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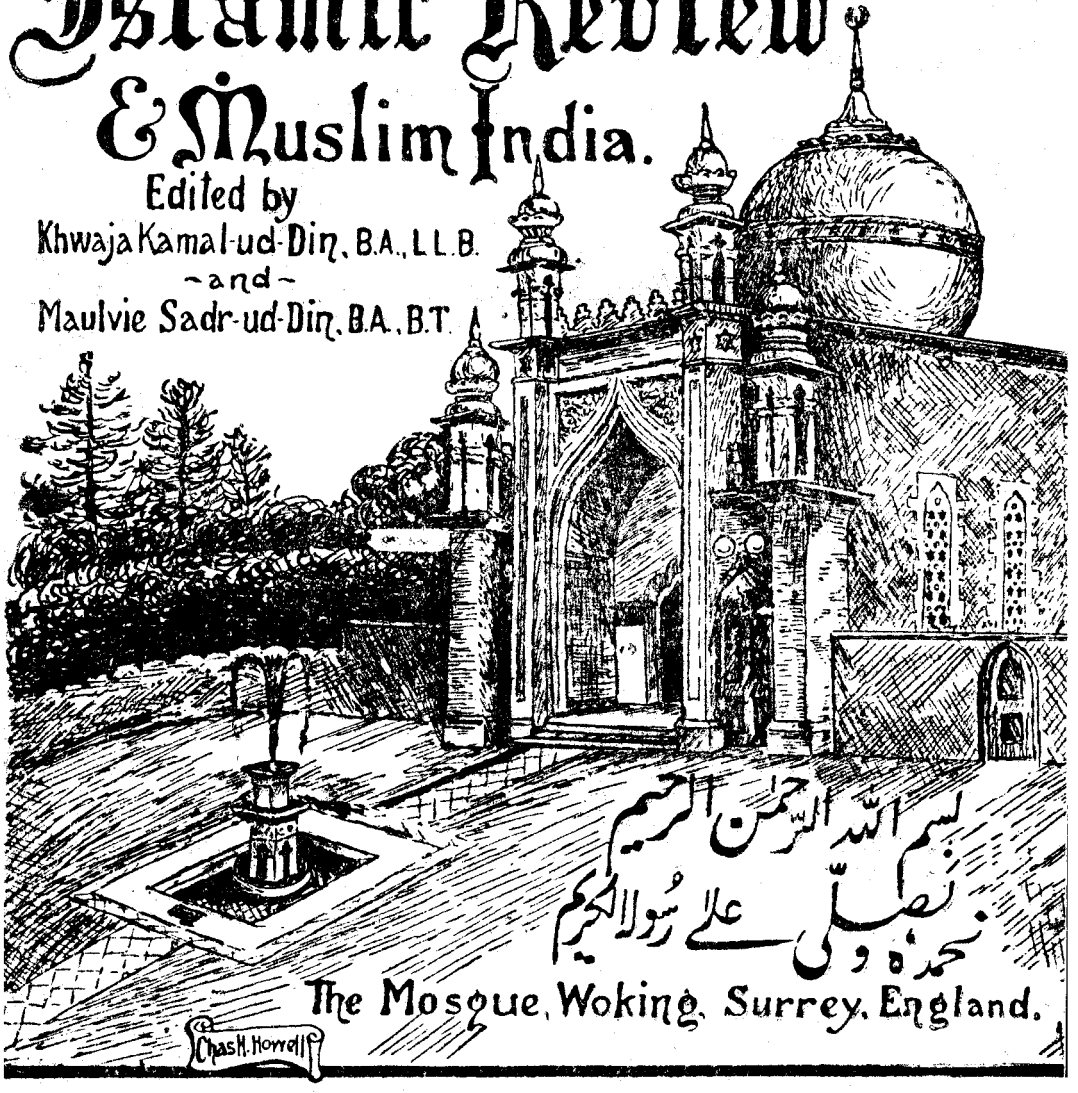

The Mosque, Woking, Surrey, England.

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VII] MAY 1919 [NO. 5

THE HOLY QUR-ÁN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready. Price 22s.* Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakha, Lahore.**

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

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 3.15 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.

NOTES

WE had anticipated the arrival of Moulvi Sadruddin about the end of April, but as things stand it is not likely he will be able to relieve Khwaja Kamaluddin by that time. We have consequently to take off his name from the London Muslim House engagement on 20th April.

Sunday afternoon gatherings at the Mosque, Woking, took place as usual, at which Mr. A. Q. Malik spoke.

The following programme was observed at the London Muslim Prayer House:—

6th April.	Right Honourable Lord Headley on "The Two Great Days."
13th "	Mr. Dudley-Wright on "The Meaning of Life."
20th "	Mr. S. H. Riza.
27th "	Mr. Dudley-Wright on "Heaven and Hell."

THE RELIGION OF TWO THOUSAND YEARS A FAILURE

IF the Almighty God was pleased to locate this terrible war in Christendom, which gave a practical lie to the so-called Christian morals, was it not to show a complete failure fathered upon Jesus by the Church in the West? It saw its final bankruptcy when Church dignitaries like the Bishops of London and Chelmsford and thousand others of the ecclesiastics in the whole western world preach militarism and waste eloquence and erudition in giving wrong interpretations to the simple words of Jesus in the sermon on the mount. Was that injunction of "Love your enemy" responsible for sneering at conscientious objectors and sending some of them to jails? Many other things occurred in these few years which are a libel on Jesus and a slander to his teachings. The world has seen that the religion made so much of was of no use to humanity; and yet some of the traders in religion from the West, *i.e.* members of the Foreign Missions, will go abroad in the East with this new brand of commerce in the form of European ascendancy over a Muslim Power as a proof of the victory of Cross over Crescent. Is Europe Christian? What about Bolshevists and Socialists? Do they not represent more than three-fourths of Europe? They are anything but the followers of the Church.

THE PRACTICAL DUTIES OF ISLAM

By Dudley Wright

An Address given at the London Muslim House on Sunday, 9th March, 1919.

The principal questions asked to-day of any scheme propounded and purporting to be for the public welfare are "Is it useful?" "Is it practicable?" And these tests of utility and practicability are also being applied to customs, usages, and beliefs of long standing, and to this rule questions affecting religious belief and practice are forming no exception. The general verdict of the judges of the religion professed by the majority in this quarter of the globe is that it is lamentably deficient in its practical application to life. This decision has been arrived at both by those within and by those without its borders. It has been no hasty conclusion. Those without came to this decision many years ago, but their verdict was derided by those within, who propounded and elaborated a system of apologetics for existence. But now, after a test extending over a period of more than four years—and the test is not yet completed, although the verdict has been pronounced—those within have acquiesced in the conclusions of those whom they have been accustomed to regard as enemies and traitors.

True religion needs no system of apologetics. It does not require authority: on the contrary, it confers it. Of its own strength it convinces, but it is not tyrannical. Its truth is imperative in the sense that a man in all his actions is guided and even overborne by it, though its action is in no sense oppressive. It impels rather than compels. Religion confers strength and makes the man. Religion becomes tyrannical when it is man-made. True religion survives every ordeal through which the believer is called to pass: it gives him strength in the hours of difficulty, trial, and danger. The degeneration of religion begins when the prophet is superseded by the priest. It is then that religion becomes decadent and, indeed, ceases to be religion and is transformed into a theological system. Its spiritual power dies and its influence upon life and conduct fails, and it becomes a system of philosophical or metaphysical speculation. Instead of the word of direction or injunction, joyously obeyed because its fulfilment leads to immediate happiness and peace of mind, we have the flimsy substitute of future glory.

Islam has never apologized for its existence: the occasion has never arisen. Whenever Islam has manifested a local tendency towards decadence—and the instances are exceedingly few in number—it has been when some misguided adherents have sought to deviate or depart

from the path of voluntary acceptance of its tenets, but such attempts have been short-lived, for their folly has been quickly seen and appreciated.

State Religion in the past has been concerned far too much, indeed, almost entirely, with a future life beyond the present on this mundane sphere, with the possible happenings in a world after the present, rather than with the alleviation or eradication of the evils of the present. True, there have been many notable exceptions to this general rule, men and women who would have followed precisely the same course, whatever faith they professed—who gave an impulse to, rather than received it from their religion—but, speaking of State Religion as an organization, the sad fact is admitted even by its votaries. The great and noble example of the founder of the Christian religion has been obscured by those who have held office in the Church. Religion has been handcuffed, it has been fettered and chained, and the aspirations of its individual members for the betterment of the human race have been cramped. In this respect, particularly, does Islam present a striking contrast. Labour for the welfare of others is an inward inspiration born of the faith itself. It has not been the outcome of organization, because there is the remarkable fact that Islam is a religion pure and simple and not an organization. It has no pope, it boasts no hierarchy; bishops, priests, and deacons are unknown within its borders.

Organization is now proposed as a remedy for the existing ills, and numerous societies and associations have been formed for the promotion of union among the various sects and churches. One body is seeking to promote the union of the Western Church with the Eastern Orthodox Communion, another is seeking visible incorporation with the Church of Rome, while other schemes are afoot for the formation of a great Free Church, which, when formed, shall seek recognition from, if not union with, the Church of England.

That these various unions, even if they come into being, will not be effective in making Religion a power in the daily life of the nation is, however, admitted by some of the more far-seeing ministers of the various bodies. Thus, we find the Rev. T. Rhondda Williams writing in the *Christian World* of the 27th February:—

"I do not believe that if you could unite all the Free Churches of England in one Church and ultimately unite that one Church with the Anglican Church, you would have done very much to win the great bulk of the working classes on the one hand and the intellectual classes on the other to the Church. It is not our division that is keeping these people away. It is, more than anything else, the feeling that what the Church insists upon, and what is preached,

does not appeal to them as real. They are living in a world that is seething with practical questions to which no answer at all comes from any of the old formulas of belief."

Self-concentration has been the principal feature and the bane of many of the religious systems of the past : it is, even now, the mischievous influence in not a few of the Christian denominations of the present day.

Even as a centre of spiritual life, if we can dissociate spiritual from moral activity, the Church—including in that term the various sections of the Christian faith—has not been successful in meeting the aspirations of the people. Churches have been closed on all days of the week but one, conveying the suggestion that religion among the worshippers in those buildings had worn so thin that there was only enough left for practice on one day out of the seven. Yet the Mosque is open for the greater part of the day, and five times daily sounds the call to prayer, responded to willingly by all the faithful. Some writers, particularly of the missionary class, have commented on the facile manner in which Muslims will abandon whatever tasks, whether of pleasure or business, in which they may be engaged when the call for prayer sounds from the minaret, and fall into line with the precepts of their faith. But, surely, no higher testimony to the practicability of a religion could be vouchsafed. Religion is not, or should not be, a forced growth, and if we cannot turn in a perfectly easy and natural manner from the occupation of the moment to the worship of Allah, then the cause must be that we are engaged in pursuits which are unlawful or unworthy.

What is the remedy suggested for the present deplorable condition of Religion? Repentance—but repentance of a practical character. In *The Times* of yesterday (8th March, 1919) we read :

" The call to repent is heard, but men do not understand its relevance because they read into the word only its traditional meaning. It is for them the call to sorrow for the past. How much would be changed if they heard in the call the challenge to reset the mind in the light of new and startling facts ; if they were summoned to set their faces steadfastly to the new order which has broken upon them! What if they understood that " repentance " means nothing less than this ! Every daily paper, every congress of nations, every Parliament of industry preaches repentance. The facts are preaching louder than the voices of the Church ; they are bidding men indeed to sorrow for the shame, waste, and folly of the past, but they preach this as bound up with a new bearing of the soul towards a future."

And the remedy the same writer proposes is contained in the following paragraph :

" What is wanted is to bring the vital things of

religion to the front. That man is a spiritual being, that his deepest needs are spiritual, that he therefore should subject all material possessions to the service of the spiritual life in such a way as to become perfectly just towards himself and his fellows, that all outward things should be arranged to minister to the best inward things, that environment, and wages, and labour-time, the conditions of the home, the educational provisions, and all our social relations should be made to minister to the spiritual perfection of the individual and of society—these are the vital things. To teach them is the real task of religion."

Now the remedy proposed by that writer is the foundation of the Faith of Islam. It is no new theory. It was propounded by the prophet Muhammad, and it has been acted upon by believers ever since his day whenever they have sought to keep inviolate the faith he delivered. The term "repentance" in the Holy Qur-án means a complete change in one's life—not the utterance of any formula, but an actual change for the better. Islam enters thoroughly into all the minor details of the daily life, not as a hard task-master but as a gentle and persuasive reminder. The emancipation of slaves by Christian England did not take place until the nineteenth century but, in this respect, Islam was the pioneer, and Islam is the only religion that inculcates the granting of freedom to slaves. It was in opposition to the leaders of Christianity that a few noble men and women—known as the Clapham sect—succeeded in forcing their humanitarian opinions upon the Parliament of the nation and securing the emancipation of the slaves in the British dominions. Listen to the injunction of the Qur-án (xc, 12–16):—

"And what will make you comprehend what the uphill road is? It is the setting free of a slave, or the giving of food in a day of hunger, to an orphan, having relationship, or to the poor man lying in the dust."

Islam does not conceal the fact that the path of virtue is a thorny one to travel, but, alongside the injunctions for a more perfect daily life, comes the spiritual aid and strength afforded by prayer.

The moral conditions of Islam not only enjoin the abstention from the infliction of injury upon our fellow-men, but the doing of good to all. The Prophet felt for the orphans, the poor, and the weak, and warned all those who showed indifference to their sufferings that they were thereby incurring the wrath of God and that, in consequence of their action or inaction, their power would be shattered. It was so throughout his life. He was always the well-wisher and the helper of the weak and the oppressed; not merely the well-wisher, he put his opinions into practice and conveyed the recommendation to all believers to do likewise.

"Give to the orphans their property, and do not substitute worthless things for their good ones, and do not devour their property as an addition to your own property: this is surely a great crime" (lv. 2).

"Give a full measure and be not of those who diminish; and weigh things with a right balance; and do not wrong men of their things, and do not act corruptly in the earth, making mischief" (xxvi. 181–3).

"Avoid the uncleanness of idols, and avoid false words" xxii. 30).

"Serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of your kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hand possess; surely Allah does not love him who is proud, boastful" (iv. 36).

There is not a contingency in the daily life of an individual or a nation, but what provision, with divine foresight, has been made in the Qur-án. How much misery would be saved were usury prohibited both by law and by religion. There is no need of usury statutes where Islam holds sway. The injunction of the Qur-án is sufficient (ii. 276):—

"Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner."

Even in the matter of almsgiving we are not left without guidance, and are led to avoid that indiscriminate charity, bribery, and corruption which, not infrequently, eats as a canker into our social life.

"Alms are only for the poor and the needy, and the officials appointed over them, and those whose hearts are made to incline to truth and the ransoming of captives and those in debt and in the way of Allah and the wayfarer: an ordinance from Allah; and Allah is Knowing, Wise."

Would you know what righteousness is? The Qur-án tells us both what it is and what it is not.

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives, and keep up prayer and pay the poor-rate; and the performers when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true to themselves and these are they who guard against evil" (ll. 177).

The question of the immediate present and the near future will be this: Is religion concerned with rites alone,

or is it to be a practical rule of life ? And the only answer that can be found is that given by Islam, by Muhammad, the last and the greatest of all the prophets, that religion is a practical scheme and rule of daily life, that it must enter into the very core of our being, impelling us to the performance of just and upright deeds, right thinking, and benevolent action for the good of mankind. Why ? Because of the love we bear to Allah the Creator, the Lord and Sovereign of all the worlds. Dare one take a look ahead and venture to prophesy what the religion of the future will be ? I think that, guided by the Spirit of Allah, such a quest is rational and wise, and by the guidance of that same Spirit the answer will be found all-sufficient. We hear much to-day of the bankruptcy of nations, which is not comparable, however, to the bankruptcy of much that passes for religion, and the restoration of credit can only be effected when we get back to bed-rock foundation and recognize what are the fundamentals and spirit of true religion. And that answer, full and complete, is given in the Faith of Islam, a faith which does not vary one iota from that message which was delivered by all the prophets sent of God who preceded him.

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sun of human happiness.

The things near by, not things afar,
Not what we seem, but what we are—
These are the things that make or break ;
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

Brethren, there will always be another war so long as war results in conquest, wealth, and power for the victor. You will never stop war by piling on its horrors. Might it not be well to try the Prophet's way of limiting its horrors and restricting its occasion? This can be done at first by strict retaliation; and then, when men have learnt the lesson of retaliation—"Do unto others as you would they should do unto you" (You see I was not talking nonsense when I said that the law of Islam is essentially Christ's teaching codified and rendered practical)—then by progressive giving up of this and that atrocious weapon. But above all, the governments of Christian countries must be under the same law of moral conduct as the peoples, they must recognize the same responsibility as that which governs individuals, must ascribe to foreign nations the same rights as individuals, and rule out certain classes of negotiation and transaction altogether, as Islam has done And the ideal of aggressive nationality must be discouraged and replaced by that of human brotherhood.

IV

JIHAD

I think that I have made it clear to you already that no Muslim can be what in England at the present day is called a pacifist, because he has received what he believes to be divine commands to fight in certain circumstances. The only kind of warfare sanctioned by divine command and by the practice of the Prophet and his companions is for the defence of true religion against violent opponents, and the spread of true religion by the conquest of those peoples who attack the Muslims; and on behalf of the weak and the oppressed, and for the defence of treaties, i.e. public right. In other words, the only warfare lawful to the Muslim is holy warfare—the war of manifest good against manifest evil. The idea of such warfare among other religions up till then carried with it the idea of absolute ruthlessness, as is only natural, for people fighting with a strong idea of their own righteousness and of the utter wickedness of their opponents were not likely to mince matters or respect the feelings of the said opponents. Particularly in Eastern lands, where brains take fire with an idea, and men go fighting mad, one side in a religious war was apt to see the other merely as dark and ugly objects thrust between them and celestial light, and wipe them out remorselessly.

It was different, as we have seen, with the Muslims. Neither the Prophet nor his people were conscious of tremendous righteousness, they were conscious only of desire to do the will of God as it had been revealed to them, and

scrupulously to observe the limits imposed by Allah on their mode of war. And the wickedness of their opponents they viewed less as wickedness towards themselves than towards the Lord of Heaven and Earth, whose will was justice. Their aim was rather to convert opponents than destroy them, and no convert to Islam, whatever might have been his previous record as a cruel and unprincipled opponent, was refused or coldly received. "Islam obliterates what is past," the Prophet said, and it has always been so in the history of Islam. The conquered peoples of another faith, the Jews and Christians, were preserved as separate, complete communities, practically independent, within the structure of the Muslim realm, and it was sin for Muslims to attack them or in any way molest them so long as they paid the tribute towards the cost of the defence, for, being of another faith, they were not expected to take part in purely Muslim warfare, the only kind of warfare lawful in the Muslim State. Those subject peoples were preserved from war thenceforward. And so was every Power, no matter of what faith, which was friendly to the Muslim Power and bound to it by an alliance, a dweller in the Dar-us-Salam, or House of Peace—though not in the "Dar-ul-Islam," or "House of Surrender," a term which was confined to people who embraced Islam as a religion. The subject Christian communities were reckoned as dwellers in the "Dar-ul-Amanah," or "House of Security," while the peoples who were violent opponents of the Muslim realm were dwellers in the "Dar-ul-Harb," or "House of War." That was the original distribution. Centuries later, when the Christian Powers, which long have typified "the House of War" for El Islam, began to use the subject Christians as a pretext for aggression and a cat's-paw, the Christian communities within the Muslim realm were transferred to the Dar-ul-Harb for purposes of vigilance, though without the least infringement of their privileges or right to protection. If you see the system clearly—I am afraid I have not sketched it very clearly—you will see that the spread of the Islamic system meant the end of war. It made an ever-growing continent of peace. Why did it never spread to the whole world? We are accustomed to ascribe its failure to the fault of Christendom, which never would accept the least contentious of Islamic principles—religious tolerance—and never would give up attacking something which it did not understand. No Christian Power would ever enter into true alliance with the Muslims. Well, while I called myself a Christian, I considered that to be the reason of the failure of Islam to bring the world to peace. But now that I am a Muslim, I think otherwise. I think the cause was in our own misconduct — our

failure in so many cases to live up to the true Muslim standard; our failure, under provocation, to observe the limits imposed upon us absolutely by divine command; our failure for some centuries to use the light of reason upon texts and rules and edicts, which thus became for us no longer part of a great system tending to the spread of light, but formulæ to be obeyed superstitiously as far as the letter was concerned, with very little thought about the spirit and designed for Muslims only, not for all the world. That Islam has succeeded in many respects, where Christianity has failed, is an undoubted fact; that it has failed in other respects, as Christianity has failed, is due to sad shortcomings in the Muslim brotherhood.

During the reign of the Prophet and of the first four Caliphs there was no such thing as personal ambition in that brotherhood—at any rate, as a factor in politics. There never was in this world a more unworldly, or, if you like it better, "other-worldly" system of government and order of society, and never was there one more perfectly successful both without and within, both politically and in terms of human happiness. The first war between Muslims was caused by difference of opinion regarding the succession to the Caliphate, regarded by both parties as a sacred matter, justifying the recourse to arms. The division which that war created in the Muslim world exists, unfortunately, to this day. It is not a difference of religion, as some people seem to suppose, like the difference between Catholics and Protestants in Christendom. Shia' and Sunni have the same beliefs and the same form of worship. There are no sects in Islam in the sense in which the word "sect" is used in Christendom. The so-called sects of Islam differ on some historic point of policy, or it may be with regard to the degree of strictness with which the religious law should be enforced—a question sometimes of the letter and the spirit. Now, whatever we may think about the right or wrong of that first war in El Islam, every one must agree that it was deplorable, and that it does sound the first note of personal ambition in the Muslim brotherhood. Still it was upon a burning question, which both parties thought essentially religious, and the personal ambition referred to was not the prime motive, but rather a chance outcome of the controversy. Later, in the history of Islam we have to notice wars of mere ambition, wars made for their own aggrandizement by potentates, wars of aggression, utterly against the sacred law. These were exactly like the wars of Christendom, except in this one very important respect, that they were condemned by public opinion, which was strong enough to keep such warfare strictly within certain limits. The limits were that the belligerents were to have no army except "that which their right hands

possess"—"i.e. their slaves, bought with their own money—and those who joined them out of free goodwill. They were on no account to call upon the quiet people—that is to say, the huge majority of Muslims—for reinforcements or for help of any kind. And they were in no way to molest the quiet people, or touch a stick or ear of corn belonging to them on pain of—what? On pain of being cursed by all believers, on pain of excommunication—one may call it—or, better, upon pain of outlawry, for the delinquent was thenceforth outside the law, and made to feel it. War was thus made harmless to the quiet people—I am not telling you a fairy story; it is what every one who has read the history of Arabia, Syria, Mesopotamia, in times when the Caliphate was weak and lacked control, knows to have actually happened. The quiet people went about their work as usual. They stood and watched the glittering hosts of fighting slaves go by to battle somewhere with some other host of fighting slaves. They watched the pageant with a shrug of the shoulders, and a prayer that sinful men might be forgiven, and they went on calmly with their work. It was no concern of theirs, nor were they interested, though the army passing might be that of their own prince. If he won they said a prayer for the slain, and shrugged their shoulders; and if he lost the day, and was perhaps killed, their action was precisely the same. The children of ambition were alike to them. The change of rulers altered nothing in their round of life. The taxes were according to Islamic law. The new prince was a Muslim, as the old had been, so did not interfere with any matters of importance. War was a wicked and a foolish thing in El Islam, but it was not the devastating curse which it has always been in Christendom, precisely because it was restrained by public opinion within strict limits gathered from the sacred law.

Now, how—you will naturally ask—could public opinion have sufficient power to restrain armed force in an empire so disorganized, and among a people so indifferent, as that I have depicted? The answer is simple. Those people, though themselves defenceless, had strong guardians. The most ambitious of the provincial rulers was a Muslim and owed a mystical allegiance to the Caliphate, of which he broke the peace. The Caliph was too weak to keep his satraps within bounds. But the Muslim Caliphate is not the Caliph only. It is also the whole body of the Ulema—the learned men of El Islam—incorporated in a hundred universities of wealth and power, filled with the light of reason in those days—whom every person of ambition sought to propitiate. These universities scattered all over the Islamic world were in constant communication with one another, and were always watching over the affairs

of the Caliphate. If anything went seriously wrong they took concerted action, and when that happened, woe betide that man, or group of men, whose conduct they thought fit to reprehend. They were at all times the guardians of the great body of Muslims—the quiet people, they themselves were wont to call them—and to attempt to conscript peaceful citizens was the same crime as to rob them or to kill them, and the prince who did it did not long survive. So, for a greater number of years than has ever happened on the continent of Europe, a greater number of years than has happened even on this favoured island, the vast mass of the population was kept free from war. It seems a great advantage, but it had for El Islam great disadvantages. The vast mass of the population grew unwarlike. Jihad —that holy war of self-defence—the defence of the whole Muslim realm against the infidel—which is a duty for every believer, was confined to distant frontiers of the empire—so distant that the people thought that it could never come to them—and became the work of border tribes. The Caliph, for purposes of State and to enforce his authority where necessary, employed a mercenary army of those tribes. When at last a barbarous host broke through the outer defences of the empire, they found nothing further to resist them. They trod down the crops, cut down the fruit-trees, destroyed the water-courses, and the splendid cities, and butchered the inhabitants like sheep. The Muslim universities never quite recovered from that awful inroad, which has no connection whatever with the Ottoman Turks, though some of our professional prevaricators have lately tried to pretend that it was their doing. It happened centuries before the Ottoman Turks appeared upon the scene.

Now what was the reason of the extermination of so many millions of the "quiet people"—Muslims who had no concern with war? It was precisely because they had no concern with war. They had forgotten the true meaning of Jihad. They and their ancestors had quite forgotten that command in the Qur-án:

"For verily with effort goeth ease, verily with effort goeth ease; so, when thou art relieved still strive, and yearn to please thy Lord."

It is the duty of every Muslim to fight, if need arises, "in the way of Allah"—that is to say, in self-defence, or on behalf of the weak and the oppressed, or for the redress of wrongs—and how can he fight efficiently if he is unprepared? Every able-bodied Muslim should, I think, undoubtedly, have been trained in warlike exercises as naturally as he was taught the truths of his religion, as naturally as he was taught to say his prayers, and pay the poor-rate. As I have said, the vast majority of Muslims

had, in ease and comfort, forgotten the whole meaning of the word Jihad. Now what is the religious meaning of the word "Jihad"? The natural meaning of the word is "manful striving." From association it had come to mean "A manful striving for things good and honourable," before the Qur-án developed its full meaning by saying :—

"He who strives"—or, in other words, he who practisen Jihad—"strives for his own soul's good, for Allah has so need of His creatures."

And the Prophet completed it when he said :—

"The best of Jihad is that for the conquest of self."

It has been said by divines of another religion that a man has no duty towards himself; he has a duty towards God, and a duty towards his neighbour, and his duty towards himself is lost in those two duties. That is perfectly true in a way, for the duty towards Allah and the duty towards one's neighbour may be taken to include the whole of duty. But Islam has put it to us in another way, and it does recognize a duty of a man towards himself, and that duty is Jihad, this striving after righteousness, beginning with the conquest of a man's own lusts. We are told expressly that all those efforts which we make are not required in any way by Allah, or needed for His pleasure; they are for ourselves. "He who strives, strives for his own soul's good, for Allah is independent of His creatures."

This duty of a man towards himself includes the duty to make war in certain circumstances. Every Muslim is, or ought to be, a feda'i—a self-devoted fighter in the cause of Allah, ready at any moment to leave all that he possesses, ready at any moment to lay down his life for Allah's love. But not as a passive resister. He must fight, for he has received Divine command to fight, in self-defence, on behalf of the weak and helpless, and for the redress of wrongs. And if he has received Divine command to fight, it goes without saying that he has to fight as efficiently as possible, that he has to be prepared for the contingency—in other words, that he has to have some military training. Conscription is, or ought to be —I think it is—unnecessary in Islam, when it is a case of self-defence, or defending the weak and oppressed, or redressing manifest and glaring wrong. It is utterly unlawful and abominable in Islam if enforced for selfish and aggressive purposes—or purposes which Europeans would call purely national. Upon the other hand, universal military training is the natural corollary of the command to fight; every Muslim ought to be a trained mujahid, qualified to bear his part in the Jihad which is for ever going on against the powers of evil to the utmost, whether it be in his own conscience, or in the workshop, or in the market-place, or in the council-chamber, or upon the battle-field. He ought never

to become so absorbed in temporal possessions or occupations, that it would break his heart to be deprived of them or torn from them suddenly. He should be prepared, the moment that his possessions or his settled peaceful life bring him into disobedience to the Divine commands, to resign them or to change their nature or to emigrate without reluctance, much less the despair which among Christians would accompany such resignation.

"For we are Allah's, and unto Him we are returning."

We are returning to Him. We are all of us upon the way to meet our Lord. It is but a little while, in any case, before we shall be obliged to leave behind us everything that we have loved and valued in this world. What do we take with us? Nothing. But we shall find something waiting for us, and by that we shall be judged for good or ill. It is "that which our hands have sent before us" —in the words of the Qur-án—the record of the efforts we have made in the cause of righteousness, for the defence of Allah's kingdom upon earth, on behalf of the weak, the poor, the suffering, and the oppressed, and for the redress of wrongs. It is the account of our Jihad. The wealth of this world is the gift of Allah—He bestows it upon whom He will, and He removes it from whom He will. It is given often as a test of principle, sometimes as a trial, sometimes even, I believe, as a punishment. It is a dangerous and a troublesome possession, spiritually speaking, and it is insecure. What can we count on as secure? Only the promise of Allah, that those who believe and those who strive for righteousness and who leave their homes and their most loved possessions for the sake of Allah, "their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve."

V

THE LAW OF LIFE

(Conclusion.)

You may perhaps think that I have said enough already about war, and the rules of war. We are all sick to death of the subject. We want to forget all that horror and tragedy, to dwell in peace, to take our ease. We want only what is pleasant to ourselves.

Near the end of the Qur-án there is a little chapter, which I have already quoted more than once. It is well known, no doubt, to most of you—a word of warning to the Holy Prophet in view of the success which, as you all know, came to him.

"Have we not expanded thy breast, and removed from thee the burden which oppressed thy back, and exalted thy renown? But verily with effort goeth ease, verily with effort goeth ease, so when thou art relieved still strive and seek to please thy Lord."

The inferior political position occupied by Muslim nations in the world to-day is due entirely to neglect of this injunction. When the victory had brought them ease they ceased to strive. They lost sight of the whole meaning of "Jihad."

Brethren, is it not at least imaginable, considering the limitations of our human nature, that the thing which pleases God for us to do may not be always that which is agreeable to ourselves? As the Qur-án says, in relation to this very subject—war:—

"It may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. God knows best, and you do not know."

There are words in the Qur-án and the Bible which are most unpalatable to my understanding, but that does not mean that they are untrue. Unpalatable truth is known to every one's experience. We cherish our illusions, and are shocked when they are torn to shreds. We make an idol of our own illusions, our comfortable, study-made conception of how things should be. That is great folly. If we are true Mujahidîn—if we are really engaged in that great striving after truth, which is Jihad Al-Akbar—the greater Jihad—we should rejoice, not sorrow, in the loss of our illusions, as a great step forward in the path we have set out to tread. So many men, in their religious lucubrations, seem to me to go upon the principle that what appeals to them personally must be true, and what does not appeal to them must be false. They would reject the whole idea of punishment hereafter, because it is not nice to contemplate. Well, walk in the earth and look about you on the world of nature, and see how many things are there existing by Divine decree which shock the gentle, timid soul averse to bloodshed.

Some people see a hope of progress in a vegetarian diet, horrified by the slaughter of dumb, helpless creatures for man's daily food. They would gladly let the race of men grow timid and effeminate if only that appalling massacre might cease. Some people even would esteem it wrong to shed the blood of any creature, having life, even a beast of prey. Well, even if man did become benevolent to that extent, I seriously doubt if his abstention would affect the conduct of the other animals—some of them man's enemies—who, moved by instinct rather than intelligence, could not admire or follow man's example. The birds, the beasts, the fishes, and the insects would continue to

feed one upon another, following the natural law—God's law—which is the law of life; the higher orders of creation feeding on the lower. It is horrible until you come to realize that life is one, that individual lives are of importance only as they further life, and chiefly in their sacrifice to support or to produce life of a higher order; and that no life, however infinitesimal, is apart from Allah's purpose.

"And there is not an animal or creeping thing upon the earth, nor a flying creature which flies with wings but is a people like unto yourselves. We have neglected nothing in the Book (of our decrees). Eventually to their Lord they shall return."

Death and life are not two separate and hostile things. They are two aspects of the same, like light and darkness.

"Say: Allah, Thine is the sovereignty. Thou givest the kingdom to whom Thou wilt, and Thou takest the kingdom away from whom Thou wilt, and Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is good. Surely Thou hast absolute control of all things.

"Thou makest the night to pass into the day, and Thou makest the day to pass into the night. And Thou causest the living to come out of the dead, and Thou causest the dead to come out of the living, and Thou bestowest bounty without count on whom thou wilt."

Brethren, the laws of God are quite inexorable, ruthless if you will. There is no remotest possibility of our escape from them. They are not made for man alone. The scheme of which our short existence forms a part is so immense as to be utterly and immeasurably beyond our human power of comprehension or imagination. Yet I have heard men say, the world is ill-arranged. Surely it is beyond man's power to judge of its arrangement. People who talk like that have been taught in childhood to ascribe their own misfortunes, their own faults, to God's decree—the decree of a vindictive, jealous deity, an imaginary deity, not Allah—against them personally. Islam has taught us, on the other hand, that Allah is a God of boundless mercy towards His creatures. There is no other god but He. He is the Patron of all life, and is leading all life upwards to a glorious goal. He has given man—the creature who possesses god-like intellect—plain rules by which success and happiness may be obtained in a world which has been delegated to man's governance. If men, entrusted with that governance, disobey those rules, the bulk of men will have to suffer for that disobedience here on earth, in which they have a share, for they are witnesses. If men obey those rules religiously the sure result is general progress, general happiness. This quite apart from the inexorable laws of nature, which surround us all—inexorable, certainly, but

neither cruel nor ignoble. The cruelty and vileness to be found in human life is all of man's own making. This is quite apart, too, from the hope held out to every individual soul of drawing near to Allah by obedience and by prayer, and ceaseless striving after righteousness—Jihad, in short. Think what most individual lives would be without that hope—quite meaningless, yet everybody feels that life has some deep meaning. Then, if we had not that high hope made sure by Allah's promise, then, indeed, when we surveyed some wretched fragment of a life, of which the owner never had a chance of happiness, a chance of goodness, or some dead youth of promise, we might say: "Here is injustice." But injustice cannot be associated with the thought of Allah.

So, friends, it really comes to this: either you accept the scheme of things by which alone you live in its entirety, or you reject it in its entirety; in which latter case you cut a curious figure, for you have to die, whether you will or no. If you accept the bare conditions of existence, then you must awake to many things which comfortable, highly-civilized, and sentimental folk would rather not observe; among them, this:—

That individual life in nature—that is, in reality—has nothing like the value which comfortable, civilized people like to ascribe to it; and that individual death is nothing horrible. It is natural, perhaps, that a sort of gloomy cult of death should have arisen in these northern latitudes, where corpses can be kept above the ground much longer than in warmer climates. The cult of death, the trappings and the pomp of mourning—things forbidden in Islam—all that, I grant you, is horrible. But not death itself. Death, though sad from the survivor's point of view, is nothing horrible; and for those who believe in the Scripture, and look for fuller life beyond the grave, it should be no more dreadful than the falling of ripe seed to ground. The misery surrounding natural things like death and birth is of man's making, and is due to what is called in the Qur-án "transgression of the limits." If a child thrusts its hand into the fire, it will be hurt through ignorance or disobedience as the case may be. It will have "transgressed the limits" nature has imposed to fire's beneficent action in relation to animal life. If the child had not been warned, and so could not foresee the consequence of its action, it could not be blamed. But when it has been warned repeatedly, it is to blame. No one can say that Allah has not warned mankind repeatedly, in matters which they could not gather from experience. In matters moral, spiritual, and political, there is a natural law—that is, a law of God—and it is known. Many of you will no doubt remember the title of a book which made a stir some years ago, *The Natural*

Law in the Spiritual World. Well, that is not a bad description of Islam in one important aspect of its teaching.

But when horror and cruelty have been imported into life by man's shortcomings, how are you to overcome them and destroy them when they reach a head? You will say, by gentle influence, by education. But there are men so brutal they would trample you to death, they would sacrifice all that we hold valuable to their own desires. There are men so wicked that they are not content with their own corruption, they would corrupt others, spread corruption like a pestilence. They find their keenest pleasure in the propagation of evil. When these abominations reach a head—they do occasionally—and evil on the one hand threatens good upon the other, would you have the friends of goodness offer no resistance? Then it will be annihilated. Will you not rather fight with all the strength which God has given you to destroy the powers of evil? If they are horrible and cruel, you must fight as they do, or your opposition will have no effect on them. Some people, you must remember, are far worse than brutes—still are, though, thank God, in our own country such are fewer than they used to be. On people who are used to full indulgence of the lust of cruelty—I will not say, on savages, for savages are less abominable than the scum of civilized communities—kind words and gentle admonitions are quite thrown away. You must frighten them out of their wits, you must half murder them, to make them understand that you forbid them to do certain things; and if you wish to stop them doing those same things, you must make it clear to them by terrible examples that so often as they do them they will suffer painfully. Exemplary punishment is justified by the result. A certain evil is stamped out, or greatly mitigated, a real advance in civilization is made; and the necessity for such examples being past, the crimes they were designed to meet having become uncommon, the punishment falls into disuse.

That, at least, is what has happened in Islam. The punishment enjoined in the Qur-án as an example against theft, for instance—the cutting off of the thief's hand—is only legal in quite savage countries like Darfur, where the Muslim inhabitants are as honest as the day. I had the fortune to know one Darfuri pretty intimately in my youth before I had aspired to study the Qur-án. He told me once about this punishment for theft in his own country, and I was shocked. "How would you like," I said, "to have your hand cut off?" "If I became that shameful thing, a thief," he said, "I should not be content with one hand only. They could cut my head as well."

That is the proper Muslim point of view, of course. Every true Muslim would rather lose his hand or foot, his tongue

or eyesight, than commit a sin against the law of Allah. But Islam forbids self-mutilation, which the Prophet Jesus had made lawful by his saying—

"If thine eye offend thee, pluck it out. If thy hand or foot offend thee, cut it off."

Readers of George Moore's story, *The Brook Cherith*, were many of them shocked at the picture of a dreadful act of self-mutilation committed by a certain kind of sinner at the suggestion, and with the approval, of Jesus himself. And yet that picture did not lack full scriptural authority. Christians who shudder at some texts of the Qur-án, commanding cruel punishment of cruel people as an example in extreme cases, should remember that the Bible—aye, even in the Gospels—contains texts which make a Muslim shudder, and with greater reason, for they are anti-social. I have said already several times that the teaching of Jesus concerned only the individual soul in its approach to Allah. The text which I have partly quoted proves it.

"If *thine* eye offend *thee*, pluck it out. If *thy* hand or foot offend *thee*, cut it off."

As if our eyes, our hands, our feet, were ours alone, to deal with as we liked, as if they did not in a sense belong to all mankind. "Pluck it out, cut it off." Do it yourself, without consulting anybody. It is a matter which concerns you only. How much more social and more civilized is the Muslim law, allowing mutilation to be practised as an exemplary punishment only in certain cases of extreme brutality, after proper trial, and by the hand of the public executioner. It seems a cruel punishment to us. But you must remember that the term "a thief" in Muslim countries implies a much more lawless and abandoned person than it does in Christian countries. I mean, for one thing, that the thief in Muslim countries never steals from dire necessity, for in Muslim countries people never refuse food and clothing to a man in need. In Muslim countries no one ever died of hunger at his neighbour's gate. And, I ask you, is that punishment which seems to us so cruel, that punishment applicable in practice to men utterly unsensitive, really more cruel than to confine a highly-strung, refined, well-educated man in solitude and gloom and silence for a term of months, for no worse crime than that of an expressed opinion, and for no exemplary purpose, since the torture he endures is quite unknown outside the prison walls. Yet that, I understand, is the last refinement which Christian justice or humanitarianism, or a combination of both, has produced. Every one would, of course, have screamed aloud in horror if those same highly-educated men had been condemned to have their hands cut off; but would it really have been half so cruel?

As a substitute for capital punishment, also, the senti-

mentalists of Europe have devised perpetual solitary confinement. The criminal is in fact, walled up alive, deprived of all that makes life bearable, yet kept technically alive, a more ingenious, long-drawn-out atrocity than ever mind of fiend contrived or hand of savage executed. And it has been practised not in one case only but on thousands of unlucky human creatures. To such appalling cruelty does the false sentimental value attached to human life in some highly-civilized communities mislead its victims. Death—killing—in itself is no atrocity. It can be merciful. For Muslims it is not the end of life, but a beginning under other and less adverse circumstances. And sudden death the Muslim thinks the best of all, having a natural dread of sickness, pain, and a prolonged agony.

You cannot be a Muslim and a sentimentalist. For nature has no sentimentality, and Muslims reverence the laws of nature as the laws of God. In nature there is much to shock the timid, gentle soul, just as in the Bible and the Qur-án there are verses which dismay the reader at the first approach. In the Bible, these are many and unqualified. In the Qur-án, not quite so many, and are qualified by circumstances and explained in their relation to the general law in such a manner as to make their meaning and occasion clear. I should not, for myself, have counted war among the subjects which might shock an English reader in a sacred book. It seems to me one of the natural phenomena of collective human life. But many Christians do regard it as a thing obnoxious to religion, simply because Jesus Christ had no concern with it; and it is on their account that I have gone to all this length of explanation.

If you refuse to recognize war as a natural phenomenon coming within the province of religious law, if you hold aloof from it and from the politics which cause it, you will not contribute to the ending of all war nor mitigate its horrors in the least. Your attitude will tend rather to increase the horrors, for you consider it as of necessity wicked and horrible, and are glad when it appears to all the world as such. You think—though you may disavow the thought—just as aggressive militarists think, that by dint of piling on the horrors wars will cease. You would never condescend to regulate it or control it. You would never condescend to touch so foul a thing.

That is the proper Christian point of view, you tell us. Well, that point of view has been known and presumably active in the world for nineteen centuries. We think that it was a mistake from the outset; we believe that our Islamic rules for modifying and restraining war, making it harmless and unprofitable, and so ending it, are in fact the complement of Christ's instruction, applying to collective human conduct the rules he gave for individual human

conduct. I have shown how Christians, as they grew enlightened, have all unconsciously adopted some of them. I only ask that you will think about them seriously, and, if they interest you, give them careful study. Islamic laws are not for Muslims only, but for all the world. Everybody who desires the happiness and progress of the human race, quite apart from the spiritual side of religion, must be to some extent a follower of Muhammad.

M. W. PICKTHALL.

THE INFLUENCE OF FAITH, EDUCATION, AND CUSTOM ON THE WORKING OF THE SOUL

By SYED IQBAL ALI SHAH, M.R.A.S.

THE influence exerted on the soul by the body, is not, however, immutable, but admits variations; and the soul can in almost all cases vindicate such impressions, by other influences. There are two kinds of these; one extraordinary and the other group of more common actions.

In actions extraordinary we include all pious and religious concerns of the soul, known as Faith, Invocation, and many others. They are not of the ordinary order of life, for when the soul is under their government it is carried beyond the spheres of all bodily senses, and transported to regions where earthly matter has no access. To believe and to realize that there is laid up for holy endeavours lands of promise, abounding with such joys that human eyes have never before witnessed; what is it but to have to leave senses behind us, and to outrun our bodies? We also know that all great religions, while expounding their mysteries, have never urged them by disputes of secular learning, but did so by a sacred infusion; nor by persuasion of earthly things, but by a spiritual and a heavenly call, drawing men to it. Such truths do as much exceed the natural reason, as spiritual goodness does the natural will of man.

Man, on earth is curiously placed between two things—the ideas of his natural inclination, on one hand, and the occult phenomenon on the other, and to each he yields differently. It is evident that the essentials of one are inborn, and are congenial to the soil, while the same is not true of the supernatural. These are revealed, and without such exposition would always remain unknown to even the wisest of us, nor any human disquisition could have attained to their discovery. All great religions, in a strict sense of the word Faith, are nothing but supernatural. Science of the most perfect kind. Such principles must need be far beyond the reach of all earthly intellect, till raised and enabled by a Divine grace. Reason,

therefore, is given us as an instrument to utilize those principles of Faith to further our proficiency of sacred knowledge.

But, to return, this freedom of the soul from the bodily restraint has those raptures and ecstasies which ravishes the soul and raises it with the wings of that ethereal sweetness which is only to be found in the regions of contemplation.

The natural causes bearing an influence on the soul are of education, custom, and of occasion. It has been observed that a natural tendency resists all predominancy of custom and manners; this postulate, however true in one sense, is indicative of a popular fallacy, for one might be deluded to think that apparently malicious minds are unworthily disposed to receive words of good counsel, and are eternally deaf to the voice of conscience, as these two are the most beneficial suggestions of a wholesome society and education. With all the theories of the modern science, one may assert that when we speak of mystical atmosphere and of mind in its relationship with God, all explanations are no explanations. As a barren soil yields by cultivation, so does the heart of man shine in holy splendour by education and with pious association.

But association are of two kinds, good and bad; here lies the great gulf between right and wrong. The maxim that "Truth always prevails," is singularly appropriate, and let it be said that in the long run mankind are more strongly subdued by good than by evil. A helpful media is necessary to exalt one from the abyss of unfaithfulness, and almost any, however precocious, will attain that distinguishes man from the infra-human. As to the position of a man naturally of pious intentions, but by accident in an uncongenial company, he will be stained in the like manner as others, but it will very soon wear off with his change of position, and the manners which he may have thus acquired will be discarded by him intuitively as being baneful.

As regards the occasion which may alter the natural inclination, we have often known of circumstances when some sudden and an unforeseen occurrence has entirely changed the complexion of events. To take an example, it is well known that a certain body of troops, when they had no way of escape, and had no chance of reinforcement, went with a desperate attack and won a battle over a number more than four times theirs. Nor is it less generally the case that threat and an impending danger had prevailed upon men, and, contrary to their desires, fair and honest dealings resulted, but the last must come under the category of the influence of the habit on the mind, but yet it also serves to indicate the power over the soul.

THE UNITY OF GOD

"QUL Huwalláho ahad, Allahussamad, Lam yalid wa lam yúlad wa lam yakun lahú Kufuwan ahad."

Allah describes in the above quoted verses His Unity followed by three other attributes, viz. His Omnipotence and His being unbegotten, and unbegetting, and Peerless. These expressions therefore describe the Oneness of God. Let it not be understood from this that God has a special advantage in view in being known as One, nor that He has grudge against certain other beings whose divinity He is unable to brook ; for there could be no comparison between the Sublime Divinity He enjoys, and the so-called mysterious cloak of divinity which enshrouds man-made gods like Krishna or Jesus. I depend for my belief in the Bible as a Book of God not only on the historical evidence of its authenticity, but also on this, that none of its teachings should deny to either God or His apostles any of His or their essential attributes. The reason why Allah has desired to emphasize the point of His Oneness lies in this, that He wants to illuminate the different features of His Being, and the principal one is that of His Oneness. It was owing to this also that Muslims were enjoined by Holy Muhammad that they would call themselves as "Abds" of God. "Abd" means creature, and points to one named thus, exerting himself to identify himself with God.

No adoration of God by one of His "Abds"—His own creatures—could be perfect unless the latter exhibited in his very acts and words the recognition of his Creator's Oneness, Omnipotence, and Peerlessness. There are numberless objects and persons which claim, and have successfully claimed, adoration. Now a true and genuine creature's essential concern should be to see that that adoration may not assume that form or importance which alone is due to Allah, the only One. We love our worldly possessions, our life sometimes is one long ceaseless pursuit of them. We are fond of our children, we love and adore other ties of life, and in doing so we are apt to be carried away by the false glamour visible to our outward senses. Here lies the danger, the danger to our truer and best interests, the danger to our souls. By worshipping these transitory objects and pursuits we run the risk of losing that edification, that ennoblement of soul which comes alone through the worship of One who is "Ahad." Have we ever reflected for a moment on the fact what is the reason behind that universal Muslim practice of reciting the above quoted verses so many times a day in their prayers? It is not this that the Almighty God feels edified in being lauded as one unique and peerless, but in this that He desires each one of us to edify himself by so doing. In order to fit us for the task, God has already endowed us with the best that is in men. It is nothing but imperative therefore that we should make every use of those attributes, and this is the right kind of adoration, leading to our own exaltation. There are peoples for whom to achieve greatness is a national

duty, but for Muslims it is nothing but a religious duty, out and out. It would be the negation of the main purpose of our creation if we ignored this principal duty that lay on us. The second great attribute of God is "Samdiyat," to be independent and above any other's aid or help. Those who hang on as drones on the hands of others do not much glorify God who created them to strike their own path in the world by making use of the powers with which He endowed them. The darkest day for Islam was the one on which they forgot the import of this teaching and ceased to be active. A true religion like Islam is only that which teaches people to thoroughly represent in their own lives the very best phase of the "absolute dependence on God as one who is "Assamad."

"Lam yalid wa lam yúlad." This verse exhibits one of the most universally accepted and evidently correct description of Divine Being. I do not mean by this that you should throw up all such of your religions as contain interesting stories of the Heavenly Father and His Divine Son; but just to tell you what a world of meaning lies underneath this simple expression: "Lam yalid wa lam yúlad."

In this "Lam yalid wa lam yúlad" lies all the difference which there is between the Allah of Qur-àn and the deities of all other religions. The Holy Book furnishes us an unfailing standard by which to test and determine the essential character of a genuine Deity. Not only is God unbegotten and unbegetting; He is besides inadmissible to any relationship which affords even the faintest suggestion of fatherhood and sonship in terms of human significance of these expressions. The correct interpretation would be that He begetteth not even through an infusion of His Spirit.

The last great quality of "Peerlessness" places Him infinitely above any conception of any other Being which is known to a mortal's imagination. He is truly Unique.

THE LAST OF THE PROPHETS

BUT why Muhammad the last prophet? A full reply to it demands an extent which the present space at my disposal hardly allows. But I may take here one aspect of the question. Let us consider the primary object for which the mantle of prophethood falls on the shoulders of a chosen one. He does not come for any personal aggrandizement nor to become an object of worship and to take the place of the Deity. He brings a message from God to man for the guidance of the latter, and elucidates it through his actions. He receives precepts from Heaven and translates them into action through his own example. He is the first to obey the laws revealed to him from Above and leads others to follow him in doing the same. Thus the words of God and the actions of a prophet in the way of illustration help others to pursue the path of guidance, and if they are preserved in their original integrity and transmitted to us in their genuine colours, there lies no necessity of having a new revelation or a new prophet. But the fact was that whatever had come from God before the advent of Muhammad saw corruption and human interpolation. The records of the lives of the pre-Islamic religious teachers themselves are enveloped in mystery. They are more of the character of a myth than of history. In fact, we know very little of their life. Hence the need of the Qur-án and the Holy Prophet. And if the Qur-án is just the same as it was in the days of the Prophet and the record of the acts and sayings of the Prophet Muhammad himself is unexceptionally complete, faithful, and correct, are we still in need of any other prophet or any new revelation from God? Hence the Qur-án, the last Book of God and Muhammad, the last of the prophets. It is more on account of the finality of the Law and guidance given in the last message of God than the personality of the holy messenger which makes him the Ultimate Prophet. When the Holy Qur-án faithfully represents the will of the Most High and contains everything necessary to meet our moral and spiritual requirements, a new revelation would be a useless repetition and a redundancy.

ADVENT OF ISLAM AND AFTER

By A. K. MUHAMMAD ISMAIL BEY

Continued from page 406 *Islamic Review, Oct.-Nov.*, 1918.

EDUCATION.

No town, however small, was without colleges or schools, while the principal cities of the Empire had their separate universities.

High and low, rich and poor, all were absorbed in one intellectual pursuit or another. One writer left 400 works, another 600, others 231, and so on.

LIBRARIES.

One library contained 3,000,000 volumes, another 1,000,000, a third 400,000. The number of libraries was very great. There were numerous public and private libraries.

Kings, princes, industrial magnates, and persons of wealth—all vied to surpass one another in the intellectual field.

Schools, colleges, and universities had their income from the rich gifts of the wealthy. Students and scholars were provided with free food, clothes, and habitation.

All that gigantic movement in government, industry, science, literature, and commerce was going at full speed in the tenth century from the borders of China to the borders of France. How Europe was infected, how it became at last aware of the new life that was stealing into the various parts of the Continent—is a story that requires to be told at some length, but which can now be easily imagined.

RECAPITULATION.

And now let Syed Ameer Ali close:

"Such were the glorious achievements of the Muslims in the field of intellect: and all arose directly from the teachings of one persecuted man, flying from the sanguinary attacks of remorseless enemies.[1] Called by his voice from the abyss of barbarism and ignorance in which they had hitherto dwelt, with little hope of the present, with none of the future—they went out into the world, not to slaughter like the Israelites of old, but to teach and elevate, to civilize and refine. Afflicted and down-trodden humanity awoke to new life. Whilst the barbarians of Europe, who had overturned an effete empire, were groping in the darkness of absolute ignorance and brutality,[2] the Muslims were occupied in the task of civilization. During centuries of moral and intellectual desolation in Christian Europe, Islam led the vanguard of intellectual progress. In an Indian story[3] we read of a land enshrouded

[1] Comp. M. de Slane's Introd. to his translation of Ibu-Khallikan, p. 6.

[2] Comp. Draper, "Hist. of the Intellectual Development of Europe," vol. ii. p. 26.

[3] The Fasâne-ajâyeb.

in darkness, to which the demons of the air bar all access. It is not a fanciful land. Christianity had established itself on the throne of the Cæsars, but it had utterly failed in the object of regenerating the nations of the earth. From the fourth century of the Christian era to the twelfth century the darkness of Europe grew deeper and deeper. During these ages of ignorance Ecclesiasticism barred every access through which the light of knowledge, represented latterly by Muslim civilization, could stream in. But though jealously shut out from this land of fanaticism, the benignant influences of Islam in time made themselves felt in every part. From the court of the Norman princes of Sicily; from that of the great Frederick II; from sunny Andalusia; from the dark palaces of the Isaurian sovereigns of Constantinople,[1] Islam spoke to the benighted inhabitants of Europe. The wars of the Guelfs and Ghibellines; the contests of the Iconoclasts of Byzantium with orthodoxy, partially represented the grand battle of Rationalism with Patristicism, of Muslim civilization with Barbarism, of Islam with Ecclesiasticism. From the schools of Salerno, of Baghdad, of Damascus, of Granada, of Cordova, of Malaga, the Muslims taught the world the gentle instructions of philosophy and the practical teachings of stern science. Popes came to their universities to listen to the sweet accents of learning.

"The first outburst of Rationalism in the West occurred in the province most amenable to the power of Muslim civilization. Ecclesiasticism crushed this fair flower with fire and with sword, and threw back the progress of the world for centuries. But the principles of the Liberty of Thought, so strongly impressed on Islam, had communicated their vitality to Christian Europe. Abelard, the impulsive lover of Heloise, had felt the power of the genius of Averroes, which was shedding its light over the whole of the Western world. Abelard struck a blow for Free-thought, which his successors were not loath to follow up. Avenpace and Averroes were the precursors of Descartes, Hobbes, and Locke.[2]

"The influence of Abelard and of his school soon made itself felt in England. Wickliffe's originality of thought and freedom of spirit took their rise from the bold conceptions of the former thinkers. The later German reformers, deriving their notions on one side from the iconoclastic advocates of Constantinople, and on the other side from the movements of the Albigenses—the Wickliffites, and even from the Guelfs—pre-eminently represented the Islamic ideas, only in a Teutonic garb. Luther, in whom, as Hallam justly thinks, there existed a vein of insanity,[3] tried to repudiate all obligation to Islam, by using harsh epithets with regard to Muhammad, in his translation of the Qur-án. But can any

[1] For the Islamic proclivities of the Isaurian sovereigns, comp. Draper, "Hist. of the Intellectual Development of Europe," vol. i. p. 409.

[2] To those who may doubt the accuracy of my statement, I commend the words of M. Gobineau, p. 26.

[3] Hallam, "Constitutional History of England," chap ii. p. 56, note.

one doubt that he was influenced by it? Melanchthon and the other German reformers were all deeply read in Muhammad's teachings.

"To come again to the point whence we started: while Christian Europe had placed learning under the ban of persecution; while the Vicar of Christ set the example of stifling the infant lispings of Free-thought; while the priests led the way in consigning to the flames myriads of inoffensive beings for mere aberration of reason or simple differences of opinion regarding the nature of some bread and wine; while Christian Europe was exorcising demons and apotheosizing and worshipping rags and bones, learning flourished under the Muslim sovereigns—and was held in honour and veneration as never of old. The Vicegerents of Muhammad allied themselves to the cause of civilization, and assisted in the growth of Free-thought and Free-inquiry—originated and consecrated by the Prophet himself.[1] Persecution for the sake of faith was unknown; and whatever the political conduct of the sovereigns, the world has never had superior examples, in their impartiality and absolute toleration of all creeds and religions. The cultivation of the physical sciences—that great index to the intellectual liberty of a nation—formed the day-dream of the whole life of the Muslims.

"Three great evils have befallen the human race; three great disasters, which have materially retarded the progress of the world, and put back the hour-hand of time for centuries. The first is the failure of the Persians in Greece; the second is the unsuccessful siege of Constantinople by the Saracens under Muslemah in the eighth century; and the third is the unfortunate result of the battle of Tours between the Muslims under Abdur Rahâm Fehrî, and the wild hordes of Charles, Duke of Aquitane, surnamed by the Christians, Martel. Each of these events has prevented either the growth or progress of civilization. If the Persians had succeeded in bringing Greece within the circle of their dominion, the influence of Hellenic genius would have been far greater, and would have extended over a wider area than was possible under the factious jealousies of petty states, many of them smaller than the smallest municipality in India or England. The Persians under the Kyanian (Achæmenian) sovereign carried on their war with a far-seeing policy. They always allowed the states which became subject to them to retain

[1] Comp. Gobineau, p. 26. Two of the most famous traditional sayings of Muhammad are worthy of being emblazoned in letters of gold, and adopted as the motto of the world of intellect: "The ink of the scholar," he would repeatedly impress upon his followers, "is more sacred than the blood of the martyr." Once while dilating upon the sanctity of Reason, he said: "It is related that God created Reason, and it was the most beautiful being in His Creation—and God said to it, 'I have not created anything better or more perfect or more beautiful than thou, blessings will come down on mankind on thy account, and they will be judged according as to the use they make of thee.'" The Kitab-ul Mustatrif, chap. 11; also given in the Mishkat, Bk. xxii. chap. 18, pt. 3 (from Abu Hurairah).

a certain degree of independence and autonomy. The principles on which they proceeded arose not from a desire of rapine and conquest, but rather from a well-devised policy of federation.[1] Had Persia succeeded in amalgamating Greece with herself, the result only partially attained by the Hellenic upheaving under Alexander, the son of Philip of Macedonia, would have been attained centuries earlier.[2]

"So the two failures of the Muslims, one before Constantinople and the other in France, retarded the progress of the world for ages. Had the Arabs been less remiss at Tours, had they succeeded in driving before them the barbarian hosts of a barbarian chief, whom the ecclesiastics themselves afterwards condemned to everlasting perdition, the history of the darkest period in the annals of the world would never have been written. The Renaissance, Civilization, the growth of intellectual liberty would have been accelerated by seven hundred years. We should not have had to shudder over the massacre of the Albigenses, which a Pope instigated; nor of the Huguenots, for which a Pope returned thanks. We should not have had to mourn over the fate of a Bruno or of a Servetus, murdered by the hands of those who had revolted from their mother-church. The history of the *autos-da-fé*, of the murders of the Inquisition, of the massacres of the poor Aztecs and Incas, the tale of the Thirty Years' War, with its manifold miseries—all this would have remained untold. Above all Spain, at one time the favoured haunt of learning and arts, would not have become the intellectual desert it now is, bereft of the glories of centuries. Who has not mourned over the fate of that glorious race, which the mad bigotry of a despot of the Escurial exiled from the country of its adoption, which had made it famous among the nations? Justly has it been said, 'In an ill-omened hour the cross supplanted the crescent on the towers of Granada.' The shades of the glorious dead, of Averroes and Avenpace, of Valadeta and Ayesha,[3] sit weeping by the ruined haunts of their people—haunts silent now to the voice of minstrelsy, of chivalry, of learning, and of art—only echoing at times the mad outcries of religious combatants, at times the fierce sounds of political animosities. Christianity drove the descendants of these Muslim Andalusians into the desert, sucked out every element of vitality from beautiful Spain, and made it a synonym for intellectual and moral desolation.

If Muslemah had succeeded in capturing Constantinople, the capital of Irene, the warm advocate of orthodoxy and cruel murderess of her own son, the dark deeds which sully

[1] Comp. throughout Draper, "Hist. of the Intellectual Development of Europe," vol. i. pp. 125, 127.

[2] In justice to the Greeks we must admit that their greatest men were well aware of this. Pausanias and Themistocles have been handed down to posterity as traitors, but really they were the best friends of Greece. Had they succeeded in joining Greece and Persia, Europe and Asia would not have been so divided. Comp. Grote, vol. vi. p. 134.

[3] Two princesses of the Ommiade house of Cordova.

the annals of the Isaurians, the Comneni, the Palæologi, the terrible results which attended the seizure of Byzantium by the Latins, above all, the frightful outburst of the unholy wars in which Christian Europe tried to strangle the nations of Asia, would probably never have come to pass. But one thing is certain, that if Constantinople had fallen into the hands of the Muslims the iconoclastic movement would not have proved altogether abortive; and the reformation of the Christian Church would have been accomplished centuries earlier. To use an oft-repeated expression, Providence willed otherwise. The wave of Free-thought which had reached the Isaurian emperors from the Islamic regions broke upon the rocks of ignorance, superstition, and bigotry; its power was not felt until the combined action of the schools of Salerno and Cordova—the influence of Averroes, and perhaps of some Greeks who had imbibed learning at the Saracenic fountain-head—had broken down the rampart of Ecclesiasticism.

"Islam thus introduced into the modern world civilization, philosophy, the arts and the sciences, everything that ennobles the heart and elevates the mind. It inaugurated the reign of intellectual liberty.

"It has been justly remarked that as long as Islam retained its pristine character it proved itself the warm protector and promoter of knowledge and civilization—the zealous ally of intellectual freedom. The moment extraneous elements attached themselves to it, it lagged behind in the race of progress.

"Let us hope that the time is approaching when Islam, reed from the blind idolatry of letters and apotheosis of dead men, will regain her true character and, joining hands with the Christianity of the devoted Prophet of Nazareth, will march on together in the work of civilization. Islam and Christianity both aim at the same results—the elevation of mankind. The gain of the one is the gain of the other. Why, then, should the two be hostile to each other? Why should not the two harmonize? Islam has done no evil to the world, nor has Christianity. Both have conferred the greatest benefits on mankind. Why then should not the two, mixing the waters of life treasured in their bosom, form the bright flowing river which would bear our own race to the most glorious fields of humanity? Everything that elevates the heart of man is true; everything that leads to goodness and purity in action and in thought is true. Why not then henceforth adopt the words of the Prophet of Arabia as the motto of humanity:—

"'Try to excel in good works; when you shall return unto God, He will tell you as to that in which you have differed.'"

FOR THE CONSIDERATION OF THE THEOLOGIAN IN CHRISTENDOM

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—ST. MATTHEW xii. 39, 40.

THESE words came from Jesus and remain unfulfilled if he died on the Cross. Jonah was alive when swallowed by the whale; he remained so in the belly of the fish three days and nights, and prayed out of it unto the Lord God and came out of it alive. How can death overtake Jesus before his entry into the heart of the earth if he was a true prophet? He may become senseless like Jonah, but he must not die on the Cross, otherwise the sign of Jonah is not given. "As Jonah was" alive "three days and nights in the whale's belly, so shall the Son of man remain" alive "three days and nights in the heart of the earth." The Cross could not bring death unto him, if his words were true. Like the shipmaster and the others who "took up Jonah and cast him into the sea," and he could not escape death in their opinion, so the enemies of Jesus brought him to the Cross to put him to a sure death; but the mighty hand of God came to his salvation, as in the case of Jonah. Jesus must descend alive from the Cross, though under a swoon, he must enter into the grave in a living condition and leave while alive. Accept the theory of the Resurrection and the words of the Master lack fulfilment.

The first four Evangelists relate their own impression of the case rather than what actually occurred. Their absence from the scene, their credulous nature and admitted simple-mindedness, shortness of the time for which Jesus remained on the Cross, uncongealed state of his blood when his body was pierced, his bones remained unbroken; these all go to prove that the words of Jesus quoted above were fulfilled word for word, and he did not die on the Cross.

BASHEER.

ISLAMIC REVIEW.—But if the story of Jonah has now been held to be a pure fabrication and a myth by most of the Church dignitaries, what should we think of the speaker of the above quotation? Is he God? He seems even to fall short of a prophetic mind. But we Muslims accept Jesus as true prophet of God, and we do not therefore accept these Biblical statements as a genuine record of his life. The Qur-án did reveal the truth when it said Jesus was neither killed nor crucified.

According to Matthew and others, it is the privilege of the "Son of God" alone to be afraid of death, and even after rising from death to hide from the people so as not to be caught again.

Hosain advanced towards Kadsia. Hurr kept pace with him. Hurr was not hostile to Hosain, and did not molest him, but he kept watch on his movements. Hosain, however, had gloomy forebodings. The Quranic verse :—

Inna lillahé va inna ilaihé rajioon,

"We are for God, and to Him we return," was often on his lips. He had seen in a vision a horseman, who said, "Men travel in the night, and their destiny travels in the night to meet them." This, he pronounced, was a messenger of death.

So far his movements were more or less free. If he had tried to go away, perhaps he could. But now another man named Amar ibn Saad was sent with four thousand horsemen to compel him to give allegiance to Yezid. Hosain halted near the banks of the Euphrates, and now, convinced of the perfidy of his inviters, offered Amar to go back to Mecca. Amar was personally inclined to Hosain, and sought the governor's permission to allow Hosain to return to Mecca. But the reply which the messenger brought from the governor was to this effect: "Stop him from getting drinking water from the river, and force him to pay allegiance to Yezid!" Amar had to comply with the governor's order, and apprised Hosain of the terms. But Hosain refused to acknowledge allegiance to Yezid, and the whole family, including the little children, suffered the pangs of thirst, because Amar had, with his horsemen, come between Hosain's camp and the river.

Though refusing to acknowledge allegiance to Yezid, he was far from being bent upon any bravado. He realized his position and the duty he owed to his faithful family, which was in danger of being starved to death. Abulpheda says he offered Amar three conditions: 1. To go to Damascus and there negotiate the matter with Yezid personally. 2. To return to Mecca. 3. To go to some frontier province to fight against the enemies of Islam. Amar submitted these terms again to Obaidullah, but he sent back a letter with Shamar, who had instructions to kill Amar if he continued to parley with Hosain. The letter was laconic, and contained the following: "If Hosain takes the oath of allegiance to Yezid, treat him with every kindness, but if he does not, then slaughter him and trample on his corpse." Shamar also brought a message of protection for other members of the family and a permission to them to go away where they liked.

Amar approached Hosain again, and gave passports to the other members of the family. But the die was cast. Hosain could on no condition take the oath of allegiance, and the other members of his family haughtily rejected the passports offered them. The battle was to begin the next morning. In the evening Hosain had another vision, which he related to his sister Zainab, that he had seen his grandfather—the Holy Prophet—who had told him, "Thou shalt soon be with me in Paradise." This upset Zainab, and she cried: "Our mother, Fatima, is gone; our father Ali, and our brother Hassan. Alas for the desolation of the past, and the destruction that is imminent!"

Hosain tried to comfort her, and said: "Sister, you have no reason to complain. God have mercy upon you, hold your peace." He entreated her to keep confidence in God, and said that all that exists perishes except God, that all the people of the earth must die, that he would die whether he died now or a few years after. Hosain said there was no fear in death. Death would restore him to his Creator. Death would take him to his father, mother, and brother, who were, he modestly said, better than himself. He further said that nobody on earth could be better than the Holy Prophet, yet he also set an example to all the Muslims and left this mortal coil. Then he came forward and addressed his friends and followers thus:—

"These men who surround us seek my life only. They have no hostility towards any of you. They will let you depart. I wish you to save yourselves from suffering and sure destruction. Leave me to my God." But with one voice all of them refused to leave him. They pledged that they would die before he died (*Ockley* and *Irving*).

When the night came Hosain, in the words of Anis, called all to prayers, and spoke to the following effect:—

"Now the life is coming to an end, and so are our prayers. We must not forget that a traveller does not reach to his destination if he does not carry with him sufficient sustenance. The Lord of the worlds is Omnipresent and Omniscient. He rewards those doubly who are patient and thankful. God's servants should not consider any sorrow or misfortune hard. He is the best servant who does not forget God, his Master. His presence should be recognized whether it be a desert or home. His obeisance should be observed whether at the time of comfort or of pain. The night should be passed in repeating His name, and the dawn in prayers. The love of the rose should not be lost through the tyranny of the thorns. The Beloved should not be forgotten even when swords are being drawn. If an arrow pierces the body it should be kissed. Love should be in the heart even when the sword is cutting the throat. God should be praised whenever advance is made

in fighting. When veins are cut asunder no sigh should escape. Whatever be the condition, the love of God should not be lost."

All the male members of the family, of course excluding the infants and those who were ill, were ready to fight in the morning. They had no fear. They were told in the Qur-án that those who are killed in the defence of a good cause never die, but are always alive, only man does not see them.

Ockley and Gibbon give the following details of the occasion, taken from authentic history: "Then Hosain mounted his horse and took the Al-Qur-án and laid it before him, and coming up to the people, invited them to performance of their duty, adding: 'O God, Thou art my confidence in every trouble, and my hope in every adversity.' . . . Then he cried out: 'Hearken to the advice that I am going to give'; at which they all gave attention with profound silence. Then, having first praised God, he said: 'O men! if you will hearken to me and do me justice, it will be better for you, and you will find no handle of doing anything against me: but if you will not hearken to me, bring all that are concerned with you together, that your matter be clear, and then make report of it to me without delay.'

"Hosain recited here verses 71 and 72, chapter x of the Qur-án, which mean: 'Recite to them the history of Noah, when he said to his people, If, O my people! my abode with you, and my reminding you of the signs of God, be grievous to you, yet in God is my trust: muster, therefore, your designs and your associates, and let not your designs be carried out by you in the dark: then come to some decision about me and delay not. And if ye turn your backs on me, yet I ask no reward from you: my reward is with God alone, and I am commanded that I should be of those who are Muslims (i.e. submissive to His will).'

"After this, Hosain reminded the people of excellence in all respects to Yezid, of the greatness and nobleness of his character, birth, and knowledge, adding: 'Consider with yourselves whether or no such a man as I am is not better for you—I who am the son of your Prophet's daughter, better than whom there is no other upon the face of the earth: Ali was my father; Jaafer and Hamzah, the chief of the martyrs, were both my uncles; and the Apostle of God, upon whom be peace, said both of me and my brother, that we were the chief of the youth of Paradise. If you will believe me, what I say is true—for, by God, I never told a lie in earnest since I had my understanding, for God hates a lie. If you do not believe me, ask the companions of the Apostle of God [here he named them], and they will tell you the same. Let me go back to what

I have.' They asked what hindered him from being ruled by his relation (Yezid). He answered: 'God forbid that I should set my hand to the resignation of my right after a slavish manner. I have recourse to God from every tyrant that doth not believe in the day of account.'"

The whole fighting party of Hosain consisted of thirty-two cavalry and forty foot-soldiers. On the day of battle Hurr was conscience-stricken, and addressed Amar thus: "Woe to you, O men of Kufa, for having invited the descendant of the Holy Prophet and then to have betrayed him. Now you have come to fight against him, and have cut off from him and from his little children the waters of the river, which are free even to infidels and the beasts." Shamar finished the discourse by darting the first arrow. The battle began. The difference in the number of the contending parties was so great that it could not be called a battle. It was downright butchery, though Hurr with his thirty men had also joined Hosain.

The enemy was extremely strong, but Hosain's relatives and friends were desperate, and the enemy dare not challenge them to a hand-to-hand fight for long. A few who offered hand-to-hand fight got the worst of it. One came close up to Hosain and said, "Hosain, you are just at hell." To him Hosain replied, "By no means: alas for thee! I go to a merciful God, full of forgiveness, easy to be obeyed." The enemy took to arrows. Hosain's little son, who was sitting upon his knee, was pierced by one arrow, his beautiful little nephew by another. "Allah will soon receive you, my children, and you will soon be with your forefathers in paradise," was what Hosain said at the tragedy. One by one all the fighters on the side of Hosain were killed. One of his sons, called Zainulabidin, was laid up in bed. He also tried to come out and sacrifice himself for his august father, but he was detained. Hosain alone was left, yet his enemies dare not approach him. They were in thousands, yet such was the courage of the son of the "Lion of God" that all of them felt timid. At last Shamar closed with his men upon Hosain. He fought with the bravery that was to be expected from the son of Ali, but he was single. He was exhausted by thirst and hunger, and he fell. Thirty-three wounds were counted on his body when he fell, and there were thirty-four bruises besides.

The martyrdom of Hosain took place on the 10th of Muharram, 61 Hijra, or 9th October, 680 A.C. His head was struck off; his body was trampled. With justified wrath, cries Anis:—

"The murderers took away even the garments, but nobody took out the arrow from his breast. They left the spear in his side. Oh Fate! this was the condition of a child

of Fatima! The head of Hosain on the point of a blood-besmeared lance! Woe be to this wretched world, and ill-betide this contemptible earth!"

The head of Hosain was sent to Yezid at Damascus, but such was the character of the illustrious martyr that even his deadliest foe, as Yezid undoubtedly proved to be, began to cry. "Oh, Hosain!" sobbed out Yezid, with tears in his eyes. "If only thou hadst come to me, then wouldst thou never have been slain," and he cursed Obaidullah, the governor. He treated Hosain's family with great courtesy and kindness, and sent them with all comfort to Medina.

I have taken the main points of the tragedy from Christian writers.

The martyrdom of Hosain was in one respect the grandest. His suffering was far greater than that of either Socrates or Jesus. If the salvation of the world could depend upon the suffering of a single man, then it would depend upon that of Hosain rather than that of Jesus. Perhaps two nails were driven in the hands of Jesus when he was put on the cross, but Hosain had received thirty wounds from the weapons of murderous enemies.

Little infants, sons and brothers in the full bloom of youth, were sacrificed before Hosain's eyes. Hosain could have saved himself and all his family simply by taking the oath of allegiance to Yezid. He would not have only been saved himself, but he and his whole family would have been honoured by Yezid. The trial was greatest for Hosain. The temptation also was greatest. While Socrates was leaving his wife and children to friends, Hosain was leaving them to enemies. Yet he did not waver. A principle was at stake, and for that principle Hosain deliberately sacrificed not his own life only, but the life of his dearest and nearest relatives and of his most faithful followers also. Where is there a greater example of heroic firmness and stability?

Till the last moment there was a chance for Hosain to save himself and his heroic family. Till the last moment there was a chance of Hosain's securing a lofty position in the world if he had only made friends with Yezid by accepting his *bai'at*. But he did not. He could not compromise in the matter when a great principle was involved.

And though centuries have passed, and while his opponent is cursed by thousands of human souls, Hosain is honoured by millions. They celebrate his martyrdom every year during the first Muslim month—the month of Muharram—when it took place. The tenth of Muharram is always a sad day in the history of Islam. No person's martyrdom is so grievously mourned as that of Hosain, but it is a pity that most of his mourners do not realize the principle for

which he died, nor do they take any useful or practical lesson from it. They have made the enmity of Yezid or his father and others the pivot, the main crux of the issue. That should not be so. The principle involved was whether the Muslim system of government should be constitutional or hereditary and autocratic. Hosain was for constitutionalism. In memory of that principle, the more the Muslims mourn for the gallant and heroic Hosain, the greater the credit to them. Hosain's martyrdom was never based on any sort of personal ambition or enmity. Hosain was above all petty and mean things. He never would curse anybody. He would forgive even his worst enemy. Yezid and Moaviyah could surely not be more magnanimous than he. His father pleaded even for his murderer. It was for the best principle and because of the noblest ideal that Hosain died. History has no parallel to his martyrdom, and it is the duty of all Muslims to cherish the memory of it, and always to remember the sacrifices of that great martyr for a noble cause. They should themselves be always ready to follow his glorious example.

CHAPTER V

The Effect of Martyrdom on the World

It is very difficult indeed to gauge the effect of the martyrdom of each of the three great martyrs mentioned above.

The heroic way Socrates faced his martyrdom was in itself a great moral gain for the world. And if Plato had not written those books which he wrote because of the martyrdom of Socrates, then the world would have lost a very good piece of literature. That means that the martyrdom of Socrates had a permanent good effect upon humanity. In one other respect also it was good. By the death of Socrates, Plato and other disciples of Socrates gave up all interest in practical politics, and it was no doubt good for human progress that Plato devoted himself whole-heartedly to literature and philosophy. His book on politics—*Republic*—is a monumental addition to the political literature. This shows that the martyrdom of Socrates did not frighten Plato away from writing on politics. It only had the effect of inducing Plato to give up practical politics.

It is hard to say in what way the world gained by the martyrdom of Jesus Christ. It might be very easy for the Christians to believe that but for his martyrdom the whole world would have been condemned to eternal perdition, but very difficult to give any proof what the world has really gained by his undergoing the suffering and

martyrdom. It is, in fact, a great pity that Christ was crucified, and that his crucifixion had a sort of mystery attached to it. If he had lived longer he would have perhaps succeeded in improving the condition of the Jewish people, in softening the rigidity of the Mosaic laws, and in making them more beneficial for the human society. That was in truth his mission, in which he was unfortunately cut short. If his noble career had not been stopped prematurely, then most probably the world would have been saved from the superstition which St. Paul has inflicted upon the world under the name of Christianity: the world would have been saved from those horrors and that bloodshed which she has seen and suffered in the name of Christ.

The record of the world would have been much cleaner if she had escaped from the Spanish Inquisition, in which men, women, and children were put to the stake and burnt alive simply because they were "heathens" according to the standard laid down by St. Paul. Those persons who were burnt alive were far better, from the religious point of view, than the Christians, because they were monotheistic Muslims or Jews. Those who were Muslims cherished a very high respect for Jesus himself, yet because they did not believe in all that really heathen superstition which Paul had named Christianity, they were mercilessly exiled from their home and hearth and many burnt alive.

If meek and humble, pure-minded and holy Christ had lived to establish himself fully his religion, which was nothing but slightly improved, reformed, and later on universalized Judaism, then perhaps the world would have escaped from those obstacles in the way of the progress of reason and science which were put by Paulism, i.e. by the religion invented by St. Paul and given the misnomer of Christianity. There might be two opinions as to who was a greater genius, Socrates or his disciple Plato, but there can be no two opinions at all as to who was a better man, Jesus or Paul.

If Jesus had established his own religion, his own church, that would decidedly have been nobler and purer than what Paul established. It would have had a more rational basis, and would have been free from heathenism.

As regards the martyrdom of Hosain, it has had a bad effect upon human history and also a good effect. The bad was produced by the defeat of constitutionalism. Hosain represented constitutionalism—Yezid autocracy.

Unfortunately for the world, autocracy won. The result of this victory was lasting. The Muslim political form of government changed to despotism for very long.

It was only a few years ago that the Young Persians and the Young Turks restored the constitutional system of government in Muslim dominions for which Hosain had

most heroically sacrificed himself and his dearest and nearest relations. The credit of restoring constitutionalism in a Muslim Empire for the first time after the death of the noble martyr Hosain fell to the ex-Sultan Ghazi Abdul Hamid Khan II. If Hosain had not been betrayed by the Kufi-ites, if constitutionalism in Islam had won the day, its effect would have been felt not only by the Muslim nation, but throughout the whole world. Through the all-pervading influence of the Saracens, constitutionalism in modern Europe would have been introduced earlier, with very beneficent results for the world. It is a pity indeed that Hosain died, just as it is a pity that Jesus was crucified. But while the martyrdom of Jesus proved a curse for the world, it was by no means in vain that Hosain died. Just as the heroic martyrdom of Socrates was a great moral asset for the world, and just as the world owes some valuable literature to the martyrdom of Socrates, it owes a much greater literature and a nobler example to the martyrdom of Hosain.

The great effect of the martyrdom of the noble and pious Hosain and of the victory of worldly and luxury-loving Yezid was that almost all pious and learned Musalmans of the time cut themselves away altogether from political or any other worldly affairs and devoted themselves solely to serve humanity through religion, moral philosophy, and literature. The example of those learned men whom the martyrdom of Hosain had made sick of worldly and mundane affairs was followed by all succeeding men of letters, so much so that among the Muslims a particular class of people came into existence who were called Ulemas, who devoted all their life to writing or lecturing upon ethics, philosophy, religion, etc. There is no nation in the world which has surpassed the Muslim nation in its literary efforts. No nation in the world has done more for the progress of the world, and at the same time seen to its ethical and religious side, than the Muslim nation.

But all the progress of the Muslim nation is due to the efforts of such men, who had themselves acquired knowledge without any motive of personal or material gain, who had acquired knowledge at a high personal cost and sacrifice. All Muslim progress, not only spiritual but also material progress of Muslims, had a religious basis. Muslims have produced great philosophers and scientists, astronomers and mathematicians, physicians and engineers, etc., but all of them, without exception, were imbued with religious sentiments, and were indirectly a product of the teachings of such theologians and learned men whom the victory of Yezid had disheartened from worldly affairs, and whom the martyrdom of Hosain had induced to devote to the service of humanity through their brains.