

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## THE ISLAMIC REVIEW

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### THE HOLY QUR-ĀN

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at 3.15 p.m.

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### NOTES

#### **The Eid-ul-Fitr.**

The annual festival of Eid-ul-Fitr—Bairam Kuchak—was celebrated with great éclat at the Mosque, Woking, on Sunday, May 28. An account of the occasion, the Press comments and the Imam's beautiful sermon, published elsewhere in these pages, will form interesting reading.

#### **Two More in Allah's Path.**

We are glad our calls towards the propagation of Islam have not been a cry in the wilderness. Two more of our brethren, Maulvi Abdul Majid, M.A., and Mian Ghulam Abbas, B.A., have just rallied to the standard of Truth, the former to carry the light to the soil of Germany and the latter to strengthen our staff here. We extend them a warm welcome and wish them every success in their noble undertaking.

#### **The Secret of Existence.**

The series of articles under this title has been discontinued. The work has been placed in the hands of the printers, and will shortly appear in the form of a separate volume.

#### **Palestine under Muslims and Christians.**

One of the foremost among the questions of the day is Palestine, the Holy Land of Muslim, Christian and Jew, with its sacred places and shrines, which is greatly revered by Islam and Christianity alike, and its recovery is accompanied by the injudicious expression of a Crusade of deliverance of the Sacred City from Islam, a comment unwise by reason of association with religious animosity and furthermore of combining religion and politics.

Palestine, centuries before Christianity came on the scene, was the bone of contention between Assyrian and Egyptian, and also between Hittite and Egyptian; but we will only trace and note its history since the rise of Christianity. The history of Jeru-

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saalem, after its fall to Titus, the Roman general, was largely Christian. During the seventh to the tenth centuries, whilst under the Church and Christian rule, the Thebaid and the neighbouring deserts were the home of bands of monks who were recruited from Alexandria and other Egyptian cities, who overran Palestine and, by the accounts of historians, turned it into a hotbed of corruption. They quarrelled, fought and robbed, and were not famous for their moral virtues. Some reaped a rich harvest by selling relics, which, judging from the multiplicity of individual specimens, must have been largely spurious and forged. Clerical historians of that time have given a lurid account of the prevailing morality which left everything to be desired. Palestine, in the material sense, from its guardians and occupants, was certainly not a Holy Land. Inter-religious strife had reduced the country to a low ebb. Greek treachery and subtlety was then, as now, notorious. With the fall of Jerusalem and its surrender to the Caliph, with no loss of life, came more settled and better conditions. The mild and tolerant rule of the Muslims restored order and abolished many abuses and irregularities, whilst permitting Christian pilgrimage and guaranteeing the safety of the pilgrims. Then came the Crusades and the capture of the Holy City by the Crusaders, with a terrible massacre of Muslims, men, women and children, the Church of the Holy Sepulchre running with blood. Later, under Saladin, the city was recaptured by the Muslims, with no loss of life, contrasting strongly with its capture by the Christian Crusaders. It has remained under Muslim rule until the late Great War. Muslim, Christian and Jew have dwelt and worshipped side by side, with no friction or strife and with an equal degree of toleration and liberty; but after the British occupation it is necessary to have a far larger garrison and gendarmerie than under the rule of the maligned Turk. They, however, have kept the Holy City free from the

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attractions of the West, namely, cinemas, liquor shops, gambling dens, casinos and dance-halls, with other corruptions. It is to be hoped that the atmosphere of the city will be kept free from these innovations.

By a comparison of the past conditions and future prospects it is evident, and amply so, that Palestine was happier and more settled under Turkish rule than under Christian, and now since the Palestine Mandate is given into British hands comes the signs of racial unrest between the Arab and the Jew, developed by an unwise statesmanship and violated promises, which do not augur well for the future prosperity of the country.

### **From the Manger to Calvary.**

There is nothing new under the sun. The adaptation of the subject "From the Manger to Calvary" to the film for the cinema is but a revival in modern life of the old story of birth, suffering, sacrifice, death and resurrection, which was rendered by the Chaldean priests of Babylon as a miracle play and a hymn to Marduk, which is shown by a recent discovery. Popularizing this theme in the earlier ages of the world when faith, education and moral teaching were practically non-existent is not to be questioned, but in these later days, when Christianity has had 1900 years of existence, surely it is not necessary to bring the facts of the Divine Drama before the masses by a spectacular miracle play. Christianity, it must be deplored, has not had, nor has it, the power to stir the minds and hearts of the people as it should. One asks, why is it that the Sublime Sacrifice of Jesus awakens no response in the human emotions? It is not because of a lack of truth or beauty in the ideals, but it can only be because the vehicle of its manifestation is faulty, by reason of misapplication, discord and want of unity. Sect is at variance with sect, and where there is no real unity there is no real strength.

The keynote of the teachings of Jesus is love, and

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where there is perfect harmony there is perfect love. If the Christian Church desires to realize the fullness of its mission on the masses of England, let it strive to realize in itself the ideals of Jesus, which will work then from within to without and bring their work to fruition. The spirit of Jesus did not seek temporal nor worldly advantages, but inner and soul perfection. When this is approximated to, all other difficulties fade away.

If by the cinema film it is meant to bring home to the people the moral side of the life of Jesus, it will do good, but if to impress on the human mind by it the Christian dogmas of faith—the Atonement, for example—it is bound to fail. The cinema film may perform what orchestra and other theatrical attractions in vogue in the Church service are failing to do. It may again fill empty benches and pews and make the congregation swell, the ministers of the Church acting as stage managers and the congregation as the cinema-going public, but it would lower the prestige of religion and make it a public entertainment. Religion must appeal to reason. It should prove the mental food and help to uplift our moral, ethical, rational and spiritual natures. That the Church has failed to do so is apparent. Empty benches speak it eloquently. Cinema films may do for some time. But after all, it has to represent that which everyone knows and has read a thousand times in the Bible. The interest must slacken after all. Hankering after knowledge is human instinct. Human nature is variegated and so ought to be the knowledge which it needs. Religion, if from God, must meet all human demands. Could "From the Manger to Calvary" satisfy those demands? The reply is obvious. This is the chief reason why Christianity has been a failure. Cinema films cannot do the needful. The life story of Jesus conveys deep and great truths, but does not embody the gamut of the human virtues that go to make up spiritual perfection. There are virtues and

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high ideals not included in the Jesus teachings—for instance, bravery, courage, self-reliance, etc. It only presents one side of the sphere of Truth, in all its bearings. Had the Atonement been a verity, as such it should logically and certainly have shown all.

To live the life of Jesus is, no doubt, a part of religion, but to hold that belief in his life and death is in itself sufficient to work out our salvation, is religion, is the greatest fallacy conceivable. It is responsible for the lack of interest in the Church religion—hence its failure.

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### THE EID-UL-FITR, 1340 A.H.

EID DAY 1922 (the 28th of May) broke with a cloudless sky, and a promise, duly redeemed, of unstinted sunshine and intense heat.

The oasis of the Woking Mosque in its sylvan setting of pine, rhododendron and the fresh green of woodland bracken, seemed more than ever a reproach to the desert of brick and mortar and corrugated iron with which Industrialism has sought, of late, to hem it in ; while the attendance was even greater than in previous years, Muslims being present representing well-nigh every nation ; and a brilliant diversity of Eastern costume and headdress splashing the scene here and there with unexpected colour.

By 11 o'clock—the hour of Prayer—it was estimated that upwards of two hundred persons had arrived ; over three hundred sat down to lunch, which was served at 1.15 on the lawn and under the trees ; while the advent of a new and large contingent for the afternoon lecture and the subsequent tea brought the attendance of the day to a total of well over four hundred.

To one who is present at the Eid Festival for the first time, it is by no means easy to analyse his impressions, or, when analysed, to record them. He is apt to be trammelled not a little by an old point of view, seeking to reconcile it, in all its differ-

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ences, with the new ; never doubting the while but that the two may be, fundamentally, one and the same.

Religion and ceremonial have been so long and so closely associated together in the minds of men, that mankind is prone to judge a Faith—one way or the other—by the pomp of its externals ; some arguing that these, be they never so elaborate, are seemly, if inadequate, attempts to express our veneration for Eternal Truth ; others, that their very magnificence is but a mask for make-believe.

Neither view is of course just ; for Eternal Truth can surely stand in need of no adornment from us, and yet, to withhold too straitly the marks of man's homage may tend perhaps to neglect or irreverence. In a world of men, there is much to be said for Pomp and Circumstance. The solemnity of chant and procession, incense and altar lights with which the Catholic Church surrounds the mystery of its worship, is not to be condemned as symbolizing something which most of its worshippers have perhaps forgotten long ago—if, indeed, they ever actually realized it—any more than it is to be commended for a vain endeavour to breathe life into a valley of dry bones, or to perpetuate the dying cult of a dead myth.

All these things may be so, the faith forgotten, the cult dying and the myth dead ; yet nothing that tends to promote a spirit of reverence, to induce thought in the thoughtless, or to remind man of his Maker, can ever be altogether mischievous or useless.

Is ceremony essential to devotion ? And if it be so, and yet, in excess, a source of danger, what is the measure of ceremony which will serve to turn man's mind to God, without, at the same time, luring it, as it were, to earth ?

To such a question the Eid Day ceremony seems to suggest an answer. The very absence of what

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may be called, perhaps, the mechanics of devotion, which the Catholic is too apt to take for granted, counts for much. The stage-managed procession, the carefully trained choir, the organist alert not to miss his "cue"—neither to be premature with a *kyrie* or behindhand with an *Amen*—the elaborately musical colouring given to the Creed and the Lord's Prayer, the strict precision of gesture and genuflexion, all, things which, however excellent and seemly in themselves, must fully occupy the thoughts and minds of those concerned with their proper presentation—that is one picture. The other—a carpet spread on the grass beneath the Surrey pines, the voice of the Imam reciting the Qur-ánic verses, the silent praying multitude, high and low, rich and poor, one with another—wherein is neither priest nor layman—prostrate, their faces turned towards Mecca—has about it an altogether strange dignity, a solemnity that tends to quicken rather than give pause to thought.

After the Prayers, the Sermon.

The Imam, Khwaja Kamal-ud-Din, spoke of "that great Mysterious Power" which the Atheist seeks to express in terms of chemistry, and the Agnostic doubts, simply because he does not know. He spoke of the Attributes of God—how they are revealed in Nature and how they may be revealed in man; they are there for all men to follow, be they rulers or ruled; and that if both rulers and ruled would even now, at the eleventh hour, set those Attributes before them, the tumult and unrest which to-day threaten to engulf the world like a tidal wave, would be stayed as by the Hand of God.

The address is printed in full elsewhere, but it may not be out of place to recall here a further aspect—new and impressing—of its argument.

Science in discovering new secrets of Nature—so called—is but revealing God, and the laws of Nature, so discovered, illustrate one after another

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the Attributes of God precisely as those Attributes were revealed to the Prophet Muhammad 1,300 years ago and recorded in the Holy Qur-án.

The theme is to modern ideas, however unconventional even, sufficiently startling; but the preacher handled it fearlessly, indeed convincingly, and his earnest eloquence and close reasoning, couched in language which even the least academic could understand, produced a profound impression.

A moment's reflection will suggest where the opposing argument may lie—an argument that will never be entirely silenced so long as Science and Religion lack a common language; but, making allowance, on the one hand, for the strictness of language and terminology with which Science is compelled to limit and define its finite achievements, and, on the other, acknowledging the impossibility of employing like terms to convey to mankind any idea at all of the Attributes of Him Who is infinite, there is still left sufficient of ground not unsubstantial, whereon the Agnostic may safely pause and ponder.

In both Agnostic and Believer there is this in common—each is convinced that he does not know!

But, just as here in the world many things are commonly reputed to have happened, for the actual truth of which no one of us is able positively to vouch of his own knowledge, yet we believe because we consider we have reason to believe—knowledge being in such cases to a certain extent attainable—so, in matters pertaining to the Creator of the World (however we choose to term Him), cannot the Agnostic invoke a little measure of faith to aid him where sure and certain knowledge is admittedly unattainable, even such a measure, for example, as leads men in comparatively trifling things to be content with the minimum of evidence and rest in unshaken belief—as in the Shakespere problem of these latter days?

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Here surely is but one of many instances of the squandering of man's heritage of faith, the lavishing of our treasure on things temporal when but a little measure, elsewhere bestowed, might so avail us that we finally lose not the things eternal.

The Afternoon Lecture, which dealt with God's message to mankind—that it has been directly revealed to all nations and not one alone—was largely attended, that is to say, as largely as was humanly possible. But the beautiful Mosque—the princely gift of Her late Highness the Begum of Bhopal—a gem of a building, perfectly proportioned and a delight to the eye, is all too small for a gathering such as this, and could barely contain one tenth of those who were anxious to enter. Had the weather been wet, the success of the day and its memories must, for this reason, have been marred.

After the lecture, tea ; and a general intermingling of groups and conversation, and so a striking and memorable day drew to an end—a day not, it may be, without its answer for many whose minds are “clouded with a doubt.”

RUDOLF PICKTHALL.

We print the following selections from the various Press accounts of the Festival.—ED.

### END OF A MONTH'S FASTING

#### AN ISLAM FESTIVAL AT WOKING MOSQUE—BRITISH ADHERENTS OF EASTERN FAITH

There has been rejoicing in Islam—fervent prostrations in the name of Allah at the Mosque of Woking, the Moslem prayer-house which you can see through the trees outside the railway station. For the first time for thirty days all Moslems have eaten to-day between sunrise and sunset. Now the Month of Fasting is over and the great feast of Eid-ul-Fitr has been held in the cool shadow of the scented pines. From now onward it is permissible for Moslems to eat in daylight.

A British peer, an Indian millionaire importer from Mincing Lane, and British followers and their blue-eyed Saxon wives who have answered the clarion call of Islam, joined to-day in the festival.

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Lord Headley, who is the president of the British Moslem Society, is said to be our second peer who has embraced Islam, the first having been the late Lord Stanley of Alderley.

The Mosque at Woking is the only one in England where the stranger—the unconverted—is besought to enter. It was the gift of the mother of the present Queen of Bhopal, the only Indian state where a woman rules. Here, you can bathe your fevered brow in the waters of Islam. Here is a fount that never seems to cease its outpourings, where you can trace and read the written word of Islam or its followers lying at the crystal depths of its gushing waters.

It seemed as if an Eastern sun shone down upon the Mosque lawn this afternoon, where Arab, Egyptian, Indian and Englishman and Englishwoman rejoiced exceedingly, and said, "Allahu Akbar"—God is great. Some of the Englishwomen were clad in silken Oriental robes, and broke bread at the same table as Arab potentates in native dress. The Afghan Minister and the Turkish Chargé d'Affaires, the Palestine delegation and the representatives of Hedjaz and Irak broke their fast.

### PRAYERS ON THE CARPET.

A vast Oriental carpet was spread on the lawn and strange postures of prayer were watched by porters and navvies on the railway line. Then, in the name of Allah, those who rejoiced raised their hands to their ears, then folded their hands across the body and placed them on the knees and bowed the head and body. In the final prostration the body touched the carpet.

Then came the feast, which was spread on white tablecloths beneath the trees. It consisted of: Rice cooked in meat gravy and butter; currie, potatoes, and meat; blanmange and drinking water.

The Imam of the Mosque, a gorgeous figure who wore a raiment of many colours, spoke on the subject of "Islam as the basis for a world creed," which was followed by an English tea of bread-and-butter and pastries.—*Daily News*, May 29th.

### ISLAMISM IN LONDON.

Moslems throughout the world yesterday celebrated the great festival of Eid-ul-Fitr-Kuchak Bairam—which marks the conclusion of the Month of Fasting. It was celebrated in London by a picturesque and notable gathering at the Mosque, Woking, the only Mosque in England—which was the gift some thirty-five years ago of the ruler of Bhopal. Indians, Arabs, Turks, Syrians, Afghans, and Moroccans were among the races of the world, and of the British Empire in particular, who were represented at the service conducted by the Imam, Khwaja Kamal-ud-Din. Many of the devotees brought their English wives and children with them. They formed a strange congre-

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gation under the trees of the lawn of the Moslem Mission House, the little Mosque being too small to hold them all. At eleven o'clock the muezzin was heard from the temple calling to prayer. The congregation thereupon gathered in rows on the greensward facing towards Mecca. In the front rows came the men, and behind them their women. All of them discarded their shoes, and performed the familiar salutations by raising the hands to the head. The Imam then delivered a brief religious address in which he emphasized that the Moslem religion is essentially a universal religion whose broad ancient tenets and benign toleration embrace members of all the great races of the world. Fasting, too, was common to the Moslem, Christian, and Jewish faiths. Purification came with fasting. The illumination of life by which alone we could see God came with fasting. At the conclusion of the Month of Fasting the Moslems in England were glad to meet together again and to meet their English co-religionists and friends.

At the conclusion of the simple service the congregation greeted and embraced each other in Moslem fashion, and afterwards took part in a very pleasant and appetising repast in the open air under the trees, in the course of which the members and staff of the mission, rich and poor alike, vied with each other in discharging the kindly office of host and servant, irrespective of social station. Tea followed in the afternoon after a further religious celebration, and afterwards the visitors returned to London.

Among the notable persons present were the Princes of Mangrol, the Persian Chargé d'Affaires (in the unavoidable absence of the Minister in Paris), the Afghan Minister, the Turkish Chargé d'Affaires, the President and Secretary of the Palestine Delegation, and representatives of Hedjaz and Iraq.—*Daily Telegraph*, May 29th.

### MOSLEM FESTIVAL AT WOKING MOSQUE.

The Moslem Festival of Eid-ul-Fitr-Kuchak (Little) Bairam, which marks the conclusion of the Month of Fasting, was observed at the Mosque, Woking, yesterday.

Among those who attended were Lord Headley, the Princes Aziz and Sadiq of Mangrol, the Afghan Minister, the Turkish Chargé d'Affaires, the Chief Secretary of the Persian Embassy, the President and Secretary of the Palestine Delegation, the Nawab Sahib of Tohru, and representatives of Hedjaz and Irak. Muslims from Arabia, Syria, India, America, Afghanistan, Turkey, China, and Java constituted the congregation.

Khawaja Kamal-ud-Din, the Imam of the Mosque, who conducted the service, delivered an address, in which he said that things created were sustained, and brought to their final perfection under a perfect system of laws and regulations, which he would sum up under three heads: the law of creation, the

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law of sustenance, and the law of evolution, and Allah was the creator, sustainer, and evolver of the various worlds around us. That Mysterious Power was the same as the laws and forces of Nature, which worked as did the Creator, and so it was that science and religion were in perfect harmony. He exhorted his hearers to study the Qur-án, on every page of which was inscribed the name of Allah reproduced in ninety-nine forms, each one of them representing His various attributes. If they lived up to these attributes their morality would be secured; to deviate from them was to tread the path of sin. As God was merciful, so let them be merciful to others, even though they were not of their nationality. God had not shown partiality in the matter of any nationality, and if we did not show partiality for race, creed, or colour, all unrest in the world would be over.—*Morning Post*, May 29th.

### MUSLIM'S STRIKING CEREMONY IN SURREY SUNSHINE

Arab and Syrian, Armenian and Turk, Indian and Chinese, Afghans and Javanese met here to-day for prayers in the glorious Surrey sunshine. Fez and turban and Eastern and Western garb adorned the sons and daughters of Islam, whose pilgrimage to the Mosque at Woking presented a dazzling pageant of colour.

It was a great day for the Muslims—the festival of Eid-ul-Fitr-Kuchak Bairam, which marks the close of a month of fasting. Throughout the morning the pilgrims came in a steady stream, and when some 250 had assembled, the cry “Al-Sailat” (“Come to prayer”) went up.

The Muslims, men and women, removed their shoes and stepped on to a large praying carpet on the grass. It seemed as if a page of the Holy Qur-án had fluttered down upon a Surrey glade. The praying crowd knelt and bent forward till foreheads touched the ground. Strange tongues were heard as the prayers were offered up.

Khwaja Kamal-ud-Din, the Imam of the Mosque, gave an address, and afterwards the fast was broken.—*Daily Herald*, May 29th.

### THE MUSLIM FESTIVAL OF EID-UL-FITR

#### PICTURESQUE CELEBRATION AT WOKING MOSQUE

The grounds of the Woking Mosque presented a picturesque appearance on Sunday, when Muslims—both Oriental and English—forgathered from all parts of the country to celebrate the great festival of Eid-ul-Fitr, or Kuchak Bairam, which marks the conclusion of the Month of Fasting. The sun shone with Indian-like brilliancy, and the gorgeous native costumes of both sexes reflected the rays of the rainbow. This is the occasion when all meet on one common ground, and Princes fraternize with peasants and rulers with subjects.

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The company, which was larger than previous years, included Prince Aziz and Prince Sadiq of Mangrol, the Persian Ambassador, the Afghan Minister with his staff, the Turkish Chargé d'Affaires and staff, the President and Secretary of the Palestine Delegation, representatives of Hedjaz and Irak, the Nawab Sahib of Tohru, Lord Headley (Head of the English Muslim movement), with many leading English Muslims, together with Arabians, Egyptians, Hindus, Afghans, Turks, Chinese, Americans and Javanese.

When the call to prayer resounded throughout the grounds the Faithful assembled on the beautiful carpets, while a large assemblage of the general public was accommodated with seats at the side of the square.

Prayers having been reverently recited, the Imam of the Mosque delivered an eloquent address on Religion, and in the course of it he set out the tenets of the Islamic Faith. Asking if there was not some great mysterious Power at work behind the universe, he proceeded to show that matter and brute force do not account in scientific opinion for the genesis of the world, but that order, regularity, and law-abidingness were at the bottom of all cosmic evolution. The little which we know of that Great Power at work behind the screen came from a knowledge of the laws of Nature. Every moment creation was going on, and if the Unseen Power can be accepted as an active Entity then he gave It the attributes of Creator, Sustainer and Evolver. How can there be, he asked, any conflict between science and religion? It is false theology and untrue science that are at daggers drawn; science and religion are one and the same thing, having a common purpose to reveal to humanity the laws by which Nature works. If we are to secure perfect happiness, comfort, a civilization or success in life we must, in the words of Muhammad, imbue ourselves with Divine attributes. Islam means complete submission to Divine laws, and a Muslim is one who submits to such laws.

After the address the Faithful embraced each other, and then the entire company sat down to a splendid luncheon in which native dishes figured, and afterwards many of those present explored the surrounding countryside. After tea the festival concluded, and the gathering dispersed.—*Woking Herald*, June 2nd.

### MUSLIMS END MONTH OF FASTING

#### PICTURESQUE ISLAM FESTIVAL AT THE MOSQUE

Sunday was the conclusion of the month of fasting in the Islam religion, and all Muslims that day ate for the first time for thirty days between sunrise and sunset. To celebrate the Muslim festival of Eid-ul-Fitr-Kuchak Bairam several hundred Muslims of all races and colour made the pilgrimage from far

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and near to attend the festival at the Woking Mosque in Oriental Road.

Under a sky of azure blue, beneath the rays of a tropical sun, and surrounded with scented pine trees, the faithful gathered on the rolling lawn in front of the Mosque ready for the call to prayer. The scene was gorgeously spectacular to the visitors' eye, and brilliant sunshine showed up to wonderful effect the variety of colour to be seen in native costume worn by both sexes. Every race seemed to be represented. There were Arabians, Egyptians, Hindus, Afghans, Turks, Chinese, Americans, Japanese, Syrians, etc., some in robes of many-hued colours representative of their race or rank, some in correct English dress, while others wore European dress with a distinctive fez or turban. Some, on the other hand, were accompanied by their English wives. There was a very large percentage of English Muslims present, and the many English visitors who had been given an invitation to attend at the festival were given a cordial reception and made to feel at ease, for this is an occasion when the Mosque is a common meeting-ground, when colour, creed or caste is not considered, when Prince and ruler meet peasant and subject on a common footing. Some of the English-women were clad in Oriental robes.

The company was much larger than in previous years, and showed an increased number of English adherents to the Eastern faith. Among the notabilities present were Lord Headley (the President of the English Muslim Society), the Princes Aziz and Sadiz of Mangrol, His Excellency Sardar Abdul Hadi Khan (the Afghan Minister), the Turkish Chargé d'Affaires and staff, the President and Secretary of the Palestine Delegation, representatives of Hedjaz and Irak, the Nawab Sahib of Tohru, Secretary of the Persian Embassy, and the other representatives of the nationalities mentioned formed the congregation.

### A GREAT MYSTERIOUS POWER

A large Oriental praying carpet was spread on the wide lawn, and when the time arrived the call to prayer was sounded throughout the grounds, the faithful assembling and prostrating themselves on the carpet, having first removed their shoes. A large percentage of the general public were accommodated with chairs at the rear, where they watched the proceedings, so strange to European eyes, with interest. In the name of Allah the prayers were led by the Imam of the Mosque (Khawaja Kamal-ud-Din), who afterwards read from the Qur-án and delivered an eloquent address in English on Religion. He set out the tenets of the Islam faith, and said that behind all laws of nature and others, behind everything that had been discovered by man, behind all things, there was a great mysterious Power. Putting the whole thing briefly, this Power was the Creator, Maintainer and Sustainer of the universe. The little that was known of the great

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Power at work behind the scenes came from the knowledge of the laws of nature. Every moment creation was going on, and if the Unseen Power could be accepted as the origin of such it could be rightly attributed the titles he had named. The Imam went on to speak of the Qur-án, and characterized its moral code, and then spoke of the conflict which there should not be in religion if they believed in the Unseen Great Mysterious Power who made no difference in colour or race. False theology and untrue science were at daggers drawn. If they were to have comfort and civilization, and to secure perfect happiness or success in life, then they must, in the words of Muhammad, imbue themselves with Divine attributes. Islam meant complete submission to Divine laws and a Muslim was one who submitted to those laws. There was not one law discovered by man that could not be traced to the Mysterious Power. He spoke of the guidance the Qur-án gave to many millions of people, and also referred to the ninety-nine names of God in the Qur-án. In conclusion, he asked the faithful if they had ever contemplated those ninety-nine names of God. If they had not, then their prayers were a farce. God was merciful—let them be merciful to others. God was just—let them be just. All over the world to-day there was a great upheaval between rulers and ruled. If those rulers would only walk humbly with the Lord, who knew no difference between race and colour, then their troubles would be over.

Following the address the faithful embraced each other, and the company then sat down to a luncheon at which native dishes figured, among which were rice cooked in meat gravy and butter, curry, potatoes and meat, blanc-mange and drinking water. The lunch was served on white tablecloths on the lawn. Afterwards many of those present made a tour of inspection of the surrounding countryside, and later returned to an English tea of bread and butter and pastries. After tea the festival was brought to a conclusion.—*Woking News and Mail*, June 2nd.

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### EID-UL-FITR SERMON

#### RELIGION AND SCIENCE AT ONE

By KHWAJA KAMAL-UD-DIN

Is there not some Great Mysterious Power at work behind the Universe?—a Power unimaginable, unconceivable; yet its existence is proved by the unchangeable laws with which it rules every atom in the Universe, and the penalties it inflicts on any breach of those laws. It is an ancient matter now

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that time when Nature, the personification of that Great Power, was dubbed empiric in her freaks and blundering in her pranks. Nature has now been found to be a most law-abiding entity. Matter and brute force do not account, in scientific opinion, for the genesis of this world, but something, the very inherent qualities of which are order, regularity and "law-abidingness" (for which reason Haeckel, the great German biologist, calls it "law-substance"), is at the bottom of all cosmic evolution. Go to the very initial stage of the Cosmos; go, for example, into the ethereal firmament beyond which as yet nothing is known, and you will find there ethereal specks as law-abiding bodies, which are in themselves of infinitesimal magnitude. Yes, we know very little of that Great Power which is at work behind the screen, and what little we know of it comes from our knowledge of those laws of Nature by which it brings everything in nature into subjection. And if we tried to clothe this Unseen Power with this or that attribute, it would be through knowledge of those same laws. For example, we find three main laws working through various minor laws of specialization and collocation, in every stage of evolution from ethereal complexity up to the human organism. Every moment creation is going on in the Universe. Things created are then sustained and brought to their final perfection, being looked after in every intermediary stage of evolution under a perfect system of laws and regulations. I would sum them up under three names: that is to say, the Law of Creation, the Law of Sustenance and the Law of Evolution; and if the Unseen Power I have been speaking of can be accepted as an active Entity, I would give It the attributes of Creator, Sustainer and Evolver of the various worlds around me. But if you want one word to convey these three ideas, the Arabic language supplies you with it. Rab-ul-Almin, in Arabic, means the Creator, Maintainer and

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Evolver of the Universe. And if I call the Mysterious Power Rab-ul-Almin, I see no reason why a sceptic friend or a free-thinker should take exception to it. I derive it from the laws and forces of Nature.

But does not this dumb, inanimate Nature disclose some broad and high moral? If for certain qualities we give certain characters to their possessors among mankind (and sometimes to animals as well, if they exhibit those qualities), why should we not clothe the Mysterious Power with similar attributes if Nature in her Great Index discloses them? Before going further, allow me to say something which may attempt to define morality in a few words. We are burdened with needs, and all our activities come into being simply to satisfy those needs. That being so, if we respect the rights of others, and act upon the principles of justice and equity, we move on the first stage of morality; but if in rewarding the labour of others we go beyond the demands of equity and give to them much more than is their due, we are observing high morals. . . . But there is a still higher stage of morality which borders on spirituality. I mean those morals which we observe in the circle of our own family, which urge us to look to the needs of others, not in return for something done by them to us, but on our own initiative, just as parents look to the needs of children sometimes long before the children come to life. The three moralities have been spoken of in a verse in the Qur-án which is read every Friday from the pulpit to the Muslim congregation :—

Surely Allah enjoins the doing of justice, and the doing of good to others, and giving to the kindred.

To resume the subject under discussion. Are not these three morals observable in the working of Nature? When did you ever apply to her resources without your efforts being at the very least equitably rewarded? Your labours were always rewarded a

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thousandfold. You sowed one seed and you reaped a crop. You plant a tree once, and you get a harvest every year. Is this not the second kind of that morality of which I have been speaking? In the third place, look to the great and universal beneficence of Nature around you, which responds to your every need; and yet it has all been in existence long, long before your time. Just like a woman providing things for the coming baby, Mother Nature comes with beneficent treasures to her children in humanity. And if Nature is the index of the Unseen Power behind the screen, we can describe those three moral qualities of which I have spoken as three attributes of that Entity, in Arabic, "Ar-rahman-ir Rahim Malik-i-yaum-id-din." If names, after all, are articulated sounds, and express our conceptions about certain things, a free-thinker cannot reasonably fight with me if, for reference' sake, I propose some name for this Mysterious Power. We both believe in the existence of a Mysterious Power, but I name that Entity Allah. He believes in the working of the Laws of Creation, Sustenance, Preservation, Evolution, Destruction, Cohesion, Dissociation, Stability, and so forth. I believe as well in the same, but I call them the working of the several attributes with which I clothe that Great Unseen, and I give a few of them here: Al-Awwal, the First; Al-Akhar, the Last; Badie-us-samawat wal-ard, Wonderful Originator of the Heaven and the Earth; Azzaher, the Manifest; El-Batan, the Hidden; La-tudriko-hol absar-wa howa yudrikul absar, vision comprehends Him not, and He comprehends all vision; Lessa-ku-mislehi-shai-in Al-Khaliq, the Creator; Al-Bari, the Maker; Al-Mussawar, the Fashioner; Al-Halik, the Destroyer; Al-Talik, the Opener of things; Al-Janet, the Combiner; Al-Fariq, the Dissociater; Al-Baqi, the Great Stability; Al-Qayyom, the Maintainer; Al-Razzaq, the Sustainer; Al-Hafiz, the Preserver.

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How, then, can there be any conflict between science and religion ? It is false theology and untrue science that are at daggers drawn, the one against the other ; for science and religion are in reality one and the same thing, having a common purpose to reveal to humanity—the laws by which Nature works. Observe how the Qur-án defines the religion of man :

Then set your face upright for religion in the right state—the nature made by Allah in which He has made men ; there is no altering of Allah's creation : that is the right religion, but most people do not know.—xxx. 30.

If to secure perfect happiness, comfort, civilization or success in life depends on our study of and submission to the laws of Nature, religion proposes the same course, in the words of Muhammad : “ Imbue yourselves with Divine Attributes ” ; and I have just shown that the so-called laws of Nature are only the abstract names of the Divine Attributes mentioned in the Qur-án. The Qur-án gives you ninety-nine Names of God, and I know of no law which has been discovered relating to human welfare on the physical, moral, intellectual or spiritual planes that cannot be traced to one of these ninety-nine Names. Again I say, if science in recent years has contributed so much to our comfort by enabling us to understand and observe some few of the laws of Nature, religion, as represented by Islam, has been ahead of it by more than a thousand years, by giving us these ninety-nine Names as a clue to scientific study. You have discovered a few laws, but make those ninety-nine Names your guide in your researches in the realm of science and you will reap a useful harvest. If Muslims in the first two centuries made wonderful progress in material science, it was simply due to their contemplation of those Names. You have read various sacred books and the sacred literature of various religions. To these I need not refer ; but in a few words I give you the analysis of that Great Book from which hundreds of millions receive their inspiration

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and guidance on matters that concern every human activity—I mean the Qur-án. It may be classified under seven headings. First of all it is the Book of Allah in a sense which may not be true of any other Book of God. Open the Qur-án at random and haphazard, no matter, the Book may be of any number of pages, or of any size, and there you will find mention of or direct reference to God. In short, Allah is the pivot on which the whole Book revolves. Secondly, to give you some knowledge of Allah, it reveals to you these ninety-nine Names of God. Thirdly, it appeals to various manifestations of Nature for the elucidation of such of these attributes which otherwise might not be appreciated. Then come Qur-ánic virtues, ethics, morals and spiritualities and their contrary sins, evils and so forth, and they in their turn have reference to those very Names. In short, to be virtuous is to cast our conduct in the mould of these Names, and so to act that our behaviour may be in consonance with that which the Divine attributes demand, seeing that any deviation from this course must necessarily lead to evil. Fifthly, orders, injunctions and rituals described in the Qur-án. They serve the same purpose. Each and every ordinance is meant to bring us in agreement with the Names of God. Sixthly, the Book makes reference to certain persons of godly life and to those who are led astray. The former are those who could reproduce Divine morals, such as prophets and other righteous people, Moses, Jesus and Muhammad among them, and the others are those who lead a life contrary to those morals. Seventhly, the Book speaks of the life after death. Those who left the world while imbued with the Divine morals will enter into the Kingdom of Heaven, while others not so qualified will have to purge themselves of the disqualifying elements in their nature. This is the Qur-ánic conception of Hell. This is the whole Qur-án, and I fail to appreciate how a man interested

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in scientific lore and a worshipper of Nature can manage to hold aloof from the Qur-ánic teaching. And who is a Muslim, and what is Islam? Islam means complete submission to Divine laws and a Muslim is one who submits to such laws. And if the Divine laws promulgated in accordance with the Divine Attributes given in the Qur-án are only laws of Nature, some discovered and some still to be explored by you, who among you is not and will not be a Muslim?

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### THE SUFI'S DIARY

#### MUSLIM SUFIS—SPIRITUALISTS—LURES AND PITFALLS

It is gratifying to note that the West has become awakened to what it is pleased to call psychic research, and is interested in the development of the latent faculties in the human frame. This alone, indeed, should be the object of our higher pursuits. The present-day civilization, which may rightly be termed the Western civilization, consists, principally, in providing refined means for satisfying animal desires. Take London, for example, as one of the most characteristic centres of modern civilization. After all, it is Babylon on a higher scale. All its notions of happiness and comfort are simply such as arise from those instincts and passions which we possess in common with the animal creation; and the same may be said of the other capitals of the West. But, if there be other and higher capabilities in man, the object of his life should be to work them out; and religion, if it be indeed a Divine institution whereof the object is to lead us to success, can hardly be said to serve its purpose if it fails to put us on the right way to that goal. It is for us to strive to attain self-expression, and the Divine Revelation will guide us to it. I need not refer to what other creeds say on the matter, but the Qur-án makes the upbringing of latent human faculties to

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their proper fruition the main object of Divine Revelation, and our order in Islam has claimed it for their sole occupation. Now I find this same spirit of a Muslim Sufi working in some of the movements which have lately appeared on the Western horizon—Spiritualists, “New-Thought”-ists, Christian Scientists, etc. But they are labouring under certain disadvantages which have given rise to many undesirable, and, I may say, time-wasting pursuits, and the most miserable victims to it are the Christian Scientists. I may make a few observations as to them, later on. We have a store of guidance in the Qur-án and the sayings of the Prophet and the writings of other Sufis. There we have got accumulated and systematized records of the experience of generations of Muslim Divines and Sufis. In fact, we have a course chalked out before us, with its landmarks and “Cautions.” The way of a Sufi is full of slips and pitfalls, but our mystic literature warns us against them in the clearest possible terms, so as to leave no mistake about it. The Sufis, with Al-Ghazzali among them, called these pitfalls “playthings.” They entice man from his right pursuit, they amuse and entertain him, but they are of no consequence. *Kashf-i-Sadoor* (the reading of the human heart) and *Kashf-i-Qaboor* (the reading of the grave—the knowledge of the people in the grave) are some of these “playthings.” The Sufis regard them as dangerous pitfalls, because they hamper progress. We are perfectly capable of working out our inner senses, and one of these inner senses will enable us to read another’s mind; but will it make our life happy? On the contrary, it brings all our happiness to bankruptcy. Consider your own mind. How often does its tablet become polluted with ugly ideas and hideous schemes? What character would be given to us, if our friends came to know of them? They would shun us in a minute. All our social and

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civil relations would end in chaos if the secrets of the human heart were revealed. Similarly our reverence for the people in the past, which in some cases inspires us to follow in their footsteps, to our great advantage, would come to an end if we were enabled to read exactly how it was, and is, with the inmates of the grave. Yet, on the other hand, this "knowledge of the heart" and "the grave" is undoubtedly very alluring. It tickles our curiosity and is most fascinating; so much so, that it is apt to become the sole pursuit of our life, and thus to retard further progress. For this very reason, the Muslim Sufis regard these two acquisitions as playthings as well as pitfalls. The same thing is to be observed in all these spiritualistic circles. Very rightly, they have become disgusted with the Church religion. It has nothing of real Christianity in it. The Spiritualist had a real and true start. Their three basic principles—universal brotherhood, belief in the life after death, and accountability for present actions hereafter—in the last mentioned of which they dissociate themselves from the Church belief in the Atonement—are worthy of a religion from God. Their object, therefore, should be to find and work out those principles whereby these objects may be attained. How are we to create fraternal relations among the different units of humanity? How make our life here, as well as hereafter, brilliant and successful? Thoughts of this kind should occupy our minds and time, if we believe in the accountability of actions. Is not the average Spiritualist of to-day occupied with the pitfall? In the family circle, or in their other meetings, they are always engaged in communications with spirits. Admitting all that has come to us on this score from the various mediums as true, it is none the less very commonplace knowledge, and the reason is obvious. Only those spirits could appear to us who are still hovering around the earth on account of some earthly things

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still existing in their frames, which have prevented them from being translated to higher regions. No wonder if some of the spirits are of a very low type, and if all the knowledge which we get from them is consequently trite and trashy. We are told by some of the séance-holders that we should not do anything to discourage their visits to us, but, on the other hand, in encouraging these visits, we damage their progress by keeping them attached to this earth, while their real progress consists in their absolute detachment from their terrestrial connections. We, on our part, gain nothing, we only hamper our own progress. These séances may help to strengthen the belief of a novice in the world beyond the grave; but why should others who have passed that stage be interested in such matters? They should soar higher.

There are other pitfalls as well, more wonderful and therefore more fascinating than these spirit séances. But they, again, are only pitfalls, for example, the ability to see things and hear voices from a distance, sometimes hundreds of miles, to exert influence on minds of others, to produce mesmeric effect in inanimate matter, to make others see things in a form quite different from reality, etc. All these come of themselves in the way of a Sufi while pursuing his course. He becomes interested in them, enjoys them for a while, but he must leave them behind. How beautifully Al-Ghazzali has described it: "Your journey is long, full of ditches, rocks and mountains—sometimes seemingly unsurmountable for the horse you are riding on, but sometimes you find certain cool shades of orchards and lands of roses. Your horse may be allured by them, you, as well, may be tempted to take rest; but the fascination becomes too strong to allow of further journeying or the horse becomes too unmanageable and obstinate to go further. You may take rest and enjoy the beauties, but you must con-

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tinue your journey. They are not beautiful patches, they are really pitfalls, and the horse you are riding on is your carnal nature." I have put these ideas in my own language, and by "pitfalls" I mean everything of the kind that I have mentioned here. Once, some eighteen years ago, I wanted to secure something of great consequence to me, but it depended on the decision and discretion of another person in authority. In my midnight contemplation I was praying to secure this object, when all of a sudden I found myself standing on the verandah of the bungalow in which the gentleman lived. It was a strange phenomenon. I was cognizant at the time of the environment I was sitting in—I mean my own sleeping room with my family sleeping in the same room. I was on a mattress in a corner of the room, and the time was night; on the other hand, I thought I was standing on the verandah, and the time seemed to be in the afternoon. Call it my astral body or my own self with its double form; myself in the bedroom and my double on the verandah. The vision continued for a few minutes and passed away. On the following night the same vision was repeated at the same time as before, but now my "astral body" entered the office of the bungalow, where I saw the gentleman at his desk with heaps of papers before him. The third night came with the same experience at the same time, but now my papers were before him and I was pressing him to do what I wanted. Again the vision passed. The fourth night carried me again to his room, and he wrote the word "sanctioned" under my orders. I have mentioned already that throughout these visions I was simultaneously cognizant of my real environment. Just at this moment my wife became wide-awake, and called for me. She had a dream to relate to me, in which she saw some person known to her, telling her that the orders would be given in my favour three days

## MORE "MASSACRES"

after. The third day came, and at the very time in my visions when I used to find myself in his room, my servant came and informed me of the said "sanctioned."

The experience occurred twice to other persons as well, and they had to do as I wished, but it came without my seeking for it. The only course that I adopted on the subsequent two occasions was contemplation and prayer in the early hours of the morning without exerting myself to send my "double-self" to accomplish what was required, as I have described above. These experiences gave me a practical proof of the exerting of influence on another's mind in the desired direction, though he may be at some distance. I will explain later on how it occurs. I admit that it is not at present within the scope of my research, but it is not difficult to achieve. But will it contribute to the welfare and happiness of the world? There are, unhappily, many more chances and possibilities for the abuse of such powers. However well-meaning we may be, we are slaves to our wishes and desires. Our judgments are very seldom immune from error, our nature lends itself to wrong as well as to right, and if in such circumstances we try to subordinate another's volition to our judgment, what an amount of harm will be done to society—even as regards those persons whose motives may be pure. But how many are there in the world whose motives are pure? On the other hand, what shall I gain by such achievements? One may amass wealth, but it never brings real happiness to man. And if there is to be a life after death, I shall be the least in the Kingdom of Heaven.

*(To be continued.)*

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## MORE "MASSACRES"

At the present moment in the newspapers one reads of alleged massacres on the part of the Turks,

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and to the critical mind these tales are served up when the occasion requires a certain amount of anti-Turkish activity. One cannot help remarking that some of these tales are very vague, in some cases betraying a lamentable knowledge of geography on the part of the sender who, of course, is *not an eye-witness* but has *heard* or *read* of these happenings some hundreds of miles away. Examine these stories dispassionately and the man in the street is compelled to pronounce them "propaganda." Let us take an example which is often quoted, the famous—or infamous, as you choose—Bryce Report. Official figures prove that the total number of Armenians in the whole of the Turkish Empire before the Tripolitan war numbered 800,000. Yet after that Tripoli had ceased to be held by Turkey—after the Turkish dominions in Europe were narrowed down at the close of the Balkan war, Lord Bryce issued such a Report to the effect that during the late world-war over 1,000,000 Armenians were massacred. Later the daily Press increased the number to 2,000,000, and it is claimed by the Armenians and their champions that to-day in the villages of Erzeroum, Von, and Bitlis the *Armenians form the major portion of the inhabitants*.

Where do these people come from? We are told that time after time they are massacred, yet they still claim numerical superiority. Of course the logical answer is that the stories circulated by interested persons to prejudice public feeling against the Turk are the work of mischievous propagandists.

Only to-day we have before us stories of two Americans who state that massacres have occurred and those of two other Americans who state that it is the Greeks who are guilty of excesses. The point is that unfortunately the general public have little or no idea how venomous a campaign is directed against the Turk because his religion is alleged to be intolerant of other creeds. Let us examine this.

## MORE "MASSACRES"

Thirteen hundred years ago a great charter was delivered to mankind through the lips of the great Prophet of Arabia. A new message was given to the world the like of which was up to that time unknown and which sounded the death-knell of religious intolerance. Allah reveals to us in the Holy Qur-án these words: "La ikraha fiddin" ("Let there be no compulsion in religion"). If Muhammad (on whom be peace) had brought no other revelation to mankind, yet this was sufficient to render his claim to Prophethood incontestable. Wherever Islam extended its boundary for the first time people of all shades of religious belief breathed freely. Christian sects and Jews who had fled to avoid persecution from their own co-religionists lived happily under Muslim rule. To-day we have in London the Palestine Arab Delegation—all Arabs, yet four are Muslim and two are Christian. Palestine has been under Muslim rule for centuries. In Mesopotamia or Irak we have the "Assyrian Christians," as they are called, yet Irak for centuries has been Muslim. In India, where the Muslim Empire was great and glorious, the Hindus outnumber the Muslims. In Turkey, the Orthodox Greek churches and American churches still carry on their functions. The claim is raised that Greeks and Armenians preponderate in certain districts. In fact some of their champions declare that everywhere the Christians in Turkey outnumber the Muslims—yet Turkey has been a powerful Muslim empire. If we are asked about the other side of the question let us take Spain as an example. For seven centuries Spain was a Muslim land; it led the van of progress. Students from all countries, of all creeds, sat in its universities. Christian and Jew knew no disability on account of creed, and on the conquest of Spain by the Christians what happened? Systematic extirpation of the Muslims and Jews. The glorious mosques of Spain turned into churches, the religion

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of Islam stamped out by fire, sword and the devilish tortures of the Holy Inquisition. What a ghastly contrast it is when we can see to-day that wherever Muslims ruled Christians and others exist to this day, but in Spain, Sicily and other countries no mosques or Muslims exist to-day. Who are the fanatics? The Turks could have as easily stamped out all Christians at any time as the Christians did the Muslims of Spain, but why did not the Turk act in such a manner? It was Islam that *prevented* massacres and atrocities. "Let there be no compulsion in religion" gave to the world a new idea of toleration. Europe to-day is Christian not because of preaching, but Europe became Christian by force; it was converted by the sword and the stake, and through successive centuries "heretics" were executed, often burned alive. Those countries in Asia and those in Europe which are or were under Muslim rule did not kill "unbelievers," did not burn men at the stake, did not invent terrible tortures for non-Muslims, but not only allowed them to worship God in their own way but had even to fight for and protect them. Let me again quote the words of the Holy Qur-án: "A sanction is given to those who, because they have suffered outrages, have taken up arms, and verily God is well able to succour them. Those who have been driven forth from their homes wrongfully only because they say, 'Our Lord is God.' And if God had not repelled some men by others, cloisters, churches, and oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed." Here in Arabia thirteen hundred years ago the acme of religious toleration was reached, for not only were non-Muslims to be sheltered as refugees, but must be protected with their religious buildings against all assaults. Let those who accuse Islam of fanaticism carefully ponder over this.

## TABLE TALK

Some nations profess to follow the Teacher who said: "If a man smite thee on thy right cheek offer him the left," but it is only profession, they act very differently. I hope that in the short space above I have shown that Islam forbids any atrocities of ill-usage on account of religion, but is the protector of all peoples irrespective of creed, and therefore we refuse to accept any such stories which may be circulated about the Turks or any other Muslim people. As for Turkey, non-Muslims have held some of the highest positions in the State, and it was my good fortune to know Musurus Pasha, the Turkish ambassador to England some years ago, who was not a Muslim but a Christian. I have before me as I write the Russian report of massacres of Muslims by Armenians in 1915 which were denounced in the Russian Duma, also the atrocities perpetrated on the Muslims during the Balkan war as one can read in the Report of the Carnegie Commission, the barbarities of the Greeks practised in Asia Minor since that fatal day of massacre at Smyrna; but it is not my purpose to go into these in the scope of the present article, which is to refute the charge of persecution of Christians by Muslims on account of religion. No one can defend massacre or atrocity, and Islam shows the way to the peoples of the world to live happily together and to serve God by serving humanity.

KHALID SHELDRAKE.

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## TABLE TALK

### The Moving Zoo.

HUMAN nature is a conglomeration of the whole animal kingdom. It is an epitome of the vast diversity of temperament and disposition met with in the myriads of creatures. It combines within itself, in a potential form, the courage of a lion, the meekness of a lamb, the neatness of a cat and the dirtiness of a

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pig, the vindictiveness of a camel and the forbearance of an ass ; and likewise it partakes of the nature of every species of lower animals. Man is thus a huge moving zoo, within which you can find any animal you would—bird or beast, insect or fish.

Man and animal both receive their peculiar shape and nature from a common stock. The same ingredients go to form the body and nature of a man as those of a dog, a cow or any other thing. Which particular form these ingredients may assume depends upon their quantity in each case. One measure of the same material may give shape to an ant ; another, to an elephant. The same difference in magnitude is responsible for the diversity of tendency and disposition each one displays. The camel, for instance, is not only distinct from the cow in physical frame but also in its instincts and passions. If the one is a repository of revengefulness, the other is an embodiment of meekness and docility. In brief, the diversity in the measure of stuff, common as it is to all, has given rise to diversity both in form and temperament.

Man, however, enjoys a distinction in this respect. Whereas every animal has its nature wrought of a specific measure of ingredients, resulting in a specific tendency, human nature is not so limited. It is cast in an all-comprehensive mould. The numerous measures that go to create, each one of them, this temperament or that in one particular animal, are all collectively blended together in the nature of man. To this effect says the Holy Qur-án : “ Verily, We have created man of the goodliest fabric.” Thus the passions that severally find manifestation in individual animals are represented as a whole in the texture of human nature. Besides, in the case of lower animals the dominating passion is incapable of any regulation or control. It has an unrestrained mastery of its object. The wolf, for instance, or the tiger is endowed with a tendency to tear up weaker animals into pieces.

## TABLE TALK

It cannot go against this innate prompting. It is incapable of exercising any check over this call of its nature. The pig, likewise, cannot shake off its habits of dirtiness and sex-impudence. Similarly, the monkey, the dog, the rabbit, the cock, each has a particular tendency as the product of the specific measure of ingredients employed in its make. Each must be swayed by the same under all circumstances. Thus these lower animals are possessed of tendencies unalterably chalked out and delineated. No regulation, no evolution, no improvement is possible in their case. But man, the lord of creation, has an unlimited scope of progress. His faculties truly trained and cultivated, he is capable of penetrating into the mysteries of heaven and earth. He can unravel deep Divine secrets. As already explained, this difference between man and animals is also due to the difference in the measures of formative ingredients which assume different forms of flesh and bones ingrained with different kinds of passions. In the make of man there is a harmonious and well-balanced mixture of all these. It is thus obvious that the flesh of an animal which may form the food of man becomes part and parcel of his body and lends additional weight to the like ingredients already existent in his nature. And ultimately, it leads to the manifestation on his part of the characteristic tendencies of that animal. For this reason, Islam forbids the eating of the flesh of certain animals.

Scientific research of the day also lends support to this truth. It has been discovered that the human body comprises within its four walls the germs of all animal life. The blood of certain patients, when tested, was found to contain the tiny microscopic forms of certain animals. Elephants, horses, dogs, pigs were seen creeping in their blood-drops. This affords a conclusive testimony to the fact that the life germs of all creatures exist in human physique. Naturally enough, if we take the flesh of some animals,

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it will tend to rear that animal in us, and the latter's passions will consequently predominate in us.

(To be continued.)

### JESUS A MUSLIM

A recent work by the Khwaja Kamal-ud-Din with the above title is in the press. The Muslim large-heartedness which characterizes his writings and utterances when he speaks of the teachers of other religions finds its full expression in this book. The interesting nature of the subject induces us to reproduce a chapter or two in our pages.

#### IMAGE OF GOD.

*"God saith, The person I hold as beloved, I am his hearing by which he heareth, and I am his light by which he seeth, and I am his hand by which he holdeth, and I am his feet by which he walketh."*—MUHAMMAD.

THE book of Genesis speaks of man as made after the image of God, and the above quotation from the words of the Founder of Islam come as a striking and eloquent commentary on the Biblical text. Read in conjunction, they not only reveal to us the measureless heights to which humanity may aspire, but the way also by which it may attain thereto. They put before us unmistakably the ultimate object of God-sent Religion. They indicate that state of spiritual perfection which is the culminating point of human progress—

The one, far-off, Divine event  
To which the whole Creation moves.

The world, ever since the dawn of life, has received, time after time, in human form, an actual realization of this spiritual ideal. Muhammad, Moses, Jesus, and many others of the blessed race of Teachers, were raised up to illustrate through the perfection of their humanity the straight road to that high goal. They did their part well, and yet, although they were not free from the infirmities which are the lot of all mortals, and, through their words and actions, evinced their utter helplessness and absolute dependence upon God; those who profess to follow them have gone astray and mistaken the manifestation of divinity for God Himself. Words like "I do nothing of myself" (John viii. 28); "My Father is greater than I" (John xiv. 28); "Why callest thou me good? None is good save One, that is God"; "My God! My God! Why hast Thou forsaken me?" show clearly enough that Jesus claimed no Godhead for himself, yet two thousand years have passed and a large proportion of mankind has not been able to free itself from

## JESUS A MUSLIM

superstition and credulity. Man is a worshipping animal. He must, perforce, bow down to a quality in others which he himself has failed to acquire, though it was, had he but chosen, within his own power. Others have been deified besides Jesus—Ramachandra, Krishna, Parasram, Buddha, Ezra, and many more, because they possessed what is the birth-right of every man, but has been forgotten by almost all, were honoured as God and accorded all the homage and adoration to be exclusively reserved for God. But for the clearest and most unequivocal utterances of Muhammad—the best and the last exponent of the unity of God—he, too, would have undoubtedly been worshipped in like manner. In the transcendental purity of his teachings in the miracles he worked and the marvellous reformation he accomplished, his achievements surpass those of the other guides of humanity, and in the face of these evidences, the authenticity of which have always stood above impeachment, a character like that of Muhammad could not fail to have been accepted as the prototype of the Father Himself (if others were taken as personifying the Son) by a credulous world. But his emphatic and oft-repeated warning that nothing be associated with his name, save only the title of the Servant and Messenger of God, preserved his followers from the degradation of confounding the creature with the Creator.

Jesus was not unique in his powers. He was one of the beloved of God, and, as such, blessed with Divine authority. "I cast out devils by the finger of God" (Luke xi. 20), he said when "he was casting out a devil and it was dumb"; and if we read his words in the light of the quotation with which this paper opens—"And I (God) am his hand by which he holdeth"—the whole position is made clear. By the fulfilment of commandments (which is the literal rendering of Islam) man becomes the beloved of God and, as such, the possessor of things not possessed by others.

The words of these two prophets, however, are, if they are to be rightly understood, not free from difficulties. Even in the ranks of Islam—a religion proverbial for the strength and intensity of its belief in the oneness of God, many have fallen into error. There have been some among the saints of Islam, that have appeared in almost every century for the last thirteen hundred years, and have shown signs of possessing the powers which had in the non-Muslim world, raised others to Deity, who have, in their turn, been deified by some among the ignorant Muslims. The quoted words, however, do not mean that these holy personalities become God; it refers to that state of self-abnegation wherein a man does not follow his own desires; when his own volition or discretion does not control his actions: in short, when he ceases to consult his own judgment and,

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like one who has no will, yields himself absolutely to God, becoming a lifeless instrument in the hand of the Lord to work out the will of the Most High. It is in this sense that his hands are the hands of God. Just as government officials are persons appointed for the purposes of government and yet not the government, so the hands of these men may be called the hands of God, but really they are not the hands of God. Their hand is in the hand of the Lord, and as long as it is there in absolute submission to the Divine will it will manifest the Divine power. Iron thrown into fire becomes like fire ; it gives forth light and heat ; and, in the eye of one who is not aware of the cause of this apparent transformation, it *is* fire ; but, when taken out of fire it becomes the same cold black metal as before. Every man has within himself a Divine element which, when he comes in touch with God, shines with Divine light. He takes on certain of the Divine characteristics. He works like God, speaks like God, and moves like God. He is the image of God, but not God. Every man takes him for God and hails him as God ; but a Muslim cannot fall into this error. He knows that the moments of such Divine resplendency are of short duration, and must be followed by a return to everyday human nature with its weaknesses and shortcomings. Like Jesus, many, being men, have been accepted as God. They have excited the curiosity, the admiration and the wonder of multitudes and commanded their adoration. But it is necessary to compare the recorded infirmities of such a deified personality with the transitory manifestation of Divinity in him ; and if the former be the predominating factor in his life, then he is not fire but iron in the fire.

Jesus lost his own personality. "Thy will and not mine" was the rule of his life ; like lifeless machinery he was in the hand of the Great Worker, and thus, in the light of the above explanation, God worked in his person sometimes. Jesus did not work with the powers of God, but God worked through him, when and as He pleased. Jesus himself acknowledges that state of selflessness, when the will of man becomes subordinate to the will of the Most High and assumes the character of the Lord. "I judge and my judgment is righteous ; because I seek not mine own will, but the will of Him that sent me" (John v. 30).

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## A FEW THOUGHTS FOR THE THEOLOGIAN

### A FEW THOUGHTS FOR THE CON- SIDERATION OF THE MODERN THEOLOGIAN

#### THE NEW DISPENSATION ONLY A DIVINE INCONSISTENCY

TILL the day of the Crucifixion we could be accepted as great in the Kingdom of Heaven by keeping and teaching the Commandments, but after the death of God the old régime changed, and the Divine dispensation saw an alteration. The old Covenant failed to work any longer, and keeping the Commandments was of no avail. The Great Omniscient, after an experience of thousands of years, came to realize that the Law thought by Him to be a blessing was after all a curse, as Paul averred: "For until the Law, sin was not in the world; sin is not imputed when there is no Law"; and, "We were sinners," says the Apostle to the Gentiles, "on account of Law, and were reconciled to God by the death of His Son." This beautiful piece of old Grecian sophistry which we read in Romans, Chap. v., hardly needs a comment. I will, however, discuss it later on.

At present I simply point out that this new revelation of Divine character is absolutely inconsistent with the universal Providence of the Creator, which has always been, and ought to be, free from invidious distinctions between man and man. The new dispensation by blood was substituted for the dispensation by the Law, for the Law was given to Moses, but grace and truth came by Jesus Christ. Is not God good to all; and are not His tender mercies over all His works? If so, why was this grace and truth kept back for some 4,000 years or more before it found its epiphany in the manger? If being now justified by His blood we shall be saved from wrath through Him (Rom. v. 9), were not the past generation of the house of Jacob under Divine wrath? Why were they not awarded the same justification?

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If God commendeth His love towards us, and Christ died for us while we were yet sinners, who died for the ungodly of ages past ? Why did His love remain in embryo till then ?

### A RE-OCCURRENCE OF THE CRUCIFIXION REQUIRED.

We read in the pages of nature that the existence of certain conditions invariably calls forth the manifestations of certain Divine characteristics, and if self-immolation is a Divine attribute which finds revelation to reconcile enemies to God, and is a free gift, because grace abounds much more when sin abounds (Romans, Chap. v.), there ought to have been recurrences of Divine Self-destruction, as no generation of man has been free from sin. Man continued to sin, and death as the penalty incessantly reigned ; but the grace of God did not abound unto many in ante-Christian times. If sin entered into the world through Law, and death through sin, and if man was incapable by nature, according to Christian belief, to keep the Commandments, and consequently " death reigned from Adam to Moses," why was the Law suffered again to enter into the world through the gateway of Mount Sinai, and why was sin allowed to have dominion of the coming generation of the house of Israel by bringing them under the Law ?

St. Paul explains this in a half logical way. Abundance of grace, he says, could only follow abundance of sin. Law entered that offences might abound ; and when sin abounded grace did much more abound. A very plausible explanation indeed, and a strange manifestation of a Divine characteristic, which created sin through the agency of Law to reveal Grace, and to bring man to eternal condemnation to give proof of fatherly mercy.

### SIN AN INDISPENSABLE AGENT TO BRING GRACE INTO ACTION.

Further, if abundance of sin was to fix the time when God was to appear in this new phase, the

## A FEW THOUGHTS FOR THE THEOLOGIAN

time selected for this epiphany was not appropriate. If history can be relied, the world had to wait for some 600 years more, as stated before, to find sin at its climax. It was at the advent of Muhammad, and not at the birth of Jesus, that transgression and unrighteousness reached their zenith. That was the time when the appearance of the Lord was necessary. He did appear, but to kill, and not to be killed by His enemies. The Son was not equal to the task, he came and was killed by a generation of vipers: the Father himself had to come and crush the head of the old dragon.

### THE PARABLE OF THE VINEYARD EXPLAINED.

Thus the prophecy made by Jesus in the parable of the vineyard was fulfilled. The husbandmen, who were no other than the Jews of the time, had already beaten and stoned various prophets, the "servants of the Lord of the vineyard." Then Jesus, "the beloved Son of the Lord," came, but he was also "caught and cast out of the vineyard." At last the Lord destroyed the wicked house and His vineyard—i.e., the heritage of the prophets. He let unto other husbandmen, the descendants of Ismail, and "the stone which the builders rejected became the head of the corner."

### ST. PAUL'S EXPLANATION UNTENABLE.

The explanation given by St. Paul does not, however, solve the problem under discussion, if faith in the dispensation by blood is an essential element for man's salvation, what saved Moses and his descendants? But if Moses was reconciled by teaching and keeping the Commandments, why should not the same apply to others after the Crucifixion of the Lord? And if the immediate progeny of Moses is still in purgatory, why was the free gift of Grace grudged to them? It is urged that the house of Jacob also believed in the coming great sacrifice of

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the lamb ; and much logic and eloquence which usually characterizes the theological dissertations of the West is wasted on unravelling certain mysteries alleged to be contained in the otherwise plain reading of the Old Testament. I need not question the soundness of doing so, as millions of souls still remained beyond the pale of "the chosen sons of God," and the non-Israelite world was admittedly never initiated into such mysticism. They had no doubt received Divine Commandments through their respective prophets. They violated the law, but God never cared to enlighten them as to the coming Grace through which they could be reconciled to God. Even after the manifestations of this peculiar Divine character the other nations remained ignorant of the New Gospel for centuries. Even at the present day there are lands which are still untrodden by a missionary foot, and which know nothing of the New Message. The world-evangelizing campaign may conquer these places in course of time. It may or may not succeed in bringing them to the Lord, but many must be subjected to the European yoke by adopting the usual procedure : First, the missionary to prepare the way for the Consul, then the acquisition of commercial rights to furnish a plea for uncalled-for interference, followed by a sphere of political influence, resulting in annexation. But till then, what about the salvation of those ignorant of the New Dispensation ? They have, no doubt, Divine Commandments according to their own lights ; but man, it is said, is incapable of keeping the law, consequently they are sinners, and cannot enter the Kingdom of Heaven without belief in the New Dispensation, which they have not even heard of. Why this invidious distinction in Divine Providence ? God is impartial and good to all. His mercies extend to all. If the old Covenant of law were similarly universal, why not the new Covenant of Grace ? The New Dispensation may or may not

## A FEW THOUGHTS FOR THE THEOLOGIAN

redeem mankind, but it makes God Himself unredeemed. By it He becomes changeable and fickle-minded, partial in His Providence and mercies. I admit that the adherents of pre-Islamic religions entertained some narrow-minded views which brought the Divine Dispensation under the same stigma. They claimed a Divine origin for their own faith, but they denied this privilege to other creeds, as if God was not equally the God of other people.

### PROVIDENCE REDEEMED.

It was a misconception of Divine Providence under which religious sects laboured for centuries, until the Last Word dispelled this wrong notion of partial dispensation. Alkoran commences with the words: "Al-hum-dulilla-hay-nub bul-álameen." All praises and glory is due to Allah, who is the Maker and Provider, not of one country or nation, but of all worlds, countries, and ages—equal to all in His providence, spiritual as well as physical. The opening verse of the Holy Qur-án refutes the doctrine which sets limits to the vast and unlimited Providence of God, and which reserves the manifestation of His attributes for a single people to the exclusion of all others, as if the latter were not the creation of God, or as if, after creating them, the Almighty God had utterly forgotten and neglected them as useless and futile things. "There was no nation but had its teachers and warners," says the Qur-án. It repeats the same truth when it says that every nation had its guide, and refers to that impartial and universal dispensation of the Creator which gave law to every nation, and opened the Gates of the Kingdom of Heaven to all, great or small, if they kept or taught the Commandments as admitted by Christ. But the Dispensation of Blood remained unrevealed for thousands of years; and even when it was revealed, it was not brought to the knowledge of innumerable tribes and nations for centuries.

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Even at present there are millions of descendants of "one that sinned," to use Pauline language, but to them "is not 'the gift'—they are suffering under the judgment which was 'by one to condemnation,' but to their misfortune the free gift is 'not' of many offences unto justification."

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### HOLY ANECDOTES

#### The Price of Heaven

"What is religion, O Prophet of Allah?"

"Submission to the Lord and kindness to His creatures."

THE TRADITIONS.

It was the hottest day of the year. The mid-day Arabian sun was fiercely frowning on the sands below. Man and bird and beast had each betaken himself to some shady refuge. The desert was one burning sea of sand. Barring a bare sprinkling of clusters of trees—even these few and far between—there was nothing to afford protection against such inclement weather. The *simum*, sweeping across hundreds of miles of sandy plains, added fury to the flame.

It was on such a hot day that a lowly creature of God might be seen madly running about. It was a poor dog in search of water. Excessive thirst was driving him almost mad. But it was vain to look for a boon such as this—water—in that land of mirage which only mocks the thirst of a wayfarer with a false promise of appeasement. You must travel for miles before you can come to what they call an oasis, with a tiny brooklet of refreshing water. Here and there you might also come across a solitary well. Poor little thing! The dog was dying of thirst, but could not get a single drop of water. Dumb creature of God, he could not show nor speak out his tiny burning heart to a human being, if at all he came across any. In such a state of distress he came at

## HOLY ANECDOTES

length to a well. Yet it was no good to him; he could not draw any water out of it. Round about the well he ran and barked, and ran and barked, but all to no purpose. What should he do? Should he jump into the well? Nay, his life was too dear to him, as dear as that of any man to himself. Instinct of self-preservation was as strong in this humble creature as in the lord of creation. It would not let him take the fatal step. There was some mud accumulated by the well, which he began licking. But what moisture could it contain under the burning heat can easily be imagined.

In the meantime an Israelite woman happened to pass that way. She was a woman of ill-repute, all her life having been mis-spent. Her heart melted within her at the sight of the torturous pain of the animal. She was, however, at a loss to make out how to help him out of the distress. There was no rope nor bucket to draw out water. But the well was so constructed as to allow of man's getting down it. There were in its sides small holes, in opposite directions, to serve as footholds. Taking out her leather sock, she made it into a bucket. Getting down the well, hole by hole, using both her hands and feet and holding the sock in her mouth, she reached at last the surface of the water. Filling up the sock and holding it again in her mouth, she struggled back in the same manner out of the well. Thus she quenched the thirst of a humble creature of the Lord.

An insignificant thing apparently, but an act of great charity in the eyes of God. Being the Creator of all—man and bird and beast—His unbounded love comes to all alike. He is as much interested in a wayside worm or ant as in a mighty king on his throne. The Holy Prophet Muhammad once cursed the owner of an ass who had ironed its face. Another time he said of a certain deceased woman that she was undergoing her due punishment for tying up,

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while alive, her cat and keeping her thirsty. Once when he came across a camel with its belly shrunk up to the back out of hunger, he sent for the owner and warned him to beware of the Divine punishment for his cruelty to the beast. Again, when he was once on a journey and encamped at a certain place, one of his party picked up an egg of a bird which she had laid there. Finding her egg removed, the bird kept restlessly fluttering till the Holy Prophet's attention was seized thereby. He inquired if some one had taken off her egg and thereby pained her. The man admitting that he had done it, he was ordered to put it back at the same spot. In a word, Allah's beneficence, His mercy, His love is extended to all His creatures, and hence, when asked what constituted religion, the Prophet Muhammad replied : "Submission to the Lord and kindness to His creatures."

Little did the Israelite woman dream that in showing such a small bit of kindness to a humble creature of God she had won an inestimable boon—the love of God. For when the news came to the Prophet of Allah, he congratulated her for that little bit of service to a dumb, helpless and distressed creature of God, He was so pleased with her that He forgave all her past sins and awarded her the blissful gardens of His Paradise.

BABAR.

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## OUT OF THE EAST

THE WORLD'S INDEBTEDNESS TO ISLAM.

OUT of the Near East or, in other words, out of Islam, have come all the movements and stimuli which have stood for the development and encouragement of thought and learning from the ignorance and darkness of the Middle Ages, when Europe was sunk in bigotry and superstition. Arts and sciences were cultivated

## OUT OF THE EAST

and fostered, philosophy and the classics were studied and translations made from Greek writers and works. To particularize somewhat, architecture, among others, was carried to a high degree of perfection, as one can see in the mosques and palaces in Moorish Spain, the remains of which, even after centuries of Spanish misrule and neglect, compel one's wonder and admiration as to their excellence and beauty. The Spanish saying, "Thou hast seen nothing till thou hast seen Granada," speaks for itself. The aqueducts and other works constructed by the Arabs at Toledo, Cordova and Seville among other cities, demonstrate the perfection which was attained to in Islam. Philosophy, astronomy, rhetoric, medicine, and chemistry were some of the sciences which were taught there to women as well as to men, and in which notable success was attained to by female students and teachers. In Europe, until comparatively quite recently, the education of women was at a very low ebb, in the sense of collegiate or university training. At the colleges and universities at Baghdad and Damascus and elsewhere women students excelled as lecturers who drew large audiences. In Spain, special attention was devoted to agriculture, the fertile valleys of Andalusia blossoming like a rose. Paper-making was an invention of the Spanish Moors, which has helped enormously in the dissemination of knowledge and learning. What the world would have done without this epoch-making discovery one wonders. All the arts, philosophies and sciences of Europe are debts which Europe owes to Islam and the Muslims, since learning was repudiated and repressed by the Popes and the Church, and was held to be against God.

Chivalry, sanitation and hygiene were the gifts of Islam in a social rather than in an educational sense. The former was practically non-existent, the manners and customs in the West being gross and uncouth.

The revival of learning manifested during the

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Elizabethan Renaissance in the brilliant group at her Court can be distinctly traced to Islamic influences. The mysterious fraternity of the Rosicrucians, with their attributed founder Christian Rose Cross, in the manifesto "*Fama Fraternitas Rosicruciae*" relates that he, the scion of a noble family, travelled to Damascus by way of Cyprus; whilst at Damascus, he received instruction in knowledge of all kinds; he from there travelled to Egypt and finally to Fez, where he completed his studies, remaining altogether some years in Islamic lands. He then went to Spain, where he sought to correct the errors of the learned, but they would have none of him; so he departed and went to France, which also refused to accept him. Finally, he went to Germany, where he established a college. It is noteworthy that at this time there was a decided revival of culture and learning in England. Many well-known names and men appear on the scene in the literary and scientific world at this time. Sir Francis Bacon, whose work "*New Atlantis*" is worthy of careful reading, Bishop Wilkins, Edmund Spenser, the poet, and others at the head of a long list of celebrities flourished at this time, which it will be noted was very soon after the Reformation. At this time also the Royal Society was founded, which was first known as the Rosicrucian Society. This may be judged as pointing to the connection of that body, directly or indirectly, with the knowledge derived from Damascus, Egypt and Fez by the earlier body calling themselves Rosicrucians. There are not wanting those who aver that the Masonic body is in some way connected with the Rosicrucian Fraternity. The link between the Order of the Knight Templars and the Eastern Wisdom is well known, hence their suppression by the French King and the Pope with much severity and ferocity.

One may ask, why all this pointing to the Orient as the source of modern knowledge? The answer is this: Because this was the only place where true

## DISINTEGRATION OF CHRISTIAN BELIEF

religion and knowledge existed and where the worship of God was carried on in purity and truth, free from superstition and debasement. Arabia has always been the sacred place, kept in isolation for its mission, and preserving knowledge from a remote past in its fastnesses, where the records and traditions were secured from contamination, and when the world was ready and had need, sending one of her sons to carry the Torch of Truth to a waiting and expectant world.

NAZIR.

## DISINTEGRATION OF CHRISTIAN BELIEF

FROM all sides and directions one hears of the loss of faith and decay of belief in the Christian Church. Various are the alleged causes, but, be they what they may, it is indisputable that it is a process which has been going on for many years and is increasing. On May 8, a petition was presented to the Archbishop of Canterbury at Lambeth Palace, calling attention to the "violation of the law and neglect of moral obligations which are now allowed to prevail among many of the Church of England." The tendency at present existing is dividing the Church into two sections, Ritualistic and Modernist. The first of these is possessed of a Romanizing character, with a leaning towards the ceremonial of the Catholic faith with a more or less complex ritual; the second partaking of the nature of a criticism of parts of the Bible teaching which it feels itself unable to accept, and which it holds are contrary to right reason. Between these two sections, which are irreconcilable in the matter of faith, the Church is divided. The reply of the Archbishop was to the effect that a considerable change had taken place and a shifting of opinion in the orthodox standard of belief. The new views regard certain of the Old Testament narratives as legendary and not acceptable in the light of modern knowledge and science. He made reference to Bishop Wilberforce's warning

against the new views which threw doubt on the arresting of the earth's motion and the universality of the Deluge, and who said, "Once let these things be accepted and we are imperilling the very foundations of our faith." The Primate also refers to "some of the utterances recently made public, as inconsistent with the responsibility and the promises accepted by men when they became accredited ministers of the Church."

Christianity, based as it is on the early pagan sun worship, has absorbed many of its legends. It is not based on the teachings of Jesus, but on the ideas of Paul. Having also absorbed Jewish traditions, it being an offshoot from Judaism, it has perpetuated the symbolism and ceremonial believed in and practised by the Jews. The vast missionary enterprise of the Church, as opposed to Judaism, which was never a proselytizing faith, was undertaken with an unfitness to deal with other races, nations and faiths. Hence we get the racial intolerance of the Jews, breeding a fertile crop of persecutions and religious wars. This is no doubt the real reason, the Jewish exclusiveness and intolerance which could brook no opposition, and which left a national and religious legacy of hate. We read its history in the closing of the schools of philosophy, the murder of Hypatia, the Arian persecutions, etc. It was not a God-taught, nor a Jesus-taught, but a man-evolved faith.

The warning issued by Bishop Wilberforce on the arresting of the earth's motion and the universality of the Deluge calls forth the remark that both are contrary to science and right reason. The mythical and symbolic nature of many biblical stories are quite apparent, and as such could not have been inspired utterances in their present form, hence we deduce that much of it emanates from a human source and a human mind.

Regarding the Modernist movement, as applied to

## DISINTEGRATION OF CHRISTIAN BELIEF

the New Testament, the trend of modern thought and belief to dispute the Virgin Birth and the Resurrection is developing. Prominent divines and many of the clergy do not accept these, regarding them as opposed to fact and reason.

The clergy are honest enough, in the light of modern knowledge, to avow their inability to accept these ideas, and also to question the reasonability of various of the Old Testament narratives. The Qur-án teaches the truth that the Deluge was not universal, but only local and partial. Muhammad received his inspiration and teaching from God, hence his utterances regarding this embodies the truth of this event, and not the legendary and quite impossible biblical conception of a universal deluge.

A Catholic journal attributes the chaos of the twentieth-century religion to the apostasy of the sixteenth. Might not the earlier chaos in the Church from the seventh to tenth centuries be attributed to the apostasy from the true teachings of Jesus of Nazareth ?

The modern mind is asking, what has the Church done for the masses ? It has remained passive, while great social changes went on, industrial and economic, where it could have done much to help and benefit humanity by opposing social evils ; but it remained aloof, and the nation is asking what it has done for our welfare.

Islam remedies and removes disorder, social and moral, and by its wise enactments and laws is a great moral force for the world's good. Christianity would do well to study some of the Islamic measures for the repression of individual and general inordination.

LISSAN.

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# CHRISTIANITY IN HER OWN LAND

## CHRISTIANITY—A DISASTER TO EUROPE.<sup>1</sup>

To begin with there is the damning fact, already alluded to, that under Christian auspices and control the old civilization did die out. In this connection it is not sufficiently recognized that Christianity had much in its favour to encourage the development of civilization had it been so inclined. It came into existence as a definite political force amid a people with traditions of culture, of orderly government, rich in philosophical speculation, in art, literature and jurisprudence. In the case of Mohammedanism, we see that religion rising amid a poorly cultured people, and in the course of a few centuries—thanks to the readiness of its political leaders to embrace the learning of the ancient world—developing a rich and fruitful civilization, which gave the impetus to Europe to recover from the devastating rule of the Christian Church. With Christianity we witness the most frenzied opposition to the learning and science of the ancient world; we see the latter's civilization sinking the more steadily as the Christian Church advanced in power, and this, not as something against which the Church fought, but as a consequence which it heartily welcomed. On the most favourable count the case lies against Christianity that it did not save the ancient world, and on the least favourable, that it contributed largely to its downfall. And against that solid fact all the apologies of Christian advocates break down. And if a further fact is required to drive home this point, one need only contrast Rome Pagan with Rome Christian, or Greece Pagan with Greece Christian, at any period of their history, to realize the degeneration that set in with Christian dominance.

The "colour bar" is something that belongs entirely to Christian times, and it is one of the ironical comments on Christian talk of brotherhood that it is precisely under the shelter of the Christian religion that elaborate and legal bars to the genuine brotherhood of men, such as were unknown to antiquity, have been created.

The motto of the Church became "No faith with heretics," and the principle was applied all round. In fact, there can be no reasonable denial of the statement that instead of Christianity acting as a moralizing force on life, no other single thing did so much to falsify the moral currency. And it has left its mark very deeply on the whole of subsequent European history.

King worship in Western Europe came in with Christianity, and the subsequent history of Europe might have been far different from what it was had the Roman tradition held the field. Professor Ferrero makes it quite clear that Christianity rose to power very largely as a tool of the government, and it has owed the greater part of its power ever since to the readiness

<sup>1</sup> Extracts from a London Weekly.

## CHRISTIANITY IN HER OWN LAND

with which it lent itself to the schemes and aims of the governing interests.

When Paul counselled his followers to render obedience to the powers that be, for they were ordained of God, he was enunciating a principle that has played admirably into the hands of tyrants in all ages.

Further, it is not to the influence of anything the Church did that the Renaissance owes its origin. The immediate causes were the influences of the Crusades, the Mohammedan culture, and the downfall of Byzantium—that stronghold of Christian obscurantism and theology. Finally, all that can be said for the maintenance of the intellectual discipline of the Church, when of any value, is that it benefited here because it was never able to quite override the influence of the culture of the ancient world. But in the main the Church saw to it that the mental energy of men was spent on subjects that were not of the slightest value to anyone, and the value of its discipline is seen in the fact of its direct opposition to every scientific discovery by which our present ideas of the universe and of man have been built up. It was under its auspices that the ancient civilization declined, that the ruin of the old world was one of the conditions of the growth of Christianity, it fed on the growing decrepitude of the ancient world like some evil parasite on the weakening tissues of the human body, and the attitude of the Church towards social life was in the highest degree deplorable. If Christianity had been the good influence its defenders claim, it should have saved the world. It did not; and one day it will be realized that no greater disaster ever befell the European peoples than the triumph of the Christian religion.

F. T.

### CHRISTIANITY—A CRUMBLING CREED.

The Church, the Christian Church, is wondering why it has lost its hold upon the people, and why the majority of the people do not attend its services. The Bishop of Norwich has been writing articles in the *Daily Express* on the subject, but he does not appear to be on the right track; he seems to be playing a game of blind man's buff. If he would remove the bandage from his eyes he would be able to see more clearly.

We have not far to seek for reasons why people stay away from Church services. When people want bread they do not go to a monumental stone-mason's for it. Many people stay away from Church because they cannot honestly and truthfully join in the recitation of the Creed. What sane person nowadays believes in such dogmas as the Immaculate Conception, the Virgin Birth, the Resurrection of dead bodies? The cure of sin or any other disease by washing in blood is a repulsive and disgusting idea, either physically or spiritually.

The mischievous superstitions that have grown like a poisonous parasite round the philosophy of Christ have been a curse to

## ISLAMIC REVIEW

humanity and a hindrance to human progress. They have been, and still are—witness Ireland—the cause of bitter hatred, malice, uncharitableness, murder and bloodshed. Christians in Ireland are at the present time wallowing in an orgy of bloodshed; they “love one another” so well that they murder each other in their beds and in the streets—men, women and children. Deeds are being done to-day in Christendom that would make a heathen black man of Africa blush for shame. Christ and his philosophy are being crucified “every day in every way,” and Christians do not “get better and better,” but worse and worse.

The Church wastes its time in preaching useless dogmas, founded upon Pagan sun-myths and human blood sacrifices, and in reading dreary extracts from ancient Jewish history that should be read only in Synagogues among the people to whom it rightly belongs; and then the Church wonders why the people will not waste their time by going to listen to such services! The people find the kinemas more instructive and more interesting.

F. T.

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## WHAT THEY THINK OF US

### ISLAM'S INFLUENCE IN AFRICA.

An address by the Rev. Charles Bourquin before the Athenæum Society, Pretoria, from which we reproduce the following:

In his book, *The Rising Tide of Colour against White World Supremacy*, a book which every thinking man ought to read, the American writer—Stoddard—shows that the year 1900 was the high-water mark of the white tide and that 1904 is the beginning of the ebb. The fighting with the Huns, Arabs, Mongols, and Turks had then pierced the iron of Europe into the finest steel. Then Europe began to swarm to the ends of the earth: goods, ideas, men; and for years the space never slackened. From 2,000,000 in 1480 the population of Great Britain has reached over 45,000,000, and the whites, instead of 70,000,000, have become 550,000,000. Nine-tenths of the globe is under their political control.

The white race believes that its expansion will continue indefinitely. “Error!” says Stoddard. “What happened in the dawn of history in Central Asia, which was predominantly a white man’s country, the very homeland of the white race, which is now the brown man’s land, might happen again.” There are 1,500,000,000 coloured men, increasing very much faster than the whites, and impatient to get rid of their yoke. Whites double in 80 years; yellows, browns, in 60; blacks in 40. Note that among whites the birth-rate is declining everywhere. More-

## WHAT THEY THINK OF US

over, the white man is removing all over the globe—causes of famine, contagious disease, tribal warfare; the consequence has been and will be a portentous increase of population in nearly every portion of the coloured world, or steadily augmenting the outward thrust of surplus coloured men from overcrowded coloured homelands, populated up to the available limits of subsistence.

The victory of Japan over Russia has filled with joy and hope both Asia and Africa; that war has been the victory of one world over the other.

### THE CHINESE REVOLUTION.

The Chinese Revolution has been rightly defined: "The most momentous event in 1,000 years. National self-consciousness and articulate patriotism are fast developing in China. Their population increased yearly by six million inhabitants, and being already over-populated, they are feeling increasingly the need of racial expansion. What makes the danger greater is that experience proves that the Chinese, like the Japs, as all-round labourers, can easily outdistance all competitors. Asia and Africa, too, are realizing more and more that ignorance and lack of machinery are responsible for their poverty and they are doing much to remedy their situation, and the cheapness of Asiatic labour is such that the question of Asiatic immigration threatens not merely the white supremacy and prosperity but our very race existence.

The Japanese are systematically eliminating all existing white holdings in the Far East. They are trying to secure complete racial equality, freedom of emigration to the white man's land. Under the influence of Japan whole series of societies are formed, having for their object the knitting of close agricultural and economic ties between Japan, China, Siam, India, etc. In the schools, in vernacular Asiatic papers, all over Eastern Asia, Japan is preaching the gospel: "Asia for the Asiatics." The objective of Japan's foreign policy is "the mastery of the Pacific and the hegemony in the Far East in which white influence shall have been reduced to a vanishing quantity."

### ISLAM AS A POWER.

The brown man's world, too, is in acute reaction against white supremacy. Although the Moslem world is nearly entirely under European control, Islam is, even now, an enormous power, full of sustaining vitality. They are assimilating rapidly Western ideas and methods. Islam is united. It is gaining ground in Central Asia, in India, in Africa through modern propaganda, with Christian methods. Their object is spiritual revival and political emancipation. For that aim brotherhoods have been formed, among which that of the Temissi is one of the most important. They are covering Africa with their lodges and

## ISLAMIC REVIEW

schools, disciplining the people to the voice of their chiefs, converting millions of pagan negroes to their faith. In 1915 the Allies' Asiatic and African possessions stood within a hand's breadth of a cataclysmic insurrection. But the leaders recognized that this was neither the time nor the occasion for a decisive struggle with the West. Everywhere, from Morocco to the West Indies, in the Philippines, Dutch Indies as well as in Egypt and India, where the white rule is purely political, the determination to get rid of white rule is spreading and growing.

Concerning Africa directly, what is the attitude of the augmenting black masses? The Arabs and the Europeans are rivals for the mastership of black Africa; which of the two is going to overcome the other?

From the seventh century until now, Islam has gained 50,000,000 blacks. Mahomed is making terrific progress in the interior of Africa. In Nyasaland they began their propaganda in 1900. Then years after almost every village in Southern Nyasaland had its Moslem teacher, its mosque hut.

### ANGER FOR OUR RACE.

In so far as he is Islamized, the negro's warlike propensities will be inflamed, and he will be used as the tool of Arabs against the whites. The danger for our race is to see Pan-Islamism possessed of Africa, forging black Africa into a militant army of zealots, which would be, in their hands, a terrific tool.

The earth is growing smaller and smaller; and men are everywhere in close touch with the development of cheap and rapid transportation. Nature's barriers are down, and the problem for the white race which must, by all means, for the benefit of mankind, remain itself, is to know what measures to take not to be supplanted or absorbed or sterilized by the teeming coloured races. And that problem is infinitely more pressing now than before the war, which has been, as Stoddard says, as we all know, a headlong plunge into white race suicide. Material losses have been appalling; the moral and spiritual losses are perhaps even more appalling, as shown by the actual chaos of spiritual, moral and even intellectual values which exist in Europe to-day, giving birth to such monstrous insanities as Bolshevism. It seems that the war has killed most of those things for which the best soldiers have died.

White solidarity has been shattered to its base, and if the white race, weakened, impoverished, handicapped by the great war, is not ready, here in South Africa, as in Europe, to forgive one another, to abandon their petty rivalries, to realize the magnitude of the coloured problem—if the best brains, the best hearts and the heaviest purses do not help to solve it, there is little hope of escaping the danger which threatens the whole white race.

# WHAT THEY THINK OF US

## THE MOSLEM MAP.

The Moslem menace to which we have made frequent reference is plainly demonstrated by the recent publication of a map of the world, in which the areas wholly Mohammedan are painted black, and the mixed Mohammedan and non-Moslem population areas are shaded. The whole of North Africa, reaching down to within about 300 miles of the West Coast and right across Central Africa, is coloured dead black, as also are Arabia, Persia, and Turkestan. India and China are shaded at present, but the black is increasing. Malaysia is almost wholly black. Figures are not very reliable, for they are at the best only estimates. But it has been confidently stated that there are 70,000,000 Moslems in India, and that during the past ten years the increase in the Moslems of Hindustan amounts to over 4,000,000—more than the total Christian population in all India. There are at least 10,000,000 Moslems in China. Malaysia has a population of about 40,000,000, and to-day 37,000,000 are followers of Mohammed. In addition to all this there is a strong Pan-Islamic movement at work, which seeks to unite in the closest bonds of fellowship Moslems of all nationalities. The movement is strongly anti-European, and seeks to drive out European capital from countries where it exercises control, and to terminate concessions affecting lands, mines, railways, and custom houses. European influence is on the wane throughout the East. Yet while Islam presents the greatest obstacle to the advance of Christianity, the Church is doing little to overcome it or to oppose its advance. We believe that this is a task which cannot be left to any one branch of the Church. If Islam is to be faced and conquered, the Church must unite and act in concert. Why not follow the method of the Bible Society, and recruit from all the Missionary Societies men with the necessary qualifications, and let them work under a special Board?

*Methodist Times, 18th May.*

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## DEMOCRACY IN ISLAM

### In the Days of Ma'aviya

THEN the atmosphere of calm was broken, and from gathering clouds of plot and intrigue fell the thunderbolt which found for victim, Ali, the fourth Khalifa. He was assassinated in cold blood in a Mosque while offering his daily prayers. The Omayyites were indeed bent upon extirpating the dynasty of the Hashamites, by foul or fair means. Hasan, Ali's eldest son, was the victim next in order, in an organized

plot, and he met his death in similar circumstances. He was poisoned, probably by his own wife. Such were the preliminaries which heralded the introduction of the rule of the Omayyites.

The period under these monarchs presents an instructive and absorbing lesson to the student of Islamic history, but the scope and purpose of this series preclude more than a passing reference thereto. A family gifted with ample brains and resources, the Omayyites employed such means to establish the predominance of their power that the little Islamic world very soon began to breathe the air of discontent, not to say hatred. Ma'aviya bin Sufyan is probably one of the best known of this branch of Islamic rulers, more by reason of his enmity towards the Hashamites than by his deeds of virtue and service to Islam.

It was a custom, or rather an unwritten law, that a Khalifa could not be chosen except by the consent and desire of the people. The Khilafat was no hereditary right of an individual or a group of individuals, and it was this fact that brought the Omayyites into conflict with the popular feeling, Ma'aviya being the first to establish a precedent which took the form of swearing allegiance to his own son. The former Khalifas looked at the Khilafat as solely the concern of the people, and in consequence they did not treat it lightly, electing always the fittest and the most deserving as the guardian of the people.

No sooner, however, had Yazid, the son of Ma'aviya, succeeded in his father's lifetime, than he began to establish a reputation for himself as the blackest character in Islam. Certain of the sons of the former Khalifas were still living, and this new state of affairs created a stir among them. In an imposing gathering, where the grand army of the king was mustered for the purpose of overawing opposition, Ma'aviya, under the impression that his enemies would be dumbfounded by such display and pomp, took

## DEMOCRACY IN ISLAM

occasion to ask a son of a former Khalifa whether his action with regard to his son was justifiable or not. To the heroes of Islam, awe, in things human, is a weakness unknown. Up sprang the stately form, and in emphatic tones condemned Ma'aviya, concluding with the words:—

“ You have prostituted the Khilafat, a crime which neither the people nor the All-Mighty Allah is going to overlook. The former Khalifas had sons worthy of their names, but they disdained to do what you are doing. You have stabbed democracy and fraternity in the vital part and assailed people, and right.”

Ma'aviya was undoubtedly astonished at the courage of the speaker and not a little annoyed on realizing the short-sightedness of his own action. The people moved in their seats and a buzz of whispering arose. He hurriedly gave the order to retire as soon as he found the situation had become dangerous.

It is in the reign of the same Khalifa that we find woman rising to political prominence. Woman has played many a part in the history of every people and nation, but in a period of transition it would seem they show themselves, bubble-wise, on the surface of the troubled waters. At this particular period they took the side of the weaker party, the Hashamites, and it was a common thing for a soldier to march to his death-post at the clarion call of a woman inspirer.

Ma'aviya was quick to realize the importance of this factor. He could not repress it with harsh measures and so he cast about for means to win it over. He sent for the principal women one after another, but his incessant efforts failed, and the fidelity of everyone of them remained staunch to the original rulers. He summoned one of these feminine leaders due to whose influence a small army of his had owed a bad repulse. She was treated most respectfully, and brought to his presence. He asked why she was so much attached to Ali. She said because he was so much attached to his people,

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unlike Ma'aviya who cared for nothing but his own selfish ends. He asked her if she had anything to ask from him. She asked for a gift of a hundred camels. Readily did he give the order, saying "Do you think Ali would have given you a single camel in such circumstances?" "No," she said. "He could not give anything which belonged to the people."

In course of time he returned to straighter methods, but it was not until after the death of his son, Yazid, that there were signs of peace and progress.

FAIZ MOHD. KHAN.

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### INDIA IN THE BALANCE<sup>1</sup>

#### BRITISH RULE AND THE CALIPHATE

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

*Imam of the Mosque, Woking.*

INDIA is little but a name to nine-tenths of the people of England to-day; and yet, of the vital problems with which the British Empire is faced at this time, the gravest of all is the spirit of unrest and ever-growing dissatisfaction with things as they are, and as they seem likely to be, everywhere active among the Muslim subjects of His Majesty the King-Emperor—and more especially among the Muslims of India.

India may soon be, in truth, but a name as far as the British Empire is concerned.

*Why* should this be so?

*Who* or what is to blame for it?

*How* may the danger be averted?

In this book, Khwaja Kamal-ud-Din, lawyer, philosopher and divine, one of the foremost figures in the intellectual life of modern India, whose name carries weight and authority in every part of the Muslim world, provides the answers to these questions. Approaching the subject from a strictly

<sup>1</sup> ISLAMIC REVIEW, The Mosque, Woking, pp. 176. 4s. net.

## INDIA IN THE BALANCE

impartial point of view—consistent alike with that of the devout Muslim, the patriotic Indian, and a true well-wisher of the British Empire—he shows very convincingly both the reason and the remedy, and throws a flood of light on the causes, many of them unsuspected or undreamed of by the average Briton, which have led to the present crisis.

Khwaja Kamal-ud-Din has an intimate and first-hand knowledge of present-day conditions and feeling among all classes in India, and his book is one that should be studied carefully by every man and every woman whose mental purview is not bounded by the cricket field or the cinema.

The following is a brief summary of the contents of the book which will serve to indicate its scope and nature:—

### **The Foreword,**

contrasts the Eastern conception of religion with that of the West, and points out the mischief arising from the latter's confusion of religion with politics, and its effect to-day upon the Muslims of India.

### **Chapter I.—The Muslim Conception of Government,**

describes, from Qur-ānic teaching and the history of Islam, the essential principles of Muslim civilization, its conception of duty on the part of the ruler as well as of the ruled, and illustrates the practical application of those principles, touching also on the Muslim attitude towards foreign rulers and the conditions which make such rule irksome.

### **Chapter II.—The Change and its Causes,**

deals with the new spirit which has awakened in India during the last two decades ; with the Englishman in India and his power for good or evil ; with the young Indian in England, and the things that puzzle and disappoint him ; with the general lack,

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real or apparent, of sympathy and understanding which drives him to work out his own salvation.

### **Chapter III.—The Past and Present Attitude of the Muslim in India,**

treats of Muslim loyalty, prior to, and in spite of, Lord Curzon's Bengal partition scheme, and shows how that loyalty still survived the incessant strain imposed by act after act of misguided statesmanship.

### **Chapter IV.—The Change in the Muslims,**

describes how, with the outbreak of the Great War, this same loyalty to the British Crown induced Indian Muslims to take up arms against the temporal Head of their religion; tells of the leaking out of the secret pact with Russia concerning the fate of Constantinople; of the unrest thereby stirred; of the implied bargain by which it was allayed, and the sequel thereto.

### **Chapter V.—After the Treaty of Sèvres,**

tells of the disillusionment that followed on the terms dictated to Turkey; the militant Christianity of English politicians with regard to Adrianople, Smyrna, and the "Minorities"; and examines the ethics of political intervention on religious pretexts.

### **Chapter VI.—Incendiarism and the Government's Drastic Measures,**

indicates the illusiveness of catchwords which prevents people here from appreciating the real situation in India; and how easily, through official mishandling, the alleged "firebrand" may become the actual (for propaganda purposes) "martyr."

### **Chapter VII.—The Caliphate in Islam,**

traces the history and explains the nature of the Caliphate—or Headship of the Sultan of Turkey over the Muslims of the world—from its origin in the Qur-án; and points out its precise and very real significance in Muslim eyes.

## INDIA IN THE BALANCE

### **Chapter VIII.—The Caliphate and the Land of Pilgrimage,**

describes the author's own experiences on making the Pilgrimage from Damascus to Mecca ; together with the duties to-day of the Caliph, as Guardian of the Holy Places and Protector of the pilgrims on their journey through the waste places of Arabia ; and the conditions under which those duties have to be fulfilled.

### **Chapter IX.—Muslim Interests in Palestine,**

points out that Jerusalem is a holy place with Muslims no less than with Christians ; that Muslim and Christian susceptibilities are at one in resisting the scheme of Zionism embodied in the Balfour declaration, and that that declaration itself is a breach of a solemn pledge given by an English Prime Minister.

### **Chapter X.—Claimants to the Caliphate,**

examines the vexed question as to the claims of King Hussain to the dignity of Caliph ; the incongruity of the word "sect," as used in Christian countries, with the Islamic Faith ; the special reasons whereby Turkey is pre-eminently fitted to undertake the responsibilities of the Caliphate ; and Great Britain's debt of gratitude (of some 200 years' standing) to the Turkish Caliphate.

### **Chapter XI.—Non-Muslims under Muslim Rule,**

removes the cloud of deliberate misrepresentation that has of late years made a byword of Turkish government ; and shows that in actual practice and the handling of problems of racial and religious complexity, "Turkish misrule" is no unworthy model for more "up-to-date" administrations.

### **The Conclusion,**

sums up the situation, as it is to-day, both in its political and religious aspects, and shows how im-

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pending disaster, brought about by ignorance and misunderstanding, may yet be removed, and British supremacy maintained.

The gravity of the situation cannot well be over-estimated; and it is in an earnest endeavour to remove the deadly indifference prevailing, that this book has been written.

### ACKNOWLEDGMENT

THE Manager begs to acknowledge with thanks the following donations for free circulation of our Islamic Literature, received since our last issue:—

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## WHAT IS ISLAM ?

## WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the Imam of the Mosque, Woking.]

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus to maintain peace between man and man.

**THE PROPHETS OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-ÁN.**—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

## ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

**ETHICS IN ISLAM.**—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

**THE POSITION OF WOMAN IN ISLAM.**—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

**EQUALITY OF MANKIND. AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.