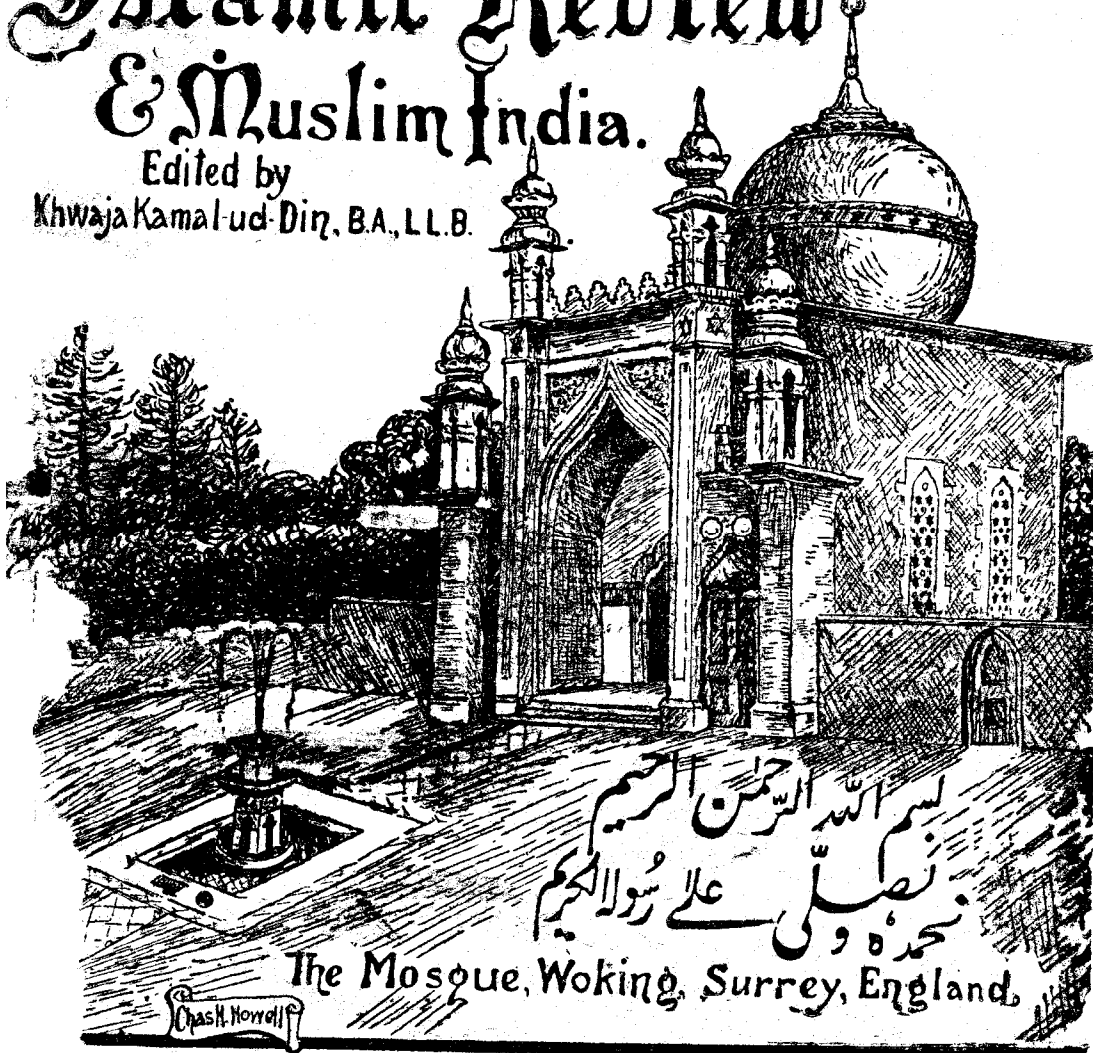


Islamic Review & Muslim India.

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



CONTENTS

	PAGE		PAGE
Birth-born Muslims	Frontispiece	A Few Thoughts on Inspired Writings. By LORD HEADLEY (EL-FAROOQ)	21
Iran	1	A Short Statement on Islam. By JOSEPH ABDULLAH	23
Hopes	2	Individual Responsibility. By KHALID	25
Sh Question	2	A Reformer is the Child of Evolution. A Prophet is the Father of Evolution. By MOHAMMED YAKOOB BABER, B.A.	26
of the British Empire	7	A Lecture by Mrs. Naidu. By A. Q. MALIK	37
re Hope. By KHALID	12		
ce and Sacrifice. By MARMADUKE PICK-ERSON	13		
tion of Religion. By SADR-UD-DIN	18		

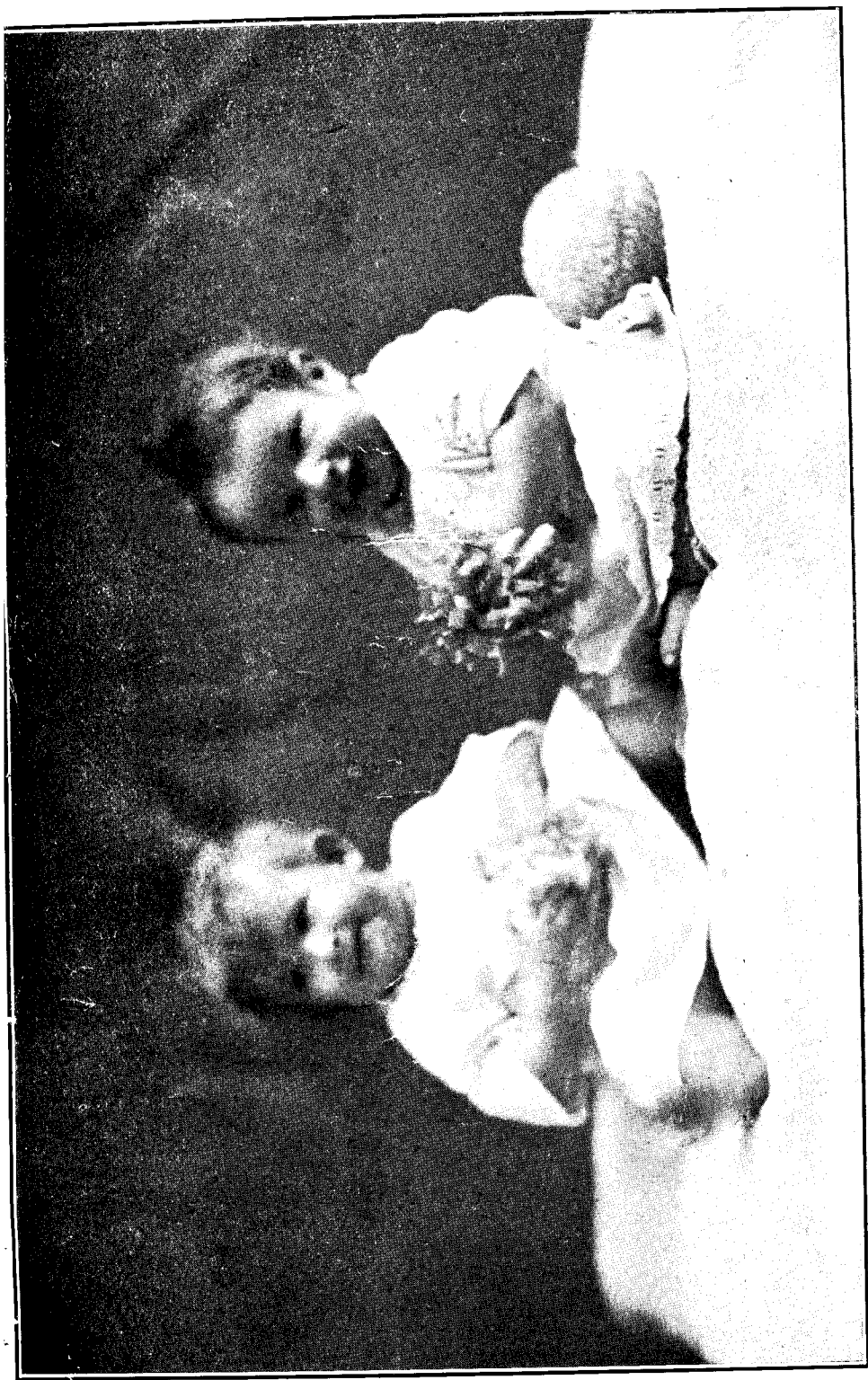
PRESS OPINIONS.

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

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

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

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



THE FIRST BRITISH-BORN MUSLIMS.

1. Násirah.

2. Násir.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VIII]

JANUARY 1920

[No. I

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. Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakha, Lahore.

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

ISLAMIC REVIEW

NEW YEAR HOPES

OUR best wishes for the New Year to all our British Muslim brothers and sisters in Islam! We invoke the peace of Allah upon them all. So do we wish peace to the Turks, the Egyptians, the Arabians, the Syrians, the Persians, the Afghans, and the Indians. We also wish peace to the Muslims of Morocco, Algeria, Tripoli, Soudan, and Western and Eastern Africa. In a word, we send our greetings and *assalamo alaikum* to the whole Muslim world, as our brotherhood is universal. May God in His mercy bless us all, and dispel the gloom which is hanging over us at present. May the sun of righteousness and justice rise to dissipate the forces of darkness, and thus brighten and cheer up the hearts of the Muslims. The sun shines through the clouds, and the light shoots out of darkness; so shall we enjoy bright prospect emerging out of this dire dark. Steadfast faith in God and sincere prayers should form our rock and support.

THE TURKISH QUESTION

THE British Government should note that there are more Muslims than Christians in the British Empire. They should know that it is their duty to help the Muslims as much as the Christians. They should remember that the susceptibilities of loyal subjects like the Muslims should not be injured. They should realize that the Muslims of the world, about 400,000,000 in number, are devoted, yea, devoted with all their religious fervour and zeal, to the Sultan of Turkey. To attempt to tamper with his dignity and power is to inflame the Muslim world. The Hindoos and Muslims are united in their expressions of discontent and resentment at the contemplated dismemberment of Turkey and the deposition of its Caliph. The British Government should not shut its eyes and close its ears to importunate supplications and protests of 300,000,000 Indians to restrain from inflicting cruel measures on Turkey and its Caliph, the religious head of the Muslims of the world. The British Government should remember that the Indians and Muslims of the other parts of the British Empire have sealed their loyalty with their blood. Our blood has freely flown in the plains of France. Its fields will bear witness that we laid down the best portion of our mankind in order to save the British king and country. The bereaved orphans and widows in India will ever testify in the pages of history that our sufferings and losses were not sustained in support of our religion or country. Ours was an unselfish sacrifice. The English should not forget that our sacrifice was tremendous, and it was made in the hour of England's trial. We expected, therefore, to be looked upon as the greatest friends. We

THE TURKISH QUESTION

expected to be likewise helped in our need and time of trial. Our trial is most horrible. Instead of extending a helping hand, the English themselves are the chief factors in bringing about such a tribulation. If the English cannot restrain from creating trouble for us, what better treatment can we expect from them? Is it too much for them to restrain their inhuman schemes which are designed to deal a death-blow to the Muslims? This will be sheer ungratefulness, and the sure cause of the most virulent bitterness throughout the Muslim world. The signs are very bad indeed. We find its storms brewing everywhere. Trouble in Arabia, trouble in Egypt and Soudan, trouble in India and Indian frontier, and trouble in Kurdistan, Persia, and Afghanistan. These troubles plainly point out to the statesmen to withhold the execution of plans which are sure to involve bloodshed of unprecedented proportions. The Indians have done their best to keep quiet and exercise patience in calmly and respectfully asking Mr. Lloyd George repeatedly to vindicate his pledge which he gave to the Muslims in the clearest possible terms. The pledge is too plain to allow any successful juggling with its terms, with a view to altering the purpose which gave them birth. How could the Muslims fight against their co-religionists unless assurances were made to them to the effect that the Muslims had no need to entertain any apprehensions as to the fate of Constantinople, Thrace, and Asia Minor. A very mean advantage of their loyalty seems to have been taken, if the pledge, on whose faith they made their sacrifices, is not to be kept. The Premier will be leaving a bad record of his tenure of office, and will have involved the honour of the English nation, whose representative he is. Sad and indelible impressions have already been made on the Indians by the brutal massacres which have recently been inflicted on them as a reward for their tremendous sacrifices in money and manhood. Their purses and blood have been squeezed, their living has become intolerably costly, and now on the top of all this they are shocked by the faithlessness of the pledge, on the basis of which their blood and money flowed profusely. No wonder, if such treatments and measures will plunge the Muslim world into profound and prolonged unrest of the bitterest nature.

The Editor of *The Times* has ranged all the dangers that may result from the dismemberment of Turkey, and has admitted that the dangers are too great to be treated lightly. Yet in the same breath he advises that all risks may be taken with the loftier object of expelling the Turks from Europe. The English Press is loud in pointing out the imminent danger of Germans, Russian Bolsheviks, Afghans, and Persians and Arabians uniting together and becoming the most dangerous force that had ever threatened

ISLAMIC REVIEW

the British Empire. They may sweep like a wave over the Indian frontier and find a ready reception into India, where people are facing utter disappointment combined with a rule of horror. These considerations reveal that the dismemberment of Turkey will be attended with the gravest consequences, for which only the Ministers of England will be responsible. This will be all the more serious on account of there being more Muslims than Christians in the British Empire whose claims will have been ignored.

SADR-UD-DIN.

To the Editor of "The Times."

SIR,—I rely on your usual fairness and courtesy to allow me to make a few remarks on the important pronouncement in *The Times* of yesterday on British policy respecting Constantinople. It seems an irony that France, with her 25 to 30 millions of Moslems, should be regardful of Moslem feeling, whilst it is suggested that England, with more than 100 millions within the ambit of the Empire, should set it aside. Whether this impression regarding the difference in the attitude and mentality of the two Powers should be allowed to deepen is a matter for the consideration of British statesmen and publicists. My immediate concern is with the problem which the policy you suggest creates for India. Every one throughout the British Empire is aware of the depth and intensity of feeling among the Indian Moslems regarding Constantinople and the Ottoman Caliphate. Whether this feeling, which is not confined to the Indian Moslems, is of recent origin, as you aver, or has always existed, which I venture to affirm, is wholly beside the question as a factor in practical politics. It is a living sentiment ; it has swept over the Indian Continent and aroused among all classes an excitement for which there is no parallel.

To speak of it as mere "sentiment" and then ignore it would hardly be statesmanship. We should not forget that "sentiment" has originated and maintained great movements throughout the ages of history. The overwhelming onrush of the Crusades owed its origin to "sentiment." "Sentiment" again has flooded England with all the agitation over Palestine, Jerusalem, and Constantinople ; and even invaded quarters which might be expected to be free from religious animus. I feel it to be the duty of every citizen of the British Empire interested in its peaceful development, and in the safety and security of the inhabitants of India, British and Indian, to raise his voice against the policy you advocate. If this policy were to find favour with the arbiters of the destinies of Turkey its effect would be to drive all the forces of unrest into a single channel.

Permit me to make one further remark. You say that Constantinople in the hands of the Turks has been a constant

THE TURKISH QUESTION

"apple of discord" to European nations. Was not this discord due to the rivalry of ambitious European Powers as to who should possess himself of the "apple"? I venture to predict that the settlement proposed will not put an end to the discord; for the moment it would only shift the danger-spot from Europe to the East. Again, has "international control" answered where it has been tried? I might refer to Tangier as an illustration.

Yours faithfully,

AMEER ALI.

January 8th.

To the Editor of "The Times."

SIR,—The leading article in your issue of January 7th will, I am sure, have caused deep concern, not only to Muslims, but to many Englishmen who, for various reasons, sentimental, artistic, historical, commercial, or political, do not desire the expulsion of the Turkish Government from Constantinople, and especially from Stambul, its most interesting, most beautiful, and most purely Muslim part.

The letter from Mr. Ameer Ali, published in your issue of to-day (January 9th), appears to me to deal effectively with two considerations suggested by your leading article. However interesting historically, from a practical point of view the antiquity of a strong and widely spread sentiment is unimportant; its extent, depth, and reality are all that matter. The importance of sentiment as a driving force, shaping the history of nations, has never been more fully recognized than in this war, when every art of propaganda has been exerted to produce and maintain a force recognized as essential to success. Discussions about the nature of the Caliphate or the validity of the Ottoman Sultan's claim to that high office are, in my opinion (especially in the mouths of non-Muslims), quite irrelevant to the great practical question: How strong and how widely spread amongst Muslim peoples is sympathy with Turkey and anxiety as to her future? I have no special knowledge of India, to which especially Mr. Ameer Ali's remarks apply; but I entirely concur with his view that the expulsion of the Turks from Constantinople (which practically means the destruction of the Turkish State) will most certainly lead to profound and prolonged unrest throughout the whole Muslim world.

You, Sir, admit the risks of the course you advocate. Perhaps I put those risks higher than you do; while I agree with Mr. Ameer Ali in regarding the object for which it is proposed to incur those risks as fraught with dangers hardly less formidable than those involved in its pursuit. Apart from the instance of Tangier, did the Anglo-French dual control in Egypt work so harmoniously that we should

ISLAMIC REVIEW

wish to try the experiment of a triple control in Constantinople?

I believe that the people of this country are, for the present, sick of incurring needless risks; and that the remarkable reaction against the present Coalition Government, on which you have recently commented with so much force, is essentially the protest of those who desire peace, quiet, and a return to more or less normal conditions against those who, as Mr. Gilbert Chesterton happily expresses it, have that "rational and deliberate preference which will always to the end trouble the peace of the world, the rational and deliberate preference for a short life and a merry one." The whole structure of civilization has been shaken by the fall of three great Empires, and is endangered by their disintegrating fragments. Is it not madness to subject it to the further shock involved in the formal and complete destruction of another great Empire, whose Royal House has held uninterrupted sway over so great and so important a territory for six centuries?

I am, Sir, yours faithfully,

EDWARD G. BROWNE.

January 9th.

To the Editor of "The Times."

SIR,—The letter which appears in this morning's issue of *The Times* over the signatures of several eminent men calls for instant protest. Its calm assumption that the suggestion they put forward will meet with ready acceptance among the Moslems is not wanting in humour. But it lacks insight into living and potent factors which have come into existence from the proclaimed desire to deprive the Ottoman State of its capital and European province. In their recapitulation of history your correspondents have forgotten that the Ottoman State, in the zenith of its power, did good service to Western Europe. In the sixteenth and seventeenth centuries Turkey time after time came to the help of France when near being overwhelmed by the Hapsburgs. In 1857 Turkey opened Egypt to the passage of British troops to crush the great Indian Mutiny. In the conflict of the East India Company with Tippoo Sultan Turkey stifled his efforts to make it a religious war. The French remember. One is often apt to lose sight of past facts, but surely the services rendered by Moslem soldiers during the recent war on the faith of a pledge, which no amount of juggling with words can alter, should not be allowed to slip from memory. The record of no nation is pure white; but in the light of recent happenings it might be more fitting to lay less stress on Turkish "misdeeds."

As your correspondents are anxious to find a home for the yet unborn League of Nations, I venture to suggest

TURKEY AND BRITISH EMPIRE

Jerusalem as associated with "the peace and goodwill" which the Founder of Christianity brought to the world. It would give the architects even finer scope for the exercise of their talent, and as a listening post it would not be too distant from the rumblings of the Balkans.

Apart from all this, may I ask, do your correspondents realize what problem they are creating for the British Empire and humanity at large by the policy they advocate? Religious and academic zeal appear to combine to rouse from the Atlantic to China a hatred and a bitterness the consequences of which no statesman, I am sure, can contemplate with equanimity.

Yours faithfully,

AMEER ALI.

2, Cadogan-place, S.W. 1,
January 13th.

TURKEY AND BRITISH EMPIRE

December 12, 1919.

To the Right Honourable

THE PRIME MINISTER.

SIR,

1. In view of the ferment and general unrest prevailing among the Muslim nations all over the world, we, the undersigned British and British-Indian subjects of His Majesty, feel it our duty to urge respectfully on His Majesty's Government the imperative necessity of a policy towards Turkey that would lead to appeasement. This ferment, which in some parts has taken a violent form of expression, is mainly due to the universal apprehension that it is proposed to further dismember the Turkish Empire and to completely destroy the free life and political power of the few remaining Muslim States.

2. Although we are not afraid at present of any untoward consequences, we are convinced that the perpetuation of the existing bitterness among our Muslim fellow-subjects in India would seriously retard the peaceful progress and development of the country. And it is for this reason that the efforts of the Indian Mahomedans to urge upon His Majesty's Government the fulfilment, Sir, of your memorable pledge have met with so much sympathy among the Hindoo community.

3. The three causes which have primarily created the apprehension and ferment referred to in the preceding paragraph are, firstly, the belief that in violation of the pledge which secured the adhesion of Islamic peoples to the Allies in the world-war it is proposed to sever from Turkey provinces and districts preponderantly inhabited by the Turkish people; secondly, that it is intended to

ISLAMIC REVIEW

imposé a suzerainty (by whatever name it may be called) over the Turkish Sovereign which would fundamentally affect his status and prestige as the religious and spiritual head of the largest portion of the Islamic world; and, thirdly, that it is designed, as is suggested in the Press, to retain the protectorate of the Sacred Cities of Islam in non-Muslim hands, which would be in absolute conflict with the religious laws of the Muslims.

4. In our opinion, it is perfectly possible for His Majesty's Government to meet on all these points the wishes and to remove the apprehensions of the King's Muslim subjects, and thus bring about appeasement and create afresh the old steadfastness without detracting in the smallest degree from its power, prestige, or authority, or militating against the main objects of the Allies.

5. With regard to the first ground of complaint, we beg to make the following remarks :—Mesopotamia, Syria, and Palestine are proposed to be detached from the Turkish Empire on the ground that they are preponderantly inhabited by non-Turkish Muslims intermixed with other communities. This expropriation is proposed with the avowed object of giving the people of those provinces autonomous governments of their own choosing. The same principle has been applied to Hijaz, and the Sherif of Mecca has been made the King of that part of Arabia which acknowledged allegiance to the Turkish State.

6. But none of these considerations apply to Asia Minor (Turkey proper), extending from the Ægean Sea to the confines of Persian Kurdistan, or to Thrace (the Vilayet of Adrianople), or to Constantinople. The question under reference has, it is respectfully submitted, been confused by fallacious arguments and still more fallacious figures. An impartial inquiry by an Allied Commission would incontestably prove the correctness of our assertions, which are based on the official statistics for the year 1914, anterior to the war and long before there could be any reason to manufacture or manipulate figures. In that year the population of Constantinople, leaving out odd numbers, stood according to nationality and faith as follows :—

Muslims, 560,000 ; Greeks, 205,000 ; Armenians, 82,000.

We believe no appreciable variation has taken place since. In the Vilayet of Adrianople the population stood as follows :—

Muslims, 560,000 ; Greeks, 224,000 ; Armenians, 19,000.

In the Sandjak of the Dardanelles :—

Muslims, 149,000 ; Greeks, 8,000 ; Armenians, 2,000.

TURKEY AND BRITISH EMPIRE

Asia Minor, speaking subject to correction, consists of 29 Vilayets of which Smyrna or Aidin, with the port of Smyrna on the Ægean, is the most important. In this Vilayet the population numbered as follows :—

Muslims, 1,249,000 ; Greeks, 299,000 ; Armenians, 20,000.

We have learnt with horror from credible sources that since the Greek invasion nearly 10,000 Muslims have been killed, large numbers are missing, and over 100,000 are homeless refugees.

7. In the face of the above facts we can hardly bring ourselves to believe that His Majesty's Government or the Supreme Council would be disposed to tear any part of these territories away from the Turkish nation, to whom they belong, not merely by ties of race and religion, but also from the fact that Muslims form the preponderant element in the population. Even in the Eastern Districts the unifying effects of a common faith, common ideals, and common religious traditions have produced between Muslims of different stocks a solidarity the strength of which it would be rash to under-estimate.

8. We beg respectfully to submit that the attempt to sever these districts from Turkey would conflict with all the basic principles on which the Allies and Associated Powers have rested the righteousness of their cause, and it would be an outrage on humanity and every principle of justice. The utmost the minority is entitled to ask is equal treatment and equal rights and protection against injustice and wrong, and that object, in our opinion, can be more fully assured by other and wiser methods. A violent disruption of the existing status, or the forcible expatriation of the vast majority of Muslims, would inevitably lead to trouble, the end of which cannot be foreseen, and would intensify the present ferment and keep it alive for generations.

9. With regard to the idea of imposing a "mandate" on Turkey, in plainer words placing her under the suzerainty of some foreign Power, the signatories to this memorial consider that it would be a deliberate and gratuitous insult to Muslim religious feeling, the result of which would be disastrously mischievous to the interests of our Empire, as it would permanently alienate from us our Muslim fellow-subjects. The object in view, in our opinion, can be fully obtained by adopting a magnanimous policy towards Turkey. If the policy towards her on the present occasion is magnanimous and untinged by any suspicion of vindictiveness, we believe that Turkey would renew her application for the services of competent Englishmen, which England refused before in deference to the wishes of the late Czar's Government. The influence of the British Ambassador in

ISLAMIC REVIEW

Constantinople, combined with that of European and American specialists whose services we believe would, after a just and equitable peace, be freely invoked by the Turkish Government in the work of resuscitation and the reorganization of their country, would be a sure guarantee for peaceful consolidation.

10. Regarding Mecca and Medina, we consider that it would be most unwise and highly detrimental to the interests of our world-wide Empire to claim or to exercise, directly or indirectly, a protectorate over them. We venture to suggest that while the administration of these Sacred Cities might be left in the charge of the autonomous Government of Hijaz, in order to legitimize the position of its ruler in the eyes of the vast Sunni population of the world, he should receive, as the representative of their spiritual head, his investiture from the Caliph-Sultan.

11. Finally, we desire to express our conviction that in view of the fact that England holds in her hand the destinies of vast millions of people in Asia, and since the war ended has taken charge of many more millions, it behoves her not to overlook the dangers that threaten and have always threatened her dominancy from the North. Whether Russia and the great territories she claims in Asia are Bolshevik or Czarist, we consider that the danger will always be the same. We believe that the existence of a strong Turkey would form a barrier against this ever-present danger, the value of which it would be the greatest mistake to overlook.

We have the honour to be, Sir,

Your most obedient servants,

THE RIGHT HONOURABLE THE EARL OF ARBINGDON, Wytham Abbey, Oxford.

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- J. M. N. WADIA, Esq.

ISLAMIC REVIEW

THE FUTURE HOPE

Then, all worthy sons of Islam,
Gird your armour on, I say,
For the morning light is dawning,
Heralding the coming day.

THE above lines from the pen of Yehya-en-Nasr Parkinson, one of Britain's noblest sons, now called from this earth to the celestial light, ring out with a clarion note which should arouse an echo in the heart of every Muslim. To-day we see thick clouds on the horizon, we feel anxious for the future of our great Faith, and we must pray with real meaning that Allah will afford us comfort in the near future. We have been watching the world conflict, and have seen the downfall of one of the mightiest of Christian empires, the splitting asunder of a great Catholic empire, and the fate of an Islamic empire trembles in the balance. There is much to be thought of, there is much to do. Let us first of all analyse our own actions, see where we have failed in the past and resolve to do better in the coming year. We stand on the threshold of the unknown: what does the future hold for each one of us? Let us do our share to help in the common cause—the enlightenment of humanity.

In days of old our fathers braved the storm and tempest, resisted countless foes, overcame all difficulties, poured out their blood to protect the faithful, to spread the light of Islam far and wide. To-day there are men who have left kith and kin, home with all its attractions, their own country, to come to Europe to teach the glorious truths revealed to the world by our Holy Prophet over 1,300 years ago. Do we realize fully all this self-sacrifice? Are we really doing our share to help them? It is to Islam that all eyes are directed to-day. It is our duty to do our share in the glorious work of teaching the people of Europe the message and glories of our creed. We must not expect men like Maulvi Sadr-ud-Din to work unceasingly whilst we sit idle. The work is of great importance to every Muslim heart in every corner of the world. England must be disabused of the ideas that are held about Islam. To-day a large number of people regard us as sun-worshippers, as men with hundreds of wives, as ignorant heathen. This is the first step—to get them to realize that we worship the one true God.

Then the enormous patience that is required to gradually get them to realize that we are not heathen, that we have a revealed book, and that we preach brotherhood and peace. The Christian missionary has been responsible for fearful stories related as truth in the West, which are designed to picture Muslims as degraded and fanatical, in order to obtain funds for "foreign missions." They have calumniated our Holy Prophet, and have deliberately falsified the truth. Now a band of British Muslims exists as a monument

ENDURANCE AND SACRIFICE

of unity in the West. Oh ! Muslims, be prepared for some self-sacrifice. Support your own missionary here in England. Remember he is far from home battling for Islam, and help to the best of your ability. The New Year is before us, and we must be ready. Thinking people have left the Christian Church, and many are seeking for the light. We must each remember that every Muslim is a missionary, he must tell of Islam and try to help others. Let us fear naught, but steadfastly work until Allah brings our efforts to a glorious harvest. Remember, it is actions that count—words are of no avail.

Muslims ! will you do something in the near future ; make this coming year one of renewed effort for the triumph of Truth ?

KHÁLID.

ENDURANCE AND SACRIFICE

O you who believe ! Seek help in patience, endurance, and prayer. Verily Allah is with the persevering.

And say not of those who are slain in the way of Allah that they are dead. Nay, they are living, only you cannot perceive.

And assuredly we shall try you with something of fear and hunger, and the shortage of wealth and men and fruits. But give good news to those who persevere.

Those who when misfortune strikes them say : " Verily, we belong to Allah, and verily unto Him we are returning."

These are they on whom are blessings from their Lord and mercy. These are the rightly guided.

THE Arabic word *Sabr*, which is usually translated patience, means rather "patient endurance," "perseverance"; and so I have translated it in this passage. The English word "patience" has a passive sense, whereas the Arabic word implies a very active state, the struggle against adverse forces, persecution, and calamity. From their very efforts of endurance made for Allah's sake, the Muslims gather strength just as they derive strength from worship from the conscious dependence on Allah alone. The two conditions are indeed as closely allied as cause and effect, perseverance in the way of Allah being the natural consequence of that complete surrender of our will and purpose to the will and purpose of Allah, which we ratify every time we say our prayers.

Muslim patience is persistent, enthusiastic perseverance in the way of Allah, that is to say, in conflict with the powers of evil in the world. It is not an object of conscientious objection, or merely passive resistance ; it includes the duty of fighting to the death whenever a clear issue between good and evil arises.

"Fighting is prescribed for you, and it is hateful to you. But it may be that you hate a thing which is good for you.

ISLAMIC REVIEW

And it may be that you love a thing which is bad for you. Allah knows, and you do not know."

Muslim patience involves fighting, and, worse than that, the chance of death and of defeat for individuals. Islam can never be defeated really; the ultimate success and triumph of the Truth is sure. "It is a promise of Allah, who never breaks His promise, but the majority of men do not perceive. They perceive only the externals of this earthly life, and are forgetful of the life to come."

And because they perceive only the externals of this earthly life they say of those who have been killed in Allah's way: "Poor fellows! They are dead. Of what profit to them now are their high hopes and high ideals? Of what advantage will it be to them if, at some future time, the cause for which they fought and died should triumph? They only suffered in this life, they fought and they were slain. They had no pleasure in this life. Now they are dead."

Many, even, of the early Muslims spoke like that when they saw their dear ones dead upon the battlefield. Because Allah had promised to their cause success in this world, they thought that every one of them should taste success, that they would be miraculously preserved from the natural accidents of war, and would never know misfortune or calamity. They had been idolators but a little while before, and they still preserved the idolator's craving for the miraculous, as a sign of Allah's presence and support. As if the rising and the setting of the sun, the coming of the clouds with rain, the growth of plants were not sufficient witness to the steadfastness of the Divine Creator. As if Allah, desirous of bestowing encouragement upon His creatures through a great example of what they could achieve by conduct in obedience to His law, would make that great example worthless for the future guidance of those creatures by employing supernatural means beyond their power to use or imitate! They did not perceive the mercy of Allah. They perceived only the externals of this mortal life where, when a man is slain, we say: "He is no more."

Brethren, Allah did not create the heavens and the earth in jest. There is a holy purpose underlying all creation, and we the creatures, who, of all His creatures upon earth, are gifted with the greatest powers, the highest consciousness, are the appointed servants of that purpose in His kingdom of this world. If we serve that purpose faithfully, we do attain on earth a higher life, we do, by our surrender to His holy will, obtain support from Him who made the heavens and the earth, and in our patient, persevering service, thenceforth we are conscious of that universal Will supporting us like a protecting friend. But that protecting friend is not of this world only. He is the Lord of the heavens and the earth, His will is the cause, the sustenance,

ENDURANCE AND SACRIFICE

the goal of everything. What is the state of those who surrender to Him wholly in this world? "He brings them out of darkness into light," we are told in the Qur-ân. "Allah is the Light of heaven and of earth." When the worshipper, the servant, reaches absolute dependence on the universal Lord, he has passed from that which is merely temporal to that which is eternal.

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

The greatest fear that man can know is that of death. The greatest grief that man experiences is caused by death.

"There shall no fear come upon them." How can you reconcile that statement with this verse in my text? "And assuredly we shall try you with something of fear and hunger, and shortage of wealth and men and fruits. But give good news to those who persevere." How do you reconcile it with the fact that Muslims die, and often die in agony like other men? The explanation is in the following verse: "Those who when misfortune overtakes them say: Verily we belong to Allah, and verily we are on our journey back to Him."

"These are they on whom are blessings from their Lord and mercy. These are the rightly guided."

These, indeed, are they who have found their way, by the guidance Allah has bestowed on us, through the mazes of things temporal to the eternal. These are they who, being conscious in this world of a light which is the Light of the heavens and the earth, are nothing daunted by the passing shadows of our mortal life—the something of fear and hunger, and the loss of property and life. These are those who persevere. Whether they live or die, there is good news for them, for they belong to Allah, and are upon their way to Him. They have become a part of His eternal purpose. "These are the denizens of Paradise. They ever dwell in it."

"And say not of those who are slain in the way of Allah that they are dead. Nay, they are living, only you cannot perceive."

Brethren, the choice is before every one of us. Which is it to be: the way of Allah, or the other? What is the way of Allah? Non-resistance? Peace and comfort in this world? No; it is the deliberate choice of the eternal rather than the temporal; it is an untiring, persevering effort after righteousness. It is obedience to the laws which Allah has revealed to us, and among those laws is the command to fight, when necessary, against injustice and in defence of the weak and the oppressed. "But if we fought, we might be killed, and there would be an end to all our effort, all our usefulness," some people would protest. Some people would prolong their earthly life as much as possible.

ISLAMIC REVIEW

It cannot be for very long in any case. They shrink from anything of fear and hunger, and shortage of wealth and men and fruit. They choose the way of pleasure. Choose the way of joy—the way of those who know the worth of this short life, which has no value as apart from Allah's purpose. Those who know that they belong to Allah, and are on their way to Him, choose the way of Allah. You will endure great hardships. You will know disappointments and defeats. You may be slain in Allah's way; but if you seek support in perseverance and in prayer, whatever happens, "there shall no fear come upon them, neither shall they grieve." Those people who seek only their own pleasure are the slaves of fear and grief. They dread the least discomfort, and the fear of death is ever in the background of their minds.

"Live dangerously," wrote the German philosopher, perceiving the externals of this life. "Live dangerously in the way of Allah. Risk everything in Allah's service," would be the maxim of a thinker who was conscious of the other life. Hardship and suffering and death in Allah's service are better than selfish pleasures—really better, for those who endure them lead a fuller and more glorious life, a life which being merged in that which is eternal cannot die. That which was born will die and perish in the grave. But that which their own hands have sent before them—their efforts towards Allah—their souls, they have developed. These belong, not to the earth, but to Allah, and unto Him they will return.

There is no such thing in Islam as a conscientious objection to war as war. But Muslims are forbidden to take part in war for an unjust or selfish end. It is inconceivable that any Muslim, whatever his position, should fight upon the side of those whose aim in fighting is the humiliation and destruction of Islam. In the war which is just ended—or, perhaps, not fully ended—there was no clear issue between good and evil. There was right on both sides, and there was wrong on both sides. And many Muslims fought upon the side of the Allies, although the historic Muslim Empire was upon the side of Germany. They relied upon the protestations of the British Government that the purpose of the Allies was friendly to Islam, that no religious feeling was involved, and no humiliation of the Muslim power in the world was intended. They believed what they were told: that they were fighting against injustice in defence of the weak and helpless men and women and small children—a war which was lawful to them. They never dreamt that they were fighting for the ambition and the greed of Christian Powers—much less that they were taking part in a crusade for the humiliation of Islam. Yet the Prime Minister of England said last Wednesday week, when

ENDURANCE AND SACRIFICE

complimenting General Allenby upon the conquest of Palestine :

"The name of General Allenby will be ever renowned as that of the brilliant commander who fought and won the last and most triumphant of the Crusades. It was his good fortune by his skill to bring to a glorious end an enterprise which absorbed the chivalry of Europe for centuries. We forget now that the military strength of Europe was concentrated for generations upon this purpose in vain, and a British army under the command of General Allenby achieved it, and achieved it finally."

The Crusades, to which the Prime Minister referred, were the result of ignorance and superstition ; if he had ever read the history of them he would know that they were a disgrace to Christendom. The sole excuse for them was ignorance and superstition of a kind which I had thought, until I read those words of Mr. Lloyd George, no longer existed in England. The victory of General Allenby was due to Muslims. It could never have been accomplished without Muslim help. Were those Muslims fighting a crusade against Islam—a crusade for unjust mediæval Christendom ? What will be their feelings when they read the words of our Prime Minister ? What will be their feelings when they learn that the second Holy Places of El Islam was conquered for the Christians by their effort. What will they think when they know that thousands of their Muslim brothers have been massacred in time of peace in order that a portion of the Muslim Empire may be handed over to Greek Christians ?

You will say that I am talking politics. No, I am talking religion. I am pleading for God's kingdom upon earth. I know those countries well, and I know that there is no hope of peace or happiness in them so long as Christian Powers commit injustice on behalf of Christians, who are in a small minority, against the Muslims of those countries, who are much more to be pitied, having fought and suffered with devoted heroism for their country and their faith for many years. I am a Muslim, and I served in the British army, believing that it was as much for Muslims as for Christians. If the words of Mr. Lloyd George are to be regarded as authoritative, I was wrong. If the words of Mr. Lloyd George are to be regarded as authoritative, I can have henceforth neither part nor lot in England. We have merely been deceived, made use of, then insulted. For the sake of all our brethren who have fought and died for England, in the belief that England stood for justice, we cannot let this cruel insult pass. For the sake of our brethren now fighting in the hills of Asia Minor to defend their homes, their wives and children against Christian invaders, we must protest against this horrible idea of

ISLAMIC REVIEW

a crusade before it goes too far, for who can judge of its effect upon the ignorant Christians of the East. For the sake of England, we must try to stop such mischievous and foolish talk. For the love of Allah, in Whose final revelation it is written :

“ Verily those who believe and those who obey the Jew’s religious rule, and the Christians and the Sabæans—who-soever believes in Allah and the Last Day and does good works—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.”

In the name of Allah, I say, Whose judgment is by works and not by any details of a crusade, we must protest against this claiming of our effort, not for justice, but for the triumph of a dogma ; we must protest with all our might against this outburst of intolerance.

It is our duty. It we are punished for doing it we shall be happier than those who take their ease, doing what they please in the earth, who dread the least misfortune, the least touch of hunger, or lack of wealth, or men, or fruits. For if we do our duty we belong to Allah, and unto Him we are returning.

MARMADUKE PICKTHALL.

THE FUNCTION OF RELIGION

THE Muslim gospel sets forth the essentials of religion in very simple and plain words. Religion is described to consist of our relations with our Creator, and our relations with our fellow beings.

Now, what are our relations to our Creator ? Profoundest respect is required of us to His commandments, quite compatibly with human demands and divine proclamation of freedom of conscience (chap. ii. 256). Our holy scripture proves that God, being our Creator, is all-knowing and loving. Obedience to His commandments is thus inspired by His omniscience and beneficence, and not by any dread. The Holy Qur-án is explicit on this question. “ And conceal your word, or manifest it ; verily He is cognizant of what is in your hearts. Does He not know who created ? And He is the knower of subtilties, the Aware ” (lxvii. 13-14). “ Surely God is the knower of what is unseen in the heavens and the earth ; surely He is cognizant of what is in the hearts ” (xxxv. 38). “ He created the heavens and the earth with truth, and He fashioned you, then made goodly your forms, and to Him is the ultimate resort. He knows what is in the heavens and the earth, and He knows what you hide and what you manifest in the hearts ” (lxiv. 3, 4). He knows us, for He created us. He knows the secrets of the heavens and the earth, for He created

THE FUNCTION OF RELIGION

them. He should know everything about everything, because it is He who brought everything into existence. "And He created everything, and He knows everything" (vi. 102). These texts are as instructive as they are convincing. It is satisfactory to believe that our Creator, knowing our nature and its requirements, will reveal laws that will contribute to the evolution of our nature.

God has revealed through the Muslim gospel twofold commandments, i.e. those that deal with our duties to God, and those that set forth our duties and obligations to our fellow beings. Duties that are due to God are not such as will suggest any selfishness on the part of the Divine Being. God of Islam is depicted as being above any need whatsoever. He does not therefore require of us any vigils or acts of worship. He is above the need of our being prayerful. For He is too glorious and His Majesty is too sublime to need any praise or worship on our part. "Verily God is praised and glorified, and truly He is independent of the worlds" (Qur-án). Worship and prayer are enjoined merely because they exercise wholesome influence upon the human soul. Remembrance of God forms not only the nourishment of the soul, but also it edifies it and keeps it from having anything to do with what is dishonourable. "Verily worship should prevent from abominations, undesirable things and rebellions" (Qur-án). Prayer should inculcate generous spirit, and should dispose us to part with our earnings in favour of the orphans and the needy, and the wayfarers, and afflicted. These commandments impose upon us such duties to our Creator as are conducive either to our own welfare or to the wellbeing of our fellow-beings. Otherwise we are taught that our prayers, our fasts, our sacrifices, and our hymns do not add a whit to the glory, grace, and majesty of the mighty Sovereign whose dominions extend over the heavens and the earth. Neither do our impious ideas or atheistic views take away anything from the divine glory. We are told to carry out certain injunctions for the simple reason that they are adequately adapted to promote our welfare or that of our fellow creatures.

Our duties to God's creatures are emphasized more than our duties to our Creator. In fact, we cannot justify our professions and our belief in God without showing in practice our goodwill to mankind in general. That is the fruit which our belief in God should bear. In case we do not fructify that way, our professions and our profound piety will not count at all. Our empty professions, our mockery of prayers, our starvation in the form of fasts, our ostentation of charity, will all be condemned on the ground of insincerity and hypocrisy. "You profess to love God. Love His creatures first," was a lesson so often on the lips

ISLAMIC REVIEW

of the Holy Prophet Mohammad. His own generosity and beneficence established that love shown to God's creatures would be the only outward expression of one's love for one's Creator. If God's generous dispensation does not stop to consider questions of colour and creed, the generosity and benevolence of the faithful should never be resisted by such mean thoughts as that of national prejudice. God's universal dispensation should widen the mental horizon of the true believer, and should give a vast range to his sympathies. That, and only that, will betoken his love for his Creator, otherwise his belief in his Creator will not deserve any consideration. His actual life will be discovered to be inconsistent with the religious views cherished by him. Islam has therefore severely condemned all such hypocritical professions. It does not recognize a claim unless it is well grounded and is confirmed by the actual life of the claimant. "How do you think God will know you when you are in His presence—by your love of your children, of your kin, of your neighbour, of your fellow-creatures" are significant words that fell from the lips of the Prophet, who could explain the most difficult theological questions in the most intelligible and practicable way. "Do you love your Creator? Love your fellow-beings first. Seek God's goodwill in that of the poor and indigent." "The best of men is he from whom good accrueth to humanity to the greatest extent." "Look after the widowed women; help the needy; give food and comfort to the wayfarer, and look after the orphan." These, and a host of similar words, manifest to us the religion as expounded and lived by the Holy Prophet of Islam. All this is consonant with the following text of the Holy Qur-án, which indicates that righteousness and virtue do not consist in any particular ritual, neither in unfruitful and vain belief in God, but consists in our being charitable to God's creatures and in our being honest and faithful in our compacts, and our being constant and steadfast in our afflictions and trials. In a word, religion should transform us into a veritable blessing for our home, for our country, and for the world.

"There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the scriptures, and the prophets, who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in times of trouble; these are they who are true and these are they who fear the Lord."—The Holy Qur-án, chap. ii. 177.

SADR-UD-DIN.

A FEW THOUGHTS ON INSPIRED WRITINGS

A FEW THOUGHTS ON INSPIRED WRITINGS

By LORD HEADLEY (EL-FAROOQ).

THERE are many Christians who believe in the absolute truth of every word in the Old and New Testaments ; there are greater numbers who whilst doubtful about much of the Old Testament, believe implicitly in the whole of the New Testament from the First Chapter of St. Matthew to the conclusion of the Book of Revelation ; there are yet others—and these are probably comprised in the largest class of religionists—who accept only their own readings of both sacred volumes or those portions which agree with their own views. Of the many excellent people who would be shocked at a suggestion that they doubted the authenticity or truth of the Bible, some cannot bring themselves to believe in miracles, such as “Jonah and the whale,” “Walking on the water,” etc., etc., others cannot accept the Immaculate Conception or the Atonement. It is not difficult, therefore, to understand that dogmatic teachings, based on widely different readings or interpretations of *the same translations of inspired writings*, have led to the establishment of religious sects *fundamentally at variance*. All religions are based on traditions, sacred writings, and human consciousness of right and wrong. In every age so much depends upon the standpoint from which we regard our authorities and the importance we attach to revelations and inspirations.

It will not, I hope, be considered controversial or contentious if I say that a religion without charity is worthless—whatever interpretations may be put on the Scriptures. Then we have something to go on ; an axiom : “Religion without charity is worthless.” Charity and toleration are very nearly akin to one another : indeed, a charitable person in the fullest sense must be able to tolerate those who hold different views, say, in the matter of religion, and should not condemn them because they see things from a different standpoint. I do not, of course, refer to the misnamed toleration which winks at cruelty, deception or fraud, or the foolish leniency which indiscriminately pardons murderers or brutal miscreants ; my allusion is to that very important and real charity which allows that salvation is possible for all good people who believe in God and do their duty to their neighbours.

One can *understand* the outrageously excessive punishment—once common in this country—of hanging a man for stealing a sheep, because the theft was against the laws of God and man ; but it is difficult to realize what must have been the frame of mind of those who burnt and tortured their fellow-

ISLAMIC REVIEW

creatures for a mere difference of religious belief *unaccompanied by any crime whatever*. I can almost hear the remark : "These tortures and burnings belong to another age—we don't do these things now." No, perhaps not, but I would ask one single question : Which is the least or most charitable : to burn a fellow-creature's body, as did the zealous Christians of the Holy Inquisition, or to consign his entire being, body, soul, and spirit to everlasting damnation, as do many of the modern Christians ? A man transgresses no law, human or divine, when he confesses his inability to believe in the Divinity of Christ, the Trinity, the Atonement, or the efficacy of the Sacraments as being *necessary to salvation*, and yet good Christians still positively affirm that such a man cannot be saved, and this is equivalent to consigning him to everlasting perdition. One fails to see where the charity comes in : if it does come in, it is not a bit like that charity which, according to St. Paul, "edifieth," "suffereth long and is kind," "thinketh no evil," "rejoiceth in truth," "endureth all things," "never faileth," etc., etc., and yet we find those very people, who would be horrified at the idea of not accepting St. Paul's teachings, absolutely callous and wanting in the first principles of charity when it comes to dealing with the everlasting state of the human soul. Possibly there may be a different kind of charity to suit different kinds of religious opinions. For myself I only know that I have been repeatedly informed that I cannot be saved—*not because of my sins*—for which I very possibly deserve to be damned—but *because of my inability to blindly agree to certain dogmatic statements and improbabilities handed down to the clergy by their predecessors in the early days of Christianity*. Surely there must be something out of joint in religions which seek to bind the intelligence and do not appeal to the heart ? The learned divines in different Christian sects are so much at variance in their readings of the Scriptures, that from their writings and preachings it is hard to realize that they belong to the same Church. The Church of Rome, the Greek Church, the Protestants, Anglicans, and all minor sects are led by the same Scriptures, and I suppose that the Holy Qur-án, which contains so much in confirmation and extension of the Bible, is a closed book to them all. But why this narrow-mindedness ? Why this refusal to study a work which is regarded as sacred and inspired by so many millions of the human race ? Who can read the following without feeling the inspiration ?

"God ! There is no God but He ; the Living, the Eternal ; nor slumber seizeth Him nor sleep ; His, whatsoever is in the heavens and whatsoever is in the earth ! Who is he that can intercede with Him but by His own permission ? He knoweth what hath been before them, and what shall be after them ; yet naught of His knowledge

A SHORT STATEMENT ON ISLAM

shall they grasp, save what He willeth. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth Him not ; He is the High, the Mighty."

The Qur-án abounds in such passages divinely inspired and suited for the guidance of mankind for all time, and it is to be hoped that those who study the Bible will also read the sacred book of Arabia. We want the spirit of Islam in the West. The Holy Prophet Muhammad was ever chivalrous, fair, and tolerant, and we could not do better than emulate the example He set us. Unfortunately there is a strong tendency on the part of the followers of any great teacher to fall away from the original spirit of the teaching. Who can say that those who burnt their fellow-Christians at the stake in this country, not so many years ago, were true followers of Christ ? Where was the spirit of toleration—where the spirit of charity so strongly and frequently enjoined by the Holy Prophet of Nazareth ? With my dear brothers in the Faith I pray most earnestly that the pure and simple faith of Islam may be so presented in all the Western countries, that ultimately the whole world may become Muslim.

We have seen that Christianity—a religion from the East—has in past centuries spread over the Western world, and there appears to be no reason whatever why Islam, also a religion from the East, unhampered by dogmas and ceremonials, should not take its place in countries where there is a tendency to abandon religion altogether, or where sacerdotalism has exhausted the public patience and insulted its intelligence. Islam is not handicapped by priestcraft and heavy calls on the credulity, and it should find favour amongst the learned and scientific as well as with the untutored and simple-minded.

A SHORT STATEMENT ON ISLAM

THE religion of the Mussulmans is called Islam. The Mussulmans do not speak of themselves as "Mahomedans," still less of their religion as "Mahomedanism." The word "Islam" means "Peace through submission to God." The word is intimately connected with such other words as *Muslim* or *Mussulman* ("one who submits to God"); *Salam* ("Peace"); *Solomon*, or *Suleiman*, or *Salim*, or *Salim* ("One who has Peace, who is sound").

Islam is the eternal and necessary religion, and may be defined as the true relation of the creature to the Creator and to his fellow-creatures, i.e. submission to the former, and justice to the latter. It should be noticed that justice is owed to *all* fellow-creatures, not to other *men* only, and thus angels, animals, flowers, everything must be treated justly.

ISLAMIC REVIEW

Islam teaches that mankind has been taught at various times by divinely-sent men called the prophets. "There is no nation to whom a prophet has not been sent" (The Qur-án). The prophets chiefly honoured are Abraham, Moses, Jesus, and Muhammad. The great work of the prophets was to lead men to the knowledge and service of the One True God, and to teach them to act justly towards their fellow-creatures. The Qur-án forbids us to compare the different prophets, or make distinctions between them personally, but Muhammad is called the Seal of the Prophets, because he, more clearly than any other, taught the doctrine of the One God, and because since his time this doctrine has been clearly recognized and fixed among his followers. The Mussulmans have at different times departed from the practice of the precepts of Muhammad, and have fallen very low indeed, but never has the doctrine of the Unity of the True God not been clearly recognized amongst them. On the other hand, the followers of all the other prophets have sooner or later fallen away completely from the teaching of their masters. Thus Christianity came to bear no resemblance to the teachings of Christ, and its essential and fundamental doctrines, such as the Trinity, the Incarnation of God, the Virgin Birth, Redemption, the Eucharist, the Priestly Office, not to mention the more exclusively "Catholic" doctrines (which, of course, are those of the vast majority of Christians), are every one pre-Christian and Pagan ideas which have been attached to the name of Jesus.

In Islam the prophets are in no sense God. Such an idea is horrible to a Muslim. Jesus and Muhammad are men, and servants, and creatures of God. "Christ did not proudly disdain to be a servant unto God" (Qur-án); "I testify that Muhammad is His slave and His messenger" (Muslim daily prayer).

Divine revelation has been given to mankind by the teachings of the divinely appointed prophets, and by the Scriptures revealed to them. Scriptures were given to the Jews and Christians, but they have become falsified in time. Thus, the Bible as we have it at present represents God and His prophets as ordering massacres of men, women, and little children (Joshua viii. 24-29; Numbers xxxi. 14-18; Judges xxi. 11; Joshua vi. 21; Deut. ii. 33-35, and xx. 13; 1 Sam. xv. 2, 3). The last revealed book given to mankind is the Qur-án. No God-ordered massacres will be found here; no glorification or approval of massacre (see above texts), murder (Judges v. 24-30), alcohol (Psalm civ. 15 and John ii.), no narration of incest (Gen. xix. 30-38), no coarseness (Ezekiel xx. and xxiii), no childish narrations of miracles.

All of these we find in the Bible (see texts indicated), so that it is an unfit book to be left about; we do not even

INDIVIDUAL RESPONSIBILITY

find any beautiful erotic love poetry, such as the Song of Solomon, but we find the praises of the One God and rules for the life of mankind. The Qur-án is not a book to be read quickly ; a little should be read at a time ; and remember that most translations are bad.

Islam is a religion of Reason. It has no church, no infallible authority, no priests (its mullahs are simply laymen who have devoted their energy and time to the study of religion, and their authority depends solely on the recognition of the people of the value of their learning), no Saviour, for each must save his own soul through the mercy of God, no rites that confer grace by themselves, no class or colour distinctions (no, not even in practice. Christianity, of course, admits no class or colour distinction in theory, but in practice — !). The profession of Islam is summed up in the declaration of Faith :

“ I testify that there is no god but God, I testify that Muhammad is the Prophet of God.”

JOSEPH ABDULLAH.

INDIVIDUAL RESPONSIBILITY

At the present time the thoughts of the whole world are centred upon the realization of a lasting peace. We have passed through these centuries of war after war, and are assured after each war that the future peace of the world is now secure. What has happened after a short time is the outbreak of hostilities afresh. Treaties there have been, treaties there will be, they remain exactly what they are, “ scraps of paper.” Nations are “ prone to avarice,” as man is. Nations have rivalries political, economic, and religious, and there is always a ready excuse for attacking another a little less prepared. The volcano of war has broken out into many eruptions in the past, and if the world is to continue under the present jealous system, will do so again.

Religion has tried to combat the mutual jealousies, it has tried to unify mankind, but alas ! mankind did not wish to be peaceful and contented. Some of our philosophers have stated that “ Human nature is too strong for religion.” The curious part of this assertion is that they seem to regard human nature as something quite apart from, and of necessity antagonistic to, religion. This is quite irrational if viewed from the standpoint of true realization of what religion means. Often the votaries of certain creeds accept it as a fact that man is quite incapable of observing and following God's commandments. They tell us that man is “ born in sin,” is a “ miserable sinner,” and so on. They have a vague ideal which is supposed to be derived from certain dogmas considered infallible, but which they quite

ISLAMIC REVIEW

realize is unsuitable to everyday life or to human conduct, as man could not by his sinful nature climb to such philosophic heights. Very well, let us accept for a moment their contention. If man is born in sin, is incapable of following the dictates of such a creed, then two questions naturally arise. First, if man is given sin as part of his nature, then man is not personally responsible for his actions. He should sin, as sin is an attribute conferred upon him. Therefore is man responsible? On the other hand, if this creed is merely a philosophic ideal, unworkable owing to the incapability of man to attain to this ideal, of what value is such a creed? Why should man look to such a teaching for his line of conduct? All responsibility is thus taken away from mankind, and every man can look forward to the future with confidence, can feel that anything he does is morally right, as by sinning he is merely using part of his birth inheritance. What a state of mind to produce in an individual! Apply this same principle to tribes, to nations, and races, and it results in a complete lack of moral responsibility. Thus we view the world to-day after two thousand years of such teaching, still in its infancy, still lacking that true spirit of control, loosing year after year their passion. Tumults, wars, jealousies, conspiracies, murders, and all sorts of crime are the natural children of such immoral ideas. If the average man will only look back and scan the pages of history, will only see the prosperous condition of the East in contrast to the West in centuries gone by, if he will only read the conditions of life in the great pre-Christian Empires, and then carefully follow the results of the introduction of the tenets of the Christian system into Europe, he must come to the conclusion that far from elevating the intellect of Europe it perverted it. Pagan Rome was civilized and prosperous, Christian Rome was fanatical and productive of massacre and misery. The light of learning was extinguished, a fanatical priesthood held sway over the ignorant masses. Civilization seemed doomed. Men could sin and buy absolution, scoundrels could win back respectability by fighting under the banner of the cross, the story of the Crusades, the rascals who composed those armies, the rape and massacre that followed their path, the dire misery they left behind everywhere is a matter of history. It is only to be expected when personal responsibility is removed. So to-day the great fight in front of all true men is to win back the whole world to a sense of honour, to make men understand that they themselves are individually responsible for all their acts. The war to be fought is no short one, it is no easy task to undo the mischief brought about by centuries of false teaching. Let man first of all understand that when he enters upon this life he is pure and uncorrupted. Let him cease to

INDIVIDUAL RESPONSIBILITY

utter the blasphemy of the Churches that he is "born in sin." To subscribe to such a doctrine is to insult God Himself. God in His mercy has made all men pure, He is the Source of all goodness, how then could He give man sin as his inheritance? The world must be rational, must cease to believe blindly. We use reason in every walk of life, yet in matters of religion many are quite content to swallow every dogma without any investigation. If they followed this same rule in business life it would result very soon in complete bankruptcy. So it is in their religious life, they have lost all sense of truth, of investigation, of responsibility, and so drift farther from the right path every day. Truly God in His mercy saw that it was indeed time to send His inspired messenger, our Holy Prophet Muhammad (on whom be peace and the blessings of Allah). Mankind were drifting away from God, were setting up many idols, and had lost the true guidance. One can easily see that our holy Prophet had to awaken this sense of personal responsibility among the Arabs. When they realized this they became masters of themselves and others. The effete Roman and Persian Empires crumpled to dust before men who had yielded themselves to Allah, had submitted themselves to the guidance of His law, and who thus were aware of the fact that every deed committed by them was their own, it could not be ignored, neither could it be placed upon the shoulders of any one else, either prophet or priest. Islam teaches that man is born pure, and is responsible for his actions. He is taught the right path, and if he err is the loser. Let us get that fact securely home. God is not in need of any homage, is not in need of any praise, does not require anything from us, but we are all dependent on Him. If we follow His laws we are the gainer, and add to the prosperity of mankind; if we disobey His commandments we hurt our own soul, bring trouble to ourselves, and to mankind in general. God has given us everything, we should be truly grateful. He has shown us the path, we should walk therein. In the end we shall be confronted with our deeds. Each man shall behold his own works. Beware of false security taught by some misguided people, no one can relieve you of any responsibility, man must think before acting, and then act with the full knowledge that he is walking in the true way, that what he is about to do is in accordance with the will of the Creator. Once this is understood, how different would be our relations with one another, how changed the policies of nations. Harmony would replace discord, brotherhood would take the place of war and crime, and we would be united in thought and word and deed. Christianity has not only failed to bring about true civilization in the West, but has inflicted miseries of war and discord on the East.

ISLAMIC REVIEW

Let the East be generous, it is not the fault of the nations of the West, it is the fault of false dogma, of centuries of fallacious religious instruction. Let the East impart the truth to the West, let the West sit at the feet of those true followers of the holy Prophet and learn again the truth of individual responsibility. Let Islam be firmly established in Europe and change its false impression that man is unaccountable for his actions into the knowledge that man is responsible, and the change will gradually come about. Man will gain self-respect, and greater love for his fellow-man, and brotherhood will be established as it was in the days of our Holy Prophet Muhammad (the blessings of Allah be upon him), who was indeed the seal of the prophets and the true guide and saviour of the world.

KHÁLID.

A REFORMER IS THE CHILD OF EVOLUTION

A PROPHET IS THE FATHER OF EVOLUTION

By MOHAMMED YAKOOB BABER, B.A.

THE theory of Evolution has no doubt played an important rôle in widening the outlook of humanity in the domain of science and philosophy. Were it not for the piercing light of this principle, many a knotty problem relating to the origin of things would have yet remained in the dark. It has established a sort of connecting chain running through the various phenomena of nature, which would otherwise have been disconnected isolated facts, not forming part of a system of knowledge. Thus it constitutes a valuable addition to the scientific stock of human knowledge and so occupies a position very prominent.

It may sound presumptuous to hazard a view prejudicial in any way to the established position of evolution theory, but facts are after all facts, in spite of what science may say to the contrary. This universe has been ordained to work smoothly under a set of laws, fixed and immutable, evolution being one among many. Within the four walls of this universe lies the sphere for the scientist to exploit and investigate. But far and above this there are some other laws, beyond the reach of scientific explanation. There really are more things in heaven and on earth than our philosophy dreams of.

The advent of a prophet is one of the cases where all laws of evolution and heredity are set at naught. It baffles all attempts at a scientific explanation. Call it a freak of nature or whatever else you would, the undeniable fact

REFORMER THE CHILD OF EVOLUTION

stands that in a prophet we often have a personality that runs counter to the current of existing forces. Under adverse circumstances and against overwhelming odds he has to work his way out. In the teeth of opposition on all sides he has to make a headway. He does not come up to the expectations of the age, and is consequently met with bitter hostility. Through his indomitable courage and unflagging zeal, he succeeds in the long run in turning the strong current of evolution into an entirely different channel, and thus a new era of civilization sets in.

For the admirers of evolution-theory, it is worth while to consider how the dark age of the seventh century A.D., which found human nature in the abyss of degradation, could give birth to a soul soaring at the pinnacle of human perfection ; for with them, every stage in the progress of the world is but the upshot of the prevailing circumstances, and new movements are generally the reflection of the thoughts which have on all sides found their way among apt natures beforehand.

The prophet, however, is sometimes confused with the reformer, and, like the latter, considered to be the product of evolution. We propose dispelling this misconception by drawing a line of distinction between the two.

The adherents of this principle hold the opinion that a departure in thought or revolution in ideas at a certain time in the history of the world is not the product of the particular time or of some particular brain. The general trend of human mind evinces beforehand aptitude for the inauguration of the new movement. Slowly and steadily various forces keep at work for centuries together. Progress in science and art, expansion of resources, and defects in the old established thoughts, all busy in their own respective ways, have already brought about a sort of agitation and convulsion, and human nature is involuntarily drawn towards the same thought, for the realization of which object aspirations swell in an unconscious manner in the hearts of people. On all sides, in short, there is a sort of aptitude in thoughts. At such a psychological moment some one with a philosophic bent of mind and of a daring heart takes his birth and moulds these thoughts into a perceptible form. Those very thoughts which revolve inwardly in the mind of the age and are getting mature, he embodies in the garb of language and thus actualizes what powers are there in a potential form in the very age. The only superiority of such a personality over others consists in the fact that he is possessed of the capacity and courage to give expression to what is already embedded in the general mind. People do not bow to the force of his arguments, but discovering their own ideal therein accept them forthwith. No doubt, the view taken by the advocates of evolution is not unreasonable, but is rather supported

ISLAMIC REVIEW

by the phenomena of nature. For instance, the Church reformers, Luther and Calvin, fall under the category of evolution-theory. In the fifteenth century A.D. the spread of Greek sciences and progress in arts on the one hand, and the daily growing hatred against the monks on the other, had accomplished the spade work before the appearance of the originators of reformation. People were already prepared to receive what they taught. This, we see, was the principle in the case of Sawami Diyanand Ji. He did not err in feeling the pulse of his age, and prepared for the reformation of the country a prescription, aptitude for the popularity of which had been brought about by various causes. The way of reformation that he devised was the same along which a part of the educated class of the country was already treading. The glaring rays of Islam on the one hand, and the light of modern sciences on the other, had set to dispel the darkness of polytheism. Hatred against idol-worship and abhorrence of Puranic teaching was already gaining ground. The self-made dogmas of the Brahmans were growing in repugnance. Lovers of the unity of God were embracing Islam, but those who were yet in a state of vacillation, i.e. who had not entirely emerged from polytheistic influences, but unitarianism was making a hazy impression on their hearts, sought gratification of this new but false craving of theirs through the unity in trinity of Christianity. This was followed by the erection of Brahmo temples dedicated to one unrivalled Brahma by a large class, foregoing the Vedas. These were totally purged of idols. But generally it is not an easy task for people to give up their ancestral religion abruptly, saying good-bye to their kith and kin by parting with their national doctrines. This involves a sacrifice so great as to call for preparation for a long period. Consequently, when such a revolution comes about, a sort of despondent effort sets in among the people. Attraction of the new thought and attachment to old relations strikes out a middle course. One is anxious at such times to see new thoughts in the same old garb, and attempts that whatever fresh he has come to find agreeable should somehow or other come out of his ancestral teachings, and whatever he dislikes should prove an element foreign to the old pristine dogmas.

The truth of unitarianism as expounded in India by Islam had shaken the very foundations of polytheism, but ancestral connections stood in the way of embracing Islam. Hence the aforesaid conservative class of minds were anxious to adopt the new, hand in hand with old relations. Brahama Samaj, too, was the outcome of this same human weakness, but its renunciation of the Vedas proved an impediment in the way of its general propagation. Instead of Raja Ram Mohan Roy, the adherents of the Vedas were

REFORMER THE CHILD OF EVOLUTION

looking for a personage who should maintain the authority of the Vedas and at the same time show nature-worship, idol-worship and other polytheistic forms of worship as non-Vedic, should declare "Sharadhs," etc., and caste distinction as Brahmanic innovations. The need was supplied by Sawami Dayanand Ji, who preached exactly the principle, longing for which had been created in the Hindu mind by Islamic light coupled with modern education. Consequently it was the new light class, foremost of all, that greeted Sawami Ji. Sawami Ji was not content with establishing unitarianism as the essence of the Vedas, but he claimed to trace every sort of modern progress to its true form in the Vedic language. In the smoke of "Hawan," which is a form of "Agni" worship, appeared to him the modern engine-steam, and in the aero conveyance of Indar, the balloon of to-day. He identified the bottom of the earth with America, and saw Europe in the colony of apes. In brief, this great Pandit, feeling the pulse of the land, moulded these very thoughts in the form of words which were agitating the breasts of the educated. Hence the advocates of evolution-theory are quite justified in asserting that Luther and Calvin in Europe, and Diyanand Ji in India, were a manifestation of evolution. Similarly other revolutions in the world too afford the strongest testimony in support of this theory. But the only exceptions to the universality of evolution-theory, if any, in the history of the world, are met with in the revolutions brought about, at times, by the personalities of prophets, a perfect illustration of which is visible in the life of the last of the prophets (may peace and the blessings of God be upon him). In this connection, I would mention at this stage the branch of reformation relating to idol-worship, which the holy Prophet began with Arabia. The point at issue is to see whether this movement that emanated from his heart was a reflection of contemporary thoughts or the age was absolutely unprepared for the change. It is a fact admitted on all hands, that unitarianism was thoroughly defunct at this time. India, Persia, Syria and Europe were given to idol-worship, nature-worship, star-worship, and last of all man-worship. The loftiest places of honour and veneration were occupied by idols. Even now the literature produced by India, Persia and Europe at that time is not extinct. Almost all those works are quite destitute even of the faintest spark of the fire which was shortly to spring out of "Faran" and consume wholesale the forests of polytheism. How then can we admit that the unitarianism revived by the Prophet of Islam was a touch of evolution? An event of the Prophet's life at the age of ten or eleven, has struck me in this connection, which will perhaps throw enough of light on the question in hand. At this early age, he undertook

ISLAMIC REVIEW

a journey to Syria in the company of his uncle, Aby Talib. On the way he put up at the house of an ascetic. In the course of conversation, mention was made of the two most dignified and powerful idols, Lat and Hubal, on which the holy Prophet involuntarily said that nothing was so hateful and repugnant to him as Lat and Hubal.

What a strange phenomenon !

This was an age when the entire world glorified idols. All the suburban countries of Arabia were under the control of idols. The influence of old teachings ever revealed against idol-worship had never reached Arabia, but were themselves forsaken and renounced. With the Arabs Lat and Hubal had the most exalted position among the idols of the world. The child brought up under the direct care of God belonged to the family whose honour should consist in the guardianship of those same Lat and Hubal. The inquisitive eye and ear was accustomed to see and hear the veneration of those very idols. The removal of every obstacle was attributed to Lat and Hubal by his family and country. He was brought up in an atmosphere saturated with the glory and love of Lat and Hubal. In short, this child with a sound nature was surrounded with circumstances which might impress his heart with the dignity, respect and love for Lat and Hubal. But no sooner are these two names mentioned in his presence than he expresses his hatred of and contempt towards them, quite regardless of their worshippers. Further events corroborate that this hatred was in reality engraved in his pure nature. The question might now be asked whether he partook of contempt and hatred for them through heredity or family traditions. Why, his ancestors were, on the other hand, given heart and soul to the love of these idols. The terrible opposition on the part of his relations later on, in defence of Lat and Hubal, establishes beyond doubt that the life of the holy Prophet did not partake of the influences of evolution.

In rising against the idols, the holy Prophet would in fact have translated but those very thoughts which had taken birth in the minds of his contemporaries in case his teachings were the product of evolution, but the bitter opposition he met with at the hands of the Arabs and the fact that his hard struggle against the idols, extending over thirteen years, resulted in the conversion of only a few, constitute an ample testimony to the effect that this new movement that found its way into the Prophet's heart, was not a reflection of environments but had its source in a heavenly hand.

It is no doubt true that only a few years before the advent of the Prophet, we also come across two or three other persons in Arabia, abhorrent of idol-worship ; but to conclude from the existence of these that the Prophet's personality was the

REFORMER THE CHILD OF EVOLUTION

outcome of evolutionary process, is tantamount to the disregard of the inevitable concomitants of the theory.

The course of evolution is ever characterized by graduality and slowness. Under this process, thirty, forty or even fifty years do not count for much for a revolutionizing reformation to come into being. The history of the world bears testimony to the fact that the establishment of some particular sort of thoughts and the effacement of those contradictory thereto takes a long long period and requires ceaseless struggle for generations.

At the outset, a new thought gets into a certain heart, through some particular movement, in a hazy form and serves as a seed. Thereupon hundreds of similar events set to nourishing the same. Then centuries afterwards the thought gradually grows in strength, weakens the contradictory thought and ultimately assuming a visible, perceptible form at some strong hand, prevails over human mind by slow degrees. So the world has never seen a revolutionary movement such as owed its origin to evolutionary process but was not confined before its birth within the womb of the world for centuries. In short, the distinguishing feature of the achievements of evolution consists in the fact that, taking its birth under this process, whatever is to bring about a revolution in the world should come into being centuries beforehand and gradually hold control over human mind on the one hand, and keep weakening on the other, what the new is meant to eradicate. The origin of the circumstances that led to the appearance of reformers like Luther and Calvin in Europe, is traced back to the conquest of Constantinople. The real cause, however, so far as my research goes, had come into existence centuries before the conquest of Constantinople. The sciences of Rome and Greece so far shut out of Europe, which spread there with the conquest of Constantinople, were but subsidiary to the same old thought.

The basic principle of the Church reformation was that in matters religious the opinion or research of some particular individual should carry no weight, but all personal opinions should be subordinated to the word of God. The Roman Catholic Church, with which Pope was the true successor of Paul, had laid it down as the root principle of Christianity to act upon the judgment and commandments of Pope, and had strictly forbidden that a layman should get access to the sense or spirit of the Holy Books. On the contrary, Luther and Calvin, anxious to give preference to the word of God over human investigation, pressed the translation of the Gospels to make them intelligible to common people. Now the point at issue is as to the source from which the idea spread into Europe that in every disputed affairs relating to religion preference should be given to the

ISLAMIC REVIEW

word of God over individual investigation. To attribute it to the revival and introduction of Roman and Greek sciences can be true only in the case when the thought is found in the said literature in some form or other. But it is an admitted fact that Roman and Greek literature was mainly the product of their own brain, and they were never confronted with this problem. They came of Polytheistic idol-worshipping nations, having no connection with theism. In the domain of rationalism, they did no doubt occupy an exalted position, but matters pertaining to the rights of God or man were far beyond their view. It is therefore a grave historical blunder to attribute the point under discussion to them. It is alleged that the Roman and Greek philosophers' mode of reasoning created in the European mind a right taste for scientific investigation, and thus gradually made Europeans detest the usurpatory rule of the Pope. Thus it aroused in thinking minds a spirit of independent deliberation instead of blind submission to the Pope in matters religious as in temporal affairs. But as a consequence of this the scope of individual investigation should have widened, and others besides the Pope, too, should have been entitled to have their say on religious points. It should not have resulted in the fact that reference should be made to the word of God in such matters and this latter shown preference over the word of man, in every problem. This was something new in the religious logic of Europe, the source of which is traced in vain to the works of Roman and Greek philosophers. Why at all should we look upon it as an accidental offshoot of the revival of Greek sciences, while this principle is found connected with Islam verbatim? Of all the sacred books, the Qur-án it was that established first of all this golden principle, and thus made every sort of individual investigation bow to the injunctions and purpose of the book of God. Through Spain this principle made its way into Europe. This Islamic doctrine did at length arouse in minds like Luther's the idea that the words of Jesus should hold a position superior to the commandments and investigation of the Pope, so far looked upon as gospel truth, and long before Luther inclined the people towards the study and translation of the Bible. This teaching of Luther that the words of the Bible should have preference over the verdict of the Pope, won him the epithet of "Muhammadan dog" among the priests of the Roman Church, according to which this conduct of Luther was derived from the teachings of Islam, i.e. all matters of dispute should be referred to God and His apostle, to the disregard of all human investigation. In short, the ideas that gave birth to Luther and won him laurels of popularity, had crept into Europe through Islam, centuries before Luther. The revival of Greek lore did, of course, contribute to the nourishment

REFORMER THE CHILD OF EVOLUTION

of this idea. On the other hand, the power of the Pope, too, went on declining day by day. Likewise, in India, too, the seed of unitarianism was sown by Islam, and then gradually this plant bore fruit. Day by day unitarianism went on growing in strength on one hand and polytheism falling on the other. Raja Ram Mohan Roy and Keshat Ghandar Sen were no more than labourers in this building up of unitarianism, and the same was the part played therein by Sawami Dayanand. In short, the advocates of evolution-theory have to admit that just as reformatory forces crop up like seed in the public mind and gradually march on the way to perfect expression and day by day assume progressive forms, similarly reformable matters too grow in repugnance, till these two counter-currents flowing in opposite directions at length reach a meeting point. But the movement started by the holy Prophet (may peace and blessings of God be upon him) is free from the characteristics of evolution. Neither before his advent was there any particular movement against idol-worship which went on growing till his birth, nor some such ideas in support of unitarianism made gradual progress. The holy Prophet's reformation can fall under evolution only in the case when it is proved that the unitarianism preached by Moses or Jesus or which is found, according to the Arya Samaj, in the Vedas, went on gaining in strength day by day, since the time of inspiration, while polytheism on the contrary went on reducing. But the case seems to be quite the reverse. We find in history that unitarianism, though preached by various apostles, was forgotten by the world shortly thereafter. Polytheism obtained greater control of the world as the time of the birth of Islam drew nearer. On the advent of the holy Prophet nothing but polytheism prevailed all round. Seven centuries before the advent of the holy Prophet, Jesus made an attempt to purify a part of the world of the dirt of polytheism ; but as soon as this stream of unitarianism, flowing through Rome and Greece, fell into the polytheistic ocean of Europe, it was immediately lost, as the biggest of rivers loses itself on entering the ocean. A century or so after Jesus unitarians could be seen among the Christians, but Christianity was at length steeped in the polytheistic ideas of Greece and Rome. The worshippers of Jupiter and Zeus moulded the old idol-worship in the new form, with a change in name and place. They seated Jesus on the throne of Jupiter and Mary on the chair of Venus. The subordinate gods and goddesses that were worshipped as the patrons of the various sentiments and occupations of man in Greek and Roman mythology, were replaced by so many saints in the Catholic Church. The entire old mythology, in short, reappeared in the guise of Christianity. Very significant is this observation of Gibbon,

ISLAMIC REVIEW

that Europe accepted Christianity so quickly because polytheistic Europe saw once more the same God moving about among men, with whose accounts their mythology was replete. They used to hear how in olden days God condescended to grace human society under the name of Jupiter and Zeus, how he mixed with men and took interest in their affairs. Naturally their eyes were eager to see the revival of the age of the Iliad of Odyssey. Hence on hearing about Jesus they beheld the ancient Jupiter and Zeus alighting from heaven in a new garb and so they accepted Jesus in a Godly capacity. Paul was responsible to a great extent for this polytheistic teaching. He severed his connection with the Israelites and, out of anxiety to popularize religion in Greece, steeped Christianity with Greek thoughts. The unitarianism brought by Jesus thus died again, and this very polytheistic form of Christianity became instrumental in the propagation of its sublimity in polytheistic Europe. In short, as the advent of the holy Prophet drew nearer and nearer, the impression of unitarianism grew dimmer and polytheism appeared in bolder relief. This exactly, we see, happened in India and its suburbs. The unitarianism of the Vedas ultimately fell a victim to the very polytheism which it had undertaken to efface. Though the Vedists crossed the Indus, took possession of the land owned by the aborigines of India, the old deities, however, won control over the hearts of the former. Consequently only a short while after the compilation of the Vedas the original shade of unitarianism as put in the "mantras" of the Vedas was transformed into nature-worship, and polytheism came to take root. Though Buddha's birth once again slackened the speed of polytheism for a few centuries, the same bloody deities who ruled the aborigines in pre-Vedic period set at length to conquer a large part of the country in the form of Durga and Kali, till unitarianism, that had shed a dim light over India through the Vedas, became extinct in a short time. The gloom of polytheism spread in the world to such an extent that all around there was darkness and nothing but darkness. The world now resembled the darkest night at the end of which was to dawn the sun with all his glory and resplendence. In such a case if a ray of unitarianism was visible here and there in Arabia before the dawn of Islamic sun, it was no more than the light that appears in the form of unreal dawn at the end of a dark night. But just as the light of unreal dawn is something of no consequence, similarly the few unitarians that existed in Arabia a generation before the holy Prophet were but the harbingers of the Sun of righteousness that was shortly afterwards to rise and illuminate the entire world. Under the theory of revolution, long before the advent of the holy Prophet unitarianism should have gained in strength and polytheism lost on the other hand. These two forces working in opposite

A LECTURE BY MRS. NAIDU

directions should have attained actualization at the hands of the Prophet of Arabia. But as a matter of fact the process is quite the reverse, and hence in the eradication of polytheism the Islamic movement can in no way be said to be the product of evolution.

A LECTURE BY MRS. NAIDU

THE Sunday afternoon lectures at the Mosque, Woking, continue to draw large and appreciative audiences, but the gathering of 28th December was unique in many ways. Mrs. Sorojini Naidu, the celebrated Indian poetess and publicist, who is now staying in England, kindly assented to Maulvi Sadr-ud-Din's request to come and address the congregation at the Mosque, on the ever fascinating subject of the great gospel of Islam in the world. Judging from the results which attended the event the request justified every expectation. From an early hour the small building of the Mosque was packed with eager visitors who came to hear an Indian lady, in response to the general invitation issued a few days previously. Among others were also present Mr. and Mrs. Ispahani, who were accompanied by Mir Yacoob Bey, the accredited representative of the newly constituted Azarbaijan republic. This brother of ours was one of a large and influential delegation who have been recently visiting this country in connection with the affairs of their country.

While introducing Mrs. Naidu, Maulvi Sadr-ud-Din pointedly referred to the broad and world-wide sympathies of Islam towards the followers of other persuasions. Mrs. Naidu, he said, was there to testify to the truth of what he said, and without making any more remarks he requested the revered Indian sister to give the congregation the benefit of her valuable speech.

Below is given nearly the whole of Mrs. Sorojini Naidu's address :—

Friends! Maulvi Sadr-ud-Din has given you in a few well-chosen words the fundamental basis of the faith of Islam. My own presence here this evening is a proof of that basis. I belong to a religion which is regarded outside the magic circle of generally recognized Revealed Religions, i.e. it does not have for its source a Revealed Book, yet in being able to stand before you to describe to you my impressions of the grand universal brotherhood which the Holy Prophet Muhammad so successfully established, I can only say how well that great achievement was made, not in our times, but over thirteen hundred years ago. I was privileged to attend the Holy Mass at a Catholic Church, and as I listened to the inspiring prayers from the pulpit, my soul appeared to hear in them the centuries old message of universal peace born out of the universal brother-

ISLAMIC REVIEW

hood of man under the universal Fatherhood of God. The celebration of the Christmas Eve was the miracle of a humble child, who became through Divine dispensation a perfect pattern of humanity, so that God may reveal Himself as incarnate love, incarnate mercy, incarnate benevolence, and incarnate holiness. Another child, born of the sweet waters of Mother Ganges, revealed unto the whole world the same undying truth. Centuries roll by, and we see yet another child, this time rising out of the sands of Arabia, bringing home still more deeply to an awe-stricken world, the knowledge of the incomparable glory of the universal oneness of one great Allah, and the vast and unprecedented brotherhood of man. But he did not stop there. He preached to the Arabs, and through them to the whole world, that every individual man owed a duty to another, and that without this the realization of the universal brotherhood was unreal. One human being, he said, was for his brothers, he rose and fell with them. All men, he said, were made free, and the secret of this individual freedom lay in the absolute ability of everyone to render brotherly help to others. Every life was linked to another's by this common bond of individual responsibility towards others. We read at the schools all the ten commandments of the Bible, but was it quite enough, was a merely verbal repetition of these holy injunctions the sole end of our lives? This reminds me of a holy saint of India, who asked his disciple to go into the village to help people out of their difficulties. The disciple accompanied and followed the Guru day after day, yet would not hear a single word pass the lips of his preceptor. Venerable father, he said, are you not going to give a word of good cheer to these people? My ignorant son, you little realize the eloquence of an act done. If my life has no lesson, little can my words convey to the people.

Time and time again have I spoken to my countrymen, rich and poor, high and low, educated and ignorant, and how easy it is, as I find, to make platitudes, and how really difficult it is to live up to the precepts.

The Holy Prophet had learnt the whole secret of this great and wonderful truth. He did not hold himself up to public approbation and worship. He said he was a man, he knew all the strength and weakness of human beings. He spoke to men, walked with them, worked amongst them as one of them, and he thus taught them to accomplish that which he said was possible for him to do. He did not come like a God, but like man with his aspirations, his hopes, and his joys. He came to a world full of hate, bigotry and ignorance, and the desert which had brought him forth revealed to him the immutable truth of all that was in the expression Rabb-ul-Alamin—one universal Allah who was God of all nations, all countries, and all creeds. And in order that the world should be enriched with the

A LECTURE BY MRS. NAIDU

full meaning of the truth, it behoves them to translate their belief in the One God by being to each other as true, helpful brothers. Here was a germ of a true and genuine democracy transcending in glory and reality the unreal and questionable forms of the so-called political democracies of our days. He gave to the world a practically constituted democracy. With all its beautiful catholicity and its comprehensiveness it was easily intelligible to the simplest and the most ignorant man. All this he did to strengthen the same old central truth of universal brotherhood of all mankind. For weeks and months, surrounded with the solitary grandeur of his native mountains and sands, he would lift his eyes to the stars, to hear them say to him, as it were, to create a new world, which should once for all establish the only basis upon which humanity can stand.

This brotherhood of Islam is not an empty exhortation. It means responsibility. Every year at Mecca, Muslim men and women, kings and peasants, high and low, gather together under the aegis of El-Islam to live for a few days together to demonstrate to the whole world the strong, the real, and monumental achievement which the Holy Prophet Muhammad accomplished.

Then again there is the fasting. Did he mean thereby that God took pleasure in people starving themselves? Was self-mortification the measure of people's devotion to their Maker? No! Fasting he meant to be the medium by which men would practise charity, philanthropy. You are glorified by these, not God. Other religions came to satisfy some peculiar craving of a nation for the time being, but Islam came to satisfy the most recent need of mankind. On the strong bedrock of Divine unity he laid the foundations of human fellowship and human society. Islam did not create a mediator, a priest or parson to help man in reaching his Maker. It put in the power of every one, however humble, to hold direct communion with the One on High. Islam made every man his own teacher, and his own priest for coming into contact with his only one Allah. There was an interesting story of a man who wandered in jungles and forests, in towns and in solitude to see God, but he saw Him not. "Unwise seeker," said a holy man, "you do not look for Him in the right place. He lives in your own loving and fond heart;" and this is the essence of the faith of Islam. There was no room in Islam for any one to arrogate to himself the office dispensing Divine favours, but there was room and ample room to serve humanity. In his own great and good life Muhammad bore out fully the beneficence of this principle. "You can follow me, as I am a man like you," feeling the same sorrows, exalted by the same joys, just like others in every way, but one who had seen God so clearly that he could create an atmosphere of real love for men.

ISLAMIC REVIEW

Tolerance was another wonderful feature of the faith Muhammad was deputed to preach. Arabs, the countrymen of Muhammad, ruled Sicily, and they dominated Christian Spain for over seven centuries, but under no circumstances would they take from their subjects the right to worship in the way they liked. They honoured Christianity, because they acted upon the Holy Qu-rán, which laid down absolute tolerance towards the followers of non-Muslim creeds. The greatest of Muslim Emperors of India, viz. Akbar, built a large hall in his beautiful palace in India, and invited from the ends of the earth doctors and learned men of all faiths to discuss in his presence the merits of their respective faiths. Thus every religion had fair and just representation, and every religion was highly respected in the person of its representative.

We have all the great religions of the world before us, and each teaches more or less the lesson of self-sacrifice. Islam has been foremost in inculcating this useful lesson of self-sacrifice and self-effacement. Service of humanity is the prevalent note throughout the teachings of Islam. How beautifully one of the Sufi Muslim poets has written that in the death of self lies the life of others; and the eternal peace will be realized to the extent to which individuals are prepared to efface themselves for common gain. The Holy Prophet of Islam saw the realization of his religion in the love and service of mankind. It was with that object that Islam established universal brotherhood, ready to subordinate its own gain for mankind in general. The world will be better and happier by following the example of that brotherhood, and by loving sincerely humanity in general without prejudice of any description.

Maulvi Sadr-ud-Din, in thanking the distinguished speaker, drew the attention of the English audience to the wonderful soul of India, which was permeated with the sentiments of self-sacrifice and self-effacement to save others. The magnanimity and generosity with which they freely gave their men and untold millions to save England in the hour of her greatest peril will go down to ages to come as the most brilliant and the noblest example of oriental love for suffering humanity. This sacrifice, he hoped, would go a great way to cement the ties of the English and the Indians stronger than ever. His church, remarked he, had been endeavouring its level best to establish a real fellow-feeling and goodwill between the two nations. This church, is, said he, always open to the English as much as to the Indian, and is ready to impart information which may be deemed necessary by the former and which may create better understanding between the two peoples whose destinies are bound up in a wonderful manner.

A. Q. MALIK.