

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ĀN

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Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Camden Hill Road, Notting Hill Gate, London—every Friday,
at 1.30 p.m. Lectures on alternate Sundays at 3.15 p.m.
Service, Sermon and Lectures every Sunday at the Mosque, Woking,
at 3.15 p.m.

NOTES

I'd-ul-Fitr.

Once again the great Muslim Festival of I'd-ul-Fitr was celebrated at the Mosque, Woking, on Tuesday, June 7th. Although the Festival came off on a Tuesday, and therefore most of our Muslim brothers and sisters could not leave business; and, moreover, the present coal crisis which resulted in making the trains so inconvenient in these days, yet, beyond all expectations, several hundred of Muslims and non-Muslims turned up in full force.

We note with gratification that the non-Muslim community in general, and the English Press in particular, are now taking keener interest in the religion of Islam and its functions. Several newspapers have given an account of our great festival, which we reproduce elsewhere in these pages.

With sentiments of profound gratitude we thank our English and Indian brethren and sisters, who as usual worked hard in every possible way to make the occasion a success.

The Khwaja's Reception in Singapore.

We have already observed in our April issue that the Khwaja Kamal-ud-Din lately paid a visit to Singapore and addressed his brethren on various aspects of Islam. We have now received a more detailed account of his stay there, and are gratified to note that he was accorded the most warm and enthusiastic reception by the Moslems of Singapore, who have organized themselves into a society in order to support the Muslim mission at Woking. A notable resident of Singapore, Mr. Qadir Sultan, J.P., who is very much interested in the propagation of Islam, has very kindly condescended to become the patron of this society and the director of its policy. Mr. Sultan is a great worker in the cause of Islam, and has rendered valuable assistance to Khwaja Sahib, for which he deserves our sincere thanks.

During his two months' sojourn at Singapore the Khwaja has been the guest of the Muslim public there, who, quite in a Muslim spirit, extended every sort of hospitality to their respectable guest. They also gave him an address, "expressing their profound thankfulness for, and admiration of, his work in England and elsewhere in the cause of Islam." We reproduce below the full text of the address for the perusal of our readers.

NOTES

To

HAJI KHWAJA KAMAL-UD-DIN, B.A., LL.B.

SINGAPORE.

SIR,—We take this opportunity on your departure from Singapore to express our profound thankfulness for, and admiration of, your work in England and elsewhere in the cause of Islam.

There was a time within the recollection of many of your co-religionists when Islam was misunderstood and misrepresented by non-Muslims in the West. You went, and by your untiring work and energy you made the people there to understand and to appreciate the merits of Islam. Your ISLAMIC REVIEW is, we can say without exaggeration, the torch-bearer of Islam in the West.

When your REVIEW appeared in this part of the world, we your brethren came to know of your great work there, we appreciate your self-sacrifice in the furtherance of Islamic cause and prayed for your success. We ardently desired, seeing your photograph in the REVIEW, to see you in person. Thank Allah our wish has been realized.

Your name, Sir, has travelled far and wide. Since your arrival here we have gained much from your lectures and table-talks. Rich and poor, old and young, appreciate your geniality, frankness, and sincerity.

We know that your work in connection with the Mission in England was so arduous and zealous that your health began to give way, and necessitated your taking a change to this part of the world. Instead of taking a rest so needful, you are, we see, still carrying on your noble work ungrudgingly. We pray Allah that you may regain your health and mental vigour to continue to serve in the cause of Islam.

In conclusion we wish you a pleasant voyage, and pray Allah to give you sound health, and that your Mission in England may prosper. *Ameen.*

SINGAPORE, March 26, 1921.

In the *Malay Mail* of April 26th a full account of the Khwaja's tour and his various lectures is given, which we hope will be read with great interest.

TEACHINGS OF MUHAMMAD.

AN ISLAMIC MISSIONARY.

MR. KHWAJA KAMAL-UD-DIN.

Mr. Khwaja Kamal-ud-Din, the well-known Muslim missionary at Woking (England), left a few days ago for India, whence he is to proceed back to England. He was in Malaya from February 1st, and passed most of the time in Singapore, giving lectures and sermons, besides satisfying the soul of many an earnest inquirer who came to him for enlightenment on diverse and different moot-points of religion. One of his principal lectures at Singapore was "Islam and what it Means," delivered at the Victoria Memorial Hall on February 7, 1921, when Dr. R. O. Winstedt, who was in the chair, introduced him to the audience as a specialist in religions, particularly in that of Islam.

On March 29th he arrived in Taiping, whither he had been invited by the educated Muslims of that place. He was enthusiastically welcomed at the railway station and was garlanded. On the evening of the following day he delivered a lecture at the local Town Hall on "The Broadminded Character of the Practical and Moral Side of the Teachings of Islam"—a subject which, though chosen beforehand

by his hosts without consulting him, received learned handling from him, and embodied the following miscellanies: (1) The meaning of "Islam" as illustrated by the immutable Laws of Nature around us, and substantiated by original verses from the Qur-án. (2) "The broadmindedness of a Muslim's religious beliefs," among which he particularly emphasized, on the authority of the Qur-án, that all the prophets or founders of religions of the world, in whatever corner of it, were messengers from God, and that all religions in the world, coming as they did from one and the same Lord of the Universe, were in their pristine purity really one and the same religion. But the phrase "in their pristine purity" has a great deal to do with the matter. (3) Scriptures of other religions, proved and admitted to be not in their original purity—the Qur-án, still as pure as it was thirteen centuries ago. But ignorance during the course of many centuries has led Muslims to neglect it; and instead of intelligently studying and using it as the life-foundation of Islam, they merely base their religion on second-hand information, personal opinions of certain individuals, fables and fabrications. This attitude has resulted in the religions being clothed with innumerable superstitions, absurdities, and foreign extraneous elements, which are as ridiculous to all sensible thinkers as those similar things found in other religions. (4) Charity and brotherhood of man—one of the articles of faith with Muslims, Muslims ought to be the best people to serve mankind. (5) Beliefs without action, a dead letter in Islam. (6) The necessity of helping one's own self—our destinies in our own hand. (7) The importance of using intelligence and common sense—man, animals, machines—Qur-ánic verses in elucidation. (8) The necessity of knowledge, Muslim's bounden duty to acquire knowledge—harmlessness of getting education from local Christian schools and other non-Muslim quarters—sayings of the Holy Prophet on that point, the meaning of Science, why angels did obeisance to Adam as narrated in the Holy Qur-án, the significance of angels, what is knowledge, the relative meanings of 'ilim, 'alim, 'alam, the whole universe subservient to man. (9) How to get knowledge—study, meditation over the underlying secrets of the whole creation, prayer to God for the increase of knowledge. (10) Dzikr, or constant remembrance of Allah, a sure safeguard against atheism—the rosary and unintelligible repetitions and recitations, a foreign absurdity and mockery in Islam.

Each of these heads was greatly amplified during the course of the lecture, and every argument put forward in connection with each was directly supported by suitable verses from the Qur-án, or some sayings of the Prophet Muhammad, expounded in the light of Reason, Science, and History. On the other hand, verses from the Bible, the Vedas, Buddhistic Scriptures, etc., were freely referred to. The next evening, March 31st, he lectured at the Malay Mosque, Taiping, in English, the lecture being interpreted into Malay. The congregation of the Indian Mosque were addressed by him in Hindustani, after Friday prayers the following day; while the following night he gave an hour's talk to a gathering of Muslims at a dinner party on the question of "Qismat, Fatalism, and the return of our acts"—one of the vital questions which have been very much misunderstood by ignorant Muslims especially in this part of the world, but which that night received the clearest exposition from him, supported by verse after verse from the original text of the Holy Qur-án.

On the 4th he lectured at the Town Hall, Penang, on the remarkable subject, "Islam and Other Religions," which was attended by an audience of no less than four thousand. Coming back to Taiping on the 6th, he lectured for a second time at the Town Hall on "How Belief in the Oneness of God leads to Civilization." On the 7th he came down to K. Kangsar and addressed the students and staff of the Malay College on "Religion, Knowledge, and the Moulding of

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Life," Mr. L. A. S. Jermyn, the Head Master, presiding. Much of the matter discussed in his first Taiping lecture was again brought up, and he finished up with a general survey of the three degrees of goodness and evil as enunciated beautifully in verse 90 of chapter "The Bee" of Al-Qur-án. On Friday evening, April 8th, he addressed the members of the Ceylonese-Hindu Association, Taiping, for fully two hours on the fascinating subject, "Religion in General: Unity and Brotherhood." The same night he left for Klang (Selangor), where he delivered two lectures. One of these was "The Object of Religion," which was the result of certain written inquiries made to him by a certain Christian gentleman regarding Islam.

On the 16th, the Khwaja was taken to interview His Highness the Sultan of Perak, who, along with their Royal Highnesses, the Raja Muda and other Rajas, received him very cordially. The Khwaja made a present to the Sultan of the last copy he had of the Holy Qur-án (with original Arabic text, translation and commentary in English, by M. Muhammad Ali, M.A., LL.B.), which His Highness accepted with great pleasure. He then carried on conversation with them about his work and success in England. Luncheon was served at the royal "Ubudiyyah Mosque," where he addressed a large gathering of Malay people and princes, including the Raja Muda, Raja Bendahara, Raja di Hilir, Raja Haroun, and many prominent hajis and religious officers. The subject of his sermon comprised the following: (1) The decay and downfall of present day Muslims, and its root cause, i.e. negligence of the Qur-án and of the ways of the Prophet. (2) The success and greatness of the early Muslims and its corresponding root-cause, viz., complete observance of the path chalked out in the Qur-án and in the practice and life of the Prophet. (3) The importance of studying the Qur-án intelligently and of earnestly and honestly acting upon it. (4) Everything necessary for human guidance and uplift, every branch of activity, every aspect of human life, every department of knowledge and science are provided for in the Qur-án, but they are neglected by Muslims. (5) The true spirit of Qur-ánic teaching, at least as far as its material and worldly side is concerned, is being more and more acted upon, though unconsciously, by non-Muslims in the West, and more and more neglected and violated by us Muslims. Hence the former's progress and the latter's decay. (6) True prayers, true fastings, and true pilgrimages as meant in the Qur-án; conditions for their value and validity. (7) Pillars of Islam, mistaken for Islam itself; an excessive outward ritualism, mistaken for the inward and true spirit of religion. (8) Following the example of the Prophet and the dictates of common sense, the *khutbah* (sermon) of every Friday must be made intelligible to the congregation, and the wordings and Qur-ánic quotations made in it should be suited to needs and occasions, and should not be slavishly confined to those stereotyped or ready-made sermons written two hundred or three hundred years ago. (9) The need for Muslim unification; the ruinous effect of making unimportant differences the instruments for disputes and disunion, the childish foolishness of being alienated from each other on account of trifling or hair-splitting details which do not in any way form the essential parts of religion; while the spirit of it as practised by the prophet himself is ignored. (10) Finally, he summed up by exhorting the audience to study the Qur-án, and to base their religion on the Qur-án and the ways and practice of the Prophet, and on no other authority. "With all that, do not be like machines," he continued, "and then only the promise of God as to your success and greatness here and hereafter shall be fulfilled." The sermon was interpreted into Malay for the benefit of the Malay audience who did not understand.

He left Taiping on the 17th inst. for Penang, where he again gave a lecture at the Malay Volunteer Drill Hall on the 19th, the subject

being "Hints from the Qur-án." On the 20th he left Penang for Rangoon *en route* to India. He expects to be back in England in September or October. His coming to Malaya has indeed been a great blessing. He has brought light to every dark corner of benighted Muslims' hearts, and the gloom of suspicion at first extended over him concerning his orthodoxy is slowly and surely being transmuted into the searchlight of truth and brightness.

ZIANALABIDIN BIN AHMAD.

MALAY COLLEGE.

Rights of Women in Islam.

Position of women in Islam is often misrepresented by Christian writers, but the following lines from the pen of Captain C. F. Dixon-Johnson in the *Daily Express* may perhaps serve the purpose of antidote to such hostile critics of Islam :—

SIR,—Lady Astor's inapposite hit at the Turks when seconding the Guardianship of Infants Bill is an example of the prevailing ignorance regarding the position of Moslem women.

I have been so often questioned on this subject that it may interest some of your readers to learn that the Islamic Law conferred upon women greater privileges and greater protection than Anglo-Saxon women have even yet obtained some 1,300 years later. Without going into detail, it may be sufficient to mention that a Moslem mother has the right to the custody of her children, is assured a specific share of the inheritance of her husband, and of a deceased son, and has absolute freedom of control over her private fortune, including whatever she may earn or acquire subsequent to marriage.

No suffragette agitation preceded, nor was any special Act of Parliament necessary, to legalize the appointment as Minister of Education in the Government of the Grand National Assembly of Turkey of Madam Khalid Edib Khanum, the first woman Cabinet Minister in the world.

Is the Bible the Word of God?

It is one of the ironies of history that the life and teachings of Jesus, who is regarded as the "only Saviour" of humanity by so many millions of men, are practically extinct. In the mediæval ages the Bible was somehow looked upon as the Word of God, representing the teachings of Jesus. But the world is now getting more enlightened, and even the ministers of the Church are to-day frankly confessing the fact that the Bible is only a collection of human documents. Cardinal Bourne and the Roman Catholic Archbishops and Bishops of England and Wales have issued a pastoral letter to be read in all churches on the subject of the National Catholic Bible Congress, to be held in Cambridge on July 17th, 18th, and 19th. In this letter it is clearly admitted :—"It can no longer be taken for granted that the great majority of those who claim to be Christian will acknowledge the absolute authority and truth of the written Word of God. On the contrary, nowadays we see it treated even by those who profess themselves ministers of Christ

THE ENGLISH PRESS ON THE "I'D" FESTIVAL

with no more respect than they would show to a collection of merely human documents, if not indeed with less."

Religious Sentiments Respected.

The whole Moslem world owes a debt of gratitude to Viscount Sandhurst, the Lord Chamberlain, who, in due regard to the religious susceptibilities of the Muslims, has ordered the producer of "Mecca" at His Majesty's Theatre to change the title of the play, as Mecca, being a sacred city of Islam, enjoys a sanctity which in no way should be disregarded. We have the pleasure of knowing the Lord Chamberlain personally, and can say from our personal experience that he has a great regard for the religious sentiments of those who make a predominant factor of the British Empire.

The "I'd" Number.

Our readers already know that the fasting month (Ramadan) commenced on 8th May; and as the members of the ISLAMIC REVIEW staff had to fast, they could not have been expected to work as hard as usual in this month. In order to give them some relief, we are compelled to make the present number, which is, so to speak, the "I'd" number, the combined issues for June and July.

THE ENGLISH PRESS ON THE "I'D" FESTIVAL

I

MOSLEM FESTIVAL IN ENGLAND

To-day Moslems from different parts of the British Isles, representing various classes, races, and countries, will congregate at the Mosque at Woking to celebrate their annual festival of Breaking the Fast. Ramadan, the month of fasting, is over.

The occasion is celebrated by Moslems and also their non-Moslem friends meeting and feasting together. Nawab Imadul Mulk, of Hyderabad, and other notable Moslems are expected to be present. Shaikh M. H. Kidwai, of Gadia, and Prince Aga Khan will represent the Indian Moslem Delegation.—*Morning Post*, June 7th.

II

ISLAM IN ENGLAND

END OF RAMADAN

Yesterday the Muslim world celebrated "I'd," the feast of joy, which marks the closing of the long fast of Ramadan, and there was a large gathering of the Mussulman community in England at the Mosque, Woking, for the event. On carpets spread upon the lawn in the beautiful grounds of the mosque knelt representatives of the

faithful from India, Turkey, Persia, Egypt and the Soudan, and Africa. The Turkish Ambassador, Rechid Pasha, was present, together with Shaikh M. H. Kidwai of Gadia (Indian Muslim delegation), Mirza Hashim Ispahim, and Prince Abdul Hamid. The King's Indian orderlies formed a picturesque group, and there were numerous red fezes, gaily-coloured turbans, and embroidered coats to lend brilliancy to the scene. Mingled in the prayer line or seated round as devout spectators were many English ladies and gentlemen, converts to Islam or friends of the devotees.

The Iman, Mustafa Khan, who conducted the prayer, intoned the salutations and praises in soft, strange, arresting cadences of voice that seemed to bring the Orient very near. After the fervent prostrations towards the East, when the salutations "Peace be upon you" had been uttered, the supremacy of Allah proclaimed, and the ears and eyes had been touched in token that the devotee had shut his senses off from all communion but that with God, the Iman delivered a short address on the principles of Islam, showing how Islam was a universal religion, capable of being received by all humanity. The conception of God in Islam was, he said, that of a universal God, and in their belief there was no antagonism between Mahomet and Christ. Islam was a practical religion. The practice of prayer, which brought the king and the beggar shoulder to shoulder in the prayer line, impressed the truth of human fellowship; and the severe fasts taught the rich to understand and to sympathize with the sufferings of the poor.

The celebration concluded with a luncheon at which the guests took it in turn to wait upon their fellow-guests, without distinction of rank; and men hugged one another ceremoniously but heartily in their delight at relief from a season of very real privation.—*The Daily Telegraph*.

III

MOSLEM FESTIVAL

ENGLISH WOMEN AMONG WOKING CELEBRANTS

"... 200 British Moslems from all parts of the British Empire assembled at the Woking Mosque yesterday to celebrate "I'd-ul-Fitr," the Festival of Breaking the Fast.

Strange men in stranger garb thronged the roads leading to the Mosque—Persians, Arabs, Indians, Moslems from Hyderabad, Somaliland, and Aden; Nubians from Zanzibar, and Kizil Pashas from Afghanistan.

The festival of Fitr follows the fast of Ramadan, the ninth month of the Mohammedan year, during which their Prophet rigorously forbade eating and drinking to all except the sick, the traveller, and the soldier in the field, until but a "hair's breadth divides night from day."

Throughout the East yesterday's ceremony was observed from the rising of the sun until long after the appearance of the stars. Part of the day is devoted to prayers and meditation, and the cool of evening to the disposal of dozens of succulent dishes. Stuffed chicken served in jelly, dates baked in butter, and such delicacies as fricaseed fish in spice.

At Woking the celebrations began with the Muezzin's call. "God is great," he chanted, "Come ye to prayer, to prayer." The worshippers rose and, taking off their shoes, they stood in long rows on the carpets, heels together, heads erect, and facing East.

The Englishwomen Moslems took up positions behind the men. At a word from the Iman, who stood in front of the assembled throng, every worshipper knelt. At another signal every fez and turban, and the hats of the Englishwomen kneeling behind, touched the

THE ENGLISH PRESS ON THE "I'D" FESTIVAL

ground. For some moments there was silence. Then the Imam delivered an address, at the end of which he embraced one of the worshippers, saying, *Mubarrak I'd* (may the festival be blessed). The guests were then served with liberal helpings of Indian dishes in a hall adjoining the Mosque.

Among those present were the Turkish Chargé d'Affaires and his staff, the Prince of Kurvi, ruler of an Indian State; and the King's Indian orderlies.—*The Daily Mail*.

IV

MOHAMMEDAN FESTIVAL HELD AT WOKING

"Al Salat. Al Salat. Come to prayer. Come to prayer." From a well-kept Surrey garden, pine-shaded and bright with flowers, the voice of the Muezzin has been calling at intervals since dawn. Tall, swarthy and turban-crowned, he stands on a sunny lawn, and in thin, sweet tones summons the faithful to prayer. . . .

Large numbers of pilgrims, bound for the Mohammedan mosque on the outskirts of Woking, have been arriving here to-day. They gathered in the garden, outside the mosque, and sat on chairs arranged on the lawn, while a great Turkish carpet, patterned in scarlet, orange, and grey, was unfolded and spread over the turf. The Muezzin called, and the faithful, to the number of several hundreds, slipping off their shoes, advanced and kneeled in rows upon the carpet.

Then the Imam advanced and, proclaiming the greatness of Allah, intoned a prayer, in which the worshippers joined occasionally. Whenever the name of Allah was spoken, they raised their hands to their faces, and finally they all, men and women, bowed their heads to the ground seven times.

Finally, after other ceremonies and a sermon, the fast was broken with curry and rice.—*The Daily News*.

V

GREAT MUSLIM FESTIVAL

ORIENTAL POTENTATES AT THE MOSQUE

The Muslim festival of the "I'd" (I'd-ul-fitr) was celebrated at the Mosque, Woking, during Tuesday. This is one of the two great festivals of the year. . . . The celebration marks the end of Ramadan, the fasting month, when the Muslims fast from sunrise to sunset.

In the morning a large assembly went through prayers, and the Imam of the Mosque (Mustafa Khan) read from Chapter iii, verses 14 to 18, of the Holy Qur-án. He explained the five principles of Islam, as being unity of God, the prophethood of Muhammad, prayer, fasting, and the giving of alms. A telephone message was received from the President of the British Muslim Society (Lord Headley) expressing regret at inability to attend. Among those present were the Charge d'Affaires for Turkey with his staff, the King's four Indian orderlies with their staffs, Prince Kurvi, the young Prince Siddiq of Mangrol State, Dr. Leon, Mr. and Mrs. Isphani, Mr. Lovegrove, Mr. Berl, and many notable people. Many of the visitors wore Oriental and semi-Oriental garb, and among the assembly were included Arabians, Persians, Africans, Syrians, Turks, and Indians. Almost the four corners of the earth were represented, and the scene was brilliant and animated.

The Mosque was inspected by many of those present, and the whole party lunched with the Imam at the Memorial House. In the afternoon several of the visitors took the opportunity to see the graves of the Indian soldiers in the cemetery specially enclosed for

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them at Woodham. Here prayers were said for the departed sons of the Empire who gave up their lives in the war. The whole celebration was marked by a spirit of brotherhood and friendly intercourse between Europeans and members of the Asiatic races.—*Woking News and Mail*.

VI

MUSLIMS AT WOKING

FESTIVAL AT THE MOSQUE

Tuesday was one of the great days of the year in the eyes of the Muslim, for on that day the Festival of "I'd" was celebrated. This festival marks the end of the month of Ramadan, during which Muslims are required to fast from sunrise to sunset.

The Mosque at Woking was visited by a large number of Muslims from all parts of England, including visitors from India, Persia, Arabia, Turkey, the Malay States, Straits Settlements, Burma, Africa, etc. The number of visitors was below the normal figure owing to the reductions in the train services and consequent difficulty in travelling.

Lord Headley, President of the British Muslim Society, telephoned to the Imam (Head) of the Mosque, M. Mustapha Khan, his regrets at not being able to attend. Among the assembly were the Chargé d'Affaires of Turkey, with his staff; Prince Kurvi, India; Prince Siddiq, Mangrol State, India; Dr. Leon, Mr. and Mrs. Isphani, Mr. Lovegrove, Mr. Berl; a number of professors and students from Oxford and Cambridge Universities; a number of Indian chiefs; and the four Indians acting as orderlies to H.M. the King, with their staff.

Just before noon the actual religious ceremony, which is very striking and remarkable to those who do not follow in the steps of Allah, took place on the lawn. Carpets were spread, on which the assembly stood, shoeless, for a while, the Imam leading them in the uttering of a prayer. Then the worshippers knelt and prostrated themselves, uttering invocations the while. Following the prayers, the Imam read from the third chapter of the Holy Qur-ân, 14th to 18th verses, and discoursed on the five principles of Islam, viz., the Unity of God, the Prophethood of Mahomet, Prayer, Fasting, and Almsgiving.

The ceremony was followed by lunch, served in the house of the Imam, and the rest of the day was spent in social intercourse. The Mosque was visited by most of the visitors, while many also walked to the burial-ground in Monument Road, where are interred many Indian soldiers who fell in the war.

The scene in the grounds was a fascinating one, the gorgeous Eastern dresses of some contrasting forcibly with the European apparel more generally affected. A feature of the gathering was the large number of Europeans, some of them Muslims in religion, others friends of the Eastern visitors to the Mosque.—*Woking Herald*.

VII

PICTURESQUE CEREMONY AT THE MOSQUE

FEAST OF THE I'D-UL-FITR

Practically every race under the sun, with the exception of American, was represented at the Woking Mohammedan Mosque on Tuesday, when the festival "I'd-ul-Fitr," which comes at the end of the Mohammedan month of fasting, was celebrated. The gorgeous costumes of the Orientals were in striking contrast to the sombre garb of the Europeans, who were present in considerable numbers.

Carpets for the knees of the faithful had been laid on the lawn, and under the almost tropical sun the gathering presented a most picturesque appearance. Prince Kurvi and Prince Siddiq were among

THE FIVE PRINCIPLES OF ISLAM

the guests, who also included the Chargé d'Affairs of Turkey and his staff, the King's four Indian orderlies, with their staffs, Dr. Leon, Mr. and Mrs. Isphani, Mr. Berl, and Mr. Lovegrove. Lord Headley telephoned his regret at being unable to be present. Prayers were followed by an eloquent address by the Imam of the Mosque, who spoke from the third chapter of the Qur-ân, and explained the significance of the fast which had just been observed.—*Weybridge Chronicle*.

VIII

ISLAM IN ENGLAND

The Muslim world celebrated "I'd," the feast of joy, which marks the closing of the long fast of Ramadan, yesterday, and there was a large gathering of the Mussulman community in England at the Mosque, Woking, for the event. On carpets spread upon the lawn in the beautiful grounds of the Mosque knelt representatives of the faithful from India, Turkey, Persia, Egypt and the Sudan, and Africa. The Turkish Ambassador, Rechia Pasha, was present, together with Shaikh M. H. Kidwai of Gadia (Indian Muslim delegation), Mirza Hashim Ispahim, and Prince Abdul Hamid. The King's Indian orderlies formed a picturesque group, and there were numerous red fezes, gaily-coloured turbans, and embroidered coats to lend brilliancy to the scene. Mingled in the prayer line or seated round as devout spectators were many English ladies and gentlemen, converts to Islam or friends of the devotees.—*Yorkshire Telegraph and Star*.

THE FIVE PRINCIPLES OF ISLAM AND THEIR SIGNIFICANCE

*(Address delivered by the MAULVI MUSTAFAKHAN on the
occasion of the I'd-ul-Fitr.)*

"For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

"Those who say: Our Lord! surely we believe, therefore forgive us our faults and keep us from the chastisement of the fire;

"The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, being maintainer of justice; there is no god but He, the Mighty, the Wise.

"Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah—then surely Allah is quick in reckoning."—(Qur-ân, ch. iii. 14-18.)

We have met to-day in order to celebrate a very well-known festival of the Muslim religion, after passing through a practical institution which Islam has enjoined upon its followers. Naturally on this occasion you will expect me to tell you something about this great religion, including the significance of the festival and the fasting, which, of

course, is one of the Five Principles of our Faith. I therefore propose to briefly deal with the basic principles of Islam. The verses which I have just recited before you from the Holy Qur-án contain a very big claim in the words: "Surely the true religion with Allah is Islam," and we ought to substantiate this claim by a study of Islamic Principles. It is no good to advance claims unless we can prove them. Let me see whether the Five Principles of Islam have in them something which can justify this claim. These words evidently show that the religion of Islam is meant for the whole of humanity. It is also admitted on all hands that the Holy Prophet Muhammad did not claim a sectarian prophethood, and that his mission was universal. If it is really so, his teachings should be equally catholic, meant for mankind at large. Let me therefore examine the Five Principles of Islam and find out if they can embrace humanity into their bosom.

The first principle of Islam is an article of Faith, and is expressed generally in these words:—

"I bear witness that there is no god but God, Who alone is to be worshipped, and Who has no associates, and I also bear witness that Muhammad (peace be upon him) is his apostle and servant."

Here I must explain one point, and it is this. The conception of God in Islam is not of a tribal Deity; but a universal God Who is the Cherisher, the Sustainer and the Evolver of the whole universe, consisting of so many worlds. Thus the Holy Qur-án opens with the words:—

"All praise is due to Allah, the Lord of all the nations and all things in the worlds." From this you can well judge the conception of Allah or God in Islam is as wide as humanity itself. The second portion of the Formula deals with the prophethood of Muhammad; and it is a noteworthy point how the Holy Prophet distinctly laid down that he is a mere servant of God and nothing more. It was due to this, that the greatest of men, the most successful reformer and the benefactor of humanity as he was, his personality has never been misunderstood or misinterpreted by his followers. He, with all his success, is a mortal and a servant of God, and I think his whole triumph is in being a perfect man and a perfect model of humanity. But it should also be remembered that he is only one of so many prophets, and Muslims are required to believe in all of them equally, making no distinction between them. Thus we read in the Holy Qur-án:—

"Say: we believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord;

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we do not make any distinction between any of them, and to Him do we submit " (Ch. ii. 136).

From this you can see, that when a Muslim believes in the Prophet Muhammad, he also believes in all the prophets who were sent to different people in different times, and therefore the first article of Faith in which unity of God and prophethood of Muhammad have been established implies a belief in all the prophets. The first principle of Islam, therefore, comprehends a belief in a universal God and the universal prophethood, which is of course a necessary corollary of the universal dispensation of God. To be brief, in this article of Faith we have been taught to believe in the Brotherhood of man and the universal Fatherhood of God ; though I am afraid the word " Father " is not adequate enough to express the Qur-*anic* term *Rabb-ul-A'lamîn*.

But it may, however, be said that it is only an article of Faith, and a lip belief or a profession which does not amount to much. True ; but Islam does not require mere lip belief. As a matter of fact, the significance of belief in Islam always carries with itself the actual practice. Therefore the remaining four principles of Faith represent the realization of the first principle along with respective significances of their own.

The second principle of Islam, for instance, is the " Prayer." You have seen for yourself that it represents a beautiful scene of perfect equality and Brotherhood of man. In the prayer we stand respectfully before, and for the worship of One God in whose sight a peer and a peasant are equal, and therefore there is no distinction of rank and file, of high and low, at prayer time. The poorest Muslim can stand side by side with the king in the prayer line. We have just said our prayers, and you have seen some of the cream of the society, but they are mixing here with their brothers and sisters quite on equal terms. Thus the Brotherhood of man which was established in theory in the first article of Faith has been actualized in Prayer.

The third principle of Islam is fasting, and every Muslim is enjoined to fast during the month of Ramazan, which ended yesterday ; and therefore to-day we have met here to enjoy the Feast of Ramazan. It may be asked, What is the use of fasting, which is but another name for starvation ? In reply, I will say in the first place that it creates a sort of fellowship with and sympathy for those who actually starve. It is an indisputable fact that there are hundreds and thousands of our fellow-men who through adverse circumstances are compelled to starve ; and it is our sacred duty to help them and sympathize with them. But it is a feature of human nature that we cannot realize the suffering of others unless we ourselves go through them.

A wealthy man who has never the ill-luck of going without his dainty dishes is not in a position to understand the sad plight of his brothers who often go without the coarsest food. The first advantage of the Ramdan, therefore, is that the Muslims become alive to the sufferings of their fellow-men and are thus stimulated to lend a helping hand to them. That is why the Holy Prophet and his companions are reported to be exceedingly charitable in this month. The Muslims are as a general rule expected to give alms more generously in this month than usual; and it cannot be denied that the practice goes a long way to mitigate the sufferings of humanity. It has been truly said that Islam has got a levelling effect, and that is more conspicuous during the fasting month. A king, with all his means of subsistence and stores of provisions, starves like a poor man, and is thus brought face to face with the realities of life. From this he can learn a great lesson of sympathy for his subjects.

This is only one phase of fasting. It has got many other advantages as well. For instance, we learn abstinence, under the command of God, for a certain specified period of time, from those things that are perfectly lawful; and this observance of His command makes us doubly fit to give up or abstain from those things which are unlawful. It is in a way training and schooling which cultivates in us the habits of abstinence, perseverance, patience and sympathy.

Physically, too, fasting has a wholesome effect on our constitution. It is a thing of common experience that after fasting your health is improved, and the Ramdan seems to give a tone to your health. The reason is very simple. Your physical organs, the liver, the stomach, etc., have taken rest, and have begun to work afresh with more vigour and energy. The food you take is properly digested and assimilated to your physique.

Those who have some experience in the realm of vision and spiritual flights agree on this, that the practice of fasting quickens their spiritual powers, and they see wonderful visions during the period of fasting. The explanation of this phenomenon is to be found in the fact that by subjection of the physical faculties your spiritual faculties are strengthened; and therefore you begin to soar higher and higher in the realm of spirituality. This all-round growth and welfare which is aimed at by fasting has been described in the Holy Qur-án by the Arabic word *tataqun*, which means, "so that you may be careful of your duty," which of course implies the duty towards our fellow-beings and also duty to ourselves, which lies in keeping our body and soul in a sound state, i.e. keeping our various God-given faculties in the right proportion. I may also mention that fasting

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is a religious institution, which was, according to the Holy Qur-ân, enjoined in the older scriptures as well. And it is a remarkable fact that the Holy Prophet, who could not read or write, gives this information to the world, and it is exactly corroborated by the study of the older scriptures. For instance, in the New Testament we find :—

“ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ?

“ And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them ? but the day will come, when the bridegroom shall be taken from them, and then shall they fast ” (Matt. x. 14-15).

And then again :—

“ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : . . .

“ But thou, when thou fastest, anoint thine head, and wash thy face ” (Matt. vi. 16-17).

And again we have :—

“ Howbeit, this kind goeth not out but by prayer and fasting.”

From these quotations it is evident that Jesus enjoined fasting upon his followers ; but I do not know if his injunctions are carried out into practice by his so-called followers. But if I may be permitted to say so, Muslims are his true followers, because they do fast ; and to-day, after completing the Ramadan, we are rejoicing that we have been able to reduce the teachings of our Faith to practice.

Now I come to the fourth principle, i.e. the Pilgrimage, which represents the unique scene of man's fraternity at the sacred city of Mecca. It is true that in our daily prayers a prince and a peasant stand shoulder to shoulder, yet the difference of their various costumes and dresses are still sufficient to differentiate them. But in the Haj or the Pilgrimage we have to eliminate these differences of society as well, and are entirely brought down to the level of the whole of humanity. The pilgrims who visit every year the Holy Shrine of Mecca belong to different climates of the world, they differ in colour and caste, they differ in ranks and grades, they differ in speech and modes of living ; but still they are fastened with the unbreakable bond of fraternity and saturated with the true belief of the Unity of God and equality of man. The display of wealth, rich costumes and expensive clothings may make distinction in society ; but the Divine Wisdom, which found its fullest and last exposition in Islam, and which wants to destroy all these conventional distinctions and differences in order to create a universal Brotherhood of man, could not allow the same in the levelling atmosphere of Mecca in the days of Pilgrimage. Hence every pilgrim, no matter what his

rank and position, had to divest himself of his particular costume before stepping into the holy precincts of Mecca, and with seamless white sheets, the Ihram.

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

Now I come to the last and fifth principle of Islam, which has been promulgated by the Holy Qur-án in the terms of *Zakat* (poor-rates) or *Sadaquat* (alms). Every Muslim is expected to take a stock of his savings every year and to disburse $2\frac{1}{2}$ per cent. of this as "alms." Charity in Islam takes two different forms: one is optional and the other compulsory, which is also called *zakat*. When asked as to what was the ultimate object of *zakat*, the Holy Prophet replied that it was a means whereby the rich had to give something out of their wealth for the help of those who are in need. The Holy Qur-án has laid down eight different purposes for the expenditure of this *zakat* money. It says: "Alms are only for the poor, the needy, the officials appointed over them, those whose hearts are made inclined to truth, the ransoming of captives, those in debt, in the way of Allah and the wayfarer."

It is Islam that has given charity the prestige and form of an institution. Before the advent of Islam the followers of other religions used to do charitable deeds on their own personal fancies and had no organization. But the Holy Prophet, whose aim was to systemize the religion and make it a living force in the civilization of mankind, laid down rules and regulations for charity, so that the general welfare of the society may be achieved. Here again the spirit of brotherhood is prevailing. The wealthy are required to part with a certain part of their savings to help their brethren in need, so that they may also become useful members of society. The Western world goes on dreaming of its Utopian socialism, which if carried out into practice will make the whole world devoid of incentive. But Islam, being a practical religion, has established a most useful financial institution in the form of *zakat*, which can afford sufficient funds to improve the status of those who are lingering behind in the race of life, leaving at the same time sufficient scope for individual incentive and ingenuity.

There is also one other phase with regard to the Islamic law of charity which should not be ignored. Before the

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advent of the Prophet Muhammad, charity was considered only an individual act of merit ; and therefore it was thought necessary that it should be performed secretly. Even Jesus addresses his disciples in these words :—

“ But when thou doest alms, let not thy left hand know what thy right hand doeth ” (Matt. vi. 3).

But Islam has made a little modification in it, and allows the giving of alms openly as well. I think this change has made the teachings of Jesus perfect, as the Holy Prophet came to perfect the law, or, in the words of Jesus, to teach the whole Truth. You can easily see what a tremendous amount of good is being done to humanity by openly raising the funds of charity. The useful work which has been accomplished by the Red Cross Association during the war would have been quite a failure if the rule of secrecy in charity had been observed. Nay, the whole system of the Church can come to a standstill if open charity is to be discontinued. Here again the world at large has been obliged to sit at the feet of Muhammad (may peace and blessings of Allah be upon his soul !).

I have attempted in my speech to give you an outline of the Islamic principles. You can well see for yourself that the whole trend of the teachings of Islam goes to show that it is a religion which is meant for the whole of humanity. Its Articles of Faith, its practical institutions, its ordinance of commission and omission bring this one fact home to us, that we all belong to one great world-family, and our duty lies in helping each other. The Holy Prophet is reported to have said that there are two great pillars of Faith—submission to the will of Allah and service to His creatures.

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By KHWAJA KAMAL-UD-DIN (Singapore, 23 Albert Street)

EVIL AND ITS GENESIS

EVIL and how it got its birth has always been a difficult problem for religion and philosophy. Its solution has baffled them in various quarters. Crude notions and incorrect ideas on the subject have given rise not only to wrong doctrines and tenets in religion, but they have also engendered wrong principles of life. With the old Zorastrians in Persia evil and good came from two gods : the god of evil and the god of good. Mankind became a plaything in the hands of these two deities ; they remained always at war against each other, and whichever of the two happened to have the upper hand of the other for the time being made man

an instrument to work out his dictates. The good and evil thus ruled in the world alternately from time to time.

The Church in the West, with that half apostle and half logician philosopher St. Paul at its head, made sin a legacy. Man got it by inheritance, and could not get rid of it. From the very first man's nature became contaminated and sin became innate in it, "as if the machine," to quote Lord Headley, "became amiss in the beginning." He could not set it aright for thousands of years till he came to discover a new method for its proper working some two thousand years ago. But unfortunately the new scheme also failed. Christianity did evince some signs of good life when it was in slaves and serfs, but it has been knee-deep in blood from the days of the Royal Conversion up to our days, not to make mention of various other forms in which evil has been ruling in Christendom all the time. Jesus himself is a noble pattern of humanity, and his teachings surely lead to righteousness; they may not be comprehensive enough to meet different phases of human life, but no one can deny their beauty and sublimity. Yet drink, gambling and prostitution are the three Nemeses which attend the mistress of Christianity wherever she goes. It shows that Divine polity also failed in its object, which received its first promulgation in the tragic scene at Calvary.

This kind of theology, which goes after the name of Christ, is not creditable to its authors nor adds any dignity to the Object of their adoration. Our nature is not our own make. It was given to us with all its capabilities by the Creator. Sin, if innate in it, becomes a divine gift from God to His creatures, and its sins should not entail any punishment on us. If a dog cannot be responsible for keeping its tail erect or his head downwards—and his justification is that he cannot do otherwise on account of his nature—we cannot be called upon to account for our evil deeds, and under all principles of justice and equity should not merit any punishment for not walking on the road of righteousness if our nature has not been made to do so; and if to act according to one's nature within proper limits consists with propriety and decorum, we simply do right when we do wrong within limits sanctioned by society. It may sound paradoxical and contradictory in terms, but we are forced to this conclusion by logic under the premisses propounded by the Christian Church.

To Buddha the very existence of man is loathsome. He sees no beauty in it, if we accept what we read of him in Buddhistic records. Trouble and misery, the fruit of evil, dominates human destiny, and his only liberation, according to him, is in annihilation. Why man, the best product of elemental combination, got his creation if misery fell to his lot, while the rest of nature is simply beauty and

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sublimity, is an enigma to be solved by the upholders of such theories. Nature in itself must be all evil and wickedness if its best handiwork in the form of man came to personate evil and consequently became target to all trouble and tribulation. Theories like these do no good to humanity nor help culture and civilization.

Hindu philosophers do not come with better solutions of the problem in question. Whatever they have said fails to exonerate Pram-Barahma (Great God) from being the author of evil, and the theory of Karma or transmigration of souls comes to justify the Divine Hand in causing evil to mankind.

The whole world would have remained in darkness on the subject, but the last Book of God, I mean the Qur-án, came with the true solution to this vexed question, and gave final and decisive words on it. All-merciful and All-beneficent God, admitted to be the fountain of good on all hands, cannot be the source of evil directly or indirectly, as the theories referred to make Him to be. Everything which comes from God is good and for the benefit of mankind. All that is created by Him is to serve human ends if properly used; in other words, everything in heaven and earth, including human faculties as well, are not without their utility. They possess particular properties which begin to work to our best advantage if used properly and within given limits. The object of all knowledge and science is to discover the prescribed limits, the transgression of which creates harm called evil in popular parlance. We do good when we use God-given gifts within designed limits, and we do sin when we exceed them. In a way of illustration I may refer to various kinds of medicines. They may counteract each other in their properties, but they are meant to be prescribed to remedy various ailments. If the two medicines are contrary in their effects you cannot call the one good and the other bad. Both are good in themselves when properly used, but become bad otherwise. Opium, a blessing of God in alleviation of pains, has become a curse of humanity in China and other countries. Elixir will become poison if taken when not needed.

So is the case with all our faculties. Human actions and their results are always the same, but they become virtue or wickedness by the change of the scene or occasion. Companionship of man and woman under the sanction of society is the rightful wedlock, while the same thing otherwise is a wickedness which, under the Qur-ánic teachings, comes next only to murder. In short, whatever has come from God is for our good. It is meant to meet our various needs, and so our various faculties and potentialities, but our abuse of them converts them into evil and our doing so is our sin.

We come to this world with *immaculate nature* capable of doing good and soaring to the highest of high; everything around us is to help us in furthering the object we have been created for. We no doubt badly need knowledge of our own capabilities and of the things around, and if anything has brought evil into the world it is our ignorance. Nature, they say, is inexorable and cannot forgive those who do not respect her. She causes havoc to those who break her laws, but this always through ignorance. Science comes to read secrets of nature and in no time make this inexorable mistress only a submissive handmaid to our needs. All the fury of the elements is tamed down to our subservience and all that seemed evil and harmful in the various forms of nature becomes only a manifestation of divine beneficence. Various things or different forces of nature may relatively be called good or bad on account of their diverse and contrary effects, but abstractively they are all good and meant to do good. Cold and heat may relatively be good and bad as the case may be, but separately both are equally good in the performance of prescribed functions. Law of gravitation and law of repulsion may similarly be called good and bad, but they are the two main factors responsible for the harmonious workings of the whole nature. Are not white corpuscles a source of evil to our bodily constitution, and yet we owe all vitality to the struggle ever going on between these white and red germs? One may multiply any amount of illustrations from nature to conclude that nothing coming from God when put to its proper use and utilized under proper occasions is evil. It is the non-observance of the given limits which creates evil and germinates sin.

Of this exposition of good and evil we read in the Qur-án, which makes the latter a human acquisition and not a heritage. "Whatever good comes to you it is from God, whatever evil befalls you it is from yourself."¹ Evil is not a God-made thing, but the fruit of human actions or omissions on account of man's ignorance. Revelation from God comes to enlighten us as to the said limits. God has given us capability to make distinction between right or wrong use of things created by Him. He has given the knowledge thereof, and if we go against it we should be responsible for our actions and to suffer therefore. Everything in nature, including man and his capabilities, is under the reign of the law. It is in our submission to those laws which brings to us all good, but if we violate them the result will naturally be otherwise. St. Paul could not understand this simple logic, nor the Church after him could disabuse her mind of his fallacy. To him law appeared as a curse which brought sin in the world, the redemption

¹ Qur-án, ch. v, ver. 79.

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from which he found only in the blood of Jesus. Law does not create sin ; it is its breach which gives birth to evil. Law is the way to achieve good, sin is its violation.

The Qur-ānic phraseology is too eloquent as well to leave any doubt in the mind as to the subject. All the Arabic words used in the text to correspond or convey the significance of the English word "sin" mean transgression or going beyond certain bounds. "*Junah*" literally means to be aside from the proper place ; "*Asa*" means to go beyond ; "*Jerum*" means to be cast aside ; "*Zam*" means to be above the proper lines ; "*Ada*" means to transcend. In short all the words italicized here have been used by the Qur-ān for sin, and their literal meaning given above go to show the nature of sin under Qur-ānic teachings, which is to go beyond certain limits. The word "*Tanha*," which in the Qur-ān stands for repentance, throws an extra light on the subject. It literally means to return. All human actions are virtues when man is within bounds. If he exceed them he is a sinner, but if he retraces his steps into limits he is doing repentance in the Islamic sense of the word.

There is another aspect of the question which needs a few comments. It is our capability to do wrong.

RELIGION AND FETISHISM

If to worship a thing, imaginary or real, with the belief that our doing so will bring to us the greatest possible good in this life and in the hereafter without any exertion on our part, is the main thing which secures adhesion to fetishism in Central Africa, we cannot blame the people there for accepting an egg-shell as an object of their adoration. No time or country has been without its fetish. People have worshipped elements and their combination with the same belief. Luminaries, rivers, trees, stones and animals have received from man homage due only to the Most High in Heaven. Is this all not fetishism ? If some people in India approach to this or that thing, with the same feeling of reverence and adoration as the uncultured rustic of Africa approaches an egg-shell, reason fails to see any difference between African and Indian psychology. Science, however, has reduced all these deities of the past time to their enslavement to us. They have been brought down from the throne of Godhood to minister to our needs. Once they were our lords, but now they sit at our feet. But I am afraid fetishism is an ubiquitous character. It appears in different forms and shapes in different times and climates. When once its clothing with which it was divinely vested by one generation becomes sufficiently threadbare to disclose its hollowness, it assumes the new garb and appears in new garments to demand respect from mankind. Just

like an old Brahmin, who every day goes with fresh flowers to replace the faded wreaths from his idol, with which he garlanded it before, man has worshipped his fetish from an egg to God-in-man with different sentiments and ideas. If our faith in the sanctity or super-humanity of a certain man or in a certain event in his life is believed to work out miraculous transformation in our morals and make us recipient of the choicest blessings of God—and this all only an imagination with no reality in it—I wonder in what way we become more elevated than our fellow-beings in Central Africa. If these premisses are valid, am I not justified in concluding that all such religions of the world, including Christianity, which bases human salvation in this life or hereafter upon some dogmas unattended with actions, are only refined forms of fetishism? One may go further than that. Even the performance of certain ceremonies, called divine worship in religious terminology, with the belief that our doing so is sufficient for our upliftment, is only a fetishism in the final form.*

Partaking of the Lord's Supper is all well to keep up the memory of the Last Passover observed by Jesus. But to name it as Holy Communion with the belief that our sole partaking brings the blood and flesh of Jesus into our body, is a thing which should not, and cannot, command any intelligent reverence for the belief. It is not new in its own kind. In every other Hindu temple in India we meet such Holy Communions. Offerings to idols, if taken by their votaries, are believed to bring them nearer to those celestial bodies who receive worship from them before their images. As long as man will manage to keep his religion and reason in two different water-tight compartments of his mind, fetishism will appear in one form or the other. Put all these dogmatized doctrines obtaining in various religions to the test of that God-given gift—the only differentia between man and animal—I mean reason, and all your gods and deities will crumble down to dust, simple fetishes stripped of all those graceful garments given to them by ignorance and credulity.

Things from God are complementary to each other. They may differ in some of their properties, but they do work harmoniously. If religion is a gift from God and so is our

* The Qur-án says: "It is not righteousness that you turn your faces towards the East and the West, but righteousness is *this that one* should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)."

reason, any religion or faith which cannot consist with our rationality is not religion from above, but only a fetishism.

God does not stand in need of adoration from us. If our worshipping Him are His pleasure, He is God of passions. Such notions give rise to anthropology—a kind of faith which cannot furnish a good mould for morality.

If man, as they say, is the best handiwork of God, he must have been created to accomplish some grand object. Eating, drinking, and procreation of species cannot be a laudable object. All the lower members of the animal kingdom then are in common with the lord of universe in this respect. There is something else in human frame: ethics, high morals, spirituality, soaring of the soul up to the holy precincts of the Most High. If these potentialities in man do not become realities by pursuing this or that faith they are only diverse forms of fetishism and not religion.

Islam comes to give a new object to religion—makes it the theory of life. It supplies man with some rules and regulations which, when acted upon, convert his potentialities into actualities. Worship in Islam means complete submission to Divine Laws. And what Muslims do in their mosques is an index to their minds. Their bowing and prostrating only show their willingness to lower and prostrate themselves to His will in order to work out that grand object for which humanity was created, i.e. to prepare and qualify themselves for further upliftment in regions on the other side of the grave.

BIRTHS, DEATHS AND REBIRTHS OF DIVINITY

(IN LONDON MUSLIM HOUSE, 1918)

Man is a worshipping animal. He must have some object of adoration. From fetishism to man-worship his hankering after the adored one has given birth to his divinities in different garbs and colours. Even an Atheist is not without his idols. He worships his own hobbies and fads. Man's own desires^{*} become his divinities when his theology is defeated, his needs clothe his gods in various robes, while his ideals invest them with divine attributes. In fact such deities are true index of received opinions on the morals and the ethics of the time, and focus in them what is noble and good. For the time being such deities, like all our ideals, may appear to be eternal, but they are subject to continuous

^{*} The Qur-ān refers to this tendency in man in the following words : "Have you seen him who takes his low desires for his god?" (chap. xxv. 43). This shows how broad is the idea of polytheism in Islam. It condemns not only worship of idols, it equally condemns blindly following of one's desires. Many men who believe in worshipping one God do bow before the greatest of their idols, their desires. In no other religion has the monotheistic doctrine been brought to such perfection.

though imperceptible changes. Our circumstances change, and so our needs and desires. New environments affect our ideas and give new shape to our goals and ideals. The beautiful of yesterday becomes hideous and horrid to-day, consequently whatever we summoned up in the name of "god" in the past does not appeal to us any longer. Thus the older god dies and the new god receives his birth in the clothes of new ideas, as a Buddhist poet says: "The flowers of the garland he wore are withered; his robes of majesty are waxed old and faded; he falls from his high state and is reborn into a new life. Under a new name, man's own creature—a focus of new ideas reigns in his heart in the garb of new divinity."

This explains the diversity in conceptions of God in the various realms of mythology; but the world has never been without its mythology. Benighted theology believes in modernism. She is opportune enough to trim her shape at every gush of wind. New ideas arisen under the changes of times always give it a fresh shape. The last two thousand years in Christendom have seen many a death and birth of the adored one. The divinity of Jesus has received different conceptions and interpretations from time to time, though focussing in it the popular ideas of the day. Opportunism has been the feature of the Church, and has cut her clothes according to the requirements of the day. The change though imperceptible has been continuous, but our days are days of wonders and marvels. Acceleration is the order of the time. Work of centuries becomes accomplished in a decade of years; our days stand for years in mould of human thought and ideas. Could it fail to influence the theology of the Church in the West? I think not. We are again bearing death-agonies and birth-throes together. The God who spoke from the Mount was again at Calvary in the days of the war. His robes as the Prince of Peace were fading; he was put in the tomb, but the resurrection was also not far off; the stone was removed and Jesus was seen in khaki in the trenches with the trident of Mars in his hands instead of the olive branch. The God of Peace, who nominally ruled Christendom for centuries as inspirer of love and meekness, could not suit the Western temperament of self-aggressiveness and had to die, and be reborn as the God of War.

The God preaching the Gospel of Peace was once heard to say: "I say unto you, that ye resist not evil; but whoever shall smite thee on the right cheek, turn to him the other also; and if any man . . . take away thy coat, let him have thy cloak also. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which persecute you." Simple words as they were,

they were never given any interpretation but what they literally convey. His worshippers took pride in being styled as lambs and sheep of Jesus. But the circumstances changed, and some of the shepherds in cassocks and surplices, headed by the Bishop of London, marched in procession to Hyde Park on the afternoon of June 9, 1917. When they reached Marble Arch the Bishop of London in his address said the following: "All those passages in the New Testament which conscientious objectors quote are misunderstood and misquoted. . . . If we saw a blackguard ill using a little child, should we stand still? No, we should deal with the blackguard speedily and vigorously. Smaller nations will fight for their rights, and stronger nations must assist in hauling the bully off the little nations of the world. . . . We must drive the invaders out of the lands they have despoiled. If we had sat still and dared nothing, the women and children of Britain would have been treated as those in Belgium."

The Bishop of Chelmsford, in dedicating a motor ambulance for the use of wounded soldiers at Ilford in the same month, said that the war was going on, *for it would be a folly and crime to put aside the sword until the purpose for which we had drawn it had been secured.* Could these words come from the worshipper of the One who said, "All they that take the sword shall perish with the sword?" I wonder how long they will continue to change the garb of their God in the West. Reason and culture will force them to give up the legacy of the older pagan days. They shall have to sit one day at the feet of Lord Muhammad, who was not God but true representative of the Mind on High. In actions they have begun to do so, though they fail to recognize it in theory. The Bishop of Chelmsford, in his above-quoted utterance, had to give up the so-called gospel of peace and voice out the teachings of the Qur-án to meet the contingencies for which the words of the Lord of Christianity prove to be a dead-letter.

The Holy Qur-án says the following:

"Why should ye not fight in the path of Allah, and for the weak among men, women and children, who say, O our Lord, bring us forth from this city whose inhabitants are oppressors, give us a champion from Thy presence, and give us from Thy presence a defender."

JESUS A FOLLOWER AND NOT A FOUNDER OF RELIGION

If our words and actions are the best index of our character and pretensions, and should as such be preferred to what others say or think of us, the Lord of Christianity, I may say, never claimed to be the teacher of a new dispensa-

tion. The four Evangelists as well do not make him, so. He was a Jew like other Jews and a Rabbi like other Rabbis. This is the only conclusion which an unprepossessed reader will gather from the Gospels. When asked, "Master, what should I do in order to live?" he replied, "Fulfil the law." The question will come from every honest mind when awakened to the sense of duty, and the reply given by Jesus is the only true reply which would emanate from every prophet or teacher who came to better humanity. "Fulfil the law" is the only solution of every problem and a key to success in all our activities. If evil ensues from its breach the observance of the law is its only remedy. This is as true on spiritual and moral plane as it is on physical one. Headache, caused by disregard of some hygienic laws, was never cured by any physician by breaking his own head to atone for the breach. We take medicine to help the nature, to compensate the law caused by breaking certain laws of health. If breaking of the head, as I suggest, can neither cure the patient nor help the constitution, the crucifixion cannot atone for past sins, and belief in it cannot guarantee subsequent guarantee of soul, as sin means the breach of the law. Jesus did not teach those half-logical, nice pupils of spirituality we read in the fifth and sixth chapters of the Romans. Perhaps the antecedence and environment of St. Paul were his justifications when he wrote the epistle. Rejected by his own people, he went to the Gentiles who could not be reconciled to the strict Jewish legalism. The apostle could not but declare the law a curse and obviate its necessity. To justify his departure from the religion of Jesus his ingenuity came to help him and he devised the doctrine of atonement.

Breach of Sabbath by Jesus no Sign of Divinity

Jesus never departed from the strict observance of the Mosaic law. He always adhered to Jewish ordinances, and the only breach, if one could call it so, are the two incidents in his life, but they only show that he could dispense with the then prevalent custom in Judaism if needed. Besides, either is not of much importance. His permission to pluck the ears of corn on the Sabbath and his neglect of the custom of washing hands before meals, were infringements not of the law but of the Rabbinical customs. By committing the breach he was as much "the Lord of the Sabbath" as any other law-abiding, but regardless of the ceremonial, Rabbi of the time could have been had he cared to discern between the law and the custom. Some drastic measures were needed to awaken a race enveloped in the ceremonial and neglectful of the law. He wanted them to follow the latter and reject the former if necessary. He could not do better than to violate one of their received

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practices. He could not reclaim his tribe from the slavery of conventionalities but through their breach. On one side he broke the Sabbath, but on the other he would say that he had not come to destroy the law. Thus he taught the custom-ridden people to distinguish between the law and the ceremonial. The observance of the Sabbath under Rabbinical directions was unnatural and could not be a divine law. To point out the error Jesus broke it. He simply wanted to indicate that the institution had been ordained in the Commandments to serve mankind by giving them some rest after six days' work, therefore he very rightly said that the Sabbath was made for the man and not the man for the Sabbath. By breaking the Sabbath he taught a wholesome lesson, but it was ignored by Christendom and the Church, who took it as a sign of divine authority allowable only in his case. They continued in their slavish observance of the Sabbath for two thousand years till the last Great War came to open their eyes. This piece of divine right claimed exclusively for Jesus by the Church crumbled to pieces before the needs of the day. Every good Christian went to sow and pluck ears of corn on the Sabbath, which was more honoured in the breach than in the observance.

THE SUPERIORITY OF ISLAM

By R. LISSAN

IN matters relating to religion it is well at the outset to define what religion means. It has been well expressed as "that which guides and regulates life." If we analyse this idea we shall see that it is a very true description of the nature of religion. It is truly said, "A tree is known by its fruits," so a religion which does not represent a guide and regulator is not worthy of the name.

Islam, the religion of peace, revealed to Muhammad the Arabian Prophet, inculcates humility, prayer, tolerance, purity, cleanliness and morality. It is well to compare the relative practices and precepts in Christianity in considering the attacks made by certain critics and missionaries on Islam.

We are told that Jesus of Nazareth came as a carpenter's son, and that his disciples were Galilean fishermen who practised humility according to the Master's precepts. The mediæval and modern Church, whether Roman or Anglican, cannot be said to have followed in their Founder's footsteps. One only has to read the descriptions of Rome during the Middle Ages, the orgies of the Borgias, Pope Alexander, etc., and the practices at Avignon; in the present generation, the treasures and pomp of the Vatican, with all its glitter, does

not tally with the precept, "If thou wilt be perfect, sell all thou hast, and give to the poor." Muhammad the Prophet, and his immediate successors, the Caliphs, were noted for their liberality and frugality of lives. The literature of Islam contains many references to the practical following of the Prophet's teaching. The higher Church dignitaries, with their large stipends and emoluments, do not contrast well with the much underpaid curate in town or country, who does the work whilst his superior gets the money.

The Salat or prayer: It is said five times daily, when the worshipper prays to Allah as an act of reverence, not alone of the body but of the mind and soul, without any unnecessary intrusion of a priesthood. Islam has no priests; a man goes straight to and communes directly with his Creator, without any necessity for confession or other unnecessary practices. It is very possible that God is nearer the heart of the humble and the penitent than He is to any confessing priest.

The Christian holds services on every Sunday, and many, having no call for prayer in the meantime, possibly do not give religion a thought from one Sunday to another. The Muslim, on the contrary, in the day is constantly reminded of his duty in prayer.

Tolerance: This subject is used by many as a means of attack on Islam, which is sometimes called "the Religion of the Sword," it being alleged that Muhammad gave the surrounding peoples the choice of "Islam or the sword." This, however, is not true. One only has to consult historical facts. The early converts to Islam were persecuted by the surrounding pagan tribes in Arabia and had to fight for their own preservation. The wars that ensued with the Byzantine Empire were not primarily due to the Muslims. Religious tolerance has ever been the pride of Islam. When Jerusalem was captured by the Caliph Omar, his treatment of the captured city can be contrasted with the terrible record of the Crusaders, who entered the Holy City over the corpses of 80,000 men, women and children, the aisles of the church running blood. Which is the more tolerant treatment, and which is the religion of the sword?

Purity and cleanliness are habitually classed together as being closely allied; the prescribed ablutions by which the Muslim endeavours to make pure his heart, and also his body, in worship to Allah, contrasts strongly with the practices and habits of mediæval Catholic clergy, who have been known to pride themselves that they never bathed or some never washed. St. Simon Stylites, who spent many years on a pillar, is one instance, although ancient, but in later times some in the Middle Ages indulged their aversion to water so much that they were verminous, within the meaning of the Act. One in particular, St.

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Benedict Joseph Labre, was so honoured. Contrast this filthy condition with the ordinances of Islam and the magnificent system of irrigation, aqueducts and public baths at Cordova, Granada, etc., during the Moorish occupation of Spain, under the Caliphate, but with the expulsion of the Moors all this was forgotten and they delighted in being verminous and holy.

In the case of morality, much has been said regarding Muhammad and polygamy, but the standard of life in Arabia, with its due recognition of wives, each with her rights and privileges duly secured, contrasts well with the debased and degrading condition of the Byzantine Court, which was morally rotten to the core, so that when war came the pure-living Arab, with his clean, healthy life, simply swept over the corrupt and morally rotten Greek Empire and Church and consigned it to a well-merited oblivion.

We find the same in the Roman Church ; enforced priestly celibacy then, as now, is a bar to a healthy life. Conditions of life are modified now, and there is a cleaner type. Popes and cardinals formerly lived supposedly celibate lives, but in many cases they kept establishments, their natural children being placed in high official and clerical positions. The ordinary priest in those times kept an establishment, and the monasteries and convents were dens of vice. Which is the more moral—a due recognition of the natural inclinations of men and women and their legal safeguarding, or the illicit and unrecognized concubinage so largely practised in the Western world to-day ?

You do not find in the East, where Islam holds sway, the sights we see in London, New York, or large cities in Europe, where Christian morality prevails. Islam is far more moral than Christianity.

Drinking : Islam prohibits intoxicants, but it is a notorious fact that Christianity has failed to eradicate this evil.

Islam has always stood for sobriety, but England fifty years ago was far less temperate than now. The nation should have been more sober, but it is said that vested interests are supported by those who have financial interests in drinking. The stand which the seven men of Preston made early last century, Joseph Livesey and his six colleagues, makes them deserving of all honour.

There are some other points to which reference should be made, and these are slavery, kindness to animals, education, superstition, and sun worship, to which we will allude.

Slavery was temporarily recognized, but slaves are given in the Islamic code equality with their masters, and are as one of the household. When Damascus was captured the city surrendered to the commander of the army, who was a freed negro slave, on a level with the highest in Arabia. Islam

stands for the brotherhood of humanity. Contrast this with the exploitation of African natives to American slave States, and the treatment of them which is portrayed in the book, *Uncle Tom's Cabin*, was responsible for the Civil War. England had her share in the slave traffic and Queen Elizabeth had a financial interest in it. The Emancipation Act was only passed in the beginning of last century.

The next point is the question of kindness to animals. The precept of the Prophet is explicitly set forth in the Qur-án, "There is no kind of beast on earth or fowl that flieth with its wings, but the same is a people like unto you, we have not omitted anything in the book of our decrees, then unto their Lord they shall return." No priest or pope has ever maintained such a noble stand as that made by Muhammad. The English Church, with its influence, did not raise a protest against the terrible revelations recently made regarding shipment and treatment of the worn-out horses to Belgium, a lasting disgrace to civilized man. During the persecution of witches in Germany in the Middle Ages the book on Criminal Prosecution of Animals records the amazing fact that on one occasion a sow was sentenced to death for witchcraft, and there were other cases that can be quoted, an astonishing case of ignorance and brutality. The very fact that there is need of a Society for Prevention of Cruelty to Animals speaks for itself.

We turn now to education and superstition. Whilst Europe was plunged in ignorance during what is known as the Dark Ages, culture was high in Muslim countries. Colleges were founded and flourished in Persia, Mesopotamia (Bagdad), and also in Spain, under the Caliphs, At Granada, Cordova, arts, sciences, architecture, sericulture, poetry, mathematics, the classics, and chemistry were taught by Arabian and Moorish philosophers. The names of Geber, Avicenna, Ibu Tufail are the chief among a long list that could be mentioned. The mystic Saint Francis of Assisi is believed to have been in touch with the Troubadours or Cathari, who were familiar with the Eastern wisdom brought into Europe by the Knight Templars, whose Grand Master, Jaques de Molai, with several of his companion knights, were burnt at the stake at Paris, by the plots and sentences of Philip of France and Pope Clement of Rome, and the Order suppressed.

To return to Spain: the expulsion of the Moors dealt Spain a blow from which she has never recovered. The subjects of bigotry and superstition can now be dealt with. Wherever the mediæval Church cast its shadow there was a blight caused by fanaticism and intolerance, the persecution of the Albigenses and Waldenses by Dominic and his colleagues. The closing of the schools by the order of the Emperor Justinian, the murder of Hypatia, the teacher,

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at Alexandria, under circumstances of the greatest barbarity, by Cyril, Bishop of the city, who was canonized and made a saint, no doubt for services rendered, by the successor of Peter, who denied his Master. The order of the Jesuits, proscribed by one pope and reinstated by another, destroyed Molinoists and the Quietists of France. The bitter warfare between the Catholics and Protestants in Ireland, the ravaging of the country under Elizabeth and Cromwell and the later Stuarts, the persecutions of the Lollards in England and the Covenanters in Scotland. The case of John Huss and also Savonarola on the Continent, the Inquisition or the Holy Office for the suppression of heresy and of the Jews, the treatment of the Peruvians and Mexicans by the Spaniards under Pizarro and Cortes, and the methods and tales of forced conversions and atrocities are pitiful reading. All these crimes were committed in the Name of him who, it was claimed, came to bring peace and goodwill to man. Truly a remarkable religion, not, surely, of the sword, but of peace!

The assertion is made by some that Islam is based on sun-worship. This is not so; the basis of Islam is worship of One God, Allah, the Supreme Ruler and Creator, who is not represented by any image or form, nor of human attributes.

Christianity, as the religion founded by Constantine, was rejuvenated sun-worship. The cross was a symbol used centuries before the Christian era as a solar emblem, and he himself, the emperor, in his acts and orations, showed that he so regarded it. The birth of Jesus, coinciding as it does with the period of the sun's lowest point of southern declination before it moves northward, is also the birth date of Krishna, Osiris, Attis, Adonis, Tammuz, Quetzacoatl, Mithra and others, who were all crucified world-saviours of this type; and around the personality of Jesus the Prophet, Constantine rebuilt the solar myths in a revived form of religion, becoming converted to the teachings of Jesus after he had murdered most of his family. The sacramental vessels in the Roman Church have the solar rays around them. The vestments, feast days, etc., are all borrowed from the old religion. The Black Virgin of Paris is a statue of Isis. The Bambino of the Italians is said to be a replica of the cult of Bacchus, and so on. The word "mass" is undoubtedly derived from "myasda," the little round cakes or bread used in the Mysteries of Mithra by the Zoroastrians, and from it also the Hebrew term "mazza" is derived. Hence Christianity is much nearer being a form of sun-worship than Islam. The early Christians allotted to Jesus the symbolic attribute of a fish, and it was used as a symbol of the religion before the Cross was adopted. The crescent, with a star between its horns, was originally a Persian emblem, and was used as such before the Labarum was introduced. When Islam broke the power of Persia at the

Battle of Nevaehend, it was adopted as the Islamic standard. And, lastly, the Papal chair at the Vatican, the seat of the Pope, was found to have at its base the Signs of the Zodiac, when the chair was cleaned, etc., during the French occupation of Rome under Napoleon. This is fairly conclusive.

The criticism in *The Rebuke of Islam* is based upon the assumption that Muhammad's knowledge of these things, that is, stories of Bible heroes, came from what he heard from the Old Testament and Talmud. "The confusedness and grossly blundering character of his versions must be ascribed to the fables and absurdities of the Talmud, and to the natural confusions made by a man who takes no note of what he hears." This is exactly what happened to those who wrote the Bible. The fables and absurdities of Jonah in the whale for three days, the sun and moon standing still by command of Joshua, the crossing of the Red Sea by over half-a-million Israelites in a night, and other things are more absurd and blundering than anything in the Qur-án. The numerous denials in one place of assertions in another is known to every student of the Bible, or should be; evidently the compiler of the Old Testament took no notes. The writer of *Rebuke of Islam* is referred to Mr. Graves's learned work, *Bible of Bibles and Sixteen Saviours or None*. He also says, "that in all probability Muhammad had never heard of the New Testament." Does he know that the early Christian missionaries founded a flourishing Church in Wales about A.D. 100, and that it was carried to Ireland, and by tradition to Glastonbury, by Joseph of Arimathea, and also that there is some evidence to show that St. Thomas went to India and established it there? Furthermore, the Logia has been found at Oxyrhynchus, etc., also that there was a church in Abyssinia long before Muhammad's time. The Nestorians and some of the early rites had spread over the Near East, and he asks us to credit the fact that the Prophet was not acquainted with "Christianity" except through the false gospels and literature of heretical sects. Does he know that the "Arian" Church, at an early date, was much in preponderance numerically over the "Pauline" Church, which was regarded as heretical? The squabbling and discord in the earlier sects, persecuting and vilifying each other, is the characteristic of the Church.

Regarding the birth of Christ as a Prophet, not a Sun myth, no one knows when it was. It has been variously attributed at 100 B.C., 4 B.C. and several dates A.D., and the time of the year is in dispute, but fixed by consent on December 25th, to coincide with winter solstice. The place of birth is also differently stated, being divided between Bethlehem and Nazareth. Evidently the compilers of the New Testament took no notes of what they heard. The

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writer is referred to the work of Mr. G. R. S. Mead, *Did Jesus live 100 B.C.*, for information and light on the subject.

Lastly, the references and allusions in the New Testament and the current hymn-books, in reference to blood and sacrifice, shows the survival in Christianity of the element of the old Jewish sacrifice. The hymn, "Washed in the blood of the Lamb," "Nothing but the Blood of Jesus," "Wash me in Thy precious Blood and take my sins away," etc., etc., nauseates one, and gave an eminent freethought writer the opinion that Christianity was a gospel of gore, and judging from its history he is not far wrong.

Islam stands for humanity, charity, human brotherhood and tolerance, and the Suras of the Qur-án begin with an invocation to the Merciful and Compassionate God, who is regarded as an All-Pitying Father and not as an Autocrat. One only has to read the works of the Islamic saints and mystics to comprehend the relationship of the heart of man to God.

THE QUR-ÁN AND BUDDHA

By DR. K. MD. ARIFF (Penang)

THE religion known as Buddhism has existed now for nearly 2,500 years, and may be said to be the prevailing religion of the world. Its adherents are estimated at 450 millions—more than a third of the human race. Hindustan is the land of its birth, but it bears full sway in Ceylon, Burma, Siam, Nepaul, Thibet, China, Japan, and parts of Central Asia even as far as the north of Siberia. Oriental scholars now concur in fixing the date of its origin about the beginning of the 6th century B.C. According to the Buddhist books, the founder of the religion was a prince of the name of Siddharta, son of Suddhodana, King of Kapilavastu, which is placed somewhere on the confines of Oude and Nepaul. He is often called Sakya, which was the name of the family, and also Gautama, the name of the great Solar race of which the family was a branch.

Let us now briefly outline the life of Buddha up to the time of his receiving the revelation. The Prince Siddharta gives early indications of a contemplative, ascetic disposition. He never mixes with the children of his age at play, but resorts to a secluded spot in the gardens of his father's palace and sits there for hours together. His father, fearing lest he should desert his high station as ruler after him and take to a religious life, has him married to a charming princess, and surrounded with the splendour and dissipation of a luxurious court. But he neither looks upon nor listens to the dance and music of the beautiful handmaids of the

palace. His thoughts are striving higher to find the blessed repose which brings true happiness to the heart.

After the early life passed at home comes the period of homelessness, of wandering ascetic life. When Gautama left Kapilavastu he was twenty-nine years old. Seven years of anxious inquiry are stated to have passed till the consciousness of realization was imparted to him, till he felt himself to be the Buddha, the deliverer, and the preacher of deliverance to the worlds of gods and men. But before attaining the Nirvana, he was assailed by a severe temptation from "Mara," the Devil. The scene of this final triumph received the name of Bodhimanda (the seat of intelligence), and the tree under which he sat was called Bodhiruma (the tree of intelligence). This is the sacred fig tree (*Ficus Religiosa*) of the Buddhists. It is said that Buddha sat under this fig tree fasting for forty days before he attained Nirvana or the perfect illumination. He then went about proclaiming the moral degradation of man and THE WAY to uplift mankind.

Does the Holy Qur-án say anything about Buddha, one of the greatest teachers of the world? I believe God speaks of Buddha in the chapter entitled "The Fig." Here God says, "By the fig and the olive, by Mount Sinai and this land of sanctuary. Verily We created man in the best fashion. Then We rendered him the lowest of the low. Except those who believe and do good, for they shall have an endless reward . . ." Here God swears "by the fig and the olive, and by Mount Sinai and this land of sanctuary," i.e. Mecca. What do these four places signify? The commentators explain these in various ways, but none of them is satisfactory. I think in this verse there is a clear reference to the four great religious teachers of the world, viz. the fig tree for Buddha, who, as we have remarked above, received his revelation under a fig tree; the Mount of Olives for Jesus; Mount Sinai for Moses; and the sacred territory of Mecca (the city of Al-Amin) for Muhammad.

All the four teachers taught the same truth—that man was created for a higher purpose and that he has been endowed with the best faculties and with enormous capabilities for progress. "Those who believe and do good shall have an endless reward." Those who develop their faculties with which they have been endowed would have an unlimited progress and everything else in creation would become subservient to them. Then who becomes "the lowest of the low"? These are those who do not develop their faculties for good, but let their baser passions over-ride them. Theirs would be a fearful end; they would become the vilest of the vile.

Observe the order in which these four religions are mentioned. Though Moses came first, then Buddha, then Jesus, and last of all Muhammad, Buddha is mentioned

first, second Jesus, third Moses, and fourth Muhammad. The divine purpose in revealing this verse in this order is to point out that of the four religions Buddhism as it exists at the present time is the most corrupted; Christianity is also very much corrupted, but not to the extent of Buddhism; Judaism more or less retains its purity, but Islam is the only religion that has been preserved to us in its pristine glory and purity. According to history and according to the Qur-ân Muhammad is mentioned last, because he is the last of the prophets, and Islam which the prophet preached is the perfect religion suitable to all mankind.

Many reasons can be adduced to show why God has mentioned them in this order—Buddha and Jesus, Moses and Muhammad. I may mention one other reason. Study the lives of the four prophets. They all come from illustrious families. Buddha and Jesus resemble each other very much. Buddha fasted for forty days under the fig tree, and before he got the revelation he was very much tempted by "Mara" or Satan. You will find the same account in the life of Jesus on the Mount of Olives. God spoke to Moses on Mount Sinai and to Muhammad on Mount Hira. Buddha and Jesus were men of speculation, whereas Moses and Muhammad were men of action.

There is another verse in the Holy Qur-ân which confirms and explains the verse quoted above. God says, in the Surat-ul-Hajj, "And if God did not repel the violence of some men by others, verily monasteries, and churches, and synagogues, and mosques, wherein the name of God is frequently commemorated, would be utterly demolished." Here again monasteries refer to Buddhism, churches to Christianity, synagogues to Judaism, and mosques of course to Islam. The very same order is preserved here as in the previous verse.

In the chapter entitled "The Prophets," the Almighty says, "And remember Ismael and Edris and Dhu'lkefi. All these were patient persons; wherefore we led them into our mercy, for they were righteous doers." And in the chapter entitled "Sad," we read, "And remember Ismael and Elisha and Dhu'lkefi; and they were of the best." No commentator is agreed as to who this Dhu'lkefi could be. But I presume it refers to Buddha. Dhu'lkefi is not the real name; it is a surname, the same as Dhu'lun (lord of the fish) which refers to Jonas. If we remember that Buddha was born at Kapilavastu, what is more probable than that he be surnamed Dhu'lkefi (lord of Kapilavastu)? And who could gainsay that Buddha was not noted for his patience and righteousness?

The Holy Qur-ân is the eternal word of God revealed through the blessed lips of our Prophet Muhammad (may God shower His blessings on him). Truths which we are just

realizing after centuries of investigation had been revealed more than thirteen centuries ago in the Qur-án. Who knows as time goes on what more wonderful things the Qur-án would reveal and which we in our limited knowledge never dreamt of before?

[With due deference to the writer, we can hardly see our way to agree entirely with his remarks and conclusions. We quite realize that according to the Holy Qur-án every nation has seen its warner, and the little we know of Buddha and his teachings assuredly goes to prove that he was one of those Divine messengers who must have been sent to Arya Varta. But we cannot definitely say that in the verses alluded to by the writer, the name of Buddha has been mentioned. The Holy Qur-án has explicitly said that there are certain prophets whose names have been omitted, and in the absence of a clear reference, we can safely conclude that Buddha is one of them.—EDITOR.]

CHRISTIANITY IN EUROPE

By S. QUDRAT SHAH (Singapore)

WHEN the Roman Empire was at its zenith of power a dangerous movement was set on foot in the Jewish territory. This was a movement which was outwardly made to appear religious, but inwardly aimed at the annihilation of Roman sway and the supremacy of the Jews. The whole of the Jewish country, Palestine and Syria, was then under Roman authority. The Jews sighed for the golden reigns of their great kings and patriarchs, like David and Solomon, etc. Like all other down-trodden nations they clung to the superstition that a great deliverer of their race was soon to make his appearance in the world. At times there is some good in such superstitions. The belief on the lips of a people that a certain deliverer is to come is taken up by the clever as a clue to do some good to his people and claim the title. His exertions stimulate the people to action like a strong tonic to diseased nerves. When Jesus claimed himself to be the Messiah of his race a huge outcry against him was raised. Jews never believed him to be the promised Messiah. They rejected him because all he preached was a mere copy from their books. He brought no improvement to the Mosaic Law, but an impracticable theory that evil should always be returned with good, i.e. "Turn your right cheek when the left is smitten." All that he preached consisted of a few parables and a few sayings. His disciples were simple-minded fishermen. They loved what Jesus preached. The world was full of troubles for them. Bread was obtained with great difficulty. Hence we read the prayer, "Give us

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our daily bread." Jesus told these starving people that there was plenty in heaven, to which they could go by following him. So they followed him wherever he went and praised his juggleries as any hunger-stricken man would to please his patron. The principal topic on which Jesus particularly laid stress was the renunciation of the world and praised celibacy and austere life. This idea, it is quite evident, is the exclusive heritage of Buddhism. There is ground to believe that Jesus learnt these Buddhist truths from monks, whom Jesus met during his early wanderings. In those days Buddhism was at high-tide. Monasteries with monks were not uncommon things.

Such teachings could not thrive in a country where God had raised hundreds of teachers for humanity. All the then known world rejected them. But, luckily for Christianity, there was a country still uncivilized and inhabited partially by barbarian tribes, who had migrated there from the East, where these novel teachings could take root. That country was Europe. She was then quite unfamiliar with religion. She had had no religion, and thus was ready to receive any with open arms. That also explains the reason why Europe clung to Christianity in later days so fervently when the truth of its doctrines were seriously questioned.

How Christianity travelled to Europe from Asia is an interesting narrative. When Jesus had been crucified a shadow of immense despair was cast over his disciples' future. They were ordinary men and dreaded very much the fate of their master. They had learnt one thing, and that was to speak impossible things. Credulous people were made to understand that their master, Jesus, was not dead, and that three days after the crucifixion he was raised from the dead and sat with his father in Heaven. Many other tales were invented to justify the validity of Jesus' crucifixion. These disciples of Christ made their living secure in this way. Who taught them all these things? They made the most incontestable but yet unbelievable reply that Jesus had come down unnoticed and told them these stories.

In the beginning the movements of the disciples were kept secret. Meetings were held in out-of-the-way places. It might well be doubted that Christianity might have died of inanity at this period, like so many other movements, had not an opportunity offered itself to the disciples and their followers, who received much benefit from it. The Romans had become too arrogant and their vanity and oppression were increasing day by day. Slavery, to which, perhaps, they were the biggest license-givers, had reached the point beyond which it could not be carried any further without breakage. Here lay a support for the activities of early Christians. They freely intermingled with the slaves of the

Roman aristocracy and instilled in them hatred of their masters. They inspired them to keep hope in the new faith of Jesus. The slaves were thus lured to become Christians.

The number of the sheep of Jesus began to swell by various tactics that were employed. The wicked and licentious were told that Jesus had died for the sins of every offender, ancient or modern. So everyone was given full license to do evil with impunity. This was the first stage of the doctrine of atonement. But atonement was only helpful when a culprit believed in the divinity of Jesus. Drinking was allowed as a virtue. Why should it not be when God himself had turned pure water into wine? To do such a thing must be meritorious. That is why impartial European historians have disdainfully asserted that the early Christian converts were composed of slaves, sinners, convicts, offenders and drunkards.

Nations of that period were idolatrous. The Greeks held a belief that the chief deity, Apollo, had sons and daughters. So did the Romans. The Egyptians had similar superstitious beliefs. The converts to Christianity in the early days were largely drawn from these races. The doctrines of Christianity were moulded into the mould of old pagan worship of a deity who had sons and daughters and was revengeful. Thus converts were easily made to understand the new faith. It is very doubtful whether monotheism could have gained any ground in a community which had been polytheists for centuries if the doctrine of the Trinity had not been invented and put forward to suit the need. Man is inclined to believe and cling steadfastly to that notion about religion or God, which he learns in the lap of his mother. Nursery tales to him are more convincing than the new ideas advanced by theorists. So a heathen would not readily believe in a God who differs from his deities. But if a similarity between the two is shown the heathen would readily acquiesce. Christian priests in the early days acted on these principles. Jesus was made son of God, a partner in the Trinity. Later Christians have clung to this idea so vehemently that without a full belief in it a person cannot, according to them, become a true Christian, quite forgetting the fact that the idea was only to gain converts at the time. To the Greeks, the Egyptians and the Romans this doctrine of the Trinity was a bait that could not fail to allure many.

Another factor which worked in favour of Christianity was the sign at that time of general decay and depravity of the Roman Government. Mingled with the barbarian attacks from the North and East came many other pestilences. Wars are always followed by disease, famine and political chaos. These phenomena the Christian priests

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interpreted with consummate skill in their favour. They said that God's punishment had descended upon the Roman Empire, which had rejected the Christian doctrine. If mankind wished to save itself from unforeseen but yet greater calamities, it must believe in the saviourship of Jesus, who had washed the sins of humanity by his own blood. Credulous people never questioned the veracity of such statements. They never asked how could a person who had died the death of a most unenviable character—a felon—save another when he could not save himself?

With all these extraordinary and various means which Christianity employed in its favour it remained a dying, if not a dead, movement until we come to the reign of Constantine the Great. All the Roman nobility and the middle class and the Prætorian Guard were opposed to the new religion. The nobility and the militarists wielded great influence over the selection and election of Emperors. Constantine obtained Cæsar's throne after many wars with the rival princes. To stabilize and perpetuate the throne in his own family he turned away with disgust from the Roman aristocracy and went over to the Christians, whom he hoped to attach to his house. So his conversion was due to purely political reasons. To the Christians such a triumph was incalculable. No person of noble birth had joined the ranks of Christianity so far. Constantine's conversion was hailed with great enthusiasm, and he was praised with most abject flattery. But a prince like Constantine cared little whether his people worshipped Apollo or Jesus as their God, so long as they remained loyal to him.

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A change, slowly but steadily, took place in the demeanour of Christians, which produced far-reaching results in the intellectual and spiritual worlds. Fired by the new success and the lofty position they had reached, Christians began to persecute all those who differed from them in their manner of worship. They forgot entirely the lesson of returning good for evil, which had been on their lips for over three centuries, in the zeal for propagation of their religion, and the desire to wreak vengeance over those who had persecuted them. No enemy escaped the punishment they had devised for him.

Christian writers say that Christianity was spread by peaceful means, whereas Islam was spread simply by force. But they fail to see the absurdity of such statements. The first stages of Christianity and Islam are two entirely different things in character. Christianity in its early days was a dying movement and its followers poor and homeless. On the contrary, Islam was a movement started by a noble Koreish and brought to triumph by himself. Islam's first

Prince was Muhammad himself, who was also its first mover. Christianity's first Prince was Constantine and not Jesus. If comparison of both the faiths is justifiable at all, it must be from the time Constantine accepted Christianity. The Christian writers would then learn the truth of the spread of their religion. They would cover their faces with shame when the record of early Christians, who tortured heathens in the name of Christ, is brought before their judgment. The heathens in the Roman Empire were not given only bodily punishments, but also intellectual. All their philosophies and fine literature were burnt by good Christians, simply because they were the works of pagan writers. It was a blasphemy to read the works of Plato and Aristotle for many centuries.

These intolerant and narrow views about religion produced their natural result. Europe began to enter into the period which in history is called by its appropriate name, the Dark Age. The countries which had ruled a greater part of the world lay enveloped in complete darkness. Over the thrones of the Cæsars sat Popes full of bigotry and intolerance. Plato's seat was occupied by archbishops and bishops, to whom any idea which was foreign to the Holy Bible was the most detestable crime in the world. Freedom of thought was no more. Learning was nowhere to be found. All traces of early civilizations were dwindling away. There was only one subject on which people were allowed to fix their thoughts. It was the personality of Jesus. So there were wranglings over the divinity of Jesus. Was he actually God himself, or the son of God? Then why did he come down in the shape of man? Could his mother be also part of God or not? What was the Holy Ghost? Could all these different things be one? There were various answers to these questions. The Trinity was debated upon and carried unanimously. Beyond such speculations there was no intellectual training or secular education in Christendom. The whole of the outside world was considered as the abode of demons and devils, as the Brahmins of ancient India used to believe.

In the midst of this intolerance, fanaticism, idolatry and barbarism, a ray of light was seen shining in Arabia in the seventh century of the Christian era. Righteousness existed no more. The religion that was dominant did not teach people to do good actions, but required its followers to have a lip-belief in certain dogmas. Vice was surrounding the society everywhere. It could not be expelled by any living religion. Yet gloom must be overpowered by light as sure as the night is turned into day. Whenever the world sinks down to such a low level, a guide from God makes his appearance. It was the time for the Paraclete to appear. Jesus had foretold about the advent of such a man, and many

Christians were looking forward to the day when the prophecy was to be fulfilled. That Paraclete, that Guide, was vouchsafed to humanity in the person of Muhammad (Peace be on his soul). He claimed that he was a servant and messenger of God. He preached practical truths. He improved the impractical teaching of Jesus to a practical and wholesome principle. "Good for evil" was changed to "Good as our ultimate object in all dealings." If good were possible through punishment, it was a justifiable course. If good could be attained through love, love should be used as means to attain it. Muhammad exposed the vices of priestcraft and abolished it. He uprooted idolatry. He forbade drinking, gambling, immorality and usury. He taught and perfected the real socialism—Brotherhood of man. All this he accomplished in a short period. He was a ruler, a legislator, a prophet, a preacher, a judge, a councillor, a friend in need, and a statesman. He performed all these duties so ably and appropriately that history has no other example to offer. Could all these high offices be filled by anyone else without culpability? Muhammad was loved by friend and foe to the end of his days. His followers never abandoned him, as Jesus was abandoned by his disciples. His character was unique. He was a prince in his country without a rival, and yet he did not assume princely costumes and titles, but was content with the simple title of "servant of God." Could such a person be an impostor, as some Christian detractors of Muhammad have dared to call him? If that is so, then I say without demur, that from Adam, the first man, till now, all those teachers that humanity has produced were no more than a gang of perjurers, liars and impostors. Even Jesus cannot escape from this judgment.

Before the advent of Islam, Christians and Jews carried on a relentless war between each other over the descent of Jesus. Jews never acknowledged that Jesus was more than an ordinary Jew, and have kept aloof from Christians to this day. They never accepted that Jesus had any message from God, and called him a liar and impostor. Jesus was crucified at the instance of the Jews, and they very contemptuously laid a crown of thorn over his head on the day of crucifixion.

Islam rendered a lasting service to Christianity, which, strange enough, the latter has always repaid with bitter invectives, by acknowledging Jesus as a prophet of God. Those who talk much about tolerance and freedom of thought should study the Qur-án. This book alone teaches a practical lesson in tolerance. Moslems have practised it ever since. All the teachers of humanity who made their appearance at different times and climes were acknowledged by Islam as sent by God for the guidance of man. Could any other faith show such lessons which lay the solid basis for tolerance?

I have always tried to find out the cause of that inveterate enmity which Christianity has always shown and preached against a religion which can claim to have rendered it the greatest possible service. I think the reason is a simple one. Christianity lives upon the priestcraft which it has established and endowed with incredible powers. But Islam does not recognize priestcraft and aims at its complete destruction and annihilation. Had it been a good institution, Islam would have permitted it. But it is only a relic of ancient beliefs and practices amongst the Babylonians, the Assyrians, Greeks and Egyptians. Priests were the chief functionaries and intermediaries to the deities which people adored. They, therefore, held supreme and divine authority in their hands. In Christianity priests hold a corresponding power over the laity.

It is quite evident that a priestcraft holding such consummate power over their sheep must detest and condemn a religion which tries to wrest that power from them. Otherwise I see no reason why Christian missionaries should regard the misrepresentation of the religion of Islam as an article of faith. They know too well that if they lost hold over their sheep, all lucrative emoluments and undisputed spiritual power would cease at once. So lucre and power are responsible for this chronic enmity to Islam by the Christian ministers. They do not conceal their wrath which they bear towards the Muslims. They say that the most active enemy of Christianity is Islam. That is the greatest libel on Islam. That religion which commands its followers to believe in the divine mission of Jesus and which gives him a place in the ranks of God's prophets to be called inimical to his religion! The truth is that no religion other than Islam has ever accepted Jesus as a prophet of God. Islam has never vilified this or that religion or its founder. It merely points out errors, superstitions and prejudices which have gathered round the name of God, the Creator of the whole universe. It really aims at reforms of such grossly injudicious and vicious institutions as the priestcraft and man-worship or Cross-worship. These things are a restraint in the path of progress of man.

* * * * *

When Christianity lay in darkness, Muslims revived and perfected philosophy and other sciences in their countries. Christians travelled from Europe in search of learning to Muslim schools at Bagdad. Wherever the Muslims went they established universities for the cultivation of science. In Spain, Muslim universities continued to teach Europe from the eighth to the sixteenth centuries. Yet Christianity stood as proof against all learning for fifteen centuries. When the infidel Muslim was pursuing the path of light and

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progress, Christianity was devising means to punish heretics. The tortures which were inflicted on humanity by the Inquisition would ever echo and re-echo in the minds of civilized men.

One thing of note in the entire history of Christianity is that record of fanaticism, barbarism and cruelty which was practised by the gentle followers of Christ on their infidel victims, the Muslims, during the Crusades. When Peter the Hermit preached that gospel of fire and sword with such deadly effects, the tide of Christianity had reached its highest mark. The whole of Christendom obeyed the call to arms. Hundreds of thousands of men, women and children were agitated into marching upon Muslim people's homes. The march of Christian hordes was continuous with unabated fervour for three centuries. History can produce no other parallel for such fanatical onrush for three hundred years. The value of these crusades to Muslims is looked at from another point. These wars and skirmishes brought Christians into contact with Muslim civilization, which opened the former's eyes to wider fields of thought. The Muslims, although mortified, take pride in the fact that their ignorant Christian brethren, labouring under false teaching and teachers, were by contact with them freed from that slavery of conscience which was responsible to a large extent for the Crusades.

Here in the East, defeated, hunger-stricken, penurious and far from home, the Crusaders saw their mistakes and errors very glaringly, which is always the case when man is faced with unknown retribution and fate. "Who were the clergy," they began to think, "who asked us to fight for the Cross? What was the Cross itself? What has it got to do with man's salvation? If God was crucified on the Cross, let Him take care of that holy thing Himself. We fight for it and it brings on us unknown tribulations. Let anyone have it, the infidel or heathen. We want our daily bread and nothing more. We have been fooled by these so-called ministers of Christ, who sit at home in ease and make us fight an ignoble cause. We were told that the Muslim dogs were persecuting Christians, were demolishing churches and forcing Christians to become Muslims. We have seen with our own eyes the absurdity of these tales. Christians are more happy in the East in the midst of their Muslim brethren than we are under the despotic rule of popes and cardinals. There is tolerance of action and thought in the East. We came to the East under the command of bigotry and bias. Our conscience was perverted by false stories. Let us go back with clear conscience. Let us take to Christendom the lesson of tolerance which she has not had, since its power. Tolerance which we have learnt here is a gift of God more holy than all the Crosses in

Christendom. Let our children know that God does not wish them to believe in certain dogmas for salvation. They must know that everything depends on good actions. Let them also know that God is not particularly partial to Christians. His bounty has no bounds. Heathens and infidels are as dear to Him as any set of Christians who believe in the Eucharist. Our children should beware of the artifices of the clergy. We must break the chains they have bound us with. The clergy are no more entitled to be our spiritual masters than a wolf to be a commander over a flock of sheep."

So, touched by misery, the surviving Crusaders went back to their homes with bad tidings for popes and their parasites. Light of reason and of science seemed to make their appearances. The whole priestcraft made a last attempt to check this menacing tide, but in vain. The Church has never regained its pristine popularity since.

The new order of things has unfortunately plunged Europe into materialistic pursuits with a frenzy unheard of in previous civilizations. No teacher of note has Europe produced, who could command universal respect. Whole literature of mediæval and modern Europe is tinged in partiality, bias and prejudice to other races. There is a slavery of the most abominable character to national sentiments. The society in Christendom is undermined by factious parties, luxurious and costly manners of living, like the old aristocracy of Rome, internecine wars and passionate desire to find out new channels for the display of might and power, industrial chaos, etc.

There are various classes into which Christianity is divided and sub-divided at present. The largest amongst them are those which pass by the names of atheists, naturalists, free-thinkers and unitarians. Strictly speaking, they have no religion as they follow none. They in fact follow or at least have lip-belief of that notion about religion which Islam expounds in one form or another.

THE CHARACTER OF MUHAMMAD

By MASUD ALI VARESI

(Continued from the April number)

VI

PATIENCE AND FORBEARANCE

THE foregoing chapter sheds light on the Prophet's bravery in its literal sense, illustrated by few instances only. But his natural inclination and the softening traits of his sublime and generous character lie in the technical aspect

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of bravery, in the form of patience, toleration and forbearance.

In the battle of Ohad, to the great grief and mental anguish of his followers, the Prophet lost a tooth, by the stone flung at him by Atba ibne Obai Waqas, and had his face wounded and bleeding by the onslaught of Abdullah ibne Shahab-az-Zahri. They begged him to curse the perpetrators of this foul attack, and to bring ill-luck to them. "My mission is not to curse and wish evil to others, but to guide them to the straight path; and God has sent me an embodiment of compassion," responded the Prophet. Then he prayed to God, "O Merciful God, pardon my nation, guide them to the right path, for they are ignorant." (Shafa.)

This amazing event has a serious claim on our attention. Whom did the Prophet defend? On what occasion? And when? It was a moment when the two ends of the helmet had sunk deep into the Prophet's cheeks, and were taken out by Abu-Obaida ibnu Jarrah. The latter had to apply his teeth, and took out the ends with considerable difficulty, inasmuch as he lost his tooth in the operation. It was a moment when blood was gushing out of the Prophet's cheeks, when he was suffering from fearful pain. He prayed for those who had always been his inveterate enemies, whose persistent persecutions in a variety of ways had forced him to leave his home, whose shocking and inhuman tortures had put to death his several devoted and sincerest friends. He prayed for those whose intolerable encroachments on liberty and most galling high-handedness compelled him to raise his sword in self-defence, resulting in his own personal injury and excruciating suffering. Can there be a better illustration of patience and forbearance?

A similar instance has been narrated by Abu-Horaira: "Tufail, son of Amar, came to the Prophet and complained to him of the rebellious character of Daus tribe and their refusal to embrace Islam. He further requested the Prophet to curse the tribe. The Prophet raised his hands, which led the audience to think that he was really preparing himself to curse. But to their amazement he was praying thus: 'O Almighty Lord, guide the Daus, and show them the right path, and bring them in the pale of Islam.'" (Bokhari.)

In the battle of Zatur-Rikaa (4 Hijra) the Prophet was separated by chance from his friends and companions. It was noon-time, so he laid himself down beneath a shady tree. All of a sudden an enemy, named Ghoris bin Alharis, came there. Seeing the Prophet sleeping alone and isolated from his friends, he drew his sword to murder him in cold blood. In the meanwhile the Prophet was aroused from his sleep. He saw the enemy with a naked sword standing by his head. "Who can protect thee now?" asked the enemy. "Allah," answered the Prophet. It may be either

the work of the Omnipotent or the predominating influence of Muhammad's prophecy which sent a terrifying thrill into the veins of his enemy and caused the sword to fall from the latter's hands at the feet of the Prophet. The latter picked up the sword and asked his enemy who could protect him then from his (Muhammad's) sword. "None," answered the enemy; "it is only thee who can give a noble return, exercise forbearance and pardon my fault." The Prophet forgave him and granted him liberty. (Bokhari.) Some traditionists say that when the enemy went back to his own people he said to them, "I am coming from the noblest human being." He related to them the event which so deeply influenced him that he embraced Islam. (Shafa.)

Uns (peace be on him) relates: "Once I was in company with the Prophet. He was wearing a sheet with thick borders. A Bedouin, having caught its corner, pushed it so violently as to cause a mark on his neck and shoulder. (Bokhari.) When the Prophet turned towards him, the latter addressed him thus: 'O Muhammad, load a part of the Allah's property in thy possession on my two camels; for whatever thou wilt give me thereof it will not be thine or thy father's property.' The Prophet's extreme forbearance and his generous nature would not allow him to speak, but at last he addressed the Bedouin thus: 'Undoubtedly this is Allah's property, and I am His servant, but, O Arab, tell me if thou wouldst like to be treated in the same way as thou hast treated me.' 'No,' answered the Arab. 'Why not?' asked the Prophet. 'For thou dost not return evil for evil,' responded the Bedouin. The Prophet laughed at this explanation, and ordered his two camels to be loaded with barley and dates respectively." (Shafa.)

Once a Jew, named Zaid-bin-Sana, before he became a proselyte, called on the Prophet to demand from him the payment of his debt. He pulled off the sheet from the Prophet's shoulder, became uproarious, and in vexatious tone said to the Prophet, "You son of Abdul-Muttalih are naturally inclined not to keep your word and pay your debt." The Prophet was simply smiling at his rude behaviour and indecent language, but Omar (the Great) could not tolerate it and asked the Jew to hold his tongue. "O Omar," exclaimed the Prophet, "the manner in which you have treated both of us is not what it should have been and which was reasonable for us. Instead of upbraiding him, you should have asked me to fulfil my promise to clear off my debt, and directed him to make his demand amiably and in polite language." With these words he ordered him to pay the Jew in full, and, in atonement for the rebuke the latter had received at his hands, furnish him with twenty Saa (about one-and-a-half maunds) of barley. In fact, there still remained three days for the payment of the debt, according to the pro-

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visions of the agreement. The Prophet's humility, patience and good nature made the Jew spell-bound, with the result that he embraced Islam. It was explained by the Jew thus: "I observed all the symptoms of prophecy in Muhammad (peace be on him), but I had to convince myself of two facts. First, whether his humility surpassed his anger, secondly, whether the more harsh and unjust one was towards him, the more kind and polite he was. Now, I have personally experienced the truth of these two qualities in him, and there is not a shadow of doubt whatever about his prophecy for me to entertain. (Shafa, p. 48.)

There could be no better quality in human nature than self-control and amiability, and no better miraculous result could be achieved by one in possession of this quality than the one demonstrated in the foregoing example. Hazrat Ayesha (eternal blessings be on her) reports that the Prophet never resorted to violence for his personal objects. He never sought for vengeance because of the violation of his personal rights and the sufferings and persecutions he had to bear. He never raised his hand against any one, either for correction or punishment, except on the occasion of *Jehad*." (Mishkat, p. 442.)

It is a well-known fact that he had the greatest regard for the mosque, inasmuch as it grieved him immensely to notice any dirty or excretive matter in it. One day it happened that a certain Bedouin attended it and, being a child of the desert, devoid of etiquette and good manners, he sat in the mosque and passed water. Every one was shocked at his conduct and irreverence, and they got up to beat him. The Prophet stopped them, saying: "Let him go and pass a bucket of water on the spot where the urine was. For, verily, you have been sent here to observe kindness and forbearance and not to behave harshly and unkindly." (Bokhari, pp. 89 and 905.)

On one occasion, he spoke to Hazrat Ayesha (peace be on her) thus: "Of all things, God is pleased with kindness and politeness."

VII

MERCY AND FORGIVENESS

A careful reflection makes it clear that forbearance and forgiveness are co-relative terms. Only he can overlook the faults of others who can exercise self-control and subdue his excited and surging passions. Humility is the preamble of mercy, and only he can be merciful who is humble at heart. A hot-tempered man, instead of tolerating the faults of others, has sometimes to apologize to others for his fastidious nature and sudden outburst of rage. In fact, just as humility is the nobler and more advanced standard of bravery, mercy, in the same way, is also a

sublime aspect of humility. Humility consists in not allowing oneself to trespass the limits of humanity. It requires one to tolerate untoward, disagreeable and vexatious facts and circumstances with dignified seriousness. Mercy means and includes that one should pardon the reproachable and punishable acts of the other party who has been the cause of such facts and circumstances and is placed by the trend of events at the mercy of his opponent. "Those who restrain their anger: and those who overlook the faults of others: and God loves those who do good" (Surat-u-Al-Imran).

So humility and mercy are kindred properties of true bravery. It follows, therefore, that a man, in whose nature unaffected humility plays its part to unquestionable perfection as demonstrated in the foregoing chapter, cannot but be extremely merciful. Facts and history bear fullest testimony to the statement that the Prophet was extremely compassionate and granted pardon to his most inveterate enemies on occasions when it could be little expected from others under similar circumstances. It is no mystery that the Quraish community of Mecca were the incomparable enemies of the Prophet, and their unending persecutions against him had assumed inhuman and diabolical appearance. When the Prophet conquered Mecca, each and every Meccan was under the impression, rather the fullest conviction, that each and every offence committed by them would be completely revenged, and their past tyrannies would be the cause of their ruin and destruction. When the Prophet entered the sacred city of Mecca as a triumphant conqueror, he did not even scold or take to task any of them, and generously forgave them all. "What do you expect from me now?" said the Prophet to his old enemies thereafter. "We entertained everything good from you, for you are a kind brother and the son of a kind brother," responded the Quraish Meccans. "To-day, I tell you the same thing which my brother Joseph told his brothers once," said the Prophet. (Shafa, p. 48.)

A Jewess of Khyber, Zainab, daughter of Haris, presented a roasted goat to the Prophet which she had already poisoned. His revered companions and he began to eat it, but after a little while he forbade them all to eat it any more, saying that it was poisoned. Then he sent for the woman and questioned her about the affair. In offering her explanation she begged to submit that in fact she wanted to test his claim to Prophecy, for it was her belief that no Prophet could be hurt by poison. *He forgave her.* The inevitable result of the poison being administered to them was that some of the Prophet's companions lost their lives and the Prophet himself suffered from indisposition, but he never put the woman to task. (Bokhari, p. 449.)

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He persuaded his followers to exercise forgiveness in the following words: "The Merciful God bestows His mercy on those who exercise mercy. You people be compassionate to those who live on the earth, and the Heavenly Lord will be compassionate to you" (Abu-Daud).

There is not a shadow of doubt that he personally was a perfect example in acting upon the motto referred to above.

Salma (peace be on him) says: "One day, I walked out of Medina and proceeded towards Ghaba. When I reached the jungle, I saw Abdur Rahman b. Auf's slave coming towards me. He told me that the thieves had carried away the Prophet's she-camels. I asked him who they were. 'Ghatfan and Farzara,' answered the slave. 'Ya saba hah!' I shouted as loudly as I could three times, inasmuch as the whole jungle began to resound with my shouts. Thereafter I ran after the thieves, and was on them at a short distance. They had halted to drink water. I began to throw arrows on them and recite battle-songs. The enemy at last turned to their heels, leaving the camels behind. I got round the animals and brought them back. In the way I saw the Prophet coming. I reported the matter to him, and begged him to order some men to pursue the runaway thieves, as they were most probably to be caught because they were thirsty. 'O son of Akwaa, you have got back your property, let them off. They must have already joined their associates,' exclaimed the Prophet" (Bokhari, p. 427).

This forbearance was due to the Prophet's merciful nature, otherwise it was not at all difficult to arrest the thieves.

Abu Huraira says that the Prophet despatched some horsemen towards Najd. They arrested one Samama bin Asal, brought him and tied him to a pillar of the mosque. When the Prophet came to the scene, he asked him what his intention was. Samama answered, "O Muhammad, I intend to do good. If thou wilt kill me, I have killed many (i.e. thou wilt be quite justified in putting an end to my life). If thou wilt render me an obligation, I shall be always grateful. If thou desirest me to give thee some fortune, ask me whatever thou desirest (i.e. I am a rich man and can pay any compensation whatever)." The Prophet set him at large a day or two after. Having gained his liberty, the released culprit walked out of the mosque, and after a short while returned after having a bath, recited the *Kalma-e-Shahadat*,¹ embraced Islam, and exclaimed,

¹ Literally it means speech of evidence. The words which it connotes are: "I bear testimony (to the fact) that there is no God but God, and I say on solemn affirmation that Muhammad is His servant and prophet."

"O Messenger of God, nothing in the world was more repugnant to my feelings than your religion, and never I bore more bitter enmity to any one than against you. But now, you are dearest to me, and your religion is most congenial to me" (Bokhari, p. 627).

Hatib ibn Abi Baltah's incident speaks more eloquently of softening traits of the Prophet's character, on the unprecedented perfection of his faculty of forgiveness. Hazrat Ali narrates thus: "The Prophet sent Zubair, Miqdad and me towards the Khakh cemetery, and directed us to bring a letter in the possession of a camel-rider woman living there. We started, and when we reached the garden, we found the same woman there. We asked her for the delivery of the letter. She refused. We, however, believed that it could not be but true when the Prophet had said so. We had no other alternative than to tell her that she must either produce the letter or prepare herself for a search to be made. Our insistence and belief in the existence of the letter made her at last to take it out from the curling mass of her hair. When we delivered the letter to the Prophet, it was found out that it was written by Hatib ibn Abi Baltah to certain non-believers and idolaters of Mecca, enlightening them with the Prophet's plans and intentions and other important facts. 'What is this, O Hatib?' 'Patience, please, O Prophet,' replied the malefactor; 'I am not one of the Quraish who will consider my relationship with them. Those who are *Muhajireens* (i.e. those who accompanied the Prophet to Medina when making the Flight) are connected with them by blood relationship. Moreover, their kinsmen are already in Mecca, who are likely to look after their wives and children and property. But I have no friend there. I acted as spy and sent them the intelligence because I would thereby be also able to render an obligation to the Meccans, and in turn they would not meddle with my wife and children. Otherwise my guilt is based on no heresy whatever.' The Prophet thereupon exclaimed, 'He has explained his position quite honestly.' Hazrat Umar, however, requested the Prophet to order him to sever the neck of the spy. The Prophet, in commendatory tone, exclaimed that the man had taken part in the battle of Badr. Hazrat Umar's eyes were filled with tears, and the affair ended with his words: 'Allah and his Prophet knows better'" (Bokhari, p. 567).

It is worth consideration, that a man who leads the life of an associate and friend of the Prophet dares to inform his enemies of all the details of his plans and schemes, and is subsequently caught. He offers an explanation which proves him absolutely guilty. He is granted pardon merely because he made an honest explanation. It is an open secret that modern civilization would never permit a judge to set at liberty one who is found

THE CHARACTER OF MUHAMMAD

guilty of acting as spy. The punishment meted out to such a malefactor is obvious. No concession would be made under any circumstances whatever. And here lies the colossal contrast for those specially to make who denounce Islam and its Founder.

A further illustration of his mercy and forgiveness would not be out of place. In the battle of Badr, one Ta-eema bin Adi was killed by Hazrat Hamza (peace be on him). The people had not recovered from the effects of the period of ignorance. Eventually, the nephew of the slain, Jubair bin Mutam, promised his slave Wahshi to set him at large provided he killed Hazrat Hamza. Wahshi was bent on carrying out the request because it meant his freedom. Accordingly, when Hazrat Hamza was busy in the battle of Uhad in his onslaught against one Sabaa, Wahshi utilized the chance, came from behind and sank his lance in Hazrat's body. The attack was fatal, and Hazrat Hamza fell a martyr to his assassin's hand. Thereafter Wahshi, in conformity with the agreement of his master who had provoked the murder, gained his freedom, and settled in Mecca. When Mecca was conquered, he fled to Taef. By chance he learnt that the representatives of Taef were going to the Prophet. He also accompanied them, because it was a well-known fact that the Prophet never interfered with a member of a delegation or any representative. When the Prophet saw him, he asked him if he was Wahshi. He replied in the affirmative. The Prophet asked him if he was the murderer of Hamza. Wahshi told the Prophet that whatever he had heard was true. The Prophet asked him if he could go away from his presence and never, in future, show his face to him. Wahshi never, in the Prophet's lifetime, showed his face to him. But he made an atonement for his sin. He slew Musaillema the liar. This story was related by Wahshi himself to Jafar bin Omar, and Zamiri and Abdullah bin Adi (Bokhari, p. 583).

Hazrat Ayesha (may the eternal blessings of God be on her soul) relates that once she asked the Prophet what prayer she would make to God if she could get Lailatul-Qadra.¹ He declared thus: "O God, verily, Thou art the forgiver, and Thou likest those who forgive. Forgive me also" (Mishqaat, p. 152).

The facts mentioned above fully demonstrate that the Prophet had the greatest regard for forgiveness, and he himself was a perfect embodiment of this great quality.

¹ The Muslims believe that this night (Qadra) was full of heavenly glory for them: and whoever prayed in this night with sincere zeal and fervour, his prayer was sure to get a recognition by the Almighty Allah. It is said to occur once only in the month of Ramazan (fasting month).

(To be continued.)

PEOPLE OF THE BOOK

"Dispute not, unless in kindly sort, with the people of the Book; save with such of them as have dealt wrongfully with you: And say ye: 'We believe in what hath been sent down to us and hath been sent down to you. Our God and your God is one, and to Him are we self-surrendered.'"—HOLY QUR-ÂN, Sura xxix. v. 45.

"... And they who have inherited the Book after them are in perplexity of doubt concerning it. For this cause summon thou them to the faith, and go straight on as thou hast been bidden, and follow not their desires: and say: In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord and our Lord: we have our works and you have your works: between us and you let there be no strife. God will make us all one: and to Him shall we return."—Sura xlii. v. 13-14.

It is often said by those ignorant of the true facts that Islam teaches intolerance, and regards all non-Muslims as outside the pale of the mercy of Allah. In the Holy Qur-ân we read, "La ikra fiddeen," "Let there be no compulsion in religion," and thus Islam is clearly different to so many other creeds. Intolerance has been the child of fanaticism and the grandchild of ignorance. There is a proverb current in Europe to the effect that "a little knowledge is a dangerous thing," and so in the ages past the priests determined that the laity should possess no knowledge of any point of their creed except what they considered sufficient. The real truths, both spiritual and historical, the priesthood carefully concealed.

The masses of the people in the days of the Jewish dispensation never read the Law, which was only interpreted by the Rabbi; the Christians were in the same position, never being allowed to read the Bible and compelled not only to accept one mediator in the person of Jesus, but also a second in the priest, who alone could pray for them or explain the Scriptures. Acting upon the proverb quoted above the priesthood gave the laity "a little knowledge," but carefully turned this "dangerous thing" into a weapon to be used against any other creed or to stifle any freedom of thought or action. The masses being ignorant, the dragon of fanaticism raised its head and bred intolerance and hatred. Then came the period of the Crusades, when hordes of ignorant yet pious folk, with the whole of the scum of the Western world, poured like a torrent across Europe into Asia to fight the "Infidel." Thus playing upon the feelings of the ignorant, the priesthood deliberately plunged the world into a state of terrible warfare, caused the slaughter of millions and let loose upon the fair provinces of Asia the scum of Europe, who were promised paradise and forgiveness of all their sins if they embarked upon this venture. The day came, however, when no longer could the pleading or threats of the clergy

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move men to fight the "Infidel," so they schemed again and raised the standard of bloodshed once more, but this time against the "Heretic." Europe was bathed in blood from end to end, hundreds were burnt at the stake and tortured by order of the priesthood, for the laity had, since the Crusades, learnt "a little knowledge," and the priesthood decided that this time it was indeed "a dangerous thing." May I remind the reader of the fact that at this period there was no such thing as "freedom of thought or word or deed" in any Christian country, because the Christianity as prescribed by Jesus did not exist, but a New Christianity formulated by quarrelsome priests and monks had taken its place. Far be it from me to ever attribute the barbarity of Christian fanaticism to the teachings of Jesus, as the latter are absolutely opposed to that religion which to-day calls itself falsely "Christianity," but the words of a Christian poet come into the mind as one reviews the terrible bloodshed which deluged the Western world by order of the priests. He wrote, "There only was one Christian and He died on the cross." Is this not a fulsome confession that the religion taught by Jesus perished at its inception? Had the poet only studied Islam, how happy would he have been to find the creed of Jesus alive and vigorous to-day. I have so far given the picture of past intolerance, and may I here say that thousands upon thousands of Muslims have been slaughtered in warfare, in cold blood, and by torture by Christians in days gone by for difference of creed.

What guide had these people in dealing with those who professed our religions? In the Old Testament we read, "Slay ye every one of them, take not one of them alive," in the New Testament it is reported that Jesus said, "Other sheep have I who are not of this fold," but there is no guidance in the New Testament as to how Christians were to treat the "other sheep." If we take for granted the other words of Jesus as reported in the New Testament we find non-Jews spoken of by him as "dogs," his disciples *forbidden to enter any non-Jewish city*, to go only "unto the lost sheep in Israel." Jesus also stated that he was not sent "to bring peace but a sword," and so, if we are fair, we must come to the conclusion that from cover to cover of the book called to-day the "Holy Bible" we find nothing which counsels good treatment, familiar intercourse, brotherliness or tolerance to others who hold a different faith, but on the contrary, unfortunately, we find many passages which can be construed into a command that Christians should be intolerant to others. It pains one to think that after two thousand years of the triumph in Europe of Christianity there is yet so little appreciation of the true facts as to which religion has been intolerant. To-day, I

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doubt if any Christian cleric would allow Muslims to hold prayer in any Church, yet Our Holy Prophet permitted Christians to hold a service in the mosque. Some years ago I remember well at Baku in a mosque there preached jointly a Muslim Mollah and an Armenian priest to an assembled congregation of Muslims and Christians, yet would any orthodox priest in England to-day permit a Muslim to preach from his pulpit? Our beloved brother, Haji Khwaja Kamal-ud-Din preached here in London from the pulpit of one of the *Unitarian* Churches, but would any *Trinitarian* Church open its doors to him? I regret to say I think not, such is the intolerance of Orthodox Christianity to-day. But remember this above all—the Bible does not sanction any intercourse with those of another persuasion, and so we must blame the unknown authors of the books in the Bible for this state of affairs. How happy it is to come to Islam and study the Holy Qur-án. Here we are taught not to shun others, but to dispute with them “in kindly sort,” we are to let them know that we are not antagonistic, do not regard them as outside all guardianship of the Creator, but to tell them that in reality we are all one. That there should be no strife between us, and that we all serve the One God. Here the Holy Qur-án paves the way for non-Muslims to learn of the teachings of Islam and to hear from Muslims the last revelation from Allah to mankind. Christians and Jews are taught that God is not a narrow-minded partisan, but the cherisher of the whole human family. This grand Message of Truth and Toleration sounds a death-knell to fanaticism, it brings a gospel of Peace and Reconciliation to the world, and when we realize the utter failure of every dispensation prior to the advent of Our Holy Prophet, how we can see the New Message which he brought to the world, how we can understand the duty which lies at the door of every Muslim to-day, that he must devote himself to the furtherance of this great New Message, which will kill intolerance and bigotry and usher in the light of understanding. Our Holy Prophet said, “All God’s creatures are His family and he is the most beloved of God from whom accrueth most good to His creatures”; therefore we can plainly point out to others that the example taught by Islam is in marked contrast to that shown by other religions. We have from Allah a special duty, that of giving to the world the complete guidance for humanity, and we must not fail in our task, but help the advance of knowledge of the Truth in the lands of the West. With Allah is the final result; what He wills is best, and we must do our share in guiding those who are ignorant into the path of knowledge, those who are fanatical into the light of reason, those who are intolerant into the way of understanding.

PEOPLE OF THE BOOK

The Holy Qur-án speaks with a clear call to the People of the Book: "O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God, by which God will guide him who shall follow after His good pleasure to paths of peace, and will bring them out of the darkness to the light, by His will: and to the straight path He will guide them."

Again we read: "O people of the Book! Now hath Our Apostle come to you to clear up to you the cessation of Apostles, lest you should say, 'There hath come to us no bearer of good tidings, nor any warner.' But now hath a bearer of good tidings and a warner reached you."

How sublime it is to be thus guided by Allah in the pages of the Holy Qur-án in our dealings with others, how much richer we are than others who possess no guidance. The People of the Book (the Jews and Christians) are called to the imperishable Truth, and if they persist in refusing this great gift then they are indeed the losers, and we must leave them in the hands of Allah. The Holy Qur-án holds out a promise to the Jews and Christians in the following verse: "But if the People of the Book believe and have the fear of God, we will surely put away their sins from them, and will bring them into gardens of delight; and if they observe the Law and the Evangel, and what hath been sent down to them from their Lord, they shall surely have their fill of good things from above them and from beneath their feet."

Acting upon the clear instructions from Allah, Muslims at all times have dealt generously with the Jews and Christians, and so to-day in Muslim lands there exist hundreds of synagogues and churches. Thousands of Jews and Christians live peaceably and happily under Muslim rule, for Islam is the Religion of Toleration. In conclusion, may I ask all non-Muslims to study seriously and with an open mind the pages of the Holy Qur-án and to dispute with Muslims "in kindly sort" upon the teachings of Islam. And to all Muslims I say, "Help us in the West, strive for the advancement of Islam as your fathers did, and as the first gleams are piercing the clouds of darkness here, so hasten the day when in all its glory the sun of Islam shall illuminate every country of the world and bring reconciliation, peace, brotherhood and divine harmony to the human family."

KHALID SHELDRAKE.

SECRET OF SELF (*Asrār-i-Khudī*). By Dr. MUHAMMAD IQBAL, Barrister-at-Law. Translated from the original Persian with Introduction and Notes by REYNOLD A. NICHOLSON, Litt.D., LL.D. Price 7s. 6d. net.

THE TRUE RELIGION

RECLINING one afternoon on a sofa in the verandah of my house, I enjoyed that blissful vision in my sleep which comes to a man on very rare occasions.

I saw before me all the exemplars and preceptors, teachers and philosophers of mankind. Some were quite visible, some partly visible, and some stood far and some near, according to their ranks, proportioned by the good which their examples and precepts had brought on humanity.

My eyes began to scan through the ranks of these sacred personalities, and I found myself looking on Moses and Buddha, and on their right and left I saw Confucius, Jesus, Socrates, Plato, Diogenes, and, at some distance away, Krishna.

They all seemed to me in a very melancholy mood. Each of them held some old and time-worn document, blotted here and there, effaced in many places, and in many places containing new and fresh entries. It seemed to me as if these great men were sorry owing to the fact that their teachings had been tampered with. Humanity, instead of following their instructions, had made their images and worshipped those images. Methought I accosted Moses, who stood conspicuous amongst the rest. He inveighed bitterly against his followers, who had forgotten and neglected God's teachings and sunk below the ordinary level of humanity. Buddha had to say similar things. His teachings did not come under that head which is styled "Religion." He had preached only a few ideas, a few theories, which could not satisfy anyone but those to whom the whole world with its beautiful phenomena was the most hateful object. Everything that he taught was theoretical; good for the ascetic and austere people. His teachings were not meant for all mankind. They had failed to eradicate that pest of humanity which is generally called idolatry. Those who worked in his name—the monks—had done their best to increase the number of idolaters. To-day, monks and monasteries existed, in spite of his teachings, and had, instead of worshipping the Supreme Being, induced a great portion of humanity to be prostrate before his image.

None was so morose and unhappy as Jesus. His countenance was pale as if with grievous mental worry. His head was drooping. He, on seeing me anxious to know about his condition, lifted his head and spoke thus:—"None of the illustrious family of teachers of mankind, to which I belong, has been so unfortunate as I. When I was alive I was treated with disrespect and contempt. My message was the same as that brought to the Jewish nation by my forefathers. Yet my people mistook me for an overweening, an insensible being. Some of my own compatriots denounced

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me as an impostor. Their wrath was responsible for my crucifixion. But do not think that it is that tragical event which makes me so sorrowful and indignant. A class of men rose after my death, who, to serve their own ends, invented stories about my life and my teachings. My life can give no benefit to anyone who studies it, as it is the life of one who was the most miserable and unsuccessful of human beings. The teachings contained in the New Testament can no more be ascribed to me than the teachings of the Old Testament. I am ashamed and abashed to make appearance before any great teacher of mankind. I even feel I am not equal to Confucius, Diogenes, Socrates and other teachers in the depth and abundance of ideas which the latter taught to mankind. If anyone is entitled to be adored by humanity, it is these teachers whose actions and ideas brought about some good for humanity.

“My so-called followers worship me as son of God and Saviour. Thus they have excelled in idolatry all the idolaters of the world. What have I done for humanity to deserve such high title? Does it not appear to them that I was a mortal being, born like other men, lived like other men and died like other men? Could such a being be called God? If so, then this is the greatest and profanest insult offered by the creatures to the Creator. Don't they see that I was born out of the womb of a woman? If I had been God, which is a most hateful idea to me, surely I should have never condescended to make appearance in the world through the womb of a woman. If I had been God, there could have been nothing to prevent me from appearing before men in that high majesty which becomes a God. Even if I were son of God, such a birth as I had would disprove such an assumption. Again, is crucifixion a particular merit which makes the victim a deity? If so, then all those who were punished with this severe punishment are also entitled to seats amongst deities. There is no dearth of such persons, and I am afraid I shall not be given the highest place amongst them. For my own part, I wish I had rather been cursed by my followers, so that I had not been the cause of this idolatry rampant in my name in Christendom. I wish I had never been born in this world, so that I would not have been associated with God as His son and thus profaned His holy name. These well-meaning followers of mine held out promises of forgiveness to those who were guilty of horrible crimes. They told them that I had been nailed on the cross for the sins of the whole of mankind. So you see that my good followers are never afraid of committing vices from which humanity shudders. Their idea of atonement is responsible for all wickedness and evil and idolatry in the world. Why should they not indulge in such pleasures and

luxuries as inflame and whet the senses and the heart and ignore all consequences of crimes, when they are taught that they have a saviour who has atoned for every sin, however small or great? Why should they not vilify and abuse teachers of other faiths and their followers when they are encouraged to do so by the belief in my redeeming powers? It is this thought which has kept me sorrowful and morose, that in my name a greater part of the world is sunk to such a depth of moral and intellectual depravity that I cannot raise my head in the presence of those pagan philosophers and teachers whose followers, compared with mine, were holy men."

Thus spoke Jesus, after which he assumed his former posture. He enjoyed a seat amongst the world's great teachers and philosophers whose names and teachings had been buried in oblivion by a degenerate posterity. Why they were on one platform was owing to the similarity of fate which had visited their teachings after their death. Their followers had forgotten and forged their teachings, in some cases become idolatrous. Jesus could not be placed higher than Buddha and Confucius, and other teachers, whose teachings had produced similar results as those of the Messiah.

High above all I could see the majestic figure of Muhammad, the prophet of Islam (peace be on his soul). He stood firm and held in his hand an open book which exhibited very neat and clear writing. No charge of interpolation could be made against it. The distinguishing mark of Muhammad (blessed be his soul) was a light which shone from his forehead. The book in his hand shed lustre all around it. The last and greatest teacher of mankind appeared to me, unlike other teachers whom I have described above, happy and smiling. He seemed as if he was addressing himself to all humanity who stood below him. "This book, the Qur-án," and he raised it above his head, "there is no doubt about it. God the Almighty has sent it to mankind in place of all those previous books which the hand of man had desecrated. The value of this book is thousandfold greater than the value of any particular book or books put together. Former books were revealed by God to a particular tribe or race of people. Therefore they served their purpose for a time, after which they became useless and obsolete and people neglected them. But this book, the Qur-án, has a universal significance. It was revealed by God, at a time when the whole world lay wrapped in darkness. Arabia was sunk in idolatry of the worst type, Persia was given up to fire-worship, India, China and Egypt had never learnt the idea of one loving God, and the Roman Empire was swayed by cross- and man-worship. If any time was ripe for the guidance of man by his Maker, it was this. That guidance was made known

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through this book, the Qur-án. God has preserved this book intact for thirteen hundred years, like other beneficial elements in nature, the sun and the moon. That is the reason why the word of God says that this Qur-án was the last book of God, and that Muhammad was the greatest and last teacher of mankind, after whom no book and no teacher shall come. *This was the greatest living miracle of the work and power of God.*

"Look at the soul-healing effects of this book. Wherever it has gone, it has purged the people of all sins, idolatry, immorality, drunkenness and other social vices, and made them lovers of righteousness. Arabia, Persia, Mesopotamia, Egypt, North Africa and Afghanistan and wherever else this book went, were miraculously transformed from the effects of deep-rooted idolatry, which had brought forth social and moral degradation, to a lofty spiritual and worldly position, by which man learns that unifying lesson which the unity of God teaches. These countries have never since gone near that reproachable word called idolatry. Don't you see that ever since this book was revealed, the world is on the uphill road of progress?

"No other book before condemned idolatry in such forcible terms and expounded Divine attributes as the Qur-án. Is God jealous of idols, you might ask? No, God is not jealous. It is for your own good when He forbids you to worship idols and other elements. Don't you see the reason that if you take water, fire or wood for God, you would not, for fear of offending them, get those advantages out of them for which God has made them? So long as these elements are objects of adoration, no one ever gained anything from them. But as soon as he was made to understand that these were subservient to his will, he reaped those benefits which he enjoys with pride, in the manufacture of thousands of things.

"This book, the Qur-án, has made a wellnigh impossible thing possible. It has welded races of different colours and tastes into one homogeneous brotherhood. This was the ideal of previous teachers, which they failed to accomplish. But this book alone has turned that ideal into a practical reality.

"I am proud of my followers who have kept faith in this book for thirteen hundred years. They have not forged, added or altered a single letter of the word of God. They have never betrayed its cause. They have stood by it in prosperity and adversity. Therefore I am encouraged to say now, as I proclaimed when the Qur-án was revealed thirteen centuries ago, that *Inaddina Bindallahe-Islam*, i.e. the religion with God is Islam."

When I awoke, I began to think over what I had seen in the happiest hour of my life. And I at once perceived that

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all that I had seen was not a dream but a reality that was revealed to me in vision.

S. Q. SHAH.

THE PROPHET IN WAR-TIME

By MAULVI MUSTAFAKHAN, B.A.

VII

AN ATTEMPT TO POISON THE HOLY PROPHET.

AFTER the victory, the Holy Prophet stayed for a few days at Khaibar. During this time the Jews played another dark trick against his life. The wife of Salam b. Mashkam, an influential Jew, came one day to the Prophet and requested him to dine in her house. The Holy Prophet had no reason for suspecting her good will, and at once accepted the invitation. He went with a friend of his and sat at the table, when all of a sudden, after taking one morsel, he withdrew his hand from the meal. But his companion had his dinner. Afterwards the Prophet inquired from the hostess if the food was all right, and she frankly confessed that she had poisoned it in consultation with her Jewish friends, who in their turn explained that they wanted to test the truth of the Prophet's claim, as they thought poison should not affect a true Prophet. The Holy Prophet did not mind so far as he himself was concerned, but when his companion, after three days, died of the poisonous effect of the food, the culprit was then executed.

Some historians, while writing the annals of the Khaibar Expedition, have quite erroneously narrated that when Kanana b. Rabi refused to show the concealed treasures to the Muslim army, he was ruthlessly persecuted and put to death. This statement, however, is partly true and partly inaccurate. It is true that Kanana was put to death, but *not* because he did not show the treasure, but because he was guilty of murdering Mahmud b. Musallama, and therefore was deserving of the death sentence. Such inaccurate statements of the few Muslim historians have often furnished the biased minds of Western writers with grounds to attack Islam. But it is simply just and fair that such events be properly sifted and carefully examined; because the history of no nation can be free from such mistakes. I frankly admit that there are some historians who have committed this mistake; but there are others who have not done so and have pointed out the truth. And in order to be fair we must study all the different aspects of the question. Thus in regard to this particular event we have another version in "Tabri," which states "that the Holy Prophet handed

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over Kanana to Muhammad b. Mussalma, who killed him as a punishment for the murder of his brother Mahmud b. Musallama."

THE BATTLE OF MUTA.

Muta is the name of a place near Balka in Syria, which was once celebrated for the manufacture of swords. An ancient Christian dynasty of the Arab descent had been ruling over this territory for a long time under the suzerainty of the then Kaiser. The letters which the Holy Prophet addressed to different rulers inviting them to Islam, included one to the ruler of this dynasty, called Sharzeel b. Umar. This monarch, however, violating all the rules of civilization and hospitality, murdered the Muslim envoy who took the Prophet's letter. The news of this cold-blooded murder filled every Muslim heart with rage; and the Holy Prophet had to despatch an army of three thousand men to punish the tyrant. Zaid b. Haris, who was once the slave of the Prophet, and was subsequently set free, was given the command of this army. This high office to a poor slave was the subject of great talk among the common folk; but the equality and fraternity which Islam had established did not admit any distinction of rank and file. Although this expedition was based upon retaliation, yet peace had been throughout the guiding principle of the Prophet and his followers. He would not fight for the sake of revenge, but would invariably prefer peace to war. Therefore he thought it fit first to propose an agreement of peace to the enemy, who had evidently by his violent action shown himself to be in a state of war with the Muslim Commonwealth. But it seemed that he did not want peace; and so the Muslim forces had to march on. The enemy also made all preparations for a big war and gathered together about one lac of men. In addition to this huge army, the Kaiser of Rome, too, collected some tribes of the desert, living in the district of Balka, to fight against the Muslims. Assuredly the Muslim army was too small for these odds; and therefore Zaid, the commander of the Prophet's forces, intended to report to him fully in regard to the enormous strength of the foe, and wait for further orders. But Abdulla b. Rawaha, brave soldier as he was, intervened, and said, "Victory is not our only motive; we have come to die a death of martyrdom in the way of Allah; and therefore we should not be afraid of the number of the enemy." In short, the Muslims advanced and had to fight with this big army. Zaid fought bravely and at length was killed. Jafar took up his charge and fought gallantly till he fell with ninety wounds on his body, all of them being in front; which shows that the showers

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of swords and arrows could not check his advance. After him, Rawaha took up the standard in his hand and died an honourable death fighting in the "way of Allah." Although the forces of Islam fought very bravely, the number of the enemy was too large, and therefore the Muslims had to retreat after heavy losses.

This battle is known as the battle of Muta in Islamic history.

REVIEW

The Early Hours, by Marmaduke Pickthall. Published by Messrs. W. Collins, Sons & Co., Ltd., 78, Pall Mall, London, 1921. Pp. 278. 7s. 6d. net.

The latest, and in some respects the most remarkable, of the novels of Mr. Marmaduke Pickthall. One will anticipate much from the author of *Said the Fisherman*, and one will not hope in vain. It will need to be, however, a work of power which can excel such a reputation, and we do not hesitate to concede that power to Mr. Pickthall's new book, *The Early Hours*. The writer has given himself the serious handicap of an historical purpose, which is as dangerous to the novelist as is philosophy to the poet. The danger is surmounted by a blend of ability and fervour, which we can only regard as genius. *The Early Hours* seeks to reproduce the atmosphere of the revolution in Turkey, and to describe the impulsions which produced the New Turk movement of our generation. Following the classic method of Erckmann and Chatrian, the author entrusts the unfolding of the history to an attractive hero, who is not only the introducer of the revolutionary events, but their protagonist. He skilfully avoids the pitfall of the tendency novel, the defect of preaching instead of describing, and ends by producing a convincing tale, as well as a masterly defence of the Constitutionalist renaissance of the Ottoman Empire.

With its valuable outline of the course of events in Turkey from 1908 to 1913 we cannot here deal, and we must refer our readers to the book itself, which is a touching record of human affections and aspirations, with all the light and shade of reality. We must deal principally with what interests Muslims the most. "The welfare of Islam is in the message," says one of his characters on an early page. One might say the same of the writer's book. "The welfare of Islam" is the palpable care of the author, and it is the note on which the book ends, amid the woe and horror of a catastrophe which shakes the firmest hearts, and which yields only to the confidence of a religious hope.

The agony of the reformers at the assassination of the Man of the Revolution, Mahmud Shevket Pasha, is reflected

in the observations of two different people in the one sorrowing circle, a servant of the house, who says, "Allah has turned His face from us," and a bey who says, "It is the beginning of the end." This brings out the best that is in a good khôja, who mildly rebukes their remarks, in a passage which proves both the ability and the conviction of the writer :

"We see but the externals of this mortal life, and for a little while. What can we comprehend of Allah's purpose? But this at least is manifest in Scripture: that misfortune is a state more hopeful than prosperity, if men be staunch and persevere in righteous action.

"Or do you think that you shall enter Paradise ere that, which came to those before you, has befallen you? Misfortune and calamity assailed them; they were shaken, as by earthquake; so that the apostle and those with him questioned: 'When comes Allah's help? Now truly Allah's help is very nigh.' Allah's help comes in the hour of man's despair, to men who, notwithstanding, persevere. My brothers, we have suffered much, but much remains to us. Our state can nowise be compared to that of the Messenger of Allah (may God bless and keep him) in those days at Mecca, when old friends derided him, and all the happiness and success, which he had found in life, seemed past. He looked back to the former portion of his life as to a period of happiness—light which never could return, for he was nearing fifty. His sole support was in the inspiration Allah sent to him; and for a time that also was withdrawn. He was disconsolate. The heathen, his opponents there in Mecca, mocked him, saying: 'Allah, of whom he talked to us so much, has forsaken poor Muhammad, it is seen, and now abhors him.' In that, the darkest hour, this word of Allah came to him:—

"By the early hours and by the night when it is darkest, thy Lord has not forsaken thee, nor does He hate thee. And verily the latter portion shall be better for thee than the former.

"And verily thy Lord shall give to thee, and thou shalt know His favour."

"Was not that prophecy fulfilled? Yet who could have foreseen, in that dark hour, the splendour of the latter portion of our Prophet's life? That word is spoken to Islâm to-day. We may not—Allah knows!—have reached the darkest hour. But this is plain for every man to see, who looks beyond the mere externals of this mortal life; five years ago was born a new, more fervent spirit in Islâm, drawing men nearer to the Prophet (Allah bless and keep him) and his fortunate companions, away from dead traditions of the schools. From that we reasonably date a new beginning. My brethren, it is once again the early hours. And that new faithful spirit which we cherish and defend

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will not be lost, for it is good. It cannot die, for it is part of Allah's mercy. Here, or elsewhere among the Muslim peoples, it will triumph, and in triumph flourish and become a blessing to the world—if Allah wills! Not all the might of all the Christian powers can extinguish it. What matter, then, though we all suffer, though we die a cruel death, so long as we are servants of the heavenly will against the powers of evil which must pass away?

"Say not of those who are slain in Allah's way that they are dead; nay, they are living, only you do not perceive."

"And assuredly we shall try you with something of fear and hunger, and lack of men and fruits; but give glad tidings to the persevering."

"Those who when calamity befalls them say: WE ARE ALLAH'S, AND UNTO HIM WE ARE RETURNING, these are they on whom are blessings from Allah, and mercy. These are the rightly guided."

With this masterly homily we will leave the novel, assured that our readers will agree with us that such a passage is of the sort that forces men, doubtful of the resources of their own reason, to speak of "inspiration," a force breathed in from a source beyond ourselves.

It is a book, not for one epoch, but for all our lives. "My brethren, it is once again the early hours—and that new faithful spirit which we cherish and defend will not be lost."

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