

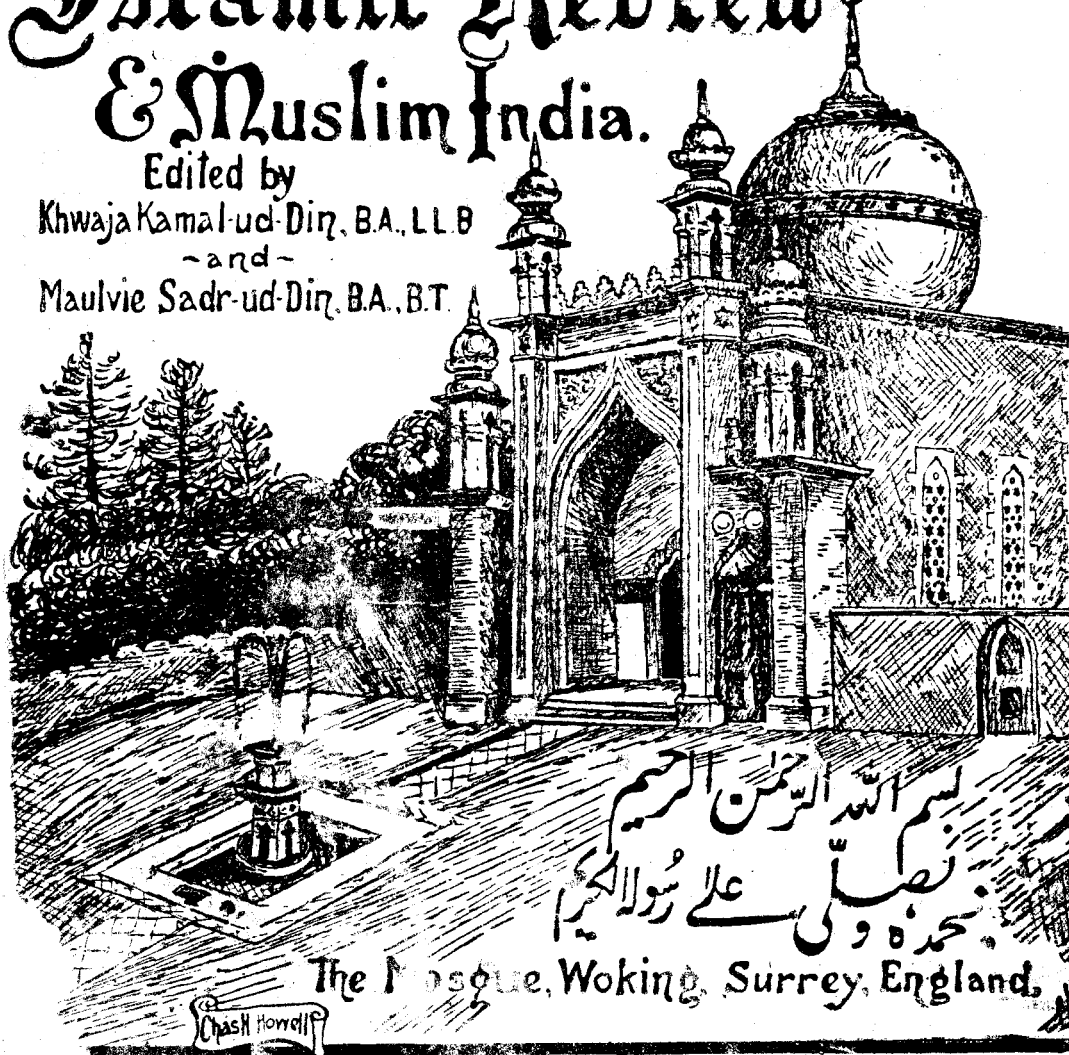
Islamic Review & Muslim India.

Edited by

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

-and-

Maulvie Sadr-ud-Din, B.A., B.T.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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THE HOLY QUR-ĀN

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* The rise in the price of book-binding has compelled us to increase the price.

NOTES

THE Sunday afternoon meetings at the London Muslim House have been postponed for the present.

Meetings at the Mosque, Woking, were held as usual, and were addressed by Mr. Abdul Qayum Malik.

Our readers' pointed attention is drawn to the article entitled "The Birth of Islam." This is the first of what we eagerly expect to be a long series on the important aspects of Islam, one of which is treated in this instalment. As it will be seen, the contribution is by our most esteemed brother Maulvi Mohammad Ali Sahib, M.A., L.L.B., whose name has become well known in all the Muslim and other parts of the world as the first Muslim divine who has most successfully accomplished the great task of translating and writing a commentary on the Holy Al Qur-án in English. The large scope of our learned brother's researches and the great depth of his scholarship have won for him the unique distinction of being an authority, not only on Islam, but on other religions as well. Articles by him have adorned the pages of this Review from time to time, but the one in view is an earnest of his promise to contribute regularly in future. Such a thing, we need hardly say, would not only enhance the dignity of this Review, but would place at the disposal of our readers results of the devoted labours of a distinguished Muslim savant.

Our friends will, we are confident, be delighted to read our venerable brother Mr. Pickthall's "Khutba-tul-Eid," which we insert on p. 337.

We are delighted to note that our reverend brother Maulvie Saddr-ud-Din has arrived from India. We heartily welcome him back to the work to which he is so much devoted.

The Eid-ul-Zuha, 1337 (or Eid Bairam), the feast of sacrifice, will be celebrated at the Mosque, Woking (Surrey), on Saturday, the 6th September. We invite all our friends to come and help us in celebrating this day in memory of the great sacrifice offered by Abraham of his beloved son. We Muslims are face to face with a catastrophe. It is time that all of us learnt the value of sacrifice.

MALIK.

THE FATE OF THE MUSLIM EMPIRE

THE FATE OF THE MUSLIM EMPIRE

THE suspense with which the Muslim world is awaiting the Peace Terms to Turkey has unfortunately not yet been relieved, while addition to the anxiety of the Muslims has been caused by the news of the landing of the Greek troops in Smyrna and the consequent massacres of the Muslim population.

In some quarters fantastic suggestions are continued to be made as regards the new settlement. It has been mentioned in the Press that it is contemplated to give the mandate of Constantinople to America or any other Christian Power, while the Sultan may remain there as the Pope does at Rome, without any secular authority or status.

Only those people who do not know the constitution of Islam can make such suggestions.

Lately news has come that *Wahabis* are threatening Mecca, and that the Sherif of Mecca, in spite of his assumed kingly title, being unable to defend the Holy Place, has asked the help of Christian Powers to send at least some aeroplanes. The Muslims would sooner see the Holy building razed to the ground than be dependent for its safety upon non-Muslim help. Such incidents will happen every day if the Khalifa, the servant of the Holy Places of Islam, is not left in a position to control and defend those Holy Places. The more the Sherif of Mecca has to depend upon the mercy and help of the British, the more would he increase the aversion of the Muslims, and the more the British people would exasperate their Muslim fellow-citizens of the Empire.

Muslims are not allowed to be rebellious to any Government with which they have entered into a contract of faithfulness. But they must have at least one Independent Muslim Government to whom they would go if they find that it is not possible at all to perform their Islamic obligations. Emigration is an alternative for Muslims to rebellion, and it cannot be wise to shut that safety door. For the security of the Heart of Islam itself a powerful independent Muslim sovereign, a universally recognized Khalifa, is necessary.

The British Foreign Office has at its disposal, if it would only care to look for it, every material to gauge the strength of the religious issue involved in the question of the settlement of the Ottoman Empire. To indicate the Islamic theological necessity of keeping up the temporal and spiritual power, status, and authority of the Khalifa of Islam intact with the fullest sovereign dignity and independence on an equality with Christian constitutional monarchs and presidents, and the freedom of his capital seat of Constantinople

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absolutely unrestricted by any Christian political control, Maulana Abdul Bari, of the renowned house of Firange Mahal, the leading theologian of India, who at this great crisis in the history of Islam, when its honour and position among other religions and civilizations is in danger, is reviving the bold traditions of the past Ulama of Islam, has submitted to the Viceroy of India *Fatwas* (expert juridical and religious opinions and dictum), signed by almost all prominent and learned Alims. They should be thoroughly studied and respected by the British Foreign Office if it means to discharge its duty towards the seventy million and more citizens of the British Empire, and to save that Empire from a chronic unsettlement, commercial and administrative both.

The *Morning Post* of London kindly published a letter of mine in its issue of June 5, 1919, which I take the liberty to quote here, as it gives the Muslim point of view of the Khilafat :—

SIR,—In support of Sir Theodore Morison, allow me to put the Muslim point of view. The question of the Khilafat has two aspects: (1) academical and (2) political.

As regards the first, the Muslim view is that it does not serve any purpose for non-Muslims to discuss it. The facts that all the *Sunni* population of the Muslim world, which counts 250 millions of the 300 million Muslims, have accepted for centuries the right to Khilafat of the House of Osman, and that there is no rival claimant to that right to-day, are sufficient to close the controversy. Even the Sherif of Mecca, who claims the title of the King of the Hedjaz, has forbidden officially to be addressed as Amir-ul-Mominin (Head of the Muslims), a title reserved for the Khalifas since the time of Omar the Great (the second successor of the Holy Prophet).

As regards the political aspect of the question, we must go by facts as they are, not by what they might have been. It is a fact that the Muslims of India have been for generations attached to the Ottoman Sovereign and have looked at his dominions as if they were their own. It is a fact that on occasions the British Government has favoured and even strengthened that attachment. Lord Morley himself, when he was Secretary of State for India, referred to that attachment while discussing the political position of the Muslims of India.

When war with Turkey broke out there was a great stir among all the Muslims of Egypt and India, for two reasons: (1) Because of the Muslim sacred places, and (2) because of the Khilafat. Assurances by Great Britain were given as regards both. As to the first a proclamation was issued that the Holy Places of Islam would be immune from "attack and molestation." As to the second, it was

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declared in the House of Lords that there would be no interference, and Mr. Asquith also said that the war was with the Committee of Union and Progress, not with the Sultan as the Khalifa. But now efforts are being made to whittle down these pledges and promises. It seems to be held that by the immunity of the Holy Places was meant that sacred buildings would not be injured or destroyed, and by respecting the Khilafat it was meant to respect its spiritual aspect only. These interpretations cannot but be wrong. Everybody knows that Muslims are not idol-worshippers. They do not worship the stones or bricks of any building. What they meant when they desired the safety of their Holy Places was that the control and custody of those Holy Places should remain as they were before, uninterfered with by any non-Muslim Power. They are anxious even now to keep them free from non-Muslim control, because those represent the sacred spirit of their Faith, of their own traditions, culture, and civilization. The Muslims are proud of their civilization, as they are attached to their Faith. Muslims are anxious to save their civilization from any subordination to the modern civilization, because they have seen how, for example, wine, women of ill-fame, and gambling are introduced in Muslim countries when they pass into non-Muslim hands. The other day I heard that the German influence during the war had introduced disreputable women in the Turkish quarters of Constantinople also. Just now I learn from a letter from Syria that drink even among Muslims is becoming general. This is shocking. For reasons like these Muslims desire that their Holy Places, not only Mecca, Medina, and Palestine, but the whole of the Jezirat-ul-Arab (the Island of Arabia) as delimited by Muslim theologians since many centuries, together with Damascus, should remain free from non-Muslim control.

In the same way when Muslims expressed their anxiety as to the Khilafat it could not be because they were afraid of any forceful severance of their spiritual connection with their Khalifa—the Ottoman Sovereign. No power on the face of the earth can interfere in any person's spiritual relations with any other person. The Muslim anxiety was only because they thought the temporal power, status, and authority of their Khalifa might be in danger. They are in a state of frenzy now because they find that danger to be greater. That his Highness the Aga Khan, Mr. Justice Ameer Ali, Mr. Ispahani, and Mr. Yusuf Ali, all of whom are *non-Sunnis*, and therefore have no spiritual connection with the Sultan of Turkey, are foremost in their endeavours to safeguard the integrity and independence of the Ottoman Empire, is in itself a proof that the Muslim anxiety is for the security of the temporal power and authority of the

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Sultan of Turkey. The Sovereign of Turkey is the custodian of the temporal power and honour of Islam, and any attack on his position means an attack on the honour of Islam. This is the position which British statesmen have to recognize if they want the peace and happiness of at least seventy million Muslims of India. Just the apprehension of the destruction of the Ottoman Empire has driven the Muslims of India to a state that they have invited Hindus to preach in mosques to win over their sympathy at this time of distress. They are ready to clasp the arms of Extremists. There is no political reason evident to Muslims why Great Britain should pay more regard to the interests and ambitions of Greece and Italy than to those of the British Empire and its seventy million citizens. Why does not Great Britain secure the position of an adviser and friend of the whole Ottoman Empire and win the affection of all the Muslims for her by refusing to be a party to the dismemberment of the Ottoman Muslim Empire? Why does she run the risk of carrying home to the heart of every Muslim soldier who fought for Great Britain and every Muslim civilian who helped Great Britain in other ways to win the war that *he* has been responsible for the downfall of the Empire of his Khalifa, and thereby of Islam itself?

Sir Theodore Morison, whose knowledge of the Muslims of India is very intimate, and myself have suggested a scheme of a united or federated Muslim Empire under the Ottoman Khalifa, with his capital at Constantinople. Safeguard the interests of the British Empire by every means, secure the safety of the non-Muslim peoples of the Ottoman Empire in every respect, but withhold from destroying the Ottoman Empire simply because it is the only non-Christian Empire in Europe. It will not be contributive to the peace of the world to challenge Islam by humiliating the Muslim Khalifa and by dismembering his Empire.

Yours, etc.,

SHAIKH M. H. KIDWAI OF GADIA.

THE MOSQUE, WOKING, SURREY,

June 4th.

THE BIRTH OF ISLAM

THE BIRTH OF ISLAM

BY MUHAMMAD ALI

I. PRE-ISLAMIC ARABIA

THE religion of Islam took its birth thirteen centuries ago, in the Arabian peninsula, and the first question that faces us in a discussion of this subject is, what were the circumstances under which this religion took its birth? The Muslim historians have without exception called the time before the advent of Islam "the time of ignorance." Even the Holy Qur-án, which is universally regarded as the keystone of Islamic History, being the most authentic contemporaneous record which has ever shed light on ancient history, gives it the same name. In fact, the word *jáhiliyyat* or "ignorance" was taken by the Muslim historian from the Holy Qur-án. A reference to v. 50, where "the judgment of the times of ignorance" is spoken of, to xxxiii. 33, where women are forbidden to display their finery as they used to do "in the days of the ignorance of yore," and to xlviii. 26, where the unbelievers are mentioned as harbouring feelings of the disdain of "the days of ignorance," would make this clear. And the description of those days as met with in the Holy Qur-án is proof of the degenerate state of Arabia at that time. It is called a time of spiritual lethargy, a time of corruption; the Arabs are spoken of as being "in manifest error," involved in "utter darkness," an "ignorant people," as "deaf," "dumb," and "blind," "nothing but as cattle," as "dead," as "those in graves." And history from other sources bears out only too clearly the truth of these statements. I do not mean to deny the virtues of the pre-Islamic Arab, his hospitality, his passion for liberty, his valour and bravery, his faithfulness to the tie which bound him to his tribe, his generosity and many other manly qualities. But civilization does not mean an occasional display of these and such-like qualities only, and even these virtues were more than counterbalanced by evils of a baser sort. If the traveller was likely to receive hospitality at the door of a Bedouin, he was as likely to be plundered of all that he possessed and even to be stripped naked. If there was attachment for tribe, it had also its abuse with it, for the slightest injury to an individual involved the whole tribe in war, and the claim was not deemed to have been satisfied until sometimes the whole tribe had been swept away. Passion for revenge was very strong. But not on these considerations can it be decided whether the pre-Islamic Arabs were an enlightened and civilized people or an ignorant and barbarous nation which had not yet seen the light of civilization. The sparks of light in the midst of the Cim-

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merian darkness which prevailed over the Arabian peninsula do not entitle us to take that people as a civilized and enlightened people.

As to learning and sciences, no trace of them was to be found among the Arabs before their conversion to Islam, with the single exception of poetry which is not lacked in society even in its infancy. The art of writing was known, but the events were not recorded and we do not meet with even the rudest conception of the science of history. The genealogical and historical facts of pre-Islamic Arabia of which we can claim any knowledge were handed down in poems to posterity, and a retentive memory helped to preserve them and to save them from being lost altogether. I do not know of a single prose composition dating from the pre-Islamic times. Philosophy, mathematics, science, etc., were quite unknown, and they were in fact utterly inconsistent with the nomad condition of the Arab hordes.

Politically the condition of Arabia was so bad that it defied all attempts at civilization. There was no government at all. Each tribe had its own head, and that too for the purpose of leading it into war with another tribe. Government in the true sense of the word was not known to them. Might was right, and he who could wield the sword with greater skill and strength could also exercise authority. But the tribe, the family and the individual all burned for independence, and did not submit to authority so long as they could. The conditions were, in short, most unfavourable for a political union which only could make civilization possible. Muir writes in his introduction to the "Life of Muhammad": "The first peculiarity, then, which attracts our attention is the subdivision of the Arabs into innumerable bodies, governed by the same code of honour and morals, exhibiting the same manners, speaking for the most part the same language, but each independent of the others; restless and often at war amongst themselves; and even where united by blood or by interest, ever ready on some insignificant cause to separate and give way to an implacable hostility. Thus at the era of Islam the retrospect of Arabian history exhibits, as in the kaleidoscope, an ever-varying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union." To this state of constant warfare and political disintegration, the Holy Qur-án refers on more occasions than one. Mark for instance the following verse: "And remember the favour of Allah on you, when you were enemies, then He united your hearts so that by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it" (iii. 102).

It should, however, be borne in mind that when the Muslim historians refer to the pre-Islamic period in Arabia

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as the "time of ignorance," they refer not so much to its ignorance in the domain of literature and art or learning and sciences, as to its ignorance of all social and moral laws and its ignorance of true religion. Whatever the value of their poetry, it did not give them any social, moral or religious law. The prevalence among them of the inhuman practice of burying daughters alive and even of polyandry is admitted on all hands. The ties of marriage were very loose, the husband having the right to reject his wife at any moment he liked. The position of women was very low. At times they were treated as part of the husband's property. They formed part of inheritance and were taken possession of by the heir with the other effects of the deceased. Hence followed the inhuman practice of a step-son marrying his step-mother, a practice which the Holy Qur-án abolished. Fornication prevailed to an enormous extent. Drunkenness was common and gambling raged to such a high degree that a man after losing all his property did not hesitate to stake his freedom, which being lost, he became a slave. Certainly such a society did not deserve to be called a society, so utterly lacking were all social and moral laws.

The religion of the pre-Islamic Arabs affords still clearer evidence of their ignorance and their savage notions regarding the supernatural. In one word their religion may be described as deep-rooted idolatry and gross fetishism. They worshipped not only idols, 360 of which were kept in the sacred shrine at Mecca, but they also worshipped the powers of nature, the sun, the moon, and the stars. They even worshipped "stocks, stones, trees and shapeless masses of dough." "When they found a fine stone they adored it, or, failing that, milked a camel over a heap of sand and worshipped that." Human sacrifices were not unknown. Before undertaking a task, the will of the gods was found out by divination by arrows. Notwithstanding all these superstitions, the Arabs were an irreligious people. There were those among them who did not believe in a future life and held Epicurean views. Those who believed in a future life, tethered a camel to the dead man's grave to die of hunger to carry the dead man on the day of resurrection. "There was a weird superstition too," says Bosworth Smith, "among them, that the soul of the dead hovered over his grave in the form of an owl, and that if the person had been murdered, it might be heard crying 'Oscuni, Oscuni,' that is, 'Give me drink, give me drink;' nor would it cease doing so till the blood of the murderer had been shed." It is often asserted that the Arabs believed in God too, but the fact is that such belief was no more than an assertion. The deities and the idols had all their functions and were worshipped for the attainment of different objects, but not so God, who was simply supposed to preside over the minor deities to whom He had

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entrusted all mundane affairs. The national cult was only a strongly rooted idol-worship and gross fetishism.

Such was the religion and such the social and moral condition of Arabia, and none can deny that it was the time of ignorance. The social, moral and religious atmosphere of the pre-Islamic Arabs was darkened with lawlessness, immorality and superstition. In this gloomy night, dark and dense clouds hung over the Arabian soil, and the Arab love of poetry, if it had any value, was like a dim star that shone through some broken cloud.

Christian writers sometimes refer to the wholesome influence of an imperfect Christianity prevailing in Arabia, but it is a moot point if Christianity in its early days exercised any civilizing influence at all in the world. Grave doubts have been entertained by honest thinkers on this point, and so far as history reveals the state of the Christians of even the second century, it is more repulsive than attractive. I am not in a position to say how far the large prevalence of gambling and drunkenness in pre-Islamic Arabia was due to the influence of Christianity, but certain words reported to have been spoken by the Caliph Ali show that it was true no doubt to some extent. As Dozy says: "The Khalif Ali scarcely exaggerated when he said, speaking of a tribe in which that religion had taken the deepest root, 'The Taghlibites are not Christians; all they have borrowed from that church is the practice of wine-bibbing.'" There were Christian poets in the time of ignorance, and their poems furnish conclusive evidence that they were at least as deeply immersed in the prevailing vices of gambling, prostitution and drunkenness as their pagan neighbours. No less a biased writer than Muir is obliged to admit "that the Christianity of the seventh century was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure and expansive faith of the early ages."

It is sometimes asserted that the monotheism of Christianity exercised its influence on the Arab mind, and that it was due to this influence that certain men known as the *Hanifs* set out in search of the true religion, but facts do not bear out this claim. "One God" Allah was not much known to Christianity at that time. It was itself practically ignorant of the name of Allah, as the God it worshipped was only a mortal, and it was about Jesus and his divinity that all the controversies between the different sects were going on. Christianity preached not Allah, but Jesus, while the *Hanifs* never acknowledged Jesus as their God. It is a fact that Christianity never made any deep impress upon the Arab character. It preached a man as God who had by no means any superiority over their favourite and ancestral idols. The Holy Qur-án refers to this contention on the

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part of the idolators of Mecca : " And when a description of the son of Mary is given, lo ! your people raise a clamour thereat. And they say : Are our gods better or is he ? They do not set it forth to you save by way of disputation ; nay, they are a contentious people " (xliii. 57, 58). As the Arabs worshipped angels they therefore asserted that their gods were better than Jesus, who, though taken for a god by the Christians, was only a man. Their scepticism and derisiveness of the Christian religion is well illustrated by the following incident :

" Certain bishops who, about the year 513, tried to convert Mundhir III, King of Hira, were made to realize this. After the King had listened to them attentively, one of his officers whispered a word in his ear. Immediately Mundhir assumed an aspect of the deepest sorrow, and when the prelates respectfully asked him the cause of his grief he replied, ' Alas ! I have heard melancholy tidings. Michael, the Archangel, is dead ! ' ' Nay, Prince, thou must be mistaken ; angels are immortal ! ' ' Immortal ! ' cried the King, ' and ye have been trying to convince me that God Himself died ! ' "

Thus in spite of Christianity, Arabia remained what it was, and instead of its savageness being softened by the alleged good influence of Christianity, it only degenerated on account of the evils which it imbibed from it.

(To be continued.)

THE SPIRITUAL BASIS OF ISLAM

By MR. DUDLEY WRIGHT

DEGENERACY, at some point or another, has been a characteristic of nearly all religious systems in the history of the world, although the deviations from the original high spiritual standards have been generally so insidious that their dangerous tendencies have been unobserved until they reached maturity. One of the main characteristics of the influence of a religion upon its followers should be progression. Religion should act as a power or force developing the inner spiritual life of the individual. We may, by physical methods, develop in a very high degree the physical frame until we become flawless Apollos, but we cannot by any system of physical culture develop our spiritual life and its powers. That is the work of religion, and that has been the aim of all religious systems yet propagated. These systems have, however, frequently been marked by failure, and retrogression, rather than progression, has often been the result.

There is, however, one religious system in which this

downgrade tendency is absent. I refer to the religion or faith of Islam, the tenets of which as taught to-day are precisely what they were when propagated by its founder in the sixth century. This rigidity has, humanly speaking, been the salvation of Islam, and in no small degree accounts for the number of its adherents throughout the civilized world to-day. This immobility of first principles has, strange to say, often been the ground of attack by Christian opponents, who have, at the same time, lamented the 'departure from the faith' among their own brethren.

This rigidity does not sit upon the Muslim as a tight-fitting garment, nor does it impede his progress in the spiritual life. In the service of Islam there is perfect freedom, and in following the Islamic rule and practice there are found joy and delight, and the rule is in no way irksome.

Before the Prophet gave the Qur-án to the world he had learned the value of silent meditation, concentration, and communion with the Eternal, with Allah, the Creator and Lord of all the worlds. It was his custom to retire to the grotto of Mount Hira, where he received those wonderful communications from the archangel Gabriel.

It is necessary to differentiate between the incidents and narratives which are accepted by all Muslims as true, and the myths and fables which have sprung up round Islam, and which are rejected by nearly all, if not by all, Muslims. No credence should be given to the many fantastical stories centering round the birth and early life of Muhammad, among others being the one that, at God's command, angels were sent to wring from his heart the single black drop of original sin, and thus purified and gifted with the prophetic light, he was early selected by God to be the channel to men of the last and best revelation of His Will. He never claimed to be above the human, although he did lay claim to be the medium employed by Allah for the revelation of His Will. Nor did he lay claim to the power to perform miracles. The Qur-án, he said, was sufficient miracle both for him and for those who accepted him as leader and teacher.

In order thoroughly to appreciate the work which Muhammad did, it is necessary to consider the degraded condition of the world and the constant warfare which resulted from the contentions of the various factions into which Christianity at the time of his mission was divided. Sale admits the "abominable corruption" into which Christianity had fallen, and Prideaux, who cannot by any stretch of the imagination be regarded as holding a brief for Muhammad and his mission, points out that the Christians of that period had lost the whole substance of their religion. The writers of the books of the New Testament had occasion to lament, even before the close of the first century of the new era,

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departures from the faith, and the number of sects or divisions differing from each other on important basic principles grew with the march of time. The multiplication still continues. At the time of Muhammad, the Collyridians worshipped Mary, the mother of Jesus, as God; the Marianites gave her the honour of a place in a Trinity of their own creation; the Sabellians held a doctrine similar to the Swedenborgians, and made Jesus not the Son, but God Himself, incarnate in human form. There were the Arians, the Jacobites, the Eutychians, and the Nazarenes, to mention only a few, all teaching different doctrines, which were held to be fundamentals of the faith. The Ebionites retained their allegiance to Jewish law and observed Jewish customs, but were disciples of Jesus, regarding him as a man only, and not as God.

In Syria, Muhammad would have seen in his travels an ornate ritual surpassing almost the gorgeous high festival services in a Roman Catholic cathedral of to-day, and resembling closely the idolatrous services which he had been accustomed to witness. The pagan worship of images had been introduced into the Christian Church.

Into the midst of all this confusion came the word of God, spoken through Muhammad, teaching, as the very name of Islam signifies, submission to the will of God. His aim was to destroy the idolatry into which the nations had fallen, to restore the true worship of God, the recognition of His Unity, and to bring the pagans to a knowledge of the truth, which he foresaw would be an impossible task until idolatry had been vanquished.

Belief in God is the first of the three fundamental principles of the Islamic faith—God, who is above all tribal deities and national gods. He is the "Lord of the worlds," and His nature is absolute Deity. "He is not begotten and He begetteth not, and there is none like unto Him." The Unity of God is the great theme on which the Qur-án and all Muslims lay special stress. Muhammad taught that religion, which inculcated this direct and spiritual worship of the one true and only God, the Creator of the Universe, had repeatedly been corrupted and debased by man, and especially outraged by idolatry. In consequence of this a succession of prophets, each inspired by a revelation from the Most High, had been sent from time to time, at different periods, to restore it to its original purity. Such was Noah, such was Abraham, such was Moses, such was Jesus, and such was Muhammad.

He was not, nor did he claim to be, the founder of a new religion. The Qur-án does not even supersede or supplant the Bible, but is a book "confirmatory of the previous Scriptures and their safeguard." Islam does not deny the mission of Jesus, nor any of the doctrines taught by him.

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He is acknowledged by Muslims as the Messiah, and his descent upon earth in bodily form is regarded as an event preceding the Day of universal Judgment. Jesus is spoken of not only as "the Messiah," but as the "Word of God," the "Word of Truth," the "Spirit of God," "one illustrious in this world and the next," and as "one who has near access to God."

Not only Islam, but all religions that prevailed before it, were revealed by God. Such is the Muslim belief. According to the Qur-án, all the preceding religions had Divine revelation as the common basis from which they started.

It was to the presence and assistance of the archangel Gabriel that Muhammad attributed his success over the idolatrous Meccans. The forces of the Prophet consisted of only three hundred and nineteen men, while the enemy had an army of nearly a thousand, yet the victory was to the Prophet, who sustained a loss of only fourteen men. Muhammad declared that God sent down to their assistance, first a thousand, and afterwards three thousand angels, led by Gabriel on his own horse Haizûm, and, according to the Qur-án, the brunt of the battle fell, not upon the followers of the Prophet, who, however, fought right nobly, but upon those messengers from the celestial spheres. There is a very similar incident narrated in 2 Kings vi. 15-17.

Angels were created by God before the creation of the world. Allah uses many of them as His messengers to mankind. One tradition asserts that there is not a particle of matter in the universe which is not guarded by an angel specially appointed for that purpose. In the Qur-án the Hebrew word for "angel" is used, which, like the Greek word, means "messenger," and, according to the teaching of Islam, several thousand of these messengers of Allah were sent down to take part in the Prophet's battles, and they were thought of as mounted on heavenly steeds.

In the battle of life we should often succumb if it were not for the support and succour rendered to us in our time of need and trouble by the angels of God. The trouble and the pity of it is that we have not disciplined ourselves to exercise that faith in God which Muhammad possessed.

In Islam the term "belief" means not only the conviction and expressed acceptance of a truth, but that acceptance must form the basis of action. Beliefs are not formulae for repetition, but formulae for action, axioms on which are based not only the spiritual but the moral aspects of human life. Islam is essentially a practical religion and is adapted, notwithstanding its rigidity, to the requirements of all ages and of all nations, enabling man to fulfil his duties towards his fellow-creatures as well as his duties towards God.

Belief in the Divine revelation is the second fundamental principle in the Islamic belief. The Qur-án recognizes no

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limit to Divine revelation, either in time or nationality. It regards all people as having at one time or another received Divine revelation, and it announces the door of it to be open now or in the future in the same manner as it was open in the past.

Mr. Eliot Warburton, who in his work, *The Crescent and the Cross*, cannot forbear from calling the Prophet by that name which is so dear to all who cannot give credence to the claims of the teacher of any religion other than the one they profess—"impostor"—is, however, forced to pay a tribute to Muhammad in the following words :

" In two instances he displayed a reliance on himself or his destiny inconceivable to ordinary minds. It was not only in times of security that he preached his divine mission, and promised Paradise, but in the hour of battle when all seemed lost, when death appeared inevitable and the soldier's courage was of no more avail, then started forth the power and resources of the daring soul, and he authoritatively called on God to send angels to assist him ; and, strange to say, those angels came—they came in the shape of Hope to his friends and Panic to his foes. The Prophet's life was saved and his faith became immortal. Again, in the more trying hour of illness and decay, when the glow of battle and of bravery was over—the light of the past quenched in the darkening future—dissolution close at hand, and kindred and believers assembled round his carpet to see their Prophet die, he held out unfalteringly for his divine mission ; his last act was to dictate the substance of a recent revelation from his friend the archangel Gabriel ; his last words : ' God, I come to Thee.' "

Does that read like a record of the acts and sayings of an impostor ?

ISLAM AND IDOLATRY

By MOHAMAD SADIQ

WHY do the Muslims reject the doctrine of the Trinity ? Firstly, on the ground that it has no scriptural foundation ; and, secondly, because it is opposed to reason. A Christian apologist would, indeed, be in a tight corner if his life depended upon the production of a single text in either the Old or the New Testaments which could be proven to ratify either the dogma of the Deity of Jesus or that of the Trinity of the Godhead.

Nor was the doctrine taught in the early days of Christianity. Justin Martyr, who wrote very early in the second

century, was the first to ascribe anything like Deity to Jesus ; and it must be remembered that he was a philosopher before his conversion to Christianity, and retained many of the peculiar habits of his former profession. He, however, apologizes for calling Jesus the son of God by saying : " This cannot be new to them who speak of Jupiter as having sons." Again, he says : " If Christ be a mere man, yet he deserves to be called the son of God, on account of his wisdom, and the heathen called God (i.e. Jupiter) the father of gods and men ; and if, in an extraordinary manner, he be the Logos of God, this is common with those who call Mercury the Logos that declares the will of God."

It was not until the Council of Nice (A.D. 325), however, that the doctrine of the Trinity was promulgated officially ; and even after that Council was held, Hilary wrote twelve books on the doctrine of the Trinity to prove that the Father Himself was the only self-existent God and, in the proper sense, the only true God. Even at the Council of Nice it was not pretended, as it is now, that each person in the Trinity was equally eternal and uncreate. The term " Trinity " was first used at a much later period, by Clement of Alexandria, and then only once in his many writings, to denote, not a Trinity of Persons in the Godhead, but the bond of graces, faith, hope, and charity. It was at the Council of Chalcedon, in A.D. 403, when the modern doctrine of the Trinity approached anything like completion, but even then the decision met with much opposition from more than one section of the Church.

At the time of the advent of the Prophet idolatry was rampant in all sections of the Christian Church and amongst the Arabians. The latter acknowledged the supremacy of Allah, but still continued their worship of idols of wood and stone and even the abominable practice of human sacrifice. Muhammad's father was dedicated to the altar, and released only on payment of the value of one hundred camels. Abdul Mutaleb, the grandfather of the Prophet, had sworn before the gods of the Kaaba—which had become degenerated from its original purpose of a temple for the worship of the Unity of God to a polytheistic temple—that if he should become the father of ten sons he would show his gratitude by offering up one of them in sacrifice. At last the fatal number was reached, the tenth, or youngest, being Abdallah, the father of the Prophet, who, history records, was the best beloved. The fulfilment of the vow was delayed, but it had to be performed because an oath sworn before the gods could not be lightly regarded. The ten sons were taken by the father to the Kaaba, and each of their names was inscribed on a wingless arrow, that the lots might decide which of the ten was to be offered in sacrifice. The name of the youngest, Abdallah, was drawn. It

is recorded that his sisters clung to him, weeping bitterly, and begging that his life might be spared. The father, stricken with grief, made a fresh vow that he would sacrifice ten camels instead of his son, if only the divining arrow would so decide. Again the lots were cast, but again the arrow fell to Abdallah. The number of camels was doubled, but again Abdallah was the victim. Eight times more were the lots put up—thirty, forty, fifty, sixty, seventy, eighty, ninety camels were offered against the life of the favourite son, and each time the lot decreed that Abdallah should die; and it was not until one hundred camels were offered that the wingless arrow decided that Abdallah might live. One hundred camels were slaughtered and the flesh distributed to the poor, the boy being restored to his parents, to become eventually the father of Muhammad, the Prophet.

The aim of Muhammad was to destroy the idolatry into which Jews, Christians, and heathen had equally fallen; to restore the true worship of God; the recognition of His Unity; and to bring the pagans to a knowledge of the truth—a task which he foresaw was impossible until idolatry had been eradicated. For a time after the re-establishment of the Islamic faith it was a custom for the Muslims to turn in the direction of Jerusalem when offering the prayers ordained—not for the purpose of winning the Jews over to Islam, as some writers have affirmed. The practice was abandoned and the change made to the Kaaba immediately after the idols which polluted this sacred temple built by Abraham and Ishmael had been destroyed.

Thus has Islam ever inspired man with dignity in setting before him his responsibility to God alone and by teaching that character and not creed is the basis of salvation. It rejects human sacrifice and atonement, but teaches man to present himself as a living sacrifice, acceptable to God as his reasonable service. Respect to the poor and the aged and to parents is enjoined as a sacred duty, together with care for the orphan and provision for the needy. These are commanded repeatedly in the Qur-án.

“Whatever may be the weak points in Muhammadanism,” says the Rev. T. P. Hughes, of the Church Missionary Society, “all candid observers, acquainted with the condition of Muslim nations, must admit that its provision for the poor is highly commendable.” There are no workhouses—that undesirable outcome of Protestantism—in Muslim countries.

Even the casual student of the life of the Prophet and of the rise and spread of Islam cannot fail to be struck with the reality of his creed and his enthusiasm and courage in its propagation. In common with all prophets and religious reformers, he was the victim of lies and misrepresentations, many of which survive to this day. He was

called "fanatic"—all good ever accomplished in this world has been the work of those who have been dubbed "fanatics"—a term applied generally to all militant propagators of truth until their death, when they are frequently recognized as heroes, or even as prophets. Muhammad has suffered the fate which seems inevitable to all reformers, and though his companions and compatriots who knew him best called him *Al Ameen*, or "The Faithful One," "The Trustworthy," those who knew him least have wilfully or ignorantly misunderstood him, until, as Carlyle has said: "The lies which well-meaning zeal has heaped around this man are disgraceful to themselves only." Some opponents of the creed of which he was the exponent would appear to regard their ends best served by the propagation of fiction. Such method is particularly the frequent accompaniment of militant Protestantism, and is in itself sufficient to crush the hope expressed by Sale that the overthrow of Islam may be reserved to Protestants.

ROUSSEAU ON CHRISTIANITY AND ISLAM

WHILE reading the *Contract Social* by Rousseau, I came across the following passages which I am sure will interest the readers of the ISLAMIC REVIEW as giving out the different values of the two great religions—Islam and Christianity—in the words of one who was admittedly the greatest political thinker that Europe ever produced:—

(1) "The legislator puts into the mouths of the immortals that sublime reason which soars beyond the reach of common men in order that he may win over by divine authority those whom human prudence could not move. But it does not belong to every man to make the gods his oracles, nor to be believed when he proclaims himself their interpreter. The great soul of the legislator is the real miracle which must give proof of his mission. Any man can engrave tables of stone, or bribe an oracle, or pretend secret intercourse with some divinity, or train a bird to speak in his ear, or find some other clumsy means to impose on the people. He who is acquainted with such means only will perchance be able to assemble a crowd of foolish persons, but he will never found an empire, and his extravagant work will speedily perish with him. Empty deceptions form but a transient bond; it is only wisdom that makes it lasting. The Jewish law, which still endures, and that of the child of Ishmael, which for centuries has ruled half the world, still bear witness to-day to the great men who dictated them; and whilst proud philosophy or blind party spirit sees in them nothing but fortunate impostors, the true statesman admires in their systems the great and powerful genius which directs durable institutions."

ROUSSEAU ON CHRISTIANITY AND ISLAM

(2) "What the pagans had feared came to pass. Then everything changed its aspect; the humble Christians altered their tone; soon this pretended kingdom of the other world became under a visible chief the most violent despotism in this world.

"As, however, there have always been a Prince and civil laws, a perpetual conflict of jurisdiction has resulted from this double power, which has rendered any good polity impossible in Christian states, and no one has ever succeeded in understanding whether he was bound to obey the ruler or the priest. Muhammad had very sound views: he thoroughly unified his political system, and so long as his form of government subsisted under his successors, the Khalifs, it was quite undivided, and in that respect good. But the Arabs having become prosperous, learned, polished, effeminate and indolent, were subjugated by the barbarians, and then division between the two powers began again.

(3) "But I make a mistake in talking about a Christian republic; these two words are mutually exclusive. Christianity only preaches servitude and dependence. Its spirit is too favourable to tyranny for the latter not to profit by it always. True Christians are made to be slaves; they know it, and do not feel it at all; this short life has too little value in their eyes."

While considering the above passages this fact must not be lost sight of that Rousseau was a Christian and not a Muslim.

MUBASHIR.

BOLSHEVISM AND ISLAM

I AM sure that the title of this article will startle many readers of the ISLAMIC REVIEW. In some it will create even a fear lest the mere title may be considered sufficient by Indian authorities to proscribe this number of the REVIEW in India. There are many people, mostly non-Muslims, but a very few Muslims also, who think that religion has nothing whatever to do with politics. To these people the heading will be astounding. However, I make bold to tell these people that when they assert that politics have nothing to do with religion they do not know what religion really means, and they are completely in ignorance of the religion of Islam. The Holy Prophet Muhammad's most miraculous and unique work on this earth was to revolutionize the very conception of religion. Religion before him was but a dogma, a mere faith in some formula, or a combination of some magical words and rituals and formalities repeated simply to appease a God or gods with a view to secure the individual salvation or nirvana. Those religions undoubtedly had nothing to do with politics, whether it were bolshevism or any other. But in Islam faith and ethics are intertwined with sociology, politics and jurisprudence. Rousseau says : " Christianity only preaches servitude and dependence," and that there can be no Christian republic, because these two words are mutually exclusive.

On the other hand, Islam and despotism cannot go well together, because they are mutually exclusive, and this is one of the reasons why we see to-day the collapse of Muslim states, because all of them had adopted a system of government inherently distasteful to the constitution of Islam. The greater the despotism the more would a state be out of sympathy with Islam. The first successes of Muslims were so widespread and firm that it has taken centuries of very hard hits by their opponents to destroy Muslim states. But they have been almost destroyed at last. Unfortunately it took many centuries for Muslims to learn that the foundation of every despotic Muslim state is bound to be weak because of its real antipathy to the Islamic principle.

BOLSHEVISM AND ISLAM

Muslims have only now begun to realize it, but it is, alas ! too late. The structure is almost altogether destroyed now, and only a new building can be made. It has to be made. It must be made. Every Muslim realizes the urgent need of it. It is therefore that the eyes of Muslims are turned towards every new political experiment.

The political systems now prevailing in Europe do not satisfy them. As, for example, how can Muslims be satisfied with a system of government that ignores the voice of millions of its citizens—of seventy-two million Muslims supported by about 250 million others ?

The Bolshevik system has recently been flung upon the notice of the world, and it naturally has drawn the attention of the Muslims also at this most critical time in their history when they are on the look-out for some pattern for the new building which they have to construct on the old foundations, unshakably and permanently laid down by Islam. It is therefore that when on the one hand we hear that Maulvi Barkat Ullah is writing a book to prove that Bolshevism is based on the Holy Qur-án itself, the great Mufti of Cairo is trying, on the contrary, to show that Bolshevism and Islam are antagonists of each other.

Unfortunately both these efforts are unreliable, because both are being executed under superior orders. I would have risked an impartial survey, but I must confess that so far I have failed to learn what Bolshevism really aims at. Naturally I do not feel inclined to judge it by what I read in the press these days against it. That is obviously only the one side of it. There must be another side of the picture. Musalmans should wait until they can see both sides.

We believe that the principles of all the aspects of human life have been dealt with in the FINAL Testament—the Holy Qur-án. When we fully know what Bolshevism means, then we shall be able to judge whether the Holy Qur-án is for or against it. In the meantime I content myself by quoting Mr. J. Clive Roome from the *Near East* of April 10, 1919, on the subject of Bolshevism and Islamic countries

“ Of all the countries in the world, those with a large

Muslim population are the least likely to pay heed to Bolshevism, and, as it happens, Muslim States bar the way of approach to India for Russian Bolsheviks. Before they proselytise among the Indians they must, if Bolshevism is to be a political force, first convert the Muslims of Samarkand, Bokhara, Teheran, and Constantinople, and the conversion must be complete, not merely a matter of lip service, or a temporary one dictated by the greed of loot. Islam stands as a mighty antagonist of Bolshevism, and yet offers all that even Lenin can offer to its adherents. The mental achievements of the Islamic peoples in the South of Russia may be almost negligible, but their conception of Islamic democracy is profound. There is no freedom that Bolshevism can give them which Islam denies. Muslim fraternity is more real in actual practice than the philosophic ideal of the French Revolution: there is more genuine Communism in Islamic countries than even in the books of Communist philosophers. Islam, moreover, is the only religion in the world that expressly places the Sultan on the same level as the beggar in the community, from a legal point of view, without any personal rights over and above those enjoyed by the poorest among his subjects. In a community reared on such traditions, and accepting them without any mental reservation as articles of faith, the prospects of Bolshevism gaining adherents are not very promising."

On the other hand, at a meeting when the future of the Eastern countries was discussed, a member of the British Parliament made a speech and declared that of 700 members of the House of Commons more than 500 were completely the ignorant. The Cabinet itself did not know much of the East, nor did it care to learn more from others on that subject. There was no hope for the Eastern, and particularly Muslim people, he said, but from a "red international" which will have its centre at Moscow and which will eventually fight against and smash up the "white international" called the League of Nations.

I think the European statesmen themselves will be to blame if the Muslim nation is driven to make a common

THE MUSLIM CHIEFS FROM THE SUDAN

cause with Bolshevism. If they ignore Islam in the new settlement of the world they will find it impossible to secure the peace and happiness of the world.

I personally am looking forward to that day when Bolshevism itself will submit to Islam, and thus become a real factor of good to this world.

AL-QIDWAI.

THE MUSLIM CHIEFS FROM THE SUDAN¹

ON Wednesday, July 30th, an interesting meeting took place between Lord Headley and the Sudan Chiefs who have been staying in London for some time past. The interview took place at the Carlton Hotel, Pall Mall, when the following Chiefs were introduced to Lord Headley by Captain Willis, who was in charge of the party and who acted as interpreter:—

Religious Leaders.

Sir Seyed Ali Mirghani, K.C.M.G., K.C.V.O.

Sherif Yusef el Kindi, C.V.O., M.B.E.

Sayed Abdel Rahman el Mahdi, C.V.O.

Religious Officials.

Sheikh el Tayreb Mashim, C.V.O., M.B.E.

Sheikh Abuel Quasim Kashim, M.V.O.

Sheik Ismail el Azhan, M.V.O.

Heads of Tribes.

Sheik Ali el Tom, M.V.O., M.B.E.

Sheik Urahim Musu, M.V.O., M.B.E.

Sheik Urahim el Hey Mohammed Terah, M.V.O.

Sheik Awad el Karim Alu Sin, M.V.O.

The following short address by Lord Headley was translated by the interpreter and replied to in very grateful and felicitous terms by Sir Seyed Ali and Sherif Yusef el Kindi.

Salaam.

I welcome my brother Muslims from the far regions of the Sudan, and wish it were in my power to give them

¹ REVIEW.—We have received the above for publication, which we gladly do.

much more attention and time. Wherever our blessed Faith, as taught by the Divinely inspired Muhammad (the blessings of God on his memory), is found, there also is found brotherly love, charity, and true surrender to the Will of Allah.

I salute you all in the name of the British Muslims, and in the name of our co-religionists in India and other parts of the world where I have Muslim friends.

May the peace, which now seems promised to the nations, be ever with your tribes from the Atlantic to the Red Sea ; and may you ever be able to regard us of different nationality to yourselves with the affectionate regard we harbour for you in our inmost hearts.

EL FAROOQ.

At the conclusion of the reading Lord Headley presented a copy of the Qur-án in Arabic and English to Sir Seyed Ali, who suitably acknowledged the gift.

Not everyone realizes the gigantic size and vast possibilities of the Sudan, which may be said to stretch from Timbuctoo to the Red Sea and Indian Ocean, and it is satisfactory to know that the Chiefs were highly delighted with all they saw in London, and that they will carry back to their homes the memory of a warm and sincere greeting by their English brethren.

KHUTBA-TUL-EID

Sermon delivered by Mr. MARMADUKE PICKTHALL at the Mosque, Woking, on the occasion of "Eid-ul-Fitr," on the 29th June, 1919.

"O you who believe! Be careful of your duty to Allah with the care which is due to Him, and do not die without submitting to Him utterly.

"And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's goodness to you, how you were enemies and He united your hearts so that you became brothers. And how you were on the brink of an abyss of fire and He rescued you from it. Thus Allah makes clear His revelations to you, in order that you may be rightly guided."

"THE cable of Allah!" In another chapter of the Book it is written: "There is no compulsion in religion. The Right Direction is henceforth distinct from error. And he who discards vain superstitions and believes in Allah has grasped a firm handhold which will not give way." Everything else gives way and fails us except the tie which binds the sons of men by duty to Allah. And in that tie, that cable joining us to God, is the one certain and unfailing hope of human progress, the one sure way of human brotherhood, the one way to success in that which hitherto has been a failure—the progress of mankind as a whole to peace and happiness. Self-sacrifice is the proof of true religion. But some people when they speak of self-sacrifice mean the sacrifice of one human being for another. That may be anti-social, anti-human. It may happen that a worthy, useful, good person sacrifices himself or herself for a worthless, useless, wicked person. The only self-sacrifice which has real human—and therefore religious—value, is the sacrifice of the self to Allah, the surrender of our selfish and ambitious aims to Allah's universal purpose.

In the same way love of children, friends, relations, and the desire to serve them; love of country, love of creed, are admirable in their way; but without the thought of Allah, and the higher purpose, they become detrimental to humanity at large. Allah is the Creator and Sustainer alike of all mankind, no matter what their race, or creed, or colour. His mercy and His purpose are for all alike. If we serve our friends, or our relations, or our country, or our religious community without that personal adherence to Allah which is the duty of every one of us, without the thought of Allah's universal purpose, we exalt our relations, or our country, at the expense of other men's relations, other people's countries, and we are really doing harm instead of good, in terms of humanity. And as objects of

devotion, all these things must fail and disappoint us. "All men die. All men must meet the judgment of their Lord. Be not of those who forget." Our closest intimacy with a fellow-creature is not perfect intimacy. No human being really comprehends another. We touch each other only externally at certain points, and the attempt to get to closer intimacy leads to disappointment, pessimism and despair. There is in every one of us an inner self, which was old when we first woke to consciousness and will be young when all our faculties are smitten with decay. If that inner self surrenders to another human being there is tragedy, for no human being has the power to satisfy its yearnings. In Allah only can it find contentment. In Allah only can all our various personalities find fulfilment and really reach communion with each other. There is no such thing as a perfect communion of two human souls. The inmost soul of every man and woman is solitary from the cradle to the grave, unless and until it surrenders to Allah, and then it is never solitary any more. It is at one with Allah's purpose in the universe, reconciled to the conditions of existence, content with life and death, happy to strive in the way which Allah has appointed, leaving the results to Him. That is Islam. It is not, as some suppose, a state of ecstatic lethargy, but a state of ecstatic energy, of glad fulfilment of the laws of God. And the laws of Allah in the Qur-án are not negative; they are positive; not merely, Thou shalt not do so-and-so; but, Do so-and-so, and so-and-so with all your might. If you fail to do the works commanded you are no believer; for in Islam belief and works are one. At the time of the coming of Muhammad religion was a thing apart from daily life. It was bound up with vain ideas of the miraculous. A phenomenon to be regarded as divine had to transgress the natural order in a glaring way. The men of Mecca said: "What is the matter with this Prophet? He eats food and walks in the streets. Why has not an angel been sent down to support him in his admonitions? Why has not a heavenly treasure been bestowed on him? Why has he not a paradise from which to eat?" They had such legends of the former prophets. The Qur-án informs them of the truth: "We have not sent any messengers before you but they did assuredly eat food and walk in the streets." In other words the former prophets, whom they deified, were only men.

Islam brought back religion to the light of every day. It proclaimed the phenomena of every day to be the signs of Allah, bearing testimony to His power and majesty more truly than any miracle that ever was related. And it placed the goal of true religion in this world. Allah is the king of this world. We are all in His hands, helpless against laws we never made—the laws of nature, which are laws of God.

Man is His Khalifah (viceroy) in this world. But Allah is not an absent king. Allah is the protecting friend of those who believe. He leads them out of darkness into light. The light to which He leads us is no mysterious, unearthly light. It is the light of every day, the light of reason. While we looked for Him in miracles and mystic ceremonies, as something distant, we were in darkness. His evidences are around us. He is here. "And do not die without submitting to Him utterly." Do not die without becoming Muslims in the inward sense.

But do not think of that submission as the end of spiritual life. It is not an end at all, it is a state of being, and a very active state of being in obedience to the law of God—a law above the laws which men have made—and that law is the service of humanity as a whole. It covers not only personal conduct, but social relations, commerce and finance, politics and international relations. "Do unto others as you would that others should do unto you." The laws of Allah as revealed in the Qur-án are simply that maxim extended to collective as well as individual human conduct, codified and reasoned out in detail in such a way that the ignorant and the intelligent, the nation and the individual, alike can know for certain what their duty is in given circumstances.

Usury is anti-social, gambling is anti-social, drunkenness is anti-social. The ideal of property as belonging absolutely to the individual to do exactly what he likes with it, and leave it in his will to whom he likes, is anti-social. All property is a trust from God, and held upon conditions clearly laid down in the sacred law. A certain portion of the income must be given to the poor, a certain portion to the community every year. And when a man dies his property must be divided among certain relatives, women as well as men, in fixed proportions. Aggressive nationalism is a crime in the Kingdom of Allah. Patriotism, as Europeans generally understand it—my country right or wrong—is anti-human. The Muslim has no business with such errors. Obedience to the law of Allah as revealed in the Qur-án is, in my belief, the only way to reconcile the claims of rich and poor, of governors and governed, of slave and free. When once the law of Allah is accepted all those troubles disappear. I believe it is the only way out of the dilemma in which civilization is now placed; and it is interesting for a Muslim to note how nearly the most enlightened European thinkers approach to it in their suggested remedies. They little guess that what they deem the latest thing in human thought was first propounded by an unlettered Arab thirteen hundred years ago as part of the divine law governing all human progress. When you hear the Muezzin calling "Come to success! Come

to success!" what do you suppose is meant? Not selfish success. Spiritual success? Yes, for only through the service of humanity can we attain the sense of Allah's protecting friendship in this world, and to attain that is the purpose of our being. For thirteen hundred years that cry has been going forth from every mosque in the world by night and day. "Come to success! Come to success!"

Success in that which hitherto has been a failure—the progress of mankind as a whole! Success within the Muslim world there has been, and there is. Nationalism has been abolished. Patriotism has been replaced by the spirit of brotherhood. Black and white and brown and yellow people mix in Islam upon a footing of complete equality, holding fast, all of them together, to the cable of Allah: the sacred law. There is no police and no priesthood in the Kingdom of Allah. There was no police for centuries within the Muslim empire, and no need of one. There is no need of a police for happy people. And what need can there be of any priest or intermediary where every servant has free access to the Living King, where all are priests and priestesses, having the right to think? Oh, we Muslims have great cause to remember Allah's goodness to us: "how we were enemies and He united our hearts and we became brothers; and how we were on the brink of an abyss of fire and He saved us from it."

But what of the world outside Islam? Have Muslims thought sufficiently of that? Have they not been content with their own happiness, and neglected their duty as a community to do good to others, to mention Allah's goodness to them so that others too might come to knowledge of it? And so it has happened that the tortured peoples of the earth, made energetic by their misery, attacked the happy peoples. They overcame the Muslim empire, bit by bit, till now they stand above the last heroic remnant of it in the attitude of executioners. They know no law of God—nor even any law of man—where conquered peoples are concerned.

But is that their fault? Is it not the fault of Muslims in the past? It is thirteen hundred years since the Divine laws regulating war and conquest for the welfare of mankind were revealed. How comes it that the rulers of the world to-day have never even heard of them?

But is the Kingdom of Allah destroyed? Is the Kingdom of Allah at anybody's mercy? No, indeed! The Muslims had become distracted; in their bewilderment they scattered, going this way and that. Now, praise to Allah, they are once again united, holding fast, all together, to the cable of Allah, no longer separate. The Kingdom of Allah can never be defeated while Muslims keep that

spirit, while our men in high positions are ready to resign, while every Muslim is prepared to give up everything and die if necessary, in order to secure an act of justice. The Muslim empire has been conquered once before; and then what happened? The conquerors themselves were conquered. They embraced Islam. Is that impossible to-day? No, it is not; if by Islam we mean what the Prophet and the Qur-án mean by it: not necessarily our own form of worship, but the great principles of our religion, acknowledgment of Allah's kingship over earth and acceptance of that law of universal brotherhood and tolerance which Muhammad (may God bless and keep him) preached to men. It is what the tortured nations of the world are longing for. The one thing needed is a good example from the Muslims. Strive to do good to everyone with whom you come in contact; avoid all evil and degrading habits; stand up for good, wherever you perceive it, not only among Muslims but in all the world; oppose evil wherever it appears; call upon everyone who believes in a higher law than that of men, and looks for a higher judgment than that of men, who believes in abstract right and wrong according to the measure of Allah, whether he call himself a follower of Jesus (on whom be peace) or of Moses (on whom be peace) or of any Prophet or of no Prophet, to join with us in a great effort after righteousness. Let us hold fast, all of us together, to the cable of Allah, and never separate!

IX

SUFFERINGS NECESSARY FOR SUCCESS

"Or do you calculate that you will enter Paradise when there has not come to you the like of that which came to those who passed away before you? Tribulation and calamity afflicted them, they were shaken as by earthquake, so that the Prophet and those who believed with him said: 'When comes Allah's help?' Now truly Allah's help is very nigh."—AL-QUR-ÁN.

THIS verse in its context has a close connection with the revelation which first told the Prophet and the early Muslims that they must fight in self-defence. They had suffered cruel persecution for twelve years in Mecca. At last they had escaped by flight to Yathrib—the city which we now call El Medinah—among friendly people, and they had thought their troubles were all over. Then came the news that the idolatrous Coreysh in Mecca, not content with their voluntary exile from that city, were raising a great army, for those days, with intent to follow them to their place of refuge and destroy them utterly. They saw themselves already overwhelmed, they were thinking of a further flight; and the Ansâr, their faithful helpers in

Medinah, were preparing to fly with them rather than abjure the Faith, when word from Allah came that they were not to flee away at all, but to go out and fight.

They were dismayed at the command; for they possessed no fighting force to bear comparison with that of their pursuers. Some of them grumbled and complained about it in the simple fashion of those days when every Muslim spoke his mind before the Holy Prophet freely. They said that they would all be dead in a short while. And the word of Allah came:

“Call not those who are killed in the way of Allah dead, but rather living, only you do not perceive.”

They complained that they had hoped, after all they had already suffered, that they would be allowed to live out the remainder of their pious lives in peace, and enter Paradise without more tribulation. And the word of Allah came:

“Or do you calculate that you will enter Paradise when there has not come to you the like of that which came to those who passed away before you? Tribulation and calamity afflicted them. They were shaken as by earthquake, so that the Prophet and those who believed with him said: ‘When comes Allah’s help?’ Now truly Allah’s help is very nigh.”

It took a long while to make the simpler companions understand that they were no longer ordinary people, but companions of a wonder-working Prophet like those of old of whom the story had come down to them. They did not know the future. They could not foresee the miraculous success which would attend their fighting. They did not realize that they were called by God Himself to play the part of saints and heroes in the holy war which liberated human destiny from all the earthborn superstitions and restrictions which till then had held it bound, and broke the walls which foolish people had erected, shutting out the light of Heaven and barring the approach to God which should be free to all. It was hard for them to realize that they were highly favoured when they found themselves subjected to great hardships and unheard-of dangers, things they disliked as heartily as you and I do. Some of them even thought, comparing all this tribulation with the quiet life which they had led before conversion, that Allah was angry with them for becoming Muslims. For we find in the Qur-án a verse warning believers not to mistake the persecution of the heathen for the wrath of God, and assuring them of Allah’s favour if they persevered. They persevered, and they found Allah’s favour, and they entered Paradise.

If they had disobeyed the Divine command to fight, if they had fled before the danger threatening them, only

intent to lead their harmless lives in peace, they would have missed the happiness which was, in fact, in store for them—the glorious peace, the wonderful prosperity, the triumph of good over evil which gave new life to the world. And they would not have entered Paradise hereafter. And their enemies also would have been the losers, for they would not have known the peace which comes from resignation to Allah; Arabia would have remained idolatrous, disgraced by drunkenness and senseless bloodshed and every kind of vicious and degrading orgy.

It is obvious that those who strive and suffer and endure the most in Allah's service are the most notable, if not necessarily always the best, of Allah's servants. But some of you may be astonished when I say that they are the happiest of Allah's servants in this world, provided always that they persevere. For Allah's help is always near to them, and that is no mere figure of speech or poetical expression. It is a promise of Allah, who never breaks His promise. You must not think that the early Muslims, who were privileged to be the companions or the helpers of the Holy Prophet, enjoyed a measure of Allah's favour greater than is attainable by you or me, or that the promises which were made to them are not for us as well, in the like circumstances. I need not tell you that for every one who has endured some persecution for the Faith—and few British Muslims, I imagine, can have quite escaped it—must have experienced the curious serenity of mind, the flood of happiness coming at the very moment when the greatest shame, the greatest suffering, or the greatest fear was to be expected. It is just as if a powerful protecting friend had clasped your hand and said: "Fear nothing. You are not alone. Leave all to me." I am not at all the type of person who is naturally addicted to seeing visions and to dreaming dreams, yet I have had that experience sometimes for days together, not once nor twice, but many times in the past year. So evidently other and more spiritually gifted people must have had it too in the like circumstances. I have no doubt but that some perfect Muslims enjoy that serene communion at all times, and that it is the condition mentioned in the Qur-án when it is said:

"And there shall no fear come upon them, neither shall they grieve."

But I have only known it, in its fullness at moments which would have been moments of despair for anybody who did not hold himself subservient to Allah's purpose. And looking back upon those moments I would not exchange them for as many years of quiet, comfortable life. So I say that we, the Muslims of to-day, are fortunate in a religious sense because we live in a time of trial and mis-

fortune for the Faith. The touch of persecution we have to endure, the fight we have to wage against an overwhelming foe, is nothing when compared with "that which came to those who passed away before us"—the Holy Prophet and his blest companions—for the world has grown in toleration since those days! But it is sufficient to awake in us new spiritual life through the assurance which each one of us receives of Allah's help—"Now truly Allah's help is very nigh"—and to draw us all more close together in affection and comradeship. When I think of all the dangers and the temptations of the past four years, of the furious way in which the Muslim world has been assailed, with threats and bribes and war-time propaganda from both sides incessantly, it is with a glow of pride that I look round upon the Muslim world to-day and see that it stands firm; it has not flinched nor moved the fraction of an inch from the correct position defined for it by the Holy Prophet and the Sacred Book; it is with a thrill of pride that I see Sunni and Shī'a standing side by side as brothers in the firm demand for what is just, and right. Thank God for that.

But we must not now sit down to comfort and a life of laziness, thinking that our work is done and we shall enter Paradise. Our work, perhaps, is only just beginning. We must stand prepared for a yet greater ordeal, if it be Allah's will that it should come to us. We have been passive until now; we must henceforth be active in defending the essentials of our Faith. There comes a time when further yielding, a further flight, on our part would mean incalculable loss and ruin to ourselves and our opponents, because the essentials of Islam are essential to the welfare of the world. But if the ordeal comes, we need not fear it; because the end, we know, is peace and the great victory, and because we know now, from our own experience, that in the darkest hour we shall find help from Allah, transforming enemies into friends and deserts into flowering fields.

We, the little band of English Muslims, have a most important part to play at present—a very honourable part. We, indeed, probably more than any other Muslim community to-day, are in the position of the early Muslims in Mecca in the days when they were looked upon as weak and negligible. Alas, you say, we are without the Prophet. We are without the person of the Prophet (may God bless and keep him), but we have his teaching with us, and we have the Qur-án. And He in whose hand was the life of Muhammad (may God bless and keep him), in whose hand is my life and the life of every one of you, my hearers, is with us. His help is as near to-day, and as effective, as it was to the early Muslims in Mecca and Medīnah. We have our part in the great struggle which is going on between two parties in the world, one seeking to enthrone man's handi-

work as Lord and King—these are the idolators; the other striving for the recognition of Allah by every nation as the only Lord and King of Heaven and Earth, the Lord of all the Worlds, whom some men do not know because they never seek Him. Seek Him; you will surely find Him. Strive in His way, be constant and sincere in prayer, be kind and charitable, and you will be conscious of His active help; you will know true happiness in the consciousness of God's kingdom upon earth. Do all that is in your power to spread true knowledge of Islam among our English people, dispelling the false notions and the prejudices which still prevail among so many English Christians. Make your Islam respected and beloved in your own circles, and give the lie to those who say false things about the Faith. And if, in the course of your striving, you should meet with persecution, do not fear it. It is good that "there should come to you the like of that which came to those who passed away before you." Then you will know that Allah's help is coming to you.

"Now truly Allah's help is very nigh."

X

FRATERNITY

"O people, listen to my words, and understand the same. Know that all Muslims are brothers one to another. You are one fraternity. Nothing which belongs to one of you is lawful to his brother unless given out of free goodwill. Guard yourselves from committing injustice."—AL-QUR-ÂN.

THOSE words are from the solemn admonition which our lord Muhammad (God bless him!) addressed to the whole Muslim community from Mount 'Arafât on the occasion of his last pilgrimage to Mecca—The Pilgrimage of Farewell, as it is called. And no one can say that the injunction has been fruitless. For where in the world to-day can we find a real fraternity of rich and poor, of black and white and brown and yellow people, except in El Islam?

"Liberty, equality, fraternity!" has been, and is the cry of revolutionaries here in Europe. Well, liberty is a fine thing, but in a civilized community it must be always

relative, for ever bounded by the liberties of others. Equality of opportunity is an ideal to be aimed at, rather than a law which can be practised rigidly. Still every one will admit that it is desirable. Equality of persons and of personalities is contrary to natural law, and so impossible. These two ideals are abstract and entirely relative. Fraternity, upon the other hand, is positive, and can be practised wherever men of like opinions and goodwill consort together. In the political body of Islam, which was at first a model to free peoples, there has of late years been too little liberty. There has been of late years less equality of opportunity than there was formerly, though more than you could find in modern Europe. But fraternity there is, and always has been, in that body.

The prejudices both of race and class which taint the atmosphere of Christendom seem a strange growth of Christianity when we reflect that Jesus of Nazareth was the apostle of meekness and of love, and himself adorned a modest station in society. Many Christians would protest that these developments have nothing to do with Christianity. That they have nothing to do with Christ, we all agree. But what has Christianity to do with Christ? If these prejudices of class and race are not in any sense a growth of Christianity, how comes it that we find them flourishing in Christian lands, and altogether absent from the Muslim brotherhood? Class distinctions are not absent from the Muslim brotherhood, but class prejudices are. There is free speech and free intercourse between all sorts and conditions of men, and between all sorts and conditions of women. Those prejudices mar the outlook of most English people, even of those who rail against them and denounce them—I should say, especially of those who rail against them and denounce them; for where will you find a revolutionary who has a brotherly regard for individual aristocrats? One of the great blessings which Islam brings to an Englishman is deliverance from this insanity. His vision grows serene, enabling him to smile at the pretensions of all parties, to accept men on their merits, with a brotherly regard for men whose conduct pleases him irrespective of class or race

or colour. I have just been in the British army in the ranks—pitchforked, so to speak, at forty-three, among all sorts of men—and I have found this Muslim point of view a very godsend, making me content where I should once have been extremely miserable.

The feeling of fraternity inherent in Islam has sometimes struck me as miraculous, such comfort does it bring to one in circumstances which by every standard would be called uncomfortable. Why, I have asked myself occasionally, did I never know such happiness while I was a Christian? Well, it may seem a strange answer to give, it may appear far-fetched to some of you, but I believe the reason is that Christianity—the Christianity that I was taught in childhood—practically does away with the Last Judgment.

You know the words of the Qur-án :

“ Verily those who believe (i.e. the Muslims) and those who obey the Jew’s religious rule, and the Christians and the Sabaeans—whoever believes in God and the Last Day, and does good works, their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.”

Christians did once believe in the Last Day—that is, the Day of Judgment for all mankind. It was part of the teaching of Christ. But by proclaiming that salvation can be obtained by a belief in such and such dogmas, and the observance of such and such ceremonies, the Church, while still formally maintaining the doctrine of the Last Judgment, has made the judgment a foregone conclusion for its own adherents. Certain people thus appear before their Lord in a privileged position. Where then is fraternity? And how can any Christian man, brought up in that belief, be happy, with the consciousness of all the people in the world who are not Christian in belief, who consequently are condemned to everlasting torment? Another foregone conclusion, you perceive. The judgment of God is reduced to a mere ceremony, a formal confirmation of the Church’s judgment. And if a Christian can be found who does find happiness in thinking that he himself

is certain to be saved through certain doctrines and observances, while countless millions of mankind are no less certain to be damned; can such a man be suspected of any sense or spirit of fraternity? And yet these people have been taught to say "Our Father, which art in heaven."

God is metaphorically the Father—since He is the primal Author of the being—of all mankind. That was, I think, unquestionably, the meaning of the Prophet Jesus when he gave that prayer to his disciples. But see what they have made of it. An earthly father, the partisan of his own family against all who differ from them. A father to the Christians—it amounts to that—with angry feelings for all other people in the world. The first meaning—that of Christ himself—is in accord with nature, the second, that of Christendom, is against nature, since Allah's blessings in the world of nature are bestowed on all alike.

Our Prophet saw that error among Christians in his day, and for that reason, to avoid a similar misguidance of his followers, he never used the words Our Father when speaking of Allah. We Muslims shun those words, for the same reason, though there can be not the least objection in the mind of any Muslim to the words of the Lord's prayer, which is a Muslim prayer, without a trace of all those doctrines which later turned the Christians from Islam. We believe that Jesus was a Muslim Prophet. The religion which he preached, the life he wished that men should lead, is not to be found to-day in Christendom, but in Islam. And Muslims have a better right than Christians to pray "Our Father, which art in heaven," for they have kept the true ideal of human brotherhood which Christians have discarded; and that brotherhood is based on the idea of Allah's universal fatherhood. We never use the word, but the idea is with us always. Allah has given certain laws which we know, and strive always to obey. We naturally have a sentiment of brotherhood for all who recognize those laws, and try to conform to them. All who love the Father of us all, the Source of all Existence, and look only for His judgment on their actions, are our brothers.

"And there shall no fear come upon them, neither shall they grieve."

I do not know whether you, my audience, prefer an autocratic or a democratic form of government. Where theocracy is acknowledged, it matters little whether earthly sovereignty is held by one man or a crowd of men. For, in presence of the Mighty Sovereign of the universe, fearing His judgment, the autocrat becomes in-fact the brother of his poorest subject. And as for democracy, compare the French Revolution, or that Russian Revolution which took place only the other day, with the greatest revolution which the world has ever known—the advent of Islam in consequence of our Prophet's preaching. In all three cases you have multitudes of people suddenly released from old restraints and discipline, and confronted with an altogether new idea of life. In all three cases you have the demand for brotherhood. Why were the first two characterized by cruelty, bloodshed, and disorder, and why was the Islamic Revolution free from all these things? The Russian and the French revolutionaries established governments which had to use harsh measures to maintain their sway. The Muslims were without any of the machinery of government, and yet they were perfectly orderly and, what is more, entirely happy. Why? Simply because they had a common ground of brotherhood, a common standard of morality which all accepted. Simply because they had a true fraternity in complete dependence on the will of the Universal Father. Simply because they believed in the Day of Judgment.

Some people seem to think that a belief in a Day of Judgment is an antiquated belief. Some people even seem to think it horrible. Well, I personally do not care a fig for any man or woman who does not, consciously or unconsciously, believe in a Day of Reckoning. Every man or woman who accepts a life of service or of suffering sooner than get success by evil doing; every man or woman who does his or her best without reward rather than gain the applause of the multitude, whatever motive they themselves would give for their behaving in that way, and most of them would find it difficult to give a reason for their

behaviour, are looking to a judgment higher and purer than the judgment of men, a judgment quite impersonal, which God alone is capable of giving. I do not care if they are Muslims, or Christians, or agnostics. I say that they all in fact believe in the Last Day, and the words of the Qur-án may apply to them.

“ And there shall no fear come upon them, neither shall they grieve.”

And as for the belief in the Last Judgment being in any way horrible or terrifying—why, ladies and gentlemen, it seems to me the most radiantly hopeful of all the doctrines which have ever been accepted among men. If any man were to be the judge, if any being at all resembling man in limitation were to be the judge, then indeed we might be terrified, for we should fear injustice. No man could make all due allowance for inherited tendencies in determining the criminal's career of crime. No man could know all the extenuating circumstances which in every case appear to the All-knowing God. Has any son of earth to fear injustice before the throne of Him who made the heavens and the earth, who knows all their temptations and their disabilities, who knows His creatures infinitely better than they know themselves? And when we know, as every Muslim knows, that the All-wise is also the All-Merciful! Surely this doctrine, which has been so much maligned, really holds out ~~the~~ hope for all mankind.

I think the horror and dislike which it inspires in some intelligent people comes from misapprehension. They associate the judgment with the threats of dreadful punishment denounced against the wicked in all Scripture, as if those threats were levelled against individuals. They are not; they cannot be, since we are not the judges. They merely mean that if we do certain things against our spiritual and moral welfare, or against the welfare of our neighbour, we have to fear the condemnation of the Lord of heaven and earth, even though the wrongs which we commit according to human laws may be no crime. But we are not the judges. Every one of us has to await the judgment of his Lord, and if we are quite honest in our self-examination, we shall admit that it is only by the grace of God we have

escaped great crimes. Are we then any better than the actual criminals? Have we not equal need with them to ask for mercy before a Judge who reads the secrets of men's hearts?

King and beggar, rich and poor, educated and illiterate, all will appear before their Lord on equal terms. The ruler will have no advantage of his power, the savant no advantage of his education, unless that power, that education has been used for good. That is the true foundation of Islamic brotherhood. We shall be judged not by accidents of class, or race, or wealth, but by that which we have done, whether it be good or whether it be evil. Acknowledging this common destination, this equality, how can we hold aloof from one another, or despise one another?

There is another aspect of Islamic fraternity, of particular importance at the present time. Islam abolished nationality, as we understand it; and patriotism, as we understand it, it denounced as a crime. A Muslim of India is the brother of a Muslim of Egypt or West Africa. If any one of another religion asked him of his nationality, he would not say: "I am an Indian," but "I am a Musulman." Only if a fellow Muslim from another country were to ask him the same question, would he answer "I am of India;" since his faith was understood already by the other. I have heard Englishmen exclaim concerning Muslim peoples that "they have no patriotism, only religious fanaticism." By fanaticism such people mean no more than a passionate regard for a religion and obedience to its precepts. Well, which has done most, which is capable of doing most, for the great cause of human progress, human brotherhood: the unbridled nationalism which appears to-day to be the chief political ideal of Christians, a nationalism which makes big states avaricious and little states ridiculously self-assertive, a cause of wars, past, present, or to come; or the religion of Islam, which wipes away all that is worthless, and in its place sets universal brotherhood? The backward state of many Muslim peoples in respect of modern sanitation and mechanical contrivances blinds Europeans to the fact that the Muslim world is thirteen centuries ahead of Europe in political and social science. It also blinds young

Muslims, who have been educated here in Europe to admire things European indiscriminately, to this most important fact of Muslim progress. But only for a time, in youth. They shake off the illusion with a little thought. Let them remember that, as Muslims, they are representatives of an ideal more advanced than any that prevails in Europe. If they forsake that high ideal of brotherhood for the lower one of national pride, they (in the words of the Qur-án) "barter the higher for the lower," as certainly as did the Children of Israel when they turned from worshipping Allah, and bowed themselves before a calf of gold, the work of men's hands.

A Christian can say: "I am an Englishman, or a Frenchman, or a German first, and a Christian afterwards"; for it is the truth. The development of Christianity has produced this nationalism. But that is not the case in El Islam. Whatever nationalism has appeared in Muslim countries has been purely imitative and artificial, the work of foreign influences, foreign money. I speak of nationalism in the European sense. Pan-islamism—which is true Islamic patriotism—has been misnamed "nationalism" in the Press of Europe more than once; and a pan-Islamic movement in some Eastern country has been wrongly represented as a nationalist movement. A pan-Islamic movement would, of course, if left alone, be a peaceful and progressive movement, aiming at the raising of the Muslim brotherhood in every land by education. A nationalist movement, on the other hand, is an aggressive movement, jealous of all other nationalities and heedless of religion. It is therefore foreign to the spirit of Islam.

There is nothing that we Muslims ought to guard more zealously than this brotherhood of all believers. I dare say that some of you English Muslims are occasionally impatient at some of the customs of the Muslim world, at some of the minute details of religious practice which our Oriental brethren think of very great importance. Well, if you have in you the true Islamic spirit, you will be careful of those little matters for your brother's sake, who loves them. They may be little in themselves. A nail or rivet is a little thing. And these small matters hold us all together.