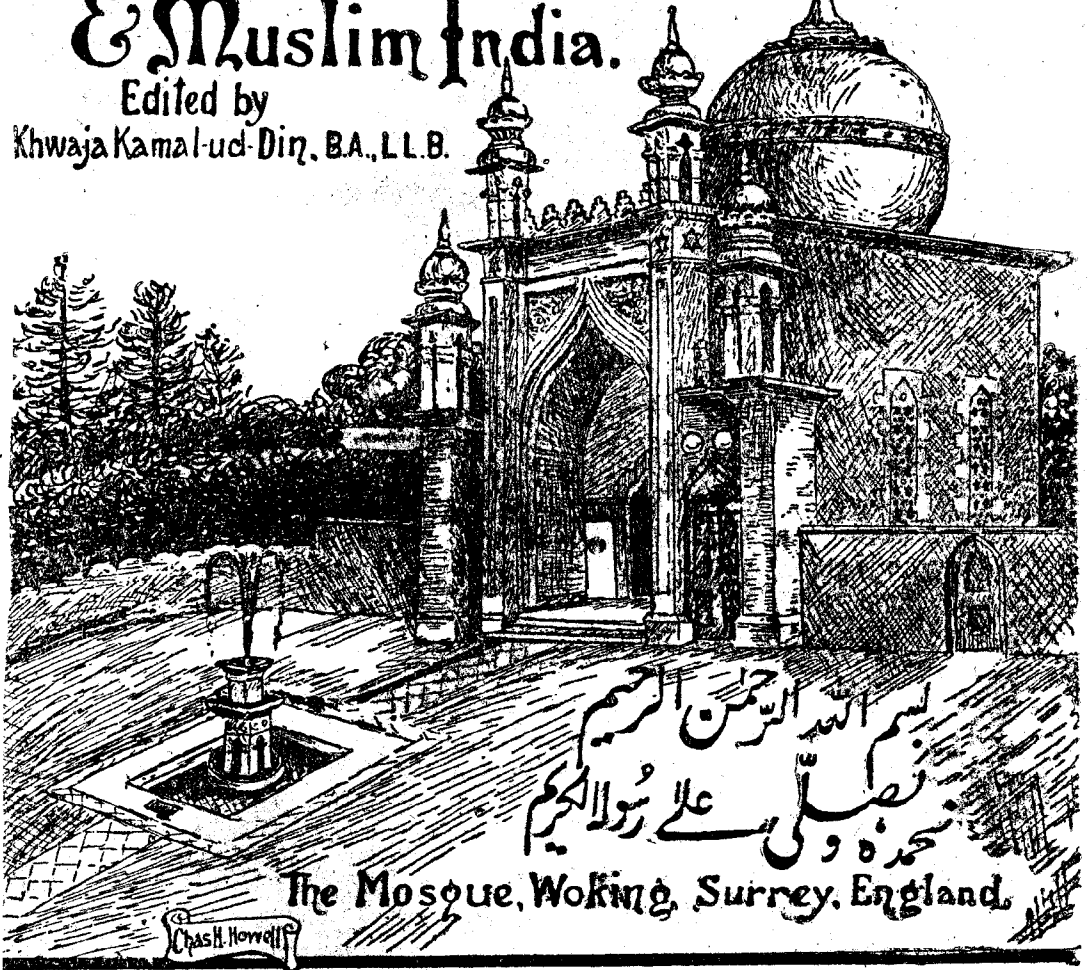


Islamic Review & Muslim India.

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



The Mosque, Woking, Surrey, England.

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ISLAMIC REVIEW

AND

MUSLIM INDIA

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THE HOLY QUR-ĀN

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

NOTES

How has the War Affected Religion?

The replies to this question are various. There is a set of thinkers who hold that the war has dealt a death-blow to the Faith. On the other hand there is another school of thought which maintains that the war has given an impetus to Religion. This school, however, does not admit any dogma or creed in the domain of Religion. To clear this point I will quote a passage by Horatio Bottomley in which he says :—

“ Speaking for myself, I can say that the war brought me a strong sense of religious convictions, but nothing of creed or dogma or ritual. And candidly I don't feel the need for them. I am quite certain, however, that the world is waiting for a new Church—an after-war Church.”

Those who think that the war has destroyed Faith derive their agreement from the cruel bloodshed and the pitiable fate of widows and orphans who lost their husbands and fathers on the battle-field. They say that the whole affair was irreligious and inconsistent with divine mercy and the teachings of Jesus Christ. But what they fail to realize is that to punish the oppressor and to face the evil with a strong front even at the cost of great sacrifices is not against the principle of mercy. When we pass a death sentence against a culprit we make no departure from the principle of mercy. As a matter of fact we extend our mercy to the whole society by being apparently cruel to an individual. So is the case with nations. If a certain nation wants to usurp the liberties of the rest of the world, and we check that heinous action with a strong hand in the interest of humanity at large, we are acting according to the dictates of mercy. And if we die in our effort for good against evil we are meeting an honourable death, and we shall get our reward not only in this world but hereafter as well. The worldly life after all is not the be-all and end-all of human life. The war has assuredly brought home the realities of life to those arm-chair philosophers, who under the influence of Paulinity were wrapped up in idealism. It has once more established the truth of the principle that we should be invariably prepared to punish the oppressor ; and the idea of turning another cheek, when one is smitten, is a mere theory which cannot be translated into action. It has also proved that after a great war which carries away a large proportion of the male population polygamy can be the only remedy for the betterment of society and the upkeep of morality. We quite agree with Mr. Bottomley that the world is waiting for another Church—after-war Church—and we are perfectly sure that the “ after-war Church ” is destined to be the Church of Islam ; as the Islamic principles have been proved true by war.

NOTES

The Khilafat Question.

The Khilafat question has practically been settled with the signature of Peace Treaty by Turkey on August 10th, and therefore the Khilafat Delegation has returned home. But the Khilafat agitation is still going on in India. It is an anomaly that Mr. Ghandi, who is a Hindu leader, is at the head of the movement, while the question of Khilafat pertains to the Muslims only, and is said to be purely religious. Assuredly Mr. Ghandi is not expected to be well versed in Islamic tenets, and therefore he cannot guide the Muslims to the right channel in matters religious.

Khwaja Kamal-ud-Din.

We are glad to announce that the Khwaja Sahib is improving in health and is expected to be with us in near future to resume his work. In March and April last he had to work hard, as he travelled in the various parts of India delivering lectures on Islam in Madras, Calcutta and Bombay.

This strenuous labour of about three months brought him a nervous breakdown, and he was obliged to take complete rest. He spent some time under medical advice in the cool, invigorating and refreshing climate of Cashmir, and this gave, by the grace of God, a tone to his health. He is now again at work, and his last telegram came to us from Rangoon, where he is expected to address on various aspects of Islam.

On August 6th the Khwaja gave a short address before the Friday Prayers at Lahore, and dealt with the present situation in India and the emigration or *Hejrat* question. He pointed out the real significance of *Hejrat*, and concluded that every institution of Islam was based upon the principle of parting with (*Hejrat*). When the Muslim pays the poor rate or *Zakat* he is *parting with* his money. When he is fasting he is *parting with* his meals. Thus in every institution of Islam the principle of *Hejrat* is carried out. He further held that the holy Prophet emigrated from Mecca to Medina quite under different circumstances. He had no liberty of thought there. He could not preach his religion openly. Therefore he left Mecca, and his emigration was a right step towards the progress of Islam. But we have a perfect religious liberty in India. We can preach our religion openly; and hence the present emigration cannot be taken after the practice of the holy Prophet, and does not seem to serve the cause of Islam.

The Muslim Mission at Trinidad.

We are glad to learn that Maulvi Fazal Karém Khan, B.A., who stayed for some time with us, has reached Trinidad in safety, and has begun to work there in the cause of Islam. There are about fifteen thousand Muslims in the Colony

ISLAMIC REVIEW

who are deeply interested in the cause of their Religion. As a matter of fact, the visit of Maulvi Fazal Karém to that distant land is sufficient to speak for their religious enthusiasm, because it is due to their ardent request. We hope that we will be able to give some full particulars about the Trinidad Mission in some subsequent issue.

EID-UL-AZHA

THE great Muslim festival of "Eid-ul-Azha" was celebrated at the Mosque, Woking, on Tuesday, August 24, 1920. The Muslims from all parts of the world, the British, the Egyptians, the African, the Indian, the Persian, gathered together to take part in the festival, which is observed by the whole of the Muslim world in memory of the great sacrifice made by the holy Prophet Abraham, the forefather of so many prophets and nations. It is one of the salient features of Islam that it keeps green the blessed memory of that great Prophet, who proved a true servant of God under hard trials. The day of "Eid-ul-Azha" also reminds one of the mass gathering in the blessed hills of "Faran," where hundreds of thousands of Muslims from all parts of the world gather together annually, and where from the mightiest kings and princes to the poorest man appear in one simple uniform, and thus establish in practice the perfect equality and brotherhood of man. The weather on the 23rd was very dull and wet, and in the morning of the 24th it was still worse. Besides this, Tuesday was a business day, therefore a large gathering was not expected, yet on the contrary there was actually a pretty large gathering, of about three hundred people. The members of the Khilafat delegation from India, the Chief of Lagos, Nigeria, West Africa, with his staff, Prince Sarwar Ali Khan of Kurwai, with his cousin, were also among the visitors. Rev. Dr. Charles Garnett, D.D., and a bishop of the Church of England, were the notable figures among the non-Muslims. First arrangements were made to say prayers in the Mosque. But it was wonderful to see that just an hour before the starting of prayers the dull and cloudy morn turned into a fine and bright day. The carpets were spread on the lawn, and prayers were started at due time. Maulvi Mustafa Khan delivered an interesting sermon, which is reproduced elsewhere in these pages. After the sermon was over, all the visitors took their luncheon, and tea was also served in the afternoon. There were about fifty guests at the dinner as well.

It was indeed a very successful and happy day. Two English ladies embraced Islam. It will not be out of place here to point out the cardinal principles of Islamic belief in unity of God and in all the Prophets are quite natural,

EID-UL-AZHA

and it is no wonder if western people readily recognize the truth of Islam. In conclusion, we must thank our sisters, Mrs. Burrows and Mrs. Howell, for the help they gave, and more especially our beloved brother, Mr. Lovegrove, who came up to the Mosque a day before to see to the arrangements.

I give below some of the extracts from various papers that commented on the festival:—

I

ISLAM IN SURREY GARDEN

PRAYER CARPETS SET OUT ON THE LAWN

ENGLISHWOMEN'S PART IN CEREMONY

From Our Special Correspondent.

WOKING, Tuesday.

"From whatever place thou comest forth then turn thy face towards the Sacred Mosque," commanded the holy Prophet. This is the season when thousands of the faithful bethink them of the pilgrimage to Mecca, the exalted city. An echo of the muezzin's call from the far towers of Islam was heard in a garden at Woking to-day.

The devout bent low their heads upon the coloured carpets that overlay the fresh English grass, and the voice of the Imam was lifted in prayer. The solemn phrases were heard against the rattle of the railway trains running at the foot of the garden, and the syncopated clangour of a neighbouring factory. "All praise is due to Allah, the Lord of the Worlds, the Beneficent, the Merciful." It was the authentic voice of Islam.

The garden was that attached to the Mosque at Woking, whither a number of loyal Mohammedans at present living in England had come to celebrate the festival of "Eid-ul-Azha." It was a ceremony of praise and thanksgiving, a commemoration of that act of Abraham which symbolizes for Christianity, as for Islam, the deliverance of humanity from the terrible fetish of human sacrifice. The devotions were made in the open, with the carpets of the Mosque spread for the knees of the faithful.

Each worshipper removed his boots before stepping on to the carpets. The Imam (Mustapha Khan) knelt in front of the congregation, recited the prayers, and gave a short address in English. At the end of the service many of the worshippers embraced one another.

Daily News, 25th Aug., 1920.

II

It was a peculiarly picturesque scene that was presented at the Moslem Mosque at Woking this morning. Every

ISLAMIC REVIEW

train from Waterloo was crowded with the followers of Islam, many of them in Eastern headdresses and costumes.

To-day was the festival of the "Eid-ul-Azha," the thanksgiving for the remission of human sacrifice, and every Muslim of note in London had made his way to Woking, where, in the gardens of the Mosque, the prayer carpets were spread on the lawn, and Mustapha Khan, the Imam, or head priest of the Mosque, conducted prayers in the open.

Islam knows no class distinction, with the result that Oluwa, the imposing chief of Lagos, who was present in his white and gold robes, and was attended by his umbrella-carrier, knelt in prayer by the side of the Mosque cook.

A very attractive little person was a very small boy, Abdullah, who was running about the gardens in a small scarlet coat and long white trousers. His mother wore long flowing robes of pale blue and silver.

Mahommed Ali, the head of the Khalifat Commission, was also present, just back from his tour through France, Switzerland, and Italy. He is now returning direct to India, as he was unable to obtain a boat to enable him to accept the American invitation in the time at his disposal.

Liverpool Courier, 25th Aug.

M. A. J. NIAZI.

✓ THE TWO LIBELS

THE story of Christianity is simple and interesting too. It may be summed up in a word. Man equipped with best faculties and of goodliest fibre made a mistake in the very outset in the Garden of Eden, where he could command every felicity. He was given the law—and only one—but he was tempted to violate it; he sinned and gave sin a heritage to his descent. Thus every man brings sin in his nature and deserves punishment. God, on the other hand, with all His beneficent nature, is incapable of showing forgiveness. Divine justice must have its demand. Someone should pay the penalty, as Divine mercy cannot be shown without having something in return. The love of God for man, however, came to save the situation. The Son came, and His blood washed off human sin, and man was reconciled to his God. How interesting indeed, and a delicious treat for fancy and credulity. But I am afraid the world has become a bit too philosophic, and finds some difficulty to swallow the pill.

The above, however, sounds like Greek mythology. Shorn of all these ecclesiastical graces with which this theology has been shrouded, the basic principle of the Christian religion comes to these two simple facts—incapability of man to observe Divine laws, and incapability of God to show mercy by forgiving man's sins without having someone to appease Divine anger. These two incapacibilities demanded

THE TWO LIBELS

atonement. But a sinful preacher cannot atone for a sinner. The person to atone must be sinless. Man born in sin could not fulfil the condition. God being only sinless had to incarnate and oblige humanity at the Cross. This brought in the Divinity of Jesus.

The above logic clearly shows that the tenets of the Divinity of Jesus and his atonement are simply accessories and a corollary to the two incapacibilities, i.e. of God and man as mentioned above. If man was capable of observing divine laws, or God was capable of showing forgiveness without any penalty, the atonement could not have been in requisition, nor Divine incarnation in the person of one who was really brought to the cross for sedition against Roman Government. Thus the basic principles of the Church religion in the West are "the two incapacibilities." And what a gross libel upon God as well as upon man!

God who could bless us with all kinds of gifts without our desert and merit, whose bounties are numberless and beneficence with no account—and this all without compensation—became so narrow-minded in showing His mercy in the matter of forgiveness. Much logic and energy is wasted by the Church theologians in emphasizing upon demands of Divine justice, as said before. But what grosser injustice can be imagined than to mete eternal punishment to His whole progeny for an insignificant wrong act of the first parent. To think such of the God of Mercy and Compassion, whose blessings surpass all human imagination, is not theology but a blasphemy and libel upon God.

Not of less gravity is the libel which the Church theology has hurled down on the head of humanity. Man, the best handiwork of God and the most refined product of nature, cannot be incapable of observing the very laws of his own growth and upliftment when every other particle and atom in the universe traces so implicitly the path of its progress chalked out by nature. No doubt we have been given discretion, and therein lies our superiority over the whole universe. This gift of discretion should not be confused with capability of sin. Abuse of this faculty does not mean sin in nature. It only shows possession of discretion. It has its right use as well as its abuse. Human mind needs training and guidance which can enable him to be always on the right path. To assert that sin is inherent in nature is to believe in man's incapability of making the right use of his discretion; and this is a big libel upon man. We do need guidance from our Creator as to the use of things, the nature of which is unknown to us, especially on moral and spiritual plane, but to believe that we cannot act upon such guidance, as the Church theology teaches us, is simply self-debasement.

G. M. BUTT.

Kukarnag Spring, Kashmere Valley.

THE TWO EPIPHANIES

RELIGION brings Epiphany, i.e. revelation of Divine attributes and His ways of working to humanity, in order to enable man to mould his conduct and character, after the Will of God. In this respect Islam stands pole-apart from Paulinity, which in common parlance has wrongly been called Christianity. The new Epiphany which found its revelation at Calvary makes Divine mercy incapable of its exhibition without compensation. Father in Heaven could not forgive His children without seeing some one at the Cross. He is Love, they say, but His Love wants requital. In short, the whole church theology in the West finds its basis on the theory of "Mercy with compensation."

The book of Islam, on the other hand, strikes quite a different note. "In the name of Allah the Beneficent and Merciful," are the beginning words of the Qur-án. They head every chapter of the Book. *Rahman* is the original word, which stands for beneficent, in the text. It means one who shows his mercy without having any compensation for it. Comparative study of religion will show that the Qur-án is the first book in the category of revealed scriptures which speaks of such Divine attributes. God, no doubt, has been known to be merciful, from time immemorial, to every one, whatever his religion may be; but One whose love for man found its expression long before man came into existence in creating all his needful, and thus His mercy was shown without compensation, was really a new Epiphany taught by the Qur-án.

In the two churches, the Muslim and Christian, we stand face to face, and worship two contradistinct Gods—One who shows His mercy without any compensation, and One who in doing so acts on the principle of "Give and take." It is not now difficult to make preference in the two—Christian God decidedly is not an enviable ideal. Virtues shown on the principle of "Give and take" hardly deserve the name, and the worshippers of such a Deity cannot but follow the same principle.

MIRZA YAKOOB BAIG.

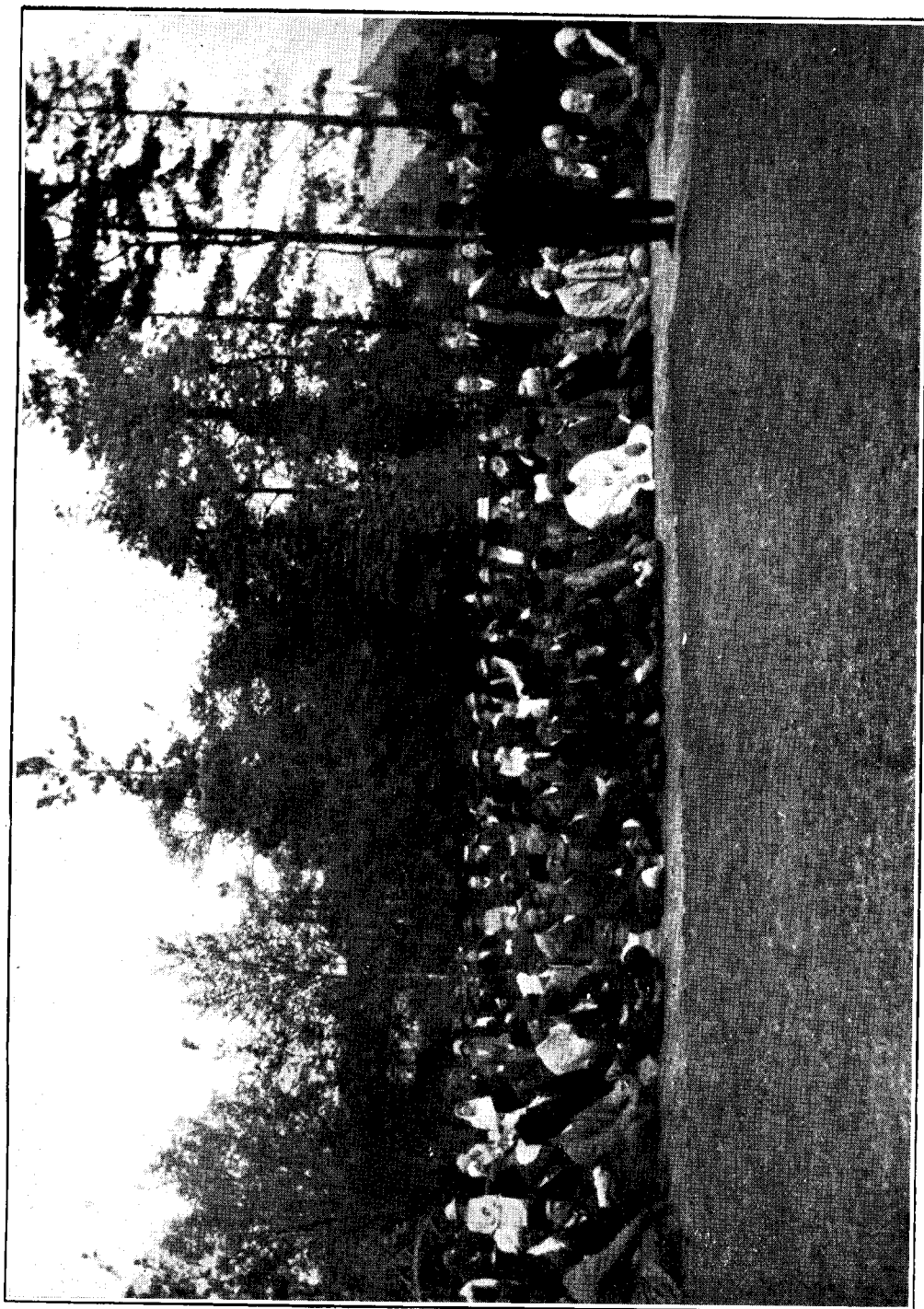
ADDRESS

GIVEN BY MAULVI MUSTAFAKHAN, B.A., ON THE OCCASION
OF THE LAST EID-UL-AZHA.

Say we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham, Ismail, and Isaac, and Jacob, and his tribes, and in that which was given to Moses and Jesus, and in that which was given to prophets from their Lord. We do not make any distinction between any of them, and to Him we submit (HOLY QUR-ÁN).

It is my favourite axiom that Islam is the universal religion, and has come to establish real peace in the whole world. In every Islamic institution, whether it is associated with

EID-UL-AZHA.



IMAM DELIVERING SERMON AFTER THE PRAYER.

ADDRESS

the private life or public, the chief object aimed at is to bring about the eternal peace between man and his Maker, or between man and man. The religious beliefs which have been expounded by our holy Prophet (may peace and the blessing of God be upon him) go to bring the whole humanity to a common platform of equality. In order to take a fair view of what Islam has done to achieve that end, let us cast a cursory glance over the circumstances which have been invariably in the past, and will be ever in future, responsible for the disintegration and disunion of humanity. It will be admitted readily that the "egoism," or the problem of mine and thine, is the chief cause of all the troubles. Nations make war and cause tremendous bloodshed simply because they are led by the motives of "mine and thine."

The geographical boundaries which are mere outward expressions of the same spirit of "mine and thine," kindle the fire of egoism in the hearts of nations, and result in catastrophes like the Great War, out of which we have just emerged. If Germany had not been actuated by the selfish, sordid interest of expanding her empire, if she had not violated the integrity of Belgium, we would not have experienced all the cruelties and bloodshed which should ever remain a blot on the fair face of civilization.

How the problem of "mine and thine" goes to divide the humanity and sow the seeds of disunion and discontent can perhaps be well illustrated by the different stages of development of a child. When the child is quite unconscious of his personal things, when he is enjoying the blissful ignorance, he is ever happy; never quarrelling, and never fretting. But as soon as he grows old, and begins to distinguish between "mine and thine," he begins to quarrel with his other brothers and sisters. He picks up quarrels even with his parents on the pretext that they are more favourable to other children. Every man of family must have experienced that the house becomes an abode of constant troubles when his children reach the age of discretion. Why is this? Because they have realized the problem of "mine and thine." The only way of establishing peace in the house and the eternal goodwill between the different members of the household is to convince them of the equality of status and treatment; and thus to extinguish the fire of jealousy.

Similarly, in the case of nations the prejudices of caste and creed play an important rôle in the spread of disaffection and discontent. The evil at the root, however, is that one nation asserts its superiority over the other, and thus makes an invidious distinction between God's large family. The Israelites, the so-called "chosen sons" of God, would look down upon the rest of the humanity as "Gentiles,"

ISLAMIC REVIEW

and the so-called Gentiles would in their turn naturally resent this contempt.

Thus the fundamental cause of disunion in the world is the invidious distinctions which people are apt to make between man and man.

But Islam has uprooted this evil by advocating the belief in one God, who is the God of all nations, white and black. The Holy Qur-án opens with the word that Allah is the Supreme Being, the Cherisher and Sustainer, not of a particular nation or community, but of all humanity. The cosmopolitan conception of God as the universal Father of humanity is a potent factor to cement the brotherly relation of the different nations of the world, and thus to bring these apparently heterogenous elements of humanity into one harmonious whole. Islam has established the truth that we are all the sons of the selfsame Divine Father, who has been uniformly impartial in dispensing with both our physical and spiritual wants. We all are living in the same floor of earth under the blue canopy of heaven, which has been furnished with two lamps—the sun and the moon—to give us light. Other bounties of nature, the air, sunshine, and water, etc., are also equally distributed among us. It would have been quite inconsistent with the Divine wisdom and the sense of fair play, if He had not given us equally the spiritual light. He has been quite impartial in the ministering of our spiritual requirements as well. The history of different religions show that God has been sending His messengers to different people at different times with His teachings. As a Muslim, I am required to believe in all the Prophets of the world, and not to make any distinction between them. The Holy Qur-án says :—

“ Say we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham, Ismail, and Isaac, and Jacob, and his tribes, and in that which was given to Moses and Jesus, and in that which was given to prophets from their Lord. We do not make any distinction between any of them, and to Him we submit.”

Thus Islam has eradicated all the prejudices of colour and creed by the two fundamental principles of faith. Firstly, by the Universal Fatherhood of God and the common brotherhood of man, and secondly by the catholicity of the prophethood.

Being a Muslim, I cannot have any hatred for a Christian, as I am bound to believe in Jesus. Similarly, I cannot harbour any hatred for a Jew, because I am equally bound to believe in Moses, and so on. I am taught by Islam to revere each and every prophet, and therefore I naturally cannot entertain any illwill against the followers of any of them. In short, Islam, as its very name signifies, is the

ADDRESS

religion of peace, and its chief aim is to establish peace and equality in the world. Again, there is no aristocracy in Islam. Islam does not recognize the differences of wealth and position. A Muslim, however poor, has got the same rights and status in society as his wealthiest brother. In the daily prayer of Muslims a peasant would stand shoulder to shoulder with a prince without the least hesitation. Islam has not distinction of rank and file. The Holy Qur-án says:—

“Verily the most respectable among you in the sight of God is one who is most careful of his duty.”

We have just said our prayers, and who knows that in this vast congregation there are sitting some Indian chiefs, but nobody can know them, as they are mixing with brothers and sisters on quite equal terms, without the slightest regard of their position. I will not lose the opportunity of telling an historical event which shows how this equality was carried into practice by the Muslim kings. Omar the Great, the second successor to our holy Prophet, who is perhaps the greatest of monarchs that Islam ever produced, was once travelling to a foreign land with his attendant. His Majesty as usual got up on the back of the camel, but after some distance he got down and asked the attendant to ride on the camel. The servant hesitated, and begged that he should be allowed to walk, but his Majesty said: “No, I cannot tolerate this unjust treatment.” The attendant, however, rode on the camel, and his Majesty walked for the same distance as the attendant had walked. Thus the whole journey was almost completed by turns. The walls of the destination came into sight, and perchance it was now the turn of the attendant to get on the camel, but it appeared unwise to him that he should enter into the city on the back of the animal while his Majesty was walking. He therefore implored the king to remain on the camel, but Omar refused, and said: “How can you expect from me an unjust thing?” In short, the couple entered into the city, the servant on the camel’s back, and his Majesty on foot. The citizens began to salute and greet the rider, thinking him to be the king, but he pointed out to the tall man who was walking along, and told the whole story. The people were wonderstruck with this sense of justice and equality.

Such was the spirit of the Muslim kings infused by Islam. Again, why have we come here to-day, simply to commemorate the great gathering representing the unique sight of the universal brotherhood at the sacred city of Mecca? It is true that in our daily prayers the prince and peasant stand shoulder to shoulder, yet the difference of costumes and dress are still apparent, but in the Haj, or *Pilgrimage*, we have to eliminate these differences of society as well, and

ISLAMIC REVIEW

are entirely brought down to the level of whole humanity. The pilgrims who visit annually the Holy Shrine of Mecca belong to different climates of the world, they differ in language and colour, they differ in ranks and grades, but still they are fastened in the unbreakable bond of fraternity, and saturated with true belief of the unity of God and the equality of man. The display of wealth, rich costumes, and expensive clothing, may make distinction in society, but the divine wisdom which wants to destroy all these conventional boundaries of differences in order to create a universal brotherhood in man could not allow the same in the levelling atmosphere of Mecca in the days of Pilgrimage. Hence every pilgrim, no matter what his rank and position, had to divest himself of his particular costume before stepping into the holy precincts of Mecca, and clothe himself with two seamless white sheets. This is called the Ihram.

Ladies and gentlemen, just picture to yourself hundreds of thousands of men and women, belonging to different ranks and creeds of society, clothed in the same garb of humility, and passing days and nights in the same circumstances before the sight of one God! All distinction of rank and wealth, colour and nationality disappear there, and the king cannot be distinguished from the peasant. In short, the whole of humanity assumes one uniform aspect before its Maker, and the universal brotherhood becomes a living reality.

The Holy City of Mecca, which is the scene of this unique gathering, is known in the Islamic literature as the *ummul-Qura*, i.e. the mother of cities. It is curious how the very name of the city suggests its chief feature. Just as a child has a yearning for his mother and runs to her, similarly the people of different cities long for a visit to this sacred city, and hundreds of thousands of Muslims from all corners of the world gather together in the holy precincts of Mecca during the days of pilgrimage. It is simply wonderful how this vast ocean of humanity behave; there is neither a policeman nor military guard, and yet the whole affair is going on without any accident or quarrel. As a matter of fact, the people become quite harmless and docile, they leave off for the time being their evil propensities, and the kingdom of God is actually established. The pilgrims become childlike in the loving arms of the mother of cities, and so do no harm to their brothers and sisters. This is the ideal state of civil life, and "Mecca" is in reality the mother of cities, as it presents before you the wonderful sight of such a big peaceful gathering. Thus the kingdom of God, which was only a dream of Jesus Christ, is realized in the sacred precincts of that blessed city.

One point more with regard to Mecca. The city is a living monument of the self-sacrifice and self-denial of the

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holy Prophet. The origin of "Kaba," the holy building, which is the object of pilgrimage, is traced back by a very ancient tradition to the times even before Abraham, who, it is related, rebuilt the holy building. Thus, the building has got very remote associations with the holy Prophet Abraham. The holy Prophet Muhammad, being a rival prophet, could have thrown into the background the shrine associated with the name of Abraham in preference to his own shrine at Medina, but no, he was far above this sort of selfishness. He enjoined his followers not to make his tomb an object of worship, but in order to commemorate the sacred memory of Abraham he made the pilgrimage of Kaba incumbent upon every Muslim, provided he has got the means to do that. This shows the entire selflessness on the part of our Prophet. The fact is that he was the last of the prophets, and as such he cherished the sweet and magnanimous hope of elevating all the prophets in the sight of humanity. It was with this view that he took particular pains not only to clear the past prophets of the false charges which were levelled against them, both by enemies and friends, but also enjoined his followers to believe in all of the prophets and their revelations. As Jesus Christ (may peace and blessings of God be upon him) was most grossly misrepresented and misunderstood both by friends and foes, the holy Prophet Muhammad did his best to clear his position, and thus the prophecy of Jesus with regard to the advent of one who will purify him has been fulfilled in the person of Muhammad.

To sum up, then, Islam is the Universal Religion because it advocates the belief in one God, who is the Lord of all the nations.

2. It establishes the catholicity of the prophethood, and the truth of all the prophets.

3. It takes humanity as one fraternity, and aims at the universal brotherhood of man.

Being disgusted with the invidious distinctions of creed and caste, people have begun to think of a League of Faiths, but I assure you, ladies and gentlemen, that Islam has already actualized this idea. I should never like to say anything which may persuade any one to abandon his own long-cherished ideas, but for the sake of truth, and as a matter of principle, I will not hesitate to declare that if you want to do away with the national prejudices which are the seeds of bloodshed, cruelties, and unrest; if you want to enter into that catholic brotherhood, whose aim is to unite the different elements of humanity into a harmonious and homogeneous whole, then be a Muslim.

PARACLETE OR MUHAMMAD

By MR. MOHL YAQUB KHAN, B.A., B.T.

"And I will pray the Father and He shall give you another *Paraclete* that he may be with you for ever." (John xiv. 16.)

"And (remember) when Jesus, the son of Mary said, 'O children of Israel! Of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me, whose name shall be *Ahmad*.'" (The Holy Qur-ân lxi. 6.)

The *Muslim World* in its issue for April 1920, brings out an article under the above title, by one Mr. L. Bevan-Jones. The writer has made another attempt, no less futile than so many others of its kind, to confuse quite a plain issue. That the Gospel of John xiv. 16, contains in unmistakable terms a prediction as to the advent of the Holy Prophet of Arabia is a fact as patent as ever, in spite of all the ingenious verbal juggling on the part the Church champions. The present contribution to this old old controversy is hardly an improvement upon its predecessors; it is in fact a tedious repetition of the same beaten arguments, refuted as often as advanced.

The present writer, too, is shrewd enough to seek shelter under the cover of a verbal quibble and would not dare face the proposition in all its bearings. Whether "*Paraclete*" or "*Periclyte*" was the original word of the prophecy, is the sole criterion, upon which, he thinks, should hang the decision. That the Bible has undergone changes after changes and cannot possibly claim immunity from human manipulation is now a fact of which no secret is made by Christian critics themselves. Do we not, time and again, come across *revised* editions of the Bible? What wonder then if the book should bristle with contradictions? Such a document can in no way be regarded as a trustworthy record of what Jesus Christ (may peace and the blessings of God be upon him) said or taught. The point is, I believe, plain enough and admits of no contest in quarters where the use of reason in matters religious has ceased to be dubbed a blasphemy. Furthermore, Jesus did not speak English, nor Greek, nor Latin. Born of Jewish parents, brought up in a Jewish atmosphere, it would be absurd to conclude that Jesus spoke a language other than the one of the people among whom he was born and lived, and for whose reformation he was raised as a Prophet. His words uttered at a time of extreme agony on the cross, "*Eli, Eli, lama sabachthani*," are very significant in this respect. These being admittedly Hebrew, we have a conclusive testimony to the fact that Jesus must have preached to his people in his mother tongue. But unfortunately, not a single copy of the Bible in Jesus' own words, i.e. Hebrew is available.

The true teachings of Jesus are as much shrouded in

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mystery as his own personality, of which one cannot find much in the light of contemporary history. The Gospels, therefore, in the form as we find them cannot claim to be a faithful record even of the words of the Apostles who, in fact, are responsible for their production, much less of the words of Jesus whose language was Hebrew.

To rely wholly and solely on this uncertain point, as the writer has clearly done by regarding it as the "pivot" of the controversy, is just like catching at a straw. I must here guard against being misunderstood. The Muslim point of view is strong enough to meet him on this ground as well, as I will presently attempt. What I am anxious to bring out is that there are other weighty considerations directly bearing upon the question, and leading to a sure and definite conclusion. These must not be lost sight of in approaching the discussion. The characteristics and functions of the Promised One must constitute the main factor to decide the point at issue. This, however, is the aspect the writer has very wisely touched upon only in passing as a trivial consideration.

The writer has produced a scrap of paper from a Greek version of the Gospel of John, claiming antiquity as old as fifth century A.D., to show that the word in question reads "parakleton" meaning "comforter" and not "periclytos" or the "illustrious," as the Muslims take it. He makes much of it and his exultation knows no bounds at the idea that this shall not fail to deal a crushing blow to his uncomfortable adversary.

But may I request him to set aside all pre-occupations, and weigh his contention at the arbitrament of pure reason. There are two readings of the word on available record. The one "Paraclete" as said to be contained in the Greek edition of John and the other in the Gospel of Barnabas as "Periclyte," which means "much praised," and hence Muhammad, according to Muslims, which in Arabic carries the same sense. Why accept the one and reject the other? "Because," says a Christian, "it is spurious. Its whole tendency and purpose is Muhammadan. Its author must be some renegade from Christianity." Another will dismiss it as the manipulation of some Muslim. Sale, in his preface to his English translation of the Holy Qur-án, makes a clear reference to the existence of the word "Periclyte" in the Gospel of Barnabas. The learned Christian says a certain monk came across a copy of this Gospel in the Library of the Fifth Pope and finding a clear prediction therein as to the advent of Muhammad, embraced the religion of Islam. But he adds further on that this must be the outcome of tampering on the part of some Muslim. A comfortable idea no doubt, but not warranted by facts and figures. The volume occupies a place of honour in the Library of the

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Head of the Church, side by side with the four other Gospels. A spurious edition such as the Gospel of Barnabas is alleged to be, must not find room in a sacred Library. The sooner it gets extinct, the better. The Pope must be the first to stamp it out of existence to save many a soul from corruption. It is, nevertheless, preserved with all care and the Monk on the look-out for it, gets access to it with great difficulty. He has reasons to regard it as a true word of Lord Jesus and finding "Periclyte" or "Muhammad" mentioned by name therein he embraces Islam. This is not an argument to be lightly set aside. It will not do to throw suspicion on its reliability. Allegation is one thing and substantiation another. Mere assertion makes no argument. Solid facts must be forthcoming to substantiate that Barnabas is more unauthenticated than John or any other Gospel. The sweet will of an interested missionary cannot count for much.

The scrap of paper lays claim to antiquity, but antiquity is no guarantee for authenticity. Faults have been found with the four Gospels in spite of their antiquity and consequently revised from time to time. It yet remains to be proved that Barnabas is less antique, if antiquity as such can carry any weight at all.

But the cleverest stroke of all ! Experts, it is alleged, have deciphered the Italian text of Barnabas and have come to the conclusion that the reference to "Paraclete" is so vague as to be recognizable. The last refuge of a forlorn hope but only too late. Controversy on the point has been raging for centuries but a reference was never made to the text in question to ascertain whether the word "Periclyte" was at all discernible. It sounds more like the question of the student who went through the whole of Zulikha's story and curiously asked his teacher at the end whether "Zulikha" was a male or a female. Centuries of fret and fume over the dispute rolled by and lo ! the twentieth century "experts" step in to disillusion the world that all this time and energy was wasted on empty nothing. But the world has long outgrown the age of credulity. We have reasons to feel reluctant in reposing implicit confidence in the verdict of the "experts" with all due deference to their antiquarian skill notwithstanding. Religious interests are dearer than materialistic ends ; when the oil of Musal could prove too alluring in more responsible quarters to mind the dictates of integrity, nothing can be too much to expect of such people, however hideous, to gratify religious greed. We must therefore have other reasons, if any, to be convinced.

It is thus obvious that the trustworthiness of the Gospel of Barnabas on this point survives all attempts at its demolition and stands as unshaken as ever. It is an eloquent

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testimony pointing to the advent of the Holy Prophet of Arabia. Many a pious and God-fearing Christian availed of the clue and partook of the blessings of Islam. There seems no reason except petty prejudice to shut eyes against a glaring fact such as this. But, however, if some Christians have made up their minds to discredit the word "Periclyte," we must humbly show them that "Paraclete," which they regard as quite a harmless word from their point of view, is no less clearly applicable to the Holy Prophet. It has already been pointed out that Jesus, born of Jewish parents, having moved and lived among the Jews and preached to the Jews must have imparted his lessons in Hebrew, the language of the Jewish people. His favourite disciples were simple fishermen, not well-versed in foreign languages. He set before himself the sole object of reforming the Jewish people. The Jews accused him of plagiarism; for he quoted so often from old Jewish writings. All these facts go to show that Jesus instructed his people through the medium of their own language, i.e. Hebrew.

The Greek word "Paraclete" must, therefore, owe its origin to the Hebrew language. The word was obviously used as a proper noun to indicate the person, as we shall later on show, whose advent was foretold. It does not stand to reason to theorize that the present Greek form thereof was adopted as equivalent in respect of meaning, to the original word uttered by Jesus in Hebrew. In all probability the very word must have been retained in the Greek version as well, with the unavoidable vocal alterations, to fit in with the Greek form of pronunciation. It is thus irrelevant to argue that in Greek the word "Paraclete" means "Comforter" or this or that, which sense applies neither to Muhammad nor Ahmad, the two names of the Holy Prophet of Arabia. We must be obviously on the wrong track, if the Greek sense of the word is taken into consideration, for it was not with reference to its connotation but rather its vocal adjustability that the word was adopted in Greek. This, in fact, should be the guiding principle in hunting the origin of the word in Hebrew.

Hebrew being unfortunately a language dead and defunct long since, we cannot but resort to its living representative in Arabic, to come at some clue. Experts on Philology are at one on the point that of all the members of the Semetic family of languages, Arabic alone is such as can throw light upon doubtful issues in connection with the rest of this great family. Arabic, moreover, has got a significant characteristic of its own. An Arabic word in its etymological sense points to the purpose with which the word was coined. Corresponding to the Greek "Paraclete" we have the word "Farqaleet," closely resembling it. Let us therefore con-

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sider, whether or not the original Hebrew word was "Farqaleet"; for it is not infrequently that we come across words common to both of these sister languages. We have ample grounds in the etymological sense of the word and also in the characteristics and functions of the Promised One as we will presently discuss, that point in the direction we have assumed.

The word "farqaleet" is composed of two parts, "fariq" and "leet"; "fariq" signifies "one that discriminates something," and "leet" stands for "satan" or "falsehood." "Farqaleet," therefore, must indicate "one that discriminates falsehood." Now turning to the words of the prophecy we find that the "Paraclete" is also spoken of as the "Spirit of Truth." And what else can discriminate falsehood, but the Spirit of Truth? "Farqaleet" and the "Spirit of Truth" are therefore synonymous. "Paraclete" therefore is no other than "Farqaleet," and must not carry the Greek sense "comforter," but the sense of its original form, i.e. "one that discriminates between truth and falsehood."

We will next see whether in its true original sense the word is applicable to the Holy Prophet of Arabia. Corresponding to John xiv. 16 foretelling the advent of a "Paraclete," we find in the Holy Qur-án lxi. 6 that Jesus predicted the appearance of an "Ahmad." We should therefore compare the words "Paraclete" and "Ahmad" to ascertain if they refer to the same person. "Paraclete" has already been explained as "one that discriminates between truth and falsehood." The word "Ahmad" is derived from "hamd" and means "one that profusely praises good attributes." The Holy Prophet of Arabia appeared at a time when idol-worship was at its full swing in Arabia. False deities had been set up all over the land. False attributes were imputed to the Divine Being almost all over the world, such as the Christian sonship or trinity. It was the end-all and be-all of the Prophet's mission to establish the Unity of God, purged of all evil attributes accumulated around Him by the various people. The Holy Prophet therefore addressed himself heart and soul to the establishment of the true attributes of God and the dispelling of all false ones. This is exactly what the word "Ahmad" means and implies. He discriminated so to say between the true and false attributes of God. Was he not then the "Spirit of Truth" at the appearance of which "falsehood" vanished? Hence "Ahmad" imports the same sense as "Paraclete." The Holy Qur-án, therefore, correctly refers to the prediction in John xiv. 16 as to the advent of a Prophet who will discriminate truth from falsehood—a "Paraclete" or an "Ahmad."

This puts an end to all verbal contention on the point

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Whether "Paraclete" or "Periclyte," the prophecy contained in John xiv. 16 and the Qur-án lxi. 6 both, refers to the advent of the same person, who has, by a happy coincidence, two names corresponding to these two words, viz: Ahmad and Muhammad, conveying the same sense respectively, as already discussed. Let us now turn to what is perhaps a more important aspect of the question. The Gospel gives a number of characteristics that distinguish the Promised One. Is the Qur-ánic Ahmad or Muhammad possessed of the same set of attributes?

A comparative glance at the Bible and the Qur-án will reveal the fact that the description of the Promised One as given in the two books is the same to the very letter. The "Paraclete" is repeatedly spoken of in the Bible as the "Spirit of Truth." The phrase is very significant and a sure clue to recognize "Paraclete." It may be observed here in passing that the word "Paraclete" can by no stretch of fancy be twisted to fit in with the Holy Ghost, for nowhere in the pages of the Bible is the latter called the Spirit of Truth. Furthermore, Jesus speaks of him as *another* Paraclete. Jesus himself was of course *one* paraclete; the other foretold, therefore, must also be a mortal like himself. The Qur-ánic picture of the person is also the same in this respect, when it proclaims the advent of the Holy Prophet in the following words:—"Say the Spirit of Truth (that had been promised to you) is come and falsehood is vanished." It is evident from this that the Holy Prophet claimed to be the Spirit of Truth. The defining "*al*" prefixed to the word "*haq*" recalls attention to the promise God made through Jesus.

It is futile to object that the Holy Prophet was a man and not a "Spirit." The Bible itself has used the word "spirit" in a large variety of sense. "The spirit is willing, but the flesh is weak" (Matt. xxvi. 41); here it is used for the spiritual part of man. Again, it is also used to stand for God, both in the Holy Qur-án and the Bible, as descending upon the righteous. Yet again it signifies a holy person: "That which is born of the spirit is spirit" (John iii. 6). The Christian contention that the word "spirit" cannot apply to a corporeal being is therefore absurd. Even the Holy Ghost itself assumed a visible shape, "a bodily shape like a dove" (Luke iii. 22), "cloven tongues like as of fire" (Acts ii. 3). One absolutely fails to see any objection to the mention of the Holy Prophet as a spirit in a metaphorical sense, considering that the Holy Ghost can appear as a dove and even the second person of the triangular Godhead can put on a human form. Perhaps the words of the Bible regarding Paraclete that the world "seeth him not, neither knoweth him," afford a handle to the Christian that he must not be a visible human being but an invisible spirit. This

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is no less untenable. Does not the same Bible use similar words on a similar occasion: "because they seeing see not" (Matt. xiii. 13); and again "that seeing they might not see" (Luke viii. 10). These words should, on the other hand, furnish a further evidence that the Paraclete is no other than the Holy Prophet, of whom the Holy Qur-án has used exactly the same words:—"They look at thee but they do not see thee."

Another characteristic of the Promised Paraclete as set forth in the Bible, has proved another stumbling block to the Christians. "That he (Paraclete) may abide with you for ever" puts them under the wrong impression, that the Paraclete, in order to be immortal, must needs be a "spirit" and not a human being. This betrays their ignorance of the Bible itself. The very words of Jesus in this connection will suffice to remove the false notion. "He shall give you another Paraclete that he may abide with you for ever," clearly indicates that Paraclete shall abide for ever in a certain sense in which Jesus himself shall not. It is obvious, therefore, that Paraclete's abiding for ever, must not be taken in the sense of a spiritual life; for in this sense Jesus too shares the privilege with Him. Jesus does claim an eternal life for himself, so far as the life of the spirit as distinct from physical body is concerned, when he says: "If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him." But Paraclete shall have an eternal life in a sense other than that in which Jesus might have it, as the previous quotation shows. The abiding for ever on the part of Paraclete cannot therefore be in a spiritual sense. It is hence absurd to argue that the Holy Ghost enjoys an eternal life and must therefore be the same as Paraclete. The Holy Ghost's eternity of life, *like* that of Jesus and *unlike* that of Paraclete is in a spiritual state. Thus the Holy Ghost can on no account be regarded as Paraclete.

As a matter of fact, when Jesus spoke of the cessation of his life and the continuation of Paraclete's, he implicitly referred to the duration of their existence through their teachings and their spiritual influence on mankind. When a prophet is raised for the reformation of a people, he is equipped with a twofold weapon—a code of laws to regulate the life of man and a personal magnetism exercising noble influence upon whomsoever may come in contact with him. In both of these respects, Jesus has ceased to exist long since, while the Holy Prophet of Arabia does exist to this day and shall exist for ever. Jesus came with a set of laws and a spiritual force, whereby he wrought considerable reformation among his people for a time. But by and by the laws that were suited to the then stage of society ceased to be of practical utility with the growth and development of human society

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and the spiritual force that had wrought miracles of old, lost its efficacy and vanished. Thus arose the need for *another* Paraclete who should bring a perfect law, not for a particular clan or clime but for the whole of human race. Society was by this time sufficiently grown up, to receive the teachings that surpassed the mental capacity of the Jews of Jesus' time. Realizing the inferiority of the stuff Jesus had to deal with, he frankly confesses the deficiency of his own teachings: "I have yet many things to say unto you, but ye cannot bear them now." At the advent of the Holy Prophet of Arabia, the barriers of nationalities had been demolished to a great extent and human society was on the way to weld into one vast family under the common Fatherhood of God. Therefore the "pearls" of Jesus, meant exclusively for the Jewish nation, failed to meet the requirements arising out of the new situation. A perfect law to regulate the entire human society was thus called for to replace the inadequate code of Jesus. Muhammad was consequently raised to meet the need, to which effect the Holy Qur-ān says:—"This day have I perfected your religion for you, and completed my blessings upon you." And again, the continuity or ever-abiding of this law and its blessings is guaranteed in equally emphatic words:—"And we have not sent thee but as an embodiment of mercy for all the worlds, i.e. for all peoples and all ages."

This in fact is the sense in which Jesus *could not abide for ever* and *another Paraclete* appeared in the person of the Holy Prophet of Arabia as a permanent source of blessings. About fourteen centuries have elapsed since the dawn of this spiritual luminary at the top of Mount Paran and up to this day its rays are as bright as ever. He is the ever-living source from which blessings have been emanating all these fourteen centuries. The History of Islam abounds with glowing accounts of spiritual giants appearing among Muslims from time to time to invigorate society and vindicate the cause of truth and righteousness. To this effect the Holy Prophet is reported to have said "Verily, God shall raise for this (Muslim) nation, at the commencement of each century, one who shall put fresh life in their faith." The prophecy has turned out true to the very letter and not a century has since passed but some such person has made appearance to up-lift mankind.

This, in brief, was the sense in which Jesus said Paraclete shall abide for ever, while he himself would not. We have a further characteristic of the Paraclete in John's Gospel that "he shall not speak of himself but whatever he shall hear that shall he speak." The words are clear enough and cannot be twisted to refer to the Holy Ghost. The Holy Ghost, being the third person of Trinity, is a co-partener

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of Godhead, and has a fair claim to at least one third of it. Why, then, should it be reduced to the status of a recipient, *hearing* anything from any other person. It is, on the other hand, the active agent *imparting* words to others who should communicate them to mankind. Obviously, it refers to a man inspired by God, who transmits to others nothing but what is revealed to him.

In other words he speaks only what he hears from God. The Holy Ghost is itself a part and parcel of God. Besides, we have not so far come across a collection of speeches by the *Holy Ghost*. The reference therefore must be to a man holding communication with God and communicating His will to the people. There is one and only one person who answers to this description of Paraclete as contained in the Gospel of John, which the Holy Qur-án corroborates in the following words :—"He doth not speak of himself, but it is the word of God that is revealed to him," i.e. he speaks what he hears from God. This is an attribute peculiar to the Holy Prophet of Arabia alone. Prophets before him, no doubt, heard from God and then spoke to the people. But when they spoke at other times, when not under the influence of the Holy Ghost, they spoke of themselves. The Holy Prophet, on the other hand, was never forsaken for one moment by the Holy Ghost, who kept him constant company. Therefore he did not utter a single word of himself, but whatever he heard from God. Of the noble band of prophets, there is not one who lays claim to the distinction that he spoke not a word from himself, but only what he heard from God. It is the Holy Prophet of Arabia alone who is depicted as such by the Qur-án. He therefore is the Promised Paraclete.

Yet another function of Paraclete as set forth in the same Gospel : "He shall testify of me." Appearance of a spirit as a witness to testify to the truth of Jesus is absurd on the face of it. The process implies the presence of a human being to bear evidence. What the Holy Ghost can at best do, is no more than infusing certain ideas in human minds—this, however, is anything but "testifying." Even granting, for the sake of argument, that the Holy Ghost bore witness through human beings, the question arises whether it *did* purify Jesus of the false charges laid at his door. The Jews heaped curses upon him and alleged that he had died on the cross, which they regarded as an accursed death. Did the Christians inspired by the Holy Ghost clear him of this? No! On the other hand, they assisted the Jews in their blasphemous propaganda, by admitting his death on the cross. Furthermore, they imputed to him the most abominable curse that he called himself the Son of God.

The Holy Prophet of Arabia (peace and blessings of God be upon him) alone fulfilled these prophetic words of

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the Gospel. He it was who emphatically pronounced the divine words : " I shall purify thee (O Jesus) of all the false charges imputed to thee by the unbelievers."

How far the Holy Prophet succeeded in achieving this end can be judged from the fact that every Muslim looks upon Jesus as the righteous servant of God, His Prophet, belief in whom forms part of a Muslim's faith. Excess of hatred and enmity on the part of the Jews were responsible for the blackest picture of Jesus while excess of zeal and love of his admirers, the Christians, painted him in fantastic colours no less hideous. The Holy Prophet came and testified of him as he in reality was, a Prophet of God, His servant and His beloved. He purged him of all the rubbish accumulated round about him by virtue of excess on both sides. Thus he fulfilled the words of Jesus " he shall testify of me."

To sum up, the true word in the prophecy whether " Paraclete " or " Periclyte," applies to the Holy Prophet of Arabia, the one meaning " Ahmad " and the other " Muhammad."

The characteristics of Paraclete as laid down in the Gospel of John are met with one and all, in the person of the Holy Prophet. He came to discriminate truth from falsehood and was thus " The Spirit of Truth." He brought a perfect code of laws and so fulfilled the words of Jesus : " I have yet many things to say to you, but ye cannot bear them now. . . . Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth " (John xvi. 12, 13).

The Holy Ghost never left him and so he never spoke of himself, but, whatever he heard, he spoke. He alone cleared Jesus of all the false charges against him, and thus " testified " of him.

Who else, then, but the Holy Prophet (peace and the blessings of God be upon him) fulfils all the conditions of the prophecy in John, can claim to be Paraclete? He, in fact, it was whose auspicious advent was foretold by Jesus with all his characteristic features, so that his people might readily recognize him, and partake of the spiritual blessings in store for the human race, through the Holy Prophet of Arabia (peace and blessings of God be upon him).

ISLAM AND THE WEST

By MR. KHALID SHELDRAKE

A COMMON feature of Occidental literature, which strikes the person acquainted with the East, is the ignorance prevailing among even educated and otherwise enlightened people when speaking or writing about Islam. It is so curious to find that the general public have little or no knowledge of subjects which, in an empire composed of so

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many races holding so many creeds, is hardly pardonable when they refer to all those masses of non-Christians as "heathen." Surely such vital matters as the great religions of the empire call for understanding on the part of all who live under the British flag, whilst other nations have also their non-Christian subjects, and should at the very least obtain some real knowledge of the beliefs of great portions of humanity. Among the non-Christian elements in Europe we find the Jew. His position to-day is that he is merely tolerated by his Christian compatriots, but nevertheless is generally regarded as a foreigner. The Zionist Movement, in endeavouring to establish a Jewish National State in Palestine, is to my mind sowing the seeds of further outbreaks of anti-Semitism. At present the Jew is an Englishman, Frenchman, German, etc., who belongs to the Jewish Faith. He is a citizen of the country in which he resides, but should a National Jewish State be created in Palestine, what will be the position of the Jew? He will become an alien in every other country, he will again be regarded as an inter-loper, and will be subjected to taunts and sneers of "Go back to Palestine." The root of the present state of things, in which the Jew is tolerated, is money. The Jew through his keen business acumen has won this place for himself, and it is in danger of being lost through the ill-judged ambitions of a section of visionaries. As to his Faith, the West neither troubles about it nor attempts to subvert it, except a few who no doubt find the propagation of the Gospel among the Jews a lucrative business. The Jew is a person who does not attempt to convert others, and so is regarded as a passive element in the religious world. It is the great patience of the race that one must always admire. Never knowing when he might be massacred or robbed, the Jew has traded and speculated in the West until members of the Jewish Faith won a place in the Courts, Chancellories, Ministries, and Financial Circles of the countries in which they dwelt. Their solidarity has been strengthened by persecution, and their wit sharpened by adversity. Some of us who know the Jew as he really is feel somewhat alarmed for his future, which seemed about to become secure when the Zionist ambitions intervened. This is the Jew, who is at present a non-Christian fellow citizen of the countries of the West, who has earned the regard and sympathy of his compatriots.

We will not deal with other non-Christian elements except one, as it would be too great a task for a single article, and therefore it is best to deal with the great Faith which is growing in every part of the world, and is, in the mission field, the greatest rival to the Christian system.

In the West at the earlier periods of history the writers and historians were monks, who were then the only enlight-

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ened section of the community as far as some knowledge of education went. We must remember this fact when we think of the acceptance of Christianity by Europe. Christianity came from Asia, it was not a European product in the earlier stages, no matter what it became after. Remember the days of Charlemagne, when he took the sword and slew all who refused to accept Christianity, also Vladimir the Impaler, who proceeded to forcibly convert the inhabitants of Moscovy, and these are not the only examples to show how Europe became at last Christian. When trade and travel opened the eyes of Europeans to the high civilization and culture of Islamic States they returned to their respective lands in some perplexity. They realized that they dare not speak the truth about the religion which had swept away the corruption of the Christian Churches of the East, so they gave garbled accounts of things seen and heard which were worked up by the monkish writers to the advantage of their own religion. Then came the shock of the Crusades, the Western World rang with cries of fanaticism to urge men to fight against the "infidel," but the general masses, who either followed the crusading hosts or stayed at home, had no real knowledge of the beliefs, manners, or customs of the "infidel." Some Western writers of those periods referred to an idol which they styled "Mahound," and which they taught people to believe was the object of worship by the Saracens.

Later on writers began to call Muslims "followers of the false Prophet." This stage has really lasted up to the present day, although even now people still regard Muslims as "sun-worshippers" or "heathen." Christianity has been so thoroughly Europeanized that it is with reluctance that they have to confess that Jesus was a Jew and an Asiatic. This is evident in the realms of art: Jesus is always painted with a European cast of countenance and a white skin. He is pictured exactly as the European mind conceives such a man *should* have looked without any deference to the actual facts. This has resulted in a string of writers belauding the Christian system at the expense of others. When education spread in Europe and the monkish writers gave place to others the system of maligning Islam and other religions continued. Missionary after missionary added his quota, so that the mind of the general public became saturated with wrong notions concerning Islam. To-day these people are still distorting facts, abusing Islam, and it is thus that everywhere in the West we find such colossal ignorance.

Some people have told me that in my writings and speeches I am too severe, that I attack the Christian system too freely, and might offend by so doing. I make no apology, for I realize that it is necessary first of all to undo some of

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the misconception, as far as lies in my power, which is the product of centuries of deliberate perversion of the truth. I do not criticize thoughtlessly, but am guided by facts as I possess them. I do not believe in wanton attack, neither does Islam teach this, but I cannot sit quiet hearing all that is dear to me being assailed without defending Islam, and even, if necessary, carrying the war into the enemy's camp. I realize that, in order to make people think, to bestir themselves to study, you must expose their weaknesses and fallacious arguments. If one can succeed in stimulating real thought, in making the individual study these vital matters for himself, then something has been accomplished. Ignorance is responsible for much of the trouble in this world, and it is our duty to do all we can to pierce this veil of darkness, and give to the people of the West the real truth concerning Islam, and to show to them that it is a creed for humanity, not for one land or continent. We must each do our share and realize that we are pioneers of Islam in the West. We must expect to be ridiculed, to have our motives suspected, to be regarded as "infidels" by the fanatical, or as "cranks" by the more tolerant, but one charge cannot be levied against those Britishers who have, or may, adopt Islam, they cannot stigmatize us as "foreigners," and so have one advantage over those who profess any non-Christian faith who come from another land. Now the real battle is to compel the general masses to realize that it is not a test of patriotism to hold no faith but Europeanized Christianity, as that came from Asia; to make them understand that Jesus was *not* a white man nor a European, but an Asiatic; to instruct them as to the real tenets as preached by Jesus, and those professed by the Churches to-day. There must be some hard hitting, we are no apologists but protagonists. We do not shirk the issue, we seek to enlighten, not to stifle intelligence. Islam is the hope of the world, it gives peace to mankind, comfort in sorrow, hope to those who despair even of finding God amidst the complexities of modern theology. Islam is a real democracy, abolishing all invidious class distinctions, all differences pertaining to race or colour. It preaches a practical brotherhood, and this is a *reality*; it is not merely a pulpit phrase, but is carried into everyday life. Islam is not foreign, it is the religion of nature, and gives a code of life and conduct to mankind, it stimulates action whilst teaching ideals, and is suited to the needs of the whole human race. I appeal to all those who are dabbling in New Thought, those who have travelled beyond the narrow limits of orthodox theology, those who are earnestly seeking the truth, those who are in doubt, to study Islam without bias, to read and study the whole question thoroughly, to think deeply and use every atom of their

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intelligence. I have no doubt as to the result. I appeal to Muslims generally to give every attention to the spread of Islam in the West. Remember that our fathers in the Faith carried the Flag of Islam far and wide, enduring great hardship and trial, and if we are to be worthy of them we must not shirk our responsibilities. Here at Woking is a Mosque, here are men who are fighting hard, will you not support them? Let every Muslim in every village all over the world realize that the battle which is being fought is that of truth against falsehood, knowledge against ignorance, and let each one of you do something to help the cause in the West. The seeds of Islam are being sown, and we confidently leave the harvest in the hands of Allah.

THE MUSLIM MIND

By PROF. VASWANI

THE Hindu-Muslim Unity : is it merely a convenient catch-word? Or does it interpret a deep emotion of our hearts? Is it only a phrase, an abstract idea? Or does it denote a personal, a social experience? In the midst of much that is depressing in our public life, my thoughts have gone back to the days when the Hindu Raja of Umerkot sheltered the Muslim Humayun, when the Muslim King Akbar built a statue to the memory of the Hindu Rana Pratab Singh, when the Khalifa of Baghdad invited Hindu scholars of Sind to his court, when Hindu kings had Muslim ministers and Muslim generals. And I have seen in villages Muslims and Hindus sitting together after the day's work, on a simple carpet, singing together the simple old *kāfis* of Sindhi poets—singing them under the open skies, forgetting their differences, *feeling* only their *unity* as children of a common soil, as worshippers of the One Beauty and the One Love. When this feeling grows—out of knowledge and sympathy—Hindus and Muslims will be friends for ever. And if I seek to-day to interpret the values of Islam, it is with a view to indicate the higher basis of that Hindu-Muslim Unity which is the promise of a better Sind and the hope of a mighty Indian nation in the coming days.

My appreciation of Hindu-Muslim Unity is not that of political opportunism ; it grows out of a recognition of the vital values of the Faith, the culture, the civilization of the Muslims, I salute Muhammad as one of the world's mighty heroes. Muhammad has been a world-force, a mighty power for the uplift of many peoples. Read the old records, and you will glimpse the grace and beauty of his life. A king and a spiritual leader, he yet mends his clothes, visits the sick, loves little children in the streets, lives on simple food—sometimes taking only dates and water ; milks his cattle,

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accepts invitations of slaves, mixes with the people as their comrade. "I sit at meals as a servant," he says, "for I am really a servant." "Show us the way that is established—the way of those on whom is Peace"—this is his constant prayer. For this word "Islam" means Peace. He hearkens to the Call of the Unseen:—"O, thou enwrapped in thy mantle, arise and preach!" They persecute him; his very life is in danger; but he is loyal to his "Call"; he moves about preaching the Way of Peace. Again and again he has "fits"; the pressure of the Unseen is upon him; and his trembling lips utter the eloquent wisdom recorded in the Qur-án. Yet one European critic—Sprenger—speaks of Muhammad's "fits" as "epilepsy"! Carlyle has better understanding of Muhammad when he speaks of him as the type of the heroic Prophet. Muhammad was a *hero* and a *prophet*. And I have often meditated on the last words whispered by him before he passed away: "Lord! grant me pardon, and join me to the fellowship on high—yes, the Blessed Fellowship on high!" Who will not say that such a man was beautiful in life, beautiful in death?

And consider for a moment what the Faith preached has achieved. Islam has given the world a religion without priests; Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink; Islam emphasized the great qualities of faith, courage, endurance, and self-sacrifice; Islam introduced a vigorous puritanism into Asia and Europe, deprecating even dancing and card-playing. "Whoso is a Muslim," says the Qur-án, "he seeketh after the right way." Islam moved out with its great message of "Allah the Rahman, the Merciful," and became the torch-bearer of culture and civilization in Africa, in China, in Central Asia, in Europe, in Persia, in India. The Chinese Muslims are still known to be stately, strong and brave. Of the achievements of Islam in the days of the Baghdad Khilafat every Muslim may well be proud; and every Sindhi too; for Sindhis had their share in the intellectual life of the Baghdad court. There is no time to speak of that to-day. Of the achievements of Islam in Europe less is known to the Muslims and Hindus in India; yet even a rapid sketch will show how much Islam did for Europe in the Middle Ages. Islam founded the great University of Cordova which attracted Christian scholars from different parts of Europe. One of these scholars became, in due course, the Pope of Rome.

At a time when Europe was in darkness the Muslim scholars of Spain held high the torch of science and literature. They taught medicine and mathematics, chemistry and natural history, philosophy, and fine arts. Arabian scholars translated some of the Sanskrit books; and, helped by these translations, Hindu wisdom travelled to some of the seats

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of learning in Europe. In the days of the Muslim King of Spain, Al Hakeem, great irrigation systems were developed in Granada, Valencia, and Aragon ; the Muslims also built hospitals and asylums for the poor in several cities in Spain. Many were the industries developed under Islam. Ship-building, horticulture, candied fruits, glass, iron and copper utensils, brocade, tanyards, silver mines, cotton manufactures, woollen carpets, hand-woven woollen cloth, linen manufacture and linen paper, mines of lapis-lazuli, silks and inlaid metal work are some of the industries of Muslim Spain mentioned by Arabic writers.

And it is no exaggeration to say that Islam has made several contributions to the thought and life of India. Islam has enriched the art and architecture, the poetry and philosophy of India. The Taj is, perhaps, the most imaginative architecture in the world. Islam carried in its heart a vision of manhood and democracy to which, however, the Moslems were not always loyal in India and other countries ; but it must be remembered that the first blow at slavery was struck when Omar set all slaves at liberty after his conquest of Jerusalem. And the ideal of Akbar, the ideal of an Indian nation, a great India, a Maha Bharata, has not yet been assimilated by India's English rulers. The Reform Movements of the fifteen and sixteenth century—the movements of Nanak, Kabir, and Dadu—felt the influence of Islam ; and Muslim saints like Pir Tabriz of Multan and Lal Shabaz of Sewan have still a hold on Hindu hearts. Muslim poetry and literature, Muslim architecture and decorative painting, made Spain famous at a time when Europe was immersed in darkness. The Muslim Universities of Seville, Cordova, and Barcelona taught sciences and philosophy in that free liberal spirit for lack of which the Christian Church burnt Bruno and persecuted Galileo ; Muslim kings opened free libraries, established observatories and endowed laboratories for chemical experiments ; Muslim singers introduced a new note of chivalry and romance into the life and literature of Europe ; and Muslim philosophers translated, interpreted and corrected the systems and speculation of great thinkers.

Two of these philosophers who greatly influenced European thought are known as Avicenna and Averroes. " Avicenna " is a Latin corruption of Arabic Ibn Sinna. This man showed the greatness of his soul when he renounced the honoured post of the Vazir in order to devote his time to philosophy ; and his name is celebrated in several Turkish tales. He wrote on logic, on psychology, on physics and metaphysics and ethics. He speaks of three kinds of mind—vegetative, animal and human ; his view of the " vegetative mind " reminds one of modern studies in what Sir J. C. Bose has called the " response of plants." He speaks of " active " and " speculative " intelligence, reminding one of what, over eight

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centuries later, Kant called "practical" and "pure" reason. He speaks of "three kinds of evil" and its "accidental" place in the universe, reminding one of the theodicy of Leibnitz. Another Muslim philosopher who influenced the thought of the Middle Ages was Averroes—a corruption of the Arabic name Ibn Rushd. He speaks of "evolution" of matter in a way which reminds us of the idea developed in Spencer's *Synthetic Philosophy*; he speaks of a soul diffused in heavens and the earth—an idea which reminds us of what to-day is called pan-psychism; he interprets "soul" in terms of "energy"; he recognizes the unity of philosophy and religion. His commentaries on Aristotle and Plato have been translated in some of the European languages, and at one time influenced Christian and Jewish thought and some of the non-Muslim centres of European culture.

The Sufi singers and thinkers of Islam have enriched poetry and philosophy of religion. One of the world's greatest mystical thinkers was the Muslim Muhyi-ad-din-ibn-al-Arabi; and in the whole range of literature there are not many mystical books so profound, so suggestive as the four volumes of his *Futuhat-al-Makkiyyah*. His teachings of the Single One, of Seven Realities, of the "luminous darkness" that enshrouds the essence of God, of *surah* and *ruh* (form and spirit), of Knowledge as a process of Reminiscence, of the correlation of the Creator and Creature (*al-khalaq* and *Khalq*), of the Seven Degrees of Annihilation (*fana*), of man as a channel of God's self-realization, of God as the Self of things—these and other teachings of this Muslim mystic have a profound value for the modern student of religion. The Qur-án was given to a simple people, but has, in some of its texts, the seed of true mysticism. "Wheresoever ye turn, there is the face of Allah." What wisdom in this one text of the Qur-án! And some of the great Muslim poets, Shah Latif of Sind included—sound, again and again, the purest notes of mysticism. "Knowledge is nearer to silence than to speech"; "I fancied that I loved him, but on consideration I saw that his love preceded mine"; "Thou must daily die a thousand deaths and come to life again that thou mayest win the life immortal"; "When thou givest to God thy nothingness, He gives to thee His All"; "See in your own heart the knowledge of the Prophet, without book, without tutor, without preceptor"; "The true mosque in a pure and holy heart is builded; there let all men worship God; for there He dwells, not in a mosque of stone"; "He peeped through the window of my heart—He peeped and passed away"—these are but a few passages taken from the songs and sayings of Muslim mystics. Who will say the Higher Mind of the Muslim World is alien to that which has expressed itself in the Sages and Seers of Aryavarta?