacrifices ceased owing to the teaching of Christ. But curiously enough, the Christians soon began to think of the death of Jesus as a propitiation of the Divine wrath, and thus the whole structure of their religion became instinct with the idea of the necessity of bloody sacrifice.

His disciples, who believed that he would bring an earthly kingdom, were puzzled when he died without achievement. Believing in him, loving him as they did, they thought that all that he had said to them concerning the Kingdom of God referred only to the spiritual life and to the life hereafter. His saying, "My kingdom is not of this world," has been regarded among Christians generally (who think that he spoke as God) as meaning that the Kingdom of God is not of this world just as much as of the other, and that therefore this world may be left to the devil as far as its business and politics are concerned. Yet Christ taught mankind to pray:

"Thy kingdom come. Thy will be done on earth as it is in heaven."

When the story of Christ's life and teaching—the story of the Oriental dervish—had been elaborated and perverted into what is now called Christianity, and when the Christians realized that the end of the world would not take place immediately, as they at first supposed, then attempts were made by quarrelsome ecclesiastics to organize the Christian people and evolve some kind of law, attempts which did involve the notion of the Kingdom of God on earth. If you study the Church law of the Middle Ages here in Western Europe you will find many curious points of agreement with the law of Islām. Few people seem to know that usury was unlawful for all Christians here in England in old Roman Catholic days exactly as it always has been for all Muslims; while partnership and rent of land were lawful as they are with us. And there are several other points of strong resemblance. In fact, the Roman Church, which in its doctrine is perhaps the most remote from El Islām, is nearer to us in its political and social outlook than the comparatively pure religion of the Protestant; precisely because it has aimed at the establishment of a Kingdom of God on earth; and there is only one way to establish such a kingdom—on the ground of brotherhood. But the Kingdom of God, as pictured by the Christian Church, though wider than the Jewish kingdom and including any nation, denied all human rights to those who were not Christians. Its religion had grown purely fetishistic around the central doctrine that a bloody sacrifice of a human being had propitiated an angry deity only in so far as those who believed in the necessity and virtue of such a sacrifice were concerned. The dreadful doctrine of original sin, and

the no less horrible belief that every one was damned eternally who did not give complete adherence to the Church's dogmas, made it a curse to all outside its boundaries. Of what account then was the life or death of unbelievers? Kill them all! What did it matter how a heretic was tortured, mutilated, burnt in this world if by such means his soul could be made pure, and souls of others rescued from pollution? Think of the millions of God's human creatures, men and women like ourselves, who, in Crusades, in massacres, in *autos-da-fé*, have been thus martyred in the name of Jesus, and, tell me, was that—could that ever be—God's Kingdom upon earth?

In some ways I admit that it was admirable; we must all admire it. It produced a multitude of saints; it had a fine ideal of Christian brotherhood, chivalry, self-devotion; it did splendid work of charity towards the Christian poor. Alas! from the world-standpoint, all was vitiated by those false beliefs. And that was the Christendom which hurled crusading hosts against Islâm. For what purpose? In order to recover the reputed tomb of Jesus from the hands of people they called pagans, infidels, and even, strange to say, idolaters! They who had not left a single mosque in Sicily, who did not leave a single mosque in Spain, were astonished to discover that the tomb and the church over it had not been taken from the Christians, and that a large Christian population had been living peacefully, without affliction, under Muslim rule.

What was the reason of a tolerance so rare in those days—a tolerance which astonished the Crusaders and, I fancy, horrified them? for bigots invariably regard tolerance with horror as a kind of sin.

To answer that, we must go back six centuries, to a time when Christianity had gone as far astray as it was ever to go, farther astray than it has ever gone before or since; had espoused the doctrine of original sin, and had embodied in its creed the dreadful clause, Except a man believe so-and-so and so-and-so and so-and-so he cannot be saved. It had fallen into practices indistinguishable from idolatry. Some of its devotees went habitually upon all-fours and ate grass, while others stood for years upon the tops of columns, believing that by such behaviour they might get salvation for themselves and others, and the people worshipped them as saints. In the sixth and seventh centuries of Christianity the majority of Christians were mere chattel-slaves; women had no legal rights whatever, and unless they were perpetual virgins in religious life, were regarded by the priests as in their nature sinful and a snare to men. The social order was incredibly corrupt, the Church incredibly fanatical and superstitious.

Muslims believe that the Kingdom of God was with the Christians in the interval between Jesus and Muhammad, just as it was with the Jews in the interval between Moses and Jesus. What had the Christians made of it in terms of progress? They had extended it beyond a single race of people and they had abolished animal sacrifices—except, I think, the Armenian Church—in the worship of God. Also they had

spread abroad the words of Christ which, however they might be distorted, nullified by the contentions of ecclesiastics, could not fail of some degree of civilizing influence upon the minds of men. Also the contrast between the precepts and the practice of the Church had filled the mass of Christian people in North Africa and Western Asia with a yearning for some better order of society, a groaning discontent with the oppression that they had to bear, which made them ready to accept the kingdom when it came. That is the advance we have to note. But Christendom regarded all outsiders as accursed of God from the beginning of the world and damned eternally.

Then there arose a prophet in Arabia: in the last country in the world to which men looked for light.

I have not now the time—I wish I had—to tell you the life-story of Muhammad; may God bless and keep him!—a story which is in itself a miracle. Many miracles have been related in connection with our Prophet; but Muslims in all ages have regarded them as unimportant when compared with the surpassing wonder of his natural life. What he achieved! But there is a miracle which must be mentioned when his name is named, and that is the *Qur-ân*. No translation gives the least idea of the beauty and the fire of inspiration of that book in Arabic; but no translation can conceal from you the fact that it contains a vision and a law for all humanity. Our Prophet himself referred to it always as a miracle; and a miracle indeed it is if you consider that the man Muhammad, although possessed of culture, was illiterate, and that a large part, at any rate, of that strange flood of eloquence, so purely sane, came to him in states of trance.

Near the beginning of that book you will find these words: "Those who believe—i.e. Muslims—and those who follow the Jew's religious rule, and the Christians and the Sabæans; whoever believes in Allah and the Last Day, and does good works; verily their reward is with their Lord, and there shall no fear come on them, neither shall they grieve" (*Qur-ân*, ii. 62).

And again: "And they say no one can enter Paradise who is not a Jew or a Christian. These are their own desires. Say: bring your proof (of that which you assert) if you are truthful. Yea! Whoever turns his face entirely towards God while doing good (to men) his reward is with his Lord, and there shall no fear come upon him, neither shall he grieve" (ii. 111, 112).

And again: "The Jews say the Christians follow nothing good, and the Christians say the Jews follow nothing good, and they are readers of the Scripture. Those who have received no revelation use such talk as that. But God will judge between them at the day of resurrection concerning that in which they differ" (ii. 113).

There are many other texts to the same purpose. These are the first I come to in the Book.

Whoever does good works with earnest purpose—for that is what it really comes to if translated into rationalistic language—is secure of his reward, and there shall no fear come upon them, neither shall they grieve.

There is the true basis of the Kingdom of God, which Moses saw in part and Jesus saw in its entirety through the Holy Spirit. Muhammad brought that kingdom. If you doubt it, read the history of the change which he accomplished, read this book, the charter of the kingdom and its law.

Our honoured and beloved Prophet was born poor, he was an orphan. In the course of his earthly life he experienced all the vicissitudes and conditions of man's life—poverty and wealth, persecution and popularity, defeat and victory, the extreme of impotence and the height of power, and in each condition he was an example of what man should be. In the last ten years of his life he utterly destroyed idolatry in all Arabia, he abolished that with every kind of fetishism—priesthood, intercession, sacraments, and every kind of bloody sacrifice for sin—nothing was thenceforth to intervene between man and the source of spiritual life, which should be free to all; God was not an angry nor a jealous God, but a God who gave plain laws for man's direction in a world which has been given over to man's governance. Muhammad raised woman from the utmost degradation to a secure and honoured status, giving her equal rights with man before the law; he put an end to tribal bloodshed and revenge, abolished drunkenness and gambling, which had been the curses of his people, and for the first time in the history of the world made universal brotherhood a principle and fact of common law. He lived to be the Emperor of all Arabia, but never made himself a potentate. There was no king but God, no law but the laws of God, and no police except a man's own conscience. Yet there was no disorder. That countless, ever-growing multitude behaved as an inspired fraternity. There were—there are—no race or colour barriers. Black, white, brown, and yellow people—all are brothers in the kingdom. Some of the greatest saints, some of the wisest rulers in Islamic history, have been men as black as coal. Nationality, as we understand it, was abolished, and patriotism as we understand it—"my country right or *wrong*"—was denounced as a crime. Muhammad alone of all the rulers of the world used mercy and forgiveness in the very act of war, and with most wonderful success. Islām has succeeded where Christianity has failed. But Christianity does not think itself a failure. On the contrary, it conceives itself a great success. It dominates the world; it bullies Muslims. What Muslim ever came near to inventing poisoned gas, or building Dreadnoughts, or even dreamt of a gun with a range of more than eighty miles? There is a misunderstanding. What is success in terms of the Kingdom of God? The Qur-ān tells us

He is indeed successful who improves it (the soul) and gives it growth (xci. 9).

And he is indeed a failure who stunts and starves the soul.

It does not mean the amassing of huge fortunes by individuals at the expense of the multitude, nor any of the aims of so-called "Christian" civilization. But if you seek a country in the

world where men, both rich and poor, in full accord with custom and with law, are able to serve God in spirit and in truth, in daily life, have leisure to develop their full personality, and try to help their neighbours, not to get the better of them, you will find what you are seeking in a Muslim country, not in Christendom. The Muslims of the world, though in misfortune, are still a brotherhood; they still retain the high ideal of theocracy. In Islām the laws which govern such affairs as war and foreign politics, and the whole constitution of the theocratic State are just as clear as those which govern a man's private acts. It has become an axiom with Christian statesmen that moral considerations have no place in politics. Well, we know better by the truth revealed to us. We know that nations which act immorally, no less than individuals, must come to grief. Anything more pitiful from an Islamic point of view than the present state of Christendom it is impossible to imagine. Here are the leading nations of the world plunged into a ghastly suicidal conflict through ignorance of the plain laws of God—that is, the natural laws—revealed now thirteen hundred years ago.

Moral considerations must govern politics; that is one of the laws of the Kingdom of God on earth.

To-day, in Christian countries, it is almost impossible for a man at all entangled in affairs, or who has to earn a living for his family, to lead a Muslim life—by that I mean a life of regular obedience to those simple rules which Christian and Muslim both alike consider to be laws of God. Thirteen hundred years ago it was proved possible to form a State—a mighty empire—in which every man and woman led that life. That empire was not behind other empires that the world has known in science, literature, art, or commerce; it was superior to all the kingdoms of the world in the happiness of all its citizens, for all were brothers.

Well, those are a people that have passed away. We shall not be questioned about what they did; but about what we did in our days upon the earth—we, three hundred millions of people who hold this great ideal of theocracy. For centuries our polity has been assailed and vilified by those who did not understand, by nations who considered us as damned eternally, because we do not hold the doctrines of the Incarnation and the Trinity. The very proofs of our religious tolerance, those Christian subjects whose faith and nationality were safe with us, have been turned against us and are quoted as a proof that we were "unable to assimilate alien elements of population." Christian Europe has assimilated such elements of population in the past by massacre, by enforced conversion, and the stake. We gave them liberty of conscience and self-government. I do not wish to dwell on the injustice. I wish to dwell on our own faults which made it possible. We had become too self-contained, too self-complacent, too content. We had come to think of the Kingdom of God as an affair of vested interests, synonymous with the Muslim realm, and of ourselves as the possessors of all necessary wisdom.

"Seek knowledge even though it be in China," said the Prophet. We did not seek knowledge in that general sense. We quietly pursued our round of business, our devotions and, being happy, felt that all was well. And in the meanwhile other nations had learnt things, that it was important we should know, had developed qualities and energies which we should have done well to emulate to some extent. We let the kingdom go to wrack and ruin while we mused and prayed.

"Trust in God, but tie your camel," said the Prophet.

Those despotisms which arose in Muslim lands were altogether un-Islamic, a disgrace to us whose duty was to guard the constitution of God's kingdom with our lives. We let unworthy men assume the government; we let the courts of justice, the administration, grow corrupt. We called every one outside the Muslim brotherhood a *kâfir*, forgetting the real meaning of the word.

The word "*kâfir*" (commonly translated "infidel") means, in religious language, one who rejects or denies with active opposition. Were the non-Muslim allies of the Prophet, or the willing tributaries of Islâm in early days, whatever their belief, *kufâr*? Were those potentates in distant lands who paid due honour to the Prophet's envoys, and read his message with respect, *kufâr*? Certainly not. This book is my authority.

The difference between the *kâfir* and the possible ally is this, in true Islamic terms:

The *kâfir* refuses to accept the ideal of a kingdom of God based on the Islamic truth that all who do good works with earnest purpose are secure of their reward. He would make salvation contingent on some superstitious rite or dogma. With these, as forcible opponents, there can be no parley. They are obstinate rejectors of the truth—*kufâr*. Say: O violent rejectors of the truth. I do not worship what you worship, nor are you worshippers of that which I adore; nor am I a worshipper of that which you adore, nor are you worshippers of that which I adore.¹ To you your religion and to me my religion (*Qur-ân*, cix). Upon the other hand we have the following: "If they believe in something like what you believe, then they are rightly guided," which shows quite clearly who the *kâfir* really is. Christendom in the past has been of that description almost to a man. Non-Christians were regarded as devoid of human rights; to slaughter and despoil them was no crime. And the worst thing that those champions of the Cross have done for El Islâm by their fanatical attacks is this: that they have made ignorant Muslims, who have seen their people butchered in the name of Christ times and again, retaliate beyond the limit of pure justice when they get the chance. They have made some of us as cruel as themselves. Fanaticism and injustice breed fanaticism and injustice. There is no hope there.

The hope is here. In Christendom to-day, and particularly here in England, there are hosts of men and women who realize,

¹ Repetition for emphasis.

in face of this great world-calamity, that something has been wrong in the religion and the thought of Europe. Millions now dream of universal brotherhood. It is here in El Islâm. Thousands are talking of a league of nations to end war. We Muslims are a league of nations—count the nations in this room—a league of nations which prevented war for centuries within its borders. Millions now realize that a civilization based on usury and the ruthless exploitation of the poor is wrong. Thousands perceive that the enslavement of the unarmed contemplative peoples and their ruthless exploitation by the European armed is wrong. It is all here in the Qur-ân. Hundreds, and these the most intelligent, now think that unintelligible and obscurist dogmas should be cast aside and that the good in all religions should be recognized, exactly as the Prophet told us thirteen hundred years ago. Hundreds will now acknowledge that Muhammad was a messenger of God. Above all, the gospel of works, apart from faith, is the leading principle, as I have shown. El Islâm has been embodied in the law of every Christian country, although it is considered secular and not religious.

Other Scriptures may be out of date, but this remains, and those who seek the Kingdom of God must come to it.

These new, enlightened Christians are not violent rejectors of the truth. With these we can and must ally ourselves. A time is coming soon, please God, when Europe too will recognize the black, the brown, the yellow portion of mankind as brethren if they hold this truth; will throw away her ancient fetishes of caste and dogma and adopt the standpoint of Islâm. But then there must be a religious rule, self-discipline; there must be recognition of some law superior to that of peoples as of kings; there must be some conception of a Day of Judgment. That law, that discipline, that conception are with us in this book, which is the charter and the constitution of God's kingdom.

I set out with the intention of trying to give you some idea of El Islâm. But now that I have reached what ought to be the end of my discourse, I find that I have given but a very inadequate description, if I have described at all. I have not dwelt at all upon the spiritual aspect of the kingdom or of the Faith which it implies. Well, an Englishman—particularly an Englishman of what has been unkindly called "the Junker class"—always finds it very difficult to speak about the things he holds most sacred; and, standing in this place, I find it still more difficult to speak of them, knowing that one so much more eloquent and pious than I am, as is our excellent imam, has well and truly expounded them to you already. There is only one point to which I shall venture to call your attention. You may have noticed that in the course of my speech I have more than once referred to the idea of sacrifice for sin, and the various forms it has assumed at different stages of mankind's religious growth. We are apt to think with horror of human sacrifice, and the sacrifice of harmless animals, and we are right in doing so at our stage of development. But we are wrong if we assume that those who did, or still do, practise bloody sacrifice are

moved by purely barbarous or cruel motives. Why, ladies and gentlemen, the very cannibals have their high ideals. I am assured they will not eat a cowardly or an unamiable person, or one whom they consider impious. They believe that in assimilating the flesh of a human being they assimilate that human being's qualities; so that their eating you would be the highest compliment that they could pay you, if that is any consolation to you in the case supposed. This idea of human or pro-human sacrifice is the very essence of religion—true religion. The original idea no doubt was of self-sacrifice: that the man or woman who was conscious of having offended the deity should actually commit suicide by way of expiation. It is far worse, we think, to murder some one else; but the sacrifice of some one else was substituted for self-sacrifice quite pardonably from a religious point of view. The sinner, conscious of his sin, esteemed himself unworthy himself to pay the sacrifice. He sacrificed the purest, the most innocent of those belonging to him, and the victim was a willing victim almost always, for the sacrifice was highly honoured and reputed honourable. Then we reach the stage where man's imagination, his intellectual and spiritual powers are so developed that he can perform the sacrifice intellectually, substituting a symbolic sacrifice—the sacrifice of an animal for that of a human being. He is still child enough to need to see real blood. The blood of an animal symbolizes to his mind his own blood; and then we reach a stage, as in orthodox Christianity, where the devotee no longer needs to see real blood. Here bread and wine—or, in other religions, something else—is substituted for the human body and blood. But still the sacrifice on the part of the spectators, if they are genuine worshippers, is of "themselves, their souls and bodies," as so beautifully stated in the English prayer-book. There is not, there never was, any other sacrifice required by God from man, and required not from any need in Allah—perish the thought!—but because, until that sacrifice is made, the soul of man is like a swimmer labouring against the tide, making no headway.

And now we come to El Islām—the perfect sacrifice. Those before us thought that God required a death. No, God requires a life. He offers life to us if we obey His laws. But, still, do not suppose that those who went before were altogether wrong. They erred through idolizing symbols, that is all. Obedience to God's laws involves a figurative death.

"Die before you die" (Muhammad).

That is El Islām.

Brethren, if we are proper Muslims, we do that every time we say our prayers. When we bow our heads we vow obedience to our Lord in this world, and when we press our foreheads to the ground we die. Can any one in that position, prostrate before the unseen King of this and every world, count his property, his friends, his relatives, his pedigree, his grandeur, or his respectability as worth anything at all? He is divested of

all chance possessions and accessories. He is naked and alone as in the hour of death, as far as earthly ties are concerned:—alone, as is the soul of every man and woman from the cradle to the grave. The man or woman who has made that sacrifice will never be alone again, however solitary. He rises cleansed of personal ambition and all arrogance, akin to every other human soul, a citizen fit for the Kingdom of God, whose ground is brotherhood. He has sacrificed his life to God, but has not laid it down. In Islām there is no vicarious redemption, no magic rite by which salvation can be gained. Every Muslim bears the full responsibility of all his works until the Day of Judgment. There is nothing more ennobling than responsibility and nothing more degrading than the lack of it. The life of those who have performed this sacrifice is God's, and God has told us in His book exactly how we are to spend it. We are not to retire into a state of blissful contemplation; we are not to strive with selfish zeal for glory in a future life. The Kingdom of God is here as well as there, and while we are of earth our field is here. We have our duty in this kingdom to perform; and God's service in this kingdom is the service of our fellow-men. That is the highest and, I think, the final form of human sacrifice. Our status in future life we leave to God; we do not worry or dispute about it. That is El Islām.

"Does not man see that We have created him out of a drop of seed? Yet lo! he dares to be contentious.

"And he ascribes to Us a similitude and forgets the fact of his creation, saying: Who will revive these bones when they have crumbled into dust?

"Say: He will revive them who produced them in the first place; for His is the whole art of creation. Who has given to you fire out of the green tree, and lo! you kindle from it.

"Is not He Who created the Heavens and the earth able to create bodies like unto them? Indeed He is, for He is the Omniscient Creator.

"But His way, if he desires a thing, is to say to it simply: Be. And it is.

"Glory be to Him in whose hand is the dominion over all things. Unto Him you will return" (Qur-án, xxxvi. 77-83).

HOW MUHAMMAD (PEACE BE UPON HIM!) FOUND THE WORLD AND HOW HE LEFT IT

*Lecture by Mohammad A. Ismâ'il Bey in London
Muslim House.*

WHAT was the world like before Muhammad?

Arabia was a collection of tribes always fighting one another and continually killing one another. Daughters were buried alive; atrocious crimes were perpetrated, and horrible superstitions practised. Animate and inanimate gods were worshipped, and different dialects were spoken. The country had been invaded by the Abyssinians, and both Rome and Persia were extending their influence into the land. In a country like this, justice, order, and virtue were out of the question. Still, there were the good, but these ran away to caves or monasteries.

Such, in a word, was Arabia. The world outside was sunk in a civilization of gross materialism and hideous degeneration. A cruel, tyrant, and animal aristocracy ruthlessly exploited masses and masses of slaves, who were left only with eyes to weep with. A class known as priests monopolized religions and chopped and changed them every now and then as suited their purpose, and thus religions gradually receded from and lost their origins, and became ultimately an excuse for persecution and oppression. ~~Those few who abhorred that life fled to die a lingering death in monasteries. Mental faculties were not bestowed upon man in order to misuse them in wickedness or kill them in asceticism. The one retrograded the world; the other did not move it a step forward.~~ Commerce was not world-wide, and its pulse was naturally very weak. Learning was limited to quibbling, and Grecian wisdom was locked up waiting, as millions of people were, for Islam to set it free. Humanity lived divided and apart, and no man ever tried before to unite it by universal kinship. ~~Civilizations sprang at times at one place or another and disappeared without brightening up other horizons of the globe.~~ History relates in detail the state of affairs in the world before Muhammad. The Roman sought to enslave a world which he thought to be inferior to him; and the Persian denied him to dominate it alone.

In the midst of such a world Muhammad rose to cast it into a new mould. Now to be the Unity of God; now to be the Unity of Humanity; now to be the Unity of Progress—lofty and eternal. ~~No more of the asceticism, nor of that destructive materialism.~~ The Arabs were taught to worship

one God of the Universe; the tribes had to renounce nationality for universal brotherhood; and they had to abandon those evil and immoral practices for the new, constructive ideal and its attendant virtues; they began to live to advance in this world and pave their way for the next. Religion was no longer a thing to be divorced from Reason; poverty was to be stamped out; slaves were to be gradually emancipated; government was to be for the good of the governed; the resources of the universe were to be utilized for the welfare of man; and the laws of God to be discovered and acted upon.

Here are two Quranic principles: "Peoples of the Earth. We have created you from a male and a female. Although you are tribes and families, yet this should not estrange you from one another. You are all, as it were, the members of one family, and should know and understand one another. Superiority in that vast brotherhood depends not on wealth, rank, or race, but on the careful observance of your duties as human beings."

Take another:

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

~~Muhammad did not come for the Arabs alone, nor for the East alone, but for all humanity as the Qur'an and sayings of the Prophet testify.~~ Here are some:

"To love your Creator you should love your fellow-beings first."

"How do you think God will know you when you are in His presence—by your love of your children, of your kin, of your neighbours, and of mankind?"

"Do you wish to approach the Lord, then love His creatures, love for them what you love for yourself, reject for them what you reject for yourself, do unto them what you wish to be done unto you."

Again, from the top of Mount Arafat, and on the day of pilgrimage, Muhammad, in addressing the Moslems, said among other things:

"Know that all Moslems are brothers unto one another. You are one brotherhood. Guard yourselves from committing injustice."

When Muhammad died, in June 632, Abu Bakr was elected Caliph, and this was his address to the Moslems on that occasion:

"Behold me charged with the cares of Government. I am not the best among you; I need all your advice and all your help. If I do well, support me; if I mistake, counsel me. To tell truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my sight the powerful and the weak are alike; and to both I wish to render justice. As I obey God and his Prophet, obey me. If I neglect the laws of God and the Prophet, I have no more right to your obedience."

And again, these were his words when he saw the Moslem-army off to liberate humanity :

"See that you avoid treachery. Depart not in any wise from the right. You shall mutilate none, neither shall you kill child or aged man, nor any woman. Injure not the date-palm, neither burn it with fire, and cut not down any tree wherein is food for man or beast. Slay not the flocks or herds or camels, save for needful sustenance."

Thus a new era dawned upon humanity and continued ever since. Had Medina remained the capital of Islam, the world would have been very different now. However, the new religion shook the earth and administered mortal blows to Roman and other despotisms. The new form of energy penetrated and aroused a dormant world to action. Religion was the property of every soul, and marched side by side with Reason. Moslem commerce spread from Japan to England, and from Russia to the Eastern and Western Coasts of Africa. The Moslems, long before Columbus, knew America, and Columbus studied geography under Moslem professors in Spain. Under Islam, Greek and Indian learning were unearthed, and chemistry became a useful science after being a bundle of superstitions; logic was systematized; philosophy, natural sciences, literature, intellectualism, and every beneficent activity followed in the wake of the Qur-ân. In those far distant days, over a thousand years ago, learning had reached such strides under the enlightened rule of Islam that a book written in any part of the vast Empire was copied and zealously acquired in Asia, Africa, and Europe.

Since Islam the world never slept. Civilization has been continuous and penetrated every land. To-day the world is learning by bitter experience to free civilization from the dross of gross materialism and wicked selfishness against which Islam has always fought as a tenet of the religion. Let us see what the institution of pilgrimage meant when Islam was Qur-ân, Tradition and Reason. Millions of Moslems assembled every year at Mecca in the early day of the last lunar month. Here were people of all races and countries. Here you would see a black presiding over a meeting of white people. Men in Islam were estimated by their moral greatness, and neither colour, rank, nor wealth was any criterion for preference. Here to be a Moslem was essential, everything else was incidental. Here enlightened Moslems from every land met and acquainted themselves with, and discussed, the state of affairs of all Islam. Here complaints echoed and decisions carried. Here some miseries were alleviated or some good proclaimed. Here gathered together the parliament of Islam. Here our grandparents felt that attraction towards one another which a Moslem still feels when he sees a brother from another land. This fraternal sentiment is general among us all. Let us hope that soon pilgrimage will be again the thing it once was, then peace will reign over a wide part of the globe.

The spread of Islam means health in body and mind

and progression towards a better life. Islam expressly enjoins upon all Moslems bodily cleanliness at stated times, moderation in all things, and abstention from all alcoholic liquors and unclean foods. Muhammad did ~~not raise the dead, nor restored the blind, nor turned water into anything but water, yet he himself was a living miracle that our human brain can understand and appreciate.~~ He built a new civilization based on morality, liberty, fraternity, and equality. He set a vast brotherhood working harmoniously, under One Supreme God, for the advancement and happiness of man.

THE SACRIFICIAL VISTA

To pacify an angry god
The primal savage poured out blood
From victims innocent and young—
And deemed such murders right and good.

Then idols rose and priestly power
Increased, and Moloch's victims cried;
The altars reeked from hour to hour
As "substitutes" in torture died.

Then later still we find the rack,
The thumbscrews, pincers, red-hot knife,
Applied to make men turn their back
On God, the Author of their life.

This avenue of senseless crime
Is trod to-day just as of yore—
Men laud that murder as sublime
Which killed the being they adore.

With ruthless pertinacity
The pagan cult still holds its sway,
And blood and death on Calvary
Alone for us could win the day.

To make "wrong" "right" by added "wrong"
Is tried at every point a-down
The sacrificial vista long,
With craven fear lest God should frown.

O God, Whose mercy shineth forth,
Wilt Thou wreak vengeance on Thine own?
Can murders foul appease Thy wrath?
Can cruel deaths for sin atone?

The man-made dogmas of the past
In many forms still hold full sway -
We pray that change may come at last,
When darkness meets the light of day.

EL FAROOQ