

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ÂN

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at 3.15 p.m.

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No Conversion by Force.

Islam repudiates the use of all force in the matter of faith. In fact, the very idea of pressure is foreign to the true spirit of Islam, which means *willing* submission to the laws of God. *Voluntary* recognition of Islamic truths and *voluntary* obedience to its dictates are of the very essence of Islam. Take off the element of volition and what is left is anything but Islamic. "*Let there be no compulsion in matters religious,*" says the Holy Qur-án imperatively.

Establishment of religious freedom is one of the basic principles for which Islam stands. It enjoins its followers to respect all other religions, nay, even to defend them with their life, should a necessity arise.

And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered.—The Holy Qur-án, xxii. 40.

Such is the anxiety of Islam concerning the safety of the places of worship, be they Jewish, Christian or of any other religion. Mark the broad-mindedness of Islam! It enjoins its followers to protect at the risk of their very lives, the cloisters, the churches, the synagogues and *last of all* the mosques. Is it conceivable, in the face of such categorical verdict, that Islam should in any form countenance forceful proselytization?

Wild news have been current of late, both in India and abroad, in connection with the Moplahs' disturbance in India. The Moplahs, who are Muslims by religion, are converting, it is alleged, their Hindu neighbours by force. The accounts are, we understand, highly coloured and exaggerated, as

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the Bengal Congress Committee have found out on due enquiry. Nevertheless, we would be the first to deprecate as utterly un-Islamic the conduct of the Moplahs, if they are really guilty of having committed the slightest excesses in the name of religion.

Jesus—not a Westerner.

There are not a few English men and women here who are labouring under the false impression that Jesus was a Western teacher. And the reason is not far to seek. How could the “son of God” come of an “uncivilized coloured race?” Thus not infrequently you hear an exclamation of bewildered astonishment or a sigh of disappointment, when you surprise them with the fact that “Lord” Jesus was born at a petty village, Nazareth, in Palestine, and was thus a coloured man to the very backbone.

We propose disillusioning another gentleman, one Mr. Collin, who, enraged at the preaching of Islam in this country, has contributed a splenetic article to the *Plain English*, October 8, 1921. In his frenzied vituperations at Islam and the East, he betrays the same ignorance. Says he :

If there is a similarity between some of the finest Greek teachings and those of Christ, the Greeks are a Western race and *the kudos is due to West, not Mohamed and the East*. . . . And these people are allowed to come here preaching a religion false for the West, whatever it may be for the East, a religion which encourages polygamy. [But if you walk in the footsteps of Jesus, you must condemn monogamy as much as polygamy; for the Lord never married.—EDITOR.]

Continuing, he characterizes the preaching in Hyde Park as “*in the customary mealy-mouthed Oriental manner*,” little dreaming that the Lord too came of the same Orient, the cradle of religions, the nursery of philosophy and the home of hoary civilization. “It is but a true saying,” he observes

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further on, "that East is East and West is West, etc." Let him come to Woking any day to see that the East and the West have already met in the Universal Brotherhood of Islam.

Concluding, he poses as "*one who knows what the Eastern teaching means*," taking for granted that Christianity is a Western teaching. If this is the sort of knowledge boasted of, one would rather repeat the famous line, "Where ignorance is bliss, it is folly to be wise."

Moral Bankruptcy of the Church.

The Church Congress that held its sittings in Birmingham, about the middle of the last month, had a programme of vast and varied interests to discuss. Papers were read, speeches made by men of brains and eminence, on the moral, social and industrial problems that have of late cropped up in Christendom, demanding immediate solution. The prevailing note that marked the proceedings through and through was that of alarm and despair. There was a frank and manly confession that Christianity has proved a miserable failure in regulating the practical life of man. Speaking on "Sexual Relationships," Dr. E. B. Turner pertinently observed that

sexual promiscuity was rife among the unmarried. The gradual improvement in the morals of young men, noted during the last forty years, had been practically wiped out, and the standard of practical morality among women had steadily deteriorated. . . . A wave of *patriotic immorality* swept over the land during the war, and girls sacrificed their most precious possession on the altar of their emotions. . . . With reduced chance of marriage for girls of suitable age, many whose proper *métier* was the home and motherhood had attempted to fulfil their destiny by irregular and promiscuous unions.

The Bishop of Guildford struck the same note of alarm.

The appalling revelations of increasing venereal disease, the illegitimacy returns, were large enough to constitute a social

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menace, and the *terrible blot on Christian civilization* by which women were sacrificed. . . . The crumbling of public morals, unless arrested, meant the *death-knell of the nation*.

We have nothing but whole-hearted commendation for these Church dignitaries for their looking facts squarely in the face. We must congratulate them on their bold denunciation of the unfortunate state of things obtaining in Christendom. But let us remind them at the same time that in their attempts to find out ways and means to cure the evil, no amount of half-measures would do. The entire structure of Christianity needs overhauling and resetting. They would vainly search for the causes anywhere on the surface. They lie deep down in the very foundation-stone of the so-called Christian religion. You teach your girls that the son of God himself was offered as a sacrifice to atone for the sins of mankind. A mere lip-profession of faith in his blood is enough to wash off whatever sins men or women may commit. Why on earth, may we ask in the name of common sense, do you turn round upon them, if in the bloom of their youth they sow just a little of their wild oats? You may fret and fume, if you must, at the folly of what you have been teaching them. You do away with the sense of personal responsibility for one's actions, the pivot of all moral life; why shrug your shoulders at the inevitable consequences? You have sown the wind with your own hands and must now reap the whirlwind too. But better late than never. The sooner a radical change in the basic principle of atonement is effected the better.

Christianity in the Melting-pot.

Christian civilization, based as it is on man-made laws, has been shifting ground every now and then. Revision after revision has been made of the religious code to adapt it to ever-changing circumstances. The recent Church Congress also

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arrived at the conclusion that Church teachings have lost contact with the work-a-day life of man, and needs modernization. Substantial changes were consequently recommended in the Prayer Book. Prayers for the king, for rain and fine weather, war-time prayer, baptismal, matrimonial and funeral services were materially modified and prayers for deliverance from industrial troubles and harvest thanksgiving were added.

But how long such a human adjustment may last, cannot be put better than in the Quranic words :

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house ; and most surely the frailest of the houses is the spider's house.

(Ch. xxix ; 41.)

Gross Misrepresentation of Islam.

The metropolitan stage and screen have been made, for some time past, the instrument of spreading absolutely false notions about the faith of Islam. The mischief wrought by the "Auction of Souls" is a thing of recent experience. This was followed by a similar malicious attempt in the form of the "Mecca." The tendency, whether propagandist or commercial, has reasserted itself with unprecedented ugliness. Lord Dunsany's play, "If," at the Ambassadors' Theatre, and the cinematographic picture, the "Virgin of Stamboul," are busy painting Islam in hideous colours. The first, it has been brought to our notice, attributes a monstrous form of religious ceremony to Islam—the pouring of human blood into the mouths of idols. The second opens the story with the words : "According to Islam, women possess no souls." Further on in the course of the display a Muslim girl is made to say : "Since Islam forbids the presence of woman in a mosque, she dare not visit one for fear of being assassinated by the Muslim officials of the Turkish State."

A downright outrage against truth and an

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abominable vulgarity of taste, hardly calculated to bring about inter-racial goodwill and harmony, the crying need of the day. Such vilification of the fair name of Islam, for which hundreds of millions have died and lived, may do some credit to a professional propagandist, but to our mind it is hardly worthy of an average well-bred Englishman.

We wonder why the authorities concerned cannot manage to put an effective check on such ill-advised productions. We invite their earnest attention, and trust some measures will be adopted to put a stop to this standing source of nuisance.

Christian Missionaries' Ship.

Arrangements are now complete for the sailing from Hull on Monday of the steamer *Calypso*, specially chartered by the Salvation Army for the conveyance of 130 missionaries to India and Ceylon.

The *Calypso* will fly the Salvation Army's flag of red, yellow and blue.

The missionaries have gathered at Hull from all parts of the British Isles, and from Scandinavia, Canada, and the West Indies.

On arrival in India they will work in hospitals, criminal tribe settlements, agricultural colonies, industrial schools, and hostels for British soldiers.

The Evening Standard, October 14, 1921.

Will the Muslims rise high to the call of the hour and direct their energies towards the dispelling of misconceptions concerning their faith, if not its propagation?

A Welcome.

Two of our brethren from India, M. Mohammed Yakub Khan, B.A., B.T., and Pir Mohammed Amin, have joined the field of our labours in the path of Allah. We offer them our warmest welcome.

THE PROBLEM OF EVIL

"What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things."—THE HOLY QUR-ÁN, iii. 164.

"But how will it be when misfortune befalls them on account of what their hands have sent before?"—THE HOLY QUR-ÁN, iv. 62.

"And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults)."—THE HOLY QUR-ÁN, xlii. 30.

THE problem of the existence of evil is a great difficulty to be solved by any kind of philosophers, who regard the world as rational. Only faith in God can make it clear. No other philosophy can explain it. If we believe that God, out of love, created man and intends to bring him to the highest welfare, which cannot be attained but through suffering and the possibility of evil, then alone the difficulty seems to disappear. God, as a loving Father, could not spoil His children. He must chasten every one whom He sees on the wrong path, as chastening alone secures happy results.

The world, as it seems to be, is evolutionary. Man is the best product of the world and has *moral order* as his aim. It is only for this moral order that he can claim superiority over the rest of creation; but it will remain undeveloped if he is only an automaton. Thus man cannot attain his highest ideal without the freedom of choice, which necessarily entails wrong judgment and consequently sin or evil.

It is often urged that if God is Almighty, could He not make the world perfect and not evolutionary, and thus save man from the misery of evil? The contention does not seem to be tenable unless it is proved that the world in its present form is not the best. As a matter of fact, no other form of world seems to be conceivably better than the evolutionary

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world. If a perfect world is the best, the various lower kingdoms must be regarded as superior to human beings; for the kingdoms of plants, minerals and lower animals reach their perfection automatically. But they are admittedly inferior to human beings, which shows that superiority consists in something other than perfection. It lies in the possession of moral order or "personality" by man, which, for its full development, hinges upon discretion. But exercise of discretion presupposes the possibility of error and hence the possibility of evil; for what is evil but the transgression of the laws of nature through error or otherwise. Besides, as far as man is concerned, the best world does not necessarily mean the world of happiness and pleasure. Real happiness consists in the accomplishment of one's ideal, and if moral order is the ideal, and this world a theatre of moral life, then happiness and pleasure are out of the question.

The question, "Could not God do otherwise?" hardly arises, nor does it affect His Almightyness. To think of God as an Indeterminate Absolute, in Whom all differences are lost, is hardly worthy of Him as Moral God. God is truth, is another phase; but again it does not affect His Almightyness if He is not falsehood. His real Omnipotence consists in working out a thing in the best form and, if He wills, a developing moral order. If He does not create angels instead of men, who as we believe are automatically good, then it does not detract anything from His Omnipotence but, on the other hand, it shows His high Wisdom.

Evolution and development solely depend upon freedom of choice, which involves evil and misery in consequence. Besides we possess animal elements, on which depends our moral growth, they being the basic spring of all action. These elements are not propensities to evil, as it is sometimes asserted. They become so when they are treated in a manner

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contrary to the requirements of the Divine Law. Real morality consists in struggling with desires, should they tend to contravene the moral order, and it is in this struggle that man receives his character, which is made and not born. Had it been otherwise it would have been of no value.

It is quite true that God foreknew possible evil; but His foreknowledge does not make Him an agent of evil, nor its author. God is love, and out of His love and goodness He made man after His own image. He gave him a power of choice, but as man sprang out of the animal world, he possesses certain inclinations which go against his moral nature. Thus to attain his ideal a struggle was necessary, and if the ideal is good, the process through which alone it is achieved must also be good, despite the evil incidental to it.

I now pass on from moral evil to the question of physical evil or suffering. Nature all around seems to be inexorable; a breach of its laws leads to immediate evil. Even ignorance of its laws entails penalty. To argue that pain or suffering is intended for some special end, is not satisfactory, nor does the theory that pain is sometimes stimulating, educative, preventive, or punitive afford an adequate solution. Why not eradicate the real cause to prevent or cure the pain which comes as punitive? Therefore it is insufficient to argue that pain is a physical necessity. It must be proved to be a logical necessity, not inconsistent with God's good nature.

It has been shown that man and the world around him have been created to evolve a moral order. In other words physical nature is only subservient to moral nature. The former cannot perform its function unless there is regularity in its process, which means that certain unchangeable and unalterable laws must work in the physical world to bring forth specific results.

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A world without any laws is only chaos. There can be no probability, no prudence, no benefit of past experience, and thus no possibility of progress or culture. Consequently neither intelligence nor moral life is possible without regular and fixed natural laws. There is no doubt that this regularity of nature entails much suffering, but without the region of law there can be no rational life, without which there can be no human morality. For moral order, therefore, regular and fixed natural laws are essential. And if we cannot dispense with the law, its advantages cannot logically exist without its necessary disadvantages. Water with all its flexibility, which makes it play an important part in the economy of the physical world, cannot at the same time be free from the evil quality of drowning. Fire for its blessings and services to human progress cannot exist without its noxious attribute of burning. These are the penalties of determinate order, which is necessary for moral order. Thus physical evil is not a designed thing but a necessary sequel and collateral effect of what in itself is good. In this connection an appeal is made to the Omnipotence of God. Could He not save us from suffering by restricting the fixity of the course of nature? Could He not make His laws less inexorable? Such a demand, to my mind, only evinces a wrong conception of God's Omnipotence. It does not mean a Power to do things contradictory in nature, or to do what is against the set order of the universe He has Himself ordained. Omnipotence does not lie in being whimsical. If it is desirable to possess a developing nature, as we do, it is then absurd to demand that God should make us free of temptation without which no moral evolution is possible. Moreover, by the law of contradiction these two demands cannot be made simultaneously in reference to the same subject-matter. If cosmos is preferable to chaos, evolving nature to stagnant and stationary,

then we cannot dispense with the law. To sum up, moral evolution is the *summum bonum* of man which cannot be achieved but through a free choice of man and a set of fixed laws regulating the physical nature. But free choice is always exposed to the possibility of error, leading to the breach of the law of nature which inevitably involves moral or physical evil, in other words, sin and pain. Hence the conclusion that evil is the creation of one's own hands.

KHWAJA NAZIR AHMAD.

ANTI-ISLAMIC PROPAGANDA IN AMERICA

By M. A. T. FAROOQI, B.A.

IN *The Literary Digest* for June 4, 1921, the article "Education emptying the Harem" arrested my attention. It was no new thing to me, because I am perfectly aware of the fact that Christian missionaries are doing their utmost to misrepresent Islam before the Christian people. That is why Mr. John A. Dunaway, writing in *The Christian Work* about missionary work being done in Turkey in the guise of American College for Girls in Constantinople, takes unusual pains to connect the present downfall and the backwardness of the Turks, with their being the followers of Islam; as if Islam was the only obstacle in their way to progress and prosperity. Is it logical on the part of Mr. Dunaway to assert that "The nature of Islam explains in part the nature of the Turk, as well as the character of the Turkish Government, for with its admitted good qualities, it has emphasized blind adherence on the part of its believers and under its sway unbelievers are dogs, with no rights of citizenship or justice." "It substitutes the Jihad or Holy War for argument in converting the unbeliever . . ."?

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Granting for the sake of argument that the Turks did persecute unjustly the unbelievers or Armenians, which we have solid reasons to dispute, does it follow that Islam enjoined them to do so? Can we for a moment connect the Belgian atrocities in the Congo (Africa), the German atrocities in Belgium and France, and the general domineering of the "white man" over the "coloured races" with the gentle teachings of Jesus Christ, who said to his followers, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloke also"? Are the Christian nations acting up to the injunctions of the Bible in exploiting the lands of the weaker nations, and oppressing them unjustly? Why then do you hold Islam responsible for the alleged excesses of the Turks? Islam requires its followers to show every manner of kindness, and to give every possible concession to the non-Muslims. The following verses from the Holy Qur-án amply justify this statement:—

"There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing" (ii. 256).

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them; Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah (*God*). And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help

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him who helps His cause; most surely Allah is Strong, Mighty" (xxii. 39, 40).

Commenting on this verse, Maulvi Muhammad Ali, M.A., LL.B., the famous translator of the Qur-án, writes :—

"Those who call Islam a religion of fanaticism may be reminded here that the religious freedom which was established by Islam in a country like Arabia thirteen hundred years ago has not yet been surpassed by the most civilized and tolerant of nations, while many of the civilized Christian nations are still as far from upholding this noble principle as ever they were. It deserves to be noted that the lives of Muslims are to be sacrificed not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues, and cloisters as well—in fact, to establish perfect religious freedom. The mosques, though they are the places where the name of Allah is remembered most of all, come in for their share of protection even after the churches and the synagogues—such is the tolerant attitude of Islam to other religions. Has any other religious teacher taught that noble principle, or is there a single direction in the sacred scriptures of any other religion that its followers should lay down their lives to protect the places of worship of other religions? Muslims closely followed these directions, and every commander of an army had express orders to respect all houses of worship, and even the cloisters of monks, along with their inmates."

It is related in History that the Apostle of Allah (May peace and blessings of Allah be upon him) took hold of the two sides of the gates of the Ka'ba on the day of the conquest of Mecca and said to the Quraish (the guardians of the Ka'ba), "How, do you think, will I treat you?" They replied, "We hope for good, noble brother and the son of a noble brother." Then he (the Prophet) said: "I say as my brother

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Joseph (son of Jacob—one of the Israelite Prophets) said unto his brothers : ‘ There shall be no reproof against you this day ; Allah may forgive you, and He is the most merciful of the merciful.’ ” While the truth is that these people were not only guilty of the gravest atrocities against the Holy Prophet, but they had also wrought many other wicked deeds and deserved to be severely punished ; but the Prophet forgave them just at the time of the greatest excitement, the hour of victory, when all those tyrants lay at his mercy, and when the most humane general could not but punish those who had spent the whole of their lives in striving to bring about the utter extinction of the victor and his followers. Does history present a single instance of forgiveness of this kind ?

Mr. Dunaway then criticizes the position of woman in Islam, which is an old, old story. The accusations have been met more than once, but Christian missionaries would not leave their pet habit of chewing again and again the morsel already thoroughly chewed up. Touching, however, briefly on the point, I would first of all discuss what position Christianity has given to woman, and then come to what she has been awarded in Islam. As we open the Holy Bible, we find in Genesis, ch. iii, a description in detail of Adam’s fall through Eve, because Eve, tempted by the serpent, ate the fruit of the forbidden tree, and in turn made Adam take some from the same, so the fall of man came through woman, because she saw no reason to abstain from eating the fruit of “ the tree to be desired to make one wise,” it being the last thing to be grudged by a beneficent and benevolent God—a quite logical conclusion. But still her act was condemned, and as to the poor man, the Lord said : “ Cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life.” With such antecedents woman can hardly claim or receive

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status of equality and fair treatment at the hands of man, whom she so awfully wronged. This is what Christianity says about woman.

Marriage is the most important event of a man or a woman's life, and needs much true guidance, and healthy laws. But unfortunately Jesus Christ was not married at all, and so could set no example or precept to his followers. But even his treatment towards his mother, as set forth in the Gospels, is far from enviable. In chapter xii. 47-50 of St. Matthew we find the following statement:—

“Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” His zeal for his mission is no doubt commendable, but his mother did deserve some regard on his part in spite of all that.

Jesus Christ did not come “to destroy the law and the prophets,” as he said in his sermon on the Mount, “but to fulfil them,” and consequently he could not add to, nor subtract from, the law in the hands of the Israelites. But with St. Paul, the founder of modern Christianity, the corner stone of religion is: “*of the woman came the beginning of sin, and through her we all die.*” His followers, who lost the garden of Eden through woman and incurred eternal perdition, may be excused if they are less temperate in calling woman all sorts of bad names. I may here make mention of a few things out of the big inventory of the holy legacy left by the canonizing hands to the coming generations. “The organ of the devil,” “the foundation of the arms of the devil,” “a scorpion ever ready to sting,” “the gate of the

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devil, and the road of iniquity," "the poison of an asp, the malice of dragon," "the instrument which the devil uses to gain possession of our souls," are the blessings which St. Bernard, St. Antony, St. Bonaventure, St. Jerome, St. Gregory the Great and St. Cyprian have to confer on their better halves, and the following was exclaimed by Tertullian: "Do you not know that you are each an Eve; the sentence of God on this sex of yours lives in this age; the guilt must of necessity live too; you are the devil's gateway, you are the unsealer of that tree; you are the first deserter of the Divine Law . . . you destroyed so easily God's image—man. . . ."

If women of Europe and America have got some position and rights to-day, it is solely due to their having forced men to give them what they deserved as human beings, having as good a soul as they have got. Their nature revolted against the unfair treatment which was meted out to them in the sacred name of Christianity, thus proving in a way that Christianity is not the natural religion of man.

Let us now turn to discuss the position of woman in Islam. The Holy Qur-án says about the fall of Adam and Eve:—

"And We said, O Adam! dwell thou and thy wife in the garden, and eat ye plentiful therefrom wherever ye list, but to this tree—the tree of discord and dissension (the word used in the text is *shajar*, which means tree as well as discord and dissension)—come not nigh, lest ye become of the transgressors; but Satan made *them* slip from it, and caused their banishment from the place in which they were" (ii. 35, 36).

These verses clear the whole matter, and bring man on the same footing with woman in the matter of transgression. Adam never thought of saving himself at the expense of his wife by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." How noble, brave

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and chivalrous, and at the same time penitent and respectful, he is in his confession before God, which is as follows :—" Our Lord ! We (not the woman alone) have done wrong to ourselves, and if Thou wilt not forgive us and have mercy on us, we are surely the loser " (vii. 23). He does not lay the blame of transgression at the door of woman alone. Islam thus strikes at the root of the Christian idea that woman is to be held responsible for the whole of human misery on this earth.

To honour woman, God named and devoted the whole of the fourth chapter of the Qur-án to woman, and the discussion of her rights. The opening verse of this chapter is as follows :

" O men, fear your Lord, who hath created you from one soul, and of his kind created his wife, and from these hath spread many men and women. And fear ye God in whose name ye ask mutual favour, and *reverence the wombs that bear ye*. Verily, God is watching you." In many other places the Holy Qur-án safeguards and lays emphasis on the rights and claims of woman, as for example it says :

(1) " Live and associate with them (women) kindly."

(2) " And if you (men) have certain rights on them (women), they have similar rights on you in all fairness."

(3) " Your wives are a garment for you, as you are a garment for them." As garments hide one's nakedness and such physical defects as are to be concealed, so do husband and wife secure each other's chastity. Our clothes give comfort to the body, and husband and wife find comfort in each other's company. The garment is the grace, the beauty, the embellishment of the body ; so, too, are wives to their husbands, as the husbands to them. That love and kindness should be the only rule of life, and no subservience on the part of woman, that affection, tenderness and benevolence should regulate

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their mutual dealings and feelings, has been brought home to us in the following verse :

“And one of His signs is that He has created wives for you of your own species that ye may be comforted with them, and has put love and tenderness between you.”

In conclusion I would quote some of the sayings of the Holy Prophet Muhammad (May God's peace be on him), to show in what high esteem he held the gentle sex :

(1) “Paradise lies at the feet of thy mothers.”

(2) “Among my followers, the best of men are they who are the kindest to their wives.”

(3) “To acquire knowledge is an *equal duty of man and woman.*”

(4) “Woman is sovereign in the house of her husband.”

(5) “The world is full of objects of joy and delight, and the *best source of delight is a pious and chaste woman.*”

THE PROPHET IN WAR-TIME

By MAULVI MUSTAFAKHAN, B.A.

VIII

THE ENTRY INTO MECCA.

ALTHOUGH the Treaty of Hudaibiyya brought about peace between the Muslims and the Quraish, and the Holy Prophet scrupulously adhered to the terms of the agreement, yet the Quraish invariably played an underhand game. In violation of the terms of the Treaty, the Bani Bakr, the allies of the Quraish, attacked the Bani Khuzr, who were in alliance with the Muslims. The Quraish helped the Bani Bakr secretly against Bani Khuzr, who were eventually obliged to take refuge in the sacred precincts of Ka'ba; yet even there they were ruthlessly butchered.

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This was a grave infringement of the traditional sanctity of Kaba, and the Quraish, being the custodians of the shrine, were also responsible for it. Besides, a deputation of Bani Khuzr, consisting of forty members of the tribe, waited upon and requested the Holy Prophet for help against the aggressive attack of the Quraish and their allies. This demand was both legitimate and reasonable, because the Muslims were the allies of Khuzr according to the terms of the Treaty of Hudaibiyya, and therefore the latter naturally looked to the former for a friendly assistance in this time of need. The Holy Prophet, while admitting the righteousness of their cause, was, however, keen to avoid bloodshed. Therefore, before taking any military action he sent an envoy to the Quraish, demanding the acceptance of either of the three conditions :

1. Ransom should be paid for the killed.
2. The Quraish should refrain from helping the Bani Bakr.
3. It should be declared that the Treaty of Hudaibiyya is nullified.

“Only the third condition can be accepted,” said Qartaba to Umar, after hearing the message of the Prophet. The Muslim envoy brought the news to Medina that the Quraish had consented to cancel the Treaty of Hudaibiyya. Later on they sent Abu Sufyan to the Prophet with a view to renewing the Treaty, but it was too late now. The Muslims would no longer be played false by the treacherous Quraish, who had broken so many solemn pledges. They had lost confidence. They had no sense of honour, and it was simply dangerous to rely upon their word any more. Therefore, the Prophet decided to advance against Mecca, which was in fact a hotbed for hatching various plots against the Commonwealth of Islam.

In short, on the 10th of Ramazan the Prophet, at the head of ten thousand men, marched against

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the Quraish. With the exception of a feeble resistance by Akramah, he entered Mecca almost unopposed. The one who was persecuted, who was humiliated, who was stoned at, who was jeered at in the streets of Mecca, and was eventually driven out, was now the master of the city, and entered it with the pomp and circumstance of a conqueror. But if he was patient under persecutions, he was equally self-restrained in the time of glory. He immediately issued instructions for his followers to show clemency to the fallen foe, which were strictly obeyed. Bitten by remorse and penitence, the leaders of Mecca came to the Prophet, who addressed them thus : "Descendants of Quraish ! how do you think I should act towards you ?" "With kindness and pity, because you are gracious, brother and nephew," said the Quraish. These words touched the heart of the Prophet. His eyes were moistened, and in a broken voice he said : "I will speak to you as Joseph spoke to his brothers—I shall not reproach you to-day. God will forgive you ; He is the most merciful and compassionate." The Prophet then delivered a sermon on the universal providence of God, and the equality of man, which was listened to with rapt attention. The general amnesty granted by the Prophet filled the hearts of the people with gratitude and love. The old, ancestral animosities were forgotten. Every man began to breathe freely ; and the town which had long been the scene of plots and counter-plots once again began to enjoy placid tranquillity. The idols of Ka'ba were, however, struck down, and the truth at last dawned upon their worshippers that these so-called gods were utterly powerless.

And now there was seen a sight that was never seen before in the history of the world. Hosts after hosts of people came and adopted the religion of Islam, on the hill of Safa. The Holy Prophet exacted a pledge from them to the effect that :

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1. They would not adore anything.
2. They would not commit larceny, adultery, or infanticide.
3. They would not utter falsehood nor speak evil of women.

Thus were the prophetic words of the Holy Qur-án fulfilled :

“When there comes the help of Allah and the victory, and you see men entering the religion of Allah in companies,

“Then celebrate the praise of your Lord and ask His forgiveness, surely He is oft returning to mercy.”

(To be continued.)

ISLAMIC AND CHRISTIAN CIVILIZATION

By R. LISSAN.

RELIGION may be defined as that principle which guides and regulates life, having its foundation in the belief in a higher power than the worshipper, whether he be a savage or a civilized man, and ranging from the belief in spirits or fetiches to a belief in the One Supreme God. In proportion as the evolution of the ideal of worship goes, so the belief or religion develops in the individual the sense of a moral responsibility and the necessity of cultivating those social and moral virtues which are known to the world as civilization, and embodied as charity, benevolence, human brotherhood, love, and the social virtues of cleanliness, sobriety, kindness, and science, knowledge or education.

As Islam and Christianity are two of the great world-religions which claim to be a revelation from God, let us compare and see how they have carried out their world-mission, as commanded by their Prophets, by replacing barbarism by culture, error

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by truth, corruption by regeneration, cruelty by kindness, vice by virtue, and ignorance by knowledge, and if either of them has failed to realize the teachings of its Founder.

We will commence by dealing with the question of barbarism; when at the time of the birth of the Prophet Muhammad, Arabia—and its tribes were sunk into a degraded condition, having as a religion a debased form of Animism, involving the worship of a number of idols, which were around the Ka'ba at Mecca, the chief of whom were Al-lat, Al-Uzza, Rahel and Manah, a survival of stellar worship, handed down from remote times, and collected into a pantheon of 360 deities, shaped into animal forms, human beings, lions, eagles, etc. Human sacrifice was prevalent, parents sacrificing their own children, like the old Canaanitish worship of Moloch at Carthage, and even dragging them to the altar of sacrifice; female children were not considered worthy to be offered up in sacrifice, but were buried alive instead. Morality between the sexes was not duly regulated, slavery had no restrictions, drunkenness and vice had no restraints. Judaism and Christianity had not succeeded in the attempt to alter the pagan worship existing in Arabia in the times of ignorance, as even Sir W. Muir acknowledges, and the moral and social state left everything to be desired. But, in one short generation, in the lifetime of the Prophet, the entire life, practices and religion of the Arabian tribes changed. Polytheism was abolished, the idols and gods were destroyed, human sacrifice was forbidden, intemperance removed, female infanticide done away with, and a vastly improved morality prevailed. Slavery was sublimated into a sort of fraternity, the rights of women were recognized, and a pure monotheism established. In short, Arabia was transformed, in one lifetime, from a condition of barbarism and polytheism into civilization and the worship of the

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one God. The ordinances and teachings of the Prophet have been carried out from his time until the present.

For comparison let us turn to Christianity. The precepts and teachings of the Prophet Jesus of Nazareth embody a high standard, and he is revered by all Muslims; it is necessary to enquire how far this teaching has been carried out by his disciples and followers. Christianity first came to the front and was recognized as a sect of the Jews, under the name of Nazareans, the name Christians being first given to them at Antioch, as a nickname or epithet of derision. It arose in and among the Roman peoples, and like Islam was a missionary religion, but from the fact that Islam was from its beginning a theocracy, Muhammad being both prophet and ruler, we shall have to wait until we find it had attained a degree of power, before judging its influence as a factor in civilization, or purifying and regenerating, and correcting irreligion and ignorance. At an early date we find discords broke out between Peter and Paul, and when on the promulgation of Christianity as the state religion under Constantine, it rose into power, what do we find—the overthrowing of the old religion together with its philosophy, the heritage from the Greek school of thought of Plato and Pythagoras, fanaticism and bigotry running riot; instead of the worship of the One God, or the Trinity, we practically find a polytheism based on the old religion which Christianity had not been able to destroy, but simply absorbed, and the worship of saints and angels darkening the worship of the Supreme. The burning of the Alexandrian library, at the intellectual centre of the Roman Empire, falsely attributed to the Caliph Omar, has now been admitted by scholars and students to have been done by the Christians, about fifty years after the time of Bishop Cyril of Alexandria, since canonized, who is credited with instigating the murder of Hypatia by a mob

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of Christian monks ; in brief, the culture and civilization bequeathed to the world by the Roman Empire was entirely destroyed, its temples, its learning and advancement utterly wiped out, and as a result of such and its replacement by ignorance, superstition and degradation, there came on Europe the Dark Ages. This is not an overdrawn picture, but can be read and amplified in Lecky's *History of European Morals*, Milman's *Latin Christianity*, Draper's *History of Intellectual Development in Europe*, Gibbon's *Decline and Fall of the Roman Empire*, and Dr. Emil Reich's *History of Civilization*, which all draw an appalling sketch of how the followers of Jesus nullified his teaching both in the letter and the spirit, and replaced the heritage left by nearly a thousand years of steady intellectual, moral and social development by Rome, by a sink of corruption and vice. Morality was non-existent, both in the Church and out of it; ignorance, superstition, cruelty and vice ran riot, resulting in the entire suppression of anything like civilization for very nearly one thousand years.

On the subject of knowledge and ignorance: with the rise of Islam and the unification of the Arabian tribes under the Caliphate and its spread into neighbouring countries, came the recognition of the necessity of knowledge. We find the Caliphs the protectors and promulgators of learning; science, art and philosophy were cultivated; with the conquest of Persia and Egypt, Islam fell heir to the culture, literature and art of both. Persia had developed a rich literature and elegant poetry which was absorbed and cultivated by the Caliphs, universities were founded and colleges established, learning and study fostered. We find that wherever Muslim power went, culture and knowledge went with it. Cabul, Balkh, Bokhara, Samarcand, Baghdad and Alexandria became centres of learning, among many other places. The classical writers and philosophers were studied and their works rendered into Arabic.

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Art, mathematics, engineering, mechanics, poetry, astronomy, arithmetic, medicine, surgery, philosophy, rhetoric, agriculture and law were taught and encouraged throughout the Muslim world. With the conquest of Spain and the establishment of the Caliphate of Cordova, came the heyday of Spain. Granada, Cordova, etc., were centres of science, palace libraries, observatories, aqueducts, miles of well-planned streets and an elegant culture. With the expulsion of the Moors, this fell into ruin. We find the names of Geber, Aricenna, Averroes, Ghazzali, Jami, among others. Our words, algebra, admiral, chemistry, and alchemy among others attest the scientific debt Europe owes to Islam. The translation of the works of Plato, Plotinus and other Greek philosophers developed mystical and theological knowledge, and the Islamic countries became centres of moral and intellectual culture yielding to no one of the ancient civilizations in the scope of its study or the field of its subjects, patronized by wise and tolerant rulers.

Chambers' Encyclopedia says: "We cannot consider in this place what Islam has done for the cause of all humanity, or more exactly, what is its precise share in the development of science and art in Europe. Broadly speaking, the Muhammadans may be said to have been the enlightened teachers of barbarous Europe from the ninth till the thirteenth century. Draper, *History of Intellectual Developments in Europe*, shows the literary, social, and scientific achievements of the Muslims in Spain, notably at Cordova, where students could be counted by thousands, and where philosophy, geography, history, rhetoric, grammar, medicine and natural history were taught."

Muhammad says "Four things support the world: the learning of the wise, the justice of the great, the prayers of the good, and the valour of the brave."

In regard to the aspect from the Christian viewpoint: when Christianity first became dominant

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as a state religion on the assumption by Constantine of the Christian faith, it promptly set about the destruction of all who differed from it. The temples and churches of other Christian sects were closed and their adherents promptly exterminated; but of that later—we are dealing now with knowledge and science.

In the Roman Empire there was an admirable system of education; primary schools were scattered over the whole of Europe; the vast majority of the freemen and very many of the slaves could read, write and cipher. Secondary schools with generous municipal support were numerous everywhere. At Rome and Constantinople were higher schools and universities where eminent teachers were maintained by the state, and where pupils chosen by merit obtained gratuitous instruction. The emperors largely subsidized education out of the imperial treasury and gave many privileges to teachers. But, with the coming of Christianity the early Christian Fathers strongly denounced secular instruction, and when the Gaulish and Gothic invasions had destroyed the schools, they made no effort to replace them. St. Augustine, in his *Retraction*, denounces Plato and the Platonists as “impious men,” and in his later works enumerated many problems in physics and astronomy as “waste of time.” From the sixth to the ninth century, Christianity was sadly lacking in anything approaching intellectuality. Theodoric, the heretic, and Charlemagne forced the monks to learn, but they were hotly resisted and their work demolished by the Christian clergy.

Pope Gregory the Great, in a letter to Desiderus, Bishop of Vienne, writes: “After that, we heard a thing that cannot be repeated without a feeling of shame, namely, that you are teaching grammar to some This troubled us greatly”; and further on, promises certain privileges if he does not study

"trifles and secular letters," and also describes an elementary secular culture as "horrible and execrable". This is one of eight hundred sent to various bishops and others in every part of Europe. No one will doubt Mr. Lecky's dictum that "*the period of the Catholic ascendancy is, on the whole, the most deplorable in the history of the human mind.*"

Turning to Egypt, at Alexandria, the intellectual centre of the Roman Empire, mathematics, astronomy and the sciences were taught in the schools, down to the fifth century, when the Christian monks besieged the schools, murdered Hypatia, scraped the flesh from her bones with oyster shells, and destroyed the seats of learning and the result of centuries of culture, and then the schismatic wars with the Arians started, spreading over Europe; culture, learning and civilization disappeared under an orgy of riot, slaughter and religious controversy, varied with persecutions. The withdrawal of the pick of the men of the time into monasteries would have given them ample time for intellectual research and work, but very little was done; the few libraries there were, were not well endowed with books; there were 6,700 (at Novalese) whereas the Alexandrian had 700,000, and at that very time the Moors had 70 public libraries in Spain (one Royal library containing 600,000 works). The vast majority of the mediæval clergy could not read or write. At the great monastery of St. Gall, Compayre (*History of Pedagogy*) shows, that at the time of the scholastic activity not one monk could read or write.

With the twelfth century came rationalistic or semi-rationalistic teachers, nearly always men condemned by the Church, as inaugurating a new activity, Abelard, Arnold of Brescia, Roscelin and others. Arnold of Brescia was burned at the stake for his teaching, Roger Bacon, the monk, imprisoned for fourteen years for his teachings of science.

St. Augustine and the early Christian Fathers

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denied the existence of the Antipodes. "Christ had sent his apostles to all nations, they had not gone to the Antipodes, therefore there was no Antipodes." The monks of St. Stephen declared to Columbus there was no such a continent as America; these settled the geographical questions. Pope Zachary denounced the theory of the Antipodes as "perverse, iniquitous, and against his own soul."

In the fourteenth century, the Church burned the astronomer Cecco d'Ascoli for this and other matters. The Protestant Church was no better. Luther, speaking of Copernicus, says: "This fool wishes to reverse the entire science of astronomy, but Sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth." Calvin and Melanchthon (who taught physics at Wittenberg, and found demons in the entire range of physical phenomena) agreed with him. Even John Wesley in the eighteenth century describes the Copernican system as "tending towards infidelity."

Long after the invention of the telescope the Protestant authorities at Wittenberg and other universities forbade the professors to communicate to their pupils its revelations, while at Catholic universities (Louvain, Douai, Pisa, etc.) they compelled the professors on oath to teach the old system. Alexander III in 1163 forbade "the study of physics or the laws of the world" to all clerics, the only class that had opportunity for study.

The Dominicans forbade any of its members to study medicine or natural philosophy. The Franciscans imprisoned Roger Bacon for fourteen years. Cardinal Ximenes of Spain burned all the Arab books on history, medicine and agriculture, on the pretext that they were all Al-Korans, a blow at the intellectuality of Spain from which she has never recovered.

In 1624, the Parliament of Paris, prompted by the theologians, prohibited under penalties, the

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improved chemical research that had begun there. As previously mentioned, the Muslims improved agriculture, but the Church inaugurated a system of magic connected with all forms of physical phenomena. The weather, the earth, all minerals and metals were associated with a vast magical system which completely paralysed industry, science and trade. St. Thomas Aquinas says: "It is a dogma of faith that demons can produce wind, storm, rain and fire from heaven," and as late as 1752, when Franklin demonstrated electricity and lightning, bringing some of the devils down, preachers and theologians opposed him, the Catholics and John Wesley taking prominent part in the matter. Navigation languished because the compass was regarded as an invention or appliance of the devil, and no master mariner dared use it for fear of being thought a magician. In brief, in every department of art, science, culture or progress of any kind tending to civilization, we find the Christian religion acting as persecutor, delaying the world's progress and advancement.

Michil (*China and Christianity*, page 37) says:

"A diplomatic secretary of Pius VII declared 'that it was of the essence of the Catholic religion to be intolerant'; and further on, 'A large proportion of the wars of Christianity have been assuredly religious in their origin and aim. The Puritans, in turn, became persecutors when they got the upper hand'" (Justice Duncan, cited by Professor Schiff).

(*To be continued.*)

THE CHARACTER OF MUHAMMAD

By MASUD ALI VARESI

(*Continued from p. 364.*)

XI

LOVE AND AFFECTION

WE have already given a brief description of the atrocities suffered by the Prophet at the hands of

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his countrymen. Taking these facts in consideration, we have to ask those who have no faith in Islam why the Prophet suffered so much, and why did he display such an extraordinary perseverance which, in a different case, would have rent asunder one's aspirations? What did the Meccans require of him? Did not they require of him only so much as he would leave them to themselves? Did not they want him not to dissuade them from idolatry only? The question arises: Why did he not do as desired? Why was he invincible in his mission when the people did not like to embrace his faith? What led him to face so many miseries and calamities? The opponents of Islam have the audacity to contend that Muhammad's energies were directed to the attainment of wealth and rank. If his object was, as alleged, to become a ruler or a millionaire, the wealth which the Meccans promised him and the rank which they offered to confer on him provided he gave up his mission, were more than enough for the realization of the object. If this had been his object, it should have been realized long, long before, just at the commencement of his mission. Now look to the other aspect of the question. He did his duty, and achieved wealth and honour. But what advantage accrued to him from this? He always led the simplest and the poorest life all through, and went without food for days. He ate the coarsest barley bread and stitched his shoes with his own hands. Why this chill penury during the days of his greatest worldly honour and wealth, if his object was the realization of worldly pleasures and happiness? His nearest relations and dependants ground corn with hand-mill, and suffered every trouble in life. He went so far as to make it illegal for his issues for ever to accept *Zakat* and *Sadqah*.¹

¹ *Sadqah*, *Zakat*, *Khairat* and *Waqf* are different forms of charity, ordained by the Muhammadan Law. *Sadqah* means

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Naturally every one ignorant of historical facts may arrive at the conclusion that he must have availed of the wealth for which, according to the anti-Islamic notion, he suffered so much. At least he must have allowed his relations and children to take advantage of the situation. But the case is quite the reverse. When we consider his life from every point of view, we find that he was free from any imaginable evil or selfishness. In fact, any such accusation against the Prophet is absurd, unfounded and based on grossest error or intentional wickedness. RESPECT FOR THE COMMANDMENTS OF GOD AND LOVE FOR HIS CREATION was the Prophet's chief ideal, and he left no stone unturned towards its practical observance and demonstration. It was absolutely his disinterested love which did not deter him for a moment from refining and ameliorating the condition of human beings in the face of the severest opposition he met with and the persistent persecutions he suffered. His countrymen did all they could to baffle him, to cause him every possible injury, but he always invited them to truth and pointed out to them the path of reality. He extended his love even to his enemies. He treated them like parents who, in spite of the disobedience of their children, treat them with favour, kindness and

and includes everything that is given to a *fakeer* or needy with the object of *sawab* or Divine merit. *Zakat* is restricted to particular persons: all persons are not eligible to it. Both *Khairat* and *Sadqah* contain their particles in *Waqf*. *Sadqah* is restricted to the poor, and *Khairat* is an extensive term. In *Sadqah* the ownership is transferred to the poor and the needy without any worldly consideration, but with the view of obtaining Divine merit. It may also be offered to a Ghani (i.e. a person having Rs. 40), but Syeds and rich people cannot have it. In *Waqf* the elements of *Sadqah* are predominant, with the difference that its benefits cannot be shared by each and every Muslim whom the dedicator allows. (Syeds are the descendants of the Prophet.) (For a fuller discussion see my 'Reply to Mr. Nizam-ud-din Hasan on The Muhammadan Waqf Validating Bill, published in *The Leader*, Allahabad, September 1 and 2, 1911, and reprinted in the *Moslem Review*, Allahabad, September 1911.)

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patience, and always keep their welfare at heart. But there is a limit to the parents' love towards their children. There comes, however, a time when the misdoings of undutiful children transgress all bounds, and the parents at last give them up. But with our Prophet the case was altogether different. His affection for his countrymen and human beings at large knew no bounds. He overlooked their faults and persecutions. The more wrongs they committed, the more kind he was to them. His favours grew with the intensity of their enmity and detestable treatment. The more he suffered at their hands, the more he desired their improvement and prosperity. In a word, he demonstrated in practice what Allah says in His Qur-án: "And We have sent thee as the very embodiment of mercy." It was a contrast without a parallel. On the one hand, the enemies of the Prophet were relentless in their persecutions, and on the other, the Prophet was a thorough embodiment of love and kindness to them. This requires a sacred and innocent heart, and the best of motives.

The Prophet was extremely kind to, and the sincerest friend and well-wisher of his friends and companions. The greatest proof of the Prophet's unbounded affection and love lies in the fact that he wanted to lighten the burden of the prayers of his followers as far as he could. It was on this basis that he did not say his *Nafil* (optional) prayers regularly, in order that his followers may not make it a part and parcel of their unavoidable duty and treat it binding on them like the compulsory or *Farz* prayers.

Abdullah, son of Hazrat Umar (peace be on them), says: "The Prophet once came to me and said, 'I have heard that you say your prayers the whole night and fast the whole day.' I replied in the affirmative. The Prophet directed me to keep up at night and sleep as well, to fast also and to

postpone fasting as well, for my body had also a right on me, my eyes had a similar right, and because my friends, brothers and the members of my family had equally the same right." (Bokhari, p. 154.)

Hazrat 'Ayesha (blessings of God be on her) relates : "One day a woman of the Bani Asad clan was sitting by me. In the meanwhile the Prophet turned up. He asked me who she was. I gave information about her, and told him that she kept up the whole night and said her prayers the whole night. The Prophet said, 'Give this practice up. You must do only what you can physically perform, lest you are put to grief; God never tires.'" (Bokhari, p. 154.)

Abu Masud (peace be on him) says : "A man called on the Prophet and reported to him that he did not say his morning prayers in congregation simply because a certain man who led the congregation prolonged the prayers a good deal. Hearing this, he was so much displeased that I had never seen him before like that. Then he advised thus : 'O people, you cause men to become disgusted with religion. When you lead prayers, curtail them, for there are men who suffer from ailments, who are old and poor as well.'" (Bokhari, p. 902.) The Prophet meant to say that the men referred to by him would be put to inconvenience by long prayers, with the result that they would be grieved and thus disgusted with the rigours of prayer.

Sa'ad ibn Waqaas says : "I was so badly indisposed in Mecca that my condition became precarious. But I did not like to die in this city, for I had made a flight from here. The Prophet came to see me. I told him that I wanted to give the whole of my property in charity. The Prophet asked me not to do so. 'Half of my property,' I said, 'I may be allowed to dispose of in charity.' He again answered in the negative. 'One third,' I said. 'One third

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is also a great deal, but you may do it. Certainly it is better for you to leave your heirs wealthy than to leave them indigent.' ” (Bokhari, p. 383.)

The Prophet's love was not confined to Muslims only. The non-believers also took advantage of it. A tradition goes that a man of the Arash tribe sold a camel to Abu-Jahl. The latter evaded the payment of the price. The poor man was much troubled, and at last came to the assembly of the Quraish community, and in a high voice addressed the audience thus : “ I am a stranger; Abu Jahl has violated my right. Is there any of you who can mete out justice to me, and compel him to make good the contract ? ” The Prophet was also seated in a corner. The merciless audience did not at all pay heed to the entreaties of the poor man, and in order to vex the Prophet told the man to go to him, saying that he was the man who would do justice to his cause. The Prophet knew nothing about the affair of Abu Jahl and the camel vendor. At the persuasion of the assembly, the camel vendor went to the Prophet. The Prophet was deeply moved when he heard the whole story; not caring for his own weakness and the strength of Abu Jahl, he at once accompanied the man. The Quraish wanted to see the fun, and sent a man of their own to follow them and to report to them what happened. The Prophet reached Abu Jahl's house, and made a knock at his door. “ Who is it ? ” inquired Abu Jahl from inside. “ Muhammad,” was the reply. Abu Jahl came out. He was baffled to see the Prophet. “ Pay him his dues,” said the Prophet. “ Very well, I am just going to pay him his money.” Saying this, Abu Jahl went in, and made the payment without any reluctance. The poor man was immensely pleased with the Prophet, thanked him, gave him his benedictions and went away. When the members of the Quraish community heard this story, they were very much

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amazed. But Abu Jahl was so much overcome with the Prophet's presence that he had no other alternative than to pay up the price of the camel. (Seerat-e-Ibne Hisham, p. 211.)

What to speak of human beings, the Prophet's love extended to the lower animals as well. Abu Huraira relates: "One day the Prophet said, 'A man while travelling in a jungle, felt very thirsty. By chance he found a well in the way. Descending into the well, he drank water. When he came out of the well, he found a dog panting for breath and restless on account of thirst. The poor creature was licking mud on account of great thirst. The man thought that the dog must be feeling thirsty in the same way as he himself. So he alighted into the well again, filled water into his leather sock, caught the end with his teeth, and came up. The Merciful God was pleased with this compassionate deed, and forgave all his omissions and commissions.' When the Prophet finished his speech, the audience asked him if human beings were rewarded for being kind to the animals as well. The Prophet answered, 'There is reward for compassion shown to each and every creature.'"

The people of Arabia were grovelling in darkness. They were awfully cruel; they buried their own female children alive without feeling the slightest compassion. But the Prophet taught them to be kind to each and every creation of God.

(To be continued.)

PRACTICAL EXPERIENCE OF ISLAM

"Set thou thy face then, as a true convert, towards the Faith of Nature which God hath made, and in which He hath made man. No change is there in the creation of God. This is the right Faith, but the greater part of men know it not."—Holy Qur-án, Sura "The Romans," v. 30.

It is with great pleasure that every week we find intelligent thoughtful people making their declaration

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of the true Faith and joining the ranks of the believers. On Sunday last, as I listened in the Mosque at Woking to a gentleman repeating the Kalima, I looked back upon the numerous adhesions to our ranks, which have been made possible by the establishment of a permanent Islamic headquarters. The gentleman in question went to India with the British troops during the Great War, and visited many Indian cities. He carried with him a letter of introduction from a British Muslim, and he was able thus to penetrate the family and social life of the Muslims with whom he came into contact. He sat in the Mosques and the tenets of Islam were repeated to him, he visited the homes of Indian Muslims and was received with every kindness and courtesy. Can you imagine the impression with which he left India at the expiration of his Army service and returned to England? He felt a sense of isolation from what, to him, had become familiar intercourse of daily life. He felt that the religion of Islam had opened to him a new vista, and that he had proved that the brotherhood of the True Believers was a veritable fact and not an empty phrase. He returned to England with a sense of gratitude and respect for Indian Muslims, and resolved to know more of Islam and test for himself the conduct of Muslims in the West. He visited the Prayer House at Notting Hill Gate in London, and so renewed his acquaintance with British and Indian Muslims, and heard an eloquent sermon from the lips of our beloved brother Maulvi Mustafa Khan. He found from practical experience that Islam is the same in East and West, that we are brethren in reality, and so, having already come to the knowledge that the Faith he believed was Islam, he made formal declaration at the Mosque in the presence of a number of Muslims of various nationalities, subsequently joining us in prayer.

How fortunate was this brother that he was

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able to visit East and West, and to have ample time for reflection.

To-day in the West we are besieged with enquiries about Islam, and one can easily understand that the day is dawning when we can repeat the verses of Sura "An-Naşr" as fully descriptive of the West. O Muslims of all countries, remember that we are all one large family, and that as in ordinary family affairs we are governed with a sense of the duty of relationship, so let us follow out to the fullest extent the duties of true Muslims to one another. We in the West are comparatively few, and so must be so closely bound together that our solidarity shall awaken the admiration of all non-Muslims. Our little Mosque at Woking is a rallying centre for all our efforts, and those who enjoy the privilege of constantly coming into contact with all the brethren realize what a happy family we are.

There is one factor which may prevent some people from openly making their declaration, and that is that they shrink from publicity; they sometimes fear the effect on their social intercourse with others; but let me tell them that often I hear from the lips of "nominal" Christians the open confession that they admire anyone who is sufficiently strong in conviction as to declare that he is a Muslim, and regret that they themselves are either too indolent or are disinclined to study *any* religion. In the days of our Holy Prophet (on whom be peace and eternal felicity) the band of the Faithful was small at first, but the deep conviction of the Truth, the courage which the Faith gave them, enabled them to increase by leaps and bounds and to triumph against innumerable difficulties and determined opposition. Therefore I appeal to-day to those who may be Muslim at heart yet have not openly declared this to take courage and help us to strengthen the bond of True Believers who are growing day by day, and so aid us to bring the know-

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ledge of the Truth to the masses of the West. Remember the words of the Holy Qur-án: "This is the right Faith, but the greater part of men know it not." Every Muslim is a potential missionary, and from the moment that anyone embraces Islam he is filled with the burning desire to reveal the Truth to others, to bring them to a realization of that peace to which he has himself attained, and to unite men in our grand universal brotherhood. After all, the act of becoming a Muslim is really the awakening of the inner consciousness to truth, for Islam is the natural religion which is implanted in the heart of every one of Allah's creatures, and so it is not a "conversion" in the sense of a *complete change*, but a full realization instead. It is just as well to get the fact securely home, and thus it may comfort some of those beings who to-day are "religious," yet feel that they are outside "religion" as expressed by Western theology. In reality the heart is awakening to a fuller and truer sense of the Deity, and is becoming cleansed of the dross which has been accumulating and so burying the "Natural Religion" beneath it. When we realize that "the spark of the Divine is latent in every atom," and the heart's desire is to attain to a knowledge of Truth, we may realize that the progress is towards the Religion of Nature, and this is Islam.

KHALID SHELDRAKE.

REVIEWS

Swadharma, a weekly journal devoted to the Labour movement, social reconstruction, and politics, is a very noteworthy production. First, that it should have appeared at all in India, secondly, because it should have been produced so excellently and conducted so successfully. It is perhaps not phenomenal that in a country of over 300 millions of people there should be sufficient readers of a journal, in English, devoted to any subject under

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the sun. It is, however, incontestably a sign of our times that a weekly Labour paper of 24 pages, foolscap size, should be issued at As. 2 per copy in the city of Madras. The editor, Mr. E. L. Iyer, is a distinguished and intellectual young gentleman. In the initial stages, at any rate, the Labour movement of India will be compelled to rely on the educated youth, mostly following or training for professional careers. *Swadharma* is written in excellent English, and is to be re-issued in four vernaculars. The six numbers we have seen breathe a spirit of religious tolerance and real fraternity—of India for Indians. There are articles and discussions on non-co-operation, on Hinduism (progressive and reactionary), the “depressed classes” of India, and social reconstruction, with very friendly and amiable references to the Muslim community. The subscription is Rs. 10 per year, and the address of the journal is the Manager, Post Box 475, Vepery, Madras.

A. F.

The Eastern Buddhist.—We have received from Japan the first number of this interesting magazine, and it will be received with great interest, not only in Japan and China, but also in the West. It is well printed, and the paper has been carefully chosen. It is a good sign that the Buddhists of Japan are not asleep, but realize the importance of presenting to the Western mind the truths of Buddhism. It was our good fortune some years ago to receive for review, copies of a quarterly from Burma called *Buddhism*, and we welcome *The Eastern Buddhist* in the field as it will serve to remove many misconceptions prevalent with regard to the teachings of Buddha and the practices of his disciples to-day. It was wise to print the magazine in English, so that it can reach many people in the West who know practically nothing of this subject. Annual subscription, 6 Yen. Apply : 572, Zoshigaya, Takata, Tokyo, Japan.

K. S.