

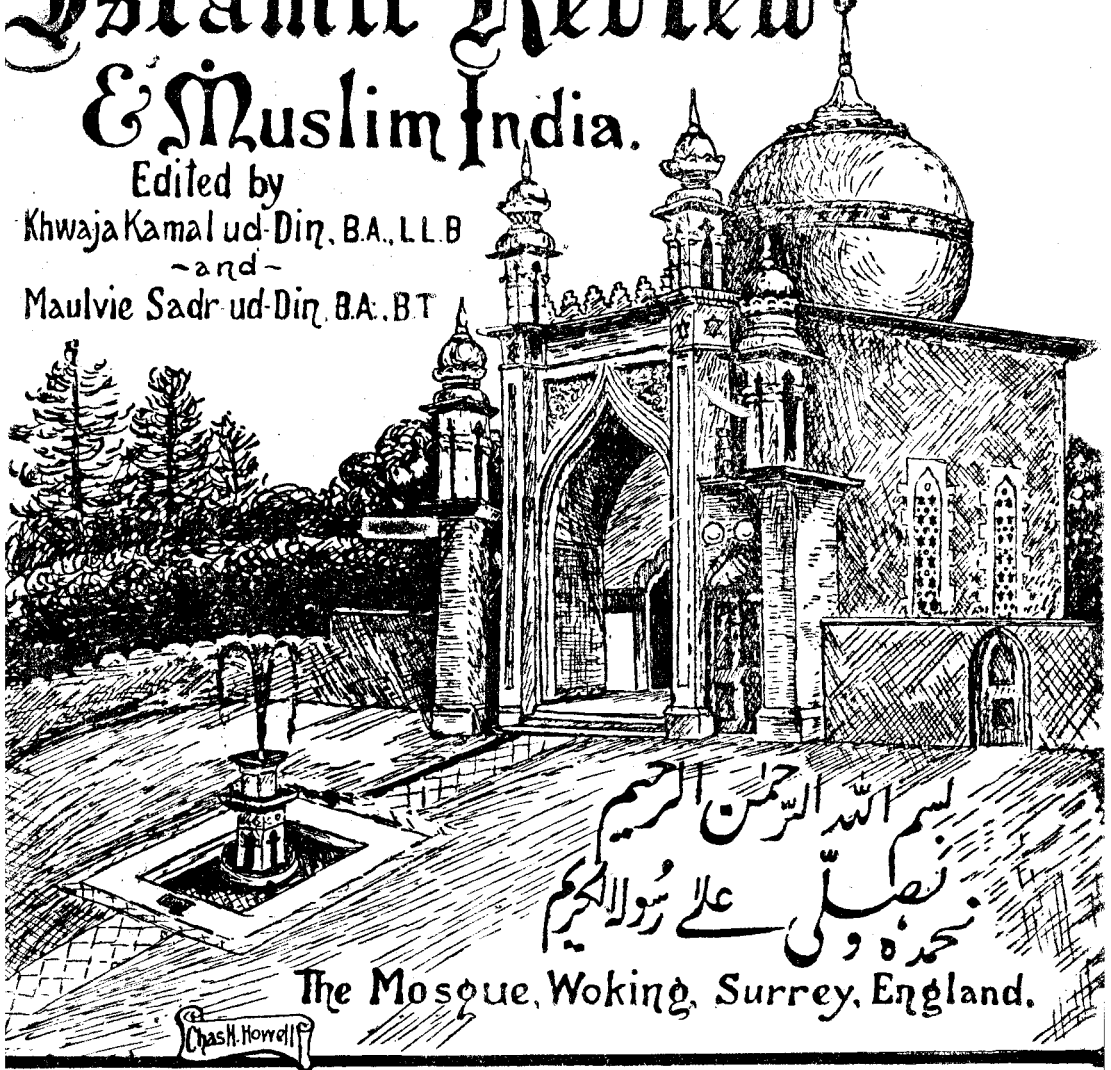
Islamic Review & Muslim India.

Edited by

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-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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AND

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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 22s.* 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.

Qur-ān Class.—We are sorry to note that, owing to the illness of the Imam, there will be no Qur-ān classes in the month of October. The students will be informed when the classes are taken up again.

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 Sunday at the Muslim Prayer House (111, Campden Hill Road, Notting Hill Gate, W. 8), at 6.30 p.m., and at the Mosque, Woking, at 3.15 p.m.

* The rise in the price of book-binding has compelled us to increase the price. We advise our customers abroad to send us 2s. 6d. extra, to cover insurance fee, and thus to secure the book against loss through enemy action.

NOTES

OWING to the shortage of paper we again are compelled to issue the October and November numbers in a combined form. We had to reduce the volume, though the material it contains is sufficient to cover our usual space of two numbers. It is not a question of price, which has risen to nearly three times of what it used to be in pre-war days, but of supply. With a very strict economy we were able to make our supply of this year meet our needs. We have, however, been assured by our paper agents that the condition in the coming year will be better. We may not have something superior in quality, but we hope we will have enough supply to meet our needs.

LONDON MUSLIM PRAYER HOUSE.—Our Sunday service meetings and Friday prayer meeting as usual. The following lectures were delivered on Sunday afternoons at the above House: July 21st, Khwaja Kamal-ud-Din, on "Walk humbly with God."—July 28th, Mr. Ehsan el Bakry, on "A Prayer."—August 4th, Khwaja Kamal-ud-Din, on "Prayer—a Great Purifying Factor."—August 11th, Mr. C. Salman Schleich, on "Renunciation."—August 18th, Khwaja Kamal-ud-Din, on "Superiority of Quranic Teachings: Domestic Laws."—August 25th, Mr. Ehsan el Bakry, on "The Battle of Life."—September 1st, Khwaja Kamal-ud-Din, on "Superiority of Quranic Teachings: Ethical Laws."—September 8th, Mr. C. Salman Schleich, on "Resignation and Actions."

AT HOME.—A very successful "At Home" was held on Saturday, September 7th. After tea and Asar (afternoon) prayer, Khwaja Kamal-ud-Din gave an address on "Unity out of Diversity in the World of Religion." The address was heard with great interest and rapt attention. At the close of his lecture, the Imam answered several questions, which was followed by a very eloquent short speech from Mr. Meade, the learned editor of *The Quest*, in which he paid tribute to the broadness of the spirit he found in the speech. He supported its purport and wished to see the day when the said spirit will characterize all religious deliberation in the world.

THE MOSQUE, WOKING.—The Sunday service and lectures were held as usual, speakers being, Syad El-Bakri, Malik Abdul Qayyum, and Khwaja Kamal-ud-Din.

KHWAJA KAMAL-UD-DIN ON UNITY FROM DIVERSITY OF RELIGIONS.

LAST Saturday Khwaja Kamal-ud-Din was "at home" at the Muslim Prayer House, Campden Hill Road, and a considerable number of London Muslims attended to pay their respects. In the course of a brief address which he delivered he said that the law of progress in the universe was that homogeneity gave birth to heterogeneity, and then this heterogeneity was brought into harmony and unity. Thus, in society, the simple family economy, where every man was his own hunter, agriculturist, weaver, tailor, etc., had given rise to a highly diversified community, where not only did different people follow different trades, but separate parts of the world were devoted to special industrial processes. This heterogeneity would be a blessing if all the various parts could be brought to work harmoniously together. The same principle applied in moral and spiritual affairs. Religion, coming from one God, had ramified into many branches; the problem was how to bring unity out of this diversity. The universal religion could not be tied to any one locality; it must be based on principles applicable to all. Islam was such a religion, for its followers accepted what had been revealed by God to His prophets, no matter at what time they had arisen or in what part of the world.—NEAR EAST, Sept. 17.

ADHESION.—Five ladies embraced Islam in the last two months, two from Edinburgh, and the other three respectively from Nottingham, Manchester, and London, one of them being graduate of the University, Edinburgh, who had honours in modern languages.

MALIK.

THE MUSLIM FESTIVAL OF EID-UD-DUHÁ

WE are happy to chronicle again the celebration of the Eid-ud-Duhá at the Mosque, Woking. The eagerness with which these Festivals of Islam are looked forward to by the members of important Muslim community scattered all over England is now an established fact. As usual, the gathering on this occasion was quite a representative one; not merely in the sense that Muslim ladies and gentlemen who mustered in their

full strength to celebrate the Eid belonged to all walks of life, including even a batch of Muslim Indian officers from France, who were spending a few days of rest in England, as well as khaki-clad quota of our new Muslim English brethren, civilians and a large number of Indian and Egyptian students from all the important University centres of England, but also in this, that Asia, Africa, and Europe commingled in one large throng in which difference of nationality, customs, and attires mattered little. It would be difficult to find in any part of the world a similar gathering of ladies and gentlemen, belonging both to Islam and other religions. In the gathering were the leading Parsis, Hindus, and Sikhs. When the last train from London had brought its load of the Faithful, the Imam, Khwaja Kamal-ud-Din, led the prayers. The theme of his sermon which followed was the larger and real meaning of the "Sacrifice." We reproduce the "Khutba" in full in this number. After "Khutba" one of the congregation made an appeal especially to the English members of the congregation for contributions to the "India Day" box—a fund intended to provide comforts for the Indian wounded and sick at the Front. After "Eid-i-Mubarik" greetings, the party sat down to the usual Eid lunch. "Zuhur" prayer tea and "Asar" prayer, followed in due course, after which the larger number took their leave. There were a good few who stayed till after "Maghrib" prayer and supper.

Our profound gratitude is due to our English sisters who for two days worked laboriously for the success of the Eid day.

"I was greatly impressed with the Muslim gathering at the Mosque, Woking. Muslims from India, Arabia, Persia, and Egypt mingled with British converts. Among those who offered prayer in the orthodox Muslim style I noticed two 'Tommies.' Their khaki caps afforded a vivid contrast to the red fezzes of their other co-religionists. . . . Khwaja Kamal-ud-Din, who led the prayer and afterwards preached a magnificent sermon, is a B.A., LL.B., of the Punjab University. He speaks English fluently, and has a mellifluous voice" (*Pall Mall Gazette*, Sept. 17th).

EID GREETINGS

To you, my kindly brother, my gentle and generous friend,
My thanks for the invitation on the beautiful card you send.

I regret that I cannot be with you, with you in body at least,
To help in the ancient rite, and partake of the brotherly feast ;

But I shall be with you in spirit, strong as a magnet that
draws ;
Bound by our hopes together ; one in the holiest cause.

Though red is the rim of the skyline, and crimson the glare
overhead,
Earth rocks with the thunder of battle, life's awfulest records
are read.

Foul smoke, fouler gases are flowing ; men fall and men
fearless advance,
Fields reeking and sodden with slaughter, aglow with the
glory of lance.

The stars in their courses unheeding, sweep onward apace,
And mind in a pathway unending, shall conquer the race ;

For Truth is the goal of its travail, all else but the wrack
in the path,
The dust and the ashes of ages, and shall perish in wrath.

To the brethren in conclave assembled, 'neath our glorious
oriflamme,
My heartiest greetings I send them : Aliekum-as-salam.

JOHN PARKINSON.

SACRIFICE AND RIGHTEOUSNESS

Sermon of Eid-ud-ha—Qurban Bairum—delivered by Khwaja Kamal-ud-Din on the 16th of September, 1918, at the Mosque, Woking.

And to every nation We appointed acts of devotion that
they may mention the name of Allah on what He has given
them of the cattle quadrupeds ; so your God is One God,
therefore to Him should you submit, and give good news to
the humble,

(To) those whose hearts tremble when Allah is mentioned,
and those who are patient under that which afflicts them, and
those who keep up prayer, and spend (benevolently) out of what
We have given them.

And (as for) the camels, We have made them of the signs
of the religion of Allah for you ; for you therein is much good ;
therefore mention the name of Allah on them as they stand
in a row, then when they fall down eat of them and feed

the poor man who is contented and the beggar ; thus have We made them subservient to you, that you may be grateful.

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part ; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright ; and give good news to those who do good (to others).

Surely Allah will repel from those who believe ; surely Allah does not love any one who is unfaithful, ungrateful.

(QUR-AN, xxii. 34-38.)

WE meet to-day to celebrate the Feast of Sacrifices ; an institution so sacred to every race and so sanctified by religion and traditions everywhere. This day four years back I went to the famous rock at Mina, a village at a distance of some six miles from Mecca, to pay my respects to the memory of that devoted lover of God, Abraham, the father of nations, who to-day some five thousand years ago brought Ishmael, his son there to sacrifice, and thus to remove the only obstacle that could possibly stand between his love for God and his love for things of this earth. And what is love ? Exclusive devotion, heart and soul being monopolized by our object of adoration. True love you cannot share among many ; nor can a genuine heart afford to be a temple. Love demands sacrifice of every other thing we care for or value. Our life is a most precious thing in our estimation and the best thing to care for. Can we bring a better offering than that to the altar of our love. It is not, therefore, surprising to find that the lovers of Beatific Vision, when failing to find some appropriate offering befitting the altar of their Sweetheart, presented their very life in the form of sacrifice ? This introduced human sacrifice in ancient days. But perhaps your son is dearer to you than your own life, a prop of your old age and a continuity of yourself after your demise. What will we not do for the benefit of our children ? And yet Abraham brings Ishmael, his elder son, as an offering to the altar of his Love. He would not suffer even the only precious thing in his eye to stand between him and his Sweetheart. But before he could draw his knife to kill his son he had to kill all those feelings, affections, and attachments which attach human heart to the issues of his own body. Abraham must have torn all such ties before he came to the place of sacrifice. He killed all filial attachments. His heart became empty of all that cemented him to his beloved son ; which became the exclusive property of the Lord. With such state of mind the father of nations brings the intended sacrifice before Allah. Abraham is weighed and found not wanting. He has climbed to the highest top of devotion to God and passed all stages of spirituality. Was it necessary, then, that the intended sacrifice should be performed ? I say no ; the object was accomplished ; love became triumphant, all passions and desires killed ; mind purged of all earthly inclinations. Why then to kill a life ? Then came Divine Revelation, and human sacrifice got its substitute in animal sacrifice.

DEGENERACY OF THE SACRIFICIAL INSTITUTION.

But the sacred institution of Sacrifice was sure to be degenerated through ignorance and credulity. The spirit that the institution was meant to inculcate was lost sight of and ignored. Superstition clothed it with strange ideas. As it was meant to work out a spirit of righteousness, it was taken as an atonement for unrighteousness and propitiation for sin; while those noble souls who exhibited their devotion to God through their martyrdom to truth were deified and their death taken as an atonement.

But does this blood and slaughter really please God, Who is all-merciful and compassionate? Is it the smoke saturated with animal gore which is so agreeable to the nostril of Him Who they say is the Fountain-head of grace, benevolence, and kind-heartedness? Unfortunately, ignorance and fear, credulity and timidity have associated this meaningful institution of sacrifice with it. They say, "Nothing could satisfy angered Jehovah but blood and slaughter. Divine anger can only be appeased through shedding of blood. And have we not enraged the Deity through our sins? Have we not excited His wrath through our iniquity and unrighteousness? Are we not under His condemnation through what some call sin inherited? How to propitiate angered Jehovah for our sins? Either we shall have to receive punishment or some sacrifice, or something or some one should atone for us?" Thus reasons man; and thus he has brought the sacred institution of sacrifice to degeneracy. A pigeon, a fowl, a ram, a goat was brought from time to time to the altar raised to God to propitiate individual wickedness. But how to atone for national iniquities which sometimes in human belief invited dire national calamity. To ward it off needed some big sacrifices. Thus came to vogue "*Aswa mede*," the old Indian sacrifice of horse in days gone by, and this brings hundreds of buffaloes to the altar of Kali in Bengal to-day. But if this logic is true, and if our Holy Father in Heaven is so relentless as to show no mercy and grace without compensation, and a very heavy compensation, in the form of blood, I am afraid the half apostolic logic of St. Paul may sound plausible. If atonement for national wickedness, did demand the sacrifice of horse, the noblest animal then regarded in India, the burden of the whole human race could not be taken off but through the sacrifice of something nobler than a horse—a man himself. St. Paul was, however, not the originator of this queer logic. Many an atonement for human sin took place, from time to time, long before the harmless noble soul from Galilee was brought to the cross at Calvary. In fact to Jew and Greek and Egyptian temperament the new faith was mythologized on their own line.

But what a wrongful notion of God! What would you think of a man who cannot forgive any one without compensation; with whom blood and slaughter is the only penalty for others

wrong; who cannot be reconciled but through bloodshed? Is he not a brute of a man? And if you are right in passing such a judgment on him, what do you think of your own God? Has not the word "God" or any of its equivalents in all other languages always and in all races and countries summed up what is noble and good in its entirety? You call Him your Father in Heaven, and do such beliefs add glory to your conception of fatherhood—a conception which sums up love, affection, and tender-heartedness? What would you think of a father whose love for others finds its exhibition in drops of blood? No, dear brethren in God, by cherishing these beliefs you are only offending the Deity. It is a downright insult to a true conception of Godhood. Sacrifice never came into existence and was not given countenance to in any religion to act as an atonement for sin through shedding blood. It cannot be a pleasure to God.

The Qur-án no doubt allows sacrifices, but at the same time, when dealing with the subject in the verses I cited in the beginning, it says: "There does not reach Allah their flesh, nor their blood, but to Him is acceptable righteousness and guarding (against evil) on our part." The whole fallacy lies in associating blood and slaughter with righteousness. It engenders thus a worst type of ritualism. "Kill animal life on such and such occasions," so says the ritualist, "and it secures you a certificate of righteousness. You are saved of all evil consequences of your wicked deeds." What a deplorable degeneracy of ideas! What a detestable descent from sublime to ridiculous! Sacrifice, which was meant to create ideas of selflessness and of surrender to God and thus to perfect righteousness by "the fulfilment of Commandments," became a premium to sin and a passport to wickedness.

And before I go further to say something as to how sacrifice and righteousness stand to each other in relation of cause and effect as the Qur-án teaches, allow me to say a few words to meet the usual stricture which Sentimentalism in the name of Humanitarianism passes on the institution of Sacrifice.

Is not cruelty to animals a wickedness? Is not waste of any kind an act of unrighteousness? Will not this Feast of Sacrifices cause slaughter of thousands of animals in the Muslim world to-day? What a tremendous waste of, and what a terrible cruelty to, animal life! A very plausible logic; but I am afraid the issues in the case have not rightly been appreciated nor properly drawn. Words like "cruelty," "mercy," "butchery," "tenderness of heart," etc., are not mere abstract and mental figment; change of circumstance affects their meaning. They are subject to relativity. Motives, objects, and results justify or condemn all our actions. Question in this case really lies between Vegetarianism and Flesh-eating. If hygienic principles and physiological truths recently brought within scientific ken make flesh-eating a necessity for the build of your body and proper working of physical organs, with regard to climatic conditions, and if you therefore daily help yourself to various meats and flesh, why are you, sir, so sentimental on matters

of blood and slaughter? Are you not yourself solely responsible for all this butchery? Your butcher is an assassin, but hired by you; a mercenary cut-throat, but you are his employer. Do not deceive yourselves by such "humanitarianism." If you cannot act up to Buddhistic standard of life—it may suit some, but it has never proved to be of universal good to humanity—your action does not consist with your sentimentalism. Again if you regard meat to be a best meat, a delicacy and a necessary dish, will you not share it with the needy in your neighbourhood? I believe you are very charitable, but have you arranged to give something to poor and indigent members of the Society to enjoy what you have been regaling upon day and night? And if you have failed to do so, let religion come to remind you of your duty. Let us celebrate a Feast of Sacrifices, let us add some thousand animals more to the number which are daily killed to grace your table. You have given countenance to the action of killing animals in your favour; why do you preach a new morality to the discount of others? It is only a question of number and quantity, but in the interest of the poor and needy, as the Book of God says: "*Therefore mention the name of Allah on them (animals) as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar*" (ibid.). Is it, sir, waste then to look to the needs of the poor and beggar? Is it, sir, unrighteous to get something out of your pocket to provide them once or twice a year with the delicacy you enjoy day and night?

The main question is the question of pain and cruelty caused to animal life. No one can deny it. It causes pain, and very terrible pain. I will not justify the action by referring to what is going on all around me in the universe—where the members of lower order in growth supply nutrition to those belonging to the higher one; but this I know for certain, that betterment and progress only come through pains, through hardships and trials, and through self-immolation. Ennoblement only comes through passing the gates of annihilation. Look to those various stages of evolution through which an ethereal speck passes before it reaches human frame. How one specialization of atoms germinates another collocation, but the birth in a higher order means death in the lower one. No betterment and no further growth but through destruction and decomposition of the existing combination. No new arrangements but through derangement of existing composition. Annihilation is the rule of evolution, and that is what Buddha meant when he said, "Salvation is annihilation." An electron must lose its entity before it evolves into inorganic order. Inorganism must perish before evolving into organism. How dark clouds of clay through self-annihilation convert themselves into a beautiful orchard. If vegetable kingdom is superior to mineral kingdom in its growth, it has come out of mineral world through the destruction of that order. But it lacks locomotion; and if its members desire locomotion they can have it in animal body only by becoming

food of a quadruped. Similarly, if a lamb cares to be translated to a higher sphere of life, the upliftment is open to him as well. He can be clothed with capacity to sublimate into high morals and spirituality, but he shall have to come to my table through slaughter, and within a short time he will become part and parcel of human body. This is the lesson which the Quranic verses, the text of to-day's sermon, teaches: Surrender yourself to your God, kill yourself in His way, and you will become deified.

To resume my subject. The Book of God, while guarding us against the fallacy of believing that blood and flesh pleases God, associates at the same time sacrifice with righteousness and piety in the verse I just quoted; and if you will ponder over the principles which underlie righteousness on one side and sacrifices on the other you will find a close kindredship between them, and the truth will come home to you eloquently. The Book of God—the Qur-án—at another place throws a flood of light on the very subject when it says: “*Lan tana lubirrá hattá tunfiqú mimmá tuhibbún*”? “You cannot reach righteousness unless you give in the way of God everything you love.” If sacrifice means—and it cannot mean anything else—to part with a thing which I love to possess and which I can do so lawfully, then unrighteousness means to have a thing which I love to possess but I cannot do so lawfully. Can there be concomitancy between the two psychologies. One demands disowning our own belongings, the other instigates owning others' possessions. Can a sacrificing mind be a temple of the devil of unrighteousness? If sacrifice means selflessness and self-abnegation, is not selfishness and self-aggrandizement at the discount of others the root of all wickedness and trouble to our fellow-being. Only that person who through sacrificial exercises cultivates habit to give away things for the benefit of others which he can lawfully retain knows how to abstain from coveting things belonging to others. Will I commit robbery, say for £5, if I am in the habit of giving daily £5 in charity? Is not our attachment to various things responsible for all crimes and offences? One who can exercise detachment cannot be allured to inequality and unrighteousness. To learn perfect righteousness we badly need practical lessons and exercises to make sacrifice of our worldly concerns—sacrifice of time, of money and earnings, of eatables and drinks, of our clothes and other forms of comfort, of the company of those near and dear to us, and of our country as well. These are our chief earthly concern, and too much attachment to them has led to all the forms of sin and criminality. In order to cultivate habit of detachment from these things Islam has planned out what may be called “spiritual drill” in the form of prayer, fasting, almsgiving, and pilgrimage. They make four out of five pillars of Islam. Do learn to sacrifice and make evil an exile; try to make your citizens to be selfless, and self-abnegating, and close your magistracy and police.

But what is the sacrifice which we should make at the

altar of the Most High? Sacrifice betokens devotion; as I said before, it signifies love; it exhibits affection of heart. And what will I not sacrifice to please my beloved? Nay, the only true test of a true love is to sacrifice in the interest of our beloved all other objects of love. Human sacrifice did not come in vogue with those wretched ideas of appeasing angered Deity. The true lovers of God, as I said before, wanted to make an offering of a most precious thing in their eye before their Lord. They could not think of a more valuable thing than their own life. Thus human sacrifice became popular in ancient days, which found its substitute in animal sacrifice at the hands of Abraham. But there was something more valuable than life of man in the eye of God, sacrifice of which could only please God and win the love of the Sweetheart for the votary to his edification. It is not blood and flesh or the vivifying principle in you called life which constitutes humanity. In that you are common with animal kingdom. Both classes possess life which physiologically has been shaped through the combination of blood and flesh. It is your volition, your discretion, your power of judgment, in one word, individual consciousness, which constitutes humanity. If sacrifice means surrender and betokens submission, as the words cited above from the Qur-án show, it is not surrender of your life to God, because an animal can do the same; it is surrender of your will to the Will of the Most High which means true sacrifice acceptable at the altar of Allah. "Thy will, and not mine," is the keynote of a Muslim's sacrifice. Obedience to the Divine Will and the implicit submission to His control is true sacrifice. Abraham taught the same lesson to us. You need not kill your own life—the object can be dramatized through killing a goat or ram—but kill your ego, and render unconditional surrender to the Will of God. This is Islam, i.e. Submission to the Will of God, which has been formulated in one phrase—"La ilaha il Allah." No other object of adoration but one Allah. This is the first pillar of Islam.

Sacrifice and Islam are thus synonyms. You cannot be Muslims unless you cultivate a sacrificial spirit, unless you submit to the laws of God, and unless you subordinate your will to the Will of the Most High, and through it you can only evolve—nay, you cannot live but through such submission to certain laws. Look round the universe, and every atom in nature bears testimony to this surrender to the Divine Will.

BEHIND THE PURDAH

Inaugural address delivered by her Highness the Begum of Bhopal, India, on the occasion of the First Annual All-India Ladies' Conference, held at Bhopal on 26th March, 1918.

"PURDAH," or "woman in veil," is another "unfortunate institution" in Islam which has invoked so many undeserved strictures in the West. Though the system in its present form owes its existence more to environment than to Quranic

injunctions on the point, it is equally observed by Muslim and non-Muslim in India—but we are none the less loser for it. Even a superficial survey of the various nations of the world in their present state will induce an unbiased mind to favour the institution, especially as it has been defined in the Qur-án, where it is chiefly meant to act as a bar against promiscuous male and female mixture. Purdah has never been a bar to any progress, nor its absence in itself has ever brought treasures of learning to those who have not observed it. Woman in the West has always remained free from it, but her intellectual growth and literary achievement only fifty years before had never been enviable, while her sister behind the veil in Islam could compete with man from time to time in various branches of learning. It is the mother in the East who is the real builder of the “home” and the moulder of character of the coming generation. The wonderful response made by the millions of the sons of India in the hour of England’s greatest peril, and loyal devotion with which the pledges made in words were rendered in deeds, should serve as an index of the minds, of the ideals, and of the capacity of those who gave birth to such men. They can hardly be supposed to have leisure for “shopping” when something more important demands their sole attention behind the Purdah. *It is a Muslim lady behind the Purdah* who to-day is moulding and even ruling the destinies of coming Indians through their mothers. Ladies have their clubs and associations, they have their meetings and conferences, they have every opportunity for their culture and elevation, and Purdah has never been in their way. The illustrious lady we refer to is the enlightened queen of Bhopal, who presided over All-India Ladies’ Conference convened at her seat of government at Bhopal. Herself a highly intellectual woman, proficient in many languages, learned in the literatures and arts of India, author of many works of great merit, and a sagacious ruler over a million souls, her Highness’s unique personality sheds lustre on her age. She has especially distinguished herself of late in doing everything in her power, materially and otherwise, to better the conditions of her sex by placing within their reach in more than one way the blessings of education and other similar things. Her Highness’s munificence is already responsible for the success and prosperity of many an institution for both men and women. She has travelled extensively, and has visited this country. To those anxious to know from an indigenuous source the magnitude of the service that is being rendered by the women of India to their country, the following significant utterance of her Highness would serve as a measure. We reproduce the speech nearly whole for the benefit of our English readers.

Before the address was delivered, her Highness’s name was proposed for the chair by Princess Maimunah Sultan Hamidullah Begum, the leader of the Reception Committee of the Conference. Her Grace thanked the ladies, the majority

of whom had come from great distances to take part in the Conference, for the trouble to come and assist at the deliberations. For over a century, she said, Bhopal had been under the rule of queens, which was one of the numerous indications of the enormous potentialities for good of Indian women. The Government of India, she pointed out, promised to foster the cause of the girls' education as early as 1854. She feared that the promise would remain as unfulfilled as ever, when they saw it was being repeated after sixty-four years, unless something practical was done in that direction. She pointed to the presence of movements similar to theirs in all parts of the East, in China, in Japan, in Persia, Turkey, and Egypt, as evidences of the really serious efforts that were being made all over to leave behind the past, and enter into a freer and happier future. With these introductory remarks the Princess resumed her seat.

Amidst warm applause her Highness rose and delivered the following address :—

"Ladies, I greatly appreciate your kindness in asking me to preside over the deliberations of the first 'All-India Ladies' Conference.' From my experience of communal social work for the past so many years, I am of opinion that a central organization of ladies of all creeds and denominations, and belonging to all parts of India, concentrating its efforts on the general amelioration of the weaker sex in India irrespective of the differences of caste or race, would be the source of an immense good to the country. It would, through its constitution alone, be the most impressive evidence of the possibility of the union between the different races for a common aim. In this connection I should particularly draw your attention to the useful service which is being rendered to our country by societies like the Muslim Ladies' Conference, the Bengal Conference, the Istri Mahamandal Sabha, and Seva Sadhan of Bombay. These bodies through years of valuable work have shown to the whole country what a powerful ally for social regeneration India possesses in her women. But these organizations are confined to a particular place, and are controlled by a special community. The All-India Ladies' Conference on the other hand, aims to be a central body of the women of India, of all ranks of society, of all religions, and of all parts. The organizers of this movement want it to transcend all limits of class or creed, and to give to the millions of the daughters of India the benefit of their corporate and united efforts. Likewise in its composition the All-India Ladies' Conference would be truly an All-India body. Its membership would be open to all.

"Ladies, the second point, which follows the above-noted, is the classification of our work. I think that the major part of the work of the Conference would be of a purely domestic character; but a little of it would depend for its success on the assistance of the Government. But the ultimate success, I must admit, must eventually rest on the amount of wholehearted effort that we are able to put forth in aid of the cause.

It would encourage us to know that the present enviable lot of the women of England is the direct result of the devotion to their sex of ladies like Miss Jessey, Miss Florence Nightingale, Miss Eliz. Gilburg, during the auspicious regime of Queen Victoria. These ladies founded homes, where poor and helpless women found means to learn useful occupations, the blind were given facilities for education peculiar to them, and the sick and maimed found sympathy and succour. In our own days, England is all the richer for being benefited by the devoted labours of Queen Alexandra, Queen Mary, Princess Christian, and other Princesses. Let the noble work of these distinguished women be an example to their kind everywhere.

"Likewise in other countries, too, we have had ladies like Countess Montessori, who distinguished herself for child-mind training.

"We should not forget to what extent the whole world is indebted to the genius and efforts of the women of Islam. We all know that the mind of the woman is constituted essentially of human sympathy and kindness. Any law or any system of religion which denies to woman equal opportunity with man for making use of her capacities is below the most average standard of human culture. It was through Islam, more than anything else, that the woman found an illimitable scope for demonstrating her capabilities. One frequently comes across, in Islamic history, feminine names noted in the arts of peace as well as of war. Names like Noor-jahán, Zaib-un-Nisá, Chánd Bébi, and Jahanara are a few of the most noble galaxy that sheds lustre over India to this day. These are the names of those ladies whose great genius did not only show itself in the art of administration, but in the realms of literature and science as well. Ladies like Aisha Khatún, Khadijá bint Alqayam, Aminá, Asiyá have been noted for high proficiency in law, ethics, philosophy, and belles-lettres. Some of them delivered learned discourses to audiences consisting of some of the best masters of the age. The Imperial physician to Caliph Almansúr of Spain had his professional duties considerably lightened by the valuable collaboration of his sister and niece, both of whom were clever physicians and surgeons. In our own times the name of Fatima Alyá Khanam is adored for the brilliance of her literary works. Women of Egypt owe a great debt to Zínat Khanam for the noble and enduring labours she did in the cause of girls' education. The munificent generosity of Aghá Khanum amongst the Muslims of Poland is known far and wide. The leading seminary at Lucknow, Nadwat ul Ulema, owes much to the Begum Sahiba of Bahawalpur.

"But my story would be half told were I to omit such names as those of Sita, Shakuntala, Daropadi, Padmani, queens distinguished alike for beauty of form as of soul, in keeping whose memories alive our languages have been enriched with songs. Yashurati received the homage of her age for her learning and erudition. The ancient Raja Bhúj honoured in full Durbar a lady, Sítá by name, for disposing of the knottiest problem of

State. Anosiya dedicated herself to the cause of female uplift. The greatest teacher of the eighth century, Bhattacharjea, owes everything he had to the sagacity, erudition, and spiritual elevation of the soul of his mother. To those who have been impressed with the rapid advance in the ranks of the weaker sex in India the works of Pandita Ramā Bai Saraswati and Anandi Bai are not unknown. . . .

"Owing to the environments in which we are brought up and the duties which devolve on us, it seems desirable that special attention was devoted to the kind of training and education needed by our daughters, for it would ultimately depend on this training, and more than this, on the sort of training given, what kind of future we would sow for our nation as a whole. Our daughters must have the training that would enable them to preside as befits their position over their home, and, if need be, would make them fit to provide for themselves and their children. The great preponderance of religious element in the training of all high-minded women has been the sole cause of the serenity and beauty of their characters. The absence of this element anywhere must mean a serious deficiency, and should never be ignored.

"Speaking in the Church House at Westminster last year, Lord Parmoor, as well as the Bishop of Oxford, greatly deplored the indifference with which the question of religious education in our boys' and girls' schools was regarded. The meeting unanimously decided that the imparting of some sort of religious instruction to the pupils must form a principal part of the curriculum. To us Indians, to whom religion is the very blood of life, these words must come as a warning. As we suffer from an acute want of sufficiently trained teachers, I have arranged that a course of studies be brought into existence. The work which has been completed is under review by the educational authorities. We must congratulate ourselves that a women's university at Poona has already been started, and, being in capable hands, promises great results.

"The tasks with which we are confronted to-day are manifold and immense. If by founding this movement we are aiming at a wide dissemination of those means by which the future sons and daughters of the country would be brought up and trained in a better way, so that when they grow up to take our places they may be better equipped for the struggle of life, already threatening to grow keener, if we are aiming at the eradication of those sinister influences and traditions with which we are surrounded to-day, and which in the past have been the cause of country-wide social degeneracy and failure, and if we are aiming to make the name of our country to be a source of pride to ourselves and to be respected abroad, then a whole lifetime's consecration is needed for the service in the cause. The general backwardness of the women in India is a standing reproach to the thinking and enlightened members of their community. The Qur-ān has laid particular stress on the equality of men and women in making use of their faculties, their belongings, and their opportunities in the world. The

popular domestic history of their race teems with glowing examples of the bold and courageous conduct of Muslim women in nearly all concerns of their national life, and if any reason was sought of the process of downward progress that was going on in their ranks, it could not be found in anything other than their own antipathy, indifference, and neglect of their duties of acquiring knowledge and other resources that draw out all that their genius contains. Let us therefore to-day solemnly vow that unless the task, however gigantic it may seem, was set fairly on the way of its accomplishment, any avowal of fear would be a sin. Let me assure you, Ladies, that the hand of women in the East has been a very powerful one—her tongue most effective. It requires the nerve to embark upon this enterprise to enable you to discover your latent potentialities and qualities.

“Let us all pray at the throne of that Great Almighty Who crowns every sincere effort with success, that His Light and His Inspiration guide us in our councils and strengthen us in our resolve. Let us to-day lay the foundation of a movement which would be the common possession of Muslims as well as Hindus, Parsis, Jainis, and Sikhs, whose numerous fruit in the future would similarly be shared by us all alike. With such a worthy and noble aim we would not have to wait long for success.”

A CALL TO MUSLIM WOMEN

SISTERS in Islam! rise up; not to a battle of blood and envy, but for a battle of honour and self-respect. Rise up to stop the downward tendency of the Muslim nation which our men, being asleep or too much engaged in their life of pleasure, ease and passion, have failed to stop. The women of Islam should wake them up, and by moulding the character of their sons and daughters as upright and virtuous persons, enhance the honour of Islam and the glory of their God and creed. The Holy Prophet Muhammad asked for no worldly reward. Let his aim and ideal be ours. Let us teach our children to “trust in God and do the right.” Let our motto be—

“Stand upright and speak thy thoughts—speak
The truth thou hast—that all may share.
Be bold; proclaim it everywhere:
They only live who dare.”

The destiny of future generations lies in the lap of woman. Cannot we Muslim women attempt to bring forth a better and higher type of our race? Women of Islam! we should stand up and undauntedly take up the duty assigned to us by God without any fear of unfavourable surroundings.

. . . Let us (women) do better than our men have done. Let us help to raise the men themselves up as we try to raise ourselves. Let us not covet what other nations possess. Let

us not imitate others at all, but let us only try to take our sons back to that period when other peoples bowed before Muslim civilization and culture, and were awed by the grandeur and might of the Muslim nation ; when the banners of Islam floated gloriously in the East and the West. Let us teach our sons to be bold, brave, and upright, and also to be noble, chivalrous, kind, and true. It pains us to see our men treated with disrespect. It pains us to see them treated as of an inferior race. We must change all this by bringing up our sons in a way so as to enable them to command respect and stand face to face with the proudest. We must improve the manhood. We must again produce men who would fear none but God, who would sacrifice their lives for the good of their brothers and the furtherance of their faith and the glory of their God. We must produce men worthy of our Hero-Prophet, Muhammad (may peace be on him).

(An Indian Muslim lady.)

KINDNESS AND SYMPATHY TO RELATIONS

It often happens that well-to-do people look down upon their poor relations. Most of them would not stoop—as if it were really stooping—to maintain relations of sympathy, cordiality, and good-fellowship with them ; forgetting the while that they are human beings as good as themselves, and through no fault of theirs have not been so rich as the former. One living in true Muslim spirit would not forget that, in the wide universal scheme of things, God did not create any one with inherent drawbacks, and those who discover any such, in reality create a point of difference between themselves and their relations, a thing at once distasteful to their Common Protector and to their finer and essential human nature. Besides, all worldly possessions are so uncertain. It is seldom that materially members of one family have kept even in their fortunes. Let none, therefore, assume an air of haughtiness and false pride, since it is displeasing in the sight of God. A great moral underlies the story of the Fall of Satan. Those who behave with similar unnecessary, unreal pride would suffer in the same way. Let those of us who happen to have more wealth, more influence than some of our relations, neighbours, and friends, use part of it in succouring the latter whenever they have the need, and thank humbly the Supreme Giver of all blessings, material as well as spiritual, for the power and resource to be able to do so. For no expression of gratitude to God could be greater than an act of sympathy and friendship towards those who have the greatest claim on us for this, viz. our poor relations.

Holy Prophet Muhammad, too, never lost an opportunity of impressing upon his people the beneficence of being beneficent to our poor relations. Looking through the pages of

our early Islamic history, one comes across a very interesting little incident. Lady Safiya, the widow of the Holy Prophet, being a convert from Judaism, was denounced to Caliph Omar, the second successor of the Holy Prophet, for observing Saturday being the Jewish Sabbath-day and for freely helping and befriending the Jews. The Lady replied that ever since her conversion she held all days of the week to be equally good days for purposes of religious observances, and consequently she did not keep Saturday as her Sabbath; but it was true that she showed every possible sympathy to her poor Jewish relations. She now being a Muslim, was even more solicitous about the welfare of those who looked up to her for aid and help. Such was the Islamic rule of life. Prophet Muhammad says that no amount of praying and offering devotion would avail to one who has not helped and sympathized with his poor relations so long as he had the necessary wherewithal to do so. The greatest prayer in the sight of Allah is an act of charity and mercy. The Holy Qur-an, as well as the sayings of the Holy Prophet, are replete with exhortations intended especially for the rich to refrain from entertaining all false notions of their personal possessions, and not to slight their poor relations and friends only for that reason. To do so would be to ignore our finer nature of sympathy and love, a thing which alone makes men the best of the creation.

It is well known that even to be honoured in life the best way is to be helpful to those who require such help. But the reward of showing sympathy to others, according to Islam, is not merely worldly, it promises to men even greater joys in the next world.

The proper and cordial entertainment of a guest is also one of the essential human qualities. It behoves man to keep his door wide open to receive even an enemy, when the latter comes to seek shelter. A popular Moslem proverb says: "Moon does not withhold its lustre from a lowly hut; likewise a tree does not take off its shade from even one who is engaged in cutting it down." These are words rich in the wisdom of the East. Let no wealthy man, therefore, withhold his right hand of friendship from one not as high as he himself is. Let us all be brothers to each other.

Zil-ul-Sultan Bhopal.

KISHWAR JAHAN BEGUM.

SPIRITUAL RAIN

MAN is a creature of vast potentialities and powers, and in every portion of the world man enjoys the multifarious gifts of God. The sun, moon, stars, the trees, the waters, the air, all are conducive to the happiness and existence of mankind. Let us ponder a moment on the vast creation. Everything existed in elements, everything was perfect and ready for utilization by man, but there is the question of stimulus. All the elements which become iron, trees, minerals of all descriptions, vast oceans, huge forests, which afterwards become fuel for man,

all these existed in elements, but no cohesion, not shaped or formed or joined together. Vast as is our conception of the earth, so we must try to realize the power of the Infinite Being, Who joins the atoms He has created, Who unites the elements. The gases take a liquid or solidified form, and become all that we see to-day as fields and trees, as oceans and rivers, as gigantic rocks or small shells, as hard as granite or as soft as moss. So it is that Allah created all these gifts for man, placed everything ready for utilization. Then come to the fields themselves. Here we see the work of man—the fields ploughed, the seeds sown. The sun and moon all help the handiwork of man, but what is yet necessary? It is the divine gift of rain from above. Man can do all in his power to prepare for a harvest, yet there is no harvest if God does not send us rain from above to permeate the soil, to swell the seed, to engender the life-germ in every tiny seed, so that it lives and flourishes and, shooting upwards, grows until it bears fruit and is a blessing and comfort to man. All this is brought about by Allah in His mercy vouchsafing His rain from above.

Realize this fact. All is stagnant, dormant; nothing can evolve without the Evolver, nothing can be nourished without the Nourisher, nothing can be sustained without the Sustainer. All would be vain—the fields lie fallow, the earth crack and rend, the trees fade and wither, the rivers dry up, the seeds rot and decay—if rain was not sent to quicken them. Man is a great being, but he must realize that all his works are in vain unless fructified by the Cherisher of the Universe. Now come to man himself. Often men, living amid bricks and mortar, in large cities, in crowded thoroughfares, are apt to imagine themselves independent of any outside aid. Is it so? Man, as we have said before, is a creature capable of vast attainments, yet does not man himself stand in need of stimulus? He is an active thinker and worker, he is a mental entity, but his very mentality will lie stagnant unless he receives mental stimulus. He needs the Divine Rain, as does the field and pasture. These powers with which man is gifted are useless unless we have spiritual direction as to their purposes. Our mentality needs the stimulus of Divine Mental Rain when our fields of thought, of inventive genius, of proper utilization of our capabilities are brought to our realization. The whole world strives for freedom and peace, freedom from grief and pain and peace in a harmonized universe. Does any book in the world give us clear and definite instructions to attain to this stage? Does any man in himself really know of any change made by any great Teacher? Yes, the Holy Qur-ān gives us positive precepts to attain this grand elevation of the human race. Our Holy Prophet Muhammad (peace be upon him) brought this Divine stream, and it changed half the world in his lifetime. The solution for peace and happiness is our own labour, to utilize God's gifts to the fullest extent, but to bathe ourselves in that stream of mental and spiritual rain which comes from God to awaken, quicken, nourish, sustain, and fructify our efforts.

We must not reckon upon simply sitting down and believing that some one who died for us has taken the whole burden on his shoulders, therefore we need only believe. Let us imagine the stagnation and ruin of such a foundation. Apply it to the field—man simply believes that some farmer of ancient days has sown seeds and manured the ground, and all that man need do is to sit and wait for a crop to mature by itself. What would be the result? A weed-grown field, a hard, sun-baked surface of earth, no wheat or vegetables, only rank weeds over the earth, and man would starve and die. So is such a creed when responsibility is ended. Chaos, disorder, murder, robbery, discord and strife are the weeds which spring up whilst the mentality of man is content to rest and stagnate. The end is death—spiritual death—for without stimulus nothing is achieved ; so our mentality needs the Divine mental rain to awaken the soul, to invigorate the mental, to awaken responsibility, to animate and render us fruitful. We have the Divine stream pouring on us daily, but unless we work ourselves, unless we utilize all our powers, unless we labour for the harvest, we cannot reap. Machinery without motive power gets grimed and rusty, mentality without Divine rain becomes decayed. Islam is the Divine stream of Allah ; the Holy Qur-án gives us this mental stimulus, which creates activity, and our actions quickened by mental and spiritual rain from God will render this earth a fruitful field, the crop Peace and Freedom from Grief and Care.

KHALID SHELDRAKE.

LONDON MOSLEMS.

Speaking on Sunday, August 25th, at the Muslim Prayer House, 111, Campden Hill Road, W., Mr. Ehsan el Bakry said that there was a natural development upwards by which men, at first caring only for themselves, developed a regard for the family, then for the tribe, then for the nation, and, finally, for all mankind. At the time of the advent of the Prophet the Arabs had hardly reached the national stage ; they could combine as a nation against non-Arabs, but at other times they were not combined. Mahomet had called upon them to go at a leap from this frame of mind to that of the cosmic spirit, and they had done so. The Moslem was called to every good cause ; if he could avert a wrong by good counsel or by giving of his wealth he was bound to do so, and, if no other course was open, he must draw the sword. This was not only in defence of his own country, but in defence of any who were unjustly attacked, and he was bound to champion a just cause even against his own friends and relations. The doctrine of the Jihad was much misunderstood by non-Moslems. It was not enough for a Moslem to die for Islam ; he must serve Allah while living.

NEAR EAST.

A RELIGION WITHOUT SECT

The following is an English translation of an article entitled "Sunnis and Shiahs," by Mr. D. Gadjanoff, which appeared in the June number of the journal *Esperanto*, with the reply from Mr. C. S. Schleich, which appeared in the following number of the same paper :—

SUNNIS AND SHIAHS.

According to the European Press, the British Government, through the medium of the Indian Muslims, has issued an appeal to the Osmanli Turks to try to arrange a peace between the two greatest Muslim Powers in the world, Great Britain and Turkey. It would not be uninteresting to give a few facts about the Muslim world and the religious divisions in it. There are very few outside the Muslim world who know anything of the religious divergencies in Islam.

These divisions date from after the death of Muhammad. The cause was the Khalifate of successorship to the position held by Muhammad as a leader of his people. Many fights took place between the candidates for the office, and the greatest victim to fall was Ali, who was murdered. His sons Hasan and Hussein were killed in battle against the strong Arab chief Maowiya. The battle near Kerbela, now in British hands, where Hussein was murdered, is a black page in Muslim history, because from that event dates also the division among the Mussalmans. From then the whole Islamic culture worked in two directions, the love of Ali or the orthodox Islamism, the true Muhammadanism. During this division appeared the so-called "Imams," i.e. those who interpreted and explained the dogmas of Islam. From the race of Ali appeared twelve, of whom Ali himself was the first, Hasan and Hussein, his sons, both nephews of Muhammad, being the second and third. Among a section of the Muslims, Ali little by little became the highest and most important part of the faith, and many even believed that Ali was none else but God Himself in the form of a man, namely, the Man-God. Here we find a point of contact with Christianity. But the chief of the Imams was Jafer Sadiq, the sixth Imam, but he was the founder and popularizer of those Islamic dogmas whose followers are called Shiahs. The Persians and the majority of the Mesopotamian Muslims are Shiahs. The difference between Shiahs and orthodox Muslims is an old and important one. The first can be called Ali-ans (followers of Ali), the others Muhammadans.

Among the Muhammadans have appeared four Imams.

These four Imams are, so to say, the apostles of the Sunnis. The first of them was Malik. His followers are found in Morocco, Algeria, Tunis, and Tripoli. His disciple and second Imam was Shafai. His followers are found in Egypt, Sham, Irak, Khorassan, and Persia. In Egypt and Sham the teaching of Hanif became afterwards predominant, and in

Persia, Irak, and Khorassan the Shiah have spread. The third Imam was Hanbel, but his followers are very few. The greatest Imam and apostle and dogmatist of the Sunnis was Imam Aazam (the great Imam) Abu Hanifá. His teachings spread mostly during the period of the Turks—the Osmanli Turks are Hanifis. They are also found in India and Central Asia parallel with the Shiah. It may be said that half the Muslims of the world are Hanifis. This includes most of the Sunnis, but there are many Sunnis who follow the other three Imams. Therefore the Muslim world divides itself into two parts—Shiahs, followers of the cult of Ali, Sunnis or true Muhammadans.

The whole religious cult differs. The Shiah, for example, do not have Turkish confirmations, neither Ramazan (Turkish month of fasting). Instead of this they have nau-ruz in the beginning of spring. They fast only nine days, and then only from water, in memory of Ali's son Hussein, who remained nine days without water at Kerbela.

These two groups divide themselves into many sects and sub-sects. There are twelve sects and forty-eight sub-sects. These (48) are the dervish orders.

There has appeared a tendency for communication with God, and for asceticism.

The dervish sects are scattered everywhere, principally in the Balkans. The so-called Bektashis believe in metempsychosis, and in this differ from other Osmanlis, who strongly believe in Paradise.

The Bektashis do not even reckon Muhammad a prophet, because only Ali held that position. These conceptions are only known to few in the world because they are guarded as great secrets.

These religious differences are much in the midst of the Muslim world as is also in the Christian world. The Oriental beliefs have created heresies both in Islam and Christianity. However, among Muslims the difference is in two groups, as I said before—Shiahs and Sunnis.

D. GADJANOFF.

REPLY BY C. S. SCHLEICH.

It is sad to find that even *Esperanto* is used to spread the misrepresentations about Islam so often found in Europe. I do not want to discuss whether Islam is a good or a bad religion, but if a person writes anything about a religion at least facts should be correct. The greater part of the article by M. Gadjanoff gives a totally misleading view of Islam.

Firstly, as seems to me, the whole significance of the article is that Muslims can be divided into two parts—those who follow Muhammad and those who follow Ali. The truth is as follows: All Muslims believe in the same Kalima ("There is no God but Allah, and Muhammad is His Prophet"). All Muslims believe that the Qur-án is word by word the revealed guidance from God to humanity.

In Islam the whole life must be lived according to the Qur-án. Owing to this the judicial systems of Muslim lands are based upon the Holy Book. Malík, Hanifá, Shafni, and others were only theologian logists who elaborated the various laws of life. The SECTS are merely those parts of the Muslim world who follow either Hanifá or some other logist.

The two greatest of these divisions are the Shias and Sunnis. Certainly after the murder of Hasan and Hussein Persian Muslims refused to follow the civil laws of the Caliphs. But even then the "religion" of the Shiahs does not differ from that of the Sunnis. We have prayers in London, and Shias and Sunnis pray together in the same manner. In the article I read: "The whole religious cult differs. The Shias, for example, do not have Turkish confirmations, neither Ramazan (Turkish month of fasting). Instead of this they have nau-ruz. In the beginning of spring they fast only nine days, and then only from water, in memory of Hussein, who remained nine days without water at Kerbela."

This paragraph is totally wrong. I, as a Muslim, cannot understand at all what is meant by "Turkish confirmation." All Muslims have the same Ramazan and observe it (Qur-án ii. 184-5-6). The nau-ruz is the new year festival of ancient Persia, still kept up in Persia, although the Muslim calendar is followed.

Finally, to speak of "Dervish sects" is only another sign of the ignorance of Mr. Gadjanoff. I only hope that in the future if any one writes either an original or translates an article on religion that person will first verify the facts.

CHARLES S. SCHLEICH,

Secretary, Society of London Muslims.

ISLAMIC REVIEW.—We are not surprised at what we read in the above. Mr. D. Gadjanoff, probably nurtured in the hopeless heterogeneous atmosphere of the Church in the West, could not but read the history of his own faith in Islam. Unfortunately the Church in the West since the conversion of Constantine has been a pliant instrument in the hand of the State. It has often and often been used to give vent and mould political opinions and further political ends subservient to those in power in the State. The first departure in England came into existence to achieve the same object. It was more to serve statecraft than to elevate the soul of the laity that England first tried to liberate her from Papal yoke, and till to-day so has been here the fate of the Church since the days of Henry VIII. It is not, therefore, surprising to see if the political division of Muslims into Sunnis and Shiahs in days gone by may as well be taken by ignorance as savouring of differentiations in religious matters. But such is not the case in Islam.

A religion with its sacred record free from subsequent human interpolation—the genuineness of which record has never been impeached even by its foes—and with teachings as complete as exigencies of religion demand, cannot give way to

ramification and diversity of opinion in cardinal teachings of religion. On the other hand, firstly we know very little of Jesus. His whole life has been enshrouded in mystery. He no doubt attacked the rigid conventional side of the Judaic faith, but he did not give us its substitute ; so much so, it is Paul, and not Jesus, who has rightly been styled the founder of the faith in the West. But Paul was not an inspired authority, and it was quite natural if creedal doctrines were to be sifted in successive Councils and faith to be formulated from time to time. This unfortunate feature in the Church of Jesus is to a great extent responsible for all section and sub-section therein. But Islam fared quite a different fate. The Qur-án, the fountain-head of Islam, has reached us in its original purity, and the authenticity of the life-record of the Prophet Muhammad has never been questioned.

A RELIGION WITHOUT SECT.¹

The principles of faith being given so clearly in the Qur-án, Islam remained always above innovation and heresies. If Christianity was split into not less than five hundred sects, Hinduism as well 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 becomes 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 of the world. Besides, the religion preached in the Qur-án was free from all kinds of dogmas, formulæ, and personalities. It gave simple fundamental principles of life appertaining to every side of humanity, and left it to us to construct further building of human edification with regard to conditions and contingencies of the time : 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 in one form or another the fundamental basis of every human society. No sooner did man emerge 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 :—

¹ ISLAMIC REVIEW, No. 12, vol. iv.

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 his hands, could a Muslim look to any one else than God and His Prophet for his religion? 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.

THE GENESIS OF SUNEES AND SHIAS.

Islam allows us freedom of opinion and personal right of judgment. It has preached democracy in religion as well as in every branch of human life. It gives some laws which are unchangeable and everlasting ; but so are all those laws that rule the world and keep it healthy morally and ethically. But the Quranic laws 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. This occurred long before the Ommyad political differences which the writer in the *Esperanto* alludes to, and had nothing to do with the genesis of Shiaism, the so-called Sectarianism. Both 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 others 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 Quranic 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. He is of Hanafi persuasion in juristic matters, and so are most of the Indians. But all the same they never believe themselves less the Muslim if they ever identify themselves in some points of personal law with the other jurists, who have also got their

following. Many an Hanfiate does prefer to follow Shafiate adjudication in matters of ritual, and yet they are the same Muslims. It is the colossal structure of the faith which, allowing all such divergence, remains unshaken and admits no sectarianism in the received sense of the word. Because 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 Imam 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. Besides, the variegated life of the Prophet comes with full light to explain everything. This we miss in all other religions. 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. Let Mr. Gadjanoff refer to something of the nature in differentiating a Shia from a Sunnee, and whatever he has said in his article is not worthy of serious notice. The Roman Catholics and the Protestants are really sects in the true sense of the word. They differ from each other on cardinal tenets, and similarly sub-sections in Protestantism bear the same character. 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.

ISLAM AND JAPAN

By SHAIKH M. H. KIDWAI, of Gadia, Bara Banki,
Oudh, India.

I HAVE just received at the Mosque a copy of *The Islamic Brotherhood*, redirected from my home. The magazine is edited and managed by the first Muslim in Japan—Hasan U. Hatano. It is printed on very good paper and is an illustrated monthly magazine. The address is Hasan U. Hatano, Esq., 72, Kogaicho, Azabu, Tokyo, Japan.

I cannot express in words how happy I was to receive the magazine, and what a thrill of joy its headline, "*Al vahdatel Islamia*," in Socialistic Red, in the language and character of our Holy Scripture, sent to my very soul. And how can I or any Muslim express his sentiments of love and affection for such a noble, far-seeing, and valiant person, who has had the wisdom and goodness to find out the truth for himself, had the courage to come forward to announce it to the world, and to undertake to publish a monthly paper in the land of the Rising Sun to familiarize Islam? May merciful Allah shower His blessings upon Mr. Hasan U. Hatano, who enjoys the proud position of being the first Muslim in Japan! I do wish that some Musalman from India, like that most popular preacher of Islam in England, Maulvi Sadr-ud-Din, would go out to Japan to help our brother there in the grand cause he has undertaken. Japan is a rising country with a bright future. The nation which has *Samurai* is the nation fit for the heroic faith—the Religion of Action—Islam.

The very first number of the first volume of *The Islamic Brotherhood* opens with a comment on one of my articles on "Woman Under Islam" which have been very favourably received, not only in these islands, but also in other European and African countries, and are being translated in French and other languages.

I am glad to learn, on the authority of our brother Mr. Hasan Hatano, that Japan is the most free land for religion, and that I was wrong in concluding otherwise from a writing of a Japanese official in the hands of a Turkish Mullah who had gone to Japan to preach Islam but was stopped from doing so because it was supposed that polygamy was an obligatory institution of Islam.

Now I understand that it must have been the idiosyncrasy only of a local official to issue the order I saw.

I would draw the attention of my brother, Mr. Hasan U. Hatano, and with him of the Japanese nation, to what I wrote in 1906 in my little book "Pan-Islamism." I said:—

"It is not only the eyes of the Pan-Islamists that are turned towards Japan. Nowadays Japan has become the centre of attraction in many ways, the cynosure of many eyes. What makes the Pan-Islamist cast a covetous look towards Japan, and what advantages would accrue to Japan if she accepted Islam as her State religion, may be gathered from a letter which I wrote to the *Morning Post* of London on June 14, 1906, and take the liberty of quoting it here:—

SIR,—To us, the members of the Pan-Islamic Society, the news from Berlin published in the *Morning Post* of the 13th inst. that Japan is seriously thinking of adopting Islam as her State religion is more than welcome. Of course, we cannot be over-sanguine of it just yet, but as Islam is a chivalrous and practical religion, and as Islamic civilization is best suited for the Asiatic people, we have full hope that if Japan wants to play a dominant and prominent part in world-politics of the future, and if she has any ambition of being the regenerator of Asia, she will, sooner or later, adopt that religion which upturned the great Empires of Rome and Persia and which made the wanderers of the desert of Arabia the conquerors and civilizers of almost all the three old Continents.

There are at present two courses open for Japan: one is to adopt the civilization and the religion of Europe and thus merge her identity in the European Powers, the other is to be the restorer of the glory and civilization of Asia and to be the leading power in that civilization. If her ambition is nothing beyond the first, she shall have no credit or honour from the Easterns nor much from the Westerns, who are far more advanced than her in that civilization; but if she dreams of becoming one day a world-power, and to make Asia again dominate other Continents as she did once, Japan cannot realize that object but by adopting the enlivening and inspiring religion of Islam—the simple, invigorating, and practical religion—the religion of Muhammad, the greatest reformer, legislator, commander, a nation and empire founder; the religion of Khalid and Sa'd, the conqueror of Persia in Asia; the religion of Amrou, the conqueror of the land of Pharaohs in Africa; and the religion of Muhammad II, the conqueror of the invincible Constantinople in Europe.

As has been suggested in the *Morning Post*, the political advantages that Japan can gain by adopting Islam as her State religion are too obvious to be hidden from the eyes of the statesmen of Japan.

Japan, notwithstanding her marvellous progress and successes, remains nothing but a small State, whose influence is confined to that corner of the world only where she is situated. At present she has no interest and no sympathies beyond that limited sphere. But if she were to become a Muslim Power her successes and progress would arouse the sympathy and acclamation of every Muslim in the world, and as there is hardly any part of the world which is without Musalmans, Japan by adopting Islam would by one stroke become a Power possessing an influence all over the world and backed, supported, and loved by one-fifth of the whole human-kind.

Yours, etc.,

SHAIKH MUSHIR HOSAIN KIDWAI,

Hon. Secretary, 'Pan-Islamic Society.

127 Sutherland Avenue, Maida Vale, June 14th.

"Thanks to its own worth, the religion of the Arabian shepherd does not owe anything to a Constantine or to any

¹ Now the society is called the Central Islamic Society and I again happen to be its Hon. Secretary.

Its address is c/o Luzac & Co., 46 Great Russell Street, London, W.C. 1.

royal patronage which Christianity or other religions owe. Islam gave splendid kingdoms to the nomads of the Arabian desert, but for its power or influence it never put itself under the obligation of any royal convert, nor has to bow down for that purpose before any monarch now. The Muslim theologians, to whom and whom alone Islam as a religion is indebted, themselves disdained all worldly honours. Had these exponents of Islam, some of whom by the sublimity of their character and by their erudition were equal to the old prophets and seers, not attracted people towards Islam by their pious, unselfish, and saintly lives and by the true love of knowledge with which they devoted themselves to the study of that great faith and the troubles they bore to expound it, had they not gone from place to place in their tattered garments with their pen and ink and books, and above all with their model characters, the religion of Islam would not have become so dear to the people, and it would not have remained undiminished in its influence with the decrease of the political power of Musalmans. It was not only that the great Omar did not care for the conversion of Jabalah bin Ayham, the king of Ghassan, and made him answerable to the same penalty which he inflicted on a poor Musalman, but even in later days the Muslim theologians did not care for the conversion of a great monarch who wanted the restriction of total abstinence to be modified in his favour. There are many instances of Muslim theologians giving up their lives to save the principles of Islam. The extensive domains won by Musalmans were nothing in their eyes, and the religion of Islam was in its zenith, in their opinion, only for thirty-three years—up to the time of the Caliphate of Ali. On the contrary, there might be mentioned a number of kings who rather injured the cause of Islam by their nominal adhesion to that religion and in practice doing acts quite repulsive to the nature of Islam. So Islam for its power and influence never was nor is in want of any regal support from any quarter. Had it been so, the political condition of Musalmans of the present time would have made the cause of Pan-Islamism utterly hopeless. It must be known that when the Pan-Islamists look towards the Mikado with wistful eyes it is not because they want to give Islam any strength by converting him, but because they hope that Japan itself will become doubly strong and the prestige of Musalmans will be much raised as well as their political place in the world re-established."

I will show in some other article what good it would do to Japan, socially and morally, to adopt Islam.

REPENTANCE

By J. B. FORD, B.A., LL.B.

NO matter how spiritually inclined a man may be, there are occasions on which he strays from that path the following of which a wise Providence, in love and fatherly care, has indicated as requisite for the true building up of that spiritual nature which all human beings, Muslim and non-Muslim alike, must build up if they wish eventually to see God. I believe that every human being, however low, however wicked or degraded, will in time see God. A crisis will come in each individual's existence, whether here or hereafter, when he will realize with full force the necessity of striving for so desirable a goal; and in spite of many lapses and discouragements, much persecution, tribulation, and temptation, both from others and from his own undisciplined self, he will set foot to the ladder from which none can dislodge him, albeit he may often be forced down a rung or two.

When once the mind has firmly grasped the fact that occasional lapses do not damn for ever, the hopeless repining gives place to hope, and firm striving after an ideal, which becomes clearer and more attainable with time and self-discipline, takes the place of the useless lamentations of spiritual despair. Indeed, spiritual despair is a most dangerous state for the soul. From it proceeds a cynical disregard of morals, of others, and even of oneself. The usual answer to remonstrances in such cases is, "What does it matter?" This is indeed a sad state of mind, and it is so unnecessary, so illogical, so unrational. It is not borne out by nature as we see it around us. The gale tears off the branch of a tree, but in the springtime the tree blossoms forth in its beauty once again. Nature has in its own way provided against the total destruction of that tree, and the blighting effect of the gale has been overcome. So it is with the spiritual growth of man. God, in His mercy, has made provision for the healing of moral and spiritual damage. The remedy is "Repentance." Repentance takes place when a sinner realizes the gravity of his offence, and firmly resolves not to repeat it. Even though he may repeat his offence, with each successive repentance his self-control becomes greater and greater, and the power of the sin or vice over him becomes correspondingly weakened. With each sincere repentance, which is the cry of the soul to God for aid, the character of man is built more firmly upon the only abiding foundation—a sincere desire to follow the will of God.

The value of true repentance is measured by the intensity of the resistance to sin in the future. It is distinguished from mere remorse, which is thrown to the winds the moment the need for it is over, the moment things appear to be all right. True repentance, in spite of failures, strives repeatedly until the vice is overcome.

Our religious faith determines the quality of our repentance, and its effect on our character. If we believe that mere belief in a certain dogma is enough, and good actions merely a secondary, though desirable adjunct, then repentance cannot have that depth, that real intensity, which it ought to have. What is needed is not an oppressing sense of sin, hopeless and irremediable. What is wanted is the glorious hope that every human soul can attain perfection, and that sin is really only the upsetting of that balance, that measure which makes life perfect. True repentance is the expression of the sure knowledge that God has placed within the reach of every man certain potentialities, all of which are needed for his spiritual development, and that it is man's free and wilful misuse of his powers, and that it is in his own ignoring of the proper measure and balance, wherein the sin consists. Our powers are not alike. From this it follows that our responsibilities are not alike, but the test of sin is the same in all cases. The great question for us is, "Have we used our powers aright?" That is all. If we have not, we have sinned. The test of repentance is the same. A sincere endeavour must be made to carry out the divine plan of the Almighty. Grace must be prayed for; and lo! the light shines bright and clear.

No one expects a labourer to play the piano without previous training. So in the same way repentance cannot be expected to succeed all at once. The human soul must have training in repentance before it can be used fully and properly. Properly used and properly understood, repentance—in which I include reformation—is a valuable spiritual weapon, the value of which increases with use. It transforms the human mind and body from a jangling mass of ill-fitting machinery to what God intended it to be—a thing of joy and increasing perfection.

Wherein does Islam rise superior to other religions in the realms of repentance? The answer is easy. Islam demands "reformation," alteration caused from within, as a sign of true repentance. When speaking of repentance I always mean reformation as well. Repentance followed by no change in conduct, even though the change succumb to fresh temptations, is mere remorse. Repentance, properly so called, includes reformation, and without reformation, even though the reformation be overcome for a while, no repentance is worth the name. Islam insists that conduct and motives are the rules by which conduct is gauged. No amount of lip-service does good to the soul unless it be accompanied by conduct in keeping with professed beliefs. It has the highest ideal of all the world-religions, and does not make salvation depend on a mere belief in dogma, but insists with clearness and simplicity that every man, believer and disbeliever, determines his own future, both in this world and the next, by his own physical actions and mental outlook. There could be nothing simpler, nor yet more profound.

ISLAMIC REVIEW.—A religion like Church-Christianity, which regards belief as the sole treasure of salvation and keeps action in the background as a thing unnecessary as Martin

Luther thinks, will naturally synonymize repentance with remorse. If belief, which after all is only an action of mind, completes all the requirements of a religion, why not remorse be taken for repentance? But in Islam belief without action is a dead-letter, and therefore repentance without reformation or retracing of footsteps to wherefrom one strayed to erring path a meaningless thing. Throughout the whole Qur-án, one will never find mention of "belief" without the concomitant mention of action. "Those who believe and do good action shall have gardens with streams underneath them" is the recurring theme in the Qur-án when describing heavenly life, which clearly shows that these gardens of heaven in the hereafter are our own beliefs which have the perennial streams to water them in the form of our own actions. The very word *Ímán*, which stands for belief in Arabic, is very expressive. It does not mean "faith"—a mental figment—but it means *belief manifested* through actions. The language used in the Qur-án to teach its truths, and sometimes the very words chosen to connote certain conception, are in themselves eloquent enough and need no comments. All the words used in the Qur-án to stand for the word "sin" literally mean inclining from or going beyond certain limits, i.e. a transgression. To keep within certain prescribed limits is virtue in Islam, and one who transcends them commits sin. If this means sin as the Qur-án says, is it not clear enough to show that from Islamic point of view repentance does not mean to feel remorse while standing at the wrong place, but it only means to retrace our steps and return to the place we diverted from. It would, however, be interesting to note that the Arabic word *Taubah* used in the Qur-án for repentance literally means the same. It means "to return." Thus if *Zanb*, *Ism*, *Jurm*—Arabic words for sin—literally convey the idea of going beyond, turning aside from the desired point, *Taubah*, i.e. repentance, means returning to it. The Divine attribute *Tawwáb*, meaning "Forgiver," literally means Great Returner. This again shows Muslim conception of Divine forgiveness. It depends upon one's own action. If you go beyond Divine limits, God turns His face also from you, and you are under the curse of God, but if you return to Him, He will return to you, as He is the Great Returner. "If you come to Him one furlong, He comes to you one mile"—so says the Holy Prophet. All His grace and all His anger follow your footsteps. And does not all natural phenomena bear out the same truth? If you close the shutters of your window you are deprived of light and sunshine; your own action has invited an action from God which in this illustration is darkness. But it is just equal to the measure of your shutters closed. But open them, and the sunshine and light come in tenfold, and this change for the better has followed your own action. Thus says the Book of God, the Qur-án, "Your one evil has one evil in return, but your one good action will be rewarded tenfold or more." Unfortunately religion in the West has given a very crude and wrong conception of salvation. With us salvation means

perfection or actualization of potentialities, for which we have to pursue a prescribed course; hence any step beside the straight path must be retraced—for our progress. No amount of remorse and mental pains would restore the traveller to the place where the right course lies and goes to the destination but from which he has receded. He will have to come back and re-pursue his journey. The very word *La'anat*, "curse" in Arabic language, throws the same light on the subject. It literally means "to be beyond" the grace and mercy of God; to be away from those places where Divine mercy rains. Are not some tracts of land on our planet so situated that they cannot attract clouds and rain to water them—such as deserts? And if rain is a blessing of God, are not such places for their very environment coming under His curse?

TRANSLATION OF "SAHIH BOKHARI"

OUR readers would remember our resolve to translate all the sayings of the Holy Prophet Muhammad, as contained in that greatest of books on the subject, "Sahih Bukhari." We need hardly emphasize the importance and need of a genuine and authentic record of the sacred words that came from the lips of the Prophet of Islam to those people in Europe who have begun to regard the religion he was delegated to preach not merely as a set of ideals sprung out of his own imaginative mind, but a code Divine, fulfilling in all its aspects the highest aspirations of the human soul. To such men every act and word of the Message-bearer has become invested with a new significance. The reason for this is twofold. In the first place it is essentially the human character of the Prophet which fascinates the students of his words. To hear him is to listen to words saturated through and through with Divine wisdom, but uttered in human accents, breathing the large and sympathetic spirit calculated to appeal to every man in his everyday life. The second, and by far the greatest reason for the popularity of his sayings as a code of guidance, is the intensely historical character of the life of the Prophet. For does not Muhammad outshine all the rest of his great fellow-teachers of mankind in the particular respect that there is not a word which has escaped his adorable lips which has not been cherished as a priceless treasure by the four hundred odd millions of those who follow him to the great abode of everlasting bliss. Muhammad's greatest triumph lies in his being the bearer of a Divine message, whose purity, grace, and beneficence has stood the boldest challenge of science and reason; but to effect this spiritual consummation to the supreme degree of success has been solely due to the life which he lived. The Holy Prophet is one of those personalities of history on whom the limelight of scrutiny and criticism has shone with the fiercest glamour.

The most trivial incidents of his holy existence have been carefully recorded and handed down from generation to generation to serve both as evidences of the surpassing beauty of his soul, and as a living commentary on the message he brought, Al-Qur-án.

The highest culmination of the great purpose of this message is clearly reached when the bearer himself illustrates, through the manifold aspects of his character, his deeds and his words, the utility and beneficence of the precepts of that message.

It is in this aspect much more than in anything else that the Faith of Allah claims to be a code of living and practicable moralities. We have before us a rich storehouse of Divine wisdom, tested in its application to each and every occasion of human life, wherever the help of truth is needed to guide. The circumstance finds ample justification of its truth in the light of our daily experience. No man-made law of our days is considered to be perfect and good unless supplemented by a useful index enumerating the cases in which its application has been found useful. The statute-law of our day is mainly supported in its practical utility by a numerous body of case-law. The life of the Holy Prophet is the case-law illustrating in the best of colours the meaning and import of the message of Al-Qur-án.

The study of this aspect of Muhammad's life is rendered doubly interesting by the fact that the Holy Prophet was himself innocent of any learning that had its vogue in his days. Yet his sayings display a depth of wisdom and subtlety not to be possessed by any other person less divinely gifted than him. There are no less than 1,465 collections of the Prophet's sayings extant, of which six collections are more generally considered as correct. Imam Bokhari, the great and celebrated traditionist of the Holy Prophet, has to his credit the compilation of a most wonderful collection of these sayings. Each and every little circumstance of his life has been carefully examined, sifted, and tested before its authenticity is established. From what we have in it given in all the fullest details, we have not a single aspect of human life upon which the Prophet's sayings have not borne any reference. They are strong beacons, showing us the right way in the midst of a blinding wilderness of the cross-current of human passions. They are like feelers for the morally blind, warnings to the wayward, and words of exhortation, encouragement, and good cheer to the needy. They are promises of coming reward to those who have followed their guidance. In all matters concerning man's self, in his relations with others as son, husband, father, as master and ruler, as a business man, and lastly as a good citizen, these beautiful truths embody a set of principles, forming as it were the ready money of one's heart by which he would pay his way in any avenue of human activity. We give below a selection from his sayings, depicting the correct rule of action in all the varied circumstances in which a man might happen to find himself.

These sayings display most palpably the fountain-head,

whence was drawn all that wonderful determination and energy which transformed the vice-ridden Arabia of the Prophet's days into a strong, virile, yet a God-fearing nation of humane warriors, pioneers in the realms of arts and sciences, rulers and lawgivers, whose achievements even in the world of to-day bear proud testimony to their past greatness. But for all this, the Great Teacher is nothing but humility and meekness. The Apostle of God was the handsomest of men, the most liberal and most brave. He observed: "It becomes me to be kinder to Muslims than they to each other. Wherefore any Muslim dying in debt and not leaving property to discharge it, it rests with me; and whoso leaves property, it is for his heirs."

"Do not exceed bounds in praising me, as the Christians do in praising Jesus, son of Mary, by calling him God, and the Son of God. I am only a servant and apostle of Allah.

"Verily God has made me a humble servant and not a proud king."

The study of a record of the words of such a soul, at once high and holy, yet moving about in the world, mixing with his fellow-men with no greater pretensions than those of just ordinary mortals, would be a thrilling experience indeed, especially to our European friends, to whom the futility and failure of their traditional beliefs has become more patent than ever. It is our conviction that Muhammad's Message and his words furnish the only source for the satisfaction of the newly awakened desire for a world-master at once Divine and human. It is Muhammad.

That the translation of these "sayings" might form a work of merit, both in its preparation and get-up, we have decided to publish it after the model of the translation of Al-Qur-án by Molvi Muhammad Ali.

War-time conditions are not very favourable to such an undertaking, but the sacred character of the task and the eagerness of a large number of our friends who desire to have it published God-speed us on the venture. We are indebted to H.H. the Shaikh Sahib of Mangrol and Kh. Karamatullah of Hyderabad (Deccan), for the financial help they have already rendered on this account, and we hope others will follow their noble example. The genuine Islamic fervour with which the publication of the translation of Al-Qur-án was received by its Muslim readers makes us expect similar material assistance from our friends. Assured of this, it might be possible for us to get through some portion of the work in the beginning of the next year. We implore our brethren to pray with us for the success of the enterprise.

It will help us materially if some of our readers will allow us to register their name in advance, as they did in the case of our Translation of the Holy Qur-án—we cannot at present give an exact idea of the price, but it will be something between 4 and 5 shillings for a volume that will contain at least 5 parts of Bukhree Shareef.

We give here a few more of the Holy Prophet's sayings :—

CLEANLINESS OF THE HEART.

"Actions will be judged according to the motives."

"No man is true, in the truest sense of the word, but he who is true in word, in deed, and in thought."

"He is true who protects his brother, both present and absent."

RESPECT FOR PARENTS AND AGE.

"Paradise lies at the feet of the mother."

"To every young person who honoureth the old, on account of their age, may God appoint those who shall honour him in his years."

"Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure."

In a world where independence of action and self-reliance are fast becoming synonymous with an utter disregard of family ties, and respect where it is due, these exhortations of the Holy Prophet claim a special consideration. The fulfilment of the highest aspiration of the soul—Divine pleasure—is linked up with proper regard for the aged and the senior in blood relationship.

DEALINGS IN WORLDLY LIFE.

"Do you love your Creator? Love your fellow beings first."

"God is not merciful to him who is not so to mankind. They will enter the blissful abode who have a true, pure, and merciful heart."

"One who takes charge of orphans will be at one with me on the day of requitals."

"Look after the widowed women."

"Help the needy."

"All God's creatures are His family, and he is the most beloved of God who trieth to do most to God's creatures."

"It is unworthy of the Faithful to injure people's reputations, and it is unworthy to curse any one, and it is unworthy to abuse any one, and it is unworthy of the Faithful to talk vainly."

"That person is most respectable near God who pardons, when he has him in his power, him who shall have injured him."

CONSIDERATION TOWARDS NON-MUSLIMS.

"A bier passed by Lord Muhammad and he got up; and it was said to him, 'This is the funeral of a Jew.' He answered, 'Was it not the holder of a soul?'"

"Should the bier of any one pass by you, whether Jew, Christian, or Muslim, rise to your feet."

PERSONAL VIRTUES.

"The best of the acts are the golden means."

"Kill not your hearts with excess of eating and drinking."

"The greatest of Jihad (Holy War) is that for the conquest of self."

"Allah is gentle and loves gentleness."

"Verily Allah is mild and is fond of mildness, and He gives to the mild what he does not to the harsh."

"Meekness and modesty are two branches of faith."

"True modesty is the source of all virtues."

"God is pure, and loves purity and cleanliness."

"The best of friends is he who is best in behaviour and character."

"Envy and suspicion disintegrate society."

"Suspicion is the blackest lie."

"A believer should see that he is vigilant."

"No man is true, in the truest sense of the word, but he who is true in word, deed, and in thought."

ACQUISITION OF KNOWLEDGE.

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

"He who leaves home in search of knowledge walks in the path of Allah."

"The acquisition of knowledge is a duty incumbent on every Muslim, man or woman."

WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

Continued from page 342, ISLAMIC REVIEW, Vol. VI.

Numbers 8 & 9 (August—September 1918).

The glory of Islam was reflected in the women of Islam as much as in the men of Islam. The beloved daughter of the untutored Prophet himself became the Lady of Light, and the little wife of the Prophet, named Ayesha, became one of the greatest jurist, traditionist, commentatoress, and genealogist of her day. Ayesha knew medicine also, and was well versed in all Arabic literature and poetry. She was such a jurist that one-fourth of the juristic traditions of Islam have been derived from her. Whenever there was any dispute on any point raised on the question of Muslim law it was referred to Ayesha. Akhnaf bin Qas says that he heard the discourses and sermons delivered by Abu Bakr (Ayesha's father), Omar, Osman, Ali, and other learned scholars and men, but what he heard from Ayesha was far superior in rhetoric and composition. Islamic history is full of brilliant Muslim women. Sakina, daughter of Hosain the martyr, was a lady of great scholarly reputation. Ummat-ul

Wahid, the daughter of Hosain son of Ismail, was an expert in correspondence, tradition, rhetoric, mathematics, and grammar.

In Spain, even ladies entered the lists as votaries of the muse. Valadata, daughter of the Khalifa of Cordova, "endowed with equal beauty and genius," was considered as the Arabian Sappho. Ayesha, another princess at the same court, was scarcely less distinguished. Her orations and poems were frequently read in the royal academy of that city with the greatest applause. Labena, also a native of that far-famed capital, not only excelled as a poetess, but was also deeply skilled in philosophy and arithmetic, and held an office not often enjoyed by females, that of private secretary to the Khalifa Hakim. Seville could boast of Safia, whose poetry and beautiful penmanship were the subject of equal admiration; of Algasania, who wrote verses in praise of the Khalifa, and Maria, who has been honoured with the title of the Arabian Corinna ("History of Arabia").

Of the woman saints in Islam there can be named a goodly number. But Rabia al Adawiyya attained such a position that, according to Ibn Khalikan, even her tomb was an object of pilgrimage in the Middle Ages. She lived in the second century of Higree (767-815 A.C.). In the "Literary History of the Arabs" is given the following translation of one of her poems:—

"Two ways I love thee: selfishly,
And next, as worthy is of thee.
'Tis selfish love that I do naught
Save think on thee with every thought;
'Tis purest love when thou dost raise
The veil to my adoring gaze.
Not mine the praise in that or this,
Thine is the praise in both, I wis."

The saint Rabia was so well-versed in the Holy Qur-án that for thirty years she is said to have never spoken in any conversation any single word but from the text of the Qur-án.

Women in Islam have filled different positions in life with great credit to their sex. Muslim lady physicians and jurists have both been of great renown.

Zubaida, the wife of famous Haroun Rashid of Baghdad, and Nur-jehan, the wife of Jehangir, Emperor of India, have both played a very prominent part in the history of their times. Muslim Queens have successfully governed countries and empires.

Bûrân, the wife of the Khalifa Mâmûn, the son of Haroun Rashid, was well known for her scholarship; so were Mâmûn's sister and daughter, Umm-ul-Fazl and Umm-ul-Habib respectively.

The distinguished jurisconsult Raby-al-Ray owed his learning to his mother, Humaida.

In the fifth Muslim century Fakhrunnissa Shaikha Shuhda lectured publicly at the grand mosque of Baghdad.

There is a book called BALAGHATUNNISA, written in the third century of the Muslim era by AHMAD BIN ABI TAHIR, the well-known historian of Baghdad, on lectures and addresses delivered by Muslim ladies like Fatimah, Ayesha, Hafsa, etc.

Fatimah's elegy on the death of her father, the Prophet Muhammad, is soul-stirring.

The names of some other well-known Muslim poetesses and *littérateurs* are as follows:—

Arvi bintal Haris; Unbatal Aqil; Zainab; Ummé Kulsum; Abdul Muttalib's daughters Ummé Hakim and Umima; Safvatuddin; Bibi Baidil; Nurjehan, Zaibunnisa; Razia Begum; Shahjehan Begum; and Gulbadan Begum. Rabia Shamiah, Hakimah Damiscia, Tuhfiat Arabiah were well-known women saints, like Rabia Bussriah already mentioned.

Christianity when at its best could not tolerate one learned woman.

Draper writes:—

"Hypatia and Cyril! Philosophy and bigotry. They cannot exist together. So Cyril felt, and on that feeling he acted. As Hypatia repaired to her academy, she was assaulted by Cyril's mob—a mob of many monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means.

"So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote. The 'Daughter Library,' that of the Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as the ecclesiastical authority ordered him, A.D. 414. In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching, and caused all its schools in that city to be closed."

Even the most bigoted Muslim never treated a woman as was Hypatia treated by Christians. Islamic history is free from such barbarism.

How could Musalmans ill-treat a woman for discoursing on philosophy when the Qur-án says that Wisdom is a God-given gift and *Va manyutal hikmata faqad utiyu khairan kasira* (ii. 269)—whoever is granted Wisdom (philosophy or scientific knowledge) is indeed granted a great good? One of the names of God Himself is AL-HAKEEMO, and among the objects of raising the Prophet also one is *ualimuhum ul kitaba wal hikmata* (lxii. 2). The meaning of the full text is:—Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise. He it is Who raised among the illiterate people an apostle from among themselves, who rehearses to them His signs and purifies them and teaches them the Book and the Wisdom (philosophy or science), although they were before certainly in clear error (lxii. 1, 2). The Holy Book is itself called AL-KITABIL HAKEEM (x. 1) (the Book of Wisdom or Science or Philosophy).

Under Islam no woman suffered even as did the Suffragettes in the "liberty-loving" England a few years ago.

Women under Islam had never had to fight for their rights. They had always had all the rights that were due to them. If they had not had those rights they would no doubt have fought for them. Muslim women have not been wanting in courage. Muslim Joan of Arcs have been innumerable.

Safiah; Ummé Saleet; Ummé Saleem; Ummé 'Amarah; Khansa; Khaula bint 'Azoor; Afeerah; Ummé Aban; Salmah; Ummé Hakeem Asma, daughter of Abu Bakr; Khola bint Solbah; Kaoob bint Malik; Sulma bint Hashim;

Nám bint Qanas ; Amir Moaviyah's sister and mother ; Zufaira bint Aarah, and numerous others, each and every one of them displayed greater heroism, courage, and patriotism than the well-known French heroine who has acquired such a name in European countries. In the decisive battles of Yermouck and Qadsia, against the Romans and Persians respectively, Muslim women played a very important part and helped their men to gain victories.

Recently it was announced in English papers as a matter of surprise that Muslim ladies in Turkey have joined the Women's Army Corps—W.A.A.C., as called in England.

To Musalmans and to others who know Muslim history there was nothing of any surprise in the matter. We would refer Europeans who can study Oriental languages to the following histories, among others, to form some idea of the Muslim women of old : Tibri, vols. 5 and 6 ; Asadul Ghaba, vol. 5 ; Futuháté Islamiah ; Bilazari ; Vakidi.

In early days women, out of regard to their sex, were not encouraged to go to the battlefield, but those who did go performed the following duties ; (1) they carried away the wounded from the battlefield ; (2) nursed them ; (3) those who died, buried them ; (4) supervised the kitchens of the army ; (5) revived the spirits of the soldiers by reciting heroic verses, very often composed by themselves. The Prophet himself was nursed by his daughter Fatima in the battlefield of Ohad when he was wounded, and his own wife carried water to wounded soldiers lying on the field. In the battles of Khaibar also women were ministering angels.

The following quotations from Gibbon-Ockley's History of Saracens should convince the English-reading public that Musalmans have produced much more valiant and patriotic women than any European nation.

Describing the early battles between the Romans and Arabs the above-named historians say :—

“ Among those other captives which Peter had taken, it fortune'd that Khaulah, Derar's sister, a brave virago, and a very beautiful woman, was one. Derar was extremely concerned in the loss of his sister, and made his complaint to Khalid : who bade him be of good cheer ; ‘ for,’ says he, ‘ we have taken their general, and some other prisoners, which we shall exchange for our own ; and there is no question

but we shall find them all at Damascus.' However, they resolved to go and see if they could recover them before they got thither. Khalid, Raphi, Meisarah, and Derar went in search of the captives; and ordered Abu Obeidah to march on slowly with the army. There were among the women which were taken prisoners some of the Hamyarites (a tribe so-called among the Arabs), which the Arabians supposed to be descended from the ancient Amalekites. These women are used to ride on horseback, and fight as the Amazons did of old. Peter, when he had got his prisoners and plunder at some convenient distance, did not make haste to convey them to Damascus, but stayed by the way, being desirous, if possible, to hear of his brother Paul's success before he went home. Whilst they rested, they took an account of the women, and what else they had gotten: and Peter chose Khaulah, Derar's sister, for himself, and told his men that she, and no other, should be his, and nobody's else. The rest chose each of them one as long as they lasted. The Greeks went into their tents to refresh themselves, and in the meantime the women got altogether, and Khaulah said to them: 'What! will you suffer yourselves to be abused by these Barbarians, and become handmaids and slaves to these idolaters? Where's your courage? For my part, I'll sooner die than any of these idolatrous slaves shall touch me.' Opheirah, who was one of them, told her that their patience was not the effect of cowardice, but necessity. 'For,' says she, 'we are defenceless; we have neither sword nor spear, nor bow, nor anything else.' 'But cannot we,' says Khaulah, 'take each of us a tentpole, and stand upon our guard? Who knows but that it may please God to give us the victory, or deliver us by some means or other? If not, we shall die, and be at rest, and preserve the honour of our country.' Opheirah swore she was much in the right of it. They instantly resolved upon it, and provided themselves with staves, and Khaulah commanded in chief. 'Come,' says she, 'stand round in a circle, and be sure you leave no space between you for any of them to come in and do us a mischief. Strike their spears with your staves, and break their swords and their skulls.' As she spoke, she stepped forwards one step, and struck a fellow that stood within her reach, and shattered his skull. Immediately there was a great uproar, and the Greeks came running out of their

tents to see what was the matter. When they came out, there stood the women all up in arms. Peter called out to Khaulah, whom he had chosen for his mistress, 'What's the meaning of this, my dear?' 'Woe be to thee,' said she, 'and to all of you, thou (Arab., *Ya kelbo'nnasraniyah*) Christian dog. The meaning of it is, that we design to preserve our honour, and to beat your brains out with these staves: come, why don't you come to your sweetheart now, for which you reserved yourself? It may be you may receive something at her hands, which may prove worth your while.' Peter only laughed at her, and ordered his men to compass them round, and not do them any harm, but only take them prisoners, and gave them an especial charge to be careful of his mistress. They endeavoured to obey his commands, but with very ill success: for when any horseman came near the women, they let drive at the horse's legs, and if they brought him down, his rider was sure to rise no more. When Peter perceived that they were in earnest, he grew very angry, and alighted from his horse, and bid his men do so too, and fall upon them with their scimitars. The women stood close together, and said one to another, 'Come, let us die honourably, rather than live scandalously.' Peter looked with a great deal of concern upon his mistress, and when he viewed her beauty and comely proportion and stature, loath to part with her, he came near, and gave her good words, and would fain have persuaded her to desist from her enterprise. He told her that he was rich and honourable, that he had a great many fine seats, and the like, which should all be at her service, and desired her to take pity of herself, and not to be accessory to her own death. To which she answered, 'Thou infidel, scoundrel, vile rascal, why dost not come a little nearer, that I may beat thy brains out?' This nettled him to purpose; so he drew his sword, and bid his men fall upon them; and told them that it would be a very scandalous thing to them in all the neighbourhood of Syria and Arabia, if they should be beaten by the women. The women were just now at their last prayers, but they held up bravely; and it happened fortunately, that whilst they were thus engaged, Khalid and his party came up. They wondered what was the matter when they saw the dust fly, and the swords glitter. Khalid sent Raphi to inquire into the business; who rode in great haste, and came back quickly,

and gave him an account how things stood. Khalid said he did not at all wonder at it, for the women of those tribes were used to it. As soon as Derar heard the news, he put forward his horse in all haste to go and help the women. 'Softly, Derar, softly,' said Khalid; 'not so fast; a man that goes leisurely about his business, shall sooner gain his point, than he that goes to work rashly.' Derar answered, 'I haven't patience, I must go and help my sister.' Then Khalid set his men in order, and commanded them, as soon as they came up, to encompass their enemies. As soon as Khaulah saw the Saracens appear, she cried out, 'Look ye, my girls, God has sent us help now.' When the Greeks saw the Saracens draw near, they were in a pitiful condition, and began to look upon one another very sorrowfully. Peter was now willing to contrive some way for his own safety, and called out to the women. 'Hark ye,' said he, 'I pity your condition, for we have sisters and mothers, and wives of our own; therefore I let you go freely for Christ's sake: wherefore, when your people come up, let them know how civil I have been to you.' Having said thus, he turned towards the Saracens, and saw two horsemen coming apace before the rest. One of them (Khalid) was completely armed, the other (Derar) naked, with a lance in his hand, upon a horse without a saddle. As soon as Khaulah saw her brother, she called out, 'Come hither, brother, though God is sufficient without thy help.' Then Peter called out to her, and said, 'Get thee, thy brother, I give thee to him,' and turned away to get off as fast as he could. She called after him, and said, 'This fickleness of yours is not like the manner of us Arabians; sometimes you are wonderfully fond of me, and express a great deal of love, and then again you are as cold and indifferent as may be.' 'Away with thee,' says he, 'I am not so fond of thee now as I was before.' 'Well,' says she, 'I am fond of you, and must have you by all means.' Then she ran up to him, and Khalid and Derar were just at hand. As soon as Peter saw Derar, he called out to him, and said, 'There's your sister, take her, and much good may she do you; I make a present of her to you.' Derar answered, 'I thank you, sir, I accept of your kind present; but I have nothing to return you in lieu of it, but only the point of this spear, therefore be pleased to accept of it.' At the same time, Khaulah struck the legs of his horse, and brought him down.

"Then Khalid set his army in good order. Meâd Ebn Jabel and Nomân Ebno'lmokarren led the right wing; and Said Ebn Amer and Serjabil Ebn Hasanah the left. Yezid Ebn Abi Sophyan with 4,000 horse guarded the baggage, women, and children. Khaulah and Opheirah, and several other women in the highest rank and chief families of the Arabian tribes, with a great many more of inferior note, prepared themselves for the battle. Khalid turned about to them and said, 'Noble girls, assure yourselves that what you do is very acceptable to God and his apostle, and the Muslemans; you will hereby purchase a lasting memory, and the gates of paradise will be opened to you. And assure yourselves, that I repose a great deal of confidence in you. If any party of the Greeks fall upon you, fight for yourselves; and if you see any of the Muslemans turn his back, stay him, and ask him whether he runs from his family and children; for by this means you will encourage the Muslemans to fight.' Opheirah told him, that they were all ready to fight till they died.

(To be continued.)

THE ADVENT OF ISLAM AND AFTER

A lecture by ABDUL KHALIQ ISMAIL BEY delivered before the Muslim Literary Society, London.

Continued from page 350, ISLAMIC REVIEW, Vol. VI.

Numbers 8 & 9 (August—September 1918).

North Africa was now under Muslim rule. Spanish Jews had seen with their own eyes the freedom and well-being of their co-religionists under Islamic government. The North African Jews in return for a small tax enjoyed rights and privileges which they never dreamt of under any other rule.

The Muslims of those days set an example of tolerance towards Christians and Jews unparalleled by any other religious community even during the so-called enlightened twentieth century. It is therefore not difficult to understand why some Spanish Christians and Jews fled to North Africa to ask the help of the "Saviours from Heaven" as the Muslims were then called.

SPAIN UNDER THE MUSLIMS.

When Muslims advanced to emancipate the country everywhere in Spain the Church and the nobility formed armies

and met the Muslims on the field of battle. However, after a series of battles the country became a Muslim State.

The Muslim armies behaved very differently from former conquerors. They proclaimed the safety of life and property of all non-belligerents and the proclamation was carried out to the letter. Thus those Spaniards who did not take up arms lost absolutely nothing.

The reforms were at once set on foot. Judges, governors, tax-collectors of fixed, reasonable taxes, and other officials were chosen by the Spanish people from among themselves. Women, children, monks, and helpless were exempt from tax. Property became alienable. Tolerance and justice were observed wherever there was a Muslim. Even the priests who fought the Muslims were not discontented with their lot.

The defeated clergy and nobles fled north and abandoned their lands, which thus came under direct Muslim rule. These lands had their complements of serfs and slaves. Then started a turning-point in the lives of those who had been so long and so mercilessly oppressed. The Muslims considered both serfs and slaves as one class: agriculturists. They tilled the soil and gave only one-third of the crops to the Muslim State, which in return guaranteed law, order, and peace. At the same time there commenced a social democratic revolution. The power of the clergy and nobility was shattered and their abandoned estates were divided among the people. Thus peasant landowning was instituted.

Serfs and slaves under Christian masters had but to escape to a Muslim locality and embrace Islam to become free citizens, with full rights and privileges, of a vast Muslim Empire. Multitudes of slaves were not slow to take full advantage of the new order, and thus a new freedom swept from East to West over countries which were once submerged in utter subjection.

EGYPT UNDER BYZANTINE RULE.

Three hundred thousand Byzantines occupied and enslaved the country. The Egyptians had suffered from heavy taxation and cruel injustice. The judges, governors, and other officials of the Emperor were despots who ground the people down and made their lives intolerable. Justice was unobtainable and the Copts sank into abject misery.

The chaos was not only political and administrative but also social and religious. Like other parts of the Empire, religious faction was rampant. There were those hot disputes which led to bloodshed. One said that Christ had two natures and two wills. Another contended that the Nazarene had only one nature and one will. Still another disagreed with both. And so on. Ultimately the Emperor issued an Edict making it incumbent on Christians to believe in two natures and one will. Some accepted; others refused. The latter were subjected to terrible persecutions. Thus the famous Edict served to add fuel to fire.

EGYPT UNDER THE MUSLIMS.

When the army of Amr Ibn El Aas reached Old Cairo the Roman Governor-General wished to negotiate with the Muslims. The Muslim General chose his delegates. One of their spokesmen was Ibada Ibn Essalt, a negro. When these presented themselves, the white Byzantine was horrified to observe among them a black man. He therefore wished him to leave. But one white Muslim delegate retorted that Islam made all humanity equal, and as the negro was the wisest of their group therefore any negotiations would have to be made with him and with him alone. The Roman representative had to bow to the inevitable. Soon Roman power was shattered and the Muslim liberator at once started the usual reforms.

The Egyptians were allowed to believe and practise the creed they preferred. Judges, governors, and other officials were appointed by the people from the people. Safety of person and property was felt and realized by Egyptians of all classes. And the people enjoyed such peace and security as they had not known for generations.

Amr Ibn El Aas left no stone unturned to increase the welfare of the Egyptian. Justice was so well administered that self-respect became the rule. What a vast difference in the feelings of the conquered under Islam and under Byzantium! Once the son of the famous Muslim conqueror and benefactor of Egypt struck a Copt. Though it was not long ago that the Roman killed the Egyptians indiscriminately, but under Muslim rule the one-time slave felt aggrieved. He heard that at Medina there was an all-powerful righter of wrongs. And there he went. The matter was brought before Ibn Al Khattab, the Khalifa. Amr Ibn El Aas and his son were recalled from Egypt. They stood side by side with the Copt before the Khalifa at Medina. The Defender of the Faithful found the son guilty and accordingly meted out justice—the Muslims had to suffer for the Copt! Not only that, but Amr Ibn El Aas himself was censured for allowing such a thing to happen. The Grand Khalifa addressed the General in these immortal words:—

“How dare anybody to enslave man who is born to be free!”

Another example of the deep meaning of equality between men in Islam is shown in the case of Jabala. Formerly a Christian king, he had embraced Islam. Dressed in silken robes, he was making the circuit of the Kaaba when a poor Muslim accidentally trod on his train. The king struck him in the face. The poor man hurried to Medina and complained to the Khalifa, who made Jabala appear before him to answer the accusation. The king did not deny his action and added that but for the sacred vicinity of the Kaaba he would have killed the pauper with the sword. He also said that by embracing Islam he thought he would be much greater, yet he was made to stand next to a beggar. The Khalifa replied that the only distinction between man and man in

Islam was who was the better in his life and actions; and as Jabala was guilty he must settle it amicably with the offended Muslim or justice would take its course. The king asked for twenty-four hours' respite to consider the matter, and this was granted. Jabala, however, fled to Constantinople, became Christian again, and escaped justice at the hands of Ibn El Khattab.

"The political character of Islam," says Syed Ameer Ali, "has been a subject of gross misrepresentation by the followers of the rival creeds. Politically Islam conferred more benefits on mankind in the few years which its founder spent at Medina than centuries of vague theorizing by the followers of the Portico or the Academy, or by the hangers-on in the ante-rooms of the Jurisconsults of Rome. It gave a Code to the people and a Constitution to the State, enforced by the sanctions of religion. It limited taxation; it made men equal in the eye of the law; it consecrated the principles of self-government. It established a control over the sovereign power by rendering the executive authority subordinate to the law—a law based upon religious sanctions and moral obligations.

"A change came immediately over every country which the Muslims entered. Cities sprang into existence; order took the place of anarchy. The peasantry and petty landowners, trampled under foot by an insolent oligarchy, and regarded with contempt by the priesthood, hailed the Muslims as the forerunners of their salvation.

"Those countries where the Muslims established themselves remained exempt from the disastrous consequences of the feudal system and the feudal code. Admitting no privilege, no caste, their legislation produced two grand results—that of freeing the soil from factitious burdens imposed by barbarian laws, and of assuring to individuals perfect equality of rights.

"Nations which till then had slumbered wrapt in the apathy of wretchedness, woke into new life and new energy, under the auspices of the Prophet of Arabia. The people everywhere received the Muslims as their liberators. Wherever any resistance was offered, it was by the priesthood and the aristocracy.

"An examination of the condition of the Muslims under the first four Caliphs brings to view a popular government based on a definite code, and administered by elective chiefs with limited powers. The chiefs of the State were controlled by public opinion, and were open to the censures of their meanest subjects. Otham was obliged to render every day an account of the public money; and Ali* appeared before the ordinary tribunals of justice an accuser of a Christian thief. The decisions of the judges were supreme; and the early Caliphs could not assume the power (as later usurpers did) of pardoning those whom the regular tribunals had

* Ali was the fourth Caliph.

condemned. The law was the same for the poor as for the rich; for the man in power as for the labourer in the field.

"The laws of the Muslims, based on equitable principles and remarkable for their simplicity and precision, did not demand an obedience either difficult to render or incompatible with the intelligence of mankind.

"A happy mixture of simplicity and energy, of disinterestedness and good faith, of modesty and bravery, of piety, and of love for universal humanity, made the charm of the manners of the early Muslims.* The sobriety of life imposed by the precepts of the Prophet preserved the general mass of Muslims from those wild outbursts which disgraced the lives of the followers of other religions; the sanctity of speech and the respect for law and property formed a safeguard to the world against oppression."

THE QUR-AN AND THE LANGUAGE REVOLUTION.

Islam means unity: unity in everything. Among other things, the Qur-án united the Arabian dialects into one.

The sound justice, freedom, and well-being of the liberated peoples under Islam attracted vast numbers of them to embrace the religion. The Qur-án thus became their book, and in less than two centuries its language became their own. In this way Arabic supplanted several languages and was spoken, written, and understood over a vast Empire extending from the Indus in the East to the South of France in the West.

"By the aid of the Qur-án," writes Deutsch, "the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome, and in as many tens of years as the latter had wanted hundreds to accomplish her conquests; by the aid of the Qur-án they alone of all the Shemites came to Europe as kings, whither the Phœnicians had come as tradesmen, and the Jews as fugitives or captives; came to Europe to hold up, together with these fugitives, the light to Humanity; they alone, while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy, medicine, astronomy, and the golden art of song to the *West as to the East*, to stand at the cradle of modern science, and to cause us late epigoni for ever to weep over the day when Grenada fell."

"It was the Qur-án," adds Syed Ameer Ali, "which fixed and preserved the Arabic language on a systematic foundation. Remarkable for the simple grandeur of its diction, the chaste elegance of its style, the variety of its imageries, the rapid transitions, like flashes of lightning, which show the moralist teaching, the philosopher theosophizing, the injured patriot denouncing in fervid expressions the immorality and degeneration of his people, and withal the God of the Universe proclaiming through the man the fundamental truths which govern the moral world.

"Such is the Qur-án."

* Oelsner.

MUSLIM CIVILIZATION.

The Prophet of All Humanity laid the foundations of the Moslem Commonwealth. His four immediate successors were wonderful men who loathed ostentation of any kind. Outward shows of pompous humbug only impressed the masses that the rulers were a class high above them and therefore not easily accessible for justice.

The first four Caliphs ate and dressed like the simplest of their fellows, yet the respect they commanded was great and paramount. Ali, the fourth Khalifa, had a large income of his own. He spent it, not on himself or his family but on public good which benefited Christian and Jew as well as Muslim. Their point of view was that it was incumbent on a Muslim ruler in every way to think and work for the welfare of the whole; that there should be nothing on the part of the ruler which would prevent that mutual understanding and confidence between governor and governed.

The Romans had been long in occupation of Spain, France, England, and other countries of Europe. In the fifth century they had to retreat with their legions to defend Rome against the attacking Huns. Centuries of Roman dominion left the peoples of the above countries just as barbarous as when the Romans first set foot on their lands or perhaps worse. But after three centuries of Muslim occupation of Spain, South France, and South of Italy, the germ of progress was hard at work in many parts of Europe. It worked hardest in areas nearest to Muslim civilization, such as Spain, France, and Italy. It was from here that a new life dawned upon all Europe and led to the modern advancements. The few facts given under will show how millions of slaves were transformed into free and progressive peoples.

THE KHALIFAS.

The Khalifat was an elective republican presidency. It was a form of government unsurpassed in these days. Muawiyah turned it into an hereditary monarchy at the expense of great Islamic principles and thus dealt a deadly blow at Islam.

With the monarchy came pomp and circumstance, luxury and pleasure. The House of Finance from being the property of all Islam became the privy purse of the monarch. Extravagant living began to be the fashion. From small salaries sufficient for the official's needs, large sums were gradually paid until during the Mamun's Caliphate the Governor-General of the Eastern Provinces used to receive £120,000 per annum. The Fatimide Prime Minister at Cairo cost £40,000 a year. The Fatimide kings themselves had their own factories for making costly clothes which were distributed in summer and in winter as presents to officials of the Egyptian State. On this alone £250,000 was spent annually.

In Muslim Spain alone £8,000,000 worth of coins was minted yearly in the fourth century of the Hegira.

SOME DEPARTMENTS OF STATE.

Army Department.

Muslim armies always camped well away from towns. On the site of those camps famous cities sprang up, such as Cairo, Koofa, Basra, and many others.

Muslim soldiers were registered in the Army books. Minute details of every soldier's distinguishing features were recorded.

Inspections and reviews took place periodically; those soldiers who in any way neglected their horses were dismissed or severely dealt with according to the degree of negligence.

Navy Department.

Moslem Spain possessed two hundred men-of-war. The Fatimides had a fleet of six hundred. There were special sea-ports given over to shipbuilding. The yards were called Darassinaa. The head of the Navy was the Ameer-ul-Bahr. Awakening Europe in imitating the Muslims turned Dar-assinaa into Arsenal, and Ameer-ul-Bahr into Admiral.

These fleets were used for defence, as the history of Abdul Rahman III of Spain clearly shows.

The "Bareed" Department.

The Budget of this department used to amount in some States of the Empire to £64,000. It was an important Administration and required numerous officials. Its business was to look after the highways, keeping them in good repair and free from highwaymen. It also used to act as the modern post office. In this capacity it had posting houses which were well supplied with strong, healthy pack animals.

Judicial Department.

The early Moslem judges left a brilliant record behind them. Some had sentenced even offending monarchs. They wore a distinguishing uniform, and the salary of each Chief Justice was £1,000 a year besides gifts from the monarch. Diwan-ul-Mazalem or Dar-ul-Adl was the High Court of Appeal and was often presided over by the Khalifa.

The "Shorta" Department.

This did the work of our modern police.

The "Hisba" Department.

This fixed the prices of the necessities of life, stopped profiteering, the use of fraudulent weights and measures, or sale of bad food. It performed the office of a Board of Health. It guarded against the overloading and ill-treatment of pack animals. And last, but not least, it prevented cruelty to children in schools.

The "Insha" Department.

This was the publicity department. At first skins and papyri were used, but later on the Moslems brought the art of paper-making from China. They set up paper mills in different parts of the Empire, and soon it became a fine art. The Moslems of Europe were not backward to follow suit. When they were turned out of Europe they left, among many things, their paper mills which the rest of the continent copied.

THE MUSLIM EMPIRE.

The area of the Muslim Empire was about 3,500,000 square miles with a population of nearly 250 millions.

The early Abbaside Caliphs established justice, peace, and security. They encouraged agriculture, manufacture, mining, and trade. Industries flourished at the same time from the borders of China to the northern confines of Spain: a state which history did not know before. Goods of all kinds traversed sea and land: from Pacific to Atlantic. Commerce was never so world-wide; never so active; never so tremendous. Several countries, several nations, several races, several languages—all mingled together and formed one people with one language, one culture, one interest, and one religion! That was a great marvel! Take a map of the world and look carefully at Medina. Then watch the light that emanated from there grow. Watch the heterogeneous become homogeneous. That was glorious. That was the miracle of Islam!

The Muslim Empire was not only the granary but also the manufacturing and mining district of the world. It is no wonder therefore that those times were marked by fabulous wealth.

INCOME OF THE CALIPH.

Spain became an independent Muslim State during the Abbasides, but the rest of the Muslim Empire was under Baghdad. The States collected their revenues from taxes. After deducting the total amount of expenditure on State and public works the remainder was sent to the Caliph. At the height of Muslim civilization the Caliph used to receive in this way a net income of sixteen million pounds. Of this he spent two millions on the government at the capital. A large part of the surplus was employed to advance literature, science, and learning; to found scientific and educational establishments. Gifts, sometimes amounting to £4,000 or more, were given to the various scholars.

On the death of Mansour, the Abbaside Caliph, thirty-two million pounds were found in his coffers, while in those of Haroun Al Rasheed thirty-six millions were discovered. It should not be overlooked that the purchasing power of money then was at least five times that of to-day.

WEALTH OF MUSLIM WOMEN.

Very often the Muslim woman, as mother, wife, sister, or daughter of a Caliph, wielded immense power in State matters.

Some had large estates and possessions. The income of Khaizooran, mother of Haroun Al Rasheed, was six million pounds a year. Her great versatility, learning, and munificence made her famous throughout Islam. There were many others. The mother of Moosta'een was extremely wealthy. She had a carpet worth five million pounds. It was embroidered with animals and birds made of gold with jewelled eyes.

Many women patronized savants and poets by gifts of money and precious stones. One distinguished poet received from a lady a present worth over £10,000.

POETS AND ORATORS.

Poets and orators held a powerful influence over the public like that of the newspapers in our time.

SCIENCE AND LEARNING.

Islam annulled fortune-telling, magic, and many other obsessions which were predominant at the time of Muhammad. Reason and natural laws replaced them in ruling life. Islam eradicated the idea of a person being entitled to recognition, respect, or superiority merely because he came from an aristocratic family or a so-called noble race. The individual was to be estimated by how he conducted himself, by his knowledge and usefulness.

The early Muslim listened to the recitation of the Qur-án and was moved by it to learn to read and write in order to know it himself. The study of the Qur-án led to the foundation of an elaborate and scientific Arabic grammar and rhetoric, to philology and other branches of the language; to research in ancient history and record of passing events, and to the writing of erudite treatises on law. It also resulted in a strong desire being created to learn all that can be known about Nature and its laws. Muslim messengers were sent to ransack India, Persia, and Greece for hidden treasures of knowledge. Fabulous sums were paid for works which had been concealed for ages from the world. All this wisdom was translated into Arabic and compared with the natural facts observed, then revised, and at last brought from chaos into a system. In this way logic was made a science; philosophy diligently studied and explained; modern chemistry established; political economy and sociology discovered; geography, geology, botany, zoology, medicine, agriculture, astronomy, and other subjects were dealt with: each separately in learned treatises.

These unprecedented, world-wide efforts need not surprise us. Muhammad created an insatiable thirst for knowledge by many of his sayings—such as: "A Muslim should traverse mount and valley even unto China to acquire knowledge; the difficulties met with, however arduous, are one great way of worshipping God." "Preserve knowledge to posterity by writing it." "It is the business of every Muslim to discover wisdom from whatever source." "It is obligatory on every Muslim, male or female, to acquire knowledge." "A Muslim should

study from cradle to grave." "A Muslim should learn from the wise of any religion." Such sayings were the seed which the Qur-ān brought to fruition.

HISTORY AND GEOGRAPHY.

Several thousand books on history were written, differing in magnitude from one volume to eighty. They dealt with nations and empires, with persons and towns. The Muslims were the first to teach the world the art of making encyclopædias and dictionaries, linguistic and biographical.

For geography they sailed the oceans and traversed the land. They described phenomena of sea and land and everything else they saw. Races and men, kings and governments, religions and creeds, habits and customs, animals and insects, mountains and valleys, rivers and canals, forests and plains, fertility and aridity, fields and orchards, crops and productions, roads and routes, villages and towns—all portrayed more or less in detail from Japan to England. The Arabic language can boast of many immortal works on geography. The sphericity of the globe was held throughout when its flatness was asserted by the scientists of priest-ridden Europe. The earth's circumference was calculated and proved to be 24,000 miles. Other geographical facts were revealed, while discoveries were made in East and West: America did not escape the notice of those Muslims.

POLITICAL ECONOMY AND SOCIOLOGY.

These sciences were unknown until the Muslims brought them to light. Political economy was known as "Management of Capital" and "Civil Politics." Sociology was called the "Science of Society."

MEDICINE AND PHARMACEUTICS.

Doctors as well as chemists had to pass an examination in order to obtain a licence to practise their profession. In Baghdad there were 860 doctors of different classes. Each class made one branch of medicine a special study. There were surgeons, opticians, dentists, specialists in the diseases of women, and so on.

The Muslim doctors through practice and experiment arrived at advanced ideas which gave ancient medicine its death-blow. They upheld that many diseases caused by unsatisfactory diet could be eradicated by the use of cooling vegetables, herbs, and plants. They were the first to use anæsthetics and describe diseases heretofore misunderstood and prescribe their cure.

Modern pharmacy is an institution of their invention. They studied the effect on the body of drugs from many parts of the earth and discovered many new remedies.

CHEMISTRY AND BOTANY.

Modern chemistry was founded by the Muslims. Nitric acid, sulphuric acid, silver nitrate, and many other compounds were

first discovered by Muslim chemists. A Muslim historian said that when wood was painted by a certain compound, made by those chemists, it became fireproof. They were the first to teach the world distillation, filtration, crystallization, solutions, etc. They showed in treatises the worthlessness of ancient chemistry.

Botanical students, accompanied by artists, travelled far and wide to study the different vegetation and describe it minutely by pen and brush; ultimately these researches were recorded in scientific botanical treatises.

HOSPITALS.

Hospitals were founded in large towns from the Indus to the north of Spain. These hospitals were well arranged and all classes of people were admitted to them. There were separate wards for each disease. The head doctor, accompanied by assistants, made daily visits to his wards to examine the patients and prescribe their treatment. Here also were departments for the study of medicine and pharmacy. Staffs of doctors and chemists accompanied armies in the field with hospital equipment on camels.

ASTRONOMY.

Wonderful discoveries concerning the movement of the sun and other astral bodies were made. The size of the earth, the obliquity of the ecliptic, the variation in the lunar latitudes, the precession of the equinoxes were ascertained. The astronomical tables of Albani were translated into Latin and were the base of astronomical study in Europe for centuries.

As they had done with ancient chemistry, the Muslims were the first to show the falsehood of astrology and set out in treatises based on observation and experience the facts and usefulness of astronomy. For this purpose many observatories were established all over the wide Empire. Many instruments were invented, such as the telescope and others.

MATHEMATICS.

The Arabic figures as well as algebra are too well known to need any comment. Geometry and other mathematical branches were zealously studied and improved.

FINE ARTS.

The fine arts were not neglected. Music was made a science and universally practised. Musical instruments were invented. Animal sculpture and painting were developed to a high degree of excellence, while Arabic architecture is world famous.

(To be continued.)