

KHILAFAT IN ISLAM.

Vol. VIII.]

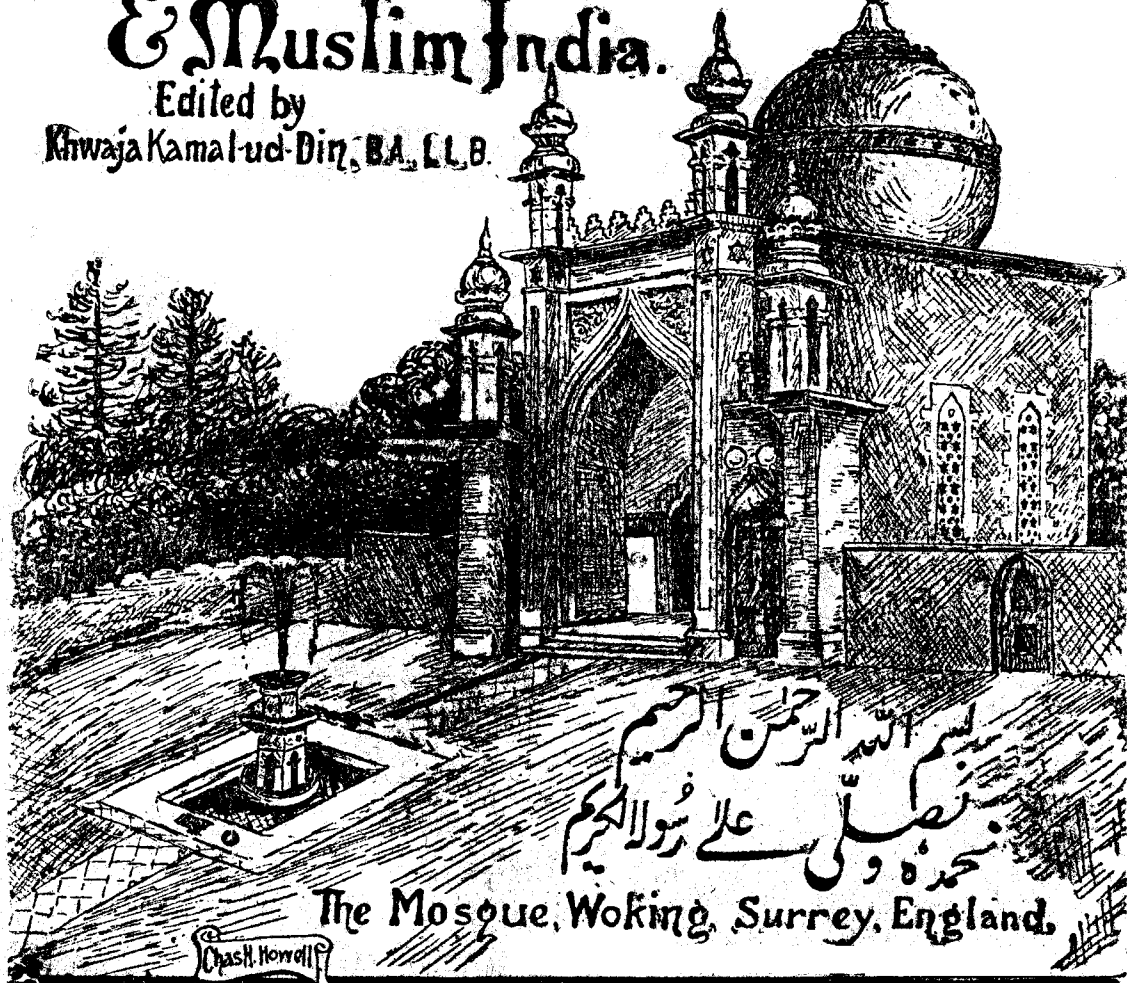
APRIL, 1920

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Edited by
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EAST AND WEST MEET TOGETHER IN ISLAM.



A FRACTIONAL GROUP ON THE VISIT OF THE PRINCE OF KURVAI TO THE MOSQUE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VIII]

APRIL 1920

[No. 4

THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 30s., postage extra. Prospectus and sample pages sent free on application. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Lahore. Orders from India, Burma, Ceylon, etc., should be sent to the Lahore office only.

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—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1.30 p.m.

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

NOTES

The Khilafat.

This number of the ISLAMIC REVIEW contains a most valuable contribution on the Khilafat from the pen of Maulvi Muhammad Ali, M.A., LL.B., the author of the English Translation and Commentary of the Holy Qur-án. The learned writer has dealt with the subject exclusively from a religious point of view, and has quoted the authority of the Muslim Gospel—the Qur-án—and sayings of the Holy Prophet in support of his assertions. The two important points which particularly deserve attention may be summarized:—

Firstly, Khilafat in Islam has no resemblance, whatsoever, with papacy in Christianity, as some Christian writers have unfortunately understood. The temporal authority of the Pope was neither based upon a text from the Bible, nor upon the sayings of Jesus Christ. But the "Khilafat" or the temporal power of the Muslims is not only based upon a clear verse of the Holy Qur-án and the most authentic sayings of the Holy Prophet, but can actually be traced to the Prophet himself, who was the sovereign of the whole of Arabia, and who at his deathbed enjoined the Muslims not to allow any disbeliever to have his sway in this country. Secondly, the temporal power must necessarily not be associated with the spiritual guidance. "Thus Khilafat," says Maulvi Muhammad Ali, "as it now stands is essentially temporal, being spiritual only in the sense that it is a religious institution which cannot be denied any Muslim."

As to the Sultan of Turkey's claim to Khilafat, the learned writer observes: "For five centuries the Khilafat has been in the hands of the Turks. The Muslim world identifies Turkey with the Khilafat, and has been accustomed to do so for such a long time that it cannot see otherwise."

"The deposition of Khalifa can be brought about in only one of the two ways. Either the Muslims as a body or by majority may vote the present arrangement of the Khilafat to be unsatisfactory, and in that case they may choose another Khalifa. Or two Muslim nations WITHOUT OUTSIDE HELP may fight out the issue, and whichever is the more powerful and is victorious on the field of battle would be entitled to Khilafat. If the Turks as a nation are weaker and another Muslim nation proves itself to be stronger, they must give place to that other. FOR A WEAK RULE AT THE CENTRE MEANS THE WEAKNESS OF THE CENTRE, which the Muslims of the world are never prepared to accept. In fact, it is one of the grounds why the Muslims refuse to recognize the King of Hejas as the supreme ruling authority

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at Mecca and Medina. He rules only one province of Arabia, and is so weak that even the ruler of Najd could defeat him. He has been brought into prominence merely by the help of Christian Governments. It is not his own power that maintains him at Mecca; but he is there with the help of the Allies. He is only a rebel so far as the Khilafat is concerned; and the Muslims have a right to demand of the Allied statesmen that the Khalifa should be left free handed to deal with him."

Maulvi Sadr-ud-Din's Return.

Maulvi Sadr-ud-Din, B.A., who deserves our sincere thanks for the useful work he has done not only during the last six months, but also during three long years at the time when the Moslem Working Mission was in its infancy, is sailing back to India in this month. We wish him good luck and hope that he will be able to contribute to these pages from his sweet home.

Indian Delegation at the Mosque.

The three members of the Indian Khilafat Delegation paid a visit to the Working Mosque on Sunday, 21st March, 1920. They drew a large gathering of British and Indian Muslims and non-Muslim English men and women. The Mosque being unable to hold the congregation, the meeting was held on the lawn on the premises of the Mosque. It was presided over by an English Muslim, Prof. H. M. Léon, Ph.D., LL.D.

Mr. Muhammad Ali made a strong and convincing speech to the effect that it was not fair to ignore the rights of his Majesty's Muslim subjects, whose number is greater than those of the Christians in the Empire. They are all devoted to the Caliph of Constantinople, and they all urge that the temporal power of the Caliph should not be reduced, nor should the Turkish Empire be broken into bits. Mr. Muhammad Ali was followed by Mr. Sayyid Husain, who made an eloquent and polished speech. He said that liberty of conscience should be granted to the people, and it should be maintained. The conscience of Indian Muslims should be respected, and a line should not be drawn across it by the English Government.

Christianity is Losing Ground.

That Christianity is losing ground with the advance of science is admitted on all hands. The dogmas which the clergyman teaches are too clumsy to be adapted to the enlightenment of the modern time. That is why we see schism after schism in the Christian religion. Every one will be interested to look into Christianity through the following passage :—

The Bishop of Colorado has, says the *Chicago Witness*, issued the following form for the use of his clergy when asked to erase the names

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of communicants who desire to transfer their allegiance to the Church of Christ, Scientist:—

Proposed form of transfer letter to be given to Communicants of the Church asking for transfer to the Christian Scientists :

RENUNCIATION OF MY CHURCH VOWS.

Having been baptized into the name of the Father and of the Son and of the Holy Ghost, and having been admitted into the fellowship of the..... Church, and having taken the vows of allegiance to Jesus Christ, and faithfulness to my Church, and having accepted the teaching of Mrs. Mary Baker Paterson Eddy as set forth in her book, "Science and Health with Key to the Scriptures," I do hereby certify :

That I do renounce my baptism ;

That I do deny that Jesus Christ was God manifest in the flesh ;

That I do repudiate the doctrine of sin ;

That I do reject the doctrine of forgiveness of sin through the shed blood of that same Jesus Christ ;

That I do renounce the doctrine of the Trinity, and will no longer worship the same ;

That I refuse to participate in the observance of the Lord's Supper ;

That I hereby abandon the faith of the Church, and authorize you to erase my name from your membership records, and make my choice to be a member of the Church of Christ, Scientist.

Date.....

Witness.....

Signature

Is it not high time for the seekers after truth to study Islam, which is a simple and natural religion ?

Mr. Lloyd George and the Indian Khilafat Delegation.

The Indian Khilafat Delegation waited on the Premier on the 19th March, 1920, to present the demands for the preservation of the territorial integrity of the Khalifat made by the 72 millions of His Majesty's Indian Muslim subjects with the entire sympathy and support of their more than 200 millions Hindu compatriots. The Delegation consisted of Mr. Muhammad Ali, the editor of the late *Comrade*, Maulvi Sulaiman Nadvi, Mr. Sayyid Husain.

The case of the Delegation was very simple and clear. They approached the question of the future of the Turkish Empire not as a Turkish or an Arab question, but as a Muslim question, a question that vitally affected the clearest and some of the most essential injunctions of their faith. They took their stand on their religion and referred to texts in the Qur-án and the traditions of the Prophet in support of their threefold demand for the preservation of the temporal power of the Khalifa, adequate for the defence of the Faith, which involved the restoration of the *status quo ante bellum*, the Khalifa's wardenship of the Holy Places of Islam, and the Exclusive Muslim Control of the "Island of Arabia" as delimited by Muslim scholars. But the reply of the Premier was simply disappointing. He made a passing reference

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to "Mahomedans, sincere, earnest, zealous Mussulmans, who take a very different view of the temporal power (of the Khalifa) from the one which is taken by Mr. Muhammad Ali. . . ."

The Premier took a tangential view of the question, and based his entire case on the application of the principle of self-determination which involves the dismemberment of Turkey. He repudiated the idea of treating Turkey severely because she was Mahomedan. He does "not want any Mahomedan in India to imagine that we entered into this war against Turkey as a crusade against Islam." The "Muslim Outlook," however, while criticizing the Prime Minister's reply, says: "May we ask if the principle of self-determination is applied or proposed to be applied to Syria, to Cilicia, to Yamen, which has already willingly and voluntarily elected and sent its two delegates to the Turkish Chamber of Deputies?"

"Has it been applied to Egypt, which was a part of the Turkish Empire and has expressed its unanimous desire for independence in unmistakable accents?"

"How does the Premier reconcile the vivisection of Syrians and the mandates for Syria and the Protectorate over Egypt with the principle of self-determination to which he so persistently and vehemently appeals? Why does he conveniently ignore Palestine and Mesopotamia, and how does he reconcile the proposed settlement of Mesopotamia and Palestine with his self-determination? Why should non-Muslim control be established in these Muslim regions? Or is it that oil-fields and Islam cannot go with the principle of self-determination?"

"Again, if he is so anxious to apply the principle of self-determination to each and every hamlet of Armenia, why should he deprive the Turks of their right to self-determination? Why should he "exercise control and supervision" over them in their lands, too? Surely they, too, are men, and not less entitled to what they are required to agree to for others.

"It is not that we are opposed to the principle of self-determination that we put all these questions. Nor is the Indian Khilafat Delegation opposed to that principle. In fact they agree to full autonomy and right of free development of all non-Turkish races within the Turkish Empire as embodied in the fourteen points of President Wilson, to which the Allies were pledged when they signed the Armistice with the Turks. We only want to point out the inaccuracy of the statement of Mr. Lloyd George and show that it is proposed to deprive the Mussulmans of these regions of their freedom and to carry on aggressive Imperialistic designs under the cover of self-determination."

SPREAD OF ISLAM

By M. IQBAL, M.A.,

A Student at Cambridge.

It is rather hard for me to treat, within the short space at my disposal, a subject so serious as the Spread of Islam. Its details are numerous, and its importance great. It presents not only the historic interest of the past, it is also keeping up a great religious enthusiasm of to-day even as it is giving rise to our hopes for the future. It is hardly fit for an occasion like this to enter into any scholarly discussion of the subject, the less so because it has been exhaustively dealt with by many great scholars from various points of view. I shall only repeat very briefly one or two of its essential points which are so well known to all of us here.

How Islam was spread through successive generations of the past three centuries and more, especially during the lifetime of our Holy Prophet, was a question the proper answer of which was not thought upon until comparatively modern times. It was a question which gave to the West many of its false notions concerning Islam—some of them survive even to-day. One of them was, and perhaps is, that Islam was essentially propagated by the sword. This notion, like so many others of the kind, was, in fact, the outcome of bitter hatred and animosity to which the long series of the Crusades gave rise. But in our own times not only has that prejudice died out, but also a number of new evidences have been found which have washed out those wrong impressions to such an extent that it is hardly necessary to prove anything to the contrary. Apart from the idea of prejudice, there is another reason why that notion came into being. It was suggested to the superficial thinkers by the fact that because Islam spread with an enormous rapidity subsequent to every Muslim conquest, it could only be the result of forcible conversions. But a reference to history will show that the fact is quite the contrary. In all those countries which the Muslims occupied the rapid conversion was due to entirely different reasons. It was due to the corrupt systems of government prevailing in those countries previous to the Muslim conquests. It was due to the severe oppressions which the people were suffering at the hands of their rulers. It was due to the universal degradation of humanity in the moral scale; it was due to the undetermined religious beliefs with which the human mind could not be satisfied; and, above all, it was due to the force of attraction of that simple yet majestic creed which the sons of the Arabian desert represented. Their sublime character, their untiring devotion to the cause of

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truth, and their ideal democracy attracted, magnet-like, the hearts of those whom they conquered. Wherever they went, they went as liberators of mankind from misery, oppression, and persecution. This explains why they won over to their side legions and masses. In every war they fought, whether in Syria against the Byzantines, or in Spain against the Goths, they were assisted by the aliens. After every conquest the subject races joined hands with them, and in every case they won the warm sympathies of the vanquished.

That the conversions which followed Muslim conquests were not forced, but absolutely voluntary, is shown by the evident fact that the converts adopted not only the religion of the conquerors, but also their manners and customs, and even their language and alphabet, for which there could be no compulsion. For five centuries Arabic was the language of science, literature, religion, and diplomacy in Persia, and even to-day the Arabic element in Persian is predominant. In Egypt, Syria, and Morocco we do not find even a remnant of the ancient languages. Such was the strong hold of Islam and Islamic ways on the minds of the converted nations.

Islam is essentially the religion of peace. That is clear enough from the spirit of its traditions and teachings. The very word "Islam" is derived from a root which originally means to be safe and secure; "peace" is the ordinary greeting of one Muslim to another, and "peace" will be the greetings of believers in paradise: Qur-án x. 10, "The Author of Peace" is one of the names of Allah, Who invites His people to the final goal of peace: "Abode of Peace." "Peace" will be His message to His chosen ones in heaven: xxxvi. 58, and they will hear nothing therein but the word "peace, peace," lvi. 25, 26. "Peace" is therefore the one strain of Islam from the beginning to the end.

Our Holy Prophet accordingly started his mission with peaceful invitations and quiet preaching, for that is what he was enjoined to do: "Call people to thy Lord with wisdom and goodly advice, and argue with them in the gentlest manner." "Call people to thy Lord, for thou art on the right path." "Take to forgiveness and enjoin good and turn aside from the ignorant."

Our Holy Prophet's mission was entirely peaceful. He was not held responsible for the conduct of those to whom he preached, his sole duty was to preach and leave those aside who would refuse to hear. There is nothing incumbent on a prophet except preaching: "Declare what thou art bidden, and leave aside the polytheists." "And if they turn aside, leave them, for thy sole duty is to deliver the message." "Tell them to obey God and the Prophet, but if they turn aside, then on you rests what is imposed upon you, and upon them rests that which is im-

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posed upon them, and nothing rests upon the Apostle but the delivery of the message."

This spirit goes so far that the Prophet is even advised to hear patiently whatever bitter criticism may be uttered by his opponents: "And hear patiently what they say, and avoid them with a becoming avoidance." And again: "And bear patiently what they say, and celebrate the praise of thy Lord." It has been pointed out, wrongly enough, by some that this policy of endurance changed after the flight of the Prophet to Medina, where he was at the head of a large number of followers. On the contrary, the fact is that some of the most well-known verses of the Holy Qur-án, strictly dictating the policy of toleration and forbearance, were delivered at Medina.

And again we have: "There is no compulsion in religion" (ii. 256).

These verses I have quoted are only a selection out of many. Besides, we observe the same policy in the propagation of Islam at Medina. The Prophet sent individual missionaries and small parties of preachers to various clans of Arabia, in many cases at their own requests. Surely these missionaries were not sent to subdue them or to convert them by force. Twice it happened that the parties of preachers sent by the Prophet were all assassinated, to the great loss of the then small community of Islam. Perhaps we may be required to account for the military expeditions and so many battles fought by the Holy Prophet against the unbelievers. But it is evident that these battles were never offensive. The Muslims were allowed to take up arms only when it became evident that no alternative course was possible. Any weakness shown by them at that time would have put an end to the cause of Islam. And who can imagine that the Muslims at Medina had become strong enough to think of an offensive, or that they were overpowered by a lust of plunder so as to incur the risk of a wholesale destruction? Did they not fight at Bedr against a foe thrice as big as themselves, better provided, and better equipped? Had they not to suffer hardships and starvation when besieged in their own town by a host of ten thousand? Had they not to sacrifice a large number of their brave men in the memorable battle of Uhud? Could that be a policy of aggression, or due to a lust of plunder? It was nothing but self-defence—a course which they were obliged to take. They had confidence in nothing but God on high, and a pure and simple faith in their hearts.

And what did our Holy Prophet do when he had really achieved power and authority, when he had conquered Mecca, and when the whole of Arabia lay at his feet? He could have revenged himself upon his former foes if he so desired. But see what he did. He entered Mecca at the

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head of ten thousand brave men and occupied it without even the least amount of bloodshed. "Ye tribe of Quraish," said he, while addressing a large crowd that had gathered to hear him, "how do you think I am going to treat you?" "Thou art our noble brother and the son of our noble brother; we expect every good from thee," was the answer. "Go," he rejoined, "for you are all free."

In such a manner did our noble Prophet treat those who had shown him bitterest hostility, who had excommunicated him, and banished him from his sweet home, and deprived him of the company of his dear relations, who had almost succeeded in taking his life. This magnanimous nature of forgiveness is to be observed throughout the lifetime of our Holy Prophet; it was observed by every culprit that came to him to repent, and that was what made the poet say: "Forgiveness is the thing always expected from the Prophet." How gently and leniently he invited people to accept Islam, even after the conquest of Mecca, when he *could* use force if he would, is shown by the instructions which he used to give to his envoys. The following are the words which he addressed to "Maáz" when he was about to start on his mission to Yemen: "Keep showing leniency, and do not repel."

Such were the methods applied by our Holy Prophet for the promulgation of his cause, and such were his teachings.

Another false notion which still exists is that Islam was originally meant for Arabia, and not for the countries beyond. Leaving other arguments aside, we can well reject this notion by examining some simple historical facts. Our Holy Prophet had among his adherents some of the firstfruits of foreign lands—the devoted Bilal of Abyss, the illustrious Salman of Persia, and the great Sahib of Syria. Moreover, the Prophet despatched several envoys to invite the neighbouring sovereigns to his religion, among them being the King of Persia and the Byzantine Emperor. Besides this, a number of verses in the Qur-án testify the universality of Islam.

Our Prophet was sent as "Blessing," and the message revealed to him was "perfect guide." That shows that, from the very beginning, Islam was meant to be a universal religion to be spread far and near, and to prevail over other religions of the world.

And as Muslims we may hope, believing in the prophecy of our Holy Qur-án, that it will ultimately prevail.

But how and when will it prevail is a question the answer to which is clear. The missionary spirit of Islam is not only represented by the life of our Holy Prophet, but by explicit injunctions of the Qur-án. Islam expects every Muslim to deliver the message of truth to mankind, and

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perform his duty as a missionary of God. But the truth is not to be preached by words only; it is to be preached by firmness of beliefs, it is to be preached by exemplary characters. Past history points out clearly that individual missionaries have succeeded in converting whole tribes and even provinces. To those who are apt to believe that Islam was carried to the several countries by the Muslim victors let us suggest that it also exists in those lands where Muslims never held sway—in Ceylon, in Java, in Malay Peninsula, and in China. To-day, in the dark continent of Africa it is spreading lightning-like in spite of the organized counter-efforts of the Christian missions.

Even vanquished Muslims have, more than once, given their faith to their heathen conquerors—the Seljuke Turks or the Mongols. In the history of Muslim conversions there are splendid records of the efforts of isolated missionaries, casual travellers, and adventurous merchants. Those were the people whose calm persuasions and steady preaching earned for them the title of *Arkan ul Mill at Wad-Din*, or the pillars of Society and Faith. They were the saints whose ideal morals did much more for Islam than its notorious sword. Every child in India is familiar with the sacred personalities and accomplishments of Sh. Ali Hujwairi, of Kh. Muinuddin Chishti, of Baba Fariduddin, and of Kh. Nizamuddin Awhya. But many more sacred personalities have passed away unnoticed, unheard, the martyrs of their faith, the beloved of their God.

Great as the success has been in the past, the Faith of the Arabian Prophet has yet to be expounded to the world, and the torch of Islam has yet to be carried to its dark corners. But before making others believe let us see that our own belief is firm, let us see that our own life is guided by the sublime code of our Holy Prophet, and let us feel that we can attract by our morals those with whom we come in contact. If that degree of excellence be reached, the very existence of a Muslim could work wonders, even as it has worked in the past. Let us be Muslims in words and in deeds, and every honour is reserved for us.

Islamic Review :—We quite agree with the writer that Islam has invariably made progress through its moral and spiritual force. Its teachings, being simple and natural, appeal to the human mind; and that is why the Faith preached by the Holy Prophet is spreading in Africa and Europe at the present time when Islam has lost altogether its temporal power. Islam does not require any temporal power for its propagation, because it is an eternal Truth and must be accepted. The Holy Prophet never took up the sword for the Spread of Islam. He was, however, forced to resort to the sword only in self-defence. We are going to take up this subject in our next.

KHILAFAT IN ISLAM

KHILAFAT IN ISLAM

ACCORDING TO THE HOLY QUR-ÂN AND THE SAYINGS OF THE PROPHET

By MAULVI MOHAMMED ALI, M.A., LL.B.

(In the name of Allah, the Beneficent, the Merciful.)

As a result of the great world-war, the fate of the Turkish Empire has to be decided by the statesmen of Europe. It is no doubt a very complicated question, and it is perhaps on account of its complicated nature that the Peace Conference is obliged to postpone it from time to time. Among the various difficulties which confront the representatives of the victorious Powers of Europe, perhaps the greatest of all is the difficulty which brings them face to face with the question of the Muslim Khilafat. The Muslim world has seen kingdom after kingdom of Islam fall a prey to the unquenchable thirst of Christian Europe for power, but the final act of the dismemberment of the Turkish Empire upon which Europe is now bent has a deeper meaning than a mere blow to the temporal power of Islam. It amounts to striking at the very root of the Muslim conception of Khilafat, which is a religious conception, and the great statesmen of Europe will do well to think twice before they take any step with regard to this all-important question.

The first need of Europe at the present moment is to understand clearly the Muslim conception of Khilafat. Islam has suffered much from the misconceptions and misrepresentations regarding its doctrines that have prevailed in Europe. Those misconceptions and misrepresentations have been due to a large variety of causes, the foremost among which is no doubt the position of Islam among the religions of the world as the greatest adversary of Christianity. But when statesmen sit down to handle such a delicate religious question as the Khilafat, their duty to the very cause they serve makes it necessary that they should disabuse their minds of the wrong conceptions of that question which a superficial comparison with some dogma of Christianity might have made the more plausible, and clearly realize what the true Muslim view is. The view generally accepted by Europeans seems to be that the Khalifa in Islam occupies the same position as the Pope among the Christians. Thus the *Civil and Military Gazette* of Lahore writes in its leader of January 13th :

“What obscures the issue more than anything else in the eyes of Indian Muslims is the confusion of religious with political considerations. The confusion has inevitably been heightened by the free use of the word Khilafat in connection with the Turkish question. So far as we know there is not the slightest intention or desire on the part of the Allied

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statesmen to weaken or detract from the Sultan of Turkey's spiritual status as the Khalifa of the Muslim world, but Indian Muslims have been led to believe that this maintenance of the Khilafat is bound up with the maintenance of the integrity of the Sultan's temporal dominions. The lessons of history, however, teach us that a clear distinction has to be drawn between the spiritual and temporal supremacy of religious potentates. Thus Italy, though still a Catholic country, did not hesitate to annex the Pope's temporal dominions by force of arms in 1870."

The misconception lying at the root of this view of Khilafat, which is the prevailing view in Europe, is that it looks upon the Khilafat in Islam as the equivalent of papacy in Christianity. This is essentially incorrect and seriously misleading. In the first place, papacy is not based on any saying of Jesus Christ and is not a part and parcel of the Christian religion. As against this, the Khilafat in Islam is based on the clearest injunctions of the Holy Qur-án supported by the sayings of the Holy Prophet, and no Muslim can disregard it, though there may be a difference in the recognition of one person or another as the Khalifa, such as the difference which has existed between the Sunnis and the Shias. Again, the Pope, as the successor of St. Peter and the inheritor of his prerogatives, has been looked upon as the doorkeeper of the kingdom of heaven, his office being strictly and avowedly limited to the spiritual domain. The doctrine of papacy grew in Christianity by applying to the Popes the epithets which are applied to St. Peter in the Gospels, but just as St. Peter had never any temporal authority, so papacy in the first stages of its growth remained devoid of temporal power for long centuries. It was only by a very slow development that the Popes aspired to temporal power in the eighth century, and thus the acquisition of temporal power by them was a mere accident, and they could be divested of this power without doing the least violence to the religious feelings of the Christian world. The temporal power of the Khilafat in Islam, on the other hand, is of the very essence of it, and traceable not only to the first Khalifa of the Muslims but to the mighty Prophet himself who was the founder of Islam. Such importance was in fact given to the temporal power of the very first Khalifa in Islam that when certain Arab tribes refused to pay the *zakat* into the *Bait-ul-Mal*, the public treasury of the Khalifa, war was waged against them by the consensus of opinion of the companions of the Holy Prophet, and such people are to this day known in the history of Islam as apostates.

The question of the Khilafat in Islam, therefore, does not bear the least resemblance to papacy, and it is not the Muslims that are confusing religious ideas with political considerations, but there is really a confusion in the minds

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of most Christians as to the true nature of the Khilafat. If the Khalifa in Islam had the status of the Pope in Christianity, and the Muslims looked to him as the doorkeeper of the kingdom of heaven, and not as the successor to the temporal power of the Holy Prophet and the guardian of the Holy Places, then indeed they had nothing to complain against even if he did not possess a single square yard of land, and the statesmen of Europe could decide the fate of Turkey without giving a minute's consideration to the question of the Khilafat. As matters stand, it is the first duty of statesmen not to confuse the question of the Khilafat with that of papacy and to accept the Muslim view. That view has been so forcibly and so often represented that there is no need for me to state it over again ; but as the question is one of paramount importance to the Muslims, and as Christian Europe seems to be persistent in its own view of the Khilafat, based as it is on a false analogy, I have thought it necessary to go to the root of the question to show how a matter, viz. the temporal rule of the Khalifa, which to the ordinary eye appears to be only a temporal question, has really a religious sanction. In fact, it is the religious character of the question, not the mere downfall of another Muslim empire, that is perturbing the minds of the Muslims all over the world, so great being its importance that all differences of sect sink into insignificance before it.

In the first place, it must be made clear that the Khilafat among the Muslims is based on the clear words of the Holy Qur-án. Thus we have in the chapter entitled an-Nur (or The Light) : " Allah has promised to those of you who believe and do good that He will most certainly make them Khalifas [successors or rulers] in the land, as He made those to be rulers who were before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange ; they shall serve Me, not associating aught with Me, and whoever is ungrateful after this, those it is who are the transgressors " (xxiv. 55). The word *istakhlaafa*, which occurs here, signifies *he made him a successor or ruler*. Though the meaning here is quite plain, yet I may quote a few commentaries to show that the meaning of these words has never been doubtful to any Muslim mind. Baizawi says the meaning of *He will make them Khalifa in the land* is "*He will make them rulers having control in the land, as kings control their kingdoms.*" Kashshaf has : "*He will make them inherit the land and make them Khalifas in it.*" Ruh-ul-Ma'ani says : "*He will make them rulers acting in the land as they please, like as kings act in their kingdoms as they please.*" Ibn-i-Kasir interprets the words as meaning : "*He will make the followers of the Prophet rulers of the land, i.e. the leaders of the people*

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and controlling their affairs." Ibn-i-Jarir has: "Allah will make them inherit the land from the non-Muslims of Arabia and Ajam, so that He will make them its kings and its chief men." Any number of other commentators could be quoted, but what has been said is sufficient to show that the clearest Divine promise is given in this verse to the Muslims that they shall be made Khalifas, or rulers with absolute authority in the land. Thus the Khilafat in Islam means essentially absolute authority as ruling power.

The next question is as to what is meant by *al-ard*, or the earth. Here too I would first quote some commentators. Baizawai says: "The Messenger of God, may peace and the blessings of God be upon him, and his companions had lived at Mecca for ten years, fearing, then they fled to Medina and lived in arms morning and evening until God fulfilled His promise and made them masters of the whole of Arabia and made them conquer the eastern and the western countries. In this there is an argument of the truth of prophethood, on account of the news of the unseen, and of the Khilafat of the rightly directed Khalifas." In the *Gharaib-ul-Qur-ân* we have: "And the establishing of faith means its making firm and the strengthening of its foundations. They were compelled to live at Medina in arms morning and evening, so they got tired of it and complained to the Messenger of God, may peace and the blessings of God be upon him, and he said that they would not live thus but for a little, until a man shall sit in a great company at ease, there being no arms in it. So God fulfilled His promise and made them masters of Jazirat-ul-Arab, and they also inherited the kingdom of the Kisras and their treasures." The *Kash-shaf* concludes similar remarks with similar words: "So God fulfilled His promise and made them masters of the Jazirat-ul-Arab, and afterwards they conquered eastern and western countries." The *Fath-ul-Bayan* says: "It is a promise that includes the whole *ummat*, i.e. all the followers of the Holy Prophet, and what has been said as to its particular application to the companions of the Holy Prophet, there is no ground for it. . . . And surely he errs who says that this applies only to the four Khalifas or to the Refugees only, or that by *al-ard* is meant Mecca only. Ibn-ul-Arabi says it means Arabia and countries other than Arabia, and this is the correct view." Again, the same commentator quotes Abul 'Aliyah as saying that the companions of the Holy Prophet, being in constant fear of the enemy, had to remain armed day and night, and that one of the companions complaining of this to the Holy Prophet, this verse was revealed, and "then God made His Prophet master of Jazirat-ul-Arab, and thus they became secure and put down arms." He also quotes Ubayy bin Ka'b, who reports similar events and the consequent revelation of this verse: "Then this

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verse was revealed, and God fulfilled His promise and made them masters of Jazirat-ul-Arab, and they also conquered the farthest territories in the east and the west.” The *Ruh-ul-Ma’ani*, another famous commentary, says: “And by *al-ard* is meant, as has been said, Jazirat-ul-Arab; others say, all the places in the east and the west shown to the Holy Prophet, for according to a reliable report, the Holy Prophet said, ‘The earth was contracted for me, so that I was shown its eastern lands and its western lands, and the kingdom of my followers shall reach the limits to which it was contracted for me.’” Ibn-i-Kasir, whose commentary is based on reliable reports, writes: “This is a promise from God to His Messenger, peace be on him, that He will make his followers Khalifas in the earth. . . . So the Holy Prophet did not die until God brought in subjugation to him Mecca and Khaibar and the whole of Jazirat-ul-Arab and the land of Yemen in its entirety, and he took *Jizya* from the Magi of Hijr and from some quarters of Syria. . . . Then when the Holy Prophet died . . . his Khalifa, Abu Bakr Siddiq, became the Supreme Ruler.” The same author goes on to say, after quoting the reports many of which have already been quoted: “Some of the ancients have said that the Khilafat of Abu Bakr and Umar is truly to be met with in the Book of God, and then recited this verse,” i.e. in support of this assertion.

A perusal of the comments quoted above and of the reports of the Holy Prophet makes it clear that the Khilafat which is here promised to the Muslims implies the establishment of ruling authority over Arabia in the first place and over other territories afterwards. The great commentators have all understood this verse as the basis of the Khilafat, and they have read in it a promise for the kingship of Arabia, of the whole of Jazirat-ul-Arab, as the nucleus around which was to grow the vast Muslim Empire. Arabia was to be the central kingdom of which the Holy Prophet was the first Supreme Ruler, while around it there was promised the growth of a vast empire extending both in the east and the west. And while the Holy Prophet was made master of the central kingdom, i.e. Arabia, before he died, this kingdom began to grow to an empire under his very first successor, who assumed the title of the Khalifa of the Messenger of God as soon as he came to power, and it actually became a formidable empire under the second Khalifa only within ten years of the death of the Holy Prophet.

From what I have said above it would be clear that the promise of the Khilafat to the Muslims has always been understood by the best authorities as amounting to a promise for the establishment of an empire, of which Arabia, being the centre, was always to be an essential part. Without this empire and without rule over Arabia, the Khilafat

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is meaningless. Arabia, as I have said, was the central kingdom in this empire, in the sense that while other portions of the empire might change, Arabia could not. In other words, the Muslim Empire, which was the supreme ruling authority over Arabia, was the Khilafat, whatever other lands may be in its possession. There might be other great Muslim Empires in the world, but the Khilafat rested with the one which was the master of Arabia. This is clear from the following considerations :—

1. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, was personally made to rule over the whole of Arabia. Though it was not all conquered by him by force of arms, yet the whole of it became subject to him before his death, as deputations from tribe after tribe of the vast peninsula waited upon him, and there remained not a single tribe in the Jazira which did not owe allegiance to him. This becomes the more significant when it is borne in mind that Arabia was composed of heterogeneous elements and had never within historical times owed allegiance to a single ruling head. As the Khilafat meant a successorship to the Holy Prophet, the Jazirat-ul-Arab, being the kingdom which the Holy Founder of Islam left at his death, became an essential part of the Khilafat, and so long as the Muslim Khilafat exists in the world—and this shall be so long as Islam remains in the world—Jazirat-ul-Arab must remain an essential part of that Khilafat. If Arabia is lost to the Khalifa, he cannot be called a Khalifa or a successor of the Holy Prophet, because he does not possess what the Holy Prophet possessed. The very word Khalifa makes it obligatory that he shall have authority over Arabia.

2. When Abu Bakr became the Khalifa, he was at once recognized as the master of the whole of Arabia. Certain tribes rebelled against him under certain pretenders to prophethood, certain others refused to pay the *zakat* into the *Bait-ul-Mal*. Abu Bakr fought against all of these until he again reduced all of them to subjection. He was at the time surrounded by various difficulties ; Islam was threatened from the north by the Roman Empire and from the north-east by Persia, but Abu Bakr deemed it his first duty to retain the whole of Arabia under his rule, and other companions of the Holy Prophet supported him in this decision, which they would not have done if they thought that the Khilafat could remain in the vigour of life without control over the whole of Arabia.

3. In the Sahih Bukhari there is a report from Ibn-i-Abbas, according to which the Holy Prophet made a bequest on his death-bed in the following words : “ Expel the non-Muslims from Jazirat-ul-Arab.” There is also a report in the Sahih Muslim, according to which Umar is reported to have said that he heard the Holy Prophet saying : “ I shall

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surely expel the Jews and the Christians from Jazirat-ul-Arab, so that I shall not leave therein anyone but a Muslim," while according to another report his words were : " If I live, I shall certainly expel the Jews and the Christians from Jazirat-ul-Arab." Why should the Prophet have so much concern on account of Arabia if it had no connection with the Khilafat? The religion of Islam preaches liberality to the utmost towards the followers of other religions, so much so that it not only recognizes, but also requires its followers to believe in, the Divine origin of all the great religions of the world, and this was the reason that while the Christians had set an example for the Muslims as to the uprooting of all alien religions wherever they had the upper hand, every Muslim country contains, more or less, a non-Muslim element. But Arabia was made an exception, not because the Holy Prophet feared that the Arabian Muslim could not withstand an alien religion, but because Arabia, being the central Muslim Kingdom of the Khilafat or the Promised Muslim Empire, was to be kept free from the machinations of those who might be planning the destruction of Islam. The special mention of the Jews and the Christians in this connection in the Holy Prophet's reports is noteworthy. This shows conclusively that special sanctity was conferred on Arabia by the Holy Prophet owing to the special position which it had in the Khilafat.

4. Besides the Khilafat, other Muslim Empires have existed, sometimes very great ones, such as the Mughal Empire in India, but they have never been recognized as Khilafat, owing to the simple fact that they did not rule over Arabia. On the other hand, notwithstanding their own greatness, such empires recognized the Khilafat.

5. Throughout the thirteen centuries that have elapsed since the birth of Islam, Arabia has always remained under the Khalifa. It may be that the control of the Khilafat over every portion of the peninsula has not been uniform through the many vicissitudes, but theoretically Arabia has always been a part of the Khilafat. I may only add that when such control was not complete, the Khilafat could not be regarded as sufficiently strong, but never has any one been recognized as Khalifa who had no control over Arabia. It is difficult to refer here to the history of the Khilafat at length, to show how it has always spent its best efforts to keep Arabia under its control, but a brief reference to some of the more important struggles would not be out of place. It was at first under the very first Khalifa that certain Arab tribes tried to assume independence, but Abu Bakr was successful in bringing them all to subjugation. Towards the end of Usman's reign there was again a civil disturbance, but Ali, the immediate successor of Usman, was undoubted master of the whole of Arabia again. Under Mu'awiya,

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Arabia was still a province of the empire, and so it remained under all the Umayyad Khalifas except for the struggle of Abdulla bin Zubair, which ultimately came to naught. Under the Abbasids, the same condition was maintained, and the governors of the different districts of Arabia were appointed by the Khalifa. Since the Khilafat has passed to the Turks, the whole of Arabia has still been theoretically a part of the Turkish Empire, though the control of Turkey may not have been in practice complete over this or that portion. If such control was lax at some time, it does not mean that the Turks did not consider Arabia as an essential part of the empire, but because financially there was not much advantage. Still, it was the Turks who subdued, with the help of Muhammad Ali, the great Wahhabi movement in Central Arabia, and towards the end of the eighteenth century made again a strong effort to put down rebellion in Yemen.

The conclusion is inevitable that Islam requires the maintenance of a Muslim Empire with ruling authority over the whole of Arabia as a *religious* necessity. A promise of such an empire is given in the Holy Qur-án in the verse speaking of the Khilafat, and this truth has been practically recognized by the whole Muslim world for thirteen centuries. The question might be asked, Why was religious sanction given to what is apparently a merely temporal matter? One reason of this is that the Prophet himself was a king as well as a Teacher, and it was therefore necessary that both kingship and religious leadership should be maintained among his followers. Another reason, and a very important one, is met with in the very words of the Holy Qur-án which render the Khilafat a necessity. The following words occur in that verse as already quoted: "And that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange." The Khilafat was therefore rendered necessary so that the religion of Islam might be firmly established and that the Muslims may be secure. The prophetic promise makes it clear that temporal rule of the Muslims in this case is necessary for the firm establishment of their religion and for their own security. Islam was a true religion even when the Holy Prophet could not freely preach its principles, when he was persecuted severely by his enemies, and when the Muslims had no rule or authority in the land, but it was not then firmly established, nor were the Muslims then secure. And if the political power of Islam is again brought to naught by Christian Europe, it would not affect the truth of the religion of Islam at all; it would only mean that a blow is dealt to the firm establishment to Islam in the world and that the real security of the Muslims has been taken away. It is this that every Muslim

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heart feels ; that feeling is not some feeble awakening to impending danger ; it is the Muslim's strongest faith and surest belief, based on the clear words of the Holy Qur-án, that those who seek to weaken the Muslim Khilafat are really aiming at weakening Islam and that the Muslims will be no more secure in the world, all the so-called religious liberty notwithstanding. The Khilafat is therefore a necessity for the Muslims, not only because it is rendered necessary by the words of the Holy Qur-án, but also because the word of God has told the Muslims that the weakening of the Khilafat means the weakening of the religion of Islam and is a clear sign of insecurity for the Muslims in the world. And what the word of God has pointed out so clearly is now seen by every Muslim eye as clearly mirrored forth in the trend of events.

Even if the Holy Qur-án had not pointed out the great truth to which I have referred above, anyone could see that if the Muslims did not retain absolute control over even their religious centre, the principles of the religion of Islam could not live in the full vigour of life, and Islam would thus be weakened. Not only is it true because Islam has its own politics, which would indeed die if there was no Muslim kingdom in the world, but also because there are some general principles of Islam which cannot be enforced unless there is a Muslim rule, as, for instance, the great principle of *zakat*, for which the first Khalifa had to wage a war when certain tribes questioned the necessity of the *zakat* being paid into the public treasury. Now, the trend of events in the world's history has only proved the truth of the words of the Holy Qur-án, for the weakening of the Khilafat is the last blow, a blow at the centre of Islam, which the hostile forces could deal. Kingdom after kingdom has fallen down away from the centre, and when there remains almost no vestige of another independent Muslim kingdom in the world, Turkey, which has been identified by the Muslims with their Khilafat for centuries, is threatened with the same fate. The Khilafat, or the Divinely promised Empire of Islam, is the last of the great Muslim rules which it is sought to sweep off. These lamentable facts only make the truth of the Quranic words shine the more clearly, and with the blow to the Khilafat no Muslim can feel himself secure if he believes in the truth of the Quranic words.

Other verses of the Holy Qur-án point to the same conclusion. The guardianship of the sacred territory, the Ka'ba and its vicinity, including Mecca, the temporal and religious centre of Arabia, was declared to be only safe in the hands of the Muslims. Thus we have in viii. 34 : " And what excuse have they that Allah should not chastise them while they hinder men from the Sacred Mosque and they are not fit to be guardians of it ; its guardians are only the *Muttaqi*

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people." Here by *Muttaqi* are clearly meant the Muslims, as is explained by the commentators, because *Muttaqi* means one who guards against evil, and *Shirk* being the greatest evil, the Muslims as a nation are primarily the *Muttaqi* people. Again, we have: "O you who believe! the *Mushriks* (polytheists) are nothing but unclean, so they shall not approach the Sacred Mosque after this year" (ix. 28). By the *Mushriks* here are meant non-Muslims in general, because no religion other than Islam preaches the doctrine of the absolute Unity of God, and the commentators have therefore plainly stated that there is no difference in this respect as regards the worshippers of idols and other non-Muslims. Now, the *Mushriks* are here said to be unclean, but it is clear that uncleanness of the body is not meant; for the Holy Qur-ân allows the partaking of food with non-Muslims and even allows the marrying of non-Muslim women, which it could not have done if it regarded the non-Muslims as bodily unclean. It is therefore uncleanness of the ideas that is meant. But how does uncleanness of ideas affect the sacred territory? Not by making that ground impure, which it cannot, but exactly as it affected its purity when it was in the hands of the enemies of Islam. When this verse was revealed it had just been taken from the hands of those enemies, and the Muslims were told that if they allowed non-Muslims again to set their feet on this sacred soil they would entertain evil designs against it. Though uncleanness might be met with in their religious ideas in general, as in certain false doctrines, yet the particular reference here is to their unclean or evil designs against Islam.

The religion of Islam is most charitable in its dealings with the followers of other religions, so much so that it preaches the Divine origin of all religions, but the All-knowing God was aware that the sacred centre of Islam, the emblem of the pure Unity of the Divine Being, could not be safe so long as non-Muslims in general were allowed to set even their feet there, because, if they were allowed to enter it freely, the enemies among them would be able to work out their evil designs against it. An Arab living thirteen hundred years back could not guess, what we see to-day, how those who hanker after worldly power make the mere setting of foot on a soil the pretence for its possession. But God, Who knows the unseen, told the Muslims not to allow non-Muslims to set their foot on the sacred soil of Mecca, to protect it from the evil designs of such as should plan the weakening and destruction of Islam itself.

In short, the doctrine of the Khilafat in Islam requires the maintenance of a strong central Muslim Government, which should also be the supreme ruling authority over Arabia. It is true that succession to the Holy Prophet includes succession to both offices, the temporal as well as the spiritual.

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But such succession was only limited to the first four Caliphs, to Abu Bakr, Umar, Usman and Ali, peace be on them, to those great men who were prepared for the high office under the eyes of the Holy Prophet. Hence it is that the first four Khalifas are distinguished from all the rest by the addition of the word *Rashidin* to the word *Khulafa*, i.e. they are called *Khulafa-i-Rashidin*, or the rightly directed Khalifas. They combined both the spiritual and the temporal offices. People looked to them not only as the chief ruling authority but also as types of virtue, as religious guides, as the exponents of the Islamic Law. But those who came after them were only Khalifas in the sense of rulers or kings, the spiritual office being inherited by the learned *imams* or by the great saints or the *mujaddids*, i.e., the reformers. Thus succession to the Holy Prophet after the first four Khalifas ran in two parallel channels, the temporal office devolving on the ruling authorities and the spiritual office on the learned *imams* or the great reformers, uniting only rarely again, as in the case of Umar II. This is the reason why the Khilafat of the later rulers is sometimes called kingdom (*mulk*) to distinguish it from the *Khilafat-i-Rashida*. But still the guardianship of the holy places and kingship of the *Jazirat-ul-Arab* is honoured with the name of Khilafat.

Thus Khilafat, as it now stands, is essentially temporal, being spiritual only in the sense that it is a religious institution which cannot be denied by any Muslim. Yet it must be clearly borne in mind that it is not like an ordinary Muslim kingdom. The Khilafat is the heart of the Muslim political power in the world, which may be shorn of its glory by the fall of a kingdom in the East and a kingdom in the West, but a blow directed at the heart amounts to giving a death-blow. A Muslim has sympathy with his brethren everywhere in the world, and he shares in their sorrows when one after another they are deprived of their political power, and suffer sometimes the worst consequences of subjugation to another rule, their very extinction being the result in some cases, as in the history of Spain; but he feels that a blow is being dealt to his very life when it is aimed at the centre. It is Islam that is weakened by the weakening of the Khilafat, and the security which was vouchsafed to the Muslims by the promise of the Khilafat is really gone when a serious blow is dealt to the Khilafat. It is only natural that every Muslim should have the most serious anxiety when such a state of things is within sight. Almighty God has no doubt promised an ultimate triumph for the religion of Islam, but this does not mean that the Muslims can view complacently even those blows which are directed at the heart of the Muslim nation and at their religious institutions.

So far I have only dealt with the general nature of the question, but I must now deal with that phase of it which

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is causing unrest in the whole Muslim world at the present moment. Has the dismemberment of Turkey anything to do with the Khilafat? The answer to that question depends on the position of Turkey in the Muslim eye. For five centuries the Khilafat has been in the hands of the Turks. The Muslim world identifies Turkey with the Khilafat and has been accustomed to do so for such a long time that it cannot see otherwise. The Turkish Empire has moreover a glorious past behind it. To the Muslim world it is an emblem of Muslim power. It may have fallen upon evil days by the machinations of its enemies, but still it has given proof of its life and vigour even in the most recent war. Therefore to the Muslim the dismemberment of the Turkish Empire means the dismemberment of the Khilafat; it really is so. The suggestion to reduce Turkey to the position of an Indian State means a blow at the heart of Islam. The Indian Muslims naturally feel that, being members of one of the victorious Powers, they have a right to demand a solution of the question in accordance with their religious convictions. The Khilafat must be maintained intact. In other words, a strong Turkish Empire must be maintained with supremacy over Arabia. Europe has no right to depose one Khalifa and to make another. The King of Hejaz may have helped the Allies, but the Allies have no right to confer upon him the Khilafat. No agreement can be valid which takes away the office of the supreme ruling authority over Arabia from one whom the Muslims recognize to be their Khalifa, i.e. from Turkey. Such an arrangement, if carried into effect, would mean the deposition of the Muslim Khalifa by Christian statesmen against the will of the Muslims, or a clear non-Muslim intrusion into the religious matters of the Muslims.

The deposition of the Khalifa can be brought about only in one of two ways. Either the Muslims as a body or by a majority may vote the present arrangement of the Khilafat to be unsatisfactory, and in that case they may choose another Khalifa. Or two Muslim nations, *without outside help*, may fight out the issue, and whichever is the more powerful and is victorious on the field of battle would be entitled to the Khilafat. If the Turks as a nation are weaker and another Muslim nation proves itself to be stronger, they must give place to that other. For *a weak rule at the centre means the weakness of the centre*, which the Muslims of the world are never prepared to accept. In fact, it is one of the grounds why the Muslims refuse to recognize the King of Hejaz as the supreme ruling authority at Mecca and Medina. He rules only one province of Arabia, and is so weak that even the ruler of Najd could defeat him. He has been brought into prominence merely by the help of Christian governments. It is not his own power that maintains him at Mecca, but he is there with the help of the Allies. He is only a rebel

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so far as the Khilafat is concerned, and the Muslims have a right to demand of the Allied statesmen that the Khalifa should be left free-handed to deal with him.

I have left out of this discussion all other considerations which necessitate the maintenance of a strong Turkish Empire, and have put forward only purely religious considerations. According to Muslim religious views, the maintenance of the Khilafat is essential; the Turks are the rightful owners of that Khilafat; the Muslims are unwilling to divest them of it and to confer the Khilafat on another nation; they look upon the weakening of Turkey as the weakening of the Khilafat, and consequently as the weakening of Islam and the endangering of its security. These are purely religious considerations; it is the duty of the British statesmen not to ignore any one of them. The voice of Britain, though not the only voice at the Peace table, is yet so powerful that if the British statesmen take up the cause of the Muslims as their own, all dissenting voices can be silenced. This attitude on their part will prove in the end much more beneficial for the stability of the British Empire than the addition of a slice of land which is more likely to be a source of never-ending trouble.

A word may be added as to the Holy Places situated outside Arabia. And first as to Palestine, which is looked upon as the Holy Land by the Muslims along with the Jews and the Christians. Europe fought with the Muslims for nearly two centuries for the possession of the Holy Land, but this great religious war, perhaps the greatest religious war known to history, left the Muslims as victors and they remained sole masters of the Holy Land. Now a war that was essentially temporal, in which the Muslims have been fighting on both sides, cannot be called a crusade, or the war of the Cross against the Crescent, as Mr. Lloyd George, the British Prime Minister, had the injudiciousness to call it. If such words were pronounced by the most responsible Minister of the British Empire when the war was actually on, and the Muslims were plainly told that it was a crusade in which Christianity was fighting against Islam for the possession of territory which it had failed to conquer by the crusades of two centuries, they would have realized their position at the time. But when the battle has been fought as essentially non-religious, there is not the least ground for Christian statesmen to make it the occasion for obtaining what a purely religious war left to the Muslims. The territory is more sacred to the Muslims than it is to the Jews and the Christians, for while they honour the sacred places of Judaism and Christianity, the Jews and the Christians do not honour their sacred places in that territory; the greatest religious war of Christianity against Islam left it in the possession of the Muslims; the territory has, moreover, formed a part of the Muslim Khilafat

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from its very establishment, for it was taken by the Muslims in the time of Umar, the second Khalifa ; and therefore to divest the Khilafat of the Holy Land now, against all principles of justice, would amount to the infliction of a deep wound on the religious feelings of the Muslims.

As regards the Holy Places situated in Iraq, that territory has in fact become for all practical purposes a part and parcel of Arabia. It is inhabited by Arabs and cannot be said to be separate from Arabia. Iraq has also, like Palestine, formed a portion of the territories belonging to the Khilafat from the earliest times, and some of the earliest contests of Khilafat were fought on its battle-ground. It is therefore essentially a part of Arabia, and on account of the Holy Places of Islam abounding in it, it must remain, as it has hitherto remained, under Muslim rule. Moreover, it is the portion which Britain wants for itself, and it is easiest for the British statesmen to forgo any claim to it for the sake of Muslim feeling, as the Muslim community is by no means an insignificant member of the great British Empire.

In the end, I may add that, putting aside the purely religious question of Jazirat-ul-Arab and the associated question of the Holy Places of Islam which have been under Muslim rule for the last thirteen hundred years—and nothing but pure might without the least regard to right can upset the decisions of thirteen centuries against the wishes of the community whose fate is involved—the Muslim desire to see the Turkish Empire maintained on the pre-war basis is not a mere sentiment. The Jazirat-ul-Arab is no doubt an essential part of the Khilafat, but neither does it alone form the Khilafat. The Khilafat is, as I have already shown, the Promised Muslim Empire, promised in clear words by the Word of God, extending over both Arab and Ajam. Since very early days the capital of that Empire has remained outside Arabia. This Empire must, moreover, be absolutely independent. If, therefore, as assurance has been given more than once in the most responsible quarters, the question of Khilafat is to be settled by the Muslims alone, and they refuse to accept anyone besides Turkey as the rightful owner of the Khilafat, the question of the maintenance of the Turkish Empire, independent and strong, with Arabia as one of the units of that Empire, is also a religious question ; and the placing of Turkey under a mandate or divesting it of Arabia, the essential unit of the Khilafat, or placing it under restraints making its own defence impossible, shall be felt by every true Muslim to be nothing less than an attack on the religion of Islam by the Christian Powers of the world.

THE SAYINGS OF JESUS

THE SAYINGS OF JESUS

By SHELDRAKE KHALID.

At the present time, when the glaring light of criticism has penetrated the dim recesses of theological mysticism, few people, except the ultra-orthodox, will venture to assert that the fragmentary collection of biographies and anecdotes, added to by the inclusion of a dream (capable of being interpreted in any way suitable to the wishes of the reader), bound together and called "The New Testament," is a book unimpeachably of genuine origin. The Revised Version opens the eyes of many Christians to the fact that interpolation has repeatedly taken place, alterations made, and portions, such as the lost fragment of St. Mark, tacked on, regardless of any question of authenticity. You will no doubt have noted that each Gospel is "according to" St. Matthew, Mark, Luke, and John. If you ask a priest about this he will reply at once that "according to" does not necessarily imply that these books are the work of these Apostles. He will probably tell you that they were written from information obtained from them. The real point is this, that for centuries the Church *forced* people to accept these as the very words of God Himself, delivered through these Apostles, who were divinely commissioned to write. Remember that men and women have been burned at the stake in past centuries for difference of opinion as to the *interpretation*. Few persisted, the majority recanted, and in those days none dared question the *authenticity* of these books.

To-day, however, it is possible in Europe to think and voice one's opinions, and many learned men have courageously spoken out, however unpalatable their words might be to the bigot. It is indeed interesting to note that fragmentary Gospels, Epistles, Sayings, etc., have come to light, and the learned men of the Church, starting off with the idea that the only genuine documents are those found in the covers of the "Holy Bible," have tried to reconcile the discoveries with the stories related in the Gospels. Sometimes, however, this is difficult and the method of disposing of them varies. Some are called "spurious," some "copied from other Gospels," others cannot be accounted for, so are held in doubt as "interesting." I wish to deal with one of the latter.

In 1897, in one of the mounds of Oxyrhynchus, in Egypt, about 120 miles south of Cairo, a papyrus fragment was discovered containing some "Sayings of Jesus." Professor H. T. Andrews, B.A., says: "These 'Sayings' constitute a very interesting problem in criticism, which cannot at present be said to have found a satisfactory solution. It

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is easier to ask the questions which naturally come into the mind when we read them—e.g. Whence did they originate and what is their value?—than it is to supply an answer. We shall probably have to wait for other 'finds' before we obtain the clue which will enable us to give a sure explanation of the 'Sayings.' Upon one point, however, there seems to be a general agreement amongst scholars, viz. that the 'Sayings' belong to a very early date. A.D. 140 is given as the latest possible time at which they could have come into existence, and they may possibly be considerably earlier than that; some scholars suppose that they go back to the first century. Upon the question of the origin of the 'Sayings' there is the utmost divergence of opinion amongst scholars. Some suppose that they are extracts from one of the Apocryphal Gospels. Harnack, for instance, thinks that they are excerpts from the Gospel of the Egyptians—a theory which is based upon his more than doubtful reconstruction of the Gospel in question. Others suggest the Gospel to the Hebrews or the Gospel of Thomas as the source from which they were taken. Others, again, regard them as a cento of quotations taken not from a single Gospel, but from several. It is impossible to make out a convincing case for any of these theories. There are no Gospels with which we are familiar which seem altogether to suit the character of the 'Sayings.' On the whole, opinion seems to be coming round to the view that the papyri represent an independent collection of the sayings of Jesus, of very early origin. There is nothing to show that the collection was made in the interests of any heresy or schism in the Church. We seem to find in the papyri an illustration and example of the Logia, or collections of the sayings of Jesus, which we know must have been the earliest form, or one of the earliest forms, in which the Christian tradition took shape. To what extent the 'Sayings' of the papyri preserve authentic utterances of Jesus cannot be determined. As far as our present fragments are concerned, there seems to be no motive which explains the invention of the 'Sayings,' though, of course, if we had larger data to go upon, perhaps the key to the riddle might be found. If further discoveries do not reveal the hand of the heretic, or suggest a clue which can account for the manufacture of the 'Sayings,' we shall be warranted in supposing that the collection preserves genuine elements of tradition, and so is a document which the student of the Gospels is bound to take into account."

It is interesting to note that Professor Andrews is quite prepared to discover that these "Sayings of Jesus" may have been *manufactured*, as have been so many of the documents and Gospels of the Church, but he seems to think them of a really early date. The Muslim knows fully

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well that the Four Gospels are not a genuine record of the utterances of the Prophet Jesus (on whom be Peace) but have been manufactured since his time, the original words of Jesus having been lost. Is it possible that, in this papyri so recently discovered, a fragment of some of the true sayings of Jesus may have come to light? At all events, the Christian Church in the past wrote and altered book after book of their doctrine so that to-day they cannot detect the genuine from the spurious. How happy are the Muslims, how secure in faith, how Christendom envies their priceless treasure—the incorruptible Book of books—the Holy Qur-án, which is unchanged, uninterpolated, unsoiled as when delivered to the world by Allah through the sacred lips of Our Holy Prophet (on whom be Peace) the Revealer of the Will of God to Humanity!

THE DOCTRINE OF ATONEMENT

By M. MUSTAFAKHAN, B.A.

It is a curious feature of the human nature that men are often prone to believe in things that cannot stand the test of reason. Mere curiosity of certain ideas entertains the human fancy, and people begin to cherish these notions quite blindly. Most of the so-called historical events which are based upon popular legend, and which have a strong hold on the minds of the people, belong to the same category. The legend about the "historic snake of Zuhak," a King of Persia, appears to a matter-of-fact man a fanciful story only suited to lull a child to sleep; yet it is perhaps the most well known "fact" in the ancient history of Persia. There is no important work in prose and verse in the Persian language that does not contain a reference to this wonderful event. The existence of "evil spirits" is an oft-repeated theme in the sacred history of the Jewish nation. Even Jesus Christ is said to have exorcised "evil spirits" out of the men of his age. Christ's death for three days or for three hours, and his subsequent ascent to heaven, is a most popular belief even at the present time. But none of these wonderful events can be proved as "fact." And yet nations have fought for and against these notions.

The civil wars of England between Protestants and Catholics are too well known; and every student of history knows that the basic difference was the question of Mass. The Catholics believed that on the Mass day the wine and the slice of bread are actually turned into the blood and flesh of Christ, while the Protestants laughed at it. The instances of such religious dogmas can be multiplied; but

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I think the most typical example of such beliefs is the Doctrine of Atonement. The modern Christian writers of great learning and reputation on the one hand frankly admit that the theory of the Atonement cannot be proved from a rational standpoint; yet on the other hand they make every possible attempt to justify it; and sometimes their efforts in this direction are simply ridiculous, and their reasoning conspicuously inconsistent.

Mr. H. Maldwyn Hughes, B.A., D.D., has just put before the public a pamphlet "The Meaning of Atonement," in which he makes the candid confession that "the conditions of entrance into the kingdom of Christ are not intellectual"; and yet on the same page of his book, he passes the verdict that:

"Man is a reasoning being and reason is insistent in its demand for satisfaction."

Now, the only conclusion we can arrive at from these two statements is that man as a reasoning being cannot enter into the "kingdom of Christ." Again we have:

"What is the condition [of forgiveness]? Faith in Christ and his blood. *This is not an intellectual test.*" (Italics are mine.) Well, if faith in Christ and his blood is not an intellectual test, how can this doctrine be preached to others. Are we expected to preach a dogma to the people which is, at the outset, repugnant to the very sense of their reason? And one who cannot understand how faith in Christ's blood can bring about forgiveness, can surely never have a strong faith in it.

The doctrine of atonement mainly rests on the so-called mercy of God, and the Christian writers have sometimes used most flowery and figurative language to describe it. Christmas Evans, the famous Welsh preacher, used to describe it in allegorical language which ran somewhat like this: Mercy looked down from heaven to earth, and saw it as a great graveyard. Men were all under sentence of death. Mercy wept bitterly and begged to be allowed to go to their aid. But Justice said "I will not permit it unless the price is paid. I shall only be satisfied if some one else dies in their place." Then Mercy wept more bitterly, and it came to pass that the son of God passed by and said, "Mercy, why dost thou weep?" and she said, "Because Justice will not permit the world of men to be saved from death except some one pay the price instead." Then the son of God announced, "I will go to earth and will pay the price."

I seriously doubt if such an explanation can satisfy any reasonable man. The allegory may be beautiful in language, but it is very poor in substance; and its inconsistencies are quite apparent. We cannot separate mercy from justice and justice from mercy. Practically they are one

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and the same. An exemplary punishment meted out to a thief is mercy to society, because it contributes to the public safety.

And in the case of atonement it is a queer sort of justice, or in the words of Christmas, "the paying of the price," that an innocent man is put to death for the sake of others. If Christ had offered his blood of his own accord in order to save mankind, even then God's justice would have demanded that a poor innocent man should not be hanged. The judicial courts of our modern times do not convict a man of murder simply on his pleading "guilty" unless there is sufficient circumstantial evidence to establish the fact that the offence has been committed by him. How can we believe, then, that our temporal tribunals of the present day are more judicious than the Court of the Almighty, whose sense of justice falls short of the ordinary standard of human civilization? But Jesus Christ did not even offer his life voluntarily, because in the Bible we have :

(a) "Then saith he unto them, My soul is exceeding sorrowful, even unto death."

(b) "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me."

(c) "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

These quotations speak for themselves. They clearly show that Jesus Christ did not drink "the cup" willingly; rather it was forced upon him and that he prayed to avoid it. Again we have :

(d) And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani; that is to say, My God, my God, why hast thou forsaken me? "

This is a clear testimony to the fact that Jesus did not wish to die for others, rather he interpreted this death in the light that God had forsaken him. Had he any idea that he was dying for the salvation of mankind, he would never have cried like this.

Again, if the crucifixion of Jesus Christ was brought about by mercy, the only inevitable conclusion is that God never showed mercy to His creatures before this particular event took place. Paul, however, tells us that God's mercy did not begin with the cross, and sins committed before were passed over by God in forbearance. But he does not enlighten us as to why the forbearance of God was *exhausted* at the time of Jesus Christ.

Some writers have, however, tried to solve this riddle by explaining that in the pre-Christian days people were enjoying the "bliss of ignorance," and therefore there was

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little necessity of showing the culminating point of mercy, i.e. the cross; and hence it took place at the time when "wider knowledge" brought about "larger responsibilities" to mankind. Well, this means that the cross was meant to save the men of "wider knowledge" only. But is it not an undisputed fact that at present, too, there are a good many people on the surface of the earth who are living in the blissful ignorance, and the "wider knowledge" has not yet brought about larger responsibilities to them. The cross, of course, can be of little use to them at the present stage, and yet the Christian missionaries are trying their best to convert all people, high and low, white and dark.

In order to justify the doctrine of atonement Mr. Hughes has made another wonderful statement which, too, I am afraid, cannot bear the light of the Gospel. He says:

"We are born into a world in which sin already exists, and we inherit sinful tendencies which are stimulated by a sinful environment. It is very easy to sin and very hard not to sin."

The clergyman invariably takes the dark side of the human nature, and entirely shuts his eyes to the bright one. Is not this a glaring fact that we inherit good tendencies as well which prompt us to do the good and shun the evil? Even Jesus Christ is reported to have said:

"Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

If every human child inherits sinful tendencies from its parents, how can it enter into the kingdom of God? The fact is that man has been created after the image of God; and has been endowed with marvellous capacities and potentialities for good, but the growth of these faculties depends upon the right and proper use of them.

So far for the theoretical exposition of the atonement. Let us now turn to the more important and practical aspect of the question. The faith in the cross can possibly be of some use to its believers in two ways; (1) either the Christians should become infallible, or (2) their sins should be atoned for.

In the first case, that is to say, if Christians become infallible by believing in the blood of Christ, one cannot understand what the judicial courts and the police department are doing in Christian countries.

And in the second case, that is to say, if the sins perpetrated by Christians are passed over with impunity, simply because they believe in the crucifixion of Christ, there must be some reasonable and tangible proof of it. Mere assertion will not do unless it is supported by arguments. If Jesus Christ cannot save the Christian offenders from the punishment inflicted by the temporal governments, there is no earthly hope of his doing something in the kingdom of God.

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It is admitted on all hands that every religious doctrine should have some educative influence ; as the most important function of a religion is to instruct people and work out a transformation in their character. But the doctrine of atonement does not serve this purpose, rather it goes against the very principle of education. In this connection I will do better to quote a line or two from Mr. Key's " Education of the Child " :

" Education must be based on the certainty that faults cannot be atoned for or blotted out ; but must always have their consequences."

The idea expressed in these words is diametrically opposite to the doctrine of atonement, while it echoes, to some extent, the following verse of the Holy Qur-ân :

" So he who has done an atom's weight of good shall see it, and he who has an atom's weight of evil shall see it " (xcix. 7, 8).

Is it not a strange thing, then, that the Christian children are taught at one and the same time two different lessons ? The clergyman teaches them that Jesus Christ took away our sins, while the schoolmaster says that " faults cannot be atoned for."

The doctrine of atonement decidedly cannot have a wholesome effect on the morality of mankind. It assuredly affords an unbridled license of liberty to the wicked. An uneducated man who does not feel the responsibilities of society can easily play havoc with his morality, believing that his sins have been taken away by Jesus Christ and now he is at liberty to do what he likes. Thus the belief in the cross deals a death-blow to all the restrictions which morality and religion can impose upon a man ; and hence it is the duty of every sane man who cherishes the great hope of seeing the world more advanced in civilization and morality, to uproot this wrong notion. I have already quoted some passages from the Bible, showing that Jesus Christ never thought of saving mankind by his crucifixion ; but he was rather praying to be saved from this cursed death, which was designed through the Jewish machination in order to prove him a false prophet.¹ I will, however, quote some more passages from the Gospel to show that the holy prophet Jesus invariably exhorted his followers to work out their salvation through noble and good deeds, and not through the belief in the cross. In his famous sermon on the mount, we have :

(a) " Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your

¹ This Jewish plan, of course, proved abortive ; as Jesus Christ was taken down alive from the cross. He did not die on the cross, and hence the doctrine of crucifixion falls to the ground. For a detailed discourse on the point the reader is referred to our March number.

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Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do " (Matthew vi. 1-2).

(b) " And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the street, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret " (vi. 5-6).

(c) " Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father " (vi. 16-18).

These teachings of Jesus Christ (peace be upon him) clearly establish the fact that one cannot attain salvation unless one performs the virtuous deeds without any idea of ostentation and hypocrisy. It is the nobility and the purification of the heart, achieved through righteous deeds, that brings about salvation, and not any dogmatic belief in the cross. This is, of course, quite true to life. If we want to get something, we are bound to work for it. A husbandman must grow the seed and water the crop to get a good harvest. A student must work hard to pass an examination. Similarly, one *must do good to work out salvation*. The next life is only a continuation of this life ; and we shall reap to-morrow what we sow to-day. Nothing can be achieved without our efforts ; and that is why Jesus Christ repeatedly exhorts his followers to do good and noble deeds. The Holy Qur-án, too, has propounded the same truth and has plainly said that :

" Man shall have nothing but what he strives for " (liii. 39).

It is quite in keeping with this universal principle that the Holy Qur-án has invariably laid stress on the fact that the salvation is to be worked out through one's own deeds, and that heaven is the abode of only those who believe and *also do good*.

The truth is a common heritage of mankind, and there is no wonder if the same truth is revealed to Mohammad as to Jesus (may peace and blessing of God be upon them). But the wonder is why our Christian friends do not care to believe in such golden principles in preference to the easy-going doctrine of the atonement which is apparently absurd. Jesus Christ (peace be upon him) was a zealous exponent of *action*, as his teachings in the Bible would show ; but it is a pity that his words are so ruthlessly neglected or at least so grossly misunderstood by his own *followers*, who base the attainment of salvation simply on a theory.

THE EXCELLENT NAME OF GOD

THE EXCELLENT NAME OF GOD

By PROFESSOR H. M. LÉON, M.A., LL.D., F.S.P.

IN the seventh sura of the Qur-ân shereef (known as *Al Ar'af* and revealed at Mecca) we find in the 180th ayat (or verse) the words: "Allah hath most excellent names: therefore call on him by the same."

These "excellent names" comprise the ninety-nine attributes of the Almighty One, together with the essential name of Allah.

As an assistance in remembering these "excellent names," Abdul-Haqq, the learned commentator on the *Mishkâtul Masâbik* (the "Niche for Lamps"), a well-known book of Islamic tradition originally compiled during the latter portion of the fifth century after the Hegira by the pious Imaum Husain al-Baghawi, and then styled the *Masâbiहु's-Sunnah* or the "Lamps of the Traditions," says that in the early days of Islam the True Believers counted the praises and glorious attributes of Allah upon small pebbles, or on the fingers. This is still done, and in addition many Muslims employ for this purpose a string of beads which is known in Arabic as a *subhah* or *masbaha* (*musabbih*=a praiser of God), in Persian and Hindustani, as a *tasbih*, and in Turkish as a *tisbah*. The latter words being derived from the pious exclamation of the *Tasbih*, "O Holy God!"

The Latin Catholic Christians also use a string of beads of a somewhat similar character in some of their devotional exercises. It is probable that this custom first crept into Christianity at the time of the Crusades, the Christian Crusaders copying a custom of their Muslim opponents.

It is only fair, however, to state that the formal introduction of the rosary into Christendom is ascribed by Pope Pius V (Michael Ghisliere, a sincere but bigoted man, *b.* 1504; Pope 1566-1572; *d.* 1572) in a Bull dated A.C. 1566, to St. Dominic de Guzman, the Inquisitor and founder of the Dominican Friars (1170-1221).

It is related that Paul of Pherma, an Egyptian ascetic of the fourth century of the Christian era, being ordered to recite 300 prayers, collected as many pebbles, which he kept in his bosom, and threw out one by one at every prayer. This incident would seem to show that the use of a rosary was unknown among Christians at that period and is thus corroborative of the theory that the Latin Christian Crusaders copied the practice from the Muslims. This command in the Holy Qur-ân to True-Believers to call upon God by His Holy Names is no new rite or ceremony invented by the Prophet Muhammad (*o.w.b.e.p.*). The high honour due to the "Name of God" is taught by all the sacred writers, Jewish and Christian, with one unanimous and uniform

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voice from Moses (Exodus xx. 7) to the last surviving apostle of the Prophet Jesus (Revelation xv. 4).¹

In the Book of Nehemiah (Neh. ix. 5) we find that prophet at a great fast of the people of Israel—sackcloth being worn, dust sprinkled on the head, and for the fourth part of the day the worshippers humbly confessing their sins (verse 3)—calling upon the people, who had prostrated themselves for confession and prayer to “stand up and bless the Lord your God for ever and ever; and blessed be His glorious name, which is exalted above all blessing and praise!”

In the following verses (6 to 15) the prophet breaks out into a pæan of praise to the Almighty, and exclaims (verse 6): “Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee!”

This confession of the Unity, Omnipresence, and Omnipotence of Allah, the One and Only God, Eternal and Immutable, as Creator and Preserver of all things, to the absolute and entire exclusion of all false, rival, co-ordinate, and local deities, is a noble protest, worthy of a true prophet of Islam, against the Polytheism of the heathen and against the Dualism of the Magians of Persia.

Nehemiah’s song of praise to God must forcibly bring to the mind of all Muslims the opening and concluding *ayat* in of the 59th sura of the Qur-ân (*Al-Hashr*—“The Banishment”):

(1) Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

(22) He is Allah besides whom there is no god; the Knower of that which is in the future and of that which is present; He is the Beneficent, the Merciful.

(23) He is Allah, besides whom there is no god; the King, the Holy, the Bestower of Peace, the Granter of Security, the Faithful, the Guardian over all, the Mighty, the Powerful, the Strong, the Most High—He is exalted above all.

(24) He is Allah, the Creator, the Maker, the Fashioner: His are the most excellent names. Whatever is in the heavens and earth declares His glory and praiseth Him; and He is the Mighty, the Wise.

This subject of the excellency or otherwise of a name has always been an important one among primitive peoples and has not yet lost an importance among those who claim to be the possessors of a higher civilization. In the various forms of Polytheism, the names of the greater and lesser deities, which although now often obscure and with per-

¹ The “Glorious Name” of God is an expression which occurs four times in the English authorized version of the Bible.

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sonalities frequently mixed and mystified, in most cases originally represented the attributes they were believed to possess, the principal figures thereof belonging to strict Nature-worship.

Mr. J. Mooney, in his interesting work on the *Sacred Formulas of the Cherokees*,¹ states that the North American Indian "regards his name, not as a mere label, but as a distinct part of his personality, just as much as his eyes or his teeth, and believes that injury will result as surely from the malicious handling of his name as from a wound inflicted on any part of his physical organism. This belief was found among the various tribes from the Atlantic to the Pacific, and has occasioned a number of curious regulations in regard to the concealment and change of names. It may be on this account that both Powhatan and Pocahontis are known in history under assumed appellations, their true names having been concealed from the whites until the pseudonyms were too firmly established to be supplanted. Should his prayer have no apparent effect when treating a patient for some serious illness, the shaman ('medicine-man or priest') sometimes concludes that the name is affected, and accordingly goes to water, with appropriate ceremonies, and christens the patient with a new name, by which he is henceforth to be known. He then begins afresh, repeating the formulas with the new name selected for the patient, in the confident hope that his efforts will be crowned with success."

How the name is held to be part of the very being of the individual who bears it, so that through it his personality may be carried away and grafted elsewhere, is shown in the manner in which the sorcerer uses it as a means of putting the life of his victim into the image upon which he practises his "black magic arts."

King James of England, in his "Dæmonology," says that "the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted or dried away by continual sickness." A mediæval Christian sermon speaks of baptizing a "wax" to bewitch with.

A similar train of thought is exhibited in the superstition that the utterance of *Al-Kadir wa muktatimism* ("The Powerful and Hidden Name") of the deity gives to a human being a means of direct communication with the being who owns it, or even places in his hands the supernatural power of such being so named, to be used at the will of the person to whom it is known and who has uttered the same.

An old Oriental tradition states that King Solomon knew this name, and by its use acquired the wondrous

¹ *Seventh Annual Report of the Bureau of Ethnology* (Washington, U.S.A., 1891), p. 343.

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knowledge he possessed, as the wisdom and learning of God and His angels could thus be demanded and acquired by him. A more modern and still current belief in Egypt, Arabia, Syria, and elsewhere is that this "Great Name" of God (not *Allah*, which is termed the "substituted name") is known only to the great prophets, who can, by pronouncing it, transport themselves from place to place at will, can kill the living, raise the dead, heal the sick, cause rivers to run dry, and do any other miracle.

Pliny the Elder (A.C. 23-79), the author of the celebrated *Historia Naturalis* (published about the year 77 of the Christian era) states that when the root of the dead-nettle (*Lamium album*), was plucked to be worn as a charm against intermittent fevers, it was requisite to say for what purpose, and for whom, and for whose son it was pulled up, and other magical plants required also the patient's name to be mentioned in order to cause them to work effectively.¹

In an Arabic work, written during the Muslim occupation of Spain, it is narrated how the *Sahir* (sorcerer) when preparing his *musimm adiviyat* (poisonous drugs) always thrice repeated the name of the *shakhs* (individual) for whom they were intended, and that where the component parts of the *dawā* (drug) had to be beaten up together and pounded with a pestle in a *hāwan* (mortar), the *ism* (name) of the intended victim was written in ink upon the base of the *iyd al-hāwan* (pestle), and the decoction was pounded until every trace of the victim's name was obliterated.

Hindu sorcerers wrote the name of their victim on the breast of the image made to personate him.

In England so late as the reign of Queen Elizabeth the belief in sorcery, and in the power of inflicting injury upon a person by means of making an effigy of such an individual and attaching such person's name thereto, was prevalent; and in the year 1577 the services of Dr. John Dee, the celebrated mathematician and astrologer were hurriedly demanded in order to prevent the mischief to her majesty's person apprehended from a labelled waxen image of the queen, with a pin stuck in its breast, that had been found in Lincoln's Inn Fields, London.

Pliny states that Verrius M. Flaccus, the Roman historian and grammarian, the exact date and place of whose birth is unknown, but who died in the reign of the Roman Emperor Tiberias (A.C. 14-37), quotes authors whom he considers trustworthy, to the effect that when the Romans laid siege to a town, the first step was for the priests to summon the god under whose guardianship the place was, and to offer him the same or an even greater place of worship among the Romans. This practice, adds Pliny, still remains in the pontifical discipline, and it is certainly for this reason that

¹ Pliny, *Historia Naturalis*, xxii. 16, 24; xxiii. 54.

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it has been kept secret under the protection of what god Rome itself has been, lest its enemies should employ a similar proceeding.¹ It is recorded that Valerius Sorranus was put to death for divulging the name of the tutelary deity of Rome.

Professor (Sir) J. Rhys, in his article on "Welsh Fairies," published in the *Nineteenth Century* (July-Dec. 1891), xxx. pp. 566 *et seq.*, expresses the opinion that "the Celts, and certain other widely separated Aryans, unless we should rather say the whole Aryan family, believed at one time not only that the name was a part of the man, but that it was that part of him which is termed the soul, the breath of life, or whatever you may choose to define it as being."

(*To be continued.*)

THE PREMIER'S NEW YEAR'S MESSAGE

AND THE DUTY OF THE MUSLIMS

"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth?"

DEAR BRETHREN IN ISLAM,

Peace be with you and the mercy of Allah and His blessings.

The New Year's message by Mr. Lloyd George, Prime Minister of the British Empire, and other Ministers of British Colonies, has been communicated in the following words:—

"In recognition of the Fatherhood of God and the Divine purpose for the world which is centred in the message of Christianity, will be discovered the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. As that recognition could only come as an act of free consent on the part of individual men everywhere, the message appeals to men of goodwill to consider the validity and truth of those spiritual forces which are one hope for the permanent foundation of world-peace."

This message is delivered by personages holding the reins of government over the length and breadth of the British Empire, whose voice carries to-day sufficient weight in the world to attract the attention of all men, whether from a friendly or a hostile point of view. It is addressed to all the citizens of the British Empire, including the Muslims. Considering that Islam and Christianity are the only two religions struggling against each other to influence the whole world with their ideas, and bearing in mind that

¹ Pliny, xxviii. 4.

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we have a promise of the ultimate triumph of Islam over all other religions from our God, the Muslims are duty bound to view the message with particular interest.

Difference in dispositions will elicit different forms of response in various quarters. Some will question how far the Prime Minister of an Empire, the non-Christian subjects of which outnumber the Christian, is justified, consistently with the non-interference policy of the British Government in matters religious, to include the propagation of the Christian religion among the onerous duties of his high office. But little good will accrue from entering into such a discussion. Again, any one who considers the Premier's message critically may ask the question : Is the Christianity which can give birth to the German nation and the Kaiser, whom the civilized world of to-day holds responsible for all the misery of the last five years with its horrible consequences which the world is still suffering, and which has engendered a curse such as Bolshevism is, at the impending perils of which the civilized world is trembling, the "one hope for the permanent foundation of world-peace?" And does not the Premier's message shut eyes against solid facts in making this assertion? But a criticism of this nature too will serve no useful purpose. The message should be dealt with only from that view-point that may be of substantial good to Islam.

Whatsoever the object of this message, the political ascendancy Christianity has won over the whole world will inevitably stand it in good stead in various ways for its propagation. In this respect Christianity has no peculiarity. Every ruling nation has its influence, as a matter of course, over the subject races. That "People follow the religion of their rulers," is a well-known saying. Consequently this announcement need not cause us any fresh anxiety; it should rather serve as an alarum to wake us up. We weep at the loss of our kingdoms, and no nation can help weeping under such circumstances. But a nation that has obtained kingdom and has attained to the pinnacle of earthly power, finds out after all that the security of its life lies in the propagation of its religion in the world; the Muslims, however, in spite of having lost their kingdoms, have not yet learned the lesson as to how they can live in the world. Kingdom and rule are the product of strength, which in turn springs from vitality. If we are lacking in vitality, what at all can government avail us?

Then, I hold that the propagation of religion and Islamic principles will naturally contribute to the realization of political ends. Is it not a fact that the political interests of the Muslims are dependent to-day upon giving the world true ideas about Islam and Muslims? While a Hindu fellow countryman has warned us that no nation suffers

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more from misrepresentation than Islam, does not this message of Ministers itself bear testimony to the fact that great misconception exists about Islam? This may be due to deliberate misrepresentation on the part of Christian missionaries; the fact is nevertheless there that the English nation, rather all the European nations, are labouring under misconceptions. Will not the conversion of a handful of men in each European country tend to further our political cause to the highest degree, and will not those same converts gradually become the defenders of Islam and Muslim rights in their countries? Will not they serve as a proof against the diplomatic tactics of European nations, which have ever been doing injury to the Muslims? Let us bear well in mind that even the politics of other nations are not limited to the four walls of their country; much less can the politics of Muslims, whose nationality extends to the four corners of the world, be encompassed within the narrow boundaries of a particular country. To a great extent the success of Muslim politics depends upon their influence and prestige in foreign countries and especially in Britain and British colonies, for the creation of which propagation of Islam is not the best but the only way. Again, is it not true that the misconceptions regarding Muslims among the European nations, if any indeed, can best be dispelled by their joining the fold of Islam to see for themselves whether Islam guides to the ways of peace or its teachings promote blood-shed and disturbance? These and many besides are the view-points, which taken into consideration bear out the one issue that propagation of Islam is not only the most important field to exploit and the most promising of all methods, but the only form of enterprise which can ensure the security of the very existence of the Muslim nation, if put into the forefront.

I would again invite your attention to the Qur-*anic* injunction that "Jihad" is the greatest need of the Muslims. "Jihad" with sword, however, is restricted by the clear condition that we should wage war against those only who do so against us. The existence of those always at daggers drawn with the Muslims is not indispensable, while the commandment of "Jihad" is never in abeyance. But the other form of "Jihad" which the Holy Qur-*an* styles as "the great Jihad" is practicable at all times, viz., "Jihad" with the Holy Qur-*an* in hand. Such form of "Jihad" can be ceaselessly carried on, as long as the world lasts. One way of "Jihad" being still available, to which in fact belongs the credit of Islamic conquest of human hearts, "Jihad" with sword being resorted to only for the removal of obstacles out of the way of Islam, is it not high time that the Muslims too should betake themselves to this kind of "Jihad," when even the ruling nations look upon

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it as their future need? Notwithstanding our loss of world-kingdom and power there is absolutely no reason why we should despair; for it is as true as anything that Islamic principles are gaining ground in the world, and the fabric of Christianity shattering to pieces with the same, rather greater, speed with which Muslim kingdoms have crumbled down. In spite of its political ascendancy all the principles of Christianity are losing in weight in thoughtful quarters at such a pace that the day is not far off when even the utmost exertion on the part of the mightiest worldly power will prove futile to keep them alive, and the triumph of Islam will flash out from behind its apparent fall.

Thirty years since, a warner came to arouse us. He taught us that the secret of Islamic success consisted in the propagation of Islam in the world. He also equipped us with a philosophy peculiar to himself which proved a source of strength to us in this warfare. This indeed should have been the splendid work of reformation, in view of the crying need of the hour. He was a Messiah for the Muslims because he gave life to dead hearts. Unfortunately the people, in accordance with the traditional attitude of the world towards the servants of God, discarded him and dubbed him as an enemy of Islam. Facts, however, bear eloquent testimony to-day to the truth of what he said.

Better late than never. Even now is the time for the Muslims to make up for the lost period of thirty years and devote themselves heart and soul to this noble work, which alone constitutes their salvation. Right sort of enthusiasm is the one that may be turned to some practical account, and then alone it attains stability.

Brethren in Islam: I call upon you, in the interest of Islam and Muslims alone, to make a careful study of what we are. Should you detect a trait of selfishness in our dealings and through a closer contact by making common cause with us, should you confirm us to be enemies of Islam, you will not find it hard to extirpate a small community as ours. If, however, you discover in us a heart throbbing with the love of Islam and find that we have nothing but the welfare of Islam in view, for God's sake then rise and extend your hand of assistance to us in the enterprise but for which there is no way to prosperity for the Muslim world.

Take it to heart that but by the propagation of Islam in the world, you cannot preserve your existence, even though you should have possession of a mighty earthly power, still less so under the present circumstances when you have almost lost your share of physical power. Are you awaiting yet greater calamities to befall Islam to bring the lesson home to you?

"Our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us

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protection and have mercy on us. Thou art our patron, so help us against the unbelieving people."

The Prophet Moses, on hearing from Pharaoh the words that he and his nation had the upper hand of the Israelites, and finding his followers too weak to oppose him, exhorted them to invoke Allah's help and to keep patience.

Let us not then stretch a beggar's hand before a Government or a nation. Let us pray for help from one God, trust in Him and nobody else. Perseverance, however, we must observe, as the Holy Qur-ân enjoins us to bear hardships and promulgate truth in the world. The best form of your struggles and the most effective way of bidding good-bye to your home is to go out for the spread of Islam. Rest assured that Christianity cannot expect a bright future, in spite of the combined wealth and power of Europe and America, whose doom was sealed long since by the Qur-ân in the following words :—

"The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the beneficent God." But Islam is destined to witness the fulfilment of the Divine promise to make it triumph over all religions, even with the feeble attempt on the part of a subject race.

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