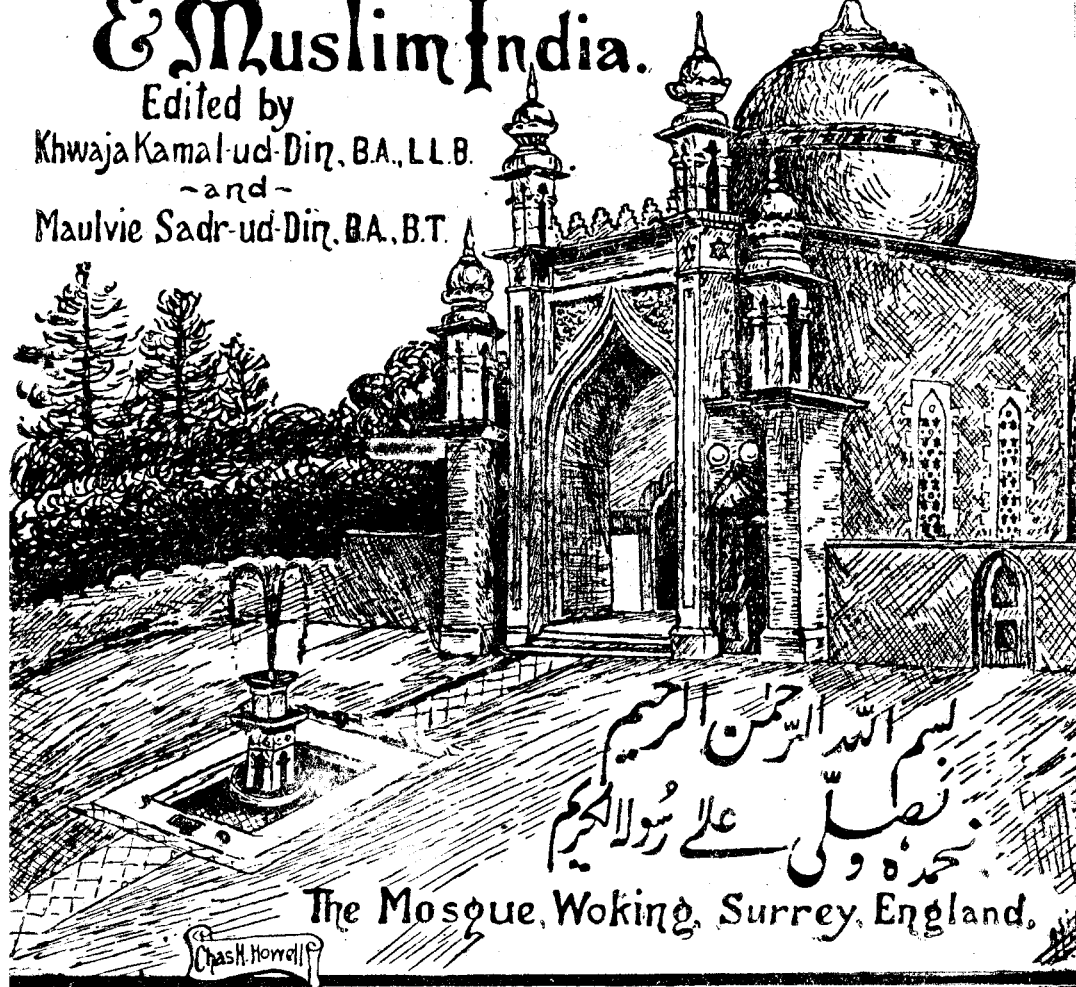


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.
-and-
Maulvie Sadr-ud-Din, B.A., B.T.



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PRESS OPINIONS.

"We have here in an attractive form and bound in flexible leather cover the first English translation and commentary of the Qur-án by a Moslem theologian, President Ahmadiyah Anjuman-i-Ishaet-i-Islam, Lahore. The Arabic text, written by expert caligraphists in India, accompanies each verse. The commentary is based on the authentic traditions of the Prophet as interpreted by Moslem *savants*. A preface of 90 pages discusses the special features of Islam as disclosed in the Qur-án and the authenticity of the book. A detailed exposition of the prominent features of the study of the Qur-án is reserved for a later volume."—*Literary Supplement, The Times*, 25th October, 1917.

"... and have often felt that there was something lacking in editions prepared by Christian editors. The lack is removed by the issue of a very fine edition, 'The Holy Qur-án,' by a distinguished Muslim, Maulvi Muhammad Ali, of Lahore, who has devoted seven years to its preparation; the commentary is remarkably full and interesting; the preface is both a summary of Islamic teaching and practice and a history of 'the Book'; and—even in war time—the thinnest of thin India paper, gilt edges, beautiful type, and a limp green morocco binding make the volume an unusually sumptuous one."—*Westminster Gazette*, 12th November, 1917.

"To the clearly printed Arabic text are appended a translation, as literal as possible, and a commentary. The book is printed on thin paper, handsomely bound in flexible leather, and is altogether exceedingly well produced."—*The Athenæum*, December, 1917.

"This handsome volume witnesses in many respects to a highly praiseworthy and well carried out undertaking. The above text in parallel columns with the translation, has been specially transcribed for the purpose by competent caligraphists and its photographic reproduction leaves nothing to be desired. The English and the proof-reading are both remarkably good. It reads as well as any other English version and is superior to them in its systematic arrangement. The chapters are supplied with abstracts of the sections showing their connections with each other and also explaining the inter-connection of the chapters themselves, which are further broken up into verses, each verse being numbered. Indeed in general appearance and get-up THE HOLY QUR-AN might have come straight from the Oxford presses of *The Holy Bible*. As to the general reliability of the version, we have sought for competent guidance and have been assured on the one hand by a distinguished English Arabist that it has on the whole been carefully and well made, and on the other by a learned Indian Mahommedan that, if it errs in any way, it does so in being somewhat too literally faithful. It, however, does not read as though it were a slavishly literal version; its language is simple, straightforward, and impressive—in short, largely 'biblical.' On the whole then we may say that we have before us a version that is not only faithful but dignified; and that is high praise. It is certainly a work of which any scholar might legitimately be proud, and especially an Oriental scholar; it has further been completed in a remarkably short time for so difficult an undertaking. Eight years only have gone to its making, years therefore of such unremitting devotion and strenuous toil as legitimately to compel our admiration and praise. Maulvi Muhammad Ali, as we have been told by one who knows him intimately, is a man of rare intellectual gifts, who could easily have distinguished himself in any profession and made a very large income. He has preferred to devote himself to the service of religion and to live a life of poverty in that service. The translation is his alone; it has not been done by various hands and simply edited by him. As to the commentaries and the rest of the matter, though he has had the great advantage of being able to consult on all points many living Muslim scholars and theologians of the highest repute, as well as innumerable written and printed sources and authorities, the labour is still all his own, and the skilful presentation of the results of his researches show further that he has been an apt scholar in the school of Western methodology. Moreover, whenever in his version he departs from a generally accepted rendering, he tells us why he has done so frankly in the notes and sets before us the evidence for and against his new



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلُهُ عَلَى سُلَالَةِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VII]

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[No. 10

THE HOLY QUR-ĀN

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

Friday Prayer and Sermon.—At the London Muslim Prayer House
 —111, Campden Hill Road, Notting Hill Gate, London—every Friday,
 at 1.30 p.m.

Service, Sermon and Lectures every Sunday at the Mosque, Woking,
 at 3.15 p.m.

NOTES

WE learn with pleasure that Khwaja Kamal-ud-Din's health is improving. He had been in India more than six weeks, when Maulvi Sadr-ud-Din set sail to take charge of the Woking Mosque. His personal knowledge of the Khwaja's condition and the subsequent reports received by him assure us that we have little to fear. We hope most sincerely that Allah will mercifully grant him speedy recovery.

The Indian Peace Celebration contingent was addressed by the Imam of the Mosque and by the Rt. Hon. Lord Headley on August 17th, at Hampton Court. Later on 350 of the officers and privates came to 111, Campden Hill, London, to attend Friday Sabbath Prayers. But the London Muslim Prayer House could not hold them. Arrangements were therefore made at Hyde Park for the Cathedral Service and Prayers to be held in the open. They were joined by some of the English Muslims. The congregation attracted a crowd of spectators, who admired them for their fine physique, combined with the devotional spirit which is rarely met with among the fighting element of mankind.

Maulvi Sadr-ud-Din is glad to find himself once more among his British brothers and sisters in Islam, who have accorded him the heartiest welcome. He is grateful to his Egyptian and Indian friends, who have not been less enthusiastic in extending to him the warmest reception. He feels doubly indebted to Mr. Kidwai, who hugged the Maulvi, lifted him and began to carry him about in his extreme joy. Mr. Kidwai had been carrying on the affairs of the Mosque, in co-operation with Mr. Malik, the officiating minister. The Maulvi took the opportunity of publicly thanking these gentlemen for their services. With regard to the London Muslim Prayer House, Mr. Marmaduke Pickthall was thanked for his praiseworthy discharge of the duties which had devolved upon his shoulders. None of these gentlemen can sufficiently be thanked, but Allah will reward them and will bless them more than ever. The Maulvi avails himself of this earliest opportunity of sending his heartfelt greetings and salutations to those of his English friends who have not as yet met him. He is eagerly looking forward to see them each and all.

The Festival of Sacrifice was celebrated at the Woking Mosque on September 6th. It was very largely attended and very well represented. Not only the English and the Indian Muslims were seen to compose the congregation and the assembly round the festive board, but also the Arabians,

NOTES

Egyptians, South and West Africans, Malays, Persians, and others were conspicuous by their presence. It was an object-lesson and an eye-opener for the Westerner. Islam can by virtue of its catholic doctrines attract all nationalities to one standard and to a common muster-place. It can show in practice that it does not preach universal brotherhood in vain. The doctrine of the unity of God is calculated to unite all the nations of the world. The God of Islam is God of all the nations and of all the worlds. His spiritual ministration has no less been universal than His physical dispensation. Divine guides were raised among every people without reservation or grudge. "There is no nation unto which a warner was not raised," is clearly preached by the Muslim Gospel. The Muslims are accordingly required to believe not only in the mission of the Holy Prophet Muhammad but also in the mission of all the spiritual teachers that were sent to the various peoples. In accordance with the injunctions of the Prophet of Islam, our veneration and devout respect for him is shared by Abraham and Moses, downwards to Jesus, Lord Krishna, Ramchandra, Gautum Budha, and others. It is obvious then that the Holy Prophet Muhammad does not demand from his followers to show exclusive reverence and devotion to him and to renounce the rest of the prophets and divines. A Jew does not give up the Holy Prophet Moses when he accepts Islam. He must, on the other hand, continue to believe in Moses if he is to become Muslim. Likewise a Christian must continue to hold in veneration the Holy Prophet Jesus on his accepting the faith of Islam. In short, Islam confirms and intensifies our belief in all the prophets of the world, and thus it effects a truly universal brotherhood. The brotherhood is founded, as can be seen, on a sound foundation. The foundation is as firm as it is divine. It is made up of two principles, i.e. belief in Oneness of God and belief in the mission of all the prophets of the peoples of the world. A Jew, a Christian, a Hindu, a Buddhist, is bound to love a Muslim who cherishes profound and sincere esteem and veneration for Moses, Jesus, Lord Krishna, Ramchandra and Budha. Islam has thus set forth doctrines which are at once divine and useful, and can serve to weld the nations together. It unifies mankind; it knows how to knit the ties of brotherhood closer and firmer. The Brotherhood at the Woking Mosque assembled on the occasion of the Festival of Sacrifice offered by Abraham of his son Ismail was an unmistakable demonstration of the beneficial influence of Islam on mankind in general. This is what a religion should do. This is what is needed most, especially to-day when the need has been intensified more than ever. Religions which lead to rupture and disunion can no more be respected. Any religion which fails to inculcate absolute Oneness of God is destined to meet failure in uniting the nations. Equally

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inevitable will be the failure in that direction of a faith which confines devotion to any one prophet to the renunciation of the rest. We should therefore decide for ourselves what principles or faith we should profess in order to contribute to the unification of the big family of God. We congratulate the Muslims on the proud possession of their divinely inspired Qur-án, which inculcates doctrines and establishes institutions like the present festival which are adapted to meet the crying need of the day—the true brotherhood of man under the Oneness of the Lord of all the nations.

During the last month as many as eight new members were added to the Muslim community. Six of them were English, one Canadian, and one African. Out of the six English Muslims, one deserves special mention. His name is Lieutenant Joseph Abdullah. While living among the Muslims in their native lands he was impressed deeply with the practical beauties of Islam. Having come into close touch with the Muslims of the land where Islam originated, he was able to see with his own eyes that what looked idealistic in the contributions of the ISLAMIC REVIEW, and in the sermons preached at the Woking Mosque, was an achieved fact in the practices of the Muslims, to whom perhaps the Woking Mosque is unknown as much as the REVIEW. The practical institutions of the faith of Islam are in fact more fascinating than can be conceived. A Westerner finds himself in the East face to face with the realization of what is lacking in the one-sided civilization of the West. He finds the people living up to their religion and enjoying its fruit of genuine peace and happiness. No stronger bonds of sincere welfare and true love could be created even by the relations of blood, relations of kith and kin. It was this realization of the deepest desires of humanity which left an indelible impression upon our brother in Islam, Lieutenant Joseph Abdullah. The truth of Islam was forced upon him, and he displayed intrepid courage in the field of morality and conscience as befits his career in the warfare. He accepted Islam. It is very brave of him indeed. He is a perfect soldier now. We feel proud of him, and we are sure the Muslims in general will also feel proud of him. We are doubly proud of him, for we are convinced that he is a literary asset to Islam. He has already sent us two short articles, which we are pleased to publish in the present number, together with his covering letter. He has also written a catechism on Islam, which we have received through our esteemed brother El Farooq Lord Headley and which we shall be able to publish for the benefit of the general public. We can see the spirit of our brother Joseph Abdullah reflected in his words, but we shall be eagerly looking forward to the day when we shall enjoy the pleasure of seeing him here in our midst. We shall not be selfish; we shall enable

TIDINGS

our brothers abroad to share the enjoyment by printing his likeness.

Captain Davidson declared his acceptance of Islam at the Woking Mosque before a congregation. Maulvi Sadr-ud-Din called upon him to announce the following : " I bear witness that God is one, and I bear witness that Muhammad is an apostle and servant of God." " I solemnly profess my belief in one God, and I solemnly profess my belief in all the prophets like Abraham, Moses, Jesus, and Muhammad." " I solemnly promise and pledge to live a truly pure and clean Muslim life." " La ilaha illallah Muhammed-ur-Rasool-ullah." He took fancy to the Muslim name Jalal-ud-Din, and so in future he will be known as Captain Jalal-ud-Din Davidson. He was very warmly congratulated by the members of the Muslim congregation. We all admire this cheerful and charming young man, whose very countenance is a clear index of his heart. He took his first inspirations, like Lieutenant J. Abdullah, from the practical life of the Muslims in Egypt and Syria. In course of time his impressions developed into firm convictions, which he lately proclaimed at the Woking Mosque. He must flatter himself on having achieved in his youth not only the rank of Captain but also the proudest distinction of having become Muslim. We hope Allah will bless him more and more.

TIDINGS

WE have great pleasure in giving below a letter, followed by two small articles, from an Englishman, who came into contact with Muslims in their native land, and was thus able to see that Islam was not only an ideal faith, in its doctrines, but also more attractive in its practices as observed among its followers.

SIGNAL DEPÔT, POONA, INDIA.

August 8th, 1919 A.C.

TO THE IMAM, THE MOSQUE, WOKING.

DEAR SIR,

I am writing to tell you how interested I have been to read in the ISLAMIC REVIEW of the progress of Islam in England. I embraced Islam eighteen months ago in Mesopotamia, and at the time had no idea there were any Muslims in England at all.

If any people at home suggest that " the version of Islam shown by the Muslim mission at Woking is an ideal one, and that the real thing is very different in Muslim countries," you can cite my example. I became a Muslim in a Muslim country, the land of the Two Rivers, where 'Ali lies buried, where Al Husein and his companions were

slain, where Abu Hanifa, Sheikh Abdul Qadir Gilani, Musa Kazim, Muhammad-Jawwad, Al Hasan Al 'Askari, and so many other saints and doctors of Islam flourished and are buried, the land *par excellence* of Islam after the Hedjaz.

I became a Muslim because after much study of religion I saw that Islam consisted in the correct relation of man to God and to all his fellow creatures, and because I was unable to continue to assent to the doctrines in which I had been brought up.

I was particularly struck with the absence of all colour prejudice among Moslems. What an unreasonable and abominable thing is this same racial superiority!

I hope to set out for England soon, when, please God, I will have the pleasure of meeting you and the Muslims about whom I have read in the ISLAMIC REVIEW. If you care to publish this letter you are welcome to do so; but for the present, please do not publish my address or my *surname*, or regiment, and for this reason: that I wish myself to announce and explain personally to my relatives my conversion; knowing their misconceptions, I know that if they learnt of it in any other way, even by letter from me, they would have a very great shock, which I wish to spare them.

I am sending you a few specimens of short articles I have written from time to time. If you think them worth publishing in the REVIEW, do so by all means.

May the Peace of God be with you.

JOSEPH ABDULLAH, Lieutenant.

RACE AND COLOUR PREJUDICE, AND EQUALITY IN ISLAM

BY JOSEPH ABDULLAH, Lieutenant.

THE existence of race and colour prejudice among those nations that are called "White" against all others of whatever hue, who are generally labelled "Native," and the manifestation of this prejudice by whites when dealing with people of other races, needs no proof, particularly to those who have travelled and lived in countries inhabited by "Non-whites." This prejudice and the injustice, rudeness, and social aloofness engendered by it are not lessened one whit if the "Native" happens to be a Christian. In countries where there is a mixed population the whites occupy a separate part of the church (and invariably the forepart too!), unless, indeed, they require a separate building to themselves, as in America, and yet Jesus Christ (Peace be on him!) said, "By this shall men know that ye are my disciples, that ye love one another."

RACE AND COLOUR PREJUDICE

Now amongst Moslems there are rivalries of race, and one nation may think itself more intelligent or physically superior to another, but in social life, and still more in the Mosque, there is not a trace of colour prejudice. An Arab may think himself the intellectual superior of a negro, but if he meets a negro Moslem on the road he salutes him as a man and a brother Moslem, and if occasion rises he will sit and converse and eat with him. A rich man, or a man of consequence, will salute a beggar with the same salute, "The Peace of God be with you," and in the Mosque there is no special place for rich or poor, for white or black, or, indeed, for any one except the leader of the prayers.

This brotherhood of Islam has struck me with particular force, and it has been noticed by many observers (but how few Europeans in the East are observers!). This is what one of them, Major A. B. Leonard, who has spent many years in Moslem countries, says on this matter in his book *Islam, her moral and spiritual value*:¹

"Although there is no fatherhood about Allah, there is for all that a true and real brotherhood in Islam, which contrasts very favourably with the professed brotherhood of Christendom. Colour or race, for instance, make no difference to it. Islam in fact is above such petty differences. She draws no hard and fast rules, has no such violent antipathies, bigotries, and prejudices as Christendom. Professes little and practises much. Colour in her eyes is no disgrace, no bar to God, much less, therefore, to human fellowship and assimilation. This, as we know, is not the case with Christians. To them colour and race is an impassable barrier."

The Christian missionary and his family do not, it is true, adopt the usual European attitude towards the inhabitant of the country, but even they will not pass the test of true brotherhood and equality. What missionary's daughter will marry the best of her father's "Native" converts? And what missionary would view his daughter's marriage to such a convert with equanimity, even if the convert were a man of undoubted virtue, and of an intelligent and cultured race such as the Indian? This brotherhood of Islam extends to all classes as well as to all colours. In Western countries there has been for a long time much talk of democracy, and there has always been during Christian times constant talk of brotherly charity. In Islam countries these things are not talked about. They are taken for granted, and are deeply rooted in the mentality and habits of the people. The servants will sit with their masters, and join in the conversation with guests without familiarity and loss of discipline; masters will permit these things, and be corrected by their servants without loss of dignity. There are none

¹ Luzac & Co., Great Russell Street, London.

of those social barriers that have been erected in the West for keeping up dignity and keeping people, especially servants, "in their places." No doubt these have become necessary now that they have been in such constant use, but the East has no need of them. The Eastern Caliph, imagined to be the personification of autocracy, could be met and spoken to by the humblest of his subjects.

On this subject a Western writer¹ says: "There is something decidedly democratic in the ideas and habits of these people (Iraq). They are, perhaps, more democratic in some of their ways than the Americans. You will find, if you want to hire a servant, he will negotiate with you on equal terms, and he will make inquiries about your character and your behaviour to former servants. Nobody is astonished at this, for all start with a devout conviction that all men are equal in the sight of God. The democratic principles of the Qur-án have an acceptance here, that those of '89 have not yet received in France or anywhere else in the Western world." Sir Richard Burton, the nineteenth-century explorer, who knew the East better than any other Englishman of his time, said: "Eastern despotisms have arrived nearer the ideal of equality and fraternity than any republic yet invented." (See *Contemporary Portraits*, by Frank Harris.)

Mr. Wilfred Scawen Blunt, the famous student of Egyptian politics, says of Nejol (Central Arabia) that it is the only country where he has seen liberty, equality, and fraternity realized,² and the Christian missionary, Dr. D. B. Macdonald, in his *Aspects of Islam*, says: "He (the missionary) must not forget that the Muslim peoples theoretically, and to a great extent practically, are the most democratic in the world, though this is always modified by their respect for learning."

THE WISDOM AND SUCCESS OF THE LAW OF ISLAM

By JOSEPH ABDULLAH, Lieutenant.

THE law of Islam is truly one of wonderful and superhuman wisdom. It points out the highest way, the ideal, but does not force it upon us. It takes into account every circumstance, and particularly the state of human nature; it does not ask too much from it. Above all, it looks facts in the face. Those Christians who hold up their hands with horror at the suggestion of the admissibility of polygamy, yet must admit that polygamy is not intrinsically wrong, as it was

¹ G. Geary, *Travels in Asiatic Turkey* (Sampson Low).

² *Secret History of the English Occupation of Egypt*.

WISDOM AND SUCCESS OF THE LAW OF ISLAM

clearly permitted of old and practised by men "after God's own heart," such as Abraham, David, and Solomon. Islam does not advocate polygamy any more than it advocates divorce; but it recognizes there are circumstances where both may be required. The Christian Church has ever tried to prevent divorce by absolutely forbidding it, but without success. Truly she has *not* made a success of her marriage laws. That the Moslem legislation on these matters is more satisfactory, let Major A. B. Leonard, author of *Islam, her moral and spiritual value*, bear witness. He is an Englishman who knows Moslem people and lands as few living Europeans do. He writes:

"Moslem society may compare very favourably with European. Taken in the mass, the polygamous Moslem is every whit as moral—more so, in fact—than his English, French, or German contemporary. In a great measure polygamy is much more a theoretical than a practical institution. . . . On the whole there is no promiscuous immorality among the followers of Islam. Drunkenness and prostitution are practically non-existent. In towns where Europeans have made them a necessity they are always worse. Abstinence and sobriety are not only professed, but practised. In these standards the young Moslem certainly stands above his contemporary in Europe. Marrying early as he does, he knows nothing of the "wild acts" that are so promiscuously and so religiously sown by the youths of Europe. He sows no rank or noisome weeds for his children's children to reap a gruesome harvest. As far, therefore, as the male sex are concerned, *the social system of Islam is certainly more moral and wholesome than that of Christendom.*"

The above was written some years before the Great War, since when, as is well known, the moral tone of European countries has become more lax than ever. It is not indeed what many "reverend" writers would have us believe of Moslem countries, but as the candid opinion of a British officer, with long years of experience and without any "axe to grind," it may be considered as worth more than all the statements of these gentlemen. Let me say that from my own experience, which has by no means been superficial, I can heartily endorse Major Leonard's testimony. The same writer, in the same work, says, "In speaking of Islam and of Moslems as I have done, I have spoken of them as I have found them. Apart from a careful study of the Qur-án, my knowledge of both is based on personal facts and experiences as varied as they are extensive. In every clime and under a variety of conditions, I have been in touch with Moslems of all classes and shades, and have always found them animated by the same spirit . . . for race or colour makes no difference to the spirit of Islam.

Always consistent and devout, always God-fearing and sincere as regards their faith. Before all things religious, their cult, the creed of Mahomed—i.e., El Islam, or self-surrender. Afghan, Arab, Baluchi, Somali, Turk, Egyptian, Handendona, Berber, Senegalese, Fulani, Hanse, Yaruba, Mardingo, Malay, I found them in the main Islamic to the very core. In peace or war, in camp or cantonment, working and fighting with or against them, my experience of their moral consistency and spiritual stamina has been the same. . . . Their fidelity to their Faith, their belief in the greatness of Mahomed, and their veneration to God is a something that once it is rightly understood, can only be respected and appreciated at its true value. For my part, seeing as I have their splendid heroism in their own cause, and their touching devotion to those whose salt they have eaten, my feeling towards them is not only one of unmixed admiration and respect, but also of deep esteem and regard. Such men are worthy of Islam, as Islam indeed is worthy of them. Only the soul—the moral and spiritual essence of Islam—could have made them what they are, could have turned out of the dregs of barbarism a human material so truly splendid.”

I have made these quotations not, I trust, in any boasting spirit—the merit of our brethren of the East is no credit to *us*—but I have wished to show the practical effects of Islam, and perhaps the consideration of the sterling quality of our brethren will impel us also to be worthy followers of the Holy Prophet.

THE EID AZHA OR QURBAN BAIRAM

THE annual Festival of Sacrifice of the Hijra year of 1337 took place at Woking, in the Mosque Compound, on Saturday, the 6th September. As Maulvi Sadr-ud-Din, Imam of the Mosque, drew the attention, in his sermon, of the non-Muslim audience, this was not any celebration performed in honour of our beloved Prophet Muhammad himself (peace and blessings of God be upon him). He was too modest, too noble, too much above every idea of personal or selfish glorification to inaugurate any festival in his own memory. By the sweetness of his own disposition, by the gentleness of his own nature which was instinctively loved not only by innocent children but also by wild animals he, in his own lifetime, indelibly embossed his own name on the hearts of all who met him or who heard of him. By the noblest work ever done by any human being on this earth, he has left his mark on the hearts of all those persons—men, women, and children—who call them-

THE EID AZHA OR QURBAN BAIRAM

selves Muslims, and all those persons who have not been blinded by prejudice or bigotry, and who have come to learn something of his noble nature and grand work that establishes his reputation as the greatest man ever born and the greatest benefactor of humanity. His memory is ever green. He lives to-day as he lived over 1,300 years ago, in the hearts of his followers, who love him even to-day as no man has ever been loved before.

But it is not in the memory of the Holy Prophet that thousands upon thousands of people go to Mecca every year at the same time that we celebrate the Feast of Sacrifice at Woking. It is not in honour of our Prophet that we celebrate the Feast. It is in memory of the grand Patriarch Abraham, or Ibrahim as we call him. Those Muslims who go to pilgrimage perform a sacrifice in Mecca. Those who do not go there, perform a sacrifice, if they can afford to do so, in their own home on the tenth of the Arabic month of Zilhijja. This annual Feast of Sacrifice was fixed by the Holy Prophet himself, to commemorate the great act of sacrifice performed by Abraham when he took upon himself to slaughter his own son for the sake of his God. In those days of ignorance, when man had not learnt the real import of religion, when he had not fully realized the attributes of God Himself, it was a common thing to slaughter one's own son to appease the wrath of some angry deity—some god or goddess made of wood or stone—some mythological being who was full of the passions of jealousy and envy.

Woman in those days, as under Christianity even to-day, was considered to be something impure. She cannot touch the Christian altar to-day, nor raise her voice in a Christian church whether Roman Catholic or Protestant. In those days she was not considered fit to be offered to gods. Many races in Europe, Asia, and Africa, buried their daughters alive, but the sons, and generally the first-born sons, were considered worthy of being offered as a sacrifice to some god or goddess. And Abraham, also, was ready to offer his first-born to the one and only God he had learnt to worship. It was a test—an object lesson to those who had not yet found the right object of worship and offered that love to others which they should have kept reserved for the one and only God. God meant to abolish human sacrifices, but at the same time he wanted to impress upon the people that those who worship him are more ready to sacrifice their nearest and dearest for His sake than are the worshippers of idols and images. It was for that purpose that Abraham was first made ready to slaughter his own son, who had also cheerfully put his head on the stone to be chopped off by his own father, then a ram was accepted as a substitute. Thus the double object was secured.

Abraham and his son Ismail both came out successful in

the most arduous ordeal. Both of them stood the test well. And at the same time human sacrifice was abolished, although, unfortunately, the same heathen and diabolical idea was revived when Jesus Christ was mistakenly considered to have been sacrificed by God Himself to appease His own wrath and to atone for the sins committed by people, in whose very nature He Himself had implanted evil.

The Jews and the Christians both recognize Abraham to be their Patriarch. Both admit that he was ready to sacrifice his, the then, "only son." But neither of them have cared to commemorate that wonderful act of sacrifice. No one can deny that it was an act worthy of remembrance—an act of which every nation, every individual should be proud. But the Jews and the Christians never took any notice of it. I believe there is a reason for that. The Jews are proud of being Israelites. They ignore the prophecy of their own Bible, that God will raise prophets not only from the line of Israel but also of Ismail. They try to convince themselves that it was Isaac who was offered for sacrifice by Abraham, and who cheerfully submitted to his God's command, but from their own Bible doubts are thrown against that theory, and in support of the fact that it was the progenitor of the last and the grandest Prophet—the Prophet of Islam (and Islam literally means complete submission to the command of God)—who was offered for sacrifice and who shouted:—*Ya abatif'al ma tumaru, satajiduni insha Allahu Minassa-bircen*. "He said: O, my Father, do what you are commanded, if Allah please, you will find me of the patient ones" (Qur-án, ch. xxxvii, 102). It is because of this doubt that they have probably thought it best to forget that grand act of Abraham and his son. The fact that the descendants of Ismail and not those of Isaac celebrate the anniversary of the sacrifice is a sufficient commentary on Ismail having been offered as a victim and not Isaac. As far as the Christians are concerned, they do not want to remember that human sacrifice and the idea of a relentless bloodthirsty God were meant to be abolished by that great example set by Abraham.

Muhammad restored the sacrifice in memory of Abraham, to impress upon his followers that the belief of the Christians that God could not forgive the sin of His own creatures unless He had planned the crucifixion of His "only begotten son" is a heathen idea made much worse. Under heathen custom it was man who sacrificed his first begotten son to appease his god, or to make amends for some hideous sin. Under the Christian notion it is God Himself who sacrificed His "son" to pardon a number of human beings who believe in the blood of that "son" of their inborn sinfulness.

But it must not be considered that Muhammad in any way encouraged the heathen idea of animal sacrifice to atone

THE EID AZHA OR QURBAN BAIRAM

for sins. The God of Islam does not stand in need of flesh and blood, as did the gods and goddesses of heathens.

The Holy Qur-án, in chapter xxii, verse 37, explicitly lays down :—

Lan yandálláha luhúmoha wa lá dimáohá wa lákin yandóhuttaqwá minkum.

“There does not reach Allah their flesh nor their blood, but to Him is acceptable righteousness on your part.”

Unfortunately many Mussalmans have also fallen into the same habit of taking the symbol to be real. How many Mussalmans slaughter animals every Eid Azha without giving any thought to the object for which the sacrifice was established? How many of them vitiate altogether the very idea of sacrifice by slaughtering such animals which are held sacred by their own neighbours and countrymen, thus wounding their religious sentiments? How many Muslims, when they cut the throat of an animal and offer it as a sacrifice, in memory of the sacrifice of Abraham, give any thought to their own self? Do they ever put this question to themselves. Are they prepared to shed their own blood for the truth for God, and for any right cause? What is the good in their killing hundreds of animals if they are not prepared to sacrifice themselves for the right cause?

This year's Feast of Sacrifice carried a special importance and significance. Since the flight of our blessed and holy Prophet from Mecca, Islam has never been face to face with a greater danger of its being completely brought under the domination of people professing another faith than it is to-day. Never has a nation stood more in need of personal sacrifices on the part of its members than the Muslim nation does to-day. Some of us are offered very high bribes to betray the cause of Islam. Even kingly crown, which Amina's child-shepherd never wore even when he was the spiritual and temporal sovereign of his whole nation, is offered to some of us. High titles are offered to a large number of us. Treasures are offered to many of us. Are we one and all ready to sacrifice all personal honours, comforts and attractions for the sake of Islam—for the sake of God—as Abraham, whose example we profess to follow every Eid Azha, was ready to do? Without that spirit I think it is nothing but brutal to deprive poor dumb animals of their dear life and call it a sacrifice to God in memory of Abraham. It is the spirit alone which is valuable, with which Abraham performed the sacrifice.

The question at the present moment is whether Islam will continue to remain a living factor and a ruling authority anywhere in this world, or is it true as Zwemer exultingly says :—“God, in His providence, has divided the responsibilities of the Muhammadan problem among the nations of Christendom,

absolutely, finally, irrevocably," meaning thereby that Islam has been permanently enslaved by Christianity.

The Muslim nation is on trial as Ismail was, or as Jesus Christ was. Ismail and Christ both stood the test to God's satisfaction, and both were rewarded, both were saved from even physical torture. Let the Muslims take this lesson to heart. Let them give satisfaction to God at this time of trial, and they will be rewarded. One and all, young and old, of them should imbue themselves with the spirit of Abraham.

At Woking this year, perhaps, the congregation was the largest. It was a remarkably representative gathering. The presence of a number of Hindu leaders was highly appreciated by the Muslims. The sympathy shown by the Hindus of all classes and tribes with the Muslims on the occasion of their great trouble deserves every gratefulness on the part of Muslims, and should never be forgotten. Those Hindu leaders, like Lord Sinha, Sir Patani, and Mr. Basu, and the world-renowned poetess, Mrs. Sirojini Naidu, who could not come because of their being out of town, sent very sympathetic letters of apology. The representation of Muslims was almost complete. The ex-justice Hasan Imám with his family, the Hon. Mr. G. M. Bhurgari and the Hon. Mr. Yakub Hasan, Mr. Yoosafali (retired I.C.S.), Haji Mirza Háshim Ispahani with his sons and nephew, and Madam Maryam Ispahani (Persia), a representative and relative of H.H. the Nawáb of Maler Kotla and another of H.H. the Begum of Bhopal, a number of Indian officers of distinction, our Irish peer Lord Headley, the well-known litterateur Mr Marmaduke Pickthall, Mr. Lovegrove, and Mr. Arthur Field who, though he does not profess to be a Muslim, yet has been doing more service to the cause of Islam than many Muslims themselves, were all present with their brothers and sisters from India, Persia, Egypt, Malay, Sierra Leone, Nigeria, etc.—almost all parts of the world, belonging to different races and colours, yet holding the one cable—the cable of Allah.

The congregation presented a wonderful sight. At prayers a Muslim pedlar rubbed his shoulders with the noblest of the noble aristocrat, at the table he sat with the Princes of India and the peer of Great Britain. Men with blue blood running in their veins delighted in attending as waiters upon their humble brothers who prided themselves as much upon their non-aristocratic birth. In the democracy of Islam all are one, and that was completely demonstrated at Woking on the occasion of our Eid.

Many English people expressed their surprise how such a large feast was managed. The Imám of the Mosque does not need to employ any expensive caterers or workers, all the work is done voluntarily by our fellow brothers and sisters. Some of them did not mind to sit up all night in preparing

EARNEST PLEA TO MR. LLOYD GEORGE

the various dishes. Our sisters in the town take the trouble of serving the meals, and we do the attending ourselves. The whole feast—its every part—bears the testimony that the Muslim nation, knowing no boundaries of colour, class, race, or country, is indivisible when true to the constitution of Islam. Islam presents the most perfect and the best regulated democracy in the world. Alas! we who call ourselves Muslims at times depart from the lines laid down by it, and then we get the punishment from God's immutable laws which respect no creed, no race, no nation. For their present plight Muslims are responsible, and not Islam.

Islam has supplied in its institution a means of bringing Muslims from different parts of the world together on a common ground to consult between themselves the ways of progress and prosperity, to unite between themselves and to make a united effort to meet any calamities that may be threatening any individual or the nation. Islam teaches lessons of sacrifice, of mutual affection, of universal goodwill. It lays down the paths towards happiness, righteousness and victory. If we do not profit by the opportunities offered to us by Islam, if we take no heed of its lessons and neglect the paths laid down by it and suffer because of that, the blame must be attributed to ourselves. There is nothing in the sacrifice of animals, there is nothing in the pilgrimage to Mecca, if we ignore those lessons which are meant to be taught by the institution of sacrifice and pilgrimage.

MUSHIR HUSAIN.

EARNEST PLEA ADDRESSED TO MR. LLOYD GEORGE

THE following address on the subject of Turkish sovereignty in Asia Minor and Thrace has been presented to Mr. Lloyd George :—

We are reluctant to add to your many preoccupations at the present time, but, in view of the momentous interests involved, we think it our duty to put before you as clearly as we can the feelings which Mahomedans all over the Empire entertain for Turkey, and to warn you of the great danger of disregarding those sentiments. We fear that you have not had adequately presented to you the indignation and resentment with which Mahomedans hear of proposals to drive the Turk out of Europe, to deprive him of his Capital and to divide Asia Minor among the Allies. We believe that those parts of Turkey which are inhabited by Turks cannot be put under alien rule without sowing the seeds of grave peril to the Empire. It is this consideration which compels us to sound before it is too late a most serious note of warning.

All Moslems of the Empire have an intense sympathy and affection for the Sultan of Turkey. This feeling is no doubt partly religious, because a considerable majority of them consider him the Caliph or Successor of the Prophet, and believe that he in that capacity is the spiritual head of their faith. But the feeling of sympathy with Turkey is shared by those Mahomedans who do not acknowledge the spiritual authority of the Sultan, and it is because attachment to Turkey is so widespread among all the sects of Mahomedanism that we think it deserves your special attention. There is, to put the case very briefly, a certain community of feeling throughout the Islamic peoples. They feel themselves to be heirs of a common civilization, to have certain customs and ideals in common and to be in fact a social entity. They have for Islam a quasi-patriotic devotion and they are filled with horror at the idea that it should altogether cease to be an effective force in temporal matters. The Turkish Empire is now the only survivor of those numerous Mahomedan kingdoms which once stretched in a continuous chain from China to the Atlantic; Mahomedan sympathy has been concentrated upon that Empire as the last representative of the temporal power of their people. If Turkey disappears from the map the last independent kingdom left to the Mahomedans will have gone and they will look upon its downfall as symbolic of the downfall of Islam.

England is a great Asiatic power and her policy must for that reason take account of one of the strongest sentiments in Asia, viz. attachment to Islam. We recognize unreservedly that our own principles must at times compel us to take action which will be highly unpopular with the Mahomedan masses. We fully realize that it will be necessary to free the Armenians from Turkish misrule and to give scope for Arab aspirations, but on the other hand we urge that British policy should not be deflected by extreme religious or ethical views in this country or be led by natural indignation at the excesses of certain sections of Mahomedans to pursue a course which will give to a great community just reason for resentment. Our policy should be one that can be defended upon the principles to which we have ourselves appealed during the war, and to which educated Mahomedans must assent. These principles will be violated if countries such as Thrace and Asia Minor which are preponderantly Turkish are put under European domination. This will not only be a grave injustice but a great political blunder. These countries, placed against their will under alien rule, will become a centre of disturbances as troublesome to the peace of Asia as the Balkans have been to the peace of Europe. Every riot in the bazaar at Smyrna, every collision at Koniah between the Turkish population and a European gendarmerie will start a wave of angry unrest in Moslem countries

EARNEST PLEA TO MR. LLOYD GEORGE

which will eventually break upon a British frontier, either Indian or Egyptian. As an Asiatic power we want the goodwill of the Mahomedans; by the destruction of Turkish sovereignty in those countries we should inevitably forfeit it.

We feel a particular concern with regard to India. The loss of Mahomedan confidence in British justice would be a disaster. The Mahomedans are the most compact and virile community in India; hitherto they have formed a moderate party, favourable, on the whole, to the British connection and to the present form of government. In spite of their sympathy for the Turk they have remained staunchly loyal to their allegiance throughout the war. Mahomedan soldiers fought for us in Mesopotamia and Palestine. According to the tenets of their faith it was their clear duty so to do, but none the less it placed a strain upon their loyalty which it would be ungenerous to ignore. We believe that not only the soldiers but the whole Mahomedan community in India were much relieved and encouraged by your speech of 5th January, 1918, in which you declared "we are not fighting to deprive Turkey of its Capital or of the rich and renowned lands of Asia Minor and Thrace which are predominantly Turkish in race." This declaration is now widely known in India, and there is little probability of its being forgotten. If you are unable to persuade the Powers at the Peace Conference to fulfil the pledge then given we fear that the Mahomedans will consider it a breach of faith for which they will hold England responsible. No Indian administrator can contemplate this possibility with equanimity. Hitherto we have had a reputation for good faith in India which has been one of the most valuable assets of the Empire. We cannot hope to retain it if we fail to keep our word upon a subject like this.

(Signed)

LORD ABINGDON.

F. D. ACLAND, lately Under-Secretary of State for Foreign Affairs.

LORD AMPHILL, lately Viceroy of India, Governor of Madras, G.C.S.I., G.C.I.E.

E. G. BROWNE, Professor of Arabic, Cambridge.

R. BAGOT.

LORD CARMICHAEL, lately Governor of Bengal, G.C.I.E., K.C.M.G.

SIR ELLIOT G. COLVIN, lately A.G.G. for Rajputana. Political Dept. Government of India, K.C.S.I.

R. J. COOPER, Brigadier-General, L.C.C.

SIR LOUIS DANE, lately Lieut.-Governor Punjab, G.C.I.E., C.S.I.

J. B. B. DICKSON, Major-General (retired).

ALGERNON DURAND, Colonel (retired), lately Military Secretary to Viceroy.

ISLAMIC REVIEW

SIR CHARLES EGERTON, Field-Marshal, G.C.B., D.S.O.
J. T. AGG GARDNER, Member of Parliament.
SIR WILLIAM GARSTIN, G.C.M.G., lately Adviser
Public Works, Egypt.
SIR J. P. HEWETT, G.C.S.I., lately Lieut.-Governor
United Provinces, India.
WALTER GUINNESS, Member of Parliament.
J. A. GRANT, Member of Parliament.
HINDLIP.
AUBREY HERBERT, Colonel, Member of Parliament.
T. E. HICKMAN, C.B., D.S.O., Brigadier-General,
Member of Parliament.
CHARLES R. HUNTER, Bart., ex-Member of Parliament.
LORD ISLINGTON, lately Under-Secretary of State for
India.
JOHN TUDOR JAMESON, Member of Parliament.
ERNEST LAW.
SIR JAMES D. LA TOUCHE, K.C.S.I., lately Lieut.-
Governor United Provinces, India, Member of
Council of India.
SIR BRYAN MAHON, Lieut.-General, C.B., K.C.V.,
O.D.S.O.
CECIL MANNERS.
ST. GEORGE LANE FOX PITT.
SIR THEODORE MORISON, K.C.S.I., K.C.I.E., lately
Member of the Council of India.
ATHELSTAN RENDALL, Member of Parliament.
WEST RIDGEWAY, G.C.M.G., lately Governor of
Ceylon.
CHARLES ROBERTS, lately Under-Secretary of State
for India, Member of Parliament.
SIR DONALD ROBERTSON, lately Resident, Mysore.
LORD TREOWEN, C.M.G.
DE VESCI.
ROWLAND E. L. VAUGHAN WILLIAMS, K.C.
SIR FRANCIS YOUNGHUSBAND, lately Political Dept.
Government of India.

The Times.

OTTOMAN EMPIRE'S FUTURE INDIAN MUSLIMS' APPEAL

ON behalf of the All India Muslim League deputation, the following memorandum has been forwarded to Mr. Lloyd George :—

SIR,—1. We, the undersigned members of the All India Muslim League Deputation, beg to place before you the following representation on behalf of the Mussulmans of India.

2. Many memorials and representations from various bodies have already been sent to you ; we will, therefore, so far as possible, avoid repeating the same grounds, but wish

OTTOMAN EMPIRE'S FUTURE

to confine ourselves to the feelings and sentiments of Muslims in India regarding the future of the Ottoman Empire.

3. For generations past the Muslims of India generally have recognized the Khalifat of the House of Osman and Constantinople as Darul-Islam and Khalifat (the seat of Islam and the Khalifa). For many centuries the Sultan of Turkey has been recognized as the servant of the holy places of Islam and their custodian by all the Muslims of the world, including the Sharifs of Hedjaz. Whenever Turkey has been in trouble a reaction of it has been felt in India, and the Muslims have done all to help the Sultan of Turkey, as the head of Islam, to maintain his spiritual and temporal honour and position. More than once the Government of India itself encouraged the Muslims in that sympathy. The greater the danger for Turkey, the more concerned Muslims have felt, so much so that in modern times, during the Balkan wars, Muslims of India organized a Red Crescent fund for Turkey at very great cost. The relations between the Muslims of India and the Sultan of Turkey have always been a recognized and established fact. As late as January 27, 1909, when a deputation of the London Muslim League waited upon Lord Morley, the then Secretary of State for India, his reply contained these words :—

“I know very well that any injustice, any suspicion that we were capable of being unjust to Mohammedans in India would certainly have a very severe and injurious reaction in Constantinople.”

Not only during the war, but even after the armistice, the Viceroy, on behalf of the Secretary of State for India, assured the Mussulmans of India, in reply to the resolutions passed by the All India Muslim League in December last, in these words :—

“As regards the Khalifat, His Majesty's Government adhere, as they have throughout adhered, to their public pronouncement that the question of the Khalifat is one that solely affects Muslims, and is, therefore, one that must be decided by Muslims themselves, without interference.”

As the anxiety of the Mussulmans of India was mainly as to the position of their Khalifa, they were comforted by the promises of the Secretary of State for India, by which they understood that the status of their Khalifa would be left unhurt, and he would continue to remain the servant and custodian of the holy places of Islam, as well as that his seat at Constantinople would not be disturbed.

A PLEDGE RECALLED.

4. On January 5, 1918, you, sir, spoke “not merely the mind of the Government, but of the nation and of the Empire as a whole,” that :

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“Nor are we fighting . . . to deprive Turkey of its Capital or of the rich and renowned lands of Asia Minor and Thrace, which are predominantly Turkish in race. . . . We do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race with its Capital at Constantinople.”

Now that victory has been achieved, to which the Muslim blood and money have contributed not a little, the Muslims have a right to claim that nothing shall be done to whittle down or alter the pledge you gave to the world generally and Muslims in particular in the above words. In this connection we take the liberty to remind you that when the war broke out the message sent by the King to the Princes and peoples of India contained the following words :—

“Had I stood aside when, in defiance of pledges to which my kingdom was a party, the soil of Belgium was violated and her cities laid desolate . . . I should have sacrificed my honour. . . . Paramount regard for treaty faith and the pledged word of rulers and peoples is the common heritage of England and India.”

Indians have a right to claim that “paramount regard” shall now be paid to the “pledged words” to which India was a “party.”

We beg to submit that the occupation of Smyrna by the Greeks is a direct encroachment upon those pledged words, and it has caused great anxiety and resentment among the Muslims because of that, and also because of the massacres of their co-religionists committed by the Greeks there before the very eyes of the British men-of-war.

5. As regards the non-Turkish portions of the Ottoman Empire, we understand that the Muslim population preponderates in all of them, including Armenia, and most of them contain the sacred places and shrines of Muslims. The world of Islam is agreed that they should remain in Muslim possession as before the war, which would be quite in accord with the reiterated avowal of the Entente Powers when they sought the help and co-operation of Muslim nations, that their war aims were entirely free from territorial ambitions and religious aspirations, and that the Muslim holy lands will be “immune from attack and molestation.”

CUSTODY OF THE HOLY PLACES.

The views of expert Muslim religious leaders and their fatwas, expressing the necessity under the constitution of Islam of keeping the whole of the Jazirat-ul-Arab free from every non-Muslim control or interference, either direct or indirect, have already been submitted to the Viceroy of India, and we beg to draw, sir, your earnest attention to these. What has happened lately in the Hedjaz as regards the

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Wahabi activities has convinced the Muslims still further that the Sultan of Turkey alone is the sovereign fit to be the defender of the faith and the custodian of the holy places. The Muslims will never tolerate any non-Muslim interference in any shape or form, even if it be to protect Muslim sacred places.

6. With great respect, but with sincere earnestness, we beg to point out, sir, that the reply given by the Council of Ten at Paris to the Ottoman memorandum has caused a great disappointment to the Muslims. Instead of answering the Ottoman delegates and the Muslim world, that the "pledged words" of the British Prime Minister and the President of America shall be scrupulously honoured, and the views of the Muslims of the world, particularly of 72,000,000 of India, shall be fully respected, and due regard shall be paid to the demands of the constitution of Islam, it seems to hint that the only Muslim Empire in Europe will be curtailed still further, and Islam and its followers will be relegated to a very low and insignificant position among the religious and ruling nations of the world.

The disappointment is felt greater because the Muslims of India are fully convinced that Great Britain was not only the chief factor in securing the victory against Turkey, but has also otherwise a paramount influence in settling the question of the Ottoman Empire. We need not add that if Great Britain becomes a party in reducing H.I.M. the Sultan of Turkey and the Khalifa of the Muslim world to the status of a petty sovereign, the reaction in India will be colossal and abiding.

7. We conclude by submitting that statesmanship can find means of securing permanently "the life and an absolutely unmolested opportunity of autonomous development" of the subject nationalities of the Ottoman Empire without taking recourse to its dismemberment, without giving the military victory a religious character, or making it a sign of the triumph of one religion over the other, and without inflicting humiliation and dishonour on Islam.

(Signed)

M. A. JINNAH.

YAKOOB HUSSAN.

SYED HUSSAN, IMAM.

G. M. BHURGRI.

XI

FREEWILL AND PROVIDENCE

"Wheresoever you may be, death will overtake you, even though you were in lofty towers. And if a good thing happens to them they say, 'This is from Allah,' and if an evil thing happens to them they say, 'This is from thee'—meaning the Prophet. Say, 'All is from Allah.' What is the matter with these people that they do not even come near to understand a saying."

"Whatever of good happens to thee, O man, it is from Allah, and whatever of evil happens to thee it is from thyself. And we have sent thee, O Prophet, as a messenger to mankind; and Allah is sufficient witness."

(Verses 77 and 78 of Sûrat-en-Nisâ, the fourth chapter of the Qur-ân, entitled "Women.")

IN the first of these two verses we are told that good and evil fortune alike come from God; and in the second we are told that whatever good befalls a man is sent from God, and whatever evil befalls a man is man's own fault. A careless or a hostile reader would say that the two verses contradict each other. But it is only an apparent contradiction, due rather to our way of thinking than to any difficulty in the text itself. We naturally regard the facts of life from our own standpoint, which cannot be the standpoint of the All-wise Creator; and so we are bewildered by some things—the phenomena of good and evil, for example, and think them in their nature contradictory when they cannot be so really in the universal plan. And we expect a very simple comprehensive explanation, suited to our understanding, of things which we can only hope to understand in part. We are disappointed at an explanation which presents the slightest difficulty, demands the slightest effort in the way of thought.

There is really no discrepancy between the statements made in these two verses.

There were some of the Hypocrites who blamed the Holy Prophet for the occasional disasters, while they praised Allah for the successes, of the Muslim army. In the first verse the Prophet is told to assure them that all is from Allah, that he no more than they can escape from the ordinary vicissitudes which attend every human life and every struggling human cause, since it was Allah's purpose to give light to the world by means of the very circumstances which existed in the world; the improvement to be made was in mankind and our existence, and how could that be effected by what people call a miracle, the effect of which is to belittle the great law of nature in men's minds and make them think of this life which, with all its laws, is Allah's—as contemptible and incapable of any progress.

"Wheresoever you may be, death will overtake you,

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even though you were in lofty towers." Whoever you may be—even the Holy Prophet himself—you cannot escape the common lot of humanity ; you must experience occasional misfortune, pain and disappointment in this life, and in the end you will die like everybody else.

But there are only apparent evils. The only real evil in relation to a man or woman is that which his or her own deeds have brought to pass. And how many of our worst misfortunes, our disasters and defeats, are in reality of that description ! They are never irretrievable if we preserve our faith, but they are the result of weakness or wrongdoing, our own fault. There is no doubt whatever that, if every man and woman in the world obeyed the law of Allah as elucidated in this book, the world would be a better place for everybody. Life would be happy if all the evils which are due to man's own work could be eliminated, and only the natural incidents affecting it remained. Yet the evil of men's making is from Allah also, since it is by His decree that evil does result from certain acts of ours.

" Whatever of good happens to thee, O man, it is from Allah, and whatever of evil happens to thee, it is from thyself. And we have sent thee, O Prophet, as a messenger to mankind ; and Allah is sufficient witness."

No human being can command good or bring good into existence. It is there for him to reach if he desires to do so by his effort. It is not proportioned to his efforts or his deeds. It is boundless like the light of day. But every human being does, to some extent, command evil. He can bring evil into existence. It is like the darkness which is only the shadow of some object coming between us and the light, strictly proportioned to that object. Evil is the shadow of a man's own evil deeds, and it is strictly proportioned to them.

So it is perfectly true, and surely quite intelligible to say that whatever of good happens to us is from Allah, and whatever of evil happens to us is from ourselves. And the Holy Prophet, by whom were revealed these intricacies of the natural law—the law of Allah governing our lives—was Allah's messenger to mankind, and Allah, the Almighty Lord of Nature, is sufficient witness to the truth of that revelation, since no one can accuse Allah of lack of knowledge, good faith or consistency. And nobody has ever yet been able to detect a flaw in the great theory of man's existence set forth in this Qur-án, nor has any of the work of modern science or intensive criticism cast a doubt on it. It is confirmed by the experience of every human life, of every nation and of every family. Events go always in accordance with it. Truly Allah is sufficient witness to the fact that Muhammad (may God bless and keep him !) was His messenger.

There are Muslims at the present day who think that

Allah has nothing to do with misfortunes. And when misfortunes rain upon us as they do at present, they think that Allah has forsaken El Islâm ; just as the weak in faith—the hypocrites, as they were called—of old thought that Allah had forsaken the Holy Prophet when the Muslim army met its first disaster in the fight at Ohod. Good and evil fortune, both are from Allah, remember, in so far as El Islâm and its great future are concerned. The Holy Prophet may be taken as the type of El Islâm, but not of Muslims. It was partly due to the behaviour of some Muslims, to divided counsels, that the Muslim army was defeated on Mount Ohod, we must remember. There is a law of Allah to which we all are subject, that good and evil, light and shadow, sunshine and rain, succeed each other in the life of all communities ; that is from Allah, it is in accordance with His plan, and therefore for the good of all mankind eventually. And there is another law of Allah by which human actions produce certain consequences, of which we have been duly warned. The consequence of evil is evil, and the consequence of good is good for those who do it, whether nations or individuals. But the consequence is not always or immediately perceptible. It often happens that the individual whose works are evil seems to flourish, and that the nation which does evil seems to triumph by the very evil it has done. We must draw a clear line of distinction in our judgment between evil done unconsciously and evil done consciously. Allah, we know, does not punish any nation till after they have had their warning—that is to say, till after they have come to know what things in human actions and activities are good, and what are evil. And even then He gives them many chances. For several years after our Holy Prophet had cried his warning to the idolators of Mecca, the idolators appeared to triumph. They oppressed his followers, they drove him and the early Muslims from the city and took all their property. It seemed as if those idolators would be able to destroy Islâm. The early Muslims were in the position of a people punished for doing good, obeying Allah's will. That is how it must have seemed at times to many of them. They could discern no hope. Their only hope was in the Prophet's words. He told them that the words he uttered under inspiration were the words of God. The words of Allah promised them the victory, and they believed the promise. But what were they to think when they were worsted at Mount Ohod ? Some of them—the hypocrites, as they are called—murmured that the Prophet had deceived them, that though perhaps he sometimes had an inspiration, on that occasion he had acted on his own desires, and caused misfortune, which was therefore not from Allah but from him. They did not see that Allah's care was not for them alone but for mankind

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in general. They did not see that they were being schooled to that endurance and unwavering faith without which they could not have served the purpose of their Lord. With Allah the beginning, the middle and the end are present ; they only saw the incident before them. They did not perceive that they were subject to the law which governs every human effort, that men who fight against superior force must be heroic, much-enduring men, must suffer much and sacrifice much before they can obtain the promised triumph. If they had not been subject to that law, the conduct of the early Muslims, even of the Prophet himself, would have been of no use to us as an example, for it would have been supernatural while we are bound by natural conditions. The triumph of Islâm was promised, it was sure to come as the result of their endurance. They had no power to fix a day for it, any more than the Kaiser had the power to fix a day for entering Paris as a conqueror. Good is from Allah, and He controls it. But they had power, as every human being has, to bring misfortune and much trouble on themselves. If any of them disobeyed the Messenger of God and acted foolishly, the consequent disaster was felt by the whole Muslim body, as at Ohod.

In the darkest hour of the Prophet's life when he looked back to the days before he had received his mission as to a happiness which never could return since he was nearly fifty, when the inspiration which was his sole comfort and support had been for a short while withdrawn from him, these words were sent to him from his Lord :

"By the early hours and by the night when it sheds darkness, thy Lord has not forsaken thee nor does He hate thee. And verily the latter portion shall be better for thee than the former. And verily thy Lord shall give to thee and thou shalt know His favour."

It seems to me as if those words were spoken to Islâm to-day. If Muslims have done wrong, they are now punished for it. Let us accept the punishment and learn our lesson from it. But no one can truly say that El Islâm has in any way deserved the treatment it is now receiving. It is in the position of the Holy Prophet when that revelation came to him. These are again the early hours before the day. The dawn is coming. Which would you rather be in the sight of Allah, Ruler of this world, who gives the sovereignty to whom He will, and takes away the sovereignty from whom He will : the people who suffer from injustice, or the people who commit injustice? Never commit injustice even in thought, and never cringe to those who do commit it. Hold together as the army of Allah, pledged to uphold His law in all the world ; and be quite sure that no misfortune, whether of the natural law which governs human life, or of the no less natural law which gives a con-

sequence to all our actions, will have power to terrify or grieve us or to keep us from succeeding in the end. All is from Allah, and

“By the early hours and by the night when it sheds darkness, Thy Lord has not forsaken thee nor does He hate thee.”

XIII

SELF-DENIAL IS THE ONLY WAY TO SUCCESS

“Say : Verily my prayer and my sacrifice and my life and my death are for Allah, Lord of the Worlds, who has no partner ; this I am commanded and I am the first of Muslims (lit. “the first of those who surrender or submit”).

“Say : Shall I seek any lord except Allah, when He is the Lord of all things. No soul earns evil save upon its own account ; and no soul laden bears another’s burden. Then to your Lord is your return, and He will expound to you that in which you differed.

“He it is who has appointed you the viceroys of the Earth, and has exalted some of you above others in degree, that He may try you in that which He has given. Verily thy Lord is swift in requital, and verily He is the Forgiving, the Merciful.”

THERE is no service so exacting as the service of Allah, for it demands the whole of our existence ; and there is no service so ennobling and invigorating. It is indeed the only way to freedom. It is the only service which entails no disappointment. It is the only way in which we children of men can win to independence and success. It is the only way in which we can attain to brotherhood, rising superior to selfish aims, desires and interests.

It is good to serve humanity. It is good to be devoted to our parents or our children, our brothers or our friends and neighbours. It is good to be devoted to a wife or husband, as the case may be. But without submission to Allah, the higher purpose, such service is devoid of human value in the wider, the religious, sense ; and it cannot fail to lead to grief and disappointment. That is why belief in Allah and the Day of Judgment is always mentioned in the Qur-án as the first condition of success in human service. Islam aims at the advancement of the race as a whole. Devotion to one’s own relations, one’s own friends, even one’s own nation, without the thought of Allah’s Mercy reigning over all alike, tends to the advancement of a fraction of the race regardless of the good of the remainder. And it leads to disappointment inevitably, because it looks for gratitude and a reward in happiness in quarters from which no such a return can be expected. It is really little better than idolatry, of which the worst perhaps that can be said in human terms is that it applies to private objects and immobilizes treasures which ought

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to be in circulation for the common good. Remember that our Lord has made us viceroys of the earth. His will is law for us, and we can have no doubt as to His will in this respect, seeing that His mercy is alike for all His men, whether of the East or of the West, whether white or black, or brown, or red, or yellow. But without belief in Allah and His final judgment it is impossible for men to reach those sentiments of brotherhood which are inculcated in the Qur-án and all the Scriptures and apparent in the sacred law. We touch each other at such narrow points, and quite externally. Our personal affections and affairs are so absorbing, that without the voluntary sacrifice of self and all its ties to the one Lord, whose providence is over all alike, we cannot even arrive at a just estimate of our position in the world: much less can we deal justly in the sight of God. That surrender of our own will and our own purpose to the service of a higher will, a higher purpose, is the essence of Islam—which means Surrender—as it is the essence of all true religion. It is the condition of all human progress temporal and spiritual.

Think of the closest friendship you have known, the most intimate love, the most joyful experience, and you will admit that it was far from perfect or complete. If we did not suffer bitter disappointment in it, that was only because we did not ask too much of it, we recognized its limitations and its transiency. To read the most popular literature of Europe for the last hundred years, anybody would think that the love of man and woman was the only thing desirable in life, that Europeans worshipped woman, and regarded sexual relations as the only goal of individual life. In youth it is, perhaps, a natural illusion, and it is innocent and right when decked by youth's imagination with the colours of romance and chivalry. I say, right because it is natural, and the laws of nature are the laws of God. But it is an illusion, for it is based upon the false assumption that there can be perfect union of two human souls. The fact is, every human soul is solitary from the cradle to the grave. There is in all of us an inner self which no human comradeship can ever touch, which does not change with the vicissitudes of life, which was old when we first woke to intellectual consciousness, and will be young when all our faculties are stricken with decay. That inner self is full of yearning after a communion which it cannot find on earth. If it does for a moment yield itself to human affection the result is anguish of despair, for it is superhumanly sensitive, and human ties are sure to disappoint it. That is the cause of endless misery of married couples, the attempt to probe beyond the barrier which separates all human souls one from another. That inner self has only one Goal of happiness, only one Friend who

can comprehend it utterly. That Goal, that Friend is Allah Most High. In Him alone we mortals find complete communion. To Him is our return. And He will expound to us all that in which we differed. Thus each individual soul is perfectly independent of the others ; no laden soul can bear another's burden, however much, in love, it may desire to do so, and no soul can lay its burden on another. We are all free servants of the Lord, and it is folly to attack another's individuality, or to seek to engross or enslave it or annex it permanently to our own.

"Say : My prayer and my sacrifice and my life and my death are for Allah, Lord of the Worlds, who has no partner ; this I am commanded and I am of those who surrender."

Think of friendship as the comradeship of independent servants of the Lord, each with his own personality, his own prepossessions and private thoughts which are admitted to be no concern of the other's, who agrees to respect them. Think in the same way of marriage. The wife is a free servant of Allah, and so is the husband. Their relationship is clearly regulated by the sacred law. Beyond that regulation they preserve their own opinions, their own thoughts. Each serves Allah, but in a different way. That seems to me a nobler and more sensible ideal than one which strives to tear away the veils of personality, seeking a communion which is quite impossible, and attaining an intimacy which is more likely to prove disastrous than satisfactory. That seems to be the Muslim ideal of the relation between the sexes. I take my view from the Qur-án and from the sacred law, without attaching much importance to the customs which prevail or have prevailed at any time in Muslim countries. And I say that where the goal of every man and woman is the service of Allah, where every man and woman has such independence in that service, it would not matter whether polygamy or monogamy were the custom of the time and country, for there would be no wrong to any one and no indecency.

I think that a good deal of the objection Europeans find or imagine to the Muslim view of woman arises from that morbid woman-worship which I have already mentioned. Woman with us is not a divinity ; she is one of ourselves, a human being just as much as a man, an independent human being as regards her person and her destiny, endowed by nature with her separate functions, and by law with a defined position and with certain rights. Marriage with us is not a sacrament claiming to bind a couple both in this world and the next. It is a civil contract, solemn like all Muslim contracts, but its holiness is derived solely from the conduct and the mutual love of the contracting parties. If mutual affection and respect is lacking, it had best be terminated.

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To return to the subject of my text. Allah is the only friend of every human soul, and to obey His will in all things is the only aim of human efforts towards progress, if those efforts are to be successful. Allah is not the partisan of any race of men against another race, and if the rulers of mankind were anxious to obey the will of Allah, if they believed in Him and feared His judgement, they would not favour all the selfish aims of their own nations, while denying ordinary human rights to others. Thus the hatred of the wronged and trampled nations for their oppressors would disappear, and a sentiment of human brotherhood would take its place. The glamour of the pageant of this world is very powerful. It overcomes us all at times, especially in youth. In youth, when life seems long before us, before we have begun to count the years or know the worth of opportunities, the pageant of the world attracts us as the highest good. But in the thoughtlessness of youth the habits of the mind are formed and a direction may be taken disastrous to a man or woman's character. Therefore the lesson of this text applies as forcibly to youth as age. It is as necessary for a young man or woman as an old that he or she should be mindful of Allah at all times, always observant of the precepts of the sacred law. It is as necessary for the young as for the old that they should say: "Verily my prayer and my sacrifice and my life and my death are for Allah, Lord of the Worlds, who has no partner."

In youth the solitude of the soul is little felt, for youth is the age of abundant hopes and fair illusions. But sooner or later hopes are disappointed, illusions are dispelled. And then indeed the soul, without Allah, finds itself upon the road to death, discouraged and alone. But if a man or woman has surrendered his or her own will, from the moment he or she does that in all sincerity, he or she will never be alone again. Allah is with the Muslims—those who thus surrender—as protecting friend. He leads them out of darkness into light, identifies them with His glorious purpose in the universe, and makes their disappointments seem mere childish error. And this protecting friend will never fail us. The author and the goal of all existence, unto Him we shall return. His is the only help which can avail us in the hour of death. His is the protecting friendship which alone survives the grave. All men die; but all men can attain by self-surrender to the protecting friendship of Allah, who causes whom He will to live again.

Brethren, when we bow our heads to-day in prayer, we own allegiance to our Lord in this world, and when we press our foreheads to the ground we offer up our prayer, our sacrifice, our life and our death to Allah, Lord of the Worlds.

Let us offer up that sacrifice of our whole will and life and predilections not with the body only, but the whole intelligence; and it is as certain as it is that I am standing here that we shall feel the consciousness of His protecting friendship transporting us from darkness into light, and that we shall know that we are not alone. We shall know for certain that our Lord has not forsaken us nor does He hate us, and that the latter portion shall be better for us than the former. And our Lord will give to us and we shall know His favour—just as it was foretold to the first of the Muslims (may God bless and keep him) at the darkest moment of his earthly life. The life of every one of us is in Allah's hands. Shall we not then submit, when our submission is the only way to true success, true progress, and unbounded joy?

BROTHERHOOD

“Verily the True Believers are brethren” (HOLY QUR-AN).

Now that the great combat of nations is finishing, men are anxiously looking round for some rule of conduct which will result in harmony and peace, which will bring together mankind instead of further estrangement, which will eliminate points of discord, and tend to weld humanity into a composite whole. Men who have daily faced death on the battlefield are certainly not content to be put off with fine phrases, and ideals which are not workable in everyday life. Men to-day want something definite, something practicable, something possible of realization. The painfully pathetic stories which produced a certain morbid kind of conscience, with all their elaborate detail and the final demand that these things, being mysteries, must not be investigated, are to-day useless. The theological jugglings which ensured the supremacy of a sacerdotal class are to-day discredited. To-day it is the people who think, the people who investigate, the people who demand spiritual as well as material satisfaction. Can a man who has survived this terrible conflict be content to sink back into a passive obedience to certain tenets which were taught to him as a child without bringing his mental faculties into play? Can it be expected that a man will enter into a new lease of life as an automaton? The age demands that whatever is produced for the mass of humanity at large shall be the truth, plain and unvarnished; that it shall be something that tends to enlighten, to uplift, to strengthen, to develop the human soul. This is a period when all men are looking very carefully into their inner selves, and are probing the depth of their convictions. They were told in the past that this religion meant peace and brotherhood; they see the actual results are war and hatred.

BROTHERHOOD

They were told that the millennium was at hand, that all nations were joining together in conferences, and thus ensuring the peace of the world. They were told that Christianity, when spread over the whole world, would make war impossible; that only Christianity could achieve this end. They listened and believed it. They subscribed to foreign missions, they eagerly read the reports of missionaries, and began to believe that all was well. Europe was Christian, America was Christian, and thousands of pounds were spent yearly to bring the news to Asia and Africa. Some people who asked what Christianity was were regarded as foolish; when they referred to the fact that there were about 490 different kinds of Christianity they were merely called scoffers. This great smug self-complacency existed as a sleeping volcano exists. Those who do not see the smoke cannot imagine the fire within. So was the world just prior to the war. Then what is the scene? Great Empires, Christian Empires, who should be linked together by the bond of a common faith, suddenly hurl defiance at each other. The peaceful fields are blackened, the beautiful hills and vales are smoke-grimed. The sweet pure air is filled with the foul odours of explosives, the children who have played so prettily are gathered indoors listening to the thunder of man's artillery as it slowly but surely creeps on and on. Man and woman and child are full of apprehension, they are hushed as they move about, their eyes and ears are strained as one who watches and listens for some calamity to fall upon them. This is now the picture in this Christian land. On and on, swelling in volume, engulfing field after field, village after village, town after town, the hurtling explosive spreads destruction and desolation everywhere. What a picture! Did we not stand aghast at the spectacle? Then the thoughts of the people turned to the protection of their loved ones; they prayed for victory and the safe return of their men. They went to the same old churches and chapels, they listened to the same old sermons, and in their hearts knew they were not satisfied. Theirs was a fear of something unknown: they felt that their religion was a thing apart, that they, the people, were merely led. They had never been encouraged to think for themselves, but blindly follow the teachings of their own particular brand of religion. At last, face to face with the stern realities of warfare, they cried aloud to God to protect their dear ones and bring a speedy victory. The battle raged, houses and towns were razed to the ground, and if, by chance, a crucifix fell unharmed, or a statue remained intact, these poor people looked upon it as a triumph for Christianity. Poor people, little did they heed the tales told them of the saving blood of Christianity which would make angels out of demons, which would stop all crime, and turn this earth of ours into the

Elysian Fields. Did they for a moment investigate their belief, did they search their hearts as to whether they believed in the teaching of the priests? Very few! Then let us think again. Not content with drenching God's earth with the blood of thousands of Christians, they carried their triumph for Christian civilization into Asia and Africa. Thousands of the sons of these continents fought and died nobly and bravely. At last comes the ceasing of the storm: to-day we only see the aftermath, and feel as if awakening from a nightmare. We slowly realize that the clash of arms no longer resounds in Western Europe, but war still claims its victims in other parts of the universe. We are gradually awakening to the fact that we must do something to prevent such an avalanche from descending again upon mankind. We invent Leagues of Nations, treaties, conferences, all man-made safeguards, but these will be rendered ineffectual, will be absolutely useless, unless God sanctions these covenants of men, unless they are based upon spiritual principles, unless they are in accordance with the will of the Great Architect of the Universe. Let us realize this fact, let us consider that we are not gods, are not super-men, but are mortals and cannot hope to guide the destinies of mankind unless we are working in accordance with the Divine plan.

Allah in His mercy has created everything necessary to the existence and well-being of man. Everything He made is perfect. Where then is the flaw? It is in the covetousness of man. If man utilizes all these gifts of the Creator in the proper manner, if he seeks after the right way of knowledge, and looks closely at himself, guards his thought, word and deed, and acts in a manner which is conducive to good results, then that man is living as he should, and the world is the better for his existence. The great evil which has come about is the misuse of Allah's gifts; the world suffers from a great perversion of genius brought about by avarice. Little have men thought of sharing their benefits with their fellow-man, but too often, alas! only thought of inventing some means of not only preventing him from sharing their possessions, but also of acquiring something belonging to him. All this must cease. In the world of Islam, true fraternity has existed, true thought has guided. The world of Islam has suffered from the lack of warships, large parks of artillery, high explosives, modern lethal weapons. Why this lack of these things, which were considered so vital by Europe? It is because the world of Islam tried to live by the teaching of the last and greatest of the Prophets (may the peace and blessings of Allah be upon him). Muslim nations were tolerant, not oppressive; they freely gave liberty of conscience, they allowed Christians full exercise of their beliefs, and so to-day in every Muslim land there are many

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Christians. What a different picture in Europe! Where are the Muslims of Spain? Where are the mosques? Do Europeans ever think what the Christian conquest of Spain really meant? Christian nations fully realized that their religion was only a secondary consideration, that it did not prevent war or massacre, that it was a purely nominal faith, which could be altered or set aside when convenient. Hence Europe was one huge armed camp. The Great War was a certainty. Christianity, even at the summit of its power, never has been able to prevent its votaries from flying at one another's throats. Still, in Europe to-day men are seeking brotherhood, and that is a good sign. Men are thinking and reading, are discussing the best means of bringing about a lasting peace. Let me tell them now that it is of no use to bolster up a decaying and impotent creed, Christianity is dying in Europe, and it will linger on only whilst supported by a paid priesthood. Let every man who is genuine in his search for religious truth study Islam. Let him fling aside the prejudice engrafted for centuries and impartially set to work to really investigate. Let him read all literature published in the Occident, let him study every kind of Christianity, then let him study those great religions which embrace a larger portion of humanity than Christianity. Let him read the Holy Qu-rán, read Muslim literature, and pray to Allah for guidance. When that man really submits himself to Allah, and realizes what is the truth, then let him come forward and give of his best to others, let him impart knowledge to those who are groping in the dark. If the West really calls for the religion which will bring brotherhood on earth, the West must be prepared to leave the errors which they cling to, as a drowning man to any plank, and be upright and fearless. In Islam all are brothers: there is no caste, no class distinction; there is democracy which is founded upon the most secure basis, the revelation of Allah to a world torn by dissension, the Book of books, the Holy Qur-án.

KHÁLID.

XII

THE POLITICS OF ISLÁM

"Say: I seek refuge in the Lord of the Daybreak from the evil of what He has created, and from the evil of the night when it is darkest, and from the evil of malignant witchcraft, and from the evil of the envious person when he envies."

"Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the slinking whisperer, who whispers evil in the hearts of men, of genis and of men."—*Qur-án*.

EVERY Friday since I have been acting as your imam, those words have been recited in the second rak'at of our

prayer. They are the last two chapters of the Qur-án, chapters shorter than many of the verses of the Sacred Book, but deserving the dignity of separate chapters by their wealth of meaning. They have always been regarded in Islam as words of power, and used together, as a prayer against mysterious evil such as that which casts a shadow on the world just now. They express the attitude of the true Muslim towards such evil.

“I seek refuge in the Lord of the Daybreak from the evil of His creating, and from the evil of the night when it is darkest.” Think what that means. The Lord of the Daybreak is Lord also of the night when it is darkest. And just as surely as the day succeeds the night, so surely will good succeed evil. As always in the Qur-án, the natural order is shown to us as a type and evidence of the spiritual. Allah has set His signs in the sky and in the fruits of the earth and in the movements of the sea. The darkness which appals us is but the shadow of an orb of Allah’s creation passing between us and a light of His creation. The orb is limited in size, the light is boundless. So evil is an earthborn shadow, witnessing to the existence of a boundless light of goodness. It is ordained of Allah, in order that men to whom He has delegated the government of this earth to some extent, in order to train them for a higher form of life and consciousness, may learn to distinguish good and value it. It will not harm us if we do our duty and trust in Allah. We must never for a moment let ourselves be led into supposing that evil has become the order of the day, and that all must accept it in some measure and conform to it. We, who have clear guidance in this Book, can have no portion in the works of darkness. When evil seems triumphant we must simply go on doing our own Muslim duty as laid down for us, no matter though we seem to lose by it, and to be out of fashion. Let those who will rejoice in darkness. We are people of the light. We say: “I seek refuge in the Lord of the Daybreak from the evil of His creating, and from the evil of the night when it is darkest.”

The word here translated “Daybreak” literally means division. The dawn is sometimes seen over the desert as a line of light as narrow as a sword-edge. But long before that slender gleam of light appears the division has actually taken place. It is that division, known of God alone, the line which actually divides the night and day, which is referred to in the text. While you and I are still conscious only of the night, the day is actually come, though we cannot perceive it. What knowledge have we of these things? What power have we to alter or control them? Our concern is strict obedience to the sacred law of self-restraint and kindness and just conduct towards our neighbours which

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has been revealed to us in this Qur-án, and to bear witness to the binding nature of that law above all man-made laws by giving up our lives for it if need be. Our duty is to maintain and to defend our own belief, but not to attack the faith of others. If their faith is evil it will pass away as surely as the darkness passes and gives place to daylight. Our duty, our concern, is with quite simple, natural things; the rules to be obeyed are clear, and if we keep them Allah will befriend us in accordance with His promise.

"Allah is the Protecting Friend of those who believe, He leads them out of darkness into light."

The word "believe" in the Qur-án, as I have said before, always implies belief with full intelligence, and that implies the practice of Islam, the doing of good works, which is in truth the only test of true belief, the test by which we all are judged eventually. The works we have to do, each in his or her sphere, are plainly ordered—simple things, within the reach of all of us—the service of our fellow-men. If we accept the theory of our religion but neglect the practice, we are not in the Muslim sense believers. If we turn our thoughts to combating the abstract force of evil, we contemplate a work which is beyond our power, and we are useless servants. Leave that to Allah. He is our refuge against evil which we cannot combat.

"And from the evil of malignant witchcraft, and from the evil of the envious person when he envies."

The Arabic words which I translate "malignant witchcraft," mean "those who blow upon knots," it having been a common form of witchcraft in Arabia to tie a knot in a cord which represented a man's life and blow upon it, muttering an evil wish. But the words would equally bear the significance which the learned Indian translator has assigned to them, namely: "the evil of those who cast bad suggestions in men's resolutions." But I have preferred the sense of "witchcraft," because it is the sense generally accepted among Muslims and because, although I am a modern Englishman, and therefore ought to hold myself superior to old beliefs, I do believe in the possibility of witchcraft. That is an evil of Allah's creating, since it involves the use of natural laws unknown till now to the majority of men—the same laws which were revealed to the Prophets, who worked miracles, for a good purpose—for an evil purpose. The evil influence arising from their wrongful use is transient like other evil, and those who seek refuge in Allah need never fear it.

Envy, in cases more than one, is not a mere emotion. It is a passion, a frenzy which possesses a man, causing him to do things quite against his sober nature, a source of crimes and sorrows and misfortunes. No wonder, then, that it is ranked with the evil which is of God's creating, the evil over which a man has no control.

ISLAMIC REVIEW

And now we come to the final chapter. "I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the slinking whisperer, who whispers in the hearts of men, of genis and of men."

We have sought protection from the evil no man can control. We now seek refuge from the evil for which men alone are responsible, the result of their misuse of that free will and judgment in affairs of earth which Allah has bestowed on them for His purpose. Not the evil you or I commit upon an evil prompting, from that we have no refuge, we must bear it to the Day of Reckoning along with all our deeds, both good and evil. But the volume of the evil which men do and have done and are doing at the devil's prompting, for the devil is the slinking whisperer who whispers in the hearts of men—that easy-going, pleasure-loving, greedy, cruel, selfish part of all of us which the sacred law corrects and moderates by discipline into a virtuous whole; but which, indulged, becomes a very devil leading men astray and, in the mass produces a great force of evil influence which is the greatest enemy to human progress. Many, seeing that great force of evil dominant, think it the chief power in this world—the natural order. We know better. How often in the course of our prayers do we exclaim "Allahu Akbar!" ("Allah is greater"). Allah is greater than you or me, or any power or influence we know. Allah is greater than those men who think they rule the world, they cannot change one small iota of His laws, nor can they escape His judgment. Allah is the Lord—Rabb, that is the Creator and Sustainer of mankind. The King—Malik, that is the absolute ruler of mankind. The God—Ilah, that is the only goal of worship for mankind. He is the Lord, the King, the God of all the human race, no matter what their creed or colour or behaviour. We are all His subjects, whether we submit or not. We are all bound by the same conditions, travelling the same road. Are we not therefore brothers? How can we persecute and hate and kill each other? How can one of us despise another for the accident of colour or of poverty, or of ignorance? How long will this iniquity, this war against the will of Allah, as revealed to us in this Qur-án, go on? Until all men realize that they are not the sovereigns of this world, until they recognize a universal law of right and wrong, which operates in the affairs of nations just as much as individuals, until they fear the Judgment of the Living King who sleepeth not nor dieth. We Muslims stand, alone of all religions in the world to-day, solidly and as a body of three hundred million human beings, for this great principle of theocracy. They tell us we will respect your religion so long as you do not bring it into politics. Everybody knows that our religion covers

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politics, that our conduct is prescribed for us in politics as in every other field of endeavour. We attack no man, yet we have been attacked in the political institutions which is part of our religion. A gentleman in this house last Friday, a European gentleman, called Islam "the politics of the future." It must be so if, in the future, human progress is to be completed. For there is only one way in which the struggling nations can be reconciled, in which men's personal ambition can be made subservient to the welfare of the whole—the recognition of God's universal kingdom and the mission of Muhammad as its lawgiver. Until men recognize a higher standard than the custom of the country and their own desires, until they recognize that Allah's law of doing unto others not as you wish to do, but as you would wish that they, in your position, should do unto you, if you were in their position—the law which Jesus announced and Muhammad codified—until that happens, Islam is incomplete.

Let us not confuse the historic Muslim empire with the purpose of Islam. The Muslim empire is a means to that purpose, and only useful as it serves that purpose. It is good that there should be upon the earth a country where the sacred law is honoured in men's practice, where the service of Allah is reckoned nobler than the lust of gain. May God preserve it to us. But if it were to vanish, the purpose of Islam would still remain, for it is Allah's purpose. And every Muslim, every Muslimah, must serve it by doing good, and avoiding evil, thus setting an example to the world and justifying in the eyes of everyone our claim to be the servants of Allah and people of His Kingdom. We are not His favourites—never think that for one moment. But we have been favoured with a knowledge of His will. We are not His chosen people save only in so far as we obey His law. If a heathen obeyed that law while you and I, though Muslims, disobeyed it, that heathen would be Allah's chosen more than you and me. Allah is greater than all our politics, our dogmas and disputes. And His kingdom is not of the Muslims only, but of all the world. When all men recognize it, that will be complete Islam.

And we are witnesses of the Kingdom of Allah. Every Muslim, every Muslimah who does a wrong to anyone, incurring public blame or private hate, has done disservice to the cause of God. Let us obey the will of God; let us do good and keep from evil to the utmost of our power. "God does not task a soul beyond its strength." It is as easy to be kind as to be cruel; as easy to be patient and forbearing as to be hasty; as easy to praise Allah for His mercies as it is to find fault with the world, as easy to bless your neighbour as to curse him, as easy to work disinterestedly for your neighbour as it is to work for selfish

gain ; as easy to give away a due proportion of your wealth in kindness as it is to spend it all on self-enjoyment, self-aggrandizement. All that Allah demands of you is a series of quite easy little actions. But those easy little acts, which grow habitual, compose the greatest thing of all in Allah's sight—the only quality which can exalt men in His Kingdom—righteousness. If we obey His will as faithful servants, He will be with us, as a protecting friend who leads us out of darkness into light. If we obey His will, we need not fear the evil of that whisperer who whispers evil in the hearts of men, for in our daily lives we have a discipline to guard us effectually against evil, and a protector who will not forsake us. We are not alone. We have with us the Lord of the Daybreak, Who has ordained evil as He has ordained darkness as part of a great plan which is beyond our apprehension. We have with us the Lord of mankind, the King of mankind, the God of mankind, who gives the sovereignty to whom He will and takes away the sovereignty from whom He will. In His hands is wealth. Truly He has dominion over all things.

And thus protected by our Lord, we cannot fail.

REGENERATION

THE regeneration brought about by Islam was not sophistical. It was an achievement of hard and tangible facts. It was not invisible and unperceivable like the regeneration which is claimed to have been effected by the crucifixion of Jesus Christ. The chronic sin still clings ever so fast to the Christian to-day as it did when no atonement had been offered. He realizes no change for the better in his heart. Every Sunday witnesses the pious minister crying for grace and pardon. "We are miserable sinners," incorporates his constant confession. He does not seem to understand that regeneration of the human heart could not be performed by a feat or an operation like the vicarious atonement. The heart itself should be operated upon. Some strong moral influence must be brought to bear upon it for that purpose. An illustrious and unparalleled example of that irresistible moral influence is met with in the case of the prophet of Islam. He knew what regeneration should mean, and he knew how to realize it. Idolatry in alliance with licentious immorality were reigning supreme in his land. Moral depravity had attained to such a height that people seemed to have been lost to the sense of shame. Life and property were in continual danger, brutal force was the order of the day, and daylight robbery was not uncommon. Betting, gambling

REGENERATION

and drinking formed their chief delights and digressions. Roman orgies could be seen going on among the barbarians of Arabia. As can be seen, the holy prophet of Islam was face to face with the most difficult problems both social and moral. Reform could not have been achieved by superstitious dogmas. The human heart can only be touched by the power and influence of example. The holy prophet was a wonderful example of strength of convictions, and an unflinching devotion to good actions. The honesty of purpose which animated him to this noble cause was acknowledged unanimously even by his opponents. Life-long sincerity, which characterized all transactions of his, had already won him the distinction of Al-Ameen, the True. He was most fitted, therefore, to contemplate the rebirth of a nation most wantonly given to evil ways. His devotion to God, his honesty of purpose, his self-denial, his freedom from self-exaltation, his purity of character, his faithful and honest dealings, his love of truth and righteousness, his tender heart for children, his chivalrous respect for women, his sympathy with the afflicted, and his real patriotism were calculated to exercise an influence which no vice could resist. Drunkards were given a devotional turn, the profligate were transformed into saints, the robbers were changed into the devotees of honesty, and the immoral were transmuted into the models of chastity, the illiterate and savage were evolved into the doctors of learning and torch-bearers of civilization. Asia, Northern Africa, and Southern Europe owe a large measure of their culture to the influence of Islam. They can thus bear testimony to the tangible regeneration for which we are indebted to the sanctifying influence of the prophet of Islam. Wherever Islam went it captivated people by elevating them to perfection, which is the goal of human existence. No wonder if veneration for the benefactor of mankind went deep into the hearts of the people. No wonder if millions were, and are, ready to sacrifice themselves for the holy name of the prophet, who was the regenerator and reformer of mankind. This devotion to his sacred name was as intense in his own days as it is to-day. His dignity is neither exaggerated now, nor was it in any way less realistic then. For the devout allegiance to him was not inspired by any superstitious views, but by his wonderful achievements in moral and social directions.

The prophet of Islam worked this stupendous change of immense importance and value with the help of God and with His word, which was revealed unto him. The word he likened to a life-infusing element, like the water which God sends down from above, and which brings to life the dead earth. This is how Jesus also thought of regenerating the people. "Man shall not live by bread

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alone, but by every word that proceedeth out of the mouth of God " is indication of his views. And equally significant is the following verse: " For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Nothing could be clearer to show the path to heaven, nothing could be more emphatic in pointing out that entry into the kingdom of heaven is dependent solely upon our genuine righteousness. In fact our righteousness should go so far as to manifest the attributes of God Himself in order that the purpose of God may be fulfilled. " Be ye therefore perfect, even as your Father which is in heaven is perfect " represents a different kind of regeneration than is attributed to Jesus Christ. Compare these words of Jesus with the ideal set up in the words of the prophet of Islam. " Imbue yourselves with divine attributes." A comparison convinces us that both the apostles were alive to the methods suited to the reformation of humanity. It is a pity that Christianity of to-day has nothing in common with the doctrines of its founder. This Christianity was as much unknown to him as it was unknown to those disciples who sat at his feet, who conversed with him, who dined with him, who shared his troubles and persecutions, and who heard him expound his doctrines. St. Paul must be credited with the current Christian teachings. " Be all things to all men " was his motto, and it is not surprising to find him work his way into the favour of the people by presenting his religion in the garb of Roman and Grecian theology, in which he was well versed. Pauline views were established because they harmonized with the prepossessions of the people. But true Christianity remained in an adulterated form, or it was hopelessly lost for ever. The beautiful conception of regeneration offered by Jesus has been replaced by a mysterious idea of regeneration which is of no avail to-day. This does not satisfy the advanced nations of the present age. The cleric feels disappointed at the appalling increase of apostasy from Pauline principles. He should not do so. People must give up what does not accord with human nature.

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