

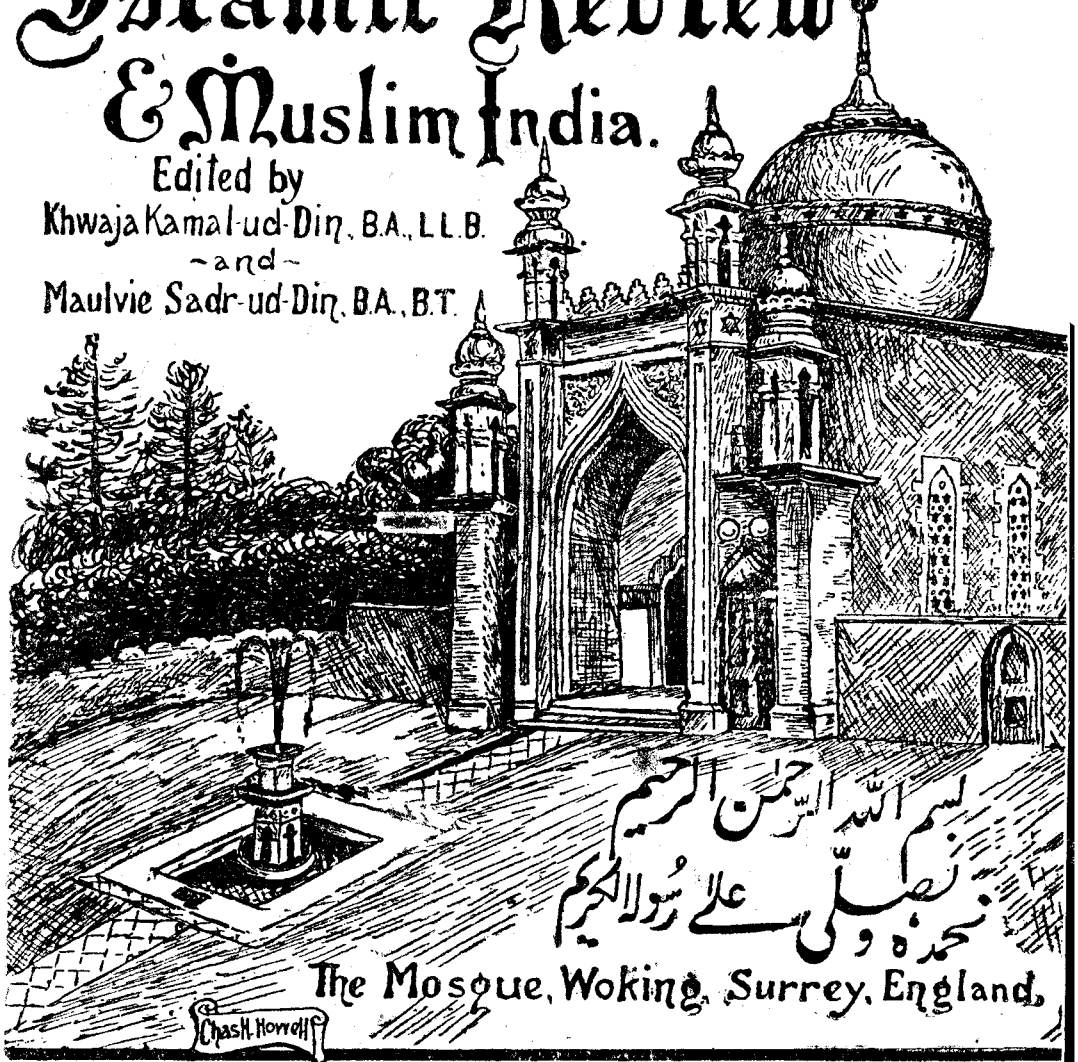
Islamic Review & Muslim India.

Edited by

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-and-

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CONTENTS

The Holy Qur-án	PAGE 201
Notes	202
Muslim Apprehensions	203
Why I Embraced Islam. By AMEENA (an English Lady)	204
Word Between Islam and Christianity	206

Atonement in Islam and Atonement in Christianity. By KAMAL-UD-DIN
Attributes of Allah. By KAMAL-UD-DIN
Islam: The Faith of Progress. By MR. DUDLEY WRIGHT
Friday Sermons. By MARMADUKE PICKTHALL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

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THE HOLY QUR-ÂN

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.

Friday Prayer and Sermon.—At the London Muslim Prayer House, every Friday, at 1.30 p.m.

Service, Sermon and Lectures every Sunday at the Muslim Prayer House (111, Campden Hill Road, Notting Hill Gate, W. 8), at 7 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.

ISLAMIC REVIEW

NOTES

It was announced in one of our recent numbers that under medical advice Khwaja Kamaluddin was about to leave for India for a long change and rest. He sailed on the 17th April. We wish him a safe voyage and a complete restoration of his health. It is possible for us to say now that Maulvi Sadruddin, accompanied by another esteemed friend, Dr. Mirza Yaqoof Beg, L.M. & S., will arrive here as early as possible.

WE take this opportunity of thanking some of our friends abroad who have so selflessly and without any gain devoted themselves to help us in our work by collecting subscriptions and donations for us in their respective countries. We are obliged, among others, to our friends Mr. Aly Muheeb and Mr. Abdul Qadir Abu Kandil for this favour. But we beg to warn our friends in other places against any appeals that they might receive for such help from otherwise unauthorized quarters and persons. We are in receipt of information, which shows that a certain M. S. bin . . . has acted as agent on our behalf for the sale of copies of *Al-Qur-án*, etc. We beg to say that we have no agents in any part, and for our mutual benefit we advise our friends always to satisfy themselves about the personal reliability of those who act as such.

WE are very glad to announce that the holy month of "Ramadan" will begin on May 30th, and will end on June 28th, and "Eid-ul-Fitr" will be celebrated on Sunday, the 29th June. In view of the above we have to say that the REVIEWS for July and August will be issued together, about the middle of July.

THE Sunday afternoon meetings at the Mosque, Woking, were held as usual, at which Mr. Abdul Qayum Malik and Mr. S. Sims spoke.

THE following is a summary of the London Muslim House Sunday evening engagements during May :—

May 4th :—Mr. S. H. Riza.

May 11th :—Mr. Dudley Wright on "Reply to a letter."

May 18th :—The Right Honourable Lord Headley.

May 28th :—Mr. Dudley Wright on "The Holy Qur-án."

MUSLIM APPREHENSIONS

MUSLIM APPREHENSIONS

EVIDENCE is accumulating day by day that the mind of Muslims all over the world is in a state of grave apprehension as to the honour of Islam. It is sought not only by Christian clergymen, but also by Christian public men and statesmen, to give the military triumph over the Turks of certain Christian armies a character of the victory of Christendom over Islam. Memorials signed by many lords and clergymen have been presented to the Prime Minister of the British Empire, which consists *more* of Muslim citizens than of Christian, to convert again the great mosque at Constantinople into a church, which may revive religious quarrels of the Middle Ages. There is also a talk of driving away the Muslim Khalifa from the "Dar ul-Salam," Constantinople, and of his rule from the holy land of Palestine, etc. It cannot be to the good and peace of mankind to revive the religious fanaticism of either the Christians or Muslims, and the responsibility of it will be upon those statesmen who fail to pay due respect in the future settlement of the world to the religious sentiments and demands of a nation like the Muslims, which is keenly attached to its religion, and who allow themselves to become a tool of those bigoted clergymen and public men who are planning to turn the military victory into the triumph of one faith over the other.

I give below the copy of a cable received from India, the original of which has been submitted to the Prime Minister of the British Empire.

AL-QIDWAI.

"Bombay Mussalmans, numbering 25,000, in mass meeting assembled March 19, 1919, passed *inter alia* following resolutions, which by meeting's request I forward, that the Mussalmans of Bombay in public meeting assembled consider it their duty to place before the Government of India and His Majesty's Government their true sentiments with regard to the fate of their co-religionists outside India, the question of the Khilafat and of the custody and suzerainty over the holy places, such as Mecca, Medina, Jerusalem, Najaf, Kerbala, Kazemain, and Bagdad, and, while supporting the resolutions of the All-India Moslem League passed at the Delhi session of December 1918, in that behalf request (a) that the British representatives at the Peace Conference will use their influence and see that in the territorial and political redistribution to be made, the fullest consideration will be paid to the requirements of the Islamic laws with regard to the full and independent control by the Sultan of Turkey, who is the acknowledged Khalifa of the Prophet, over the holy places of Islam above enumerated,

ISLAMIC REVIEW

and over the Jazirutularab as defined and delimited in Muslim books ; (b) that in determining the political relations of the Empire for the future, his Majesty's Ministers, as persons in whose hands the destiny of the British Empire, as the greatest Moslem world-power, is entrusted, will pay the fullest consideration to the universal and deep sentiment of the Mussalmans of India, and that resolute attempts will be made to effect a complete reconciliation and lasting concord between the Empire and the Muslim States, based on terms of equity and justice in the interests alike of the British Empire and the Moslem world, that having regard to the following facts, namely, (a) that for four centuries Constantinople has been the seat of the Khilafat, and in the course of that time has undergone complete transformation and is now in all essentials a Moslem city, being honey-combed with Moslem institutions and covered on all sides with memorials of their faith ; (b) that its population is predominantly Turkish by race and Moslem by faith ; (c) the solemn declaration of the Prime Minister made only a short time ago that the Turkish nation will retain their sovereignty unimpaired in their own land, with Constantinople as the capital of their territories ; and (d) the religious allegiance which the Mussalmans of India owe to the Sultan of Turkey and the great sacrifices made by them during the war and the unflinching loyalty displayed by them towards His Imperial Majesty's throne ; this meeting requests that every effort shall be used by His Majesty's Government to see that Constantinople remains in Turkish hands ; that this meeting of the Mussalmans of Bombay impresses upon the Government of His Imperial Majesty the necessity of Indian Moslem opinion being represented at the Peace Conference by the appointment of an accredited Moslem representative on the Conference.—Mir Mohamed Haji Jan Mohamed Chotani, President of the Mass Meeting of the Mohamedans of Bombay."

WHY I EMBRACED ISLAM

BY AMEENA (AN ENGLISH LADY)

I WAS brought up in the religion of the Church of England, and hardly remember any time when Sunday was not a day I dreaded. I was called upon to observe the typical English Sunday, a thing that is—or has become—almost an institution in this country. Also, it was a day when one was being constantly told not to do this thing, and not to do the other. One was severely reprimanded for "being naughty on Sunday," as if it was worse to do wrong on a Sunday than any other day. In the morning, church was

WHY I EMBRACED ISLAM

the first order of the day ; and when I began to argue on certain points connected with the Christian doctrine, or to question its accuracy, not only was nobody able to answer any of my questions, but I was told it was wrong to make inquiries. I was told God had written the Bible ; but when I asked, had He written it with a pen, where was the original document, and had any one seen Him do so, such questions raised pious horror in the mind of my governess. It was not only dull, but extremely irksome for me to have to follow a religion which from its very root beliefs was so entirely illogical and impossible. Not only did I wish to love the God I worshipped, but I was extremely interested in Him, and eager to know more about Him as He really was. I could never reconcile the idea of an almighty or all-merciful God allowing His Son such an ignominious and shameful death as a means to save the world—for the very fact of the crucifixion proved to me that such a God who could do such a thing could be neither “ almighty ” nor “ all-merciful.” If He were almighty, there was no need for Him to require the assistance from any one else, human or divine, and if He were all-merciful, He could not willingly allow a perfectly innocent person to suffer for the sins committed by other people who were guilty. Not only that, but I had only to look around me at the sins and wrongs going on in the world, to see that it had in no way been saved by the death of an innocent man ; and on discussing the matter with people I found that half the people who professed to be Christians did not really believe all they were supposed to, but held to it, because it was so much easier not to change or to bother to think for themselves. The Sunday afternoons were spent in my being obliged to learn the catechism or a hymn by heart. How much better would it have been had I been told some real and ennobling truth about my Creator, than to be made to repeat in a parrot-like fashion the rules of a doctrine I did not believe in. I was relieved that at all events I was not confirmed, for that seemed to me to be the culminating point of the whole thing. I hated the words “ Body and blood of Christ,” even if in the Protestant faith they were only meant allegorically and theoretically, and not as the “ real body and blood of Christ ” as in the Catholic Church. The idea of the sacraments worried me greatly, but I secretly determined, come what may, I would never be confirmed. Sunday evening we finished up with hymns, and to refuse to come and join in, and sing them, was considered most disobedient, only to be accepted with the alternative of going to bed if I couldn't behave like the rest. Thus Sunday was a long day that dragged wearily through, and it was such a strain—what with Sunday expressions, Sunday behaviour, Sunday occupations, hymn-

ISLAMIC REVIEW

singing and church—that it often ended in my behaving worse than on an ordinary week-day. The Bible I always heartily disliked—it gave me neither comfort, consolation, nor the smallest help whatever. When I grew up I found it such a mass of contradictions, extraordinary fables and impossibilities, that one felt disgusted and saddened instead of being helped and comforted. Those who were supposed to be in a position to interpret it—clergymen, for instance—failed entirely when I questioned them concerning it. What, therefore, could be the use of a book that was so wrapt up in fable and fancy that no one could explain it? The Bible is the result of a collaboration of dozens of different authors. Science and geology prove that the Beginning, as described in Genesis, is an utter impossibility. We have also proof that King David never wrote the Psalms, and that various other parts of the Bible attributed to different people were not written by them. Thus then, since so many people have had the task of inventing the Bible, who is to be believed? The Holy Book of Islam—the Qur-án—on the contrary, has come to us through only one man, namely, the holy Prophet Muhammad. It has never been altered, twisted, paraphrased and transcribed as the Bible, but has remained true to its original copy. The Qur-án appealed to me. The doctrine of Islam appealed to me. These, then, are some of the reasons why I have embraced Islam, a religion that is comforting, uplifting, and sustaining, and why I have discarded one that has never, from the first word I learnt of it, ever inspired, encouraged, or uplifted me at all.

A WORD BETWEEN ISLAM AND CHRISTIANITY

How many there are amongst us who in their calm moments ponder over the tenets of the faith they adhere to. An analytic study of our beliefs will not leave us much to decide between Islam and the religion passed in the West under the name of Christ. Divinity of Jesus and his Atonement are not the basic principles of Church theology. They are mere accessories to meet a logical necessity arisen under the doctrine at the bottom, which is the theory of eternal sin. Inability of man to obey the Laws of God is the corner-stone of the Church religion—man sinned and incurred punishment. It was to be atoned for. A sinful man could not expiate for another's sin, hence God had to do it Himself!

A WORD BETWEEN ISLAM AND CHRISTIANITY

Islam believes in man's obedience to the Law, and proposes a code for him ; the religion of the Christian Church, as shown above, teaches that he does not possess such capability, and calls the law a curse. Islam believes in the purity of man's nature, and makes sin a mere subsequent acquisition as a result of environment ; Christianity declares sin to be an heritage of human nature, and makes man a "guilty sinner." Islam believes in the highest aptitude of man to work out his final evolution, and thus opens unlimited progress before him ; Christianity accepts eternal perdition as our only deserved fate, with salvation from it only through a vicarious atonement. To decide which of these two religions is true is not a difficult thing. Our own nature is the best judge in the matter. Everything in us, as already shown, needs and involuntarily follows the law. Disease means its breach ; to set Nature aright is cure. To enable it to observe physical laws is the sole object of medical science. No physician has succeeded in curing his patients from headache by breaking his own head. He should apply means efficacious enough to bring Nature in tune with the physical law. Sin is a moral disease caused by the breach of some laws of morality. Prophets, including Jesus, came to teach and enjoin laws for moral and spiritual health. If by cutting his own limb a medical expert cannot cure any one of the complaint which the latter's limb is suffering from, if a suicide of a doctor cannot relieve one of some mortal disease, how can the death on the Cross of another save us from the consequences of spiritual death ? Is not sin, after all, the result of wrong discretion ? Is it impossible to secure its right use ? To say so would be simply to give the lie to our own ways of life. We need regulation and training of discretion. In order to reach that stage we go to schools and universities, read histories and biographies, seek the words of the wise and the company of the righteous. Is this not all waste if the understanding is unfit for being bridled ? God gave us various faculties, and He gave the law to regulate them ; He also created an aptitude in them to follow His laws. Is not discretion a faculty ? Why, inaptitude to observe the law is conceived

ISLAMIC REVIEW

in it ! And if it is capable of fulfilling the law, we can work out our own salvation and do not stand in need of atonement.

But let us consider the Commandments, observance of which is considered by the Church to be an impossibility. They are given in Exodus xx. They may be summarized as follows : (1) To worship One God ; (2) not to associate another deity with Him ; (3) not to take the name of God in vain ; (4) to keep the Sabbath holy ; (5) to honour the parents ; (6) not to kill ; (7) not to commit adultery ; (8) not to steal ; (9) not to bear false witness ; (10) not to covet neighbour's possessions.

Has not Islam enabled at least more than a quarter of mankind to worship only One God and never to associate any other deity with Him ? Has not Christianity produced millions of men who lead an idle life in observing the sanctity of the Sabbath ? Has not the world seen tens of thousands of Muslims who respect their parents next to none but God, as enjoined by the Qur-án ? Thus the first five Commandments have been rightly observed. The rest of them have been promulgated in the civil and criminal laws of every civilized society, and are working properly. If we are criminal by nature, as the dogmatized religions give us out to be, how is it that these legislated ordinances manage to secure respect and observance ? Are we really all murderers, adulterers, thieves, perjurers, and covetous ? What a heinous view of ourselves ! What a low estimate of humanity ! Yet a perfectly natural one if we subscribe to the tenets of modern Christianity. And yet it is often trumpeted from the pulpit that Christianity has helped to bring forth all that is noble and good in humanity. How can one who is sinful by nature possess anything noble and good in him ? But we do possess it really ; and this gives the lie to much that is preached by way of religion.

ATONEMENT IN ISLAM AND CHRISTIANITY

V

ATONEMENT IN ISLAM AND ATONEMENT IN CHRISTIANITY

By KH. KAMAL-UD-DIN

"Good deeds take away bad deeds."—HOLY QUR-ÁN, xi. 114.

"Do a good deed after every bad deed, so that the former may blot out the effect of the latter."—HOLY PROPHET MUHAMMAD.

TEACHINGS of Islam, as well as those of Christianity, refer to an atonement, but the atonement recommended by Islam is to be found in the two above-noted statements. On the other hand, the atonement which is referred to by the Christian Church means, that another than our selves should bear the burden of our sins, he alone should suffer their retribution for us. This act or forbearance on his part should not only shelter us from the consequences of our wrongdoing, but should eventually banish all evil propensities from our, very nature, so that they may be converted into the very good. This latter statement indeed describes the correct nature of atonement.

We have often demonstrated the beauties of Arabic language in these pages by showing that where its expressions define on one hand our mental conceptions, on the other they show how that conception may become reality, e.g. in English language the word "atonement" stands for the state of making good the wrong, but in Arabic language the same concept is conveyed by the expression "Kifárá," signifying to redeem as well as to completely repress. So that one who truly atones for the sins of another should also be capable of killing all evil tendencies for the future. Christian theologians, too, admit this secondary, yet a very important, interpretation of atonement, for the terms "old Adam" and "new Adam" are meant to refer to this signification. The real atonement does not lie in another's sufferings for my sins and shortcomings, nor should we look upon Christianity as the real originator of this doctrine. If we look back, we find this idea represented by sacrifice of either an animal or man in one form or other in nearly all the mythical creeds prevalent among peoples gifted with an extra amount of credulity and superstition long before Christianity came into existence. Holy Qur-án has refuted this absurd notion of the idea in the following verses :—"And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open : Read your book ; your own self is sufficient as a reckoner against you this day. Whoever goes aright, for his own

ISLAMIC REVIEW

soul does he go aright ; and whoever goes astray, to its detriment only does he go astray ; nor can the bearer of a burden bear the burden of another, nor do we chastise until We raise an apostle."

The real and true atonement consists in this, that the tendency to do wrong should entirely disappear in one who follows or believes in a certain rule. This principle is common to two religions. Our task now is to see how far and which one of them gives a more reasonable meaning to the doctrine, and makes possible its fulfilment. As the doctrine of atonement constitutes in fact the very basis of Christian religion, giving rise to the sister-doctrine of the Divinity of Christ as its inevitable outcome, any decision of the issues between Islam and Christianity on this point would establish the truth of one and the baselessness of the other.

Can our belief in the Cross make us sinless ? If it were really so there ought not to have existed in all Christendom any institutions to try and punish criminals, or, at least, the clergy had been free from the taint of crime. We possess a book entitled *The Crimes of the Clergy*, published in America on the authority of judicial records, and there is not a page of its contents which would fail to shock the mind of its readers. It is not meant by citing the above that the so-called venerable priests and religious heads of faiths other than Christianity are not subject to similar temptations. The question is simply this, that non-Christians do not believe that merely belief in a certain doctrine is enough to kill sinfulness ; on the other hand, they think good actions alone are the real barrier against harm.

It is asserted that the effect of non-belief in atonement would be known only after death, which is another proof of the attempt to play upon the credulity of the simple-minded. If it were really a shelter against all punishment from Adam downwards, according to Paul, then what about those who have suffered the following punishments :—

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ;

"Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ;

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it was thou taken : for dust thou art, and unto dust shalt thou return."

ATONEMENT IN ISLAM AND CHRISTIANITY

If this is the true punishment, then the doctrine of atonement does not contain anything real. According to the promise of St. Paul in Romans v, belief in atonement does not free men altogether from suffering punishments of this world. How far it will save them from those of the next can easily be determined.

Let us revert to the teachings of Islam on the subject, by acting upon which the very aptitude to do evil disappears. The Holy Prophet says :—" Let a good deed follow a bad one, so that the effect of the latter may be obliterated by the former." The real beauty of the saying can be better understood by one who also understands the psychology of the criminal mind.

We have in our constitution a number of tendencies and inclinations which in the majority of cases run counter to each other. We have, for instance, passion of love as well as that of hate, greed as well as benevolence, these predilections being also the source of all that emanates from us. Our acts are the practical expressions and evidences of the presence of these various motives in us. The stage where our humanity gets the better of our animality is exactly the point when we have become accessible to a process tending to balance these diverse currents in us. A rule or a religion which ignores our baser motives and does not prescribe the way how their sharp edges are to be smoothed is not fit for our allegiance. That is why the Christian Sermon on the Mount, aiming at the destruction of our passion of anger and revenge, remained a dead letter, a fact which accounts for the indifference with which it has been regarded in Christendom. There is still a large number of those who look upon it as the last word in religious idealism, in spite of the Great War and the general attitude towards it of the leading clergy.

Real virtue and real righteousness mean this, that our every thought and action be brought within desirable limits. It is intemperance in all things which means sin. Even an unwarranted and unlimited use of the virtue of mercy becomes harmful on occasions. If we have given way to some evil inclination in us, then the true atonement of that transgression is that we move those of our traits which would neutralize the effects of the first wrong. An undue use of the passion of anger necessitates the use of the traits of forbearance and gentleness. Al-Qur-án says : " Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men ; and Allah loves the doers of good (to others). "

The verse points out that if one might yield to his passion of revenge and hate, let him kindle the kindlier light of mercy and large-mindedness in him, so that the rough and uneven effects left on his temperament by his angry mood

... ISLAMIC REVIEW

may be removed. Let him even go beyond that, and forgive the offender who had been the cause of the loss of his temper.¹ Two thousand years of preaching of the doctrine of atonement in the Church of Christ could not avail when its agents lost control over their moods of hate and intolerance when confronted with anything not agreeable to them. There has not been a century of real peace in Christian Europe, when advantage could have been taken of developing finer moral traits as dictated by the doctrine of atonement. Christian atonement totally failed to produce Christian virtues.

Let us determine now the advantages that we derive from our appreciation of the Muslim conception of atonement. The well-known human characteristic of greed is responsible for a large number of crimes in the world. One under the spell of this craving can hardly be a fit subject for belief in the doctrine of crucifixion. But if one exercises at the same time his virtues of generosity and benevolence there is small wonder that by a repetition of the same he would eventually find himself incapable of coveting others' goods. One should therefore accustom himself to being generous and gracious, so that any likelihood of his falling prey to covetous desire may be permanently removed. If covetousness prompts us to dispossess others of their goods, generosity, on the other hand, induces us to part with our own for others, hence the Qur-án makes atonement of an evil action in the doing of a contra-good action. We have simply to survey the whole gamut of good and evil, and we will not find a single evil or good which has not its opposite. If such is the case, I leave it to you which of the forms of atonement recommended by two religions respectively is THE ATONEMENT.

VI

ATTRIBUTES OF ALLAH

By KH. KAMAL-UD-DIN

"(As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

"Like the striving of the people of Pharaoh and those before them ; they rejected Our communications, so Allah destroyed

¹ "Restraining of anger, pardoning, and doing good to each other strengthen the bond of union which is so necessary for success. The verse has on many occasions inspired the noblest thoughts of toleration and charitableness. Hasan's servant having on one occasion thrown a boiling hot dish on his master, obtained his liberty along with monetary help by reciting this verse. Thinking that he would be punished for his fault, he repeated the words : 'Those who restrain

ATTRIBUTES OF ALLAH

them on account of their faults ; and Allah is severe in requiting (evil).

" Say to those who disbelieve : You shall be vanquished, and driven together to hell ; and evil is the resting-place.

" Indeed there was a sign for you in the two hosts (which) met together in encounter ; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye ; and Allah strengthens with His aid whom He pleases ; most surely there is a lesson in this for those who have sight.

" The love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men ; this is the provision of the life of this world ; and Allah is He with whom is the good goal (of life).

" Say : Shall I tell you of what is better than these ? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure ; and Allah sees the servants."

THE Section that has just now been recited by me points to a few of leading Quránic Truths for our consideration. The verses do not merely point to our religious Truths but also show the ways and methods by which these may be followed successfully. Religion does not only mean those simple and popular beliefs which we learn in the laps of our mothers, nor does it connote any inexplicable puzzle, the ignorance of which might be regarded as a sufficient excuse for their non-observance. It means infinitely more than that. Let us read the teachings of these verses in the light of the following explanations. If some regarded that the highest function of a religion was fulfilled by our belief in the blood of Christ, then what about millions of those who lived and died before Jesus himself came into the world ? The same might be said about our belief in the incident of the Cross. The explanation that God changed the old dispensation and gave to the world through Jesus a new dispensation, the old one having become obsolete, appears quite tame on the face of it. To accept it would be to take away from God His attributes of

their anger.' Hasan said he was not angry : ' And pardon men,' added the servant. Hasan said : ' I pardon you.' ' And Allah loves the doers of good,' concluded the offending slave, ' I give you liberty and four hundred pieces of silver,' was the response. ' A noble instance of moderation and generosity,' is Sale's comment upon this incident." (M. Muhammad Ali's Translation of the Qur-án.)

ISLAMIC REVIEW

omniscience. Was God unaware of our potentialities? Was He ignorant of the fact that man was incapable of fulfilling His Gospel? If He was not, then why did He foist on His creatures one dispensation, and then, finding them unequal to the burden, made them recipients of His Grace? Let us take another view of the same. How God's Grace is going to reach millions of such of his creatures who could not hear of His Word through Jesus even after his coming. The spread of Christian propaganda has become world-wide, yet there are still places unreached by it, unreached by the call of the Christ. The fact is that God's blessings are universal. He has measured the whole world with one measure. When He has bestowed His physical blessings on all and equally, why would He like to close the doors of His spiritual Grace on some? The rays of the Sun penetrate all eyes, likewise do the flames of His Divine Fire. It follows most clearly from this that a religion which cannot bind man with the obligation of obedience to its commandments cannot be the right religion. On the other hand, our contention is that a correct principle of religion is interwoven in the very nature of man. Man embodies in his moral being certain potentialities and powers which need development. He has also the longing in him to follow those ways which lead up to the development of those powers. The principle which lays down the actualization of this process is termed religion.

Man stands charged with the responsibility of his acts in the eye of his own nature. We all know that human organs of receiving food cannot accept anything harmful to them. So far as these organs are concerned it lies in our nature to choose the right kind of food and reject the wrong one. If a fly finds its way into our stomach, the latter directly revolts against that intrusion. Similarly our spiritual organs demand development. Natural Religion is that by which our spiritual and moral faculties grow strong. Al-Qurán points to this in the following:—

“Fitratalláhillazí Fitratannás alaihá. Látabdílá likhalaqilláh zálíka dinalqayyam.”

The nature of man is his religion, and the evolution of

ATTRIBUTES OF ALLAH

this nature means the ripening of the religious instinct in him. All Revelations from God are nothing but reminders to him of the truth of this fact. They tell us that we have certain faculties of value in our nature, which eventually make us tread those highways of which our nature is not ignorant, and directly the guidance of the Revelations is offered to it, our moral being grows larger and better. Accordingly all Revelations are reminders, that's why very frequently Al-Qurán has spoken of them as "Zikr"—i.e. Reminder.

Reflect for a moment over your beings, the elements, both physical and moral, that constitute them, agencies that promote their growth and evolution, your quest of those things by which wellbeing is rendered more secure and stable, and the presence all around you of all those things which not only sustain our being but also stimulate all further attempts on our part to live better and stronger. It will be found that there are such rules and laws, under the control of which all of our above-indicated activities become materialized. Does not all this reveal the Being, the Supreme creator and planner of this transcendently wonderful scheme?—One who created us with all the necessary powers, with an ever active and living desire to enlarge those powers, and eventually placed all the necessary means, material and others, to facilitate our progress under a set of definite and fixed laws. Such a Being is termed "Rabb" in the wording of Al-Qurán. To know such a "Rabb," such a Lord and to obey Him is inherent in our very natures. Ask yourself, your nature this question, and it would immediately proclaim to you that it does need to obey such a Lord. The religion which inculcates this central reality of our lives is fit above all others to be followed by an advanced rationalist and thinker on the one hand, an unsophisticated plain man on the other. On the great day of requital, when man stands in the presence of His Maker, he dare not excuse himself by saying that his parents did not teach him any religion, nor this that no teacher taught him one, for we carry a religion, the correct religion, in us. If we ignore

ISLAMIC REVIEW

this and do not let our nature guide us we create a living hell in us, exactly as if we do not ignore it we create our heaven. Consequently a true religion is that which makes us manifest our nature in our everyday life. Revelation which comes from God aids our nature in the performance of its task. One who sees not and has eyes, hears not and has ears, possesses a sound mind and does not scrutinize, is certainly going against his nature. He—so to say—creates a hell for himself, a hell which has been described by Al-Qurán thus :—

“ And what will make you realize what the crushing disaster is ? ”

“ It is the fire kindled by Allah.”

“ What rises above the hearts ” (civ. 5-7).

It is most surprising to think that the West, in spite of its wondrous progress in the realm of arts and sciences, lags miles behind, in its march towards a rational religion, all other countries of the world. Men who plan most boldly to wrest from Nature some of her yet undiscovered secrets hiss like children when they talk of atonement through the blood of Jesus. We wish they would devote just a few moments of their time to the contemplation of the great Truth that man has been created after the image of God. It signifies that man thus created has latent in him some of the divine attributes, which illumine the whole world if tended carefully. The real aim of a true religion therefore should be to vivify the Divine spirit in us by leading us along Divine paths. This would result in our hands and limbs becoming God's hands and limbs, for how can we accept any religion to be true and correct, so long as it does not reveal to us Divine features and His attributes and does not show us those ways through which we could develop our hidden Divine powers? Great indeed is the world's debt to Al-Qurán when it described to us what Divine attributes were and directed us from the mouth of the Holy Prophet thus, “ Takhallaquí biakhlaqallah.” The Qur-án has revealed to us that our evil deeds are nothing but our negation of the virtues and attributes of God. The following are the verses which describe those attributes :—

ISLAM: THE FAITH OF PROGRESS

“ And Allah’s are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names. They shall be recompensed for this.”

Violation of the sanctity of God’s names literally means deviation from the right course with respect to the names of Allah, and in a broader sense it signifies every inclination to slight them by not keeping their dignity in our daily acts and words, viz. by going against their spirit. Qur-án has described Allah by means of Ninety-nine different names expressive of His manifold attributes; and the genuine Muslim is he whose deeds and words reflect the excellence of the above Divine attributes.

VII

ISLAM : THE FAITH OF PROGRESS

BY MR. DUDLEY WRIGHT

*Address delivered at the London Muslim Prayer House on Sunday,
24th November, 1918.*

A FATE common to most religious systems is that in the course of their history they exhibit tendencies to degeneracy, and that in their development they present features which obscure the teachings promulgated by their founders. The religion of Islam presents a notable exception to this general rule. Whatever developments have occurred in the history of the Islamic faith, the original foundation—the Unity of God—has never become clouded or obscured. The pure monotheism taught by Muhammad has never developed into polytheism, as is the case with the Christian faith, where, in the majority of its branches, among the greater number of its sects, God the Creator and Lord of the Universe is not worshipped with the same degree of fervour or accorded so great honour as is the second person of a humanly-devised Trinity, while there is a modern tendency among certain Christian sects to award the highest honours to the third person of that Trinity.

How are we to account for Muhammad? How, particularly taking into consideration the fact that he was an unlettered man, are we to explain the profound impression made by him upon his surroundings? He had no powerful clique to aid him in his mission; he had no

ISLAMIC REVIEW

herald or forerunner, such as the founder of Christianity had in the person of John the Baptist; he was followed by no great apostle, such as Christianity possessed in the person of Paul, to elaborate the simplicity of his teaching into a complicated theological system, causing it to become the debating ground for philosophers and theologians and the cause of disputations and wrangles. We praise Allah that such is the case. Nevertheless the fact remains. Muhammad stood forth as a solitary figure. He was as a voice crying in the wilderness. Denounced as a madman, subject to persecution and derision from kith and kin—from his own tribe as well as from his countrymen generally—he and the faith that he taught were, in spite of all, destined to triumph. When we take into consideration all the obstacles that were presented to him while he endeavoured faithfully to discharge the mission imposed upon him, we are forced to the conclusion that he could not have carried it through, as he did, successfully, unless he had been unquestionably convinced of the divine character of that undertaking. To-day Muhammad stands forth still as the central figure of Islam, and men throughout the world are beginning at last to accord to him at least the merit of sincerity in his mission.

Until less than a hundred years ago Muhammad was regarded by all outside Islam as an impostor, or a madman, or a fanatic—anything, indeed, but a prophet of God. The honour must be accorded to Carlyle for emphasizing the fact that the Arabian preacher was both prophet and hero. Small account was paid to the testimony of Gibbon, who was, and is still, regarded by both Catholics and Protestants as an atheist, or, at least, as a sceptic, and, therefore, not to be trusted; and that writer is particularly detested by the former, having regard to the fact that he was a seceder from the Roman Catholic faith. It was the Sage of Chelsea who first made the effort to present to the public a fair and just estimate of the Prophet's character and mission.

Islam has always been a progressive faith, but its progression as a missionary faith has been more marked during the past century than in any previous corresponding period of its history. Islam is a progressive faith from whatever aspect it is viewed. The war has not been an unmixed evil, for during the last four and a half years we have heard nothing of the wrangle about the differentiation between religious and secular education. To the Muslim all education is religious. Two years since there was published in London a work by Narendra Nath Law entitled *Promotion of Learning in India during Muhammadan Rule by Muhammadans*. It covers the period between the years 1001 and 1806. The book should be read and studied by

ISLAM : THE FAITH OF PROGRESS

all who maintain that Islam is not a religion that makes for progress. The Sultan Mahmud, the founder of the house of Ghazni, whose reign commenced more than nine hundred years ago, gave liberally to the support of learned men and poets and founded institutions for the permanent promotion of learning. Adjoining the magnificent mosque which he erected was founded a university "supplied with a vast collection of curious books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment he appropriated a large sum of money besides a fund sufficient for the maintenance of the students and proper persons to instruct youths in the arts and sciences." Ghazni became an attractive resort of literary men, poets, philosophers, and scientists, which made it a renowned centre of learning. The historian Ferishta said of the Sultan Mahmud that "no king had ever more learned men at his court." Mahmud, his son and successor, maintained the traditions of his father, erecting schools and colleges and making provision for their maintenance by rich and adequate endowments. "During his reign so many colleges, mosques, and religious edifices were built that it was impossible to enumerate them." The mosque became the centre of both religion and learning, and Delhi became renowned for the number of its literary and learned societies. Similar strides were made in female education in India under Muslim rule. Contrast that with England. The first attempt at organized or state education in this country was not made until 1687.

But not only in India ; in Europe, in the countries that fell under Islamic influence, we find a general advancement of learning. It was the Saracens who made the first great discoveries in geographical science. Geography was a favourite study of the Arabians, and one need only mention Abulfeda, whose love of knowledge brought him in the fourteenth century into England. It was the same Saracens who gave the first great impetus to the science of mathematics. They were the first to translate the works of Archimedes, Ptolemy, and other Greek mathematicians. Playfair tells us that "Trigonometry, which has never been known to the Greeks as a separate science, took that form in Arabia." The Arabs revolutionized the system of arithmetical notation by inventing or adopting from the Indian or Chinese cyphers or numerals, which replaced the letters of the alphabet as used by the Greeks, and this system was introduced from Mohammedan Spain into Catholic Europe in the tenth century by Pope Sylvester II. The credit of the true utility and importance of algebra must undoubtedly be given to the Arabs : Mohammed ibn Musa invented the solution of equations of the second degree, while another Muslim, Omar ibn Ibrahim, wrote

ISLAMIC REVIEW

the first treatise on cubic equations. Islamic Arabs led the way in astronomical science, detecting the errors of former systems, correcting and improving the imperfect data of the Greeks, in addition to formulating their own hypotheses, which afterwards proved to be accurate. Even the celebrated Roger Bacon trod along the path which had been excavated by the Arabians. The fixing of the time for the celebration of the Christian festival of Easter was made at the Council of Lateran at the instance of Paul, Bishop of Sempronia, upon principles taken without acknowledgment from the works of Bacon, who, in turn, had adopted them from the Arabian astronomers, and which afterwards served as the foundation for the invention of Galileo. Although it may be contended that in this respect the Saracens occupied themselves mainly in applying and developing knowledge which had been founded by the ancients, great credit is nevertheless due to them in that they spread that knowledge broadcast, not attempting to keep it confined within any narrow or select limits. When, however, we come to chemistry and medicine, we find that the Arabs were undisputed and absolute pioneers and inventors. They were the first successfully to analyse the various substances of the animal, vegetable, and mineral kingdoms, laying the foundation of both inorganic and organic chemistry, as well as of medicine. Many remedies in use to-day were discovered by the Saracens, who were also the first to solve the nature and cure of a large number of the most prevalent diseases and complaints of the present time. A large volume could be written setting forth the original contributions made by Muslims to education and science.

Whatever influence official Christianity may have exerted in the advancement of education and of science has been the outcome of the efforts made by reformers within the body or the pressure exerted from outside. The Roman Church (for that, after all, is the oldest form of Christian organization and the largest Christian body of the present day) has never of its own free will and accord endeavoured to spread education, except upon prescribed narrow lines. The Church works within the same limitations to-day, and Mr. Joseph McCabe, in his book "Twelve Years in a Monastery," has given a scathing indictment of the education *soi disant* of the Roman priests of modern times.

In thus propagating education Muslims are but fulfilling the injunctions of the Prophet. "Whose honoureth the learned, honoureth me" is one of the sayings attributed to him.

"Acquire knowledge," he said, "it enableth its possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless;

ISLAM: THE FAITH OF PROGRESS

it guideth us to happiness; it sustaineth us in misery; it is an ornament among friends, and an armour against enemies."

A similar feature is observable in the history of industry and commerce. The arts of fabricating glass and paper were brought from Asia to Europe through the medium of the Crusades, and for the latter, in particular, we are indebted to the Arabs of Spain and Asia. In Sicily the art of husbandry was preserved and cherished by the Arabian colonists from Africa and Andalusia. They also cultivated the silkworm and sugar-cane. Strange though it may sound, Christianity was introduced into India and China by the media of Islamic traders. For the majority of the discoveries and improvements in industry, commerce, and intellectual cultivation, we are indebted primarily to the followers of the prophet Muhammad.

In social reforms the faith of Islam has achieved results as wonderful as in the realms of education and science. Superstition abounded at the time of the advent of the Prophet. It was thought necessary to supply the dead with the property they had used on earth, and so it was the custom to leave a camel to perish with hunger by the side of his master's grave in order that at the resurrection he might not have to walk. Infant daughters were buried alive in order to save the trouble of maintaining and educating them. Brides were purchased from their fathers by means of purchase money. This practice was forbidden by the Qur-án which, instead, commanded that dowries should be provided for the wife and other provision made for them in the event of the death of or divorce by the husband. Polygamy, formerly practised on an enormous scale, was at once limited by the Prophet. It was, in fact, rendered almost impossible by the Qur-anic injunction that if contracted all wives must be treated with equal justice, and so the result is that to-day in Muslim lands monogamy and not polygamy is the general rule, the latter being the exception. In pre-Islamic times in Arabia, husbands could divorce their wives from sudden caprice, and take them back again into favour as suddenly if they wished: there was no limit to the number of times they might be divorced and reconciled. But the Qur-án practically abolished this custom by limiting the number of times a wife might be divorced and by ordering the payment of the dowry to the wife irrespective of future conduct. Muhammad established the law of inheritance in the interests of females throughout Arabia (Qur-án iv. 7), and also forbade the disposal of widows as part of the deceased husband's possessions (iv. 22) and the marrying of two sisters at one and the same time. It was not until 1791, when Mary Wollstonecraft's "Vindication of the Rights of Women" was pub-

ISLAMIC REVIEW

lished, that any suggestion seems to have been made that British women were suffering from disabilities, and it was not until 1870 that the Married Women's Property Act was passed. Before that period women and their property were regarded as the chattels of men. The general tenor of the Qur-án was to establish equality between male and female, and it sanctioned for women a greater stride in civilization and liberty than they had enjoyed before the advent of Muhammad, or that Christian women enjoyed until a very recent period. Woman had throughout the ages been subjected and degraded and blamed for all human vices, because she was held to be the medium through which sin and evil had entered into the world. One reform achieved by the prophet Muhammad might even yet be adopted by Christian nations. He organized the suppression of slander, and ordained corporal punishment on all who calumniated virtuous women (xxiv. 4, 6, 23).

Amongst other reforms Muhammad exhorted his followers to release their slaves (xxiv. 33 ; xlvii. 4 ; xc. 13), and he raised a fund for freeing slaves out of the poor-tax from the public treasury. There is a traditional saying of the Prophet which runs :

"God has not created anything on earth which He likes better than the emancipation of slaves, nor has He created anything which He dislikes more than divorce."

The toleration of Islam has been recognized by all who have not brought prejudice to bear upon their study. At the termination of the Russo-Turkish War in 1856 the Sultan of Turkey proclaimed liberty of conscience to all his subjects, and a Protestant English church was erected at Constantinople, the Church Missionary Society seizing the opportunity to form a special Turkish mission. Here, again, much might be written.

Muhammad has gone to his account, but the faith that he taught remains and is to-day professed by more than a third of the human race. It is remarkable that his earliest converts, afterwards his most devoted and assiduous followers, were his wife, his slave, his pupil, and his friend ; he thus being acknowledged as a prophet by those who were most conversant with his infirmities as a man. The reformation he effected was so complete that it has been called the Presbyterianism of the East.

The message he delivered was the Unity of God ; not a new message, for it had been taught throughout the ages, even in lands known as heathen or pagan. In nearly every country we find that primitive worship was of a Supreme God, Master of the Universe, to whom all things were submissive and obedient. The ancient Icelandic mythology called Him "the author of everything that existeth ; the Eternal, the Ancient, the Living and Awful

ISLAM: THE FAITH OF PROGRESS

Being, the Searcher into concealed things, the Being that never changeth." They did not even think of confining Him within the enclosure of walls, but taught that He could be fittingly worshipped only in the open air, within woods and consecrated forests. Pausanius tells us that the ancients worshipped the Eternal God. Orpheus said: "God is One, He is of Himself alone, all things are born of Him and He is the Governor of the world." Pythagoras, to the same effect, said that there is but one God who created all things. Plato, Euripides, Sophocles, Lucan and many other Greek and Latin poets and philosophers said the same thing. The Egyptian and Greek mystagogues taught their initiates the Unity and Omnipresence of God.

Christianity, according to its own authorities, is declining. -There are times when it would seem that Macaulay's famous prophecy with respect to the Church of Rome will, after all, be falsified. According to the candid report issued recently under the authority of the Archbishop of Canterbury, the Church of England has proved, not a success, but a failure; and many leaders among the Nonconformists are making a like confession. There is the wail arising constantly that Christianity is declining, not only in the number of its adherents, but in the force of its message, in its power of conviction. One reason for the progression of Islam, from a spiritual point of view, is its true, accurate, unswerving presentation of Allah as the One and Only God, the One Supreme Power. Power in harmonious combination with love and justice was the dominant note in Mohammed's conception of Allah. Wherever he travelled he found idolatry prevalent, not only among the Christians but also among his own people. Can you imagine what would be the feelings of one of the ancient prophets of God, or of one of the disciples of Jesus, wending his way into one of our great cathedrals while High Mass was in progress? Would he not feel stifled in many of our churches and chapels? Well, that was how Muhammad felt when he began to realize the illimitable power of Allah and the glory due to His name, and when he visited first the Christian churches and then the ancient temples of Arabia. In both he found God dishonoured and idols worshipped instead. The Caaba contained three hundred and sixty idols of men, eagles, lions, and antelopes, but the most conspicuous was the god Hubal, of red agate, holding in his hand seven arrows, without heads or feathers, the instruments of divination; while among the idols also was an infant Jesus reposing in the arms of his mother, taken, undoubtedly, from a Christian church. Then it was that Muhammad became an iconoclast. When the call to prophethood came he made a full and free surrender, and the glory of God was paramount. The message of

ISLAMIC REVIEW

Muhammad—that God-given message—is the message of Islam to-day : “ There is no God but Allah : He begetteth not and is not begotten, and there is none like unto Him.” Paradoxical though it may seem, Islam is a progressive faith because it has never swerved one iota from the message delivered to the Prophet by Allah. Christianity overthrew the paganism of the Roman Empire when that empire was at the height of its intellectual and political greatness. Muhammad did not arise to crush the religion taught by Jesus. Such was not his mission. He sought to restore that religion to its purity and to cleanse the civilized nations from the heathenism and barbarity into which they had fallen. The world has never been left without a guide, a teacher, a prophet, and the message of those prophets has been identical. Their task has been to point men to the one true God. Such was the mission alike of Noah, of Moses, of David, of Jonah, of Jesus, and of Muhammad, among the many prophets that have been sent. “ And yet the Qur-án calls we poor Christians infidels,” was a remark made to me a few days since. The Qur-án does nothing of the kind. If you look again you will find that Christians are referred to as “ the people of the book,” and idolaters as infidels. If you become an idolater, if you place anything before Allah, as more worthy of honour than He, then, whether you call yourself Muslim or Christian, you, too, are an infidel, because you are unfaithful to the revelation that has been made to you.

Has Islam any message for the sin-stricken soul, for the man or woman who earnestly desires to turn to Allah and live in accordance with His commandments? The prejudiced critic says it has not, but the Qur-án rings out with a message of hope for such sin-stricken souls. Its message is that repentance, change of mind, change of thought, must be accompanied by change of action ; that there must be not only a passive renunciation of evil, but an activity of good ; that one must not only cease to do evil, but also learn to do well. Islam does not teach the doctrine, which it regards as non-moral, that the burden of responsibility for wrong-doing can be shifted on to the shoulders of another and an innocent person.

The only true peace which comes in a world of conflict is that which springs from resignation to the will of God : that is the peace which Islam offers : that is the message which, in the name of Allah and of Islam, is delivered, it may be feebly, but it is hoped, faithfully, within these walls to-day.

Then, my soul, since God doth love thee,
Faint not, droop not, do not fear ;
Though His heaven is high above thee,
He, Himself, is ever near.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي

FRIDAY SERMONS

I

THE BOOK

In the name of Allah, the Beneficent and the Merciful.

This book. There is no doubt in it. It is a guide to the God-fearing.

Those who believe in the unseen, and who are constant and sincere in prayer, and who spend of that we have bestowed on them.

Those who believe in that which is revealed to thee, and that which was revealed before thee, and are certain of the after-life.

These are on a course directed by their Lord. These are the successful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْم
ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
هُدًى لِلْمُتَّقِينَ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَيَا أَلْحُذُوا لَهُمْ يُؤْمِنُونَ
أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ

EVERY other revelation, however clear originally, has been transcribed in different forms and tampered with, perhaps in some cases well-meaningly, by foolish men, who thought they could improve it, or who wished to give to it the colour of their own opinions and beliefs in order that it might be quoted in support of them. To the Jewish Scripture an enormous mass of rabbinical tradition was added, which in time obscured the books of Moses, David, Solomon, and other Prophets, and was more considered than the word of God. In Arabia, in Muhammad's time, a certain legend of the Prophet Ezra, nowhere to be found in Holy Writ, obtained such prominence among the Jews that many of them seemed to exalt Ezra to the very height to which the Christians have exalted Jesus. The superstition of the Eastern Jews even to-day is inconceivable by any one who has not been in contact with them. The chief part of their time seems to be spent in the propitiation or the warding-off of evil spirits by charms and incantations and

all kinds of magic rites, their lives from babyhood are shrouded up and shackled in a dark tradition which shuts out the light. The Christian Scriptures, also, have been altered, so the Qur-án informed us thirteen hundred years ago, and the Higher Critics found out many centuries later ; and even without that, are full of doubt. How many of what have come to be considered the essential Christian doctrines—the Divinity of Christ, for instance, or Original Sin, or the doctrine of the Three in One and One in Three, could be clearly deduced by an intelligent reader from the text of the four Gospels ? There is doubt of the date of the said Gospels, doubt of their authorship, doubt everywhere concerning those important documents on which a vast religious fabric has been based.

“This book. There is no doubt in it. It is a guide to the God-fearing.”

Was not a clear guide needed ? The words of Moses, Jesus, and those older Prophets whom God had sent at different times to different nations—“There is not a people but a warner has gone among them,” the Qur-án informs us—the words of those Prophets, who all were charged with the same message from on high, were lost to sight amid the fanciful inventions of their followers. Then came Muhammad, and through Muhammad the Qur-án—the last of the Prophets with the final revelation. And the marvel is that of this Prophet, and this book, there is no doubt. Muhammad alone, of all the great religious teachers who have influenced mankind, is a clear historical character, the minutest details of whose prophetic career have been recorded for us by his own contemporaries. The Qur-án has been preserved to us exactly in the form in which it was delivered. And if the Holy Prophet were to come into this room to-day, while we are praying, he would recognize our form of service as the very same which he himself, our great Imam, so often led in the little mosque at El Medinah. Go into the great Suleymaniyeh mosque or the mosque of Aya Sophia at Constantinople, go into the Sultan Hasan mosque at Cairo or the Mosque El Aksa at Jerusalem—any of the great cathedrals of Islam—or go into some little mud-built village mosque in Central Africa, everywhere it is the same service ; there has been no alteration, no elaboration since the Prophet’s day. Islam alone, of all religions in the world, has thus preserved its first simplicity. This is the pure religion, as it came from God. Of the existence of this Prophet and the nature of his teaching, of the authenticity of this Qur-án, there is no doubt. It is a clear guide—the only clear guide in existence—for the God-fearing.

“Those who believe in the unseen”—that is to say, who are not blind materialists, for revelation can contain

no guidance, have no meaning, for those who believe that nothing exists but what our eyes perceive.

"And who are constant and sincere in prayer." The word *Ikama* means to "keep up" a thing in the sense of not allowing it to deteriorate; so, in the case of prayer, I think I may render it "who are constant and sincere in prayer"—that is, who do not neglect this duty nor allow it to become a spiritless performance.

"And who spend of that we have bestowed on them." You will notice, all through the Qur-án, how great a stress is laid on the necessity of spending. Avarice is used on more than one occasion almost as a synonym for unbelief. The Muslim does not hoard up any of the gifts which Allah has bestowed on him; for this command does not apply to money only; it probably applies to money last of all. Whatever you possess that is of good to men, do not keep it to yourself, but spend it freely. If you have learning, any skill in science, however independent you may be, do not keep it for your own amusement and instruction merely, spend it, apply it to the welfare, the instruction, the amusement of your fellow-men. A Muslim cannot say, as Christians say: This or that, of the gifts of God—it may be riches, or high influence, or eloquence, or learning—is mine, and I can do what I like with it, can hoard it or can use it as I please. Everything a Muslim has is held in trust for God, and God has ordered him to spend it freely for the good of the community, aye, even the most precious gift of all—his life—if need arises. It is all a part of his Jihad, that effort after goodness which alone of earthly things has heavenly value. If every one did this, there would be no social grievances, no labour troubles, no bloody risings of down-trodden, hopeless peoples. The idea of property as absolutely vested in the individual, or a group of individuals, or in the State, is anti-social. The idea of property as a trust from God held for the benefit of those around us, alone produces unity and brotherhood. But that idea involves belief in Allah and an after-life which no man can evolve from his own consciousness.

"Those who believe in that which is revealed to thee, and that which was revealed before thee, and are certain of the after-life."

If it had not been for the revelations vouchsafed to us through the Prophets, there would be no belief in the unseen, no prayer, no spending of men's wealth and energy for a disinterested purpose, no distinction between good and evil save a man's own appetites. We should be worse than the beasts because of our superior cunning. There would be no such thought on earth as human progress, no such

virtues as charity, benevolence, self-sacrifice. Even the materialism of the most relentlessly commercial minds to-day is tempered by some knowledge of another standard, a more lofty aim ; and that knowledge comes entirely from revealed religion. But, some one is sure to think, the revelations are all different. When you say we should believe in that which was revealed to Muhammad and what was revealed before him to all those former Prophets, you are talking nonsense. You are telling us to be Muslims, and at the same time Jews and Christians ; not only that, but Buddhists and Hindus and Zoroastrians and believers in the religion of the ancient Greeks and the Egyptians. Nothing of the kind. "That which was revealed" to the last of the Prophets, and "that which was revealed before him" is all one. The will of God, His message to mankind, has never varied. It is men who have forgotten it and gone astray, some more, some less. If you examine carefully the various great religions of the world, you will find that they all set forth one truth originally, and preserve some vestige of it still behind the mass of superstition. That truth is the Eternal Unity of God, and the promise that those who do good works, who serve mankind on earth, shall come to happiness in Allah's favour. And the older the religious writings you consult, the more Islamic does this truth appear. But nowhere will you find God's message undisfigured at the present day except in the Qur-án and in our Prophet's teaching. Here you will find the whole duty of man towards God, his neighbour and himself set forth in terms that every one can understand. Those who conform to it are indeed "on a course directed by their Lord. These are the successful."

And just one more remark about that word successful. It does not refer to the success of a business man or a politician, or a social magnate, or any of those vulgar triumphs which are acclaimed in the daily papers, with a portrait of the successful one. "Success" in El Islam is something very different. The Qur-án defines it in a later Surah : "He is indeed successful who improves it (the soul) and gives it growth ; and he is indeed a failure who stunts and starves the soul."

Christians triumph over Muslims at this moment. Soon their missionaries will be rushing off like vultures to every part of the Islamic world, crying : "Look at us ! How successful we are ! Look at our dreadnoughts, battle-planes and submarines. Behold our handsome, well-fed business men. Look at our wealth. Think what an eminently desirable religion ours must be. Give up your foolish scruples and restrictions. Be a Christian and make money."

Poor creatures ! They will say that at a time when every nation in Europe is proclaiming their civilization a

failure, and clamouring for a new order of things much nearer to Islam than Christianity; when the great majority of Christian peoples are complaining that their souls are starved and stunted, and demanding new conditions to allow their souls full growth. Let no Muslim feel intimidated or humiliated by those missionaries. The state of things they represent is proved a failure. Europe is in revolt against it, for it stunts and starves the soul; while in the Muslim Empire, though less strictly organized, and without commercial ardour or ambition, every man and woman, whether rich or poor, no matter of what creed or class or race or colour, has always had the freedom and the leisure to improve the soul and give it growth. The meek and gentle Prophet of Nazareth has no part in this dead failure of a civilization. What has he to do with their commercial aims, their capital and interest, their crushing of the thoughtful in the race for wealth? On the authority of the Gospels no less than that of the Qur-án, I say that Jesus Christ himself will stand with us, the Muslims, on the Day of Judgment, against such Christians.

II

THE DARK HOURS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصُّبْحِ

وَاللَّيْلِ إِذَا سَجَىٰ

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

وَلَا آخِرَةَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

فَأَمَّا السَّائِلَ فَلَا تَقْهَرْ

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

“ By the early hours, and by the night when it sheds darkness, thy Lord has not forsaken neither does He hate thee. And verily the latter portion shall be better for thee than the former, and verily thy Lord shall give to thee, and thou shalt know His favour. Did He not find thee an orphan, and protect thee? Did He not find thee in perplexity, and guide thee? Did He not find thee destitute, and enrich thee? Therefore the orphan oppress not. Therefore the seeker drive not away. Therefore of the bounty of thy Lord be thy discourse.

BELOW the title of this chapter—Surat ed-Duha—in my copy of the Qur-án, there are characters which might be

taken easily for part of the decoration, which is most elaborate. They form the word "Makkiyeh," meaning "Meccan." Other chapters bear in the same place the word "Madaniyeh," meaning "of or belonging to Al Medinah." These words are of great importance to the student of the Qur-án, because they tell the period at which any chapter was revealed, whether before or after the Hijrah, whether in the time of persecution or of triumph for the faith. The chapter I have just read is a Meccan chapter ; that is to say, it was revealed at a time when the wonderful success which crowned the Prophet's latter years must have seemed, to every human understanding, quite impossible. Tradition tells us that it was revealed after a period of great anguish for the Prophet (may God bless and keep him), because during that period the inspiration which had become as the breath of life to him was withheld. You must think of him at that time as one who, for the love of Allah, had cut himself off from the comfort of old friendships, and was looked on as a kind of madman by the great majority of those who once respected him. A man near fifty, not a young man any longer, it was natural to suppose that the best portion of his life, the time of greatest usefulness, was past. His humble followers were being persecuted, tortured, murdered, his own life was in constant danger. His one sustaining support was in the revelations he received from Allah, the repeated assurance that he was God's chosen messenger ; and even that was for a time withheld from him. The idolaters sneered at him, saying, "Allah has forsaken Muhammad and become displeased with him" ; and who shall say but that some fear that he had sinned unknowingly, and so had forfeited the heavenly favour, haunted his own mind. Tradition says that he was much depressed, consumed with longing for the heavenly voice to speak again. Surely those were "the early hours" of the faith, surely "the night when it sheds darkness" was around Muhammad (may God bless and keep him) at that time.

And then there was revealed to him this Surah :

"By the early hours, and by the night when it sheds darkness, thy Lord has not forsaken neither does He hate thee. And verily the latter portion shall be better for thee than the former, and verily thy Lord shall give to thee, and thou shalt know His favour."

Was not that promise abundantly fulfilled ? Was not the latter portion of his life better far than the former portion to which he then looked back as to a happier day ? Did not Allah give to him ? Did not he know Allah's favour ? Yet who would have thought it at the time,

seeing a man already well past middle life, who had lost the respect in which he was once held, for the sake of a cause which most men thought ridiculous, a man whom many thought quite mad, while others called him forger and impostor; credited only by a small band of followers. Were not the idolaters justified by all appearances when they said of their once respected fellow-citizen: "Allah has forsaken Muhammad and become displeased with him." Would not the opening verses of this "Surah" uttered by such a man at such a time and in such circumstances have struck you or me, had we been present, as an impossible prediction, a mere dream? And yet it was fulfilled abundantly, and many of those who scoffed at the prediction were witnesses of its amazing, stupefying fulfilment. I am not telling you a legend. These are facts of history. In the following verses the Prophet is bidden to look back upon all that his Lord had done for him in the past.

"Did He not find thee an orphan, and protect thee?
Did He not find thee in perplexity, and guide thee?
Did He not find thee destitute, and enrich thee?"

All those things had happened to him in accordance with his prayers and longings, and against all expectations. There had been dark hours in his life before, though never any quite so dark as this hour; and he is bidden to judge of Allah's mercies in the future by His mercies in the past. In proportion to the darkness of the night, in proportion to the chilly lonesomeness of the early hours, in proportion to the anguish of his prayer and longing, so should be the bliss and splendour of the coming day.

"Therefore the orphan oppress not; therefore the seeker drive not away; therefore of the bounty of thy Lord be thy discourse."

In other words, therefore, do unto others as you would have wished that others should do unto you—(that is the whole duty of man)—and give praise where praise is due, to Allah only. Go on doing your duty towards man and towards God, and leave the consequences and results to Allah, who alone controls them. "By the early hours, and by the night when it sheds darkness, thy Lord has not forsaken thee neither does He hate thee. And verily the latter portion shall be better for thee than the former, and verily thy Lord will give to thee, and thou shalt know His favour."

Brethren, the Prophet's earthly life, and more especially the history of his divine mission, have always been held an example to believers, and to some extent a type of things to come in El-Islam. There has been many a dark hour

in the history of the faith since then, though never any quite so dark as this. Remember the bounty of Allah to us on those past occasions, the almost miraculous changes which were wrought in our favour, how oppressors of Islam were changed to champions of the faith, how help was raised up in the quarter least expected ; and, by Allah's mercy to us in the past, "by the early hours and by the night when it sheds darkness"—phenomena which must precede the brightest day—I swear we should be ingrates, unbelievers, were we to despair.

It is not for us to foresee, much less to pre-judge, results. Is not good for ever coming out of evil and evil out of good, exactly as the day comes out of the night and the night out of the day, exactly as Allah brings the dead out of the living and the living out of the dead? Do we comprehend these things? How can we judge them? But this we know: that Allah is a Lord of kindness to creation, and that He has given men sure guidance through His messenger Muhammad (may God bless and keep him), and the promise that, if we hold fast to that guidance, then we must succeed. Remembering the mercy of our Lord towards us in the past, we must simply do our duty in the present, leaving the rest with perfect trust to God. Had Muslims done their duty in the past, these great misfortunes could not have befallen us. Oh, any one of us who has instruction let him find a Muslim who is ignorant, and teach him. Oh, any one of us who has wealth or any kind of influence, let him spend it for the edifying and uplifting of the Muslim brotherhood. Oh, any one of us who bears a grudge against a Muslim or has a difference with him, let him bury the grudge against him, sink the difference. Surely the things you like in him who is a Muslim are greater than the things which irritate you ; the points in which you must agree with him are greater than the points in which you differ. Remember that the world will judge our faith by our behaviour.

Islam is greater than its military strength has ever been. The holy Prophet never desired war. War was forced upon him by the world outside Islam, which was then utterly intolerant and would not listen to his healing message, which was Peace ; which tried to kill him and suppress his message. The thinking world is much more tolerant to-day. I make bold to say that never until now has the world been ready to receive the message which Muhammad (may God bless and keep him) brought to men.

But how can we, the whole body of Muslims, we who represent the Prophet's mission in the world to-day, become effective witnesses while we are disputing among ourselves, and while so many millions of our brethren linger in half-savage ignorance. We can all do something to relieve

that ignorance—all of us who travel, or can read and write, or speak intelligibly. Here in the centre of this mighty Empire, a word spoken can now be carried to the ends of the earth.

If we do our duty gladly, each in his or her own sphere of opportunity, if we endeavour to behave as proper Muslims should behave, charitably and justly towards all with whom we come in contact, if we hide not the truth, but bear witness to the bounty of our Lord, that is all that is asked of us. The rest belongs to Allah.

“By the early hours, and by the night when it sheds darkness, thy Lord has not forsaken neither does He hate thee. And verily the latter portion shall be better for thee than the former, and verily thy Lord shall give to thee, and thou shalt know His favour.”

III

VICTORY AFTER DEFEAT

The Romans have been defeated. In a near country, and after their defeat they will be victorious within ten years. From Allah is the decree in the former case and in the latter; and on that day believers will rejoice in Allah's help to victory. He helps to victory whom He will. Mighty is He and merciful. A promise of Allah who never fails to keep His promise; but the most part of mankind are unaware. They are aware only of the phenomena of this world's life, and of the life to come they are forgetful. Will they not give thought to themselves? Allah did not create the heavens and the earth, and all that is between them, save aright and to a designed end. Yet many of mankind reject the thought of meeting with their Lord. Do they not travel in the earth and see the nature of the latter end of those who were before them? They were superior to them in might, and they dug up the earth and built upon it more than these have built. Allah did them no injustice, but they did injustice to themselves. Thus calamity was the consequence of evil-doing because they deemed the warnings of Allah a falsehood and made light of them.”—AL-QUR-ÂN, ch. xxx.

“THE Romans have been defeated in a near country.” That was an announcement that any one in Mecca could have made at the time when this Surah was revealed. The Persians had laid waste and conquered the Eastern Roman Empire almost up to the gates of Constantinople. They had taken Syria, Asia Minor, and Egypt. And the idolators of Mecca rejoiced because the Persians were worshippers of the sun, whereas the Romans of those days were Christians—people who had received the Scripture and had a knowledge of Allah and of the Day of Judgment. They triumphed in the tidings of the Persian victory over the Prophet, and the little company of Muslims in their city, who said that Allah gave victory to those who believed in Him, and overthrew the idolators and evil-doers. That the Romans were defeated everybody knew; and everybody thought

that they could never recover in the East from a defeat so great and overwhelming. The Qur-án continues :

“ And after their defeat they will be victorious within ten years. Allah’s is the decree in the former case as in the latter, and in that day the believers will rejoice in Allah’s help to victory.”

There was a statement to astound the men of Mecca. The Muslims, who believed implicitly the truth of every word of the Qur-án, as it was revealed to the Holy Prophet, triumphed in their turn. Abu Bekr told the idolators on a public occasion that the Romans would overcome their enemies within three years; and one of the idolators, who were all, of course, incredulous, bet him ten camels that it would not come to pass. When the Prophet came to hear of the incident he corrected Abu Bekr, reminding him that the word *Bid’a* meant not definitely three years but any period from three to ten years. The bet was altered accordingly and the stake raised to a hundred camels. It would be safe to say that there was not a non-Muslim in the city who did not think Abu Bekr a credulous fool who would simply have to pay a hundred camels. Yet within ten years—A.D. 624—the Roman armies were on Persian territory. And in that day the believers rejoiced. For it was in the same year that three hundred and thirteen Muslims, many of them mere boys and armed only with sticks, overcame the flower of Coreysh chivalry upon the field of Badr. The Qur-án here associates the two events just as if the Roman Christians and the Arab Muslims had been men of one religion, fighting for one and the same cause. In the Qur-án you will notice that the Christians and the Jews are repeatedly mentioned as people of essentially the same religion with the Muslims, who ought to be one hand with them against idolatry and evil-doing. They are constantly adjured to throw aside the foolish dogmas over which they quarrel, and combine upon the common ground of monotheism and the love of righteousness. People who think that El Islam was originally hostile to the Christian Roman Empire, and sought a quarrel with it in order to annex rich provinces, are in error. No, on the contrary, it was the Christian Roman Empire which repelled the Prophet’s overtures of peace and friendship, his proposals for a new era of tolerance, which insulted his ambassadors and murdered one of them. There was no tolerance in Christians or in Jews at that stage of the world’s history; and the tolerance of the Muslims seemed to those bigots an unholy thing because it treated man-made doctrines, which they thought essential, as ridiculous and negligible when compared with

the essential belief in the One God and in a Day of Judgment, and when compared with righteous conduct.

"In that day the believers will rejoice in Allah's help to victory," so runs the prophecy. And was not Allah's help to victory apparent on the field of Badr, when that little ill-armed Muslim army—a mere rabble—defeated nearly three times their number of the finest troops of Coreysh? Was not Allah's help to victory apparent in the defeat of the Persians by the Christian Romans in the same year, which also smote the pride of the opponents of Islam, who used to vaunt the greatness of the Persian Empire as showing that idolators were more successful than the worshippers of Allah. "Within ten years." Yet at the time when the prophetic words of the Qur-án were uttered, both those events appeared to reasonable men—men who judged by reason merely, and disbelieved in Allah and His revelation—quite impossible. It was "a promise of Allah who never fails to keep His promise; but the most part of mankind are unaware."

It is no reproach to the majority of mankind to say that they are unaware of the deep and hidden meaning, the purpose of Allah, which underlies this mortal life. It is the simple truth. We are not all of us prophets or of the number of those favoured, because highly gifted, men and women who do perceive that meaning and that truth continually. Most of us are "aware only of the externals—the phenomena—of this world's life." But we have to recognize our limitation, and, seeing what a number of problems arise from those phenomena which we can never hope to solve by mere intelligence, problems which do for their solution involve the supposition of a world unseen, a Power outside the forces of what we call Nature, we ought to pay regard to those who are aware of more than we are able to perceive with our eyes, and be guided by the revelation which they bring to us. We ought not to be "forgetful of the other life."

"Will they not give thought to themselves?"—to their own souls? "Allah did not create the heavens and the earth, and all that is between them, save aright and to a designed end. Yet many of mankind reject the thought of meeting with their Lord."

The Qur-án shows clearly the meaning and the purpose of this life. In the pages of this book, that meaning and that purpose are the one reality. "Will they not give thought to themselves?" No one who gives serious thought to the problem of his or her existence can fail to recognize the need of guidance, to guess at the existence of some scheme in the creation more vast than he or she unguided

can possibly apprehend. Nobody, considering the gift of reason which raises him or her above all other creatures, can fail to wonder for what purpose it was given. And only in revealed religion is there any answer. "Allah did not create the heavens and the earth, and all that is between them, save aright and to a designed end." The whole scheme of creation, of which life is, as it were, the spirit, originated in Allah and ends in Allah; and all life is leading gradually up to consciousness and then to reason and so, by guidance, to communion with Allah. "Yet many of mankind reject the thought of meeting with their Lord"—that is, disclaim responsibility with regard to their behaviour, and do not believe that they will be rewarded or punished according to what they have done, whether as individuals or as nations and communities. The judgment upon nations and communities happens in this world. "Do they not travel in the earth and see the nature of the latter end of those who were before them? They were superior to them in power, and they dug up the earth and built upon it more than these have built. Allah did them no injustice, but they did injustice to themselves. Thus calamity was the consequence of evil-doing, because they deemed the warnings of Allah a falsehood, and made light of them."—AL-QUR-ÁN.

Calamity is the consequence of evil-doing by a nation or community, no less than by an individual, but in the former case it is material calamity, a calamity which all may see. When the men of Mecca travelled with their merchandise to Syria they passed by the remains of different civilizations, some of them so ancient and remote as to be altogether legendary, belonging to peoples who had disappeared from off this earth. When they travelled to the Yaman or to Hadramaut, they saw remains of ancient buildings, some of them gigantic, of which the builders had been people of a nation which was now no longer to be found on earth. And haunting every ancient ruin was the legend of how a people, rich and mighty in their day, enjoying all the blessings of the earth, had been cut off in the moment of their pride by some immense catastrophe, because they would not listen to the message of some simple prophet, who had warned them that unless they did good with their wealth and power, as good is reckoned among righteous individuals, they would be destroyed.

Brethren, in this house last Friday a gentleman was trying to persuade me that we Muslims were no longer Muslims worthy of the name, and that the plight of El Islam was hopeless because the last great Muslim Power has been defeated, and we have now no military strength compared with Europe. He said that we are henceforth

homeless like the Jews. As if Islam were local to Palestine or to the Turkish Empire, as if Islam were an affair of pomp and empire, not of righteous conduct. I do not blame that gentleman, for I know his words were but the cry of bitter grief at what has happened—grief which every Muslim feels. I yield to no man in affection for the Muslim Empire. I sympathize most fully with that gentleman. And yet the views which he expressed are far from mine. And they are far from the teaching of the Qur-án. For nowhere in this book do I find it stated that a nation or community which has been unjustly humbled, plundered and defeated is in hopeless plight. I find, upon the other hand, on almost every page, that victorious nations boastful of their military strength and civilization, of their buildings and their engineering works, and arrogating to themselves the victory, forgetful of Allah, are in great danger.

“Do they not travel in the earth and see the nature of the latter end of those who were before them? They were superior to them in power, and they dug up the earth and built upon it more than these have built. Allah did them no injustice, but they did injustice to themselves. Thus calamity was the consequence of evil-doing, because they deemed the signs of Allah false and made a mock of them.”

How do we do injustice to ourselves? By selfish greed and oppression.

“The Romans are defeated in a near country, and after their defeat they will be victorious within ten years. Allah’s is the decree in the former case as in the latter, and in that day believers will rejoice in Allah’s help to victory.”

That prophecy was given at a moment of great changes in the world. And now again it is a moment of great changes in the world. Everything is in a state of upheaval. And who to-day would venture to predict what changes will have taken place within ten years. And the Muslims have no longer any military power! Had Muslims military power or any thought of military power at the time of this prophecy? Or was it military power which won the day at Badr? No, it was Allah’s help to victory vouchsafed to simple-hearted, righteous men bound together firmly in one brotherhood by uncompelled, sincere obedience to the laws of God. Are Muslims in a worse position in the world to-day than were the early

Muslims in the days of persecution there in Mecca, or in the first struggling years at El Medinah? What complaint have we, when they did not complain? Is Allah's help to victory not as near now as it was then to men like them, as single-hearted and as energetic in the cause of righteousness? Of course it is. It is "a promise of Allah who never fails to keep His promise, but the most part of mankind are unaware."

The military power of El Islam—and the idea which, strange to say, was entertained by Muslims, not by Christians only, that Islam must be propagated chiefly by the sword—for centuries have placed a barrier of warlike rivalry between Islam and Christendom. Islam has spread enormously in recent years in Africa and Eastern Asia—China in particular—not by the sword at all, but by the force of good example set by individual Muslims. But it has not spread appreciably in Europe, owing to the warlike barrier which I have mentioned, which kept back all Islamic teaching until now, when Christendom, disillusioned with its ancient dogmas and grown tolerant, is open to receive the truth. I would consolidate whatever power remains to El Islam, for military power is not to be despised, but in the diminution of our military power there is a lesson from Allah. It is that military power is not and never was essential to Islam, as we supposed it. But righteousness, a strict obedience to the law, charity, brotherhood, the search for knowledge, energy and self-devotion in the way of Allah—these are essential. Military power is a blessing only when used exclusively for Jihad, the effort after righteousness in the whole world. We must not support a Muslim if he is transgressing Allah's law, and we must not oppose a non-Muslim who is obeying Allah's law although perhaps unconsciously. We must support righteousness and oppose evil wherever they are found, thus opening men's eyes to the truth, which is that the whole world is one theocracy. Those people there at Paris think themselves the rulers, but Allah is the real Ruler. "He gives sovereignty to whom He will, and takes sovereignty away from whom He will. He exalts whom He will, and He abases whom He will. In His hand is wealth. Verily He has absolute control of all things."

We must never think that because we are Muslims the warnings of Allah to other nations and communities do not apply to us if in the day of grandeur we grow proud and boastful and contemptuous of the life of others. If we accept the lesson read to us in this calamity, and renew our effort after righteousness, simply, without pride or any selfish motive, as did the first companions of the holy Prophet, setting an example to the world in brotherhood, devotion, and just dealing, then there is no doubt for

Muslims but that "after their defeat they will be victorious." Pray God that it may even be "within ten years."

IV

CHRISTIANITY FAILS AT HOME

"Many of the People of the Scripture would like to make you once more infidels after your belief, because of envy which is in their souls since the truth has become manifest to them. But pardon them and bear with them, till Allah brings His ordinance to pass. Verily Allah has power over all things.

"And be constant in prayer, and give the poor their portion. Whatever of good you lay in store for your souls, you will find it with Allah. Verily Allah is aware of what you do.

"And they say: 'None enters Paradise, save he who is a Jew or a Christian.' Those are their own desires. Say 'Bring your proof, if you speak truth (in that assertion).'

"Nay, but whosoever turns his face entirely towards Allah, while doing good to men, his reward is with his Lord; and there shall no fear come upon them, neither shall they grieve."—AL-QUR-ÁN.

I AM very curious to see whether, after this atrocious war, which, whatever one may think about the rights and wrongs of it, cannot be regarded as exactly creditable to the Christian nations as a whole—I am curious to see whether, after this war, the Christian missionaries will assail the Muslim world as heretofore with claims of manifest superiority; whether at a time when eight-tenths of the intelligence of Europe is no longer Christian, when among the peoples there is a revolt against the dogmas of the Churches, they will go on preaching those dogmas to the peoples outside Christendom as if they were unquestioningly accepted in their land of birth. Especially I wonder whether they will go on claiming, as they used to do before the war, the whole of modern civilization as a blessed growth of Christianity. I suppose they will; yet it seems hardly possible. Even in days when I supposed myself to be a Christian it used to seem to me disgraceful that a country so enlightened as my country claims to be should allow and, even as it seemed in some instances, encourage Christian missionaries to annoy non-Christians by their attempts to proselytize within the boundaries of the British Empire, an Empire which I had been taught to regard as the home or rather school of civil and religious liberty. I wished the British Government would forbid by law any annoying attempts to proselytize a British subject; even as in the Turkish Empire it was forbidden by law, under the death penalty, for any member of the dominant religion—El Islam—to attempt to convert a Jew or Christian subject of that Empire. I thought then, and I still think, that such a law is desirable. It would not prevent the followers of any religion from setting forth their views in their places of worship before any one who

chose to go and hear them, nor from proving in the conduct of their daily lives that they were better than the followers of any other religion. But it would prevent them from thrusting their views, as a commercial traveller will thrust his wares, on those who disagree with them, and it would prevent them from using such extraneous things as medical skill and tendance of the sick, educational advantages and the sight of wealth and comfort as baits to make men swallow some unpalatable dogmas. Christian missions have done good in Eastern lands, they have cared for the sick and orphans, they have brought in modern notions of sanitation and cleanliness, they have educated children. But their action has aroused hostility and bitterness instead of gratitude, because they did not "turn their face entirely towards God while doing good to men." They were not disinterested. They were thinking all the while of imposing on the victims of their benevolence some special formula and so spreading that particular form of Christianity which they favoured; they were thinking of the show of numbers in the missionary magazine. The whole thing seems to me, and always seemed to me, intolerably vulgar, mean, and irreligious. I always hated the false air of pure philanthropy. But the missionaries do not see it in that light at all. Among them there are excellent men and women, leading excellent lives, of whom the worst that one can say is that it is a pity their religious training should have been of such a kind as to prevent even a conception of the transcendent majesty of Allah.

For Allah has no favourites. It is true that He has made now one part of humanity and now another the vehicle of religious truth. But the measure of His mercy and His justice is for all alike. He never applied one standard to the Jews and another to the rest of mankind; nor one standard to the Christians and another to the rest of mankind; nor one standard to the Muslims and another to the rest of mankind. "These are their vain desires." Whosoever does right will be rewarded, and whosoever does wrong will be punished, and no belief in any dogma will save him or her from the consequences which bad deeds entail. But false beliefs are not a help to righteous conduct.

The Muslim's answer to the Christian missionary who tells him that in order to enter Paradise he must believe in the divinity of Jesus Christ the Prophet (upon whom be peace), and in his propitiatory sacrifice upon the Cross, is in my text:

"Nay, but whosoever turns his face entirely towards Allah, while doing good to men, his reward is with his Lord; and there shall no fear come upon him, neither shall he grieve."