

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

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THE HOLY QUR-ĀN

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Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1 p.m. **Sunday Lectures** at 5 p.m.
Service, Sermon and Lectures every Sunday at the Mosque, Woking,
at 3.15 p.m.

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NOTES

Khilafat.

TEMPORAL POWER.—The Caliphate without temporal power is a dead letter. It is not a species of Papacy, neither has it anything at all to do with sacerdotalism. The subject has been lucidly and authoritatively explained by Khwaja Kamal-ud-Din in his recent book *The House Divided*, and we venture to reproduce his remarks in these pages for the benefit of our readers, some of whom may well have felt anxiety on reading some of the Reuter messages as to the alleged decision of the Angora Government on this question. We attach no importance to reports which come to us through non-Muslim channels. We note, however, with regret that there are some among British publicists who are ever ready to seize upon and exploit any item of news which in their opinion may tend to depreciate the Angora pact in the eyes of the Muslim world. Such interference, however well meant, is never appreciated, serving rather to excite suspicion, and speculation as to the *bona fides* of the writer.

KING HUSSAIN.—The following correspondence which has passed between the editor and Dr. Najj-el-Asil, Minister Plenipotentiary and Envoy Extraordinary of His Hashimite Majesty King Hussain, will, we believe, be read with much pleasure by those who are interested in the maintenance of Muslim unity. The Caliphate, as the Khwaja points out, is neither a family affair nor a question of inheritance in Islam. The Caliph must be the universally elect personality of the Muslim world and there must be no Muslim who denies his right. We are glad to note that King Hussain is of the like opinion and will willingly agree to the Caliphate of the person elected by the whole of the Muslim world.

THE MOSQUE, WOKING,

November 28, 1922.

DEAR DR. NAJI,

In the last number of the *Sunday Times* I find a report of an interview said to have been given by you to the repre-

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sentative of a newspaper disclosing the views of King Hussain on the question of the Caliphate. The writer seems to confuse the real question with side issues, and I should like to have something definite from you on the point. The King, I presume, will not deny that the question of the Caliphate is neither a family affair nor a question of inheritance but a matter to be decided by the Muslim world in general.

Yours sincerely.

HYDE PARK HOTEL, KNIGHTSBRIDGE, LONDON, S.W.,
November 30, 1922.

MY DEAR KHWAJA KAMAL-UD-DIN,

His Majesty King Hussain has always held the opinion that the question of the Khalafat has to be settled by the Muslim world itself.

The Muslims of the world have to decide who their Caliph is to be. The interview attributed to me in the *Sunday Times* of last Sunday was not a correct reproduction of my views as I expressed them to the representative of that paper. I have already sent a statement to the *Sunday Times* to that effect.

Yours sincerely, NAJI-EL-ASIL,

H.M. King Hussain's Plenipotentiary.

Christian Foreign Missions a Failure.

After all, the Western world has begun to realize what was taken as fact at the very commencement of the Christian Mission of proselytization in foreign lands. It was an exotic plant, and it met a most unfavourable atmosphere in Muslim quarters. Our readers will find a very interesting discussion on the subject—in the *Daily Telegraph*—inserted elsewhere in these pages. The writer could not, however, deny the failure of the Mission in its campaign of proselytization; he could not deny the genuineness of the Biblical record. He, however, counted some of the philanthropic services of the Mission in lands of less advanced peoples in the direction of hygiene and education. If this be the sole matter of boast, the object can be attained by missions unassociated with religious propaganda.

The Mission under Suspicion.

The discussion, however, omits to bring out one important service which a Christian missionary has always been suspected to have rendered to his real paymasters in the province of politics. He is the first of the three M's—Missionary, Merchant, and Military—who in succession go to foreign lands to subjugate them to the domination of their motherland. He puts himself in risk and danger, and sometimes

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is killed, but he must create some pretext for the interference of his country in the internal affairs of other lands. So suspicion is entertained by others as to this philanthropic personality.

“Render unto Cæsar . . .”

The missionary could produce better results even in spreading Christianity if he had kept this beautiful dictum of his Master before him to guide his actions. But his Cæsars are in the West, and the Cæsars of the land who give to him every kind of protection and facility do not seem to come within the purview of the words of Jesus. The missionary must find something against the rule. It is the missionary who has, till now, given lead to all false reports which have appeared from time to time against Turkish rule in the Near East. If some commission of inquiry goes to ascertain the truth of certain allegations, the missionary will come forward with his evidence to make out the case for the commission. What an unbecoming use of the evangelical garb! Is it, then, surprising if the East does not welcome the foreign mission? Was the Greek patriarch of the Church in Constantinople true to his Master of Galilee when he was touring in the West in the beginning and middle of last year contravening his allegiance to the Cæsar of the land and transferring it to Greece?

The British Muslim Society.

The Society was at home on the 7th ult. His Excellency Sardar Abdul Hadi Khan, the Afghan Minister in London, was the host. Many non-Muslims were also among the guests. A true fraternal spirit pervaded the atmosphere, which was free from reserve and formality. Every one there seemed to be at home. The social side being over, Khwaja Kamal-ud-Din was requested by Lord Headley, the president, to explain the meaning of various movements and gesticulations made by the worshipper in saying the Muslim Prayer. The speech was a real mental treat, and was highly appreciated by the guests and visitors. It was followed by a learned discourse by Dr. Haroun Mustafa Leon on the same subject. The meeting came to a close with a few well-chosen words uttered by Sardar Abdul Hadi Khan, when he rose to express his gratitude as a host to his guests. His remarks on the subject of prayer were very interesting and instructive. For want of space we defer the production of these speeches to our coming number.

NOTES

Contentment and Peace found in Islam.

The following extract we take from a letter forwarded to us by the Secretary of the British Muslim Society, which he received from Mr. H. Waheed-ud-Din Green, of Sedgley, near Dudley :

My happy hour is the evening when the home is quiet, and with Holy Qur-án I can give myself up to meditation on the beauty and glory of our Faith.

It is just over a year since I embraced Islam, and I can truthfully say it has been the happiest year of my life, for I have found contentment and peace in a way I never had before. Islam has been a comfort and a help to me, especially so at this moment when misfortune has surrounded me. Please enter my name on the roll of members, for which I enclose P.O. 5s.

If I were in your district, I would most willingly put myself at your disposal for anything I could do to carry forward the Faith or help to spread Islam, which would afford me great pleasure. If in any way I can assist you from here, please do not hesitate to say so.

Sermons and Lectures.

Sermons and lectures at the Mosque, Woking, and the London Muslim House as usual. The Imam also spoke from the Marylebone Spiritualist platform on the " Education Side " on the 4th and 11th of December. He will speak at the Athenæum Hall, Brighton, on the 14th and 17th of this month. Speakers for this month at the London Muslim House, 111, Campden Hill Road : The 7th, Khwaja Kamal-ud-Din ; 14th, Habeeb Ullah Lovegrove ; 21st, Khwaja Kamal-ud-Din ; 28th, Lord Headley.

New Members of the British Muslim Society.

We are glad to note that we find the name of a gentleman from Egypt in the following list of the new members of the Society sent to us by the Secretary for the information of our readers. The membership is open to all the Muslims of the world, who should come forward to give support to the movement.

Ismail E. Barondy, Egypt
Tahsin Husain Khan, London.
Waheed-ud-Din Green, Sedgley.
Ismail Mahommad, London.
Amrullah Siddiqi, London.
Yousuf Mirza, Peterborough.
Major L. W. Khan, London.
Faiz Mahommad Khan, Woking.
K. S. Abdullah Aziz, Mangrol, India.
K. S. Mohammad Sadik, Mangrol, India
M. Dudden A.Sc., London.
Basheer Muller, Middlesbrough.

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WESTERN THRACE AND CHRISTIAN STATESMANSHIP

IN the matter of self-determination so prominently brought before the Peace Conference, Muslims have the right to question the justice of Western Thrace, whose population is Turkish, remaining under Greek rule, since the Greeks have shown themselves so brutal and savage, not only to their opponents but to their own statesmen and rulers, and thus quite unfit to govern the people of another race. Is it not within the realm of probability that the Greeks will resort to means to exterminate the helpless Turkish population and continue the atrocities which were perpetrated in Anatolia, where a number of villages were destroyed and wiped out? It is the duty of British statesmen to prevent the possibility of this happening and restore Western Thrace to its rightful suzerainty and not hand it over to the vindictive and vengeful Greeks.

At last the curtain has been lifted by the publication of the secret correspondence between Mr. Lloyd George and M. Venizelos, revealing what was one of the most puzzling problems in the incomprehensible action of the British Government in its pro-Greek attitude on the Turko-Greek question. The policy of Gladstone was notoriously anti-Turkish; his dictum, "clearing the Turk, bag and baggage, out of Europe," and the stir that was made over the "Bulgarian atrocities," were the cards played, as the uncompromising advocate of an intolerant party, combining religion with its politics, which example has been followed by Mr. Lloyd George as the representative of a narrow-minded section of the Church not unrepresented in America. The cordial relations existing between England and Islam, without which the Empire cannot go on, suffered most during the administration of these two Premiers. The reason is obvious. They could not prevent their religious principles from intruding on and moulding their

WESTERN THRACE

Government policy. England claims to be a Muslim Power, and should see that the reins of government should in future not be in the hands of such people.

Disraeli had a far greater knowledge of things as they are, and saw clearly as a statesman, and not as a sectarian bigot, that Turkey was England's friend, and that it was to our interest to cultivate that friendship between the two countries. England has everything to gain and nothing to lose by a friendship with Turkey as representing Islam (British policy tacitly identifying them as being synonymous) considering the numerical preponderance of Muslims as subjects of the Empire; and nothing to gain from Greece, who failed the Entente Powers in the Great War, which fact renders the British policy all the more unintelligible except on some idea quite removed from sound statesmanship.

But the advocates of religious fanaticism, who believe in the speedy or immediate coming of the millennium and covertly under a thin veil refer to Islam and its Prophet in their prophecies and allusions connected therewith, fostered and developed an anti-Islamic feeling which became apparently the settled policy of the British Cabinet, contrary to sound reason and a regard for Muslim susceptibilities as fellow-subjects. British statesmen should not overlook the fact which is seemingly ignored, that Muslims outnumber Christians in the British dominions, but their rights have not been considered, and their ideals disregarded.

The execution of the Greek ex-Ministers at Athens reveals the Greek in his true colours; those familiar with Greek history will observe the same characteristic through the ages—banishment and death for their best men. One recalls Socrates, Aristides and others. Greeks were noted for their savagery and ingratitude, together with injustice to their noblest citizens, and they have maintained the same spirit until now. Their atrocities during the Græco-

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Bulgarian conflict, and in Thrace, Anatolia and Smyrna since the Great War, are well known.

The Turk has always been a clean fighter and chivalrous in war: his religion compels him to be so, and does not encourage the spirit of revenge. The brutal savagery of the Greeks in dragging one of the victims out of his bed and propping him up for execution would not have been committed by a savage community, not even by the unspeakable Turk.

And this is the people for whom the British Government are the protagonists and advocates in the settlement of the Near Eastern question, and to whose tender mercies the Turkish population of Thrace are to be handed over. British diplomacy is reputedly clean, but its prestige, diminished as it is by the secret machinations of the ex-Premier in the Orient, will receive a further severe blow from the revelation of the duplicity as presented by the letters and their publication. R. V. LISSAN.

GOOD AND EVIL

THE problem of evil does not admit of easy solution. But for Islam, it would have remained an unsolved mystery. Muslims do not believe evil as an independent entity; anything and everything that emanates from the Fountain of Good, i.e. God, must be, and is, good; so says the Qur-án. The good of it comes out when we work under given conditions.

Opium or any other poison acts as a panacea if used in certain quantities and on certain occasions. Everything has been created for a good purpose and has its use. If you exceed the limit, it becomes evil. In one word, everything has its use and abuse; it becomes good if it is given its proper use, and acts as evil when abused. Revelation and science help us to find the real use of everything, and when we go against the knowledge thus revealed to us, we commit evil. Thus everything in its certain measure

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is good, and in another measure evil ; these measures are unalterable and unchangeable, as they have been prescribed by the Creator of Things. Belief in this unchangeable measurement is an article of faith in Islam. In other words, our belief in the theory of causality springs out of it, and is helpful in maintaining moral order. If we strongly believe in the good and evil consequences of our actions, we cannot go the way of evil. We never take poison beyond the prescribed limits as a medicine, because we believe in its mortal effect on the soul. Similarly, if the world strongly believed in the baneful result of the abuse of things, evil would have ceased to exist. What is true on the physical plane is so on the emotional and moral plane ; every emotion in us has its proper use. It becomes high morality and virtue when exhibited on proper occasions, but it is wicked and sinful when it takes the better of us in an uncontrolled manner. In fact, under the teaching of Islam misplacement of things is evil. Adam may fall when he gives way to his behest in the forbidden lines, but the behest in itself had its righteous use, and for this reason we Muslims do not believe in sin in nature : its abuse is sin.

HABIBULLAH LOVEGROVE.

KARMA : A CRITICISM

By HERBERT BLOODWORTH

THOSE who have adopted the notion of Karma, confounding it with the principle of "personal responsibility," and with the scientific conception of "cause and effect," should bear in mind that the idea of Karma was evolved from the deep recesses of the Brahmin brain—that priestly caste who arrogated to themselves divine attributes, and who claimed to be superior to their fellows in that they were incarnated gods upon earth. Obviously, therefore, this doctrine of Karma, emanating from such a

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source, should be received with extreme caution, and subjected to the keenest criticism. Now, although it is not purposed in this short article to criticize it to that extent, it is intended to question its claims to credence as being scientific, as being the universal law of cause and effect, and as being in conformity with man's sense of justice.

It is claimed by the advocates of Karma that it is the sufficient cause and explanation of the inequalities of life in all its phases—social, mental, and physical—and that it is, in fact, one and the same with the idea underlying the scientific term “Cause and Effect.”

This presumptuous claim is denied by most scientists; for, as a prominent advocate of Karma says, “to most in the Western world it is a mere chimera”; and the reason for this attitude and conclusion is not far to seek. Upon investigation into the original conception of Karma, as understood and taught by the Brahmin priesthood, and endorsed by its modern advocates, it is found that the idea is that of *ceremonial merit* attached in some magical and mysterious way to actions generally, and to certain religious actions in particular, rather than the actual, known results following such actions. Then, too, in the Brahminical notion of Karma there are associated the ideas—their ideas—of justice, reward, and punishment, conceptions which do not enter into the scientific idea of cause and effect. Much less is there included in the scientific conception of cause and effect any such notion as “Lords” presiding over and directing it, as the Brahmins declare to be the case with the law of Karma. The antagonism between the two conceptions is apparent, unmistakable, and conclusive. And this is not to be wondered at; rather is it to be expected, seeing that science advances with human experience. Thus, for this reason, if from no other cause, the ancients have been “found wanting” in most of the sciences. This is

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evidenced by their writings which have come down to us. Perhaps the Puranas are the best example of this; for interwoven with radically pantheistic compositions, tinged as they are with other philosophical ideas, and diversified as they are with endless fanciful mythologies, theogonies, cosmogonies, and mythical genealogies, we have a body of erroneous teaching, says an eminent Sanscrit scholar, on nearly every subject of knowledge.

It should not be forgotten that Karma was originally not denominated a "law," but merely a "way"; for *Karma marga*, as needs hardly pointing out, means "way of work." A "way" of salvation—one of three such "ways," and an inferior one at that. Consistently, the other two "ways" ought to be designated "laws"—as the *law* of knowledge, and the *law* of devotion. Now, the scientific conception termed the law of cause and effect does not include in the remotest sense the notion of salvation. And this is but another instance among many such which emphasizes the difference of the two conceptions—Karma, and Cause and Effect.

Karma is but the clumsy and crude attempt of primitive man to explain the phenomena of nature, and an early effort of the then unscientific mind at classification from immature experience and inaccurate observation. But such as it was—the offspring of a barbarous age—it suited well the object of a designing priesthood, who elaborated it into a cunningly devised scheme, to their own advantage. The puerilities of Karma are aptly illustrated by an amusing story vouched for by Albert Moll in his book on *Hypnotism*, p. 30. He relates that "the inhabitants of a little town once left off eating potato soup because a woman fell downstairs half an hour after eating some"! "Conclusions," he says, by way of comment, "have been drawn, and the same sort of reasoning is not uncommon." Such sort of reasoning was

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undoubtedly more common in ancient times; hence such teachings as embodied in this alleged "law of Karma."

Now, this kind of reasoning is still very prevalent among those who have accepted this antiquated form of deduction known as Karma. One most remarkable instance is the astounding statement made by one noted for intellectual acumen, combined with common sense: "Karmic results are the fruitful sources of accidents, *of natural convulsions, of storms, cyclones, hurricanes, earthquakes, floods*"! These Karmic results, it is affirmed, "are due to destructive thought forms generated by man." They also produce, it is said, "epidemics of crime and disease, *cycles of accidents*"—and, apparently, almost everything else of a disagreeable nature possible to think of—all of which is reducible to one explanation, namely, Karma.

To show how misleading the theory of "thought forms" is, as an explanation of the cause of earthquakes, we ought to find the Japanese a very irascible, eruptive and ill-natured people, for in Japan an earthquake occurs about every other day, more or less severe, while the British Isles are strangely exempt from this calamity! When it is remembered what really charming people they are, according to such authoritative travellers as, for instance, Lafcadio Hearn, Sir Edwin Arnold, and others equally observant and impartial, one must come to the conclusion that the "thought form" hypothesis is not the correct one. And, indeed, it only needs a little unbiased investigation into any of the phases of disaster enumerated to reject the theory altogether as inadequate to cover all the ground. In fact, the whole subject of Karma as depicted lends itself gratuitously to ridicule and, what is very much worse, to misjudgment and uncharitableness.

This very ancient opinion, still, unfortunately, all too prevalent, that the thoughts and crimes of men

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occasion floods, storms, and earthquakes, shows that man's mind is only partly emancipated from the shroud of past superstition; science alone can effectively say, "Loose him, and let them go." Thus a writer, of some note, Dr. Anderson, triumphantly expatiating upon the emancipation of the human mind from superstition by the belief in the law of Karma, exclaims: "Hence, Satans, Ahrimans, Beelzebubs or Plutos are relegated to realms of ignorance and fear, in which they had their birth, and good and evil become only relationed and conditioned aspects of the play of the absolute and impersonal law of cause and effect." So far, so good. Unfortunately he does not stop there. From what follows (in his book, *Re-incarnation*) one gathers that these fallen Dagon are *not* destroyed—they are only cast down and broken into pieces, every fragment of which becomes a potential "fiend"! The universe becomes filled with myriads of devilish "elementals" and swarms of destructive "thought-forms" which, like veritable plagues of Dagon-flies, innumerable for multitude and frightful to contemplate, mar and destroy the fair and fruitful earth, darken the light of life and endanger the souls of men. Dagon on his pedestal could not possibly be so repelling as this substitute.

Now, as there are about two thousand million human beings at any one time upon this planet alone—"alone" is used advisedly, because there are those who think the other planets, large and small, are inhabited by human beings in varying states of development—the number of "fiends" is a mere matter of simple arithmetic. There are, approximately, three thousand and six hundred million births in a century, and the duration between a re-incarnation averages a thousand years to fifteen centuries; the number of "fiends," therefore, is about fifty thousand millions—not "all told," because that number is only allowing one devil to each human

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being, which is a very low estimate. We read of one man having a "legion."

"The vast multitude of returning souls to re-incarnate into new bodies meet," says an eminent advocate of Karma, "the Karmic results of evil acts, which remain as Karmic effects or germs, *hanging* in the air of the terrestrial plane, ready to come to life as so many *avenging fiends*, to attach themselves to the new personality of the ego when it re-incarnates." No wonder the poor baby cries! By the way, "hanging" is the most appropriate mode of suspension for such objectionable entities, and the author of the above quotation is to be congratulated upon the selection of such a suitable word, especially when it is remembered that English is not the author's native tongue. Exactly why these "fiends" are so spiteful to their progenitors is somewhat difficult to account for, unless it is, as another eminent writer affirms, that "they may remain sleeping, as it were, for long periods, but they may be re-awakened and revived; every fresh impulse from their creator, from their progeny, (!) from entities of the same type as their progeny, increases their life-energy and modifies their form." Naturally they must feel somewhat exasperated—and who would not?—at being so many times disturbed from their astral slumber! That, and the uncomfortable position of "hanging," is calculated to make them absolutely furious, and it is quite natural to suppose that their life-energy is increased, and their facial expression distorted thereby. How pleasant to go out into the pure, clear air of science and realize that bad as things are, they are nothing compared to this nightmare of antiquity!

(To be continued.)

CHRISTIANITY IN HER OWN LAND

CHRISTIANITY IN HER OWN LAND

FOREIGN MISSIONS.

ARE THEY WORTH THEIR COST ?

TO THE EDITOR OF THE *Daily Telegraph*.

SIR,—Is it not time that some attempt was made to estimate the results, religious, social, and educational, which the enormous expenditure on foreign missions by Europe and America is producing ? The sentiment infused into the business makes skilful appeal to all classes, from the little Sunday-school child who drops his penny in the box, to the millionaire whose will reveals a large bequest for the conversion of the “heathen”—generally in foreign lands. He ignores the fact named by Dean Inge (*Outspoken Essays*, p. 128) that “the English people, if we count heads, are mainly heathen.” What is the spiritual return for the outlay ?

Missions Overseas, in 1920, estimated that in 1919 the large sum of £2,500,000 was contributed to foreign missions by only a portion of the public, since this did not include contributions to Roman Catholic missions, the Salvation Army, the Australian and the American missions. With regard to the latter alone, Dr. E. C. Lobenstein, of the China Continuation Committee, calculated that in 1915 the missionary societies of the United States of America and Canada contributed \$18,000,000 (gold) for foreign evangelization, this not including grants to medical missions or educational colleges. Last year the Church Missionary Society pleaded for an income of £700,000, which was afterwards reduced to £600,000 by drastic “cuts.” At the same time the Wesleyan Missionary Society was asking for £800,000, and it has been estimated that the total so contributed by Great Britain and Ireland is about £4,000,000 per annum. The exact figures may be reduced by industrial depression in some years, or swollen by heavy legacies in others ; but the total is so gigantic that it is time that some impartial authority discovered what it is producing.

No converts are being made, we are told, among Moslems, and very few, if any, among Buddhists. With isolated exceptions, no converts are made among the educated classes of China, Japan, and India. In South Africa, after a hundred years of intense and extensive missionary work, there are only 1,500,000 of real—and nominal—Christians among the many millions of coloured people, and according to the last census, this million and a half is divided among nearly thirty sects. In Nigeria, again, after seventy-five years of missionary work, there are only 4,000,000 nominal Christians out of a native population of 16,500,000. Such figures might be multiplied indefinitely. How can it be otherwise in the case of the more intelligent whose conversion is sought, when they know that the so-called fundamentals of the Christian faith are rejected as obsolete speculations, not only by the majority of the thoughtful in this country,

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but by leading men in the Church—bishops, deans, and canons ? This fact is wholly ignored by the Church Missionary Society. At a meeting held at Coleshill last March the general committee of the society reaffirmed belief in the Nicene Creed and the Thirty-nine Articles, and made belief in these a condition of service by the staff of the society “either at home or abroad.” Even the fifteenth verse of the last chapter of the Gospel of Mark, which commands the preaching of “the gospel to every creature,” is lacking in two of the oldest manuscripts of the Gospels—the Sinaitic and the Vatican. Both Eusebius, who died in 340, and Jerome expressly state that nearly all the trustworthy copies of that Gospel of their time end at the eighth verse. Hence, scholars regard the authenticity of verses 9 to 20 as doubtful.

Many travellers, merchants, traders, officials, and others have alleged that very frequently the mission layer of Christianity is but veneer on the converted, and that from every moral point of view the semi-Christianized native is inferior to his Moslem, Hindu, and Chinese brother—that, in fact, he has adopted the vices of the white man together with his religion, and has lost in many respects the simple morality of his fathers. It is not to be doubted that schools and medical missions have attracted converts and benefited some of them ; but these are only subsidiary enterprises, and cannot be regarded as integral parts of missionary work, whose primary aim is soul-saving. It is impossible to suppose that no benefits have accrued to the native races from the large sums which year after year are poured out on foreign missions ; but I suggest that those of your lay readers who have first-hand knowledge of the mission-field might tell us whether these benefits are not trifling in comparison with the efforts and expenditure which they have involved.

Yours faithfully,

Aldeburgh.

EDWARD CLODD.

ARE MISSIONS WORTH WHILE ?

A REPLY TO MR. CLODD.

“We welcome the challenge thrown out by Mr. Edward Clodd in his letter to the *Daily Telegraph* to-day, asking whether foreign missions are worth their cost,” said Dr. Warnshuis, the American joint secretary of the International Missionary Council (a body representing all the Protestant missionary societies of the world) in London, to a Press representative yesterday. “Nothing would be better than if the paper could carry out an impartial and open-minded investigation and collect from all over the world the views of leading publicists, merchants, and administrators on the subject. Is there any expenditure on earth that for the £10,000,000, the sum we estimate is being spent annually on the work of missions, renders an equal service to mankind ?” Dr. Warnshuis went on to give the case of a single country, China, with which he is most intimately connected. “At the Paris Peace Conference,” he said, “two of

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the three principal delegates were Christians, and at the Washington Conference Dr. Wang, formerly vice-president of the Senate in Pekin, was a Chinese Christian. So, too, is Dr. W. W. Yen, for long the acting Premier, while the present Premier, Wang-Chung Hui (who is also one of the most prominent of the candidates for the Presidency), is also a Christian, and the list could be extended indefinitely from some of the most prominent of the central and provincial public men in China whose Christianity is very far from being nominal."

Both Dr. Warnshuis and Mr. Kenneth Maclellan, secretary of the Conference of British Missionary Societies, referred to the many testimonies to missions from prominent men well known to the public, and whose opinions, from their positions and experience, they pointed out, ought to carry at least as much weight as Mr. Clodd's. The Earl of Selborne, Lord Sydenham, Sir William MacGregor, Sir John Jordan, Sir Francis Younghusband, the late Viscount Bryce, are but a few of these. "I could quote, too," said Mr. Maclellan, "from many official documents. For instance, the Government of India, in a memorandum outlining its policy towards Protestant missions during the late war, cordially welcomed missionary co-operation in the future in furthering the moral and material well-being of the peoples of India. The British Government official handbook of Uganda, 1920, stated: 'Of spiritual results it is not the place here to speak, but that the moral atmosphere has changed within the past forty years, and that this change has been in no small measure due to the influence of Christian missions, no one who studies the facts of the situation will deny.' The South African Native Commission (1905) report stated: 'the hope for the elevation of the native races must depend mostly on their acceptance of Christian faith and morals.'"

"As regards Mr. Clodd's reference to the lack of progress in Moslem lands, I might quote the Hon. Henry Morgenthau, United States Minister to Turkey from 1913-16," added Mr. Maclellan. "He said: 'Missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious facts upon which alone any true civilization can be built.' An equal amount of testimony could be brought forward from prominent members of other lands not themselves Christians. For instance, Dr. Wellington Koo, former Chinese Minister to Great Britain (one of the band known as the St. John's College group, owing to the fact that they were educated at the well-known Christian College at Shanghai), though not himself a Christian, said, 'I hold missionary work in high regard, as do many of my countrymen.' Prince Tokugawa, the chief Japanese delegate at the Washington Conference, said, 'The prevailing popular conception of mankind and humanity and the widespread desire for liberty, equality, and fraternity may be directly or indirectly traced to Christianity.' 'What is the spiritual return for the outlay on missions?' asks Mr. Clodd.

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HOUSE

FORMULÆ OF SUCCESS

Alhamdu lillah-i; nahmaduhu wa nastainuhu wa nastagh-firuhu wa numinu bihi wa natawakkalu alaihi wa nauzu billah-i-min shurur-i-anfusina wamin sayyiati aamalina wa manyyahdi-yallahu fala mudilla lahu, wa manyyudlilho fala hadiya lah.

"All praise and glory is due to Allah; we praise and thank Him, we beseech His help. We beg His protection. We believe in Him and we trust Him; we seek refuge in Allah from our evil propensities and evil actions. He who has been guided by God cannot be misguided by any person, and he who comes under Divine decree of misguidance cannot come to guidance."

THESE Arabic words, which cannot be rendered into English with absolute accuracy, are the words which precede every Muslim sermon, be it a Friday sermon or an Eid sermon, a wedding sermon or a sermon on any other occasion. Every Muslim sermon begins with this text; and if the object of the sermon is to give a just and true survey of the conditions essential to success, the genius of a prophet could not make a better selection, for the words not only point out clearly the right course whereon your activities should be directed, but they set forth at the same time the true inwardness of God's relations with you. They show you to what extent and in what way you can ask your God for help. They warn us, too, of our shortcomings and of the pitfalls in our path. I will therefore take the text, word by word, and will ask you in relation to it to examine your own conduct and your own life with a view to ascertaining how far it is in consonance with its spirit. Religious sermons are intended for our guidance, and I shall show you that these few words give you the best of guidance. What a pity it is that attending sermons should have become almost a mechanical part of our religious life, and in consequence barren of any real uplifting or reform of conduct. Friday after Friday—and the same thing may be said of

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the Sunday church services—we attend our place of worship and leave it without being one atom the wiser. Muslims at least should change their mode of life in this respect. Muslim sermons do not emanate from an average mind of an average man. They are, of necessity, the words of the Holy Prophet, unchanged through the generations, spoken to the Muslims of to-day, and for that reason they should command a quite peculiar respect and reverence; and the best method in which you can show that respect and reverence for your Prophet's words is to translate them into action.

Alhamdulillah. Al Hamd (praise and thanksgiving) is for Allah. We praise or thank any person for the good that accrues from him to us. There is another word in Arabic which has a similar meaning. It is *Madh*; but the difference between the two words lies in this, that when we give praise for the good that has already accrued to us, we use the word "Hamd," while the word "Madh" signifies the good we have to expect in the future. "Hamd" implies also the idea of perfection, which means that the good that has come to us from God is in relation to our needs and requirements.

But the word has a third meaning. We cannot well praise the good that comes to us from another person unless we are capable of making use of it. So, therefore, we cannot praise the Lord for His beneficence unless we attempt to utilize it. Thus, in the one phrase "*Alhamdulillah*," we are assured that everything we need in our activities on every human plane has already been created by the Lord. We shall, therefore, be untrue to Him if we do not make proper use of them. After making this general statement, we repeat it individually and jointly when we say "*Nahmaduhu*" (we praise Him); that is to say, we show our appreciation of His beneficence. Can we say thus if we are not making use of it? Lip gratitude carries no weight with any thinking man,

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and we make an absolute mockery of thanksgiving if the words of it are on our lip, while we never raise even a finger to utilize God's blessings. Thus the first lesson which is read to us from the Muslim pulpit on Friday is that we thank God through our actions, i.e. try to reap the utmost good that can come to us by the proper use of His manifold blessings. The man of science sitting in his laboratory adding to the sum of human good through his discoveries is more grateful to Allah than the trifler in the mosque who counts this formula of thanksgiving a thousand times a day. The Muslims of bygone days appreciated the spirit of their faith, and knew that it was their duty to show their thanks to God by means of their researches in the realms of science and intellectual enlightenment. There is no point in your praising and thanking God on Friday unless your week-days show that you have expressed and are expressing the same feelings by your deeds. After giving thanks, we say "Nastainuhu" (we beseech His help). We are liable to make errors in our use of God's blessings, and therefore we ask His help, and the help that the Lord gives us is the right use of the knowledge of His blessings. Lacking such knowledge, our activities become frustrated and life is but a useless experience. Ignorance is a curse, and no one can save us from the snares and pitfalls set by ignorance in the path of our earthly activities except the One Who alone knows and can bring these activities to success. But there is yet another difficulty. Besides our own ignorance, the wrong advice or evil intentions of others sometimes bring our action to nothing. Therefore, not only do we need His help in guiding us, but His protection also from the wrongdoing of others. For this reason, after asking His help, we say "Nastaghfiruhu" (we beseech His protection).

But the light and the guidance have already come from Him as a gift. His messengers have come

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from time to time, bringing light to humanity. We must, then, accept the message they have brought and work it out through our own actions. This acceptance of revealed truths and their translation into action is expressed by the next phrase, “numinu bihi” (we believe in Him), i.e. in the truths revealed to us from Him, and act upon them. Here, at this point, all our activities are finished, and we are awaiting the result; therefore we have to place our trust in Him. Bear in mind that trust in God is the fifth stage. People do not make use of their God-given powers. They do not take the trouble to tap the unlimited and inexhaustible treasure that lies around them. They do not care for the right knowledge of how to achieve success, nor do they safeguard themselves against errors and pitfalls in their way; and yet they satisfy themselves by saying, “Our trust is in God.” Such a trust is a silly trust, a useless trust, almost a blasphemous trust. You Muslims, if you have your own troubles, they are of your own making: you are the cause of your own degradation. Trust in God is a great consolation, but consider where your Prophet has placed the phrase “natawakkalu alaihi” (we trust Him)—in the fifth place. Have you performed the requirements of those first four phrases which we read in the essential portion of every Muslim sermon? I will give you these five principles again seriatim. It is your duty in the conduct of your daily life to observe these rules which your Imam recites on your behalf in the beginning of every sermon. They may be rendered freely thus:—

“We praise and thank God for all that He has created to help us in leading a successful life; and we thank Him through our proper use of those His benefits. We beseech Him for His help in guiding us in the right and proper use of His gifts. We ask His protection against all such agencies which may prevent or hinder us from using them to our best advantage. We accept and act upon all these truths which have been revealed to us, through His messengers for our guidance, and after doing our utmost, we trust Him.”

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Again, I say ponder over these five declarations. Could you fail in life if you acted up to them? If a sort of blight is bringing you to ruin and degeneracy, you have only yourself to thank for it. Every Friday you are reminded of this gospel of success, and if you do not take notice of it you have rightly been forsaken by God.

But there is something more in this essential portion of the Muslim sermon. Man has got an inclination to error. For his uplifting from animality he has been blessed with the power of discretion; but the very gift itself, if not properly used, brings disaster. On the other hand, without discretion, man cannot rise above the animal. Knowledge, suffering and failure do help us to come to a right judgment in the end; but the inner working of our passions will sometimes bring evil into operation, against our intention and without our knowledge. Again, wrong impulses sometimes lead to wrong actions, though unintentionally, and we become liable to all consequences of deliberate wrongdoing. For such a catastrophe our only refuge is with God. Very fittingly, therefore, the text concludes with a prayer for such a refuge:—

Nauzu billah-i-min shurur-i-anfusina wa min sayyiat-i-aamalina.

“We seek refuge in Allah from our evil propensities and evil actions.”

Then comes final pronouncement of the Divine assurance which should be the watchword of one whose aim is a successful life: “*Wa manyyahdyallahu fala mudilla lah.*” (“And he who is on the path of guidance from God will not be led astray; and he whose conduct moves the Divine decree of misguidance will not come to the right path.”) It is your own actions which keep you on the path of right doing. Light from God has come to you. If you remain blind to it, or flee from it to a distance, so that you may not see it, then you yourself have

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gone to the regions of darkness. The light of God will be taken from you ; you are on the brink of misguidance, and nearing disaster. God never brings any person to misguidance. If you close the door of your house, you shut out the light of the sun. Muslims, here is a lesson to you : your regeneration lies in your own hands. Your limbs and joints are the finest of machinery. The principles of life given to you in the Qur-án are the best. You have the assurance from Allah of the best fruits of your labour. He will not come towards you unless you move towards Him. Make use of these God-given gifts, and success is yours. Remember what God says to you : “ And when your Lord made it known ; If you are grateful I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.” And what greater ingratitude can there be than the abuse or disuse of His gifts ?

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THE Caliphate in Islam, is neither an outcome of the present tension between Islam and England, nor is it a subterfuge for political propaganda against the British Government, or in favour of the Turks. It is, on the contrary—as the Qur-án says—a Divinely-promised institution, and came into existence just after the death of the Prophet. It served to maintain the stability of Islam, and preserved the integrity of the Qur-án, keeping it free from all the corruption and human interpolation which has affected every other religion, and every other sacred book. Is it, then, surprising to find that we Muslims are determined to spare no effort in maintaining this Caliphate inviolate ?

Look at any religion in the world, and at any Book revealed from God to any nation. Are they existing to-day in their original integrity ? Do we know anything of Jesus, except a few homilies, a

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few prayers, a few curses, and a few miracles? The genuineness of the Bible is admittedly questionable. We know very little of the religion that was taught by the Persian prophet Zoroaster. The same may be said of Buddha and Confucius. The Vedas, from which arose Hinduism, have shared a like fate. In fact, we know nothing of any prophet, or of his actions, which may guide us in our daily life and acts, as an example. Their lives are enveloped in mystery that is akin to mythology. Hence the manifold variety of sects, differing from each other even in fundamental principles, which is the marked characteristic of every other religion; because no religion except Islam has preserved the original teaching of its founder. Is there any community of belief, sufficient for salvation, here, in the two great divisions that claim a common Christianity—Roman Catholic and Protestant? And which of the two can claim to be after the teaching of the Master—of which teaching we may be said to know but little, seeing that the very record of it is lacking in authenticity? Islam, and Islam only, brings to us the revealed Book—the Qur-án—in its original purity. But for the Qur-án, Divine Revelation would have been a myth. Some may think that this superiority of Islam over other religions is principally evidenced by the fact that it is the religion of only thirteen hundred years; but the religion of Jesus became a patchwork of sects and sub-sects, even within two or three hundred years after Him; and that for want of a record of the real teaching of the Master. The same is true of the teachings of Buddha.

The corruption which overtook these religions, came, too, from yet another cause. Their birthplace was overrun by foreign invaders. The land that was the cradle of faith, was trampled beneath the feet of those who held a different faith, a different civilization and culture. The histories of Persia,

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India, and Judæa bear testimony to it. Could Islam have come to us in its original purity if Arabia had been the scene of foreign invasion? Could those scenes and places which in themselves are an eloquent narrative of the Prophet's life, have been preserved to us, if Mecca and Medina had passed under a foreign sway?

But Islam owes its integrity to another cause also—to wit, the language of the Qur-án, and of the narratives of the Prophet's actions and words, which has, through the centuries, remained free from corruption. No other language to-day can claim the purity of its original form, like Arabic; and this same purity of the Arabic tongue is, in its turn, to be ascribed to freedom from foreign invasion.

Muhammad (Peace be upon him and all other Prophets) was not unaware of the fate that too often awaits the outward forms of religion. He was anxious concerning the preservation of his teachings for the coming generations. No human effort could achieve this, but the assurance came from God in these words:

Surely We have revealed the Reminder and We will most surely be its guardian.¹

Further, he was assured that the birthplace of Islam should remain immune from the foreign element.² The institution of Pilgrimage came into existence under Divine injunction; so that Muslims from all parts of the world may visit Mecca and Medina, and see, with their own eyes, the scenes of the Prophet's life, and find the tradition, the Book, and the language, each in its pristine form. But all this could only be secured through the instrumentality of a temporal kingdom, and that kingdom was promised to us under the name of the Caliphate, in the following words of the Qur-án:

¹ The Holy Qur-án, chap. xv, ver. 9.

² The Holy Qur-án, chap. xev, ver. 3; chap. xxviii, ver. 57.

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Allah has promised to those of you who believe and do good that He will most certainly make them *rulers* in the earth as He made *rulers* those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is *ungrateful* after this, these it is who are the transgressors.¹

Am I here simply theorizing—indulging in an academical discussion? Or am I stating truth borne out by facts and history? Will not a Muslim heart bleed when, after thirteen centuries, the very institution to which we owe the stability and purity of Islam and the Qur-án, is in peril? The land which should have remained untrodden by non-Muslim feet, has lost that sacredness. The last words of the Prophet were to this effect, and we find his request put to naught after the war.

The country of Hedjaz is the place of Islam, which means Peace; but where is the peace now in Arabia? The Wahabis and the people of Hedjaz are fighting against each other; and is it not a surprising thing to note, that both Ibn Saud, the chief of the Wahabis, and King Hussain, are both in receipt of money from England, as the outcome of the amazing diplomacy of the Coalition Cabinet? What must the Muslims in India think of England when they read in an Indian weekly—the *Medina of Bijnaur*—that the army of King Hussain found an English officer, in Arab dress, commanding the Wahabis, among the prisoners of war?

Could a person with an atom of sense in his head, after what I have said, call the Caliphate movement political propaganda of recent growth? It is not difficult to understand our attachment to Turkey. The Muslims in India, and elsewhere, would rather go to any extreme, I am afraid, than see Turkey reduced to a condition that would disable her from performing the onerous duties of the

¹ The Holy Qur-án, chap. xxiv, ver. 55.

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Caliphate. Whatever may be your imperial policy, we Muslims are the most numerous of all the subjects of the Empire, and our interests should receive proportionate consideration. The Caliphate is a religious, and a purely religious, institution; to it the Pilgrimage—one of the Five Pillars of Islam—is inseparably attached; and do not forget that a Muslim will make every sacrifice for his religion.

The Caliphate, in certain of its aspects, is a religious institution; but in essence it is one and the same with temporal power; so much so that the word “Khilafat”—or “Caliphate,” as it is generally written in English, meaning literally “successor”—has come to be regarded as a synonym for temporal rule;¹ and this you will find in any

¹ The word “Istakhlaḥ,” which occurs in the Qur-ānic texts quoted above, means “He made him a ruler.” Though the meaning here is quite clear, yet I quote a few commentators to show that this meaning has always been universally accepted. Baizawi: “He will make them Khalifa in the *land*, i.e. He will make them rulers having control in the *land*, as kings control their kingdom.” Kasháf: “He will make them inherit the *land*, and make them Khalifas in it.” Ruh-ul-Ma’ani: “He will make them rulers acting in the *land* as they please, like kings act in their kingdoms as they please.” Ibn-i-Kasir: “He will make the followers of the Prophet rulers of the *land*, i.e. the leaders of the people and controlling their affairs.” Ibn-i-Jabir: “Allah will make them inherit the *land* from the non-Muslims of Arabia and Ajum, so that He will make them its king and chief man.” The verse also speaks of “Al-ard”—the land—with which the Caliphs shall have a direct connection as its rulers. Here, again, I quote various commentators to show what the word “Al-ard” in the verse—the land—signifies. Baizawi: “The messenger of God—may peace and the blessing of God be upon him—and his companions had lived at Mecca for ten years; fearing then, they fled to Medina and lived in arms morning and evening *until God fulfilled His promise* and made them masters of the whole of Arabia. In this there is an argument of the truth of prophethood on account of the news of the unseen and of the Caliphate.” Gharaib-ul-Qur-ān: “So God fulfilled His promise and made them masters of the Jazairat-ul-Arab, and they also inherited the kingdom of Kisera, and their treasures.” Kasháf: “So God fulfilled His promise and made them masters of the Jazairat-ul-Arab.” Fath-ul-Bayan: “Ibn-i-Arabi says: It means Arabia and

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Arabic lexicon. The learned author of the *Spirit of Islam* has dealt very ably with the question in the new edition of his famous work.

The Caliphate, which is in fact a temporal power, has a religious implication, in so far as a number of religious ends are bound up with it. The Caliph is regarded as the religious head of the Muslim world, and it is essential that he be a righteous man; but let this not be misunderstood to mean that he is invested with anything of a sacramental character. He is just as much a member of the Universal Muslim Brotherhood as the humblest Muslim, but no more. The mere fact that the mantle of the Caliphate has fallen on his shoulders, does not automatically transmute him into something sacred. No sanctity whatsoever is attached to his person merely on that account, as is commonly believed in the West; nor does any Muslim seek a spiritual elevation in obeying the Caliph, as do the adherents of the Pope in obeying his behests. Such a view is an insult to a Muslim's sense of religion. Islam is from first to last a democratic religion; and it is from his religion that a Muslim learns democracy. Five times a day, in the mosque, he sees democracy illustrated in practice. Neither birth, nor rank, nor wealth has any precedence in the presence of the Lord. There are no reserved pews in the church of Islam. Front seats cannot be bought for money or position. Whosoever comes the earlier has the prior claim. Rich and poor, high and low, prince and peasant—all stand in the

countries other than Arabia, and this is the correct view." Ruh-ul-Ma'ani: "And by Al-Arab is meant, as had been said, Jazairat-ul-Arab." Ibn-i-Kasir: "This is a promise from God to His messenger, peace be on him, that He will make his followers Khalifas in the earth. So the Holy Prophet did not die until God brought in subjugation to him Mecca and Khaibar, and the whole of Jazairat-ul-Arab, and the land of Yamen in its entirety, and he took taxes from the Magi of Hajer and from some quarters of Syria."

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same row, on the same carpet, shoulder to shoulder, bowing and prostrating before their common Father in Heaven. In Islam, character is the sole criterion of greatness. "Surely, the most respectable of you, in the eyes of the Lord, is he who is the most virtuous of you," says the Qur-án. This equality of man with man, a Muslim finds most emphatically demonstrated in the mosque, because the mosque is the House of God. But is there a spot on earth where God is not? And does not Islam teach us that the earth's surface everywhere is a place for the worship of Allah? "Go wherever you may, there your God is," says the Qur-án. That being so, a Muslim cannot lose sight of that fundamental human equality in his daily life, which is permeated with the same idea. To the Muslim, he alone is worthy of respect who is virtuous. Hence, he cannot, for one instant, entertain the idea that the moment a particular individual wears the Caliphate cloak, that individual is metamorphosed into a being higher than he. As a man, he is still just what he was; no sanctity attaches to his person for that incident.

The long and short of the matter is, that the temporal power of the Caliph is simply for the purpose of ensuring the safety of certain Islamic institutions. The preservation of peace in Arabia, and in Hedjaz, the land of pilgrimage, in particular; to see to the fulfilment of all the conditions necessary for the performance of "Haj" (pilgrimage); and to keep intact the sacred traditions of Islam in connection therewith—all such affairs are among the binding duties of the Caliph. In this, but in no other sense, is he the religious head of Islam; and his office does not imply any spiritual sanctity in his person.

Temporal power, therefore, is of the very essence of the Caliphate. If there be no temporal power, there can be no Caliphate. Attached to it, there

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must exist an Empire strong enough to enforce its will. Its resources must be adequate to meet the financial drain entailed by the discharge of its manifold religious functions. So far, all the heavy expenses involved have been met from the income derived from the more prosperous provinces of the Turkish Empire. The Treaty of Sèvres has left her only about one-fourth of her former territory, and if the financial provisions of the Treaty were, by any chance, permitted to stand, the bankruptcy of Turkey would be a *fait accompli*—for that reason alone, irrespective of the Decree of Muharrem and the notorious Capitulations.

How is it possible for a place to be a worthy seat of the Caliphate if it affords protection to public-houses and houses of ill-fame, which are the corollaries of the capitulations? The importation of strong drink is necessarily covered in the provision of the capitulations dealing with trade, and if Europeans cannot be tried by Muslim law in the Turkish court, how could a non-Muslim law go against the undesirable houses in the Seat of Islam? Turkey, deprived of all its revenue-yielding provinces, cannot meet the demands of the Caliphate unless every economic pressure is removed. The capitulations have crippled Turkish trade. No local trade can flourish if any commodity can be had at a cheaper price from a European trader under the facilities of the capitulations. Turkey has been importing its foodstuffs from Russia and other European countries as she could not afford to cultivate her own land, because the imported stuff, under the facilities afforded by the capitulations, undersells the indigenous produce. The present Turkish agitation is really against the capitulations, as it undermines the sovereignty of Turkey. Other things are of less consequence; but if the Mexican Government can exercise its judicial rights of sovereignty, why cannot the same rights be

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acceded to Turkey? The best thing would be for those who do not care to bring European subjects of Turkey under the Turkish law, to point out that such and such provisions of the said law go against civilization in the right sense of the word. If there is such a law, it should be repealed. It cannot be the Muslim law, as I do not see anything in it which cannot fulfil the requirements of civilization.

How is the Sultan to discharge the duties devolving upon him as Caliph? If the Muslims of India insist that he must be allowed to retain territories sufficient to maintain him in his position, is it an unreasonable requirement—the reckless demand of unscrupulous agitators? Or are they, as is insinuated by a writer in *Blackwood's*, simply playing into the hands of Mahatma Gandhi? To every Muslim Indian, the idea is grotesque in its falsity.

If the Indian Muslims did not shrink from standing by the British Empire in the hour of its dire need, rendering it ungrudging assistance both in men and money, it was because of their implicit trust in Britain's word of honour pledged to the integrity of the Caliphate. Nevertheless, when the Treaty of Sèvres reduced the Caliphate to virtual impotence, how were the various aims and objects of its being to be fulfilled? The glaring breach of faith—for it was nothing less, and many saw in it even more—came to them as a bolt from the blue. The fair name of Britain was thereby sullied, and what is worse, sophistical interpretations were put upon the plain words of the pledge, to obscure the plain issue.

There is no point at all in arguing that the Caliphate is a form of Papacy, and may exist without temporal power.

The recent speech of Rafat Pasha at Constantinople concerning the Caliphate, has given rise to a good deal of criticism and much speculation here in

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the English Press. The speech has appeared in full in the *Wakt*, a Constantinople paper, which I have had an opportunity of actually perusing. Its purport is very different from that of the brief report in the English papers. Rafat Pasha regards the establishment of the Caliphate as the grand achievement of Muhammad, the Conqueror, and of Salim. He is anxious to see Constantinople as the eternal seat of the Caliphate; and this he considers, for Turkish Muslims, an essential condition. Doubtless he would require—and rightly—that all powers of the Caliphate should ultimately devolve on the Turkish people. He is opposed to despotism, whether centred in a king or president; and the latest decisions of the Angora National Assembly support his prediction as to the future government of Turkey.

This conception of government is almost identical with the definition of the Caliphate given by Umar the Great, the second Caliph; according to which there can be no Caliphate worthy of the name, which is not based on the people's will.

Complications would undoubtedly have arisen had the Muslim Caliphate been in any sense analogous to the Papacy; but the Caliphate in Islam, denotes simply and solely the power responsible for the maintenance of certain religious institutions. Whatever the form of government, the exercise of this power must, for all practical purposes, ultimately pass into the hands of a single individual—though constitutionally responsible to the people—who will not, however, go beyond the powers delegated to him. One so constituted head of a nation is more akin to the Muslim conception of a Caliph than any autocrat. Be he king, or president, or premier, the fact remains that the power of the government is, in fact, wielded by the individual.

In the heat of the moment, and the pressure of many other important matters which demand imme-

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diate solution, the Angora National Pact represents a hasty, and possibly premature, pronouncement on a subject so peculiar in nature as that of the Caliphate; and therefore the Muslim world is not as yet seriously perturbed by the various proceedings reported from Angora. The question is not a difficult one. The Kemalists bear no grudge against the House of Othman, nor, on the other hand, does the love of the Muslims of the world for that house amount to infatuation. To whatever extent the powers of the Sultan be limited, there is no infringement of the Caliphate institution involved, so long as the National Assembly, of which he is the figure-head, attends faithfully to the various demands of the Caliphate. Real effective power may rest with the National Assembly; but its exercise of power, if in accordance with the requirements of the Caliphate and carried out under the seal of the Caliph—be he Sultan or head of the Assembly—will not go against Muslim teaching.

The office of the Caliph is not hereditary; it may even go by election. The Caliph, moreover, can be deposed, if he does not adequately perform the duties of the Caliphate. Did not the great Caliph say, when assuming that office: "My brethren, I owe you several duties, and you have several rights over me. One of them is that you should see that I do not misuse the revenue, another that I may not adopt wrong measures in the assessment of the revenue; that I should increase your salaries; protect the frontier; and that I should not involve you in unnecessary dangers. Wherever I err, you have a right to stop and take me to task." And again, "There is no Caliphate without the consultation of the general body of Muslimsulmans."

The first Caliph, Abu Bakr, said the same thing when he was elected to succeed the Prophet: "Correct me and put me right, if I am in error."

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After the decisive battle of Damascus, which occurred four years after the death of the Prophet, Maaz, when sent by the commander of the Muslim army to the Christian camp to discuss terms of peace, is reported to have replied when questioned concerning kingship in Islam, "You are proud that you have a king . . .; but our king does not assume any airs of superiority over others. If, God forbid, he were to commit wrong, we will inflict the same punishment on him as on another."

So long as the Turk accepts these golden words of Omar as his guiding precept, the whole Muslim world is with him. If the first builder of the Muslim Empire permitted his subjects to take him to task for the reasons he gives, how can the dethronement of any of his successors, in a like contingency, affect the sacredness of the institution?

The Caliphate is, after all, a question for the Muslim world. Whatever may be his internal or foreign policy, of the wisdom of which he is surely the best judge, he cannot forget, and till now he has never forgotten, that the Caliphate is the common interest of every Muslim wherever he may be, and he cannot act in any way counter to Muslim opinion.

It is surely unnecessary to point out that it is in the best interests of Britain itself to see that the Muslim Caliphate remains intact. In so doing she will promote her own welfare—more especially if the question be kept scrupulously clear from false issues. Friendly relations with the Caliph will, in the long run, prove beneficial to her own security and stability. For, in this respect, the question of the Caliphate is not a local one, nor appertaining to one country to the exclusion of others. It is not true to say that Indian Muslims alone, of all the Muslim world, evince interest in its cause. The telegrams shown to Lord Curzon by the French President tell a different story. They show that

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the French possessions are no less keen about it; and it is the same with Afghanistan. The jubiliations which took place all over the world of Islam, including Syria and Palestine, at the fall of Smyrna, ought to serve as an object lesson to those journals and publicists who doubt the universality of the Caliphate cause. In corroboration of which I quote from the *Khilafat Bulletin* an account of what took place in Afghanistan on that occasion :

A message from Kabul, dated 11th September, states that the fall of Smyrna to the Turks caused great emotion among the inhabitants there and that a large congregation gathered in the Mosque for a thanksgiving service. The Emir of Afghanistan declared the day an official holiday, and addressed a long telegram to Mustapha Kemal, calling him the "Standard of Islam."

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SAFAR, 1341 A.H.

THE annual celebration of the Birthday of the Blessed Prophet (Mouled El Nabi) is considered by the Mussulman of Northern Africa, and particularly by the Egyptian members of the Faith, as the second most important "Mouled" or feast of the year. This great religious and also national fête has just been celebrated in Egypt with more than usual brilliance and fervour, owing to the brighter political outlook now prevailing in this unhappy country, and throughout the Near East in general.

The full duration of the Mouled El Nabi is four days, the last of which is devoted to the more traditional and inspiring of the many ceremonies with which this feast is associated, the preceding three days being more in the nature of a popular fair, a period for the assembly and rehearsal of the concluding rites. During this time large representative contingents from the various bodies of Dervishes and the hundreds of "Sufi" Lodges established throughout Egypt are foregathering on the immense

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“Maidan,” or parade-ground, at Abbassieh, on the outskirts of Cairo.

The Maidan is surrounded on three sides of a gigantic square by symmetrically serried lines of huge tents or pavilions, the smallest having the dimensions of a large circus tent, and greatly resembling the Indian Durbar Shamiana. Each of the local and provincial Dervish and other societies has its own pavilion for the entertainment of its members through the period of the feast. The King, the world-famous Azha University, the Wakfs,¹ also each of the Ministries and Government Departments, have likewise their own pavilions, each vying with its neighbour in the splendour of their tapestries, furniture, lighting and decorations. The fourth and eastern side of the square forms the proscenium and the stage for the enactment of what is to come. The “stage” is entirely empty, and stretches back a hundred miles to Suez and the Red Sea. What more fitting background for the celebration of the Birthday of the Greatest of All the Sons of the Desert than the desert itself?

It is estimated that during the first three days of the feast two hundred thousand people are camped in and around the Maidan. This year, long before dawn of the fourth and last day, the number had grown to nearly four hundred thousand men, women and children.

Imagine three sides of the square of the Maidan blazing with the flame of the lights . . . the fourth side of the square is black, utterly. . . .

There is no noise, but a steady humming seems to come out of the sand or the sky; a slight wind comes out of the black curtain in the east and tears it, showing a faint touch of silver; a rocket climbs hissing into the quiet sky above the Maidan; there is a faint report, and a cluster of white stars drifts

¹ Synonymous with the Ecclesiastical Commissioners of the Anglican Church.

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slowly overhead. With a sound of mighty waters, four hundred thousand of the people stand up and begin the Morning Prayer.

About ten o'clock in the morning arrives His Excellency the Prime Minister, representing the Sovereign. He is greeted by his fellow-Ministers, the Sheikhs and Ulemas, the Governor of Cairo, the officers of the garrison and representatives of the religious and public bodies of the State. His Excellency's reception is held in the presence and under the auspices of the supreme central figure of the feast, His Eminence the Sheikh of the "Sufi" Rite, El Sayed Abdel Hamid El Bakri. His Eminence's tent is situated on one side of the Royal Pavilion, whilst that of the Premier is on the other.

The Sheikh El Bakri is the Hereditary Celebrant of the Mouled, which is under his absolute spiritual direction. He is a man of real and very deep culture, about fifty years of age, of slight physique, with a strong, thin, sad face of extreme pallor. He wears a close-cropped beard and moustache; his appearance is strongly reminiscent of the best type of senior British naval officer, men who can worthily exercise supreme power over others because they possess that same power over themselves.

The spectacle inside the Sheikh El Bakri's tent is *really* impressive; the realities of the spectacle make it so. The Sheikh himself is surrounded by a brilliant *cohue* of diplomatic, military and departmental uniforms, many of whose wearers are amongst the most famous of the chiefs of the New Egyptian State. His Eminence wears a long black "kaftan" and a small Turkish fez with a narrow white linen turban, a costume enhancing to a supreme degree his immense natural dignity. He carries at this moment a small wooden *rosary*; he is in his own person the actual embodiment, in the face of all this worldly splendour and illusion, of the Truth of the living Force of Islam—that God is *real* and that there is no value and no

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hope outside of the spiritual realities, the perception of which is essential to the development of the type of character which formerly, now, and for ever is solely capable of a true leadership of men.

The distinguished, reverence-compelling Sheikh El Bakri is well worthy of his ancestry.

As the reader is aware, the Sheikh is the *direct descendant* of the first Caliph Abou Bakr, the *fa her-in-law* of the Prophet. On such lineage no further comment is required.

Throughout all the hours of daylight and after, the reception pavilions are choked by the succeeding streams of visitors arriving to pay their respects to some or all of the representatives of religion, royalty and Governmental services. The scene in certain pavilions is like a majestic convocation of all the prophets of old, in others like a typical embassy reception in a European capital, and in others again the *Fatha* and genealogy of the Prophet are being chanted simultaneously in about twenty different keys and to the accompaniment of the frenzied and genuinely ecstatic dancing with which the names of certain of the lesser orders of Dervishes are associated.

Inside the pavilions, outside, and over-all, are consumed literally *mountainous* quantities of coffee, syrups, sweetmeats and cigarettes, which are pressed upon all and sundry without a second's pause.

Dominating even the incredible noise of this human sea, which seems supremely happy *sans* intoxicants, is the most stirring and the most terrible sound in the world: the thudding march of many men,—straight down the centre of the Square, out of the desert, flowing as a river, is a river of men.

The column of the marching sections of the Dervishes forms up far out in the desert and marches from thence straight as an arrow to the tent of the Sheikh El Bakri, where the column wheels sharply

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at right angles and thence out of the square; as the heads of the various sections of the column pass the tent of the Sheikh, he is saluted by the roaring of texts, by the dipping of the distinctive banners and emblems of each section, and by what might prove *literally* a deafening outburst on the drums, cymbals and reed pipes which are massed at frequent intervals throughout the column.

To attempt to describe in any detail the types and the costumes of these marchers, who defiled steadily for nearly eight hours, would be hopeless; suffice that they and the spectators ranged from ebony-black to palest white, and displayed an equal diversity of costume. Without counting the non-Muslim spectators, mostly Europeans, one saw actual representatives and descendants of Arabs, Turks, Georgians, Moors, Berbers, Kurds, Syrians, Persians, Tartars, Albanians, Berberines, Sudanese, and every other variety of type of Northern African, South-Eastern European, and Caucasian, and above all the handsome, splendidly built types which are very distinct.

The foregoing may convey an idea of the indescribable impressiveness of the whole spectacle; one saw, not a mere crowd and procession of gigantic proportions, but a continent in miniature; one saw Africa—Islam.

A cause for keen regret associated with a day of otherwise complete enjoyment and wonder was that the experience could not have been shared by one who is a very perfect gentleman and truly great Muslim, namely, the Reverend Imam of a Mosque "Somewhere in Surrey," who would have so worthily participated as a supremely fitting representative of his great motherland and his mighty ancestors in perhaps one of the most significant celebrations ever held of the Birthday of "THE SERVANT OF THE SERVANTS OF ALLAH."

E. LAWRENCE.

CAIRO, November 3, 1922.

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REVIEW

Secret Sects of Syria and the Lebanon. By BERNARD H. SPRINGETT. (George Allen & Unwin, Ltd., pp. 351, price 12s. 6d. net.)

This compendium of arcane study of various orders in the East is a valuable contribution to the ever-increasing literature of archæology and occultism.

The author is to be congratulated on the patient research and study covering so wide a field and having collected a vast amount of material which cannot fail to interest Oriental students. Out of the East came all the religious teachers and pioneers of the schools of philosophy. Ancient orders and brotherhoods had their genesis in Syria and the surrounding districts, and it was from thence that Abraham, Moses, Jesus and Muhammad came.

An extremely interesting account is given of the Bektashi Order of Dervishes. The Essene Fraternity and its probable connection with Jesus, also the mysteries of the Nusaireh and the Druses and the Gnostic schools, are dealt with at great length.

It is an excellent volume, with valuable appendices on little-known bypaths of research.

(Continued from page 17.)

My reply is that its return cannot be related to the £10,000,000 spent. One cannot in pounds, shillings, and pence value such lives as those of Livingstone or Dr. Grenfell, on the one hand, or, on the other, of King Khama, of K. T. Paul, the prominent Indian Christian organizer, who is now in this country, and Mr. C. T. Wang, himself the son of a Chinese Christian Minister, who represented his country at Washington. And how, too, is one to relate it to the mere material value to Europe, of such a service, for instance, as the protection against bubonic plague afforded by the thin line of Scottish missionaries in Manchuria? All this work is carried on for between £9,000,000 or £10,000,000 a year, a figure which should be compared with the price of a modern battleship." In conclusion, Mr. MacLennan said: "The question is as old as Christianity. 'Why this waste?' it is asked; but the waste can only be justified if Christianity itself is justified. As regards the Biblical basis, upon the authenticity of which Mr. Clodd throws some doubt, I would say that mission work does not rest upon this. It is inherent in Christianity itself."—*Daily Telegraph*.