

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ÂN

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at 1 p.m.

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

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NOTES

'Id-ul-Azha.

'Id-ul-Azha, the annual Muslim festival commemorating the well-known sacrifice of Patriarch Abraham, was duly celebrated at the Mosque, Woking, on August 4th. An account of the occasion, comments of the Press all over the country, and the Imam's sermon appear elsewhere in these pages.

Soul-Saving.

The *Freethinker*, July 30th, 'jeers at the proposed extension of the activities of the Greek Church in this country. "We have here in England," the journal observes, "a superabundance of soul-saving institutions. The Roman Catholics are working hard for the conversion of our people, the Protestant sects are restating 'fundamentals,' and even the Mohammedans have their mosque at Woking." True, we have a mosque at Woking, and it is our proud privilege to show the Truth of Islam to all that care to see it. But we confess, in all humility, we have no pretensions to any "soul-saving" powers; for according to the teachings of Islam, each one must work out his own salvation. When a "freethinker" confuses religion as such with a "soul-saving" agency we are, to be frank, tempted to laugh. The Christian in him reasserts itself, in spite of himself, and eclipses, as it were, the "freethinker" in him, for the time being. He forgets that Islam is *other* than Christianity and unconsciously slides into the fallacy of ascribing to the former whatever notions obtain in the latter. It is Christianity, *not Islam*, that issues cheap passports to Heaven. In Islam, the Prophet's own daughter, as the Prophet reminded her, must also look to her own deeds for the attainment of a heavenly life. In fact, the Islamic conception of religion, in its entirety, has nothing in common with the Church creed of the day. To judge the one by the norm of

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the other is anything but "freethought." But the Western "freethinker" is excusable. His mental make-up is Christian, and it is but human that he should think in the terms of his own psychology. We maintain that Islam is a religion, out and out in accord with human reason, and a "freethinker," whether in the East or the West, is, to us, a prospective Muslim, provided he is true to his own professions and pursues his quest after Truth in unswerving conformity to the dictates of reason. Even then, however, we must plead our inability to offer any guarantees for "soul-saving." All we can do is to take the horse to the water, but to make it drink is a different matter.

The Kingdom of God.

In his sermon at Geneva, on the eve of the opening of the Assembly of the League of Nations, His Grace the Archbishop of Canterbury harped at great length on the establishment of the kingdom of God on earth. To him, the future of the League seemed full of hope. Its keynote was the same as the keynote of the Christian Faith—the kingdom of God. "And the Christian Faith," said his Grace, "lay at the core of the progressive history of mankind. *It had met in the past and it had met to-day, more than anything else could, the elemental needs of our common nature.*" Indeed it has. We do not doubt it. Did we not have a fresh proof, if a proof were at all needed, of the efficacy of the Christian Faith but the other day—1914—in the very heart of Christendom? Ireland and Russia? Their's is a "progressive history" indeed, and so is that of the mark and the kronen. And the world at large? What an enviable world! "Thy kindgom come!"

"Once let the Christian men and women upon earth," concluded His Grace, "West and East, North and South, kneel to God *side by side*, stand *shoulder to shoulder* before men, to say what they

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mean shall happen, or rather what shall not happen, in the round world again, and they are irresistible" (*italics ours*). Jolly glad shall the Eastern Christian be, should he come to know that His Grace has, unconsciously, bestowed on him the privilege of of kneeling *side by side* and standing *shoulder to shoulder* with the Western—his brother in Faith but unfortunately not in skin. As a matter of course, he dare not dream of such a thing. His right place is the third-class church of his own—the "native" church. A "kingdom of God," indeed, worth trying to make a reality!

EID-UL-AZHA 1340 A.H.

A MORNING of low grey clouds and drizzle, shiny roofs, dripping trees and sodden grass was not an inspiring prospect for the Feast of Eid-ul-Azha—Qurban Bairam, celebrated at the Mosque, Woking, on Friday, August 4th.

Had the rain not ceased, and the clouds lifted, towards eleven o'clock, thus enabling the Prayers to be recited in the open air, the tiny Mosque would have been woefully inadequate for the needs of the occasion, and much of the dignity of the proceedings must necessarily have been sacrificed.

As it was, the numbers that attended, small though they were in comparison with former occasions, more favoured by the weather, taxed the limited accommodation of the Memorial House to the utmost during such time as the rain continued to fall. Happily the timely change in the forenoon proved sufficiently lasting to render the day, in spite of all drawbacks and disappointments, one of real pleasure and not a little profit.

For the stranger, whether devout Churchman or a seeker after faith, or even if he be a twentieth century post-war Gallio, stoutly professing to care

for none of these things—well content with a cross between the perfunctory piety of the daily press and the theological finalities of Mr. Wells—there are two things in Islamic worship which can scarcely fail to impress, two characteristics which set it strangely apart from the idea of worship as conceived and as practised by its great militant rival.

Concerning the first—simplicity—I have already ventured to write in these columns; of the second—unity—I would suggest that it has, if possible, an even greater significance.

The conception of unity commends itself variously to various types of mind. The Catholic maintains the unity of his faith by the simple process of shutting out the non-Catholic, and the non-Catholic returns the compliment with zest.

Each from his own point of view—if he be sincere and not a mere ecclesiastical casuist—is, no doubt, justified. Sincerity is apt to be narrow-minded, and to such the formula, “This is right, therefore that must be wrong,” becomes irresistible, leading to the wholesale manufacture of heretics and souls self-doomed to perdition. I repeat, to a sincere man, and to such an one only, this condition of mind, if not to be commended, is at least logically justifiable, because it is born of conscience; but that it can ever in this world make for unity—other than such unity as that which the Holy Inquisition sought to establish in Spain and elsewhere—will hardly be suggested. At this present period of history there is no sign of it, but we have, on the other hand, the three hundred and forty odd sects and denominations recorded in *Whitaker's Almanac*, with all that they imply.

The Primitive Methodist will shudder at the idea of the Mass, the Papist wax contemptuous at the mention of the Lord's Supper. The Anglican priest denies any spiritual status whatever to the Baptist minister, and the Quaker will have no truck with

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either of them ; Lutheran and Calvinist are, in each other's eyes as far apart as Hell and Heaven, and the Plymouth Brother is a law unto himself.

If it be argued that all this is inevitable after the turmoil of two thousand years, then it is but fair to turn to Islam with her thirteen hundred years of warfare, and see how she has fared. There were assembled at the Woking Mosque on this Friday of Eid-ul-Azha some two hundred Muslims, comprising representatives of practically every race in Europe, Asia and Africa ; and not only of every race, but of each and every sect—or more properly speaking—school of thought in Islam, many of them, no doubt, accustomed themselves to lead the prayers on Fridays or at Festivals, yet all following the one Imam—as a matter of course.

It may be said that a similar phenomenon, or one at least in some respects analogous thereto, is not unknown in Christendom, when “ the Churches ” (that of Rome excepted), on occasions of national or other importance, hold what are termed special “ united services.” But union is, alas, not always strength, and unanimity, as often as not, makes but a sorry cloak for compromise.

At such times, all denominations sink their differences for once in a way, as a special concession, as it were, to what, it is conceived, may be perhaps after all, the prejudices of the Deity they profess to worship. Yet even here the conduct of the “ united service ” must be very tactfully apportioned between the spiritual leaders of the proceedings—a minister of one denomination reading the lesson, of another offering prayer, of a third delivering an address, of a fourth giving out a hymn, and so on—lest any one of them, feeling “ out of it ” or otherwise aggrieved, should retire in dudgeon and the harmony be marred.

And it must be borne in mind that such demonstrations of Christian unity derive their importance solely from the fact that they are exceptional—which

being so, any suggested analogy with the unity that signalizes Islamic prayer, falls to the ground. For in Islam this unity is not exceptional—it is a matter of course; the “two and seventy jarring sects” to which Fitzgerald’s *Omar* makes reference—leaving academic dispute to its appropriate time and place—are as one in the presence of God; and every Friday in every mosque throughout the Muslim world, such a united service takes place—as a matter of course.

For of “sects,” in the sense in which that word has become familiar to Christ’s Church militant here on earth, Islam knows nothing. The Holy Qur-án, the rock of its foundation, whereon it stands away and aloof from the murmur of the tides of scientific progress or Higher Criticism, permits of no two interpretations of any one of its essential truths; so that the schools of thought (or sects, as they have been erroneously termed) into which it must needs be that any society of human beings, however blessed in its inception, will, in time, inevitably become divided, dispute among themselves concerning the lesser matters of the law only, because, with respect to the greater, there is no dispute.

The sermon of the Imam, Khwaja Kamal-ud-Din (and where will you find two hundred Christians representing all denominations assembled together on a Sunday or day of festival to hear, let us say, the Bishop of London—as a matter of course?) had for its subject the religion of Abraham and the religion of the Muslim. The learned preacher, with forceful eloquence and an admirable lucidity, presented to his hearers the guiding principle of the Faith of the Patriarch, and of the Faith of Islam in its simplest form, to wit, that it is the duty of man to strive in all things to obey the behest of his Maker, and humbly to seek to imitate the example of the Highest as He has revealed it in His creation; and deplored the fact that it is because the rulers of this world have failed in this, that wars and rumours of wars, social

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upheavals and abortive conferences have continued and continue.

We, in England, have a kind of convention whereby religion and politics are considered to be better apart ; and indeed, where politics, as is generally the case, is another name for ambition, and religion, as not infrequently happens, a worldly profession, like any other, it is best that they should be kept strictly separate, if only because of their sinister resemblance.

But where religion stands for man's duty to God, and politics stands, as it should, as an essential portion of his duty to his fellow-man, it is impossible for them to be separated. Religion divorced from the things of this world loses at once its *raison d'être*, and if this be true of the individual, shall it not be true of the nation ?

The rain holding off, luncheon was partaken of on the lawn at one o'clock, and in view of the eleventh-hour change of plan thereby involved, the indefatigable staff of the Mission merit unstinted praise for the admirable manner in which it was served.

The congregation in the afternoon was appreciably smaller, for the reason that, the day being Friday, many were compelled to return to business and other engagements ; but the audience that gathered to listen to the Imam's lecture was a singularly attentive one, and his thoughtful exposition on the Muslim conception of prayer suggested what must have been, to most of the non-Muslims present, an entirely novel point of view.

Tea appeared at 4.30, and with its disappearance a memorable day drew to its close—a day rendered the more enjoyable, perhaps, by the thought of what might have been had the weather not so opportunely cleared.

RUDOLF PICKTHALL.

THE PRESS ON EID-UL-AZHA

THE PRESS ON EID-UL-AZHA

Below we reprint some of the Press comments on the celebration of our Eid-ul-Azha festival:—

Moslems from all countries in the world who are resident in England assembled at the Woking Mosque to-day to celebrate the second great festival of the Moslem year.

After a solemn call to prayer which was conducted on the carpet-covered lawn by the Imam of the Mosque, Her Highness Princess Hassan declared her faith in Islam and was admitted to the community.

Princess Hassan is an American lady by birth, but an Egyptian by marriage, her husband being a nephew of a former Khedive of Egypt.

Following this ceremony the Imam, who is the author of the recent book *India in the Balance*, and who inaugurated the Moslem mission in England, addressed the assembly of all races and colour.—*Evening Standard*, Aug., 4th.

About two hundred Mussulmans commemorated the festival of Eid-el-Azha Qurban Bairam at Woking yesterday. The feast celebrates the sacrifice of Abraham, venerated alike by Jews, Christians and Mussulmans. After the picturesque scene of the initial prayer on the lawn before the Mosque an impressive declaration of faith was made by Princess Hassan, an American by birth and an Egyptian by marriage.

Those present included the Imam (his Holiness the Khwaja Kamal-ud-Din), who addressed the gathering, Lord Headley (chief of the English Mussulmans), the Turkish Charge d'Affaires, the Persian Ambassador, the Persian Consul in London, His Highness the Amir-ul-Saltanat (of the Persian Royal Family), Sahibzada Aftab Ahmed Khan (member of the Council of the Secretary of State for India), and his brother Sahibzada Sultan Ahmed (Minister of Gwalior).

The day's proceedings laid emphasis on the Biblical fact that the sacrifice made by Abraham called forth the Divine injunction forbidding human sacrifice.—*The Times*, Aug. 5th.

Muslims from all countries in the world who are resident in England assembled at the Mosque, Woking, on Friday, to celebrate the Feast of Eid-ul-Azha Qurban Bairam, in commemoration of the sacrifice of Abraham, the great patriarch of the three religions—Judaism, Christianity and Islam, the festival coinciding with the annual pilgrimage to the Holy City of Mecca. The festival at Woking was attended by upwards of two hundred Muslims, many distinguished visitors being among them. A number were wearing native garb with turban and fez, the scene on the carpeted lawn at the call to prayer being a very picturesque

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one. Among the company were Lord Headley (President of the British Muslim Society), the Princes Aziz and Sadiq of Mangrol, Her Highness Princess Hassan, H.E. Sardar Abdul Hadi Khan (Afghan Minister) and suite, the Afghan Minister at Paris, H.E. Reshid Pasha (Turkish Charge d'Affaires), two members of the Riff delegation of the new Morocco Republic, one being a brother of Emir Abdul Karim, the Republican President, H.H. Amir-ul-Saltanat, a member of the Persian Royal Family, Sahibzada Aftah Ahmad (member of the Council of the Secretary of State for India), and his brother, Sahibzada Sultan Ahmad (Minister of Gwalior), Dr. Abdul Majid (Muslim Jurist in London), the Persian Ambassador and the Persian Consul in London.

There were representatives in attendance from Turkistan, Afghanistan, Russia, India, Malay Peninsula, Arabia, Syria, Palestine, Turkey, Switzerland, Egypt, Morocco, Tunis, America, France, and from South, East, West and North Africa, as well as many British converts to the Muslim faith, but the rainy weather undoubtedly kept away many who would have been present otherwise.

Following the call to prayer, which was conducted in the open air by the Imam of the Mosque, Khwaja Kamal-ud-Din, there was an interesting ceremony, in which Her Highness Princess Hassan declared her faith in Islam, and was admitted to the community. The Princess is an American lady by birth, but Egyptian by her marriage to a nephew of the former Khedive of Egypt.

The Imam, who is the author of the recent book, *India in the Balance*, and a leading authority in the Muslim world, being responsible for the inauguration of the Muslim mission in England, then delivered an eloquent address to the assembled Muslims of all races and colour.

In the course of his address the Imam said they met that day to revere Abraham in commemoration of the great sacrifice he found himself prepared to make at Mina, a place only seven miles distant from Mecca, where representatives from the whole Muslim world were assembling that day in connection with their pilgrimage to that Holy City. His was a great sacrifice—a sacrifice which must inspire every believer to-day to be ready to offer up to God what was most near and dear to them, be it wealth, or love, or life, in the cause of God, which, from the Muslim point of view, was the cause of humanity.

Had not all religions declared with varying emphasis and in different accents, but still declared, that man had been made after the image of God? So Jesus and Muhammed taught them, and the latter enjoined them to imbue themselves with divine attributes. He wished the world could accept this and make this its one and only religion, for mankind could then be guaranteed to be in the time to come free from the trouble that was all around them at the present day.

The opening chapter of the Qur-àn disclosed the four attributes

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of Allah. He was Rabb-ul-alameen, the creator, maintainer, nourisher and evolver of all nations. In His providence He knew no difference between man and man, no distinction between race or colour, and no partiality for a creed or a class. His blessings are open to all and upon all. Let those, then, who were the rulers of the world follow Him in this and so secure the peace of the world without the mockery of Genoa and the hopelessness of the Hague Conference. To-day they called a nation bandits or cut-throats, and to-morrow they shook hands with them as gentlemen, simply to serve their political ends and to bring another nation to dust. That was not the way to restore peace on the earth.

It was immaterial to a Muslim whether the Government of a nation belonged to A or B. It was like the sunshine, not confined for good to any place. But if a nation desired to secure the stability of her rule over other nations, then let that nation observe the great and divine moral of which he spoke. In that case the distinction of nationality would disappear, and the ruler, though of a different colour, would be one with his people.

They complained about the unrest in India with a sort of boredom not unmingled with disgust—but India was a country very rich in Nature's gifts, a country of almost limitless resources, and yet it was a country where a very large number of the children of the soil were living on the verge of starvation, and where people were existing on a few shillings a month. He was in England in 1918, when the influenza epidemic was playing havoc throughout the whole world. It made its appearance in this country as well, and the then Government was given notice by the public to combat it. Every scientific means was resorted to, and the epidemic was stamped out with comparatively little loss of life. But had they ever thought of India? India, within three months lost three million souls, equal to the number of all our casualties in the whole war. A ruler, if he sought to follow the attributes of God, should of his own beneficence take every measure, hygienic or sanitary, so that the good health of his people might be secured and maintained. The whole strife between capital and labour would come to an end if the employers would, so far as lay in their power in this respect, imitate their God.

At midday luncheon was provided, the fare consisting of native dishes in the form of pulao (rice cooked in meat), potato curry, kofta curry and jelly, and in the evening those who remained partook of tea.—*Woking News and Mail*, Aug. 11th.

Although the morning was showery, this did not deter a very large number of Muslims from all parts of the world turning up at the Woking Mosque, on Friday, in order to take part in the celebration of the sacrifice of Abraham, the great Patriarch who is held in veneration by Christians, Jews and Muslims.

After the reception of the Princess Hassan, the Imam

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delivered a very interesting address. He said they met that day to revere Abraham in commemoration of the Great Sacrifice he found himself prepared to make at Mina, a place only seven miles distant from Mecca, where representatives from the whole Muslim world were assembling that day, in connection with their pilgrimage to that Holy City. His was a great sacrifice—a sacrifice which must inspire every believer to-day to be ready to offer up to God what is most near and dear to us, be it wealth, or love, or life, in the cause of God which, from the Muslim point of view, is the cause of humanity. After speaking of the Muslim conception of religion, the speaker said that if God is the God of the whole universe, universal in His providence, impartial in the dispensation of His blessings, He could not make distinction between nation and nation or man and man, and His dispensation must be universal in time and universal in revelation.

The opening chapter of the Qur-án discloses the four attributes of Allah. He is Rabb-ul-alameen, the creator, maintainer, nourisher and evolver of all nations. Let those who are the rulers of the world follow Him in this first attribute mentioned in the Qur-án, and so secure the peace of the world without the mockery of Genoa and the hopelessness of the Hague Conference. To-day we call a nation bandits or cut-throats, and to-morrow we shake hands with them as gentlemen, simply to serve our political ends, and to bring another nation to the dust. That is not the way to restore peace on the earth of the Lord on High.—*Woking Herald*, Aug. 11th.

On a Surrey lawn, under the open sky, I had the unusual experience to-day of hearing an American woman solemnly declare her adherence to Islam.

She wore furs and carried an immense aigrette in her toque, had pearls about her neck, and held a vanity bag in her gloved hands. Beside her stood a big, imposing, bearded man in a dull white turban and a long, figured, buttonless coat of a colour too faded and indeterminate to be easily named. The woman repeated after him, firmly :

“ I bear witness that there is no God or object of adoration but one God, Allah. I bear witness that Mahomet is the servant and messenger from Allah. . . . I promise to be a good Muslim.”

The convert was Princess Hassan. Her husband was first cousin of the ex-Khedive Abbas Hilmi, and nephew of King Fuad, but she herself was born in California.

The card which admitted me to this ceremony was printed in gold type. Armed with this, I mingled with fezzes and turbans, and watched Muslims prostrate themselves on the lawn, their faces turned towards Mecca.

More nearly in front of them was a queer little building,

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garish in red brick, and yet more garish in certain Moorish embellishments which made the four chimney-pots look like minarets. To their right was a small white, domed structure, the only mosque in this country. Behind them, their noise frequently bringing the preacher to a pause, rattled the South Western expresses.

Three large carpets and some white tablecloths had been spread on the wet grass, and at the side of them was a line of boots and shoes which the worshippers had discarded. On these carpets were Muslims from all over the world. The black-bearded, handsome Afghan Minister and his suite were there in woolly fezzes.

The Turkish Charge d'Affaires, a smaller and more elderly figure in a red fez, arrived after the recital of prayers. The Persian Ambassador was there, and the two slim men in flowing black robes and white flannel hoods were members of the Riff delegation. Lord Headley was the plain English gentleman. Indian students were there, an Egyptian from Birmingham, men of various dark-skinned races in a variety of bright turbans, boys in gay raiment, and a few smiling negroes.

They came to the carpets at the bidding of a picturesque old man in an orange turban, who, with hands to his ears, had raised the monotonously plaintive call to prayer—the *salât*. An equally picturesque figure, on a clean straw mat, led the prayers, read from the *Qur-ân* and preached the sermon. He was the Imam—the Khwaja Kamal-ud-Din of the gold-lettered invitation card.

There was a spice of politics in his sermon, blended with an exposition of the four attributes of Allah. "Allah is Rabb-ul-alameen," he said, "the creator, maintainer, nourisher and evolver of all nations. Let those who are the rulers of the world follow him in this first attribute, and so secure the peace of the world without the mockery of Genoa and the hopelessness of the Hague Conference.

Another observation was: "To-day you call a nation bandits or cut-throats, and to-morrow you go and shake hands with them as gentlemen, simply to serve your political ends and to bring another nation to dust. That is not the way to restore peace on the earth of the Lord on High."

To "walk humbly with the Lord" was the Imam's prescription for the millennium.

When the service ended the worshippers rose to their feet and embraced one another fervently. But the embraces were suddenly interrupted by a Turkish merchant from the city, who proposed that a message of congratulation should be sent to the Sultan.

Then the Afghan Minister proposed that a similar message be sent to the Shah of Persia. Whereupon the Imam proposed that a similar message be sent to the Ameer of Afghanistan.—*Westminster Gazette*, Aug. 5th.

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'ID-UL-AZHA SERMON

IMITATION OF GOD

By KHWAJA KAMAL-UD-DIN

WE meet to-day to revere Abraham in commemoration of the Great Sacrifice he found himself prepared to make at Mina, a place only seven miles distant from Mecca, where representatives from the whole Muslim world are assembling to-day, in connection with their pilgrimage to that Holy City. His was a great sacrifice—a sacrifice which must inspire every believer to-day to be ready to offer up to God what is most near and dear to us, be it wealth, or love, or life, in the cause of God which, from the Muslim point of view, is the cause of humanity.

But the verses I have chosen to-day as the text of my sermon speak of the religion of Abraham, which created in the father of nations that sacrificial spirit, and which revealed that spirit in its sublimest manifestation when he brought Ishmael to the altar of God.

But before I speak of Abraham's religion, let me first give you the Muslim conception of religion. Everything in Nature around us seems to be perfect in its own way. It contains vast and diverse potentialities in a very condensed form, just as the mighty oak is contained in an acorn, and these potentialities are simply awaiting favourable circumstances to become actualities. Man, the best handiwork of the Divine Creator, enters into the world, according to the teachings of the book in my hand—the Qur-án—free from all imperfections, compounded of the goodliest fibre, with the highest capabilities, with faculties to make a progress that knows no limit—but at the same time with a predilection to turn to the lowest of the low.

This gospel of real progress which may now be in some sort claimed—as Professor Lecky claims

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it in his book—as an acquisition of rationalism was at first revealed to the world in the clearest possible way in the following words of the Qur-án:—
“Certainly We created man in the best make and goodliest fibre. Then we render him the lowest of the low, except those who believe and do good, so they shall have a reward never to be cut off”—
a progress unlimited. These verses with singular lucidity, sum up the whole scope, object and function of religion. It comes from the Creator of our nature, to reveal to us our own capabilities and our deficiencies, our ideals and the height of progress to which we may attain; teaching us at the same time the laws, which, if we observe them, will enable us to reach our goal without falling into the pit of our defects. Every organism in Nature seems to have been given something of the same religion for its development; and in the case of man, to sum up in one sentence, “His religion is to work out his own nature to his best advantage.”

If God is the God of the whole universe, universal in His providence, impartial in the dispensation of His blessings, could He keep this His religion confined to the advent of Moses, Jesus and Muhammed? Could He deprive nations living before the time of those great men, or existing in other parts of the world and belonging to other tribes and nations, of this blessing? Would not the very thought be a gross and blasphemous libel on His Godhood? No, brethren, the Creator, Nourisher and Maintainer of all races and nations, as the Qur-án describes Allah in its opening verse, could not make distinction between nation and nation or man and man, and His dispensation must be universal in time and universal in revelation. No old or new dispensation, but one and the same covenant and testament from Noah up to Muhammed, through Moses, Jesus, Buddha Krishna and all the other prophets and messengers of the world—and that covenant is

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for God to reveal to us the laws and for man by observing the laws, to bring his capabilities to the highest form of perfection. Look around you in the whole realm of Nature and you will perceive every thing on its way to progress, but only by following prescribed lines and by pursuing, as it were, an appointed course. The course is set by the Creator and Evolver of nature. To steer by that course, to submit to those laws, was the religion of Abraham, as has been described in the verses which I read from the Qur-án :—"When his Lord said to him Submit, he said: I submit myself to the Creator, Nourisher and Evolver of the worlds," i.e. to submit to those laws which our Lord has made for the upbringing of our nature. How can man afford to fall away from such a course if his heart is set on bringing to a rich and worthy fruition all that is noble and good within him.

Study your nature and see with what wonderful capacities you are endowed physically, morally, mentally and spiritually. Human nature has many sides and diverse aspects. To bring us to perfection on every side and from each and every aspect is the object of religion from the Muslim point of view, and the book which claims to be revealed from God, must claim and possess as the Qur-án does claim and does possess, sufficient material to give us all the enlightenment we need. Here I would speak of one of those human capabilities I have mentioned. Have not all religions declared with varying emphasis and in different accents, but still declared, that man has been made after the image of God? So Jesus and Muhammed taught us, and the latter enjoined us to imbue ourselves with divine attributes. I wish the world could accept and make this its one and only religion, for mankind could then be guaranteed to be, in the time to come, free from the trouble that we see all around us at the present day. That religion would

'ID-UL-AZHA SERMON

be to act as God acts, within the four walls of humanity, of course—in other words, to walk humbly with the Lord.

The opening chapter of the Qur-án discloses the four attributes of Allah. He is Rabb-ul-alameen, the Creator, Maintainer, Nourisher and Evolver of all nations. In His providence He knows no difference between man and man, no distinction between race or colour and no partiality for a creed or a class. His blessings are open to all and upon all. “King and Ruler of the Universe” are also His attributes. Let those, then, who are the rulers of the world, follow Him in this first attribute mentioned in the Qur-án and so secure the peace of the world without the mockery of Genoa and the hopelessness of the Hague Conference. Walk humbly with the Lord, Who makes no distinction between race and colour, and you will not only receive allegiance, but—and I say it advisedly—something akin to worship from the nations over which you rule. To-day you call a nation bandits or cut-throats, and to-morrow you go and shake hands with them as gentlemen, simply to serve your political ends and to bring another nation to dust. That is not the way to restore peace on the earth of the Lord on High. I may remind you of something from your own book which may help you to solve the difficulty that faces you. In your morning prayers, if you are Christians, you kneel down and say “Thy Will be done on earth as it is in Heaven.” Could that Will be done on earth if man stands in the way? or is it difficult to read the Will of the Lord as it is in Heaven?

If the Most High in Heaven can rightly be regarded as the Ruler and Governor of the Universe, is it difficult to find out His Will? You may say that the Nigerians or the Abyssinians belong to inferior races, but bring your brain and the Nigerian or Abyssinian brain under microscopic examination—compare your limbs, joints and muscles with his, and

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you will find that Allah, the Ruler of the Universe, has made no distinction in his gifts between you and those who are, in your eyes, the lowest of the human race. The Nigerian or Abyssinian is equal to you, but the economic and political pressure of his well-meaning neighbours has reduced him to the degradation which they despise.

It is immaterial to a Muslim whether the government of a nation belong to A or B. It is like the sunshine, not confined for good to any place. But if a nation desires to secure the stability of her rule over other nations, then let that nation observe the great and divine moral of which I speak. In that case, the distinction of nationality will disappear and the ruler, though of a different colour, will be one with his people.

The second attribute of Allah is Rahman, Who out of His beneficence, provides for the needs of others, whether they deserve His care or not, and a ruler in striving to reproduce within himself this divine morality, should provide for the needs of his subjects in such a way that they may lead lives that are happy and comfortable. Look at the resources of Nature—how bountiful and abundant, they are, and all these should be worked out, developed and used by the ruling class for the benefit of the subject. You complain about the unrest in India—you are wearied by it—you look on it with a sort of boredom not unmingled with disgust—but India is a country, very rich in Nature's gifts, a country of almost limitless resources, and yet it is a country where a very large number of the children of the soil are living on the verge of starvation—where people are existing on few shillings a month. I was here in England in 1918, when the influenza epidemic was playing havoc throughout the whole world. It made its appearance in this country as well, and the then Government was given notice by the public to combat it. Funny as the demand

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was, yet it proved to be successful. Every scientific means was resorted to and the epidemic was stamped out with comparatively little loss of life. But have you ever thought of India? India lost within three months three millions of souls, equal to the number of all your casualties in the whole war. A ruler, if he seeks to follow the attributes of God, should, out of his beneficence, take every measure, hygienic or sanitary, what science can devise, so that the good health of his people may be secured and maintained.

Rahim is the third attribute of God, the Merciful Allah, Who gives a hundred-fold reward for one action of man. You put one seed in the earth and you receive a hundred-fold. The whole strife between capital and labour would come to an end if the employers would, so far as it lies in their power, in this respect, imitate their God.

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DISCUSSING the present position in India in its issue of July 18th, the *Westminster Gazette* attempts to gauge the true measure of support that the Caliphate movement commands among the Indian Muslims. The paper doubts the genuineness of the enthusiasm manifested on this account, and believes that "much of the agitation is worked up." It is at a loss to understand why a religious tinge be given to what is a plain political issue. "Even so moderate a book as *India in the Balance*, by Khwaja Kamal-ud-Din, Imam of the Woking Mosque," the *Gazette* adds with astonishment, "persistently confuses the religious and political aspects of the Caliphate." Religion and politics! What on earth has the one got to do with the other? Such seems to be the psychology of the contributor. We come across the same frame of mind when we read an account of our 'Id-ul-Azha celebration in the same

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paper. The reporter was surprised to find that the Imam's sermon—a purely religious affair—touched on matters absolutely temporal. How should the rulers of the world discharge their obligations towards the ruled, how may peace be secured and the happiness of humanity promoted, were things which he calls “a spice of politics blended with an exposition of the four attributes of Allah.” But a reference to the farcical nature of the Genoa and the Hague Conferences he considers absolutely out of place in a sermon—“a political thrust.”

Such a mentality as regards the inter-relation of religion and politics is in no way a matter of surprise to us. We can well appreciate the viewpoint of those who, brought up under the influence of the Church, can see nothing in common between the two—those with whom religion begins on Sunday and ends the same day. Such, however, is not the Islamic conception of religion. Religion, in the world of Islam, is not a Sabbath-day institution, nor is it limited to the four walls of the house of worship. Religion is life, the whole of life. Its call is incessant, its field universal. In the day or at night, in the street or at home, in the field or factory, any time and anywhere, religion is the sole moulding force with a Muslim. He knows no such thing as the Lord's Day and weekdays. To him every day is equally the Lord's Day, full as it is with opportunities for doing good. Religion, in brief, is a *mode* of life, and as such co-extensive with the entire range of man's life. There is no conceivable form of human activity but has a religious significance of its own. A Muslim divine is thus quite within his legitimate province when he discusses the why and wherefore of things, be they social, economical, political or what not. In fact, religion, divorced from life, is a contradiction in terms. We cannot do better than reproduce *in extenso* the conception of religion as outlined

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by the well-known theosophist, Mrs. Annie Besant. Says the learned journalist in her *New India*, issue July 19th, under the title "India and Islam":

How far is it true that religion and politics should be kept apart? Is it even possible that they can be separated? For the truly religious man, religion permeates every thought and every action of his life. Religion is not a "thing" apart, it is an atmosphere. It is not a collection of doctrines, but an attitude towards life. A Hindu, a Buddhist, a Christian, a Muslim, may all be religious men, and their attitude towards life will then be similar. A religion is an intellectual presentment of spiritual truth, and formulates certain aspects of that universal Truth into doctrines; if the doctrines are imposed by an authority external to the man—of teacher, of book, of law—they become dogmas. These definitions are merely for the purpose of clarifying discussion, as so much futile discussion arises from misunderstanding of words.

It is noteworthy that the Yogis, the Mystics, of all religions bear witness to similar experiences when they attain their goal, reaching not the "knowledge" but the "realization" of the unity of the embodied and the Universal Spirit. But those who, belonging to a particular religion, see the aspects of truth by the intellect, and clothe them in the special raiment of words adopted by the Founder of their religion, who saw the One Truth in the region of the Spirit, but was compelled to expound it in the language of the intellect and the emotions to the less evolved people about him, quarrel over their separate religions. In a country wherein separate religions prevail, those religions are necessarily kept apart from party politics, the varying viewpoints from which the organized civic life of the people is seen, and that life is necessarily seen in a different angle from each viewpoint. But Religion as an atmosphere, as an attitude, cannot be severed from National life; it must judge all measures in their relation to the Oneness, and all morality by its accord or disaccord with the one Will that shapes evolution, the "Power that makes for Righteousness."

All comprehensive as the sphere of religion is, a limit must nevertheless be set to the province of a religious expounder, for the simple reason that being but human, he can best attend to only one thing at a time. To dabble in all things would perhaps end in accomplishing none. Division of labour is a principle that holds good as much in the case of religion as of any other branch of human activities. It is, no doubt, for the religious reformer

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to subject the moral implications of a situation—social, economical, political or any other—to the acid test of ultimate principles of truth, and to promulgate his findings broadcast. But to go beyond that would perhaps mean an encroachment upon the sphere of those better qualified to cope with the problem. He must expose and condemn wrong, for instance, wherever he may find it, but to prescribe ways and means to redress or remove it may better be left to one who is an expert in that particular branch. Social problems can best be worked out by a social expert and political by a political. Should there be a combination of all these in one and the same person, so much the better. But, humanly speaking, our limited energy is hardly a match even for one grand object, such as the research and promulgation of religious truth undoubtedly is. It is wiser to do one thing well than many in a slipshod manner. It is in this sense that the Imam, in his Foreword to *India in the Balance*, draws a line between religion and politics, not in the sense that the one has nothing to do with the other. Politics is perhaps the best field for the practical application of religious truths. Religion is the very salt of life—of *all* life.

M. Y. K.

TABLE TALK

Difference of Opinion a Blessing.

THE first tendency of dogma is to arouse a feeling of revolt in those who are accustomed to make use of their intellect. Reason is a divine gift, and religion, if it be unable to satisfy the demands of human reason, is not worthy of mankind. If a sceptic puts everything to the test of his reason before accepting it, he merely exercises his legitimate right as a man.

If the function of the intellect is to think, then

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to think is to differ, and difference of opinion should always be respected and encouraged, simply because it is the lever of all progress, especially in religious matters. This truth dawned first on the mind of Muhammad, who said: "Difference of opinion in my following is a blessing of God." Every ordinance and injunction in the Qur-án has been based on reason. If the sceptic, therefore, must place reason in priority to any other thing as an authority, he has the support of Islam and the Qur-án with him. If he claims independence of judgment and difference of opinion to be his right as a man, then the last Book of God vouchsafes it to him. The famous dictum of the Qur-án, "No compulsion in religion," not only means freedom of conscience in all matters religious, but the ground given by the Book for its utterance shows also in itself the extent to which the Qur-án encourages the free use of the intellect in the things of religion. The Book says: "There is no compulsion in religion: truly the right way has become reasonably distinct from error." If a man is earnestly unable to appreciate a right thing—even after it has been clearly explained to him—on the basis of reason, he simply shows that he lacks clear understanding and he should not be compelled to accept what is beyond his comprehension.

Religion, as explained or advocated with varying degrees of infelicity from various pulpits, has, unfortunately, failed to commend itself to the sceptic; but the fault does not lie with the sceptic; the fault is with the occupiers of the various pulpits. Even the sceptic, being, as the word implies, one who thinks for himself, must be aware that the growth and development of everything around him is governed by a law, and that to that same law he himself is subject. He cannot deny that humanity possesses wonderful capabilities, whereof the extent and nature have not yet been ascertained; nor can he deny that the progress and the development of

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mankind made hitherto or likely to be made in future, must depend on observance of and complete obedience to this fixed and certain law. A knowledge of the provisions of that law is a matter of vital importance to us, and claims the interest and attention of every person.

Suppose that the true object of religion is to enlighten us as to our capabilities and to show us the ways whereby they may be developed. Can a sceptic then question the utility and the necessity of religion without being untrue to his own nature? The cravings of nature are life tendencies, they are responsible for all our culture and all our civilization; while our failures, our troubles and mishaps are the result of our inability to understand these life tendencies and the bungling methods we adopt in our efforts to satisfy them.

The theory that nature is empiric in its working is now extinct. All biologists are agreed in believing that the matter out of which the universe has arisen is a law-substance. Our final progress therefore depends solely upon the right understanding of our own nature and of the means best suited to its development. Religion, from the Muslim point of view, has been sent to bring that knowledge. In the words of the Qur-án :

“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.”¹

The Book repeatedly emphasizes the immutability of the law, but in this verse it says the same of our own nature, enjoining us to give our complete submission to those unchangeable laws so that the evolution of our nature may have free scope.

Will a sceptic deny the need and the utility of religion if such is its function?

¹ xxx. 30.

HOLY ANECDOTES

HOLY ANECDOTES

The Kingliest of Men, the Manliest of Kings.

THE 'Id day has dawned. Medina is astir. Every household in the town is radiant with joy. Not a male or a female, young or old, but is dressed in the best of raiment, especially prepared for the day. The children in their gay attire look particularly charming. The whole atmosphere seems saturated with bright rays of happiness. A little past breakfast time and the streets are flowing with men and children in their brilliant costumes. There on that ground outside the town, under the azure vault of heaven, are the congregational prayers to be offered. Thither are all moving in one unbroken stream of glee.

But hark ! Who is yonder child by the wayside, all by himself ? What makes him so sore at heart ? In the midst of joyous looks and shouts all around, he is a picture of gloom and grief. The heavy hand of orphanhood is pressing his buoyant spirits down. Children of his age are all going out with their parents. With wistful looks he watches them as they pass by him, but alas ! there is none on earth to carry him to the ground of celebration. Would his dear daddy were alive ! He would then have been able to join his playmates in their rejoicings. His helplessness almost breaks his tiny heart.

There is, however, one in the moving stream whom nature has endowed with a heart soft and tender. His attention is arrested by this lonely, gloomy little figure. Up he came to the dismal child with the balm of love for his aching heart.

“ What keeps you here, my dear child ? ” says he, whereupon the child bursts into tears. “ I have no father to carry me out.” “ Come along, my dear, I would be your father,” and up he takes the little orphan child on his shoulder.

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It is Muhammad, the father of the orphans, the protector of the weak, the comforter of the aggrieved, yea, Muhammad, the Great Prophet of Islam, the kingliest of men.

Defeated at the battle of Badr, the Quraish are smarting under the sense of ignominy. The "contemptible handful" of Muslims have knocked them down. They are feeling crestfallen and must strike another blow to redeem their lost honour. Besides, seventy of their men have been put to the sword on the field of action, mostly men of power and position. These must be avenged, in accordance with the traditional feuds of the race.

Preparations for an incursion on Medina are made on a gigantic scale. Fiery poets are commissioned to rouse the spirits of the masses. They set all the Quraishite clans on fire. Vengeance is the general cry, here, there and everywhere. Volunteers come pouring in from all quarters and enlist to retrieve the lost glory of their nation. A huge army is thus got up and fully equipped at an enormous outlay.

The word of the projected invasion of the Quraish reaches Medina. The Prophet sends out men to reconnoitre. They come back with the alarming news that the enemy are already on the outskirts of Medina. A council of war is forthwith held in the mosque to decide as to the best method of defending their home and hearth. The enemy hosts are out of all proportion to the Muslim garrison, whether in point of number, skill or equipment. The elderly element of the Muslim brotherhood is of opinion that discretion is the better part of valour. They must keep within the rampart and repulse all attacks. To venture out in the open field would be inadvisable. Such is also the Prophet's personal opinion. But to the majority, which consists of hot-blooded youths, such a backward procedure does not appeal. They think it a slur on their traditional national honour to

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shirk an open battle. And the majority, with the Prophet of Islam, is in authority. It is resolved to meet the enemy in an open conflict. The Prophet goes into his house by the mosque, and presently comes out duly equipped for the field. In the meantime, however, it strikes his men that they ought not to have pressed their view against his explicit wish to take up a defensive position within walls. They offer to withdraw their proposal, but it is too late. The Prophet has put on his armour. "It is not for a Prophet to take off his armour when once on." Such is the resolute reply of the Prophet. Verily this kingliest of men is no less the manliest of kings.

BABAR.

THE HUMANITY OF JESUS

THE HOLY QUR-ÁN.

"And when Allah will say :
O Jesus, son of Mary ! did you
say to men, Take me and my
mother for two gods besides
Allah, he will say : Glory be
to Thee, it did not befit me
that I should say what I had
no right to (say) ; if I had
said it, Thou wouldst indeed
have known it ; Thou knowest
what is in my mind, and I do
not know what is in Thy
mind ; surely Thou art the
great Knower of the unseen
things " (Chap. v. 116).

THE GOSPELS.

"Then saith Jesus unto him,
Get thee hence, Satan : for it
is written, Thou shalt worship
the Lord thy God, and him
only shalt thou serve " (Matt.
iv. 10).

"And he said unto him,
Why callest thou me good ?
there is none good but one,
that is, God " (Matt. xix. 17).

"And this is life eternal,
that they might know thee
the only true God, and Jesus
Christ, whom thou hast sent "
(John xvii. 3).

"Think not that I am come
to destroy the law or the
prophets : I am not come to
destroy, but to fulfil.

"For verily I say unto you,
Till heaven and earth pass,
one jot or one tittle shall in
no wise pass from the law, till
all be fulfilled.

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"I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things" (Chap. v. 117).

"If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise" (Chap. v. 118).

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v. 17-19).

"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

"And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me" (John xi. 41, 42).

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John v. 36).

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John viii. 28).

THE VERDICT OF RESEARCH.

"Jesus did not claim divinity for himself. . . . Jesus was in the fullest sense a man . . . he had not merely a human body, but a human soul, intellect and will."—DR. RASHDALL, Dean of Carlisle.

"Jesus did not claim in the Gospels to be the son of God, in a physical sense . . . nor in a metaphysical sense . . . but he claimed to be God's son in a moral, in the sense in which all human beings are sons of God."—PRINCIPAL MAJOR, of Oxford.

THE above quotations from the Holy Qur-án and the Gospels, as well as contemporary verdict from the most authoritative quarters within the fold of

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the Church itself, settle the much and long-disputed question of Jesus' divinity once for all. They furnish irrefragable testimony, in terms as clear as broad daylight, that Jesus was not a whit more than man. He was just as any other mortal, having exactly the same flesh and blood, subject to the same trials and temptations, the same sorrows and sufferings, the same joys and happiness. And as a matter of fact, it is in his capacity as a man that he looks at his best. Raise him to the Divine pedestal and you divest him of much of his glory. As a god, he must needs cut a sorry figure, being an ordinary mortal, with human flaws and human failings. What may show him at an advantage as a man may even detract from him as a god. His crying at the cross, for instance, asking for Divine help, when viewed from the one angle, betokens a firm and devout heart within his bosom. Even at such a juncture he did not waver, but turned only to God for help. But the same event, looked at from the godly viewpoint, makes him look ludicrous; for it is surely little creditable to a god crying like a baby in time of distress. Besides, his utility to man lies not in his divinity, but in his humanity. For it is in the latter capacity that he can be taken for an ideal. As such alone he is in a position to show us the way. A god, never confronted with the alternatives of right and wrong as we are at every step in our lives, cannot serve as a model for us, any more than the example of a lion can stimulate us to emulate the beast in its ferocious nature. Similarity in natures is the indispensable point. Just as we do not want to be lionized, we do not want to be godified, but humanized. Hence we must have a human model.

No doubt Jesus was the son of God, but in the *moral* sense in which every one of the human race can attain to Divine son-ship. This, of course, constitutes the sole mission of the Divinely inspired reformers. They come with the express object of

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uplifting man to a state of spiritual life where he joins other children of God and enjoys His goodwill. This, the spiritual son-ship of God is, in fact, the Highest Good of man, on earth. It is therefore little more than a mere step in the right direction to recognize that Jesus was man and the son of God in a spiritual sense. The goal is still far off, at a distance—no pains should be spared to approach it. Cessation of Jesus-worship by itself is of little use unless it should lead to Jesus-making. What one man has become there is no reason why another may not.

To become like unto Jesus we must, obviously, walk in the footsteps of Jesus. But where to look for his footprints? Surely not in the pages of the Gospels, which have so long been enshrouding the very capacity of Jesus in the mist of interpolations. For about twenty centuries Christendom has been labouring under an absolutely stupid illusion that Jesus was divine by nature. But the truth that it has now come to realize, in consequence of the scientific and rational spirit of the age, was given utterance to over thirteen centuries since by Islam, at its very inception. Verses after verses are met with in the pages of the Holy Qur-án, announcing that Jesus was but a mortal. The verses quoted at the top clearly depict Jesus' own disavowal of the doctrines ascribed to him. It is thus in the pages of the Holy Qur-án that the footprints of Jesus, which are the common footprints of all the righteous people, have been preserved. If the Western world would only throw off all its prepossessions against Islam, engendered by generations of rivalry and hostility, and betake to a critical study of the Qur-ánic teachings, it can be safely predicted that the rich spiritual treasures of Islam will not take long to fascinate their fancy. The rationalist of the West has already advanced half-way to Islam. In almost all essentials, he has adopted Islamic prin-

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ciples. The fair face of Islam has now to be only uncovered to him to be recognized by him as his very own. He stands at the very threshold of Islam. The gate has only to be opened to him to bring him in. It is for us Muslims to do just this bit, and the happy day is not far off when the Christian and the Muslim will embrace each other, as brother and brother, in the unity of Islam.

NAZIR AHMAD.

WOMAN UNDER ISLAM

PERFECT EQUALITY WITH MAN

Enough light has been thrown in these pages on the fact that under Islam woman enjoys perfect equality with man so far as human rights are concerned. Much beaten as the question is, it crops up, nevertheless, every now and then. This shows the extent to which misconceptions concerning the true teachings of Islam go. The following is a copy of a letter to the editor of the *Weekly Telegraph*, Sheffield, as another attempt in the same direction:—

DEAR SIR,—An article in your paper, entitled “India’s most wonderful sight,” contains a reflection on the status of woman under Islamic dispensation. “It (the Taj Mahal) was built,” the article says, “by a Mohammadan whose religion looks upon woman as little more than a slave.” Permit me to invite your attention to the fact that the observation is as irrelevant as unmerited. Obviously the allegation, unfounded as it is, must have caused a deal of misconception concerning the true teachings of Islam in this connection. I trust you will extend the courtesy of your columns to give publicity to these lines intended to remove the wrong impression thus created.

Every Islamic teaching draws its ultimate sanc-

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tion from the Holy Qur-án, which the Muslims regard as the word of God. On referring the woman question also to the same authority, you will perhaps be surprised to find that the Holy Qur-án has elevated woman to an absolutely equal status with man in every respect. It absolves woman of the charge that she is *solely* responsible for the "fall" of man: "The devil made them (Adam and his wife) both fall from it," i.e. a sinless state of life (ii. 36). Both are spoken of as equal partners of the blissful state of life known as paradise: "O Adam! dwell you and your wife in the paradise" (ii. 35). Both have equal mutual obligations to as well as rights upon each other: "And they (women) have rights similar to those which (their husbands) have upon them, in a just manner" (ii. 228).

A wife has been given the right to claim a divorce as much as the husband: "If you fear they (husband and wife) cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby" (ii. 229). In other words, if a wife finds it hard for certain reasons to pull on with her husband, she can claim divorce, in which case she has only to forego her dowry. She can inherit property, in whatever capacity she may be, whether a daughter, a wife, a mother or any other near relation to the deceased: "Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave" (iv. 7). Islam enjoins respect for mother as much as for father: "Your Lord has commanded you to do goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) *uph* (a slight exclamation of disapproval)" (xvii. 23). Again, "Live with them (your wives) in a kindly manner" (iv. 19). The Holy Prophet Muhammad says: "Paradise lies at the

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feet of mothers.” Again, “The best of you is the one who treats his wife most kindly.”

The brief space of a newspaper article does not permit of dwelling at any great length on this all-important question. Quotations can be multiplied to show what a deep debt of gratitude the fair sex owes to Islam. Islam found women at the lowest depth of degradation. She was treated in pre-Islamic times as a mere chattel, depending solely upon the mercy of her male master. She formed part and parcel of one's property, and, like other things, went down as heritage to his heirs. The female child was buried alive. A ditch was dug outside in the open, and the father would take his daughter and hurl her down with his own hands, heaping up earth on the screaming child. When one such incident was related to the Holy Prophet Muhammad he burst into tears. The Holy Qur-án put a stop to this inhuman practice: “Beware of the day when the one buried alive shall be asked for what sin she was killed” (lxxxix. 8, 9).

It is thus evident what Islam has done for the emancipation of woman from a state of bondage and her elevation to a position on a par with man. Islam knows no sex distinction. Both the sexes enjoy equal human rights under Islam. I hope this may disillusion many of the absolutely false notion that Islam treats woman as a slave.

THE CHARACTER OF MUHAMMAD

BY MASUD ALI VARESI

HUMILITY

THE Prophet took a substantial part in works done by his companions, and in no way allowed himself precedence over others. But along with it he was very humble and courteous, inasmuch as he would not at all tolerate his followers to give him prece-

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dence to the prophets in days gone by. Accordingly he said, "None should even say that I am better than Yunus, son of Matthew."

Abu-Saeed-Al-Khadvi relates: "One day a Jew came to the Prophet, and complained to him thus, 'O father of Qasem, one of thy friends has slapped me on my cheek.' 'Who did so?' asked the Prophet. 'One of the Ansaars,' said the Jew, and gave out the man's identity. The Prophet sent for the man and asked him if he had beaten the Jew. 'Yes,' answered the man, 'the Jew was swearing in the bazaar thus, "I swear by Him who gave superiority to Moses over all human beings." It enraged me, and I questioned the dirty man whether Moses was superior to Muhammad also, and I slapped him.' The Prophet ordered, 'Never give me precedence over the prophets.'"

Once the Prophet said, "Do not exaggerate my praise, as the Christians extolled Christ, son of Mary, more than due. I am only one of God's servants. You must therefore call me *the servant and the messenger of God.*"

Once a man addressed the Prophet, "O best of all creations." He said, "This title was better fitted for Abraham."

The Qur-án is explicit on this point. It says in more than one place, "O Prophet, tell (thy men), 'I am certainly a man like you, but I have received revelation (to direct you) that certainly your God is one God.'"

Again, "O Prophet, tell (thy men), 'Praise be to God, I am nothing more than human, being a messenger.'"

The Prophet's humility was not only confined to this. Every deed and act of the Prophet gave a practical shape to his words. He would not even tolerate his companions to remain standing in order to do him extraordinary respect and veneration. Accordingly the tradition goes that one day the Prophet came out and stood resting on his rod. All

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his companions stood up for the sake of veneration. He told them thereupon, "Do not stand up to respect each other as the Persians do."

The Prophet said, "Certainly I am also a servant, I eat in the same way as others do and sit as others do."

When the Prophet emigrated from Mecca to Medina, he stayed at Abu Ayyub's house. Abu Ayyub says that he was very much troubled at the idea that the Prophet occupied the floor and he the terrace. Abu Ayyub therefore begged the Prophet to make himself comfortable upstairs, to allow him (Abu Ayyub) to occupy the floor, for he felt it a breach of discipline and lack of morality on his (Abu Ayyub's) part to do so. The Prophet would not accept the offer. He said, "Those who call on me, and I myself, are more comfortable in the lower story."

The Prophet would ride even on a donkey. He would make others sit behind him on a camel. He would call on the indigent and the poor when they suffered from indisposition. He would sit with beggars and the needy. He was very friendly with his companions. He would sit in an assembly wherever he found a seat. He would help his servants in their work and give them a seat next to him.

Amru-bin-Saeb says: "One day the Prophet was sitting. The husband of Halima his nurse came to him. He spread a corner of the sheet for the visitor to sit upon. A short time after his nurse came. He spread the other corner for her. Then came Abdullah bin Hares, who was suckled with him. He got up and made him sit before him."

Uns says: "Once an idiot-looking woman called on the Prophet, and said to him, 'I have some work with thee.' The Prophet said, 'O mother of such and such, sit down in one of the streets of Medina wherever thou likest to sit. I would also sit there

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till thy work is done.' It happened that the Prophet sat by her till the woman's object was realized."

The Prophet never felt it derogatory to his position to call on his antagonists and non-believers in order to recommend the needy to them. Several times it occurred that debtors being hardly pressed by Jewish money-lenders called on him for help. If the Prophet possessed something, he contributed it to the man as help, otherwise he would go to the Jew and recommend the debtor to him to grant him an extension of the period entered into the contract. Muhammad (peace be on him!) would, on such occasions, leave no stone unturned to manage for money and the payment of the debt, and thus relieve the hard-pressed and unfortunate debtor from the yoke of the terrible usurer. Muhammad has said: "The man who exerts his energies to help the hungry and the indigent, is classed in rank with those who walk in the path of God, who keep up at nights in prayer and devotion to God, and who observe fasts (to please God)."

Ali says that a certain Jew had lent some money to the Prophet. The money-lender went to the Prophet and insisted on payment. "There is nothing with me now to pay thee," said the Prophet. "I will not leave the place unless and until, O Muhammad, thou dost pay me," insisted the Jew. "Very well, I shall remain sitting with thee," replied the Prophet. Accordingly, the Prophet sat with the Jew, and there said his noon, afternoon, sunset and night prayers. Time passed on and the next day dawned. The Prophet's companions sometimes intimidated the Jew, sometimes made him promises, sometimes remonstrated with the Prophet: "O messenger of God, a Jew has imprisoned you!" "Allah has forbidden me to be harsh on any contracting or non-contracting party," answered the Prophet. About the end of the day the Jew embraced Islam. Thus exclaimed the new

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convert: "I wanted to put to test your humility, justice and hospitality, and other high and noble qualities."

His humility looks at its best on the occasion when he conquered Mecca and entered it triumphant. This was the place where he had suffered most atrocious, hideous and intolerable persecutions from the very beginning of his Divine mission. He marched through the city on a camel with Asama as his partner. As a mark of humility he had on this memorable occasion bent his head so low that it very nearly approached the front portion of the saddle.

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A MOSQUE AND MUSLIM INSTITUTE IN PARIS

IN fulfilment of a long-standing pledge given more than a hundred years ago, the establishment of a Mosque and Institute in Paris has taken place long since under the auspices of the French Government.

It offered a site for the building, and has granted a subsidy for its erection. The first stone was laid on March 1st in the presence of M. Colrat, Under-Secretary of State, representing the Government, of M. Autrand, Prefect of the Seine, M. Cesar Caire, President of the Municipal Council of the district where the building will be erected.

At the ceremony of inauguration were present the representatives of all the Muslim peoples. The representative of the French Muslims was the Envoy Extraordinary of the Sultan of Morocco, the Algerian and Tunisian Caids, the Minister of the Bey of Tunis, and those of the States and communities by the representatives of Turkey, the Afghan Minister, the Sultan of Egypt, and of the East Indies, etc.

The inauguration speeches were unanimous as to the fact of the friendship between the Muslims and France being of long standing. They also dwelt particularly on the great services and loyalty of the French Muslims during the Great War, and emphasized the necessity of concord between the Oriental peoples and France.

The times of religious dissension are happily past. Religious ideas, instead of being at strife, are striving as much as possible to unite for the greatest good of humanity. As the speakers expressed it, the towers of Notre Dame will not be jealous of their neighbours, the minarets.

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The Oran correspondent of *Echos de l'Islam* observes : " We have learned with pleasure that the ceremony of inauguration of the Muslim Institute at Paris took place in the presence of the representatives of the Government of the Republic, eminent representatives of the French Academy, delegates from the French Muslim possessions and from the independent Muslim States. The French Government, in erecting at Paris an Islamic Institute, replies to the desires of her Muslim friends who see in this generous act the goodwill that France has for them. This act of France will not leave the Muslims indifferent, and they will know how to show their recognition. We hope to see our brothers come from all parts of the globe to visit France, the friend of Islam, certain to find in its capital the means of satisfying their religious obligations."

The *Morning Post* thus describes the inauguration ceremony :

The site of the Moslem Mosque and Moslem Institute was formally inaugurated this afternoon at Paris in the Place de Puits-de-l'Ermite, under the presidency of M. Maurice Colrat, who represented the Government. Lieutenant-Colonel Fontana represented the President of the Republic, and Marshal Franchet d'Esperey and M. Perretti della Rocca also attended. The Moslem world was well represented, and those present included the Grand Chamberlain of the Sultan of Morocco, delegates from the University of Fez, the Turkish Ambassador, members of the Persian Legation, and delegates of Moslems all over the world.

Sida Kaddour Ben Ghabrit, who has been the soul of the whole movement for establishing the Mosque and Institute, expressed thanks to the town of Paris, which had given the Moslem colony the ground on which the Institute was to be built. " The foundation of the Moslem Institute," he said, " is the crowning work of long history." M. Caire, the President of the Municipal Council of Paris, reminded those present of the long-standing friendship of France with Islam. France with her hundred million subjects could not forget that in this total there were more than forty millions who worshipped Islam. The erection of the Moslem building in the heart of Paris gave to the Moslem people eloquent testimony of the respect France had for their traditions. M. Autrand, Préfet of the Seine, spoke in eloquent terms of the services rendered by divisions from North Africa during the war, and M. Colrat, in conclusion, pointed out that the new Moslem Institute would include a mosque, bath, hotel, and library, and would give Moslems visiting Paris the impression that they were at home there.

THE MOSQUE IN GERMANY

Germany has no Muslim subjects. She has no Muslim possessions to boast of. Yet she had the imagination to recognize Islam as a world force. She was the first to erect on the soil of Europe a magnificent mosque, at her own expense, and has since been maintaining it with State endowments.

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Our correspondent from Berlin gives an impressive account of the celebration of 'Id-ul-Fitr on May 29th last, at the said mosque, situated at a place, Wundersdorf, an hour's ride from Berlin. Hundreds of Muslims from all parts of the world had assembled there. The ceremony was enlivened by a display of Turkish, Afghan, Persian and Egyptian flags, all of which Powers were represented by their respective Ministers. But what is far more significant is the fact that even the German Government was officially represented on the occasion. The participation of the several high officials in the celebration of a religious festival could not but impress the Muslim mind with Germany's goodwill towards the world of Islam. Among others, the speech of the German Minister of Education, assuring the Muslim world of Germany's sympathy for its aspirations, was enthusiastically applauded. But what about the "Greatest Muslim Power," the Empire "upon which the sun never sets" ?

NOT A MOSQUE IN LONDON !

Britannia exults in the idea that she is the greatest Muslim power of the day, in so far as she holds the largest numbers of the world Muslim population under subjection. Mere domination, however, gives no title to pride. Supremacy without corresponding responsibility, and privilege without corresponding obligation, are things of bygone days. Has she ever bothered to give it a moment's thought what responsibility her position as the greatest Muslim power devolves upon her? She must listen to the unpalatable truth that she has been the slowest and most reluctant to enter into the true Muslim sentiments with a view to duly appreciating them. To leave out all that does not fall within our province, we invite her attention to a concrete illustration of her habitual coldness of temperament, in a matter with which we, as a religious organ, are directly concerned.

Look at the rival power of France, rival in the sense that she, too, has been able to appropriate certain Muslim lands to herself. Her importance as a Muslim power is comparatively small, and her connection with Islam of less standing. Yet she has had the imaginative faculty to do all in her power to placate and conciliate Muslim sentiment. She took the lead in this direction, in the sphere of diplomacy as well as of religion. She has left no stone unturned to impress the imagination of her Muslim subjects with her good intentions, which she has demonstrated, in the sphere of religion, by the erection of a magnificent mosque in Paris and a grand university for promoting the study of the Arabic lore. Why should Britannia lag behind? Is she given

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more to Mammon-worship, or is it due to her bankruptcy of statesmanship? Perhaps both.

Britannia must appreciate the true Muslim standpoint of an ideal State in matters religious, or she must forfeit if some honour is yet left to her, as the Premier Muslim State of the World. The State in Islam is the custodian of all religions under her, without distinction. Why go far back to the Muslim Spain of yore, in which the Christian Church was allowed large lands and considerable revenues for maintenance? Let Britannia take a lesson from her Indian Muslim States. The State of Bhopal, for instance, has erected a palatial church for the Christians, who may be counted on fingers' ends, out of State coffers. Likewise the State of Haiderabad has not only constructed Christian churches, Hindu temples, and Zoroastrian fire-worshipping houses, but also allows them maintenance grant from State revenues. His Majesty the Sultan of Egypt has only quite recently donated a magnificent piece of land in an enviable locality in Cairo, for the erection of a cathedral. Has Britannia got the same charitable attitude towards Islam?

It is one thing to indulge in big tall talk of religious equality, but it is quite another to demonstrate it in practice. In India, State churches are built on the expenditure of fabulous sums from the Indian treasury, and also maintained at an enormously heavy cost at the expense of the Indian tax-payer. But is there a single Muslim mosque or Hindu temple over the length and breadth of that vast peninsula which receives a single penny as a subsidy from the Indian Government?

India pays about 30 lakhs to maintain the bishops and clergy of the Established Church of England in India. It is a great anomaly that so much of the public money is handed over to an alien church and faith, while the Muslims and Hindus are neglected and ignored. They either forget or ignore that there are eighty million Muslims in India. France, as long ago as the time of the Emperor Napoleon, subsidized all religions as allies of law and order, and the present Government are wisely following in his footsteps. It is time that England followed as far as the religious interests of her possessions and their peoples go. This is her opportunity and the time is ripe for it. Millions have been wasted in useless projects as far as the East is concerned. If the Government sees fit to subsidize the established Church not only in the West but in India from the Indian revenue as before said, it is doubly bound, ruling as it does, more Muslims than Christians, to grant a similar privilege to Islam, if it recognizes the principles of equity and justice.

R. V. LISSAN.

NO ABROGATION IN THE QUR-ÂN

NO ABROGATION IN THE QUR-ÂN

Salvation Dependent on Deeds, not Creeds.

THE following is a copy of our Assistant Editor's letter, dealing briefly with the question of supposed abrogation in the Holy Qur-ân—Nasikh Mansookh—and of salvation, addressed to the Editor of the *Jewish Guardian*, London :—

SIR,

Your issue of July 21st, in the course of a review of Khwaja Kamal-ud-Din's *India in the Balance*, under the title of "A Lost Opportunity," has raised an important point concerning the Qur-ânic teachings—the so-called theory of abrogation. It may be of interest to you and your readers to know more about it from a Muslim's point of view. Hence these few lines.

Higher criticism on modern scientific lines has established the fact that there is no such thing as *Nasikh Mansookh* in the pages of the Qur-ân. Not two verses can be pointed out, out of the whole voluminous book, as contradictory—a feature which the Qur-ân itself advances as an unmistakable testimony to its revealed nature : "Do they not then meditate on the Qur-ân ? And if it were from any other than Allah, they would have found in it many a discrepancy" (iv. 82).

Lack of insight into the true significance of certain verses is responsible for the erroneous idea. Where commentators failed, through their own defective power of interpretation, to reconcile two verses, apparently inconsistent, the theory of abrogation was hit upon as a convenient method of disposal. The Qur-ân itself ascribes such seeming contradiction to faulty interpretation : "But they who are well-grounded in knowledge say : We believe therein ; *the whole is from our Lord*" (iii. 6).

This view is further supported by the fact that in the camp of those crediting the abrogation doctrine, opinion is divided as to the actual verses abrogated. There is no unanimity as to the number of such verses, nor is there a single verse on which any two are at one as being abrogated. In fact, with every one, the abrogated verses are those *he* failed to properly construe and reconcile to certain others.

Again, the Prophet himself should have been the first to take cognizance of the fact, had there been any abrogation at all. But whereas details of his words and deeds have been preserved by tradition to this day, there is not a word from him on this point—by no means an un-noteworthy point. Nay, he should have taken special care to point out which of the verses were abrogated. Thus the whole bulk of evidence—internal as well as external—points to the conclusion that "abrogation" was latter-day invention to make up for faulty interpretation.

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Now, as regards the particular verses referred to in your criticism—iii. 84 and ii. 62—the one mistaken to contradict the other. This is only a concrete illustration of how the idea of abrogation originated through lack of insight. In fact, the two verses are complementary in sense : ii. 62 amounts to this—Whosoever believe in God and the life hereafter and do good deeds shall have salvation, irrespective of what creed or persuasion they belong to ; iii. 84 reiterates the same truth, by emphasizing its negative side : Whosoever does not do good deeds (Islam here used in its literal sense, meaning submission to the will of the Lord) he shall be the loser. The contradiction arises when the word Islam in iii. 84 is misconstrued to denote a particular denomination. That this is surely not the sense here is manifest from the context. The preceding two verses throw enough light on what Islam means and who Muslims are. According to iii. 82, which uses “aslama,” the past tense of the same root, the religion of the whole of Nature is Islam ; for does not everything in the universe *submit* to His will ? Thus Islam as used in the Qur-án here does not refer to the Islamic creed, but to *submission in practice to the Lord's will*. And hence the next verse, iii. 83, enjoins upon Muslims to have faith in the message of all the Prophets alike—Abraham, Ismael, Isaac, Jacob, Moses, Jesus, Muhammad and all others—and make no distinction between them ; for their message was one and the same—submission to the will of the Lord, or to put it in Arabic, Islam.

What the two verses aim at emphasizing is, that salvation depends solely on submission, in practice, to the will of the Lord. Creeds, denominations, persuasions, with which various people label themselves, constitute no passport to Heaven. In other words, profession carries no weight with the Lord. It forms neither a qualification nor a disqualification for winning favour with Him. In fact, it counts for nothing. Deeds and nothing but deeds are acceptable to Him. And when those deeds are in accordance with His will, the doer is a Muslim in the true sense of the word, be he labelled as such or otherwise. The same is the trend of the 'Qur-ánic teachings all along. For brevity's sake, I would refer to just two verses which are so explicit on this point. “They say, verily none shall enter Paradise except those who are Jews or Christians : this is only their wish. Say, produce your proof of this, if ye speak truth. Nay, but *he who resigneth himself to God and doth that which is right ; he shall have his reward with the Lord ; there shall come no fear on them, neither shall they be grieved*” (ii. 111, 112). In a word, salvation is dependent on *deeds*, not *creeds*.—Yours truly,

YAKUB KHAN.

P.S.—For quotations please refer to Muhammad Ali's English translation of the Qur-án.

WHAT THEY THINK OF US !

WHAT THEY THINK OF US !

Canon William Barry, D.D., writes in the *Catholic Times* :—

July 24, 1922, will be a marked epoch in days to come. For it signalizes the end of the Crusades. Palestine has been won; Jerusalem is ours; and the Turk goes out finally, bag and baggage, from the Holy Land. He leaves it in keeping of the English; and he yields up Syria to the French. The Turk was during centuries the sword of Islam, which now lies broken. He held rule over the Holy Places, sacred to Christians, Jews, Moslems; but his dominion is a thing of the past. That which we call the League of Nations, a new High Court aiming at universal peace, did, on the day mentioned, give its mandate to the Western Powers, so long pledged to the "independence and integrity of the Turkish Empire," but now become its victorious foes, charging them with administration of law and order from the borders of Egypt to the Cilician Taurus. We call to mind how Mohammed was at first in favour of making Jerusalem the sacred centre, the *kiblah*, to which all his disciples should turn in prayer. How he contemplated even on his death-bed the conquest of Syria; how it was carried into execution by Omar; and how this great soldier measured out and appropriated the temple-site on which still rises proudly up the mosque that bears his name. From the year 637, when Omar captured Jerusalem, is thirteen centuries all but a brief period; and the sacred war between Islam and ourselves has never entirely ceased. One Christian people after another has felt bound by faith or driven by fear to wage it against Saracen, Moor, Turk, in Spain and Southern France, in the whole extent of the later Greek Empire, on the Danube, in Hungary and Morea, on the very coasts of Italy; and the Leonine City bears witness to a Saracen assault on Rome. The Crusades, which were prompted by a true political instinct no less than by religious fervour, enlisted recruits from every Western nation. They did not stop with St. Louis or Edward I; neither could they. To Venice, to Austria, to Poland, it was a matter of life and death to withstand the Turk until about a couple of centuries ago, when Russia—Holy Russia—took up the defence of Christendom, and the Turkish crescent began to wane. Now we are looking on at its disappearance from the political sky.

But even this rude sketch of mine, so incomplete as it is, will go far in explaining why Mohammed deserves, from our point of view, to be held an Antichrist, or even the chief Antichrist, until his power was broken and his advance checked by men like Don John of Austria, Sobieski and Prince Eugene. It is written that Omar's lieutenants in ten years subdued thirty-six thousand cities or castles, and destroyed four thousand

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churches. By the Moslem sword Christians were slain, or compelled to apostatize, or reduced to slavery; and from the living tribute of their children were created the Janissaries, who became the first line of Turkish defence. It is hard for us now to imagine how small was mediæval Europe in comparison with a series of Moslem States reaching from Portugal and Morocco to the Euphrates and the Indus, pressing everywhere on the Byzantine Empire, threatening the German tribes, mighty by sea and land, able to exploit the talents of the Christian serfs in diplomacy, trade and agriculture. The Moslem was a soldier bent on converting the "infidel" to Mohammed's creed, or using him for pleasure and profit. The religious arrogance of a "true believer" knows no bounds; all that we understand by Orange ascendancy pales before the contempt of any Mohammedan, though a beggar and a criminal, for any Christian, however exalted. To the vast multitudes in Asia who revere "the Prophet," a "Nazarene" is no better than a filthy dog. No doubt, exceptions may be found, honourable to human nature; but I speak of the instinctive scorn which ignorance and fanaticism breed in those who pride themselves on being God's elect in a reprobate world. Such, then, is militant Mohammedanism, an armed doctrine, with centuries of conquest to its credit, a profound conviction of the divine favour, and the resources of the wildest enthusiasm in millions whose religion is all their civilization. What has happened to this proud conquering race? By something like a dead-lift resistance on the part of Europe at Lepanto, Vienna, Plevna, it was first thrown back; then the progress of hitherto unknown powers of knowledge never really accessible to Turk or Arab, made its supremacy in a modern State unthinkable; and science completed what the Crusaders had been just equal to achieving by way of self-defence. The Turk never cultivated art or science, he could not move with a swiftly moving age; and when certain crude notions of "union and progress" were brought to bear in 1908 by Enver Pasha, Talaat, and other mountebanks, on the effete Empire, it collapsed. "The fall of Abdul Hamid," wrote Sir Mark Sykes, "has been the fall of a people and an idea. He ruled ill in blood, confusion and terror." But when he made way for the so-called Young Turks, "in the place of theocracy, Imperial prestige and tradition, came atheism, Jacobinism, materialism and licence. Islam died in a moment, the Caliphate, the clergy, the Qur-án ceased to hold or inspire."

And so the Caliph-Sultan at Stamboul, protector of the Holy Places, fell from power. His armies melted away in the Balkan campaigns. He sold himself to Germany, declared war against the West, inflicted horrible disasters on our troops at Gallipoli, but was doomed to defeat. The British, invading his territories, broke them up, and Jerusalem opened its gates to General Allenby on the Feast of the Maccabees, December 9, 1917, after it had been occupied four hundred years by Turks or Egyptians. Moving on to Damascus and Aleppo, which meant

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the addition of Syria to our spoils, the English advance paused, and France now reaps the benefit, gratifying a very ancient ambition. We shall not see the kingdom of Jerusalem revived. I used to fancy how delightful it would be if Christian Europe acclaimed King Albert of Belgium, who represents Godfrey de Bouillon, as Baron of the Holy Sepulchre. But Europe has no remembrance of Godfrey ; Europe forgets the Crusades, without which no Christian State would ever have been saved. They failed seemingly, yet their object was in the long run secured ; and on July 24, 1922, they will appear to the historian triumphant ; for the crown of effort is success. Cardinal Newman, speculating on the future of the Ottomans, could scarcely conjecture how they would lose their Empire, although civilization was a danger to them and Russia the predestined enemy coming down on Constantinople. How they did, in fact, lose it, and by what appalling catastrophes the Tsardom missed its chance, we know now to our astonishment. The Turk put his trust in the German Kaiser, who had vaingloriously proclaimed himself Defender of the Faith to three hundred millions of Islamites. And the Liberal West, obeying an unseen hand, was at length compelled to attack and destroy the Empire which it had scandalously protected. Great perils hang round about us ; but, thanks be to Providence, we have won the Last Crusade.

Copts and Moslems.

A well-known Coptic layman of Cairo has recently declared that after careful investigation he has discovered that at least one thousand Copts become Moslems every year, and a priest of the same city said recently that his work consisted chiefly in visiting Copts in order to try and persuade them not to become Moslems. I have in travelling about amongst the Copts of the provinces been struck by their intense ignorance of their faith. It is a pity that a Church which has survived great persecutions for centuries should be allowed to decay without an attempt on the part of the reformed Catholic Church to save it.—*The Times*.

“Our Debt to the Crusaders.”

Mr. J. W. Poynter, in the course of his “Our Debt to the Crusaders,” writes as follows :—

Consider the old Crusaders. Literature has not been wanting in a realization of the romantic and adventurous side of their exploits. Few mines have been so full of precious gold for the novelist ! How rarely it is realized, however, that, but for those old warriors, Christian civilization might have been,—not, perhaps, actually destroyed, though, looking at it from a merely human point of view, it is hard to be positive that even *that* might not have been the case—yet at any rate reduced to the most abject slavery beneath the yoke of Islam ! . . .

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In 610 Mohammed commenced his mission; at the time of his death all the Arabs were Mussulmans. They had been converted half by persuasion, half by force. . . . After the death of Mohammed the Arabs applied themselves to the extension of the faith by the same means. To convert the other peoples they sent, not missionaries as the Christians did, but armies. The prophet himself had said, "Fight the infidels until all resistance ceases and the religion of Allah is the only one. War against the infidels is a sacred war; Allah is with the combatants, and those who fall in battle will pass straight to Paradise." The Khalifs, the successors of Mohammed, waged this sacred war . . . : the Qur-án, tribute, or the sword.

After the death of Mahomet, his followers, led on by an amazing intrepidity, and a fanatical fury, extended their conquests beyond the limits of Arabia, and subdued Syria, Persia, Egypt, and other countries, under their dominion. . . . As an uninterrupted course of success and prosperity renders, too generally, corrupt mortals insolent and imperious, so they treated the Christians, loading them with insupportable taxes, and obliging them to submit to a variety of vexatious and oppressive measures. Indeed, by the end of the seventh century (Mosheim, i. 168), "the Mahometans were infesting with their arms, and adding to their conquests, the most flourishing provinces of Asia, and obscuring, as far as their influence could extend, the lustre and glory of the Church."

VICTORY TO TURKISH ARMS

At the instance of the Central Khilafat Committee, India, prayers for victory to the Turkish arms were offered simultaneously at the Mosque, Woking, the Muslim Prayer House, London and Manchester, on Friday, September 8, at 1.30 p.m.

PUSH THE KHILAFAT CAUSE

JUDGING from the reviews and opinions in the Press and in private letters, *India in the Balance* has gone a long way to convince many a fair-minded person, here and abroad, as to the vital importance of the Khilafat Question. The efficacy of a publication such as this in a country where public opinion is almost all in all and where the Press, in general, is anti-Islamic, cannot be overrated. So far we have been able to circulate freely 1,500 copies, which, obviously, is but a drop in the ocean. A copy must be placed in the hands of every Englishman of worth and weight. We invite the helping hand of all interested in the movement. To promote this end, we have reduced the price, for all such copies as we may be directed to distribute free, to 2s. 6d. per copy.

The author has another equally important work in hand—*The Treaty of Sévres*—which, we trust, will be shortly ready for the press.—MANAGER.

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

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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.