

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ÂN

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Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1 p.m. **Sunday Lectures** at 5 p.m.

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

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NOTES

Capitulations.

The Near Eastern situation is still overcast with dark clouds. "Capitulations" seem at the moment to constitute the main bone of contention. This is the one point on which Angora is not prepared to yield at any cost, and legitimately so. A single word to look at though, and a few concessions apparently trivial, "capitulations" mean much more. In their effect they are far-reaching—far below the surface, as it would seem at first sight. Apart from the economic and political issues involved in the question of "capitulations," they tend to have a seriously prejudicial effect on the social and religious life of a whole people.

The twofold privileges enjoyed by foreigners under "capitulations" are: Exemption of importations from taxation and of offence against the law of the land from trial by the tribunal of the land. And what is the effect? Not only crippling of local commerce and industry, but the corruption of the entire social fabric.

Islam enjoins strict teetotalism. Islam has unsparing denunciation for sex-immorality. Islam forbids gambling. But these are the very curses that follow in the wake of Western civilization. Wherever it sets its ominous foot, brothels, houses of ill-fame and gambling houses spring up like mushrooms, with all their disastrous effect on the indigenous culture of the soil.

Muslim lands have been absolutely free from these pests so long as they were immune from Western influences. But no sooner was this "blessing" of modern civilization implanted there—in whatever form—than the bottle of whisky, with its twin sister aforementioned, came into prominence. Bagdad and Damascus are the typical cases in question. Until recently they were free from every vestige of licen-

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tiousness ; but since the shadow of the West has fallen over them, Bacchus-worship, with all its hideous concomitants—debauchery and gambling—are taking root in the soil. Arabia and Afghanistan, retired as they are from these influences, have so far retained their Islamic purity intact. India has awakened—rather late—to the social danger through its long impact with the West, and reformatory movements to run the land “dry” are well on their way, in the teeth of opposition on the part of the Government.

Well may the Turk abhor the recurrence of these evils. He has had enough of it in pre-war days. “Capitulations” give the Westerners a *carte blanche* to indulge in these vices with impunity, spread the contagion to the children of the soil and corrupt the purity of life inculcated by Islam. A Power representing the Khilafat of Islam could not do otherwise. The seat of Khilafat must be purged of corruptions of such heinous nature. Islam and this ugly trio cannot coexist.

The House Divided—England, India and Islam.

Khwaja Kamal-ud-Din's new book of the above name—written on the lines of *India in the Balance*, in fact, supplementary to the same—has just appeared. The author has set forth in interesting detail the relation in which England stands, to-day, to the world of Islam and to India. The work comprises some of the burning topics of the day, such as the Non-Co-operation and Akali Movements in India, the question of Christian Minorities under Turkish rule, the temporal power of the Khilafat. The British Empire—a commonwealth of nations—is a house, so to speak, divided against itself. Some useful suggestions have been made as to how peace and goodwill may yet be restored to this house and the world of Islam reconciled. In beauty of language, in softness of tone and in force

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of argument, *The House Divided* may be termed a twin sister to *India in the Balance*.

Our Activities.

Lectures at our London Prayer House are growing in utility, and so in popularity. Two important series were taken up one after another and much appreciated :

1. Soul—its genesis, birth and nature. Three stages of the evolution of the soul. The attainments of an evolved soul. Communion with God.

2. Position of woman in Islam and elsewhere. Institution of marriage in Islam. Status of woman as a wife. Muslim woman in history.

Lectures at the Mosque, Woking, were carried on with considerable advantage. Over and above these, Khwaja Kamal-ud-Din addressed large and appreciative audiences from four different spiritualist platforms at Brighton. Two other successful lectures were delivered by him—one at Birmingham Theosophical Society and the other at Tavistock Square, London.

The following is the syllabus for December :—
3rd—Life after Death ; 10th—Reincarnation of the Soul ; 17th—Heaven ; 24th—Hell ; 31st—Myth of Christmas.

PRECIOUS GEMS

No man has believed perfectly until he wish for another that which he wishes for himself.

* * *

A Muslim is one who fulfils his trust and fails not in his word and keeps his promise.

* * *

Women are the twin-halves of men.

MUHAMMAD.

THOUGHTS ON INSPIRED WRITINGS

A FEW THOUGHTS ON INSPIRED WRITINGS

By LORD HEADLEY (El Farooq)

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

It will not, I hope, be considered controversial or contentious if I say that a Religion without Charity is worthless—whatever interpretations may be put on the Scriptures. Then we have something to go on; an axiom. “Religion without Charity is worthless.” Charity and toleration are very nearly akin to one another; indeed, a charitable person in the fullest sense must be able to tolerate those who hold different

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views, say, in the matter of Religion, and should not condemn them because they see things from a different standpoint. I do not, of course, refer to the misnamed toleration which winks at cruelty, deception or fraud, or the foolish leniency which indiscriminately pardons murderers or brutal miscreants; my allusion is to that very important and real charity which allows that Salvation is possible for all good people who believe in God and do their duty to their neighbours.

One can *understand* the outrageously excessive punishment once common in this country—of hanging a man for stealing a sheep, because the theft was against the laws of God and man; but it is difficult to realize what must have been the frame of mind of those who burnt and tortured their fellow-creatures for a mere difference of religious belief *unaccompanied by any crime whatever*. I can almost hear the remark: "These tortures and burnings belong to another age—we don't do these things now." No, perhaps not, but I would ask one single question: Which is the least or most Charitable: to burn a fellow-creature's body, as did the Zealous Christians of the Holy Inquisition, or to consign his entire being, body, soul and spirit to everlasting damnation as do many of the Modern Christians? A man transgresses no law, human or divine, when he confesses his inability to believe in the Divinity of Christ, the Trinity, the Atonement or the efficacy of the Sacraments as being *necessary to Salvation*, and yet good Christians still positively affirm that such a man cannot be saved, and this is equivalent to consigning him to everlasting perdition. One fails to see where the Charity comes in; if it does come in, it is not a bit like that Charity which according to St. Paul, "edifieth," "suffereth long and is kind," "thinketh no evil," "rejoiceth in truth," "endureth all things," "never faileth," etc., etc., and yet we find those very people, who would be horrified at the

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idea of not accepting St. Paul's teachings, absolutely callous and wanting in the first principles of charity when it comes to dealing with the everlasting state of the Human Soul. Possibly there may be different kinds of Charity to suit different kinds of religious opinions. For myself I only know that I have been repeatedly informed that I cannot be saved—*not because of my sins*—for which I very possibly deserve to be damned—but *because of my inability to blindly agree to certain dogmatic statements and improbabilities handed down to the clergy by their predecessors in the early days of Christianity*. Surely there must be something out of joint in religions which seek to bind the intelligence and do not appeal to the heart? The learned Divines in different Christian Sects are so much at variance in their readings of the Scriptures that from their writings and preachings it is hard to realize that they belong to the same Church. The Church of Rome, The Greek Church, The Protestants, Anglicans, and all minor sects are led by the same Scriptures, and I suppose that the Holy Qur-án, which contains so much in Confirmation and extension of the Bible, is a closed book to them all. But why this narrow-mindedness? Why this refusal to study a work which is regarded as sacred and inspired by so many millions of the Human Race? Who can read the following without feeling the inspiration?

“God! There is no God but He; the Living, the Eternal; nor slumber seizeth Him nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet naught of His knowledge shall they grasp, save what He willeth. His throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; He is the High, the Mighty.”

The Qur-án, Divinely inspired, abounds in such passages, suited for the guidance of mankind for all time, and it is to be hoped that those who study

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the Bible will also read the Sacred Book of Arabia. We want the Spirit of Islam in the West. The Holy Prophet Muhammad was ever chivalrous, fair and tolerant, and we could not do better than emulate the example he set us. Unfortunately there is a strong tendency on the part of the followers of any great teacher to fall away from the original spirit of the teaching. Who can say that those who burnt their fellow-Christians at the stake in this country not so many years ago were true followers of Christ? Where was the Spirit of Toleration—where the Spirit of Charity so strongly and frequently enjoined by the Holy Prophet of Nazareth? With my dear Brothers in the Faith I pray most earnestly that the pure and simple faith of Islam may be so presented in all the Western Countries that ultimately the whole world may become Muslim.

Strange though it may appear, in this age of supposed enlightenment, there are tens of thousands of avowed Christians who really believe and openly state that there is no salvation for those not following and accepting the dogmas of modern Christianity. It is both astounding and revolting to the intelligence and to the heart alike. These dogmas were never Christ's, but were merely certain rules laid down and so formulated as to run the "Church" on *sound business lines and to secure as much of the temporal power as possible*. The so-called Christianity started by the cruel monks and prelates of the "St." Gregory, "St." Dunstan, "St." Athanasius type, some 300 years after the Ascension, was probably very far from what the Master taught, and it is likely that he would be unutterably shocked if he could come on earth again and see the shameful atrocities committed in his name.

We have seen that Christianity—a religion from the East—has in past centuries spread over the Western World, and there appears to be no reason whatever why Islam, also a religion from the East,

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unhampered by dogmas and ceremonials, should not take its place in countries where there is a tendency to abandon religion altogether or where sacerdotalism has exhausted the public patience and insulted its intelligence. Islam is not handicapped by priestcraft and heavy calls on the credulity, and it should find favour amongst the learned and scientific as well as with the untutored and simple-minded.

THE LAST CRUSADE

CANON BARRY writes in the *Catholic Times* as quoted in our October issue, where the article is reproduced. It refers to the occupation of Palestine as the end of the Crusades. This article breathes the spirit of the Church militant, which is not the spirit inculcated by Jesus, who was the incarnation of meekness and humility. The League of Nations is extolled as "a new High Court aiming at universal peace." Well, it has taken a very bad aim, however, and shot very wide of the mark. The article breathes the spirit of war, and observes "that the sacred war between Islam and ourselves has never ceased." Is this the spirit of the teaching that Jesus inspired? The word "Islam" and the root of the name "Jerusalem" mean Peace, the one being the religion of peace and the other the City of Peace, sacred to Muslim, Jew, and Christian. He speaks truly when he says that the Crusades were prompted by a true political instinct no less than by religious fervour, but we are afraid that the religious-fervour idea is exaggerated. It is known that the Crusaders consisted chiefly of the illiterate masses of Europe led by the knights and barons, who were mainly robber chiefs living by mutual raids and out on the war-path, and that they were started and approved by the Church to turn attention from internal disorders and to strengthen the political aims of the Papacy for temporal supremacy. The condition of the Church

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at that time was immoral and corrupt in the extreme. The Crusaders swept across Europe, plundering, pillaging and looting on their way. They fought sanguinary battles with the Hungarians, Bulgarians and others, and were heavily defeated. They reached Byzantium on their journey, and the happenings there are vividly described by Dean Milman in his work on Latin Christianity. He writes : " While the Christian virgins and matrons of the Greek Church were raped on the public streets, and the soldiery dragged their carts into the cathedral to take away their loot, and prostitutes filled the sacred edifice with lewd songs and sat in the Primate's chair, the monks and priests who had come with the army displayed only an eager zeal to secure and divide the rich collection of relics." Finally, after losing thousands of men in famine, war and disease, they reached Palestine. On the capture of the city by Omar there was no bloodshed, the city surrendered to him, and he and Sophronius, the Patriarch, went side by side to the Church of the Sepulchre in amity ; but when later the city was captured by the Crusaders, thousands of men, women and children were massacred, the Church of the Sepulchre was running with blood, and the streets were ankle-deep in Muslim blood. Such was the Christian capture ; but when Saladin recaptured it, how different was the scene. His clemency, in spite of the strong temptation to take vengeance, astounded Christendom.

The Crusades are extolled as being undertaken for the defence of Christendom, but if they are examined historically they do not reflect any credit on the Church. It was a common practice for the friars to induce a man to avow an intention to join the Christian army, confer the Cross on him and immediately receive it back and grant absolution from the vow—of course, in consideration of a cash payment (Gorham). A vessel containing 300 prostitutes was sent to the French soldiers who were

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rescuing the Holy Sepulchre from the defilement of the Saracen. No provision was made for supplying the host of the First Crusade with food. History does not record the number of those who died of starvation, but a loss of 300,000 lives accompanied the enterprise. The rabble which followed Peter the Hermit began their pious attempt to recover the Holy Land by a massacre of the Jews in the Rhine cities. They subsisted by plundering the inhabitants of the countries through which they passed. "Palestinian Christians," remarks Milman, "were in morals, in character, in habits, the most licentious, the most treacherous, the most ferocious of mankind"; and these were the Christian guardians of the Holy Sepulchre and the Holy Places.

The Second Crusade was preached by Bernard of Clairvaux, who said: "The Christian who slays the unbeliever, in the holy war, is sure of his reward, more sure if he is slain." This Crusade was also accompanied by a massacre of the Jews in the Rhine towns. In this venture 30,000 lives were lost. One of the most lamentable and pitiful stories of the insane fever that swept Europe is recorded in the Children's Crusade, recounted by Ludlow and others. Thousands of children became infected with the prevailing craze and set out to march to the Holy Land. They reached the Mediterranean sea-ports and embarked for Palestine. Large numbers were sold by unscrupulous captains into slavery on the African coast, and none of them saw the Holy Land.

Of the subsequent Crusades, one never reached Palestine at all, but wasted its resources in the siege and capture of Byzantium. In the Crusade preached by Innocent III, funds came in very slowly, owing to distrust that contributions would not be devoted to their ostensible purpose. Faith was stimulated by the Papal assurance that one believer would put to flight twelve millions of the enemies of Christ.

It is thus evident that the Crusades do not reflect

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any credit on those who took part in them or on the Church which engineered them. Jerusalem and the Holy Land under the Saracen was free from scenes which occurred in Byzantium. The present so-called last Crusade does not reflect much credit, either, on the statesmanship and the violation of pledges which have characterized the British Government, and promises to be as ghastly a failure as its predecessors. Under Muslim rule, Arab, Jew and Christian dwelt together in amity, irrespective of religious differences which were always tolerated, but since this last Crusade Palestine requires a much larger garrison than under the Turk, and frictions between the races in the country are of frequent occurrence. Jerusalem is no longer the "City of Peace." Let us hope that the City will be kept free from the drinking saloon, the cinema and the *café chantant*, as under the rule of Islam, and that the Holy Places will not be desecrated by any of these innovations of modern Western civilization.

DIVINE UNITY—TRUE CONCEPTION —PHILOSOPHY

[Below we give an English rendering of Khwaja Kamal-ud-Din's sermon in Hindustani, on the occasion of Id-ul-Fitr festival 1921, at Lahore.—A. E.]

"Say : Surely my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds ; No associate has He ; and this am I commanded, and I am the first of those who submit."—THE HOLY QUR-AN, chap. vi, vers. 163, 164.

PROCLAIM it to the world at large, O Prophet ! that each and every movement of your life—your thoughts, your words, your deeds—in fact, your very life and your very death—has got but one dominant all-pervading object—the service of the Lord, *Rabbul-'Al'amin*, the Creator, Sustainer, Nourisher and Evolver of the whole universe. Promotion and furtherance of whatever is conducive to the realization of His Supreme Purpose—evolution of the

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universe—is the be-all and end-all of your life. This goal is not one of your own choice. The Divine hand has fixed it for you and at the same time chalked out the path leading thereto. Yours is simply to submit to His Will, and you of all men are the foremost to do so.

This, in other words, is the sum and substance of the above Divine words which found utterance, thirteen centuries since, through the blessed lips of the greatest man that ever lived under the sun. This Qur-ánic verse, if closely scrutinized, will be found to set forth in clear terms all that constitutes the very essence of the doctrine of Divine Unity. To profess faith in One God, to associate none with Him, or to address Him with prayers in times of need or distress—all this is unitarianism, no doubt, but hardly of a very high order. Messenger after messenger came from the Lord with the selfsame message of Divine Unity each time, but it needed the master touch of the hand of Muhammad to unearth the deep wisdom underlying this doctrine. At his appearance polytheistic tendencies received a death-blow. So far as the coarser forms of polytheism are concerned, such as idol-worship, nature-worship or man-worship, they were, in a way, renounced by their own votaries. But the mere extinction of this primitive form of polytheism by no means implied true unitarianism.

Let it be borne in mind that in laying so much emphasis on the doctrine of Unity the Divine Being was not, as it may seem, judging from a human standpoint, prompted by any sordid motive of jealousy. The God of Islam is not the god of the Bible who lost his temper when another was set up as his equal or co-partner. He is above these considerations. He is self-sufficient. Should the whole world sing hymns to Him, it will add not a jot to His infinite glory, nor will it detract a tittle from it should there be not a single soul to worship Him.

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As a matter of fact, in the worship of One God lies the true good of man himself. Were it not for the fact that upon a practical conviction in the Unity of God lies the realization of the Highest Good of man, there would have been no such injunction as to worship none besides Him.

Unity of Godhead, properly conceived and lived up to, goes a long way to cultivate in us the moral and spiritual qualities which may be summed up in the word "character." Formation of character is, in fact, the sole purpose of man in this earthly life, which depends to a very large extent on the doctrine of Divine Unity—not the so-called Unity which contents itself with mere abstention from idol-worship, or at best finds manifestation in certain rituals and devotional practices. True conception of Divine Unity—and only such a conception counts in the formation of character—lies much deeper. Our hopes and our fears, our aspirations and our apprehensions, our good and our evil, must have one and but one pivot to turn upon—the Divine Being. False hopes and false fears which we foolishly attach to mortals like ourselves tend to debase and demoralize us. They make us stoop to what is mean and unworthy. But a true Unitarian looks up to the Lord as the sole source of Good. "Do not fear them (men), but fear Me"—the Qur-ánic injunction—is his guiding principle. Armed with this spiritual weapon, he manages to walk manfully straight and keeps his head up. External pressure, however overwhelming, is too weak to bend him to its own will. For Truth he stands and for Truth he falls.

It was to inculcate this very lesson that the Qur-án came to tell us: "And for the Lord are the treasures of the heavens and the earth." Is it not a fact that many of us fall a victim to the lure of riches and reward? The voice of our conscience gets strangled, under pressure of temptation, and we commit the most ignoble offences—offences detri-

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mental to the best interests of our community, country, or religion. Let us, therefore, once for all, take to heart the Divine Word that the keys to all the treasures of the world lie in His hand. Let not, therefore, the riches of the rich or the might of the mighty shake us from the path of Truth; for real felicity is the gift of no other than the Lord.

Trials and tribulations are another factor in the forces that determine our conduct for good or evil. Does not the prospect of troubles and afflictions overawe us into stooping to what is mean and loathsome? To forearm us against this drawback, the Qur-án has thus forewarned us: "And most surely We will test you with somewhat of fear." In other words, the verse brings us a satisfaction that whatever calamities befall us, they come from the Lord and are intended to promote our own good. We mistake them for afflictions, but they are Divine blessings in disguise. The object is to cultivate in us those powers of patience, perseverance, and steadfastness which constitute the very essence of all greatness. Does history record a single instance of a great man who had not to go through the ordeal of overwhelming hardships? The Arabic word "*Lanablo-wannakum*" in this verse is significant. In its root form—*balâ*—it denotes the process of heating and purifying gold of whatever dross it contains. Likewise afflictions come to serve as a crucible and give us a strength of character—character shorn of all flaws and failings. The verse ends with the words: "And give good news to the patient ones—those who, when a calamity befalls them, say: Surely for the Lord we are and to the Lord we go." Obviously, the "good news" is given to such people for the reason that in undergoing hardships with resignation they gain in point of character. And what could be a more enviable possession than character? But this gain does not fall to the lot of those who glibly repeat these words. Nay, it is

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born of that frame of mind which, when actually thrown into the furnace of afflictions, has the mettle to say with equanimity : “ For the Lord we are and to the Lord we go.” Pain and pleasure are mere passing shadows, having nothing to do with the reality of things. Were the avoidance of one or the achievement of the other the object of our life, we would no doubt feel the sting of all the troubles that befall us. But if, on the contrary, Allah is the sole purpose of our life—if we live for Allah, suffer for Allah and die for Allah—calamities lose all their fearfulness.

There is yet another thing which deteriorates our character—the love of false honour. High-sounding titles and exalted offices of State, for instance, have in these days led many to stoop to low depths of degradation. Such title-hunters or office-seekers, prostrate themselves, so to speak, before the false self-made deity of imaginary honour, and are not slow to sacrifice at its altar the best of their national and religious interests. To safeguard against this human weakness the Qur-án warned us in the words “ For the Lord is the honour and for His Apostle.” The honours we are madly after are, in sooth, worthless trash. Real honour and real glory are those of the Lord and His Apostle. We must not betake ourselves to the ways leading to national detriment, in the vain hope of winning thereby some sort of worldly honour. Let us strive to establish His glory on earth ; and take it from me that the Lord will restore our lost honour to us. Do not set up idols of so-called honour. Hold fast to the principle that all honour lies in the hands of the Lord.

Character, in brief, is an inestimable asset for man. Kingship follows in the wake of character as the night follows the day ! Character gives birth to the leaders of men. But how to cultivate character ? Through the worship of the One Lord alone. The

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whole of the Qur-án aims at serving this one purpose—the development of a strong character in man. Our hopes and our fears, whether in respect of wealth or honour, are the mainsprings of all our movements. The Qur-án emancipates us from all dependence on others on this account. All treasures, it says, and all honour lie in His hands. Afflictions form another stumbling-block, but these, too, the Qur-án assures us, come to uplift and edify us, to give nerve to our character. Thus in inculcating the Unity doctrine the Book strikes at the very roots of all our evil propensities.

Create this true spirit of Divine Unity in you. Throw all false fears off. Look up to God and Him alone for all good. Embrace calamities as a blessing from the Lord. Cultivate such a mentality, such an outlook on life, and rest assured no power under the sun can do you any harm. All the troubles now confronting you are the false values you have attached to things. You have set up a thousand and one false deities, in different forms, besides the One Supreme Lord. You tremble at the slightest frown of a mortal like yourself, thinking your welfare lies in his weak hands. Give up these false notions. Cast your mentality in the Qur-ánic mould. Return to the ways of the Lord, and all honour, all power, will come to you as a matter of course.

Every religion came to tell us, more or less, what is worth striving after and what must be shunned; but Islam, of all others, enjoys a distinction of its own. It not only enlightens us on the why and wherefore of good and evil, but what is of immense practical value to us, it lays down a definite course, following which we may cultivate the one and eradicate the other. Here is one such practical guidance: “You shall never obtain virtue unless you spend in the way of the Lord of what is dear to you.” To develop a character, we must part with what is dear to us, in the path of Allah. The

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world saw many a system of philosophy, expounded from time to time, all aiming at the extirpation of evil; numerous religions and schools of ethics did their best to uproot the same, but Islam alone provided the master-key with which to solve this difficult problem.

What, after all, lies at the bottom of evil? Certain passions of our nature, demanding satisfaction. Now, their gratification is bound up with certain other objects, which, consequently, win our fancy—not for their intrinsic worth, but merely for their secondary value as ministering to the satisfaction of those cravings. But as it is, they become for us, in themselves, the object of our exertions. We strive to achieve them as if they were not only means towards some ulterior end, but a goal in themselves. And in our anxiety to get them we are prone, more often than not, to ignore the legitimacy, or otherwise, of the means we employ. By fair means or foul we must have the thing—this becomes the ruling passion with so many. Evil is nothing else but such illicit acquisition to gratify our passions. But how to get rid of it is the question of questions. Obviously, we should cultivate in us the faculty of parting with things we have dearly and legitimately acquired—and this requires no small amount of doing. When, however, such a faculty does develop in us—the faculty of cheerfully parting with our own honest earnings in the way of the Lord—the very idea of depriving others of their belongings becomes repugnant to us. It becomes a sort of a second nature with us to hate trespassing on the rights of others. Thus it is that the Qur-án kills all germs of evil in man and gives him a character strong and stalwart.

In brief, you must habituate yourselves to spend your wealth, your comfort, your honour—all dear and near to you—and then you can claim to have realized the true significance of Divine Unity. When

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all else has ceased to be the object of your love, then, and then alone, you are a true votary of One Lord. This is the meaning of our formula of faith: *Lā-ilāha-illallah*—there is no object of adoration besides the Lord. This is the true spirit of *Hijrat*—self-imposed banishment in the cause of Truth—which, when imbibed, makes one the recipient of Divine grace, of whom the verse says: “Verily he achieved the Highest Good.”

All the devotional practices enjoined in the Qur-ān are, in fact, calculated to impart this one lesson—the cultivation of the faculty of tearing off our affections from all else, in obedience to the Will of the Lord. His Love should become the dominant passion with us. Our daily prayers, our fasting, our charity, our Pilgrimage, all aim at the realization of that same grand object—separation from all near and dear, in the way of the Lord. There may be those who say their prayers regularly, keep fast, pay the prescribed charity without fail, and bidding farewell to kith and kin, undertake the Pilgrimage, yet they have not realized the underlying purpose, nor imbibed the true spirit. All this means so much labour lost, unless we learn the one lesson, how to sacrifice our cravings at the altar of One Lord. Prayer amounts to empty mechanical ritual and fasting, to mere starvation, should we lose sight of the true object in view. In fact, all these practices constitute a well-graduated course to give us the necessary training. At the call to prayer, five times a day, we instantaneously emerge out of our worldly pursuits and turn to our Creator. In the midst of a busy life, we exercise ourselves in throwing off everything, however much it may mean to us at the moment, when the call to the Lord comes. The month of Fast takes us a step forward on the road. We give up, at the Lord’s bidding, even what is indispensable to keep soul and body together. Charity takes us yet onward in the course of self-

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surrender and self-abnegation. And then comes the *Haj*, i.e. Pilgrimage to the Ka'ba, in which is reached the last stage of this spiritual course of training—the culminating point of self-renunciation. We undertake a voluntary exile for a time, from our home and hearth, for no other object than the Love of the Lord. No sooner do we step into the prescribed boundary around the Ka'ba, than we discard even the last vestige of worldly attachments—dress. A couple of white sheets are all that we cover our bodies with. Thus wrapped up in two bare sheets, we humble ourselves before the Lord, prostrating before Him on dust. “Here we are ! Here we are !” we shout in one voice, “Ready, O Lord ! to sacrifice our all at Thy bidding—our homes, our comforts, our wealth, our honour.” This is the climax of that spirit of self-forgetfulness in the love of Allah which it is the sole purpose of Islam to inculcate. And then, having reached this highest pinnacle, we offer animal sacrifice, symbolizing thereby that we have no hesitation in killing all cravings, passions and desires in submission to the Will of the Lord.

But let me reiterate. This is all but symbolism, representing stages of spiritual advancement. Unless these practices are accompanied by their corresponding spiritual state—cheerful resignation to the Lord in all things—they are worth little more than a farce. If, however, the true spirit is thoroughly imbibed, so that all our movements, all our thoughts, all our words—whether awake or asleep, sitting or standing or walking, in whatever condition and in whatever situation—become for Allah, the Lord, the Creator, Sustainer, Nourisher and Evolver, we have achieved the *summum bonum* of our life, as the Qur-án says: “Verily he achieved the Highest Good.”

SUPERSTITIONS IN CHRISTIAN COUNTRIES

SUPERSTITIONS IN CHRISTIAN COUNTRIES

SUPERSTITION, the belief in talismans, charms, amulets, etc., is as widely prevalent in Christian countries now as it was two thousand years ago, before the rise of Christendom. If we examine the beliefs of the peoples of Europe, we find that this is fully borne out by fact.

Italy, with its capital, Rome, has been the stronghold of the Church since the first century of the Christian Era, and notwithstanding this, the Italian people are as addicted to magic, sorcery, and the belief in the forbidden arts and practices as they were in the times of Virgil or of the Etruscan sorcerers. There are entire villages in the Romagna where the people are entirely heathen (C. G. Leland, *Aradia*, p. 116), and in a recent work, *Evil Life in Rome*, in a chapter dealing with witches, it is said that they form a class so hidden that "the most Roman of Romans is perhaps ignorant of their existence."

The lunar goddess is still an object of veneration to the people of the Campagna and her aid is invoked under the name of Tana. According to the beliefs current among the Italian peasantry, the daughter of Diana was Aradia (Herodias), invoked in the conjurations of meal and salt. This is the survival of the pre-Christian ritual of sacrament. There are as well in use the incantation of the perforated stone and the conjuration of the round stone, the lemon and pins, spells to win love, to find or buy anything and to obtain a good vintage.

Many survivals of animistic and spiritistic beliefs are also current. The carrying of three horse-chestnuts is a powerful charm against evil and also cures rheumatism. A belief that a person can be killed or injured if the magician or witch can obtain any portion of the person, especially a lock of hair, is widely believed in. This was one of the worst features of mediæval sorcery and black magic, and

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is one of the arts in which the Obi and Voodoo magicians of Hayti and West Africa are so accomplished.

The lifting of the three fingers as used in the Papal and priestly benediction is believed to avert the "evil eye" and misfortune. The evil eye, so generally believed in among the Latin races as well as the Celts, is so dreaded that all means are resorted to to counter it. The Roman contadini, the Neapolitan driver, is as familiar with the use of the preventive against the evil eye as he is with his own self. The counter charm consists in the use of a symbol which is connected with an objectionable aspect of a very ancient cult. The evil eye is said to have been possessed by one of the recent Popes, which fact made him an object of dread.

In brief, the whole Italian people are steeped in animistic beliefs and witchcraft survivals that not even the Church, with all its thunders, its sanguinary persecutions, inquisitions and heresy hunts, has been able to extirpate. Faith in saints, though widespread, is very superficial, as when, a few years ago, St. Bruno did not give expected relief in a time of drought, his image was taken and solemnly buried head downwards in the bed of the river.

In Spain, which reduced itself to impotence and ignorance of every conceivable kind by the expulsion of the Moors from the country—thus expelling science, art and learning of all kinds—superstition is found in a great variety of forms coupled with the greatest ignorance.

France, where Christianity has one of its most powerful holds, cherishes all such beliefs, and even at the present day in Brittany, the last stronghold of the Royalists and the Church against the Revolution and the Terror, superstitious practices and beliefs are universal. Sacred Druid stones, where sterile women go for relief, holed and sacred stones, belief in the Isle of the Dead, where the souls of the

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dead are rowed across the channel, and the weird things alleged to happen on the Night of Fires, as related by Le Bras in his work, the belief in charms, amulets and talismans has a hold on the people that the Church has not succeeded in overcoming, and in some cases the priest of the village passively participates in the ancient ritual survivals. What the Church could not destroy, it diplomatically assimilated, or became blind in one eye.

In Russia and the Slav countries such ideas hold sway, the belief in the Russalkas, a kind of water-spirit, akin to the German Lorelei, haunt rivers and carry off people, vampires and werwolves are found, with a host of other pagan beliefs which still survive.

In the *Legends of Brittany* (Lewis Spence) are a number of references to the faith of the Bretons in traditions and survivals that have come down from the alleged times of King Arthur and Merlin.

But the most prolific and fertile field of superstition of all kinds is undoubtedly with the Celtic Irish. A volume would scarcely hold a list and account of charms, talismans, cures and superstitious beliefs held by them. Beliefs in fairy changelings, banshees, fairy folk and other invisible dwellers on the hills of Ireland are universal in the country, and they are frequently believed to associate with human beings, sometimes in a friendly spirit and sometimes malevolently. The practice of charms and incantations for the cure of diseases is in general use.

One objectionable practice for the relief of sterility is in vogue at St. Patrick's Bed on Croagh Patrick, where sterile women go in the hope of a cure. The bed is forty yards in circumference and the pilgrims go round it seven times, enter the bed, turn round seven times, take up some small pebbles and bring them home to prevent barrenness and to banish rats and mice. The greater part of them stop on the hill all night, that they may sleep in the bed (Wood

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Martin, *Elder Faiths of Ireland*, vol. ii. p. 29.). This custom, apparently, is under the patronage of St. Patrick. On one of the desolate islands on the Western Coast there is, according to Lady Wilde, a stone receptacle, called the "Bed of the Holy Ghost," where many go from the mainland to pass the night in the bed, believing that it heals all diseases, brings good luck, and to women the blessing of children.

Included in the category of charms as cures are found the following as more or less typical:—

A person with an ulcerated sore throat is taken by the country people by the two ears until the operators "shake the devil out of him." To cure jaundice, cut nine fibres from the roots of an ash-tree and bury them carefully in the ground; if they are undisturbed, you will recover, if they are interfered with, the patient will probably die. Fasting spittle applied outwardly every morning sometimes relieves, sometimes cures blindness, contracted sinews, corns, cuts, warts, inflamed eyelids and sore legs. Inwardly, it relieves or cures asthma, cancer, gout, gravel, leprosy, palsy, rheumatism, scurvy, etc. The wearing of potatoes for the cure of rheumatism, the use of coral to help infants teething and as a preventive of convulsions, is in general use.

It is remarkable the influence believed to be associated with certain numbers, particularly the number nine, for instance. You pick ten leaves of the male crowfoot, throw away the tenth, powder the nine on a rock with salt and spittle, make into a poultice; it cures most diseases of man and beast.

Love charms and spells enter freely into the beliefs. The vervain, sacred to the Druids, is still used as a love philtre in Ireland and Germany, where it is also given as a wreath to a bride. This custom also prevails in China. On the Continent it is gathered with the moon changes, to the accompaniment of incantations, etc.

A common survival is the faith in "holy wells,"

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which may be seen at all times, festooned with many coloured rags, red, blue, green and black and white, tied up to denote a finale to rounds and prayers. The "Holy Well" of Tubbernalt, near Sligo, is famous. These rags are considered to be the scape-goat and are regarded as the depository of the spiritual and bodily ailments of the supplicant. Similarly, bent pins were thrown into the well as a cure for warts. If you have a headache, take a shred from your clothing, place it on the tree, accompanied by a verbal ritual, and lo, it goes. This practice prevailed also in Scotland and does even now among the fetish worshippers of West Africa.

In the country districts of England and Wales many of these survivals are still practised and the belief in witches, etc., prevails in Devonshire, Cornwall and other counties. In London, where one would not expect to find such beliefs, nearly every motorist has a "mascot," usually a black cat or a gollywog, ostensibly as an ornament but really as a charm or luck-bringer, to avoid accident or to avoid running over people. Aviators are not immune from the same sort of ideas. And yet most English people pride themselves on what they call their "level-headedness." There were a few years ago, in Belgium, and may still exist, unless destroyed during the war, some fetish trees, where pieces of rag were hung as fetish offerings, practically in response to relief from ailments or to granted wishes and prayers addressed to Christ and the Virgin Mary, who are represented as being in the tree.

Walking under ladders, spilling salt superstitions, beliefs about the new moon, the beliefs prevalent regarding St. John's Eve, All-Hallows Eve, Walpurgis Night, passing through the fire on Beltane (1st of May), etc. The practice of tying a red thread around the wrists of infants as a preventive against evil spirits is popular in Ireland and China.

R. LISSAN.

FINAL REVELATION A NECESSITY

By B. DAUD SHAH OF NATCHARKOIL

“Consider the fig and the olive, and mount Sinai, and this city made secure. Certainly We created man in the best make. Then We render him the lowest of the low, except those who believe and do good, so they shall have a reward never to be cut off. Then who can give you the lie after (this) about the judgment? Is not Allah the best of the Judges?”—THE QUR-ÁN, chap. xciv.

ALLAH created man. Why? Is it without any purpose? Did He create man and for him this vast and beautiful universe without any set motive? Or did He create all these things simply to while away His time? Or is it because God in His all-encompassing mercy wanted to damn man to eternal perdition for no fault committed by him? Or do you think for a moment that He wanted to amuse Himself by passively contemplating His helpless creatures as they welter in the chaos and confusion of what is called by our Hindu brethren *Karma*? No. Allah created man for none of these reasons, but, according to the Qur-án, to make actual the qualities potentially inherent in him at his birth and to raise him to the final stage of communion with Him who is the Rabb-ul Alamín (i.e. the Creator, Nourisher and Evolver of the whole universe). That the loftiest aim of every true religion is communion with God is a fact universally recognized, and this is the ideal which Islam also aims at.

In order that we may attain to the stage of Divine communion we are surely in need of Divine guidance. Divine revelation must come to enlighten us if our innate faculties are to bear fruit, just as fresh showers from heaven are necessary to bring to light all the potentialities of the seeds in the vegetable kingdom. The potential faculties of man can be brought to fruition only by observing certain rules of conduct and morality marked out by the Divine hand. “Do not the laws of nature which we find

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working in the universe again and again appeal to us regarding the way in which all the creation are working out their salvation? Consider the creation of the innumerable heavenly bodies: are they not all following a certain course of law to come to the goal? Think over what you see in the earth itself, its organic and inorganic worlds, the plant and animal life, the solid earth, the seas and the rivers, the huge mountains. Is there not a fixed course prescribed for all these things, though they may all in outward appearance look like diverse objects? Look at the constant change which everything in the universe is undergoing, the making and unmaking, the creation and recreation of all things, the course of which does not stop for a single moment. Is there not a certain uniform law discernible in all this?" In the same manner, if you take the case of human nature, do you not think that a fixed course of law is necessary to guide man to his proper goal? If we once admit the necessity of a certain course of conduct to take us to the desired spot, then comes in the next question as to who is to give us the required guidance so that we may utilize to the full the powers that are latent within us so as to bring the Divine communion within our easy reach. If we are to approach an ordinary mortal for our guidance, surely he will not be, and cannot be, in a position to show us the proper way, however clever he may be in expounding the scholastic philosophy, which is, after all, an idle man's play. No philosopher, as a matter of fact, has ever satisfactorily solved the problem of our existence in this world. In this dilemma only a revelation from our Creator can give us the reason for our creation, and put us in the right way to work out our salvation. Hence we find the necessity for Divine revelation.

The Holy Qur-án says: "There comes forth from within it a beverage of many colours, in which there

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is healing for men ; most surely there is a sign in this for a people who reflect " (xvi. 69). " This is an illustration to show that Divine revelation brings about an object which cannot be effected by mere human exertions. In this case the Divine laws of nature are shown working in the bee, which gathers the sweet juice of different flowers, making it into honey. What this small creature effects, working instinctively in obedience to Divine laws, cannot be effected by the combined exertions of the whole of humanity. This illustration from the physical world is introduced to show a similar working of the Divine laws in the spiritual world, viz. that the Prophet, working as it were instinctively in obedience to the Divine laws prevailing in the spiritual and moral worlds, has by Divine revelation collected all that was best and noblest in any religion or religious teaching and summed it up in the Holy Qur-án." So goes the commentary of Maulvi Muhammad Ali upon this verse. Hence we see that prophets alone can, by the Divine gift of revelation, " guide us on the right path "—the *Sirath-ul-Mustageem*. This truth is enunciated in the Holy Qur-án as having been given to every nation in the world since the dawn of creation. One of the fundamental principles " of faith in the Islamic religion is a belief in Divine revelation—not only a belief in the truth of the revealed Word of God as found in the Holy Qur-án, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. Some religions consider revelation to have been granted to mankind only once ; others look upon it as limited to a particular people ; while still others close the door of revelation after a certain time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as into the conception of the

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Divine Being. The Holy Qur-án recognizes no limit of any kind to Divine revelation either in respect of time or of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation. Without the assistance of revelation from God, no people could ever have attained to communion with God, and hence it was necessary that Almighty God—Who, being the Lord of the whole world, supplied all men with their physical necessities—should also have brought to them His spiritual blessings.” “There is not a people but a warner has gone among them” (Qur-án xxxv. 24). These are the words of Allah. “Of all the religions of the world Islam is the only one that laid down the broad basis of faith in all the prophets of the world, and the recognition of truth in all religions is its distinctive characteristic. The words ‘that which was revealed before you’ (Qur-án ii. 4) include revelations to all the nations of the world.”

Having learnt this much of the necessity of Divine revelation to all mankind, we shall be thus better qualified to judge which is the true Divine revelation now extant in all its pristine purity and glory that can safely guide us along the right path. In other words, we shall try to find out which is the true Finger-Post showing us the safe road to salvation. As Allah, the Rabb-ul-Alamín, is universal in His Divine nature, His religion, revealed to various prophets, such as Moses, Jesus, etc. (on whom be peace), must also be, of necessity, universal. This is but simple logic. “The nature made by Allah in which He has made men; there is no altering of Allah’s creation—that is the right religion” (Qur-án xxx. 30). But in the olden days, when a revelation from God given to a particular tribe could not travel from place to place through lack of means of communication, it was found necessary that each prophet should be entrusted with the task of carrying

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the revelation to one nation only. All the prophets of the House of Israel were charged with the reclamation of that particular nation among which each appeared. This is clear, both from the Bible and the Holy Qur-án. Yet the present-day missionaries, following the false creed of the Pauline Christianity—wrongly labelled after the pure and pious name of Jesus of beloved memory—have imposed upon themselves the unnecessary burden of showing to the world that their religion is one of universal application, as though we do not hear from the lips of the Lord Jesus himself that all the non-Israelites are dogs and swine, and learn from the very Bible that Jesus was sent by God, only to bring together the stray lambs of the House of Israel. “And (make him) an Apostle to the Children of Israel” (Qur-án iii. 48). Thus Allah has spoken of the commission given to the last of the Israelite prophets. A Christian annotator, if he is unable to understand all these things, will, when he reads the verse, “And on the day when We will raise up a witness out of every nation” (Qur-án xvi. 84), note with some wonder “that the verse seems to necessitate the belief of some true prophet having existed in India, China, Japan, etc.”; “but certainly it is much more surprising that those who claim hundreds of prophets for a single nation like the House of Israel should grudge a single true prophet to these vast countries and nations. Islam rejects all such narrow views of the spiritual province of Allah, Who is not the ‘Lord God of Israel,’ but ‘the Lord of all the nations and the worlds.’”

It is, then, clear that the religion revealed to various races of mankind was, though isolated, out of sheer necessity, one and the same, seeing that heterogeneity is unknown in the Divine Dispensation. However, as time went on, communication between one nation and another was mutually effected and thus interchange of thoughts became feasible. Vari-

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ous countries of the world and their apparently heterogeneous races of mankind with all their different languages, customs and manners, began to converge towards one central universalization. Hence a universal religion, wherein could be found all the truest and noblest principles of all the religions of the world, was found to be an urgent necessity. But in the meantime almost every religion of the world had been tampered with by human hands. Divergent opinions arose from human corruption in Scripture, as is now universally admitted. All the Sacred Books before the advent of our Holy Prophet were a mere conglomeration of Divine revelation and human adulteration. In this connection we can read with some interest the utterances of Canon Barnes, of Westminster, on the subject of the medley of the Old Testament: "It (the Old Testament) was Jewish literature, and was valuable for us mainly because it showed how the Jewish prophets were led to the idea of God, which Jesus accepted and emphasized, and because in it vague expectations of a Messiah foreshadowed the advent of Christ. But in the Old Testament were also to be found folk-lore, defective history, half-savage morality, obsolete forms of worship based upon primitive and erroneous ideas of the nature of God and crude science. . . . Children would learn stories like that with which the Book of Genesis opened, which they would afterwards discover to be untrue" (I. R.). We quote another instance here to show how a vicar bans a Psalm: "On the ground that the 109th Psalm is not only un-Christian but anti-Christian, the Vicar of St. John the Evangelist, Leeds, the Rev. D'Arcy Rudd, announced to his congregation that he proposed to expunge it from the Psalter of his church. He had been told, he said, though he had not counted them himself, that the Psalm contained thirty-nine different curses" (I. R.).

We need not wonder that the Old Testament is

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thus banned and condemned by Church dignitaries ; the New Testament does not appear in any way to fare better. Leaving aside the critics from the hostile camp, the very supporters of the Bible do not seem to be sanguine about the Truth contained in their New Testament. We cannot put too much stress upon this subject. As it is too well known to the world after the lapse of 2,000 years that the Christian Gospels contain very little fact which can be proved to be historical, we leave the matter to your own judgment with one extract from the *London Times* (February 8, 1922): "Clergy, who have declared, before God and man, that they unfeignedly believed all the Canonical Scriptures of the Old and New Testament, are proclaiming that the Four Gospels contain elements of legend respecting the birth, life and resurrection of our Lord ; and, ignoring all the negative criticism, they treat the narratives of the Pentateuch as unhistorical and the testimony to them in the Psalms and the New Testament as unreliable. Professors in Holy Orders and other dignitaries openly avow opinions respecting our Lord's nature which are admittedly inconsistent with the received creeds of the Church."

Thus the Mosaic dispensation and the revelation given to the Prophet Jesus have become so extensively contaminated by human mischief that it is no longer an easy matter to sift the truth from falsehood. Could our God, Rab, Rahmán, and Rahím remain silent and see humanity led astray by scriptures which blindly passed under His pure and glorious Name but were not from Him in their entirety ? Some people say they can effect their own selection from ancient scriptures in the searchlight of their reason and knowledge, and can dispense with the Last Testament, the Holy Qur-án. For twenty centuries past they have been unable to do so, and the truth has dawned on them only recently. This is the truth which we have already referred to in

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connection with the parable of the bee (Qur-án xvi. 69). As the bee, working instinctively in obedience to Divine Laws, does what cannot be effected by the combined exertions of the whole of humanity, so also only a divinely inspired Prophet, working, as it were, instinctively in obedience to the Divine Laws prevailing in the spiritual and moral worlds, can by Divine revelation collect all that is best and noblest in any religion or religious teaching and sum it up in a new book with proper safeguards against human pollution. Hence the culling of truth from various religious books could not be effected by the mere exertions of men. Is it therefore bad logic to say that the revelation of the Holy Qur-án was a necessity pure and simple? The Qur-án says the same: "And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe" (xvi. 64). Various religious movements of the present day are compiling their own book by making selections from the Sacred Scriptures of the world, including the Holy Qur-án. If such selections are truly wanted for our enlightenment, who could accomplish such a work better than Allah, the Almighty, seeing that He Himself can easily distinguish between what is His and what is His creature's? Therefore the Holy Qur-án claims to be such a perfect selection—"An Apostle from Allah, reciting pure pages, wherein are all the right books" (xcviii. 2, 3).

Now we shall see the purport of the Sura *At-Tin* (xcv.) which we have quoted at the beginning and consider how the Qur-ánic dispensation may be shown to be the right Finger-Post which could lead us along the right path to attain the true and proper salvation. This chapter shows, by drawing a comparison between the Jewish dispensation of which the fig is a symbol, which was to wither away like the fig in the Gospel, and the Islamic dispensation,

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which is represented by the *olive*, that man is so created that he can rise to the highest degree of eminence if he sets before himself the right principles and acts on them, and that he degrades himself to the lowest position in creation if he is not guided by right principles, or, being so guided, fails to act upon them. The fig and the olive stand here respectively for the *law given to Moses on Mount Sinai* and *that revealed to Muhammad in the sacred city of Mecca*; and this is made clear by verses 2 and 3 of that chapter. That the fig stands for the Jewish dispensation is a fact admitted by all commentators of the Bible, and this is the significance underlying that otherwise inexplicable circumstance relating to Jesus cursing the fig-tree and its withering away. It is said in Matthew, ch. xxi. v. 19, that Jesus, coming from Bethany early in the morning and finding himself to be hungry, drew near to a fig-tree so that he might gather some figs; and seeing nothing but leaves upon it, he cursed the tree, and immediately it withered to the root. Even the Christian commentators of the Bible have had to admit that this action of Jesus signified the rejection of the Jews. Jesus' action really meant that the Jews resembled the fig-tree, which had only leaves but no fruit, and even the leaves, representing as they did their outward actions of piety, should now wither away. The rejection of the Jews is more plainly referred to by Jesus in the parable of the garden (Matthew xxi. 33), which ends with the significant words: "The kingdom of God shall be taken from you and given to the nation (Arab Muslims) bringing forth the fruits thereof" (Matthew xxi. 43).

As regards the olive, the Holy Qur-án compares it to the law of the Holy Prophet Muhammad, and this is explained and clarified by a later revelation: "A likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western" (xxiv. 35).

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Thus the Last Testament, the Holy Qur-án, definitely shows that the Old Testament given to Moses, and along with it the New Testament given to Jesus, passed away like the fig-tree in Jesus' parable, and that the new light, lit from the blessed olive-tree was ever to continue to burn, because it belonged neither to the East nor the West, but was meant for all men in all ages; while Moses' law with that of Jesus' was limited by considerations both of time and place.

From this Sura *At-Tin* we also learn the grand truth that man has been created in the best of moulds after the image of God with enormous capability for progress, but he debases himself so as to make himself the lowest of the low. All the prophets from Moses down to Jesus, and finally the Prophet Muhammad, laid stress upon the fact that implicit obedience to the Divine Commandments was the true source of man's greatness. When, therefore, we are told by any religious book that such and such commandments are to be obeyed, we must know first of all whether they are from the Almighty Allah or from any ordinary mortal. With this criterion, if you begin to look through the various Scriptures you would naturally come to the conclusion that the revelation granted to the last Prophet who was born in Arabia some 1,300 years ago is the only right and proper guidance for man. There are no historical doubts in his life, and there is nothing left uncared for regarding the preservation of his revelation in its pristine purity, for the last thousand years and more. Therefore you can safely conclude that the Last Revelation, viz. the Holy Qur-án, is the only and the right Finger-Post to our salvation.

The Prophet Muhammad has not only given you the true Divine revelation but has also left you the correct and proper interpretation of the same in his own character and conduct. Ayesha, one of the beloved wives of the Holy Prophet, than whom

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none was more familiar with the recipient of the Qur-ánic revelations, has rightly and pithily remarked that "his (Prophet's) character is the Qur-án." Hence Allah Himself says: "And most surely you conform (yourself) to the sublime morality" (Qur-án lxxviii. 4). And "Say: If you love Allah, then follow me; Allah will love you, and forgive you your faults, and Allah is forgiving and merciful" (iii. 30.)

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"THE LEADER OF A PEOPLE IS THE SERVANT OF THE PEOPLE" (Muhammad).

It is related of Umar the Great that in order to ascertain the weal or woe of his people he would tour throughout the length and breadth of his dominions. Once upon a time he set out on one such tour through Syria, moving from place to place and listening in person to whatever grievances were brought to him. While on his way back to the capital he came across a solitary tent on the wayside. Dismounting, he approached the tent. An old woman was its sole occupant. He asked her if she knew aught about Umar.

"Yes," replied the old lady, "he has started back from Syria, they say. But woe unto him! So far, I have had not a grain from him."

"But, Madam," rejoined the Caliph, "how at all can Umar know anything about you in such a far-flung place?"

"Let him give up the reins of the Caliphate," retorted the old woman, "if he does not know about his people." Umar was deeply moved, and burst into tears.

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Abdurrahman, one of the close comrades of the Prophet, relates: "One night Umar called on me at my house. I said: 'Why have you taken the

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trouble? You could have sent for me, and it would have been a pleasure to me to wait on you.' 'It has just come to my knowledge that a caravan is encamped outside the town,' replied Umar. 'The travellers must be tired and exhausted. Let us keep watch over them.' Consequently we both went to the place and kept watch all the night."

* *

Arabia was once stricken with a severe famine during the regime of Umar. This upset him so much that as long as the famine lasted he tasted no meat, no butter, no fish, nothing delicious. He would bitterly weep and thus implore God: "O Lord! Let not the followers of Muhammad perish for my misdeeds." Aslam, his servant, says that he would have worried himself to death had the calamity lasted longer.

* *

A Beduine came to the Caliph and thus addressed him:

"If there is any felicity, O Umar, it is the felicity of the Paradise. Give clothing to my daughters and their mother. By the Lord! Thou shalt have to do it."

Umar asked what would happen should he fail to comply with his request, on which the Beduine continued:

"On the day of reckoning thou shalt be questioned about me. Then thou shalt stand disconcerted. Then thou shalt have hell or heaven."

This moved Umar to the depths of his tender heart. He wept so much that his beard was drenched in tears and gave the Beduine his shirt—the only clothing in his house.

* *

Once a caravan came to Medina, the seat of the Caliphate, and encamped outside the town. In person did Umar go out to keep watch on it. While thus busy, there came in the stillness of the night some

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crying sound to his ears. Turning that side he found a suckling crying in the lap of its mother. He told the mother to amuse the child, but after a while, passing that way again, he heard it still crying.

"You seem to be a heartless mother," he accosted the mother, rather upset.

"You do not know the truth of the matter," replied the mother, "and tease me for nothing. The fact is that Umar (of course not knowing whom she was talking to) has issued a proclamation that so long as a child gets a suck from its mother it shall be allowed no maintenance allowance from the public treasury ; so I am weaning off my child, and that is why it weeps."

Touched to the core of his heart, Umar exclaimed : "Woe unto thee, O Umar ! God knows how many children hast thou thus caused to die." The next day it was announced that maintenance allowance would be given from the very day on which a child was born.

* * *

Aslam, Umar's servant, relates that one night his master went out as usual to see things for himself. On reaching Sarar, a place two miles away from Medina, he found a woman busy cooking, with her weeping children around her. On inquiry, he was told that for several meal-times the children had had nothing to eat as there was nothing in the house, and that the kettle on the fire contained nothing but water meant simply to divert them. Up the great Caliph rose, came back to Medina, and packing some foodstuffs—flour, meat, butter and dates—into a bundle, he asked his servant Aslam to help him in lifting it up to his back.

"Let *me* carry it for you," said Aslam.

"But on the day of reckoning *you* will not carry my burden for me." So saying, Umar placed the bundle on his back and carried it to the distressed woman. While she did the real cooking, Umar

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assisted her in keeping up the flame of fire. Food being ready, the boys ate to their satisfaction, and merrily frolicked about. Umar's eyes radiated with joy to see the miserable family relieved.

"May Allah reward you," said the woman gratefully. "To tell you the truth, I believe *you* are worthy of the exalted office of Caliphate, *not Umar*." Little did she dream that her deliverer was no other than Umar the Great, himself.

BABAR.

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M. Franklin Bouillon proud of Turks' Friendship.

M. Franklin Bouillon, after seeing M. Poincaré to-day, made a long statement to the Press.

He declared that when he saw the danger of a general war he telegraphed to Mustapha Kemal, begging him to make no military movement and to take no diplomatic action without seeing him. He was proud of his friendship with the Turks and of the part he had played in the preservation of peace. At Smyrna, where he saw the Angora chief, he arrested any advance of the victorious Kemalist army until the Mudania Conference was convened. The arrangement he then drew up, which was communicated to the Governments, was substantially the same as was afterwards accepted at Mudania.

The World's Deep Gratitude to Mustapha Kemal.

It was not easy for Mustapha Kemal to fulfil the counsels of France, and stop his triumphant armies twenty-five miles from their capital. The Kemalist army contained 150,000 active combatants and 150,000 reserves, and had the Turks not been sincerely desirous of peace they could have taken Constantinople a fortnight ago. The world owed deep gratitude to the wisdom of Mustapha Kemal. Not once did the Turks break their engagements, and not once did they ask more than they really wanted, and eventually obtained in substance. France asked the Kemalists to respect Constantinople and to have faith in the Allies for the transference of Thrace.

Disapproval of British Policy.

France also demanded that the British, who were in a hopeless position at Chanak, should not be attacked. It was not the show of force that held the Turks in check, but, on the contrary, every act of force retarded the armistice and made it more difficult to restrain the armies. Turkey had behaved

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admirably of her own freewill, and because she considered that she had no right to begin another world war. Events had shown that force had failed and reason had prevailed.

M. Bouillon dwelt upon the danger caused by the rushing up of British reinforcements. The Kemalists naturally wondered whether they were doing right in tying their hands and were extremely suspicious of British intentions. The Peace Conference should be held as quickly as possible, and should be concluded at an early date. It should be conducted with good will and good grace.—*The Times*, October 17, 1922.

Britain and Islam : A Warning.

Mr. Arthur Moore, the Editor of the *New Age*, who was recently Special Correspondent of *The Times* in Persia and Afghanistan, addressed the Central Asia Society on Tuesday on "Britain and Islamic Asia." In the course of his address Mr. Moore said :

"The basic fact in the East is the disappearance of Imperial Russia. Broadly speaking, one may say that for Islam political existence has for one hundred and fifty years depended on a balance of forces between Britain and Russia.

"Islam has long known that the Cross was too strong for the Crescent. Self-preservation, therefore, presented itself as the maintenance of a balance between Russia in the North and Britain in the South. India, the great prize of the East, lay in the South. The English held it, and were therefore more contented and less aggressive. English friendship was therefore an insurance against Russian aggression.

"At home we have failed to realize the complete reversal of the situation since 1917. We continue trying to make the East afraid of Russia, but fail utterly. The East is fully aware that Russia is no longer a military danger. Islam has no use for Bolshevism and regards the Bolsheviks as foolish idealists who have made a mess of their own great country.

"Britain, on the other hand, has ever since the Armistice appeared as an advancing, insatiable, and faithless military Power, in the Caucasus, Trans-Caspia, Persia, Kurdistan, Mesopotamia, Palestine, the Hejaz, and Constantinople. Islam's affection for us was conditioned by the fear of Russia. Russia has disappeared as a menace, and Islam dreads being left alone to deal with Britain in an aggressive mood."—*The Times*, October 12, 1922.

Bolshevist Danger to India.

It was the Hijrat movement of the summer of 1920 which gave Bolshevism its first great opportunity of exerting its influence in India. A residue of several hundreds of "Muhajirin" were carried by their religious zeal right across Afghanistan into Russian territory. The arrival of these "Muhajirin" in Russia

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in the autumn of 1920 synchronized with the crystallization of Bolshevik Oriental policy into a definite scheme of attacking England through India. The idea of a military invasion was supplemented by the mobilization of the forces of revolutionary agitation. "Propaganda schools," which had been already started, were increased by recruits from the "Muhajirin," and the organizing staff was reinforced by the importation of revolutionary Indians, such as the notorious Roy, from Europe. Jemal Pasha was sent to Kabul with a mission to train the Afghan army and organize the frontier tribes with a view to military action, combined with internal risings in India.

The "Muhajirin" in Moscow University.

Up to this point all seemed to be going swimmingly for the Bolsheviks, but they were to encounter difficulties. The Bolshevizing of the frontier tribes was found to be a longer, more uncertain, and more expensive business than had been anticipated. Afghanistan was seen to be ready enough to play Russia and Britain against each other, but proved extremely hard to convince that any predominance of Russian influence was for her good. Even among the Indian students of the Propaganda Schools, a large number found that the mental dietary offered them was unpalatable, while the physical sustenance which they were able to obtain was on a starvation scale, and so they took the first opportunity that presented itself of returning to their homes.

A modification in Bolshevik policy took place. Ideas of military aggression were abandoned or put into the background; propaganda was intensified, but worked on secret and underground lines; the remaining "Muhajirin" were taken to Moscow for advanced training in the "University for Workers of the East"; fresh channels were opened up, such as the attempt to work on Indian labour and agrarian movements by means of emissaries and literature sent from Europe by sea, and the Russian attitude towards the Mahomedan subject peoples of Central Asia underwent a change.

Recognition of Islam.

In these changes lie the danger of the present situation. The Russians have learnt by experience, and are adapting their methods to suit the conditions in which they wish to work. They recognize that Islam is not naturally receptive of their theories, and that their best chance of damaging British power lies in establishing themselves in the position of friends of Islam in opposition to Great Britain. In Central Asia the attempt to force real Bolshevism on the people has been abandoned; the Moslem religion has been recognized; courts of Qazis have been re-established; schools attached to mosques have been re-opened, and the seclusion of women is respected. Having taught

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a military lesson to the Turcoman and Uzbeg tribes, which rebelled under Enver Pasha, it is the avowed intention of the Russians to set up in Eastern Bokhara and Farghana a loose form of control which will admit of the continuance of the tribal system.

The object of all these measures is to make Russian rule acceptable, and to kill the spirit which would welcome Afghan intervention and the setting up of an independent Moslem state as a buffer between Afghanistan and Russia.

Fanaticism Fomented in India.

To the Kabul Government the Russians pose as paragons of diplomatic correctness, disinterestedly anxious to support Afghanistan's cherished independence against the insidious encroachments of Perfidious Albion. The appeal to India is more subtle and more varied. We find the Bolsheviks encouraging movements whose aim is recruitment in India for an army of fanatics, who should promote and participate in a general frontier rising. Again, the notorious Roy, in one of the latest issues of his revolutionary paper, turns the defeat of Enver Pasha's rebellion to his own ends by attributing it to the devotion of the Bokharans for the Bolsheviks, whom they recognized as the only true friends of Islam. Similarly, support is given and appeal made to the Akali Sikh movement, and every industrial community and every exhibition of agrarian or political discontent receives prompt attention from the Russian Embassy in Kabul and from organizations in Europe.

In short, the Bolsheviks have decided to use all means to the one end of extending their influence, with the primary object of attacking British power, and, secondly, of preparing the ground for "world revolution" in the countries in which they have acquired influence by peaceful penetration or by their favourite "cell" method of propaganda.

Alliance with Islam—the One Remedy.

The remedy is clear, though not over-easy of achievement, owing to the depths to which England has fallen in Moslem estimation. The first essential is that the British Government and the British public should realize, and act on the realization, that Moslem feeling and Moslem opinion count and have a real bearing upon Imperial unity and progress. Next, we must abandon opportunist policies born in the atmosphere of the war, and must revert to steady, consistent honesty in our dealing with Oriental peoples. We must shun like the plague specious counsels of adventure and the backing of puppet potentates. Our real strength in dealing with Eastern nations lies in steady adherence to a policy of aloofness from intrigue, non-interference with other people's affairs, and reliance on our intrinsic strength

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and ability to afford genuine and disinterested support to weaker nations.

It is trust that we have lost, and with that loss has come widespread and bitter discontent in all the Moslem nations and communities with which our Imperial responsibilities bring us in contact. If we can regain that trust, we have nothing to fear from Bolshevism in alliance with Islam.—*The Times*, October 13, 1922.

British Prestige in India.

The Greek defeat has lowered the prestige of British power almost as much as if it had been the defeat of a British army. The rank and file of the Indian Mohammedans have the feelings of victors, and they are seeking to persuade or intimidate the Government of India into backing any claims which the Turks may now put forward. If they fail in this they may adopt an attitude of aggressive hostility. Indeed, if England finds it necessary to resist any serious Turkish claim there will be a very anxious time in India.

For the average Indian Mohammedan's creed is simply this: "We must support our brother the Turk, the only Mohammedan Great Power in the world." This is the creed not only of the extreme Khalifatist, but of the loyalist, the Government man. He will not stop to scrutinize the wisdom or justice of the Turkish claims. It is not possible to argue with him. The suggestion that we feel scruples about allowing the Turk to re-establish his rule over Greek and Armenian minorities he treats as Christian prejudice, pointing out that we showed no compunction about letting the Greek rule the Turk, though the Greek has shown himself, so he contends, no less addicted to massacre.

Any manifestation of British hostility to the Turk is likely to produce a very grave situation in India. There are seventy million Mohammedans in this country, and a large fraction of the Indian army is Mohammedan. All these men are good kindling matter, if not dry powder. The Sikhs are in a dangerous temper. The Hindu Non-Co-operators are more than half inclined to exploit the opportunity to the utmost.—*Manchester Guardian*, October 13, 1922.

What We can Learn from the Moslems.

This week's portion of our textbook, "The Highway of God," is of great interest, but it would be of little use merely to summarize here what it has to say about the social and political consequences of the religion of Islam. For the practical purposes of a C.E. meeting it is more important to found on what it has to say some practical thoughts for our own life and work. Plainly, no great faith ever held the allegiance and devotion of millions

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in all times and lands without having in it something admirable, and this is eminently true of Islam.

One reads with a certain pang of self-reproach what our authors have to say about "the singular and permanent kinship of sympathy and faith" amongst Moslems all over the world. "Those who knew the Indian troops in France saw the genuine delight shown by Moslems from Hindustan on meeting Moslems from other parts of the world. The negro races of Africa, where Islam is advancing so rapidly, are received into the brotherhood when they accept the faith, and there is no doubt whatever that one powerful reason for the spread of Islam is the fact that the pagan tribes are incorporated into a society of a higher level in prestige than that which they had previously enjoyed." "A Christian cannot help contrasting it (the world brotherhood of Islam) with the lack of enthusiasm displayed by the average English Christian abroad towards the 'brother in Christ' whose colour is brown or yellow or black."

The faithfulness of most Moslems to their religious observances is often something of a rebuke to us also. Wherever he is, and in whatever he may be engaged, he is neither too busy nor too ashamed of his faith to spread his carpet and say his prayer towards Mecca when from the minarets of the mosques of his native land the muezzins will be calling to devotions. It is true, of course, that our religion does not, and should not, lay such stress on outward rites and ceremonies as does Islam, but one fears it is not always an instinctive spirituality which prevents us from showing our colours and observing the rites of our own faith. When we fear to stand out as Christians, when, like Joseph, we are disciples but secretly, we have small right to look down upon, and perhaps little right even to claim equality with, the average follower of Mohammed.—*United Methodist*, October 26, 1922.

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The Spirit of Islam, coming as it does from the able pen of the Rt. Hon. Syed Ameer Ali, P.C., LL.D., D.L., C.I.E., a literary luminary of world-wide fame and an undoubted authority on Islam, is too well known to need any introduction. For its historic authenticity as well as for its linguistic lucidity, the first edition has already made a mark throughout the world of letters. A simple, accurate narrative of the life of the Prophet Muhammad, a rational exposition of Islam—its ideals, its institutions, its growth and evolution, its contribution to human

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civilization—the production rightly occupies the position of a standard work on Islam.

The new and revised edition which has recently been brought out will be welcomed, we are sure, in all literary circles. The valuable addition of two new chapters—one on the *Imamate* (the apostolical succession), the other on “The Idealistic and Mystical Spirit in Islam”—will be greatly appreciated. All-important as these subjects are, none could do them greater justice than the learned author of *The Spirit of Islam*, who has done the world a great service in supplying this long-felt need. Besides, the scholarly exposition of religion in general in the Introduction has been much amplified and new matter added to Chapter X, Part II.

Light has been thrown on vexed questions, such as the status of woman, war, slavery, marriage, polygamy, divorce, soul, life after death, Paradise, Hell, and the like. A comparative survey of the various religious systems forms an interesting part of the book. All religions, it is expounded, are at bottom one and the same. Whatever the verbal wranglings, true Christianity is the same as true Islam. The several political divisions and schisms of Islam, the various schools and shades of thought, the mystic Orders and Lodges, have been discussed at considerable length. Needless to add that a library of a student of Islam without *The Spirit of Islam* is an incomplete library.

Inorganic Chemistry. A textbook for schools. By E. J. Holmyard, B.A. (Edward Arnold & Co., 1922.)

The field of recent chemical research renders the advent of a really good book on chemistry useful to the student of the science as well as to the general reader. From the extended scope and far-reaching extent of the subject it is difficult to present it in a sequence that is necessary for a student. This

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book is arranged in an admirable way, the science being dealt with historically and its early pioneers and celebrities outlined. The part played by the ancient alchemists in laying the foundation of the science is acknowledged, and, furthermore, the extremely valuable contributions made to the science by the Arabian and Moorish chemists, which is not fully realized in Western Europe. Arabian chemists excelled in the science, and to them chemistry owes much.

In the text there are useful sections dealing with the latest research on the theory of ions, catalysis, and colloid chemistry, which last is one of entrancing interest, both physical and medical.

In the matter of the metals, the subject is dealt with and the information presented in an excellent and abbreviated form with a wealth of information for the student.

There are also plates of celebrities who have done so much to make chemistry a science.

We congratulate the author on the compilation of an exceedingly useful well-arranged textbook, which fills a much-needed want in the numerous books on this fascinating science.

The Wheel of Fortune. By Mahatma Gandhi. (Ganesh, Madras.)

This little volume, appropriately bound in the cloth which its author has already made famous throughout the West, gathers together between two covers some of Mahatma Gandhi's most recent pronouncements concerning those principles for which he is now undergoing imprisonment.

The book consists principally of articles—and, presumably, excerpts from articles—taken from the pages of *Young India*, and arranged on a principle which is not clear; many presupposing a familiarity on the part of the reader with controversies, events, and personalities of purely local interest, which cannot fail to limit the scope of its appeal.

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Apart from the political aspect of the matter, the book, with all its faults, constitutes a striking plea for the revival of a strangled—some might say deliberately strangled—industry, as well as a sorely-needed protest against the soul-destroying influence of purely mechanical industrialism—first on the individual and afterwards, by slow and inevitable degrees, on the race or nation, but the lack of cohesion in the presentment of its case may, we fear, prejudice it in European eyes.

These shortcomings apart, there is much ground for satisfaction as well as food for the imagination in the record of progress made and in the making, while the appendixes, descriptive of a model weaving school and the approved type of spinning wheel (with an illustration which might perhaps have been clearer), give evidence of the essentially practical nature of the soil in which Mahatma Gandhi's ideal has its root.

An Essay on Islam. With illustrations. By M. Venkata Ratnam. (Everyman's Press, Madras.)

In this essay, "originally written," we are told, "in response to an invitation by the *Aujuman-i-Idul-Milad* of Madras for the best study of Islam on a comparative basis," the author lays no claim to originality, seeking rather to stimulate students of comparative religions in their search for that common ground which must, as all are agreed, somewhere exist.

To this end Mr. Venkata Ratnam deals systematically with religion in general, and with Hinduism, Buddhism, Christianity, and Islam in particular; but, seeing that interest in the first two has become, except in certain Eastern countries, to a large extent academic, it is but natural that the attention both of writer and reader should tend rather to concentrate on the two great militant Faiths of the modern world.

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The author has performed his task in a capable and painstaking manner. As an able and comprehensive survey of a wide and controversial field the book may be heartily commended to those who contemplate a comparative study of theologies.

The Western Question in Turkey and Greece. By Professor Arnold J. TOYNBEE. Pp. 420. (Constable & Co., Ltd., London.)*

The literature dealing with the ever-recurring question of the Near East is voluminous, and generally not free from prejudice, but Professor Toynbee has presented the problem in an aspect without preconceived and personal views, and in a form that makes an interesting and valuable contribution to this important subject. He has the advantage of a personal acquaintance with the country, having been over the field and obtained his knowledge first-hand, which is lacking in many who have dealt with it. He presents us with an array of facts which point out the causes associated with the present state of affairs.

The unmitigated fault of Allied statesmanship is held to be responsible for the present conditions. The dream of a Greater Greece, recalling the Greek colonies of 1200 B.C., and Alexander the Great, fostered by the ex-Premier, destroyed the friendly feeling between Turks and Greeks, who dwelt side by side peaceably in Anatolia until the rivalries between the Western Powers came to disturb it, Greece standing aloof in the Great War, until events led her into the struggle.

He remarks that the Turks and the Greeks are pawns, the players are England and France, and that the Turkish and Greek armies are fighting the battles of England and France for the hegemony of the Near East and the overlordship of the Orient. The volume is excellent, and the Near East tangle is very clearly and lucidly explained in a very readable form.