

Islamic Review

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Vol. XI.] **SHAWWAL-ZILQADA, 1341 A.H.** [Nos. 6,

Annual Subscription, 10s.

JUNE-JULY 1923.

Single Copies

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THE HOLY QUR-ÂN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَسُورَةُ الْبَقَرَةِ

THE ISLAMIC REVIEW

VOL. XI. SHAWWAL-ZILQADA, 1341 A.H. NOS. 6, 7.
JUNE-JULY 1923.

NOTES

Social Muddle in the West.

It is said of Frederick III that he once asked his Court Chaplain to give him in just a few words the proof of the truth of Christianity, he being too busy to spare time for discourses at great length. "Why, the Jews, Your Majesty, the Jews," replied the latter, implying, of course, that what had befallen the Jewish people as a race was due to their rejection of Jesus. And if to-day someone were to ask us what in one word is the proof of Islam, we would simply say, "The West, the West."

Social machinery in the West, from top to bottom, is in a hopeless muddle, and like the man in a bog, the more it struggles to extricate itself, the worse muddled grows that muddle. Many and varied are the ills that call for cure, but when the cure comes it turns out to be worse than the ill. There is, however, not one of these numerous problems of which the Holy Qur-án—a comprehensive code of life from God—does not offer the solution; yes, the only possible solution.

Drinking and Gambling.

Drinking and gambling are twin-sisters, and perhaps the mothers of all evils, but these, unfortunately, are the most universal features of life in the West. There is hardly a household, a social gathering or an entertainment, but alcoholic drink of some sort or other occupies the place of honour there. A friend cannot treat a friend to anything more welcome than drink, and in fact to seal the very bond of goodwill and friendship they must "drink" each

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other's health. It would not be far wrong to say that an average Westerner lives on liquor. He may go without his bread and butter, but his tumbler of wine he must have. This "bucks" him up.

Temperance societies have met with but indifferent success. In fact, in the matter of drink, the social reformer finds himself between the devil and the deep sea. He cannot let the curse stand; he cannot ban it but at the expense of his very religion. Did not Jesus turn water into wine, and if it was worth a miracle at the hands of the Master, how dare one condemn it? Again, what about the ritual of the Holy Communion? You cannot observe that most sacred rite without wine. And quite consistently; whenever there has been a question of total prohibition, here or across the Atlantic, among the voices heard in opposition, the most conspicuous, and at the same time the most weighty, has been that of the Church.

Betting—£100,000,000 per Annum.

Like drinking, betting has become a second nature in the West. Healthy, manly amusements, such as horse-races, football matches, boxing matches, have become opportunities for betting on a national scale. Lord Jersey, the Senior Steward of the Jockey Club, appearing before the Select Committee on Betting as a witness, admitted that races and gambling were inseparable; that there could hardly be any horse-racing without betting. It is estimated that the total amount of bets made annually in this country comes up to £100,000,000. Nay, betting comes in in the most trifling things in daily life. "I bet" has become almost synonymous for "I dare say," and one is alarmed to find it even on the lips of children. The statement that Mr. Bingham, Assistant Commissioner of the Metropolitan Police, made before the same Committee, is true to the very letter. In his opinion, he said, betting contributed more to serious crime than drinking.

Islamic Verdict.

O you who believe! Intoxicants and games of chance . . . are unclean things, the work of the devil. So eschew it, so that you may thrive (The Holy Qur-án, v. 90).

Total prohibition, and with what result? Even this day you may travel over the length and breadth of the world of Islam, and you will find not a vestige of these fell curses, except, perhaps, where Western civilization has set its blessed foot.

Divorce—Equality and Privacy.

Failure of the Western social system is perhaps nowhere so complete as in the regulation of the mutual relations of man and wife. Generally speaking, matrimony in the West is regarded as marking, not the opening, but the close of a life of love and happiness. The next thing after marriage that is looked forward to, and that follows more often than not, is the thrill of divorce. In the course of discussion on the measure known as the Matrimonial Causes Bill which is before Parliament, Sir E. H. Williams rightly deplored this state of things. One of the saddest things of the age, he observed, was the way in which young people were collusively rushing to the Divorce Court. "In nine cases out of ten," he said, "they marry somebody else, and then there is the same thing again in a couple of years." This has causes of its own, but here we want to point out the two glaring defects of the law of divorce which the present Bill seeks to remove.

According to the existing law, it is necessary for a man, should he wish for a divorce, to prove misconduct against his wife, whereas if a wife wants to divorce her husband, she must prove misconduct as well as cruelty against him. Why this inequality we fail to understand. Is misconduct on the part of man less criminal than in the case of wife? If the latter is considered sufficient ground for the annulment of the marital bond, why not the former? What is more, however, the law ignores that there might be other reasons to necessitate divorce—incompatibility of temperaments, for instance. If a law is to work in life, it must have due regard to the nature of man. And what could be more unnatural than to bind together for life persons temperamentally unsuited to carry on? The law must make provision for all such cases as well, failing which, resort will of necessity be had to that ignominious, yet the only available alternative. Mr. Jack Jones uttered the very truth when he, speaking on the Bill, said, "I am a Catholic, but I want to face facts, and it would be better for people to break the bond that binds them to an unworthy partner than to compel them to live together pretending they are living in matrimony, when they are living in hypocrisy."¹

¹ Here is one glaring instance of the awkward situation to which the existing Law of Divorce leads: "I always regret that a wife should ask for a judicial separation when the circumstances justify divorce," said Mr. Justice Hill in the Divorce Court, when a woman applied for a decree of separation, "but wives are within the law in making request for that form of relief. I much regret in the case

Under the existing Law of Divorce, not only is misconduct the indispensable ground, but what adds scandal to ignominy, the proceedings in a Divorce Court being public, the most private family things become public gossip overnight over the length and breadth of the country. Under glaring headlines, the papers broadcast the scandal, with what loss to the parties concerned, and with what effect on public morals, is too well known to need any telling. The Bill rightly seeks to make divorce an absolutely private affair

Islamic Solution of the Problem.

“Of all the evil things of this earth,” says the Prophet Muhammad, “there is none so hateful in the eye of the Lord than divorce.” Before final breach, it is taught that every attempt should be made by friends and relations to bring about better relations between the couple. When, however, the worst comes to the worst, *each has an equal right of divorce. Nor is either constrained to resort to misconduct*; for mere incompatibility of temperament, in either case, is quite a valid ground for dissolution. And above all, separation is to be accompanied with a treatment of special generosity:—

O you who believe! When you marry believing women and then divorce them . . . you must make some provision for them and separate them a goodly separating (The Holy Qur-án, xxxiii. 49).

If you have given your wife a heap of gold, then (at divorce) take not anything from it (iv. 20).

The Blasphemy Law.

There is another interesting measure which is receiving the attention of Parliament these days. It is known as the Bill for the abolition of the Blasphemy Laws. Under this Act it is a crime to utter a word against Christianity. You cannot with impunity expose the absurdity of any of the Church dogmas, nor can you dispute the truth of the Church creed. It is a State protection for the State religion. Other religions besides Christianity do not share this protection. You may throw any amount of mud on other religions without any violation of this law. Nay, even within the four walls of the Church the protection is limited to the State Church, the Established Church of England. Roman Catholics, Nonconformists and other

before me that it is not within my power to insist on making a decree for divorce, but that is not in my power if the wife chooses to ask for something else. The result is that in this case, with the knowledge of the wife, the husband, who is separated from her, will continue to live in misconduct, where there is a child with no possible chance of righting the situation.”—*Evening News*.

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various denominations must take care of themselves. Though obsolete now—which is but another proof how faulty man-made laws must be in practical life—it is almost incredible that in this land where the boast of freedom of conscience is so loud, there should stand to this day on the Statute Book a law such as this. When in operation, however, there were many who could not reconcile their conscience to their profession that fell a victim to this law. Many an honest person that stood up for the liberty of conscience was shut up within prison walls under this law. Thomas Carlyle, of whom any great people might well feel proud, was in his day one such unfortunate person. Though the law that convicted him is dead, and even its dead corpse is now being wiped off, the memory of Carlyle and his battle for freedom of opinion still lives in undying honour and glory.

Islamic Attitude.

It may be a surprise to those accustomed to look upon Islam as synonymous with the sword that even in the matter of freedom of conscience Islam has a candle to show to this twentieth-century enlightenment of the West. Says the Holy Qur-án :—

There is no compulsion in religion. The right path is clearly distinct from the wrong one (ii. 256).

Nay, it goes still farther in its respect for individual freedom in the matter of religion :—

Do not abuse those whom they worship besides Allah. . . . We have made fair-seeming to every people their own deeds. To their Lord shall be their return. He will inform them of what they did (vi. 109).

The Mosque, the True Church of Christ.

The Church Family Newspaper, June 15th, finds in the address of the Vicar of Christ Church, Woking, at the recent C.M.S. Conference at Norwich, a note of alarm at this little Mosque of ours. The Vicar, the paper says, “quoted the tragic eclipse of the Churches of Asia Minor by Mohammed’s evangelistic campaign for Islam, contrasted with the spirit of controversy which divided the Church of that day,” and adds that “as there is a Mosque now in Woking, his argument had a modern ring about it.” We should think the apprehension is not wholly unwarranted. The Church is bound to eclipse, but the root-cause, to our mind, lies elsewhere than the paper suggests. The Church of Christ has lost its Christ, and unless it rediscovers its very soul, its days must be numbered. And if the Mosque is going to

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replace it, it must be due, not so much to any campaigning, but to the fact that it is there that you can find Jesus in all his celestial splendour and glory. The Mosque is the true Church of Christ.

“Towards Islam.”

The Church may repel the seeker after Truth, but seeking after Truth it is beyond her power to crush. That spirit survives in spite of the Church and asserts itself in the various cults and schools of thought that have sprung up on her ashes. All these are the gropings, so to speak, of that innate hankering after light, each of which, however, represents but a side-glance of that light, a partial view of “the Whole Truth,” to wit, Islam. They are a spontaneous move on the part of human nature towards Islam, the Religion of Nature.

Under this significant title, *Towards Islam*, Khwaja Kamal-ud-Din has discussed all these newly hatched movements, showing how all are tending towards and must ultimately merge into that one Vast Movement, Islam. The author has had a long and close contact with these schools of thought, having had opportunities of addressing these societies from their own platforms. So whatever he says, he says from first-hand knowledge. As a foretaste of what a mental treat this new book, which is already in the press, will prove, we offer our readers in this issue a chapter from same, under the title “Mystic Healing in Islam.”

Where the East meets West.

Amidst the greetings of a huge concourse of friends assembled at Liverpool Street railway station to give them a hearty send-off, His Holiness the Khwaja Kamal-ud-Din and the Rt. Hon. Lord Headley started on June 22nd on a pilgrimage to the House of Allah at Mecca. Lord Headley is the first British peer to embrace Islam, and to his lot now falls the unique distinction of being the first Western pilgrim to Mecca. It would indeed be a remarkable scene to see the noble lord wrapped in the pilgrim's single sheet meet and greet hundreds of thousands of his brethren in faith. Notwithstanding Kipling's “never,” the East and the West can yet merge into one harmonious whole in the unity of Islam.

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 11.30 a.m.

THE VOICE FROM THE MINARET

THE VOICE FROM THE MINARET

THE Muslim Prayer-call is a tune
That far outmelodies sun and moon.

When in calling folk to prayer,
It is ministrative in the air.

It is a song ; from North to South
It echoes its way in the wind's mouth.

The very palms beneath it thrill,
It makes its way o'er vale and hill.

The Prophet stood in a shining light,
And grasped the message carved to his sight.

He said, " I'll tell it again and again,
And Allah shall not speak in vain."

Then as the Mighty Message struck
The hearts of men, it gave them pluck.

They ventured all and brought their best,
And Allah blest them with great zest.

The Prophet heard the ringing shout
That came from angels round about.

For when the call in the Mosque was sung,
It thrilled the hearts with its melodious tongue.

" This is the Best," the Prophet said,
As a second time the call was sped.

Once again the call came down,
And was more impressive than a king or crown.

It circulated itself like blood—
Into the hearts as the love of God.

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It shed forth fragrance rare and sweet,
A spiritual honeycomb, wise to eat.

And when it sounds throughout the sky,
It scatters Churchianity's lie.

So sound it forth first and last,
Until all conditions are recast.

The White Hot Fire, ever anew,
That refines man through and through.

Until man stands white-robed and tall,
Pressed to the brink of Allah's call.

And his heart like a golden fruit lay bare,
Longing for Allah's love and care.

Waiting to be plucked and lifted high,
Like rose-red fruit beneath the sky.

And the life becomes like budded feet,
Breathing from Allah, "It's sweet, it's sweet."

And whispers, "Allah, Islam will live,
And give of the best that it has to give."

So the Islamic Call is peace and power,
And keeps the measure of Allah's dower.

Allah, O Allah, the call rings true,
Thou Art the Only One—the Ever New.

With the Mosque and the Call it is well, it is well,
It is well with the hearts that with Allah dwell.

RABIA VERNON.

EID-UL-FITR

EID-UL-FITR, 1923

A CUTTING wind and a grey sky did not deter Muslims from all parts of England from journeying to Woking on Friday, May 18th, the Festival of Eid-ul-Fitr. Happily neither snow nor hail nor rain occurred to mar the celebration of what must at Woking always, as things are at present, be first and foremost an open-air festival; the throng of worshippers was little, if at all, inferior in number to that on the corresponding occasion last year; and if the warmth of the May sun was lacking, the spirit of the day was manifested in the usual characteristic manner.

Prayers on the lawn at 11.30, led by the Imam, Khwaja Kamal-ud-Din, marked the opening of the day's proceedings. The ceremony, in which some hundred and fifty worshippers participated, impressive as ever in its simple dignity despite the somewhat too prevalent clicking of cameras, was followed by an address which was listened to with deep attention amid a silence broken only by the clank and roar of the passing trains.

The Imam spoke of man's love for God; and how in the sincere and genuine effort to compass that love in some degree, however poor and inadequate—so the effort be a true one—in spite of the deterrent voices of self-love, self-interest, and the narrow sentiment which too often is permitted to pass for patriotism nowadays, the peace of the world may be achieved and maintained without the aid of the sword on the one hand, or of diplomacy, be it the old or the new, on the other.

The address is printed in full elsewhere in this issue, and its lesson is a weighty one.

“Love His Creation if you wish to love your God” was the Holy Prophet's injunction, which indeed forms a fitting reply to the self-indulgent fretfulness of latter-day Theism which still, after

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seventy years, finds its aptest expression in the complaint of the dispirited and weary king :

I found Him in the shining of the stars,
I marked Him in the flowering of His fields,
But in His ways with men I find Him not.

It is a poignantly human cry, for it is "in His ways with men," which include too the problem of men's ways with other men, be they nations or individuals—double-dealing, deceitfulness, courteous prevarication and black treachery—that faith meets its severest test. The reality of a religion is to be found in its everyday-ness, and the noblest precepts are useless, so long as they remain precepts. A hundred years ago, in Christian England, pious and godly men and women sought to sanctify their daily lives by the hanging of framed and illuminated texts in their bedrooms, while by day they indulged in the usual more or less questionably honest tricks of trade or business; while it is not so long since it was a common thing to find the Bible (in a somewhat torn and soiled condition) reposing on the waiting-room tables of country stations—presumably as a kind of talisman or charm against possible obscenity of conversation on the part of the travelling public. But even these well-meant attempts to drag religion into the world of every day advanced no whit beyond the barren stage of precept, and achieved little effect beyond a sense of incongruity distressing alike to devotional and æsthetic taste.

The devout Muslim, therefore, in striving to give practical effect to the Holy Prophet's counsel, "Love His Creation if you wish to love your God," will, by putting into actual practice the precepts which another Faith is content to retain as most desirable but rather unattainable ideals, not only himself go far towards finding God "in His ways with men," but, by his example, enabling others, adrift in the darkness which now envelops the religions of the West, to find Him too, may well be helping to light such

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a candle in England less fanatically fierce than that of Master Ridley, but infinitely more searching and more beneficent, as shall never be put out.

Lunch in the garden—with the blowing of the winter wind and its icy reminder of man's chief shortcoming—was a somewhat chilly business for those who had come prepared for May weather; but the Indian dishes, admirably served by a large staff of willing helpers, had a compensating warmth which was greatly appreciated.

The day being Friday, many were compelled to leave early, but the tiny Mosque was crowded in the afternoon for the Imam's eloquent lecture, and darkness had fallen before the last of the guests had departed.

Such days are days of memories.

RUDOLF PICKTHALL.

EID SERMON

RELIGION OF LOVE

By KHWAJA KAMAL-UD-DIN

“And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah—and those who believe are stronger in love for Allah.”

In this verse the book speaks of man's love for Allah, which is the real basis of Islam, as stronger than all other ties of love and friendship. Love for God is the main and ever-recurring theme of every religion, and yet we are in the dark as to how to express our love for Him. We are not anthropologists, nor is our God clothed with the human passions. He is above being adored in the manner we adore our sweethearts. Some say our love for Allah (God) means our absolute submission to Him, which is the meaning of Islam; but still even that is an abstract idea, and as such we are none the better for it as far

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as practice goes. The Holy Prophet Muhammad has, however, given us a practical suggestion in this respect. "Love His Creation," he says, "if you wish to love your God." Here is a gospel of peace—the peace we badly need, and yet it is far off in spite of all our efforts. We could achieve it if we could but act on this holy admonition. Unfortunately our love does not go beyond our own doors; and if it does exceed its usual limits, a narrow-minded patriotism, actuated more by fear of other nations than love for our own, curbs its wholesome efforts. Love others as you love your own kith and kin, with no distinction of race and colour, and you have secured the millennium. The Kingdom of Heaven for which you are on your knees every morning and evening will rule the world.

"Love thine enemy" was another noble cry which came from Galilee, but unfortunately it has proved to be only a cry in the wilderness and has remained unresponded to since then. It was addressed to a self-indulgent people, and the coming generations, in the following of the Master, were more or less of the same type. Leave aside the question of enemies, his followers could not afford to show love even to those who bore his name, if the latter happened to differ from them in their views about the teaching of the Master. But the reason is not far to seek. Politics and party factions have supplied the motives at work in the propagation of the faith in the West more than anything else. Constantine was more of a political adventurer than a seeker after truth when he embraced Christianity. Political ends induced him to place Jesus on the pedestal of Apollo; that was the only feature of his conversion; otherwise he kept every relic of the old religion in the Church of Christ. Christianity was all meekness and humanity, all love and tenderness, in its early days, but it has walked knee-deep in blood from the royal conversion until to-day. To-day we find the same

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spirit abroad. England is a Protestant country, and therefore its relations are not sweet with others who follow the same Lord. The reason again is obvious. Politics brought the reformation here. Women made the country Protestant. Just as Constantine severed his connection with the old faith while keeping all its features in the new Church, so Henry VIII retained all the paraphernalia of the Papacy in the Established Church of England. He wanted to throw off the Papal yoke, and that he did. The Church, unfortunately, has shown more statecraft than befits an ambassador of God, as someone remarked on the controversy now going on in the Press. Can there be any question of love when the Church regards it as her duty to endorse the views of the State? Leave apart the command to "love thine enemy," as I just remarked you cannot love your brother in faith if he belongs to one and you to another. Nationality, the love of country in preference to the love of God, has found favour with the people in the West to such an extent that they are surprised to find that Muslims' love for their co-religionists knows no barriers of country or continent. They say: "If we Christians fight other Christian nations, community of religion does not come in the way. Why should you Muslims in India be at such pains to show your love for those who are not Indians?" The same demand is now made of us by the Hindus. They want us to sever all our connections with the non-Indian Muslim world. I wish the demand had come from pure motives; but it is the same sordid political motive, to weaken Muslims and manipulate them against the present rule in India. On one side they have started the campaign of reclaiming Muslims to the Hindu religion, and on the other they demand that we should sever ourselves from the rest of the Muslim world. The motive again is clear. It is Hindu Swaraj, Hindu Home Rule which is in view. Muslims weakened in numerical strength and cut off from the sympathy

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of the Muslim world will be treated as the Moors in Spain were treated in days gone by. The cat has emerged from the bag and the political atmosphere in India has assumed an entirely new aspect, which, like that which preceded it, is not favourable to the British cause in that country.

“Love thine enemy” was not, however, an ideal, or merely the vision of a dreamer as many have thought, but a practical reality, though the teacher, by reason of his short ministry, could not give a practical interpretation of it. He could not, as he said himself, give the whole truth. He did, nevertheless, promise us the Comforter. Who is the prophesied personality is a question of argument; but it is clear that the Church as believed by some, cannot be the Comforter. The Holy Ghost has not been able to enlighten the world on the question of “Love thine enemy.” Muhammad (Peace upon him) gave us the only practical illustration of this command of Jesus. With Muhammad love was not a foolish sentimentality, but a real thing, the true salt of life and the only factor for maintaining the health of human society.

Muhammad had his enemies—enemies of the most implacable description. For full thirteen years he remained a helpless victim to various kinds of persecution; he and his followers were subjected to every kind of torture and oppression that the human mind could conceive of. Then he had to leave his native place and flee for his life to Medina, distant 150 miles from Mecca, but the enemy would not leave him alone in his place of refuge. Their object was to kill him, and extinguish the flame of Divine light which he kindled, and which was flickering at that moment in the dingy room at Medina. They marched to attack him; which forced Muhammad to meet them on the battlefield. Those who speak adversely of his military feats—talking foolishly and without understanding—could easily satisfy their minds on the point

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by reference to the localities of the various battle-fields. The first battle took place at Badr—a place at the distance of 120 miles from Mecca and 30 miles from Medina. The second battle between the Meccans and the followers of the Prophet was at Uhud, 140 miles from Mecca and 10 miles from Medina. The third was the siege of Medina itself, when Arab clans mustered in their strength to crush the Prophet. Is it now difficult to find out who took the offensive and who was on the defence? The Allies were crushed, but it created a state of war in the whole country. All tribes rose against the Prophet, and offensive and defensive began on both sides; till the day came when the Meccans found the Prophet with ten thousand companions at the gate of Mecca. He did not go with the object of fighting, but to perform his pilgrimage. Mecca fell without the shedding of a drop of blood—an event unique in history. The conquest of Mecca gave an opportunity which enabled the Prophet to prove that he was the prophesied Comforter, that he did come to give practical interpretation to the truth preached by Jesus. When his enemies were awaiting their fate at the hand of the conqueror, they found him the most generous man that the world had ever seen. He not only forgave them to a man, but they received many favours and positions at his hands on the very day of the victory which their descendants are enjoying to-day. Hindah, the notorious wife of Abu-Supam, whose ferocious hatred of the Prophet actually impelled her to eat the heart of Hamza, the Prophet's uncle, who fell in the battle of Uhud, became the mother of the ruling dynasty of the Ummayyades. "Love thine enemy" was thus put into practice once for all, and the world can refer to no such event in its history.

Muhammad was the most practical of prophets; he did not remain content with preaching principles and precepts. He laid down rules for giving practical

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shape to all his teachings. He would probe the whole case, he would go to the root of the matter, and find out all the practical difficulties in the way of the precepts he had enunciated, and then he would suggest a proper course by which they might be met. We love our kith and kin and show our affection towards those who belong to our family, but we cannot cherish the same sentiments for those who stand beyond the pale of such ties. He therefore declared that all men are members of one family. They are equal children of God, in Whose eyes the distinctions of race and colour are of no value. He gave the gift to every son of Adam and made the earth a common abode for them all. These truths have been repeatedly preached in the pages of the Qur-ân and in the various sayings of the Prophet. The world is in a state of unrest; trouble is brewing everywhere, and what is at the bottom of it all? Certain units of humanity think that they are superior to others; they will not allow others the same privileges which they reserve for themselves. Go where you will, this is at the root of the whole trouble. This is not religion, it is atheism, it is sordid materialism. Every morning on your knees you bless the name of your Father which is in Heaven; are you the only son of that Father, and the rest of the world the children of bondswomen? If not, if that was not the Master's meaning, then they are your brothers, members of your family. O weak in faith, O hypocrites, why go down on your knees to repeat those words, when your actions give them the lie.

You have discovered the principle of the survival of the fittest and in your pride and self-conceit you deem it sufficient to justify all the actions of which a nation is guilty, when it reduces other nations to nothingness. The principle is, from the point of view of the interest of humanity, the most pernicious conceivable, and the Qur-ân gives you something nobler and superior to it, and that is after all a

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truism. "Those survive others and live longer," the book says, "who bring benefit to others." Look at all nature around you ; see how it bears testimony to the truth of this saying. If the contemplation that certain brambles or thorny creepers which sap the life of the tree they creep upon has given you the inspiration of the survival of the fittest and the struggle for existence, as Huxley calls it, these brambles and creepers do not live long : look at the mighty oak, look at the trees which bear fruit, look at the hundred and one other things of nature which live for long periods, and you will read the truth of the Qur-ân. Nature allows long life to those only that are of some profit and use to others. It is the survival of the useful and not of the fittest in the sordid sense of the word. Do good to others, live for others, and your stability in the world is secure. This is the best way in which you can love your fellow-being. Love His Creation if you wish to love your God, otherwise you may close the doors of your places of worship, Church, Mosque or Temple, and forbear any longer to make a farce of your religions.

MYSTIC HEALING IN ISLAM

CLAIRVOYANCE, clairauidience, the reading of each other's hearts, the transference of one's thought to another's mind, the exercise of will-power upon others, and last, but not least, the healing of illnesses without resorting to any of the various forms of treatment in vogue, are generally taken to-day as indicative of advanced spirituality. They, in themselves, are not the proof of an evolved soul ; they are but the accessories of a high spirituality.

These powers have sometimes been observed in persons whose lives are not enviable, especially in the case of healing power ; that is to say, the cultivation of mesmeric influence, that may enable a person to cure sickness and disease. Suggestions given under

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hypnotism have often proved helpful in restoring health.

The science of neurology, though of recent growth, has enabled its experts to perform the miracles of the olden days, in curing lameness, blindness, and the like infirmities, within a short time without the use of medicine. The healers have often found that diseases arising out of functional disorders of the organs and nerves are easier to cure than those arising out of organic trouble, which in some cases baffle all healing efforts. The mind exercises a stronger hold on the nervous system than on the rest of the body. A cultured will-power may work wonders in nerve troubles, and this has been observed to be true even in the case of people who are, otherwise, of ungodly life. I admit that purity of life and godly ways are a great help in attaining such abnormal powers, but these powers in themselves prove nothing. Therapeutical, electrical, and surgical treatments are all in a sense based upon the same principles, as is this so-called system of healing. This I will explain later. The human frame is the epitome of the universe, and contains everything of the world in a condensed form. The maintenance of health depends upon the maintenance of the various components of the body in their normal quantity. Deficiency in any one of these creates illness. Chlorosis (green sickness) and many other forms of anæmia may be the outcome of various pathological changes in the system, but deficiency of iron in the system is mostly the root of all. If a physician obtains a cure by administering iron in one form or another, he is only bringing the system of his patient in tune with nature. Muslim therapeutical treatment and physiology, as well as Muslim mystic healing, started with one principle, which was lucidly formulated by the fourth Khalif, Hazrat Ali, the son-in-law of the Prophet, when he said, "Man is a microcosm. Everything is in him, and he need not go to the outer world."

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Physiologists in Islam accepted this principle as the religion of truth, and based all their researches on the first part of the Khalif's aphorism. They tried to find out the various components of every human organ and used those components for the treatment of the respective organs when diseased—a method in a way analogous to the present-day system.

Neuroglia or brain substance, as physiological chemistry shows, chiefly consists of nuclein and nucleoproteids, lecithin and various phosphates; and many brain complaints are treated by administering these in different forms. Gastric juice is supposed to be composed of hydrochloric acid, water, and various salts; hence the use of saline and acid mixtures when treating stomach troubles. Similarly, ox-gall is sometimes used to stimulate the liver in secreting bile.

The second part of the saying of Hazrat Ali became the guide of the mystic healers in Islam. Everything is in you, and you need not go and seek for it in the outer world.

The human mind is a vast creative agency, composed of inconsistent and contrary faculties; but it knows how to put one in the background for the time being and bring the other into prominence. Weeping and laughter are antagonistic to each other, but the mind knows how to make one faculty absolutely non-existent while its contrary is at work. The average person, when weeping, cannot there and then continue to smile or laugh, but as these functions are of the components of consciousness—which is the immediate essential feature of the mind—therefore with some little effort a person can succeed in weeping and laughing at the same time; and this accomplishment, if such it can be called, exhibits itself quite naturally in the case of hysteria.

The mind has also the power to control the body. Its various phases include change of colour. Anger

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engenders heat, and fear, or a sudden shock, will freeze the whole system. A man's duty is to develop the creative power of his mind to such an extent that he may be able to bring into play any one organ of his body, to the exclusion of the rest.

If the human body, as Hazrat Ali says, has everything of the universe within it, and a developed mind knows how to bring it into play, the mystic healer, through the exercise of his mind, will take the medicine required to treat an illness, from the system itself.

The principles under which the vaccine injections are given will perhaps throw some light on the matter. No sooner does the human system become poisoned in some way or another than nature begins to create "anti-bodies" to kill the germs of the poison. No antidote from without is sent into the system, everything has been procured from within ; and this method of treatment may, in the future, prove to be more efficacious than the administration of antidotes from without ; for it awakens sleeping Nature and puts her on the alert. She was lethargic, and the vaccine injection has shaken her up. She sets to work and collects all the material from within the system that may counteract the poison. This clearly shows that there is everything in the system to meet every kind of illness, if we know how to utilize them at the time of need.

There are atomic ingredients of quinine in the system, but only a mind gifted with its full measure of creative power can accumulate them into a sufficient quantity for the treatment of a feverish temperature.

I have just said that the mind is capable of controlling everything in the body ; but how is it to utilize that capacity ?

The principle by which that is achieved is the principle which underlies the mystic system of healing in Islam. The mental development essential thereto is not achieved by the mere affirmation and negation of two contrary things.

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It is the greatest possible sin, in my opinion, to discourage normal methods in the treatment of disease, because the working of the occult power of the mind is not an easy task.

The human mind in the human body is capable of performing the same function as the God Mind in the Universe.

All the atoms that compose the universe exist in the human frame.

If, therefore, the God Mind creates various medicines and drugs from the world of atoms, through atomic combination and permutation, then the human mind, when its powers have become developed, will be able to do the same.

“If you know your mind, you know your God,” says the Prophet—which means that your mind is after the mind of God. You must imbue yourself with His attributes, and unless you reach this climax of spirituality, you cannot attempt to do things by mere imagination or concentration of mind.

Wrong notions and mistaken theories are to-day playing havoc with the human intellect. Cranks and swindlers are befogging the unsuspecting mind of the average man and keeping him away from the real truth.

Healing by hypnotic suggestion has, I think, some bearing on the subject, for the human mind in its nascent state, being entangled with the various passions that arise from its physical nature, cannot freely exercise its power on that physical nature.

The hypnotist frees the mind from those shackles by causing a sort of deep slumber to fall on all the passions and impulses which have been suppressing the human mind. The mind then becomes a free agent, with all its power at its command, but it is at the same time in a passive state, amenable to all external influences. A suggestion from without works wonders; and for this very reason treatment under hypnotism is dangerous. The good or bad condition

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of the active agent is more than likely to affect the mind of the passive agent.

This phenomenon, however, proves that the human mind, when freed from the shackles of the physical nature, can do wonders.

Now, the object of the mystic side of Islam is to elevate the human mind to that stage.

We must lift up our minds and enable them to control everything in us ; which thing being achieved, we can not only heal others, but do practically any of the things which have been labelled "miracles."

People get excited over miracles whereby dead bodies have been restored to life, the blind have received their sight, and the lame have walked.

Do we not see the re-animation of dead nature at the commencement of every spring ? Does not a clot of blood get ears, eyes, and brain when in an embryonic condition ?

The Great Mind in the Universe performs all this, but that Mind, though in the universe, is still out of the universe ; seeing that it is free from the dominance of the universe. We have an image of the same Mind in this little universe of the human frame. If we free this image from the dominance of the body, our mind will do the same within the universe of our body that the Great Mind is doing in the great universe without. It is quite possible that a healer with a developed mind can secure the same result as a qualified medical man in treating an illness. So far, the contention is reasonable ; but it is not every sufferer from disease that can exercise his power of mind (submerged as it is in the ocean of the passions) in treating his own illness—as the Christian Scientist would suggest.

He has not the qualification of a developed mind ; how then can the claims of Christian Science hold good ? Stray cases, here and there, are no proof, for the patient may possibly have been nearing a cure, his own nature may have been in process of

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restoring him to health, though the treatment of physicians could not reach the goal ; but by chance the patient comes under the influence of Christian Science, and gets the health which was to come even without permitting Nature to perfect her work. Mesmeric passes, used by spiritualists in their healing circle, are only the operation of the magnetic power in us. They have nothing to do with spirituality, nor is the success of such a healer in any way an index of the advancement of his mind, though it may prove him to be possessed of concentrative power and an ability to dominate the will of others.

Herein I have explained the real philosophy of the mystic healing in Islam. Muslim divines never care much for such achievements, their main purpose being to unshackle the human mind from the clothing of its physical nature, which is suppressing the expression of its power. The moment this grand object is attained, the power of healing and many other occult powers come to him as a sequel.

The principles of mystic healing and the method which enables man to achieve this power have been very lucidly illustrated in the very beautiful parable of the Qur-án :—

And your Lord revealed to the bee, saying, Make hives in the mountains and in the trees and in what they build : Then eat of all the fruits and walk in the ways of your Lord *submissively*. There comes forth *from within it* a beverage of many colours, in which there is healing for men ; most surely there is a sign in this for a people who reflect.

The mind of the bee in the whole animal kingdom has been discovered to possess a wonderful capacity for following fixed and prescribed lines. She will go mile after mile in search of food, and to suck the necessary material to create honey from within herself. But when she returns back to her hive she never swerves from the way which she pursued when going forth in her quest—not by one-thousandth part of an inch. She follows the selfsame track on her way

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back. It is to this that my quotation refers when it says, "And walk in the ways of your Lord submissively." A beverage with such wonderful powers as the honey used in the Oriental materia medica, to treat numberless diseases, *comes from within, not from without.*

The quotation ends with the moral, "there is a sign in this for a people who reflect."

The lesson is this : that inasmuch as everything is contained within the human frame, there is within that frame material for healing every illness. Be like the busy bee. She is inspired, and acts upon her inspiration. Man, too, stands in need of a revelation from God. The revelation is sent to show him the way, and he has to walk in the ways of his Lord submissively.

Just as the bee never swerves from the ways of the Lord, but pursues them with implicit submission, so must we act upon the revealed directions given to us through His Messengers. If we do the same, we shall create a beverage of many properties and colours from within ourselves, or from within the patient for whom we are striving, which will bring health.

Here you have the whole explanation of the phenomenon. We sow seeds within our frame; do we not observe that a wrong planting of the seeds brings not even a seedling, to say nothing of fruit? If we put the seed upside down, it will branch out in the wrong way and will die very soon. We have to go to the gardener to show us the way of gardening. The garden which is so much spoken of in the Bible and the Qur-án under the name of Paradise or Heaven is the garden of our own heart. Out of the human heart will grow forth a beautiful garden, if we put into it the right seeds in the right way, and irrigate them rightly. The revelation from God was sent to teach us those ways. The Messengers of old time, among them Jesus and Moses, came to teach us the same lesson. The records of their teachings have

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become marred by time and interpolation, but the Qur-án remains perfect as it came. Man without Divine help can achieve nothing, especially in the development of his occult powers ; and all the efforts which are being made in Western lands will bring forth no fruit. Men will have to come to the Qur-án and to the Muslim divines to learn the ways. In these pages I have only outlined certain principles, the reasonable nature of the Muslim system, and its superiority over all that is now in vogue in the West, but the ways and methods which the Book lays down to work out the said principles so successfully, need a big volume for their full statements.

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(Continued from page 182)

WE cannot deny the existence of evil, but we attempt to negative its existence by certain actions, and these times of contemplation give us the stimulus and vision that is needed. Is not our friend the Christian Scientist walking humbly in the footsteps of a Muslim ? and the founder of the said movement has borrowed the principle from Islam, as the two *zikrs*—*Jahar* and *Khafi*—loud and silent contemplation—have been in vogue for more than a thousand years among the Muslim divines.

I cannot understand the propriety of the name which this new movement has chosen.

Negation of evil is not submission to evil. To conquer through submission to evil is no doubt claimed to be a Christian verity, which stands in quite a different category from that of the Christian teaching.

Assertion gives a completely different psychology from submission ; for in submitting to a thing you admit its existence, but through affirmation and denial you deny its very existence and assert some-

thing contrary to it. For example, a person is ill, and takes no medicine to cure his illness ; but, on the other hand, creates circumstances to aggravate it. This would be true submission to evil and in harmony with the saying of the Master : “ That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.” But if a person not only does not deny the existence of illness, but sets his will to fight against it, he may or may not take medicine, this is not submission.

Whether we take medicine or assert our will-power against an illness is immaterial. In both cases we are attacking the illness and trying to eradicate it from our system ; we are active, and not passive. Therefore it is a misnomer to call the new movement “ Christian Science.”

Christian Science, like the New Thought movement, has nothing in common with the Christian religion as taught by the Church. Their truths must have been taught by Jesus, as he was a messenger of God, but the record of his teaching, as it exists, does not support them. It is only as a means to mitigate the prejudice against the movement that the word “ Christian ” or “ Church ” is introduced into their literature ; in all other respects they are simply the offshoots of Islam, and more especially in the case of Christian Science, which has begun exclusively on Muslim lines, of affirmation and negation. The only difference arises thus : A Muslim, say in the case of a person who is ill, does not meditate upon health and illness in their abstract forms, but affirming the former and putting away from him the latter, he turns his mind towards God, keeping His attributive Name—El-Sháfi, Giver of Health—before his mind and denying all those agencies creating and tending to create illness. He does not make his health his God, but he looks to God, Who is the source of health. Here is, indeed, a vast difference. Besides, a Muslim divine, while contemplating the

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said attribute, will consider all the ways of the Lord, which He has created to preserve health in the world, including the use of drugs as well. He will think, too, of all those factors which give rise to ill-health in the world, and at the same time will pray to his Lord for future illumination on these two subjects; then, if he receives light from behind the Veil, he will act in accordance therewith, otherwise he will avail himself of the ways in vogue. This is the true way to assert God and deny evil. If we believe in the Creator and in His Wisdom, everything around us must have some purpose. We give the lie to His work if we do not use the things which the Lord has been gracious enough to create for us. Drugs disclose wonderful properties. They are all purposive, and act as elixirs in curing some diseases.

I do not deny healing powers, claimed by Christian Scientists, I intend to deal with them later, and I observe that these powers are more efficacious in some cases than in others; but both are the ways of the Lord, and one cannot be dispensed with, in the pursuit of the other. Hunger would be, perhaps, a better illustration. I have known cases where Muslim divines have faced hunger for months; they fast—contenting themselves with less than an ounce of food a day, to cultivate certain occult powers—and yet they keep their health. Thus it was, too, with the Holy Prophet when he said, “God keeps me and keeps me perfect.” But that is not a normal condition, and cannot be continued beyond a certain period. Jesus fasted for forty days, but in his life he enjoyed the blessings of God. I wish Christian Science could enable us to dispense with this ministering to the wants of our inner man for ever, through contemplation, for then three-fourths of the troubles of the world would be over.

Hunger is an evil, but can the denying of it by meditation give us satisfaction? Are we likely to achieve beauty or riches, simply by meditation—by

denying ugliness and poverty ? And if indeed such results be possible, why should we not hit on a course of meditation that will enable us to close our kitchens ?

It is none the less a happy sign that this movement, like other Western movements, is undoubtedly moving in the direction of Islamic truth.

If Allah be all Goodness and Beauty, and the antithesis of all things that are evil and ugly, affirmation of good is affirmation of Allah, and negation of evil is negation of every and any thing other than Allah. This is the Muslim formula.

La-ellaha-el-Allah. Muhammad-er-Rasul-Allah. "There is no other Deity (or object of adoration or obedience) but Allah, and Muhammad is His Messenger." The whole trouble in the world of religion arose from the wrong conception of God. Difference in beliefs follows the differences we hold against each other on the attributes of God. As, for instance, the Muslim conception of God is different from the Church conception of the Deity, as the following short chapter of the Qur-án shows :—

In the Name of Allah, the Beneficent, the Merciful.

Say : He, Allah, is One.

Allah is He on Whom all depend.

He begets not, nor is He begotten.

And none is like Him (chap. cxii.).

Similarly, the God of the Jews differs from the God of the Hindus and other religionists. God, no doubt, is one and the same ; whatever we know of Him is through the attributes that have been taught us by some religion ; and the religions differ in this respect. A Muslim, therefore, while reciting his formula of faith, has as well to assert that he believes only in such attributes of Allah as were revealed to him through the Messengership of Muhammad.

If the Qur-ánic attributes of God exhaust the list of good and beautiful things, then the contemplations

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of the Christian Scientists ought to be based on Muslim lines. Whenever he is in trouble he will find the remedy for that trouble in one of the Names of Allah ; he must meditate on that very Name in the way of affirmation and deny all that is antagonistic or contrary thereto. Then, he must survey the universe around him, and study those ways of God, through which He has given expression to that particular Name.

Such meditation will lead him into the realm of science and scientific research ; whereas the present attitude of Christian Science is not favourable to the furtherance of knowledge—or of scientific discovery. For, in the realm of science, nothing is invented—in the modern applied sense of the word ; we only discover what has already been created by God, for our benefit.

If the Spirit of God has expressed Himself in everything around us, to use created things for their appointed purpose will only be to keep ourselves in harmony with that Divine Mind which brought those things into existence.

Is not the taking of medicine only to restore our disordered nature into harmony with God ?

Good and Evil are ever on the lips of the advocates of these new cults, but if ingratitude is an evil, then are we not guilty of ingratitude towards our God if we ignore or misuse His gifts ?

Drugs contain wonderful properties. The world would have been a millennium if it had known all that has been hidden away in these drugs by God. Is it not an ingratitude towards God if we discourage their use ? In any case, however, the Movement is not altogether beside the mark. It needs guidance, and a human mind unaided by the Divine Revelation cannot solve the problem. One day, its adherents must needs come to the Qur-án for enlightenment ; and the sooner the better.

STRAY THOUGHTS UPON "I"
AND "WE"

By HERBERT BLOODWORTH

"Speak not ill of the Universe—I (Allah) am the Universe."—
MUHAMMAD.

"From God we are, and unto God we go."—AL-KORAN.

WHAT is called Matter may simply be an allotropic form of the simple Ether, and that all may be again resolvable into Ether. Spirit and Matter may be, for aught we know to the contrary, one and the same. But what Matter is, *per se*, or what spirit is, in itself, is unknown. Both may be but provisional terms to symbolize "That" of which nothing is known. The Name of that Unity is, therefore, said to be incommunicable. Language, being symbolic, is inadequate to express fully the Noumena underlying all phenomena. The laws of that Unity, however, must be obeyed. Hence the Arabic definition of that Unity is Allah—"The Obeyed." Sometimes Allah is used as "I," in the singular, to express "That" which is absolute and incommunicable—the "*Per Se*"—the "In Itself." Sometimes the plural, "We" and "Us," is used to denote that not only the "*Per Se*" is Allah, but that the One Existence, in its dual phase, as Matter and Spirit, is also Allah—"The Obeyed." For Spirit may be, after all, but an attenuated form of Matter, so attenuated as to become almost, if not quite, imponderable. In the same way, Matter may be but solidified Spirit, so solidified as to become tangible and ponderable. In either case God is the "That" which is "The Obeyed," whether as thought of as the "I am" or as considered as "the Universe"; so the admonition given Muhammad should be remembered: "Speak not ill of the Universe—I (Allah) am the Universe."

Islam is that principle in the economy of the Universe which, as obedience to the laws of the One

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Existence, tends to harmony and concord in its differentiated phase, and leads to peace and tranquillity in its undifferentiated aspect. It expresses itself in self-conscious beings (as in man), as a willingness to become the one, or the other, as the Will of God determines. God being a law unto Himself, is obedient thereto. Hence that principle exists throughout the Universe (of "law-substance") as Allah—"The Obeyed." The act of obeying is Islam—and God may, therefore, be rightly termed the First Moslem.

He alone is a true Moslem who readily responds when the fiat of Allah, "Be," becomes, by evolution, Manifested Being, or when the fiat, "Be," becomes, by devolution, Unmanifested Being. For he knows that, in either case, "from God we are, and unto God we go." This, or that, phase is the Garment of Allah. Mankind, and all that is, are the warp and woof of that Garment—which is never outworn, only changing, or transmuting, from visible to invisible, and from invisible to visible again. "O Son of Man! In My Ancient Entity and in My Eternal Being, was I hidden. I knew My Love *in thee*, therefore I created thee [and de-created thee]; upon thee I laid my Image, and to thee revealed My Beauty."

Among other of God's attributes are those of Rahim and Rahman. It is obvious that, for these and His other attributes to be active and operative, God must bring into being others than Himself who would *need* benevolence and mercy. God cannot, by the very nature of His One-Existence, bring into being others equal to Himself—for that would be contrary to His Unity. Besides, beings equal to Himself would not *need* them. Only beings lesser than Himself would so need them. But God did not create them out of nothing. Non-being does not exist. God subsists within Himself—not in non-existence like Matter in Space, as that is materialistically understood by some. Space is not absolute negation, it is undifferentiated being. It follows,

therefore, that these lesser beings were derived from Himself, or rather, from within Himself. "For," as an ancient poet-philosopher aptly expresses it, "in Him we live and move and have our being." This conditioning of the One-Existence is, therefore, an act of Self-limitation—that lesser beings might be. It is an act of sacrifice. He Who has enjoined upon Man altruism and self-sacrifice, first practised it Himself. If the law of the world's progress in the whole and in the parts is sacrifice, then the law of sacrifice must point to something in the Divine Nature Itself. Thus it is that on every hand the world shows its birth-mark, and the law of sacrifice becomes the law of being, and the law of derived lives.

Beings lesser than Himself can only express God's attributes of Power, Love, and Wisdom, in lesser degree. Less power is possible because concentration of force is weakened by diffusion of energy ; less love is possible because the affinity of attraction is lessened by the dislike of the strain of repulsion ; less wisdom is possible because the synthesis of knowledge is mingled with the analysis of detail ; less perfection is possible because the symmetry of the whole becomes variation in the part. Thus the wide vision of the forest is obscured by focusing the trees. Thus the unity of white light is differentiated, by the prism, into the colours of the spectrum. But, as Haeckel says, "even the atom is not without rudimentary form of sensation and will,—or, as it is better expressed, of feeling (*æthesis*) and of inclination (*propesis*),—that is to say, a universal soul of the simplest kind." Again, he says : "The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved by extrinsic force ; but they are endowed with sensation and will (though naturally, of the lowest grade) ; they experience an inclination to condensation, a dislike of strain ; they strive after the one, and struggle against the other." Such is the attempt of science to explain, in materialistic

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language, the *modus operandi* by which the One Existence differentiates and undifferentiates Itself. But Moslems believe that the laws of Nature are the outward and visible signs, as also the inward and invisible means, of the Will of Allah—"The Obeyed." Upon, and throughout, all the worlds, or differentiated planes of the Universe, He is the Lord, as Raab-ul-Alamin; and, in all these spheres, He is—"The Obeyed."

Concerning this two-fold aspect of the Universe, the great philosopher-scientist, Herbert Spencer, says :—

Apparently the universally co-existent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of changes,—produce now an immeasurable period, during which the attractive forces, predominating, cause universal concentration; and then an immeasurable period, during which the repulsive forces, predominating, cause diffusion; alternate eras of Evolution and Dissolution. And thus there is suggested to us the conception of a past during which there have been successive Evolutions analogous to that which is now going on; and a future during which successive other such evolutions may go on—ever the same in principle, but never the same in concrete result.—*First Principles*, para. 183, Fourth Edition.

Again, he says :—

If, as we saw reason to think, there is an alternation of Evolution and Dissolution [Devolution ?] in the totality of things,—if, as we are obliged to infer from the Persistence of Force, the arrival at either limit of this vast rhythm brings about the condition under which a counter-movement commences; if we are hence compelled to entertain the conception of Evolutions that have filled an immeasurable past, and Evolutions that will fill an immeasurable future,—we can no longer contemplate the visible creation as having a definite beginning or end, or as being isolated. It becomes unified with all existence before and after; and the Force which the Universe presents falls into the same category with Space and Time as admitting of no limitation in thought.

Thus it is seen that Evolution entails Devolution—an undifferentiated phase of Existence in which all combinations, whether of Matter or Spirit, are returned to that simple "law-substance"—that virgin

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substance out of which the visible, or diffentiated, Universe is ever born anew. These truths were dramatized as "Mysteries" by the ancients, but the application of them to persons by some, and to objects by others, constituted idolatry, and the, consequently, necessary corruption of those Scriptures which, in their purity, enjoined the absolute Unity of that Noumena that underlies all the varied phenomena of the Universe. No one of the parts is to be worshipped as God; nor a number of parts, though said to be united in one; not even an entire "Manifested" phase, or a complete "Unmanifested" aspect of the Whole is to be adored; nor even an infinite number of such Manvantars, or even an infinite number of such Pralayas—for there have been such. It would equally be idolatry to worship them as God, even if the two phases are combined and multiplied *ad infinitum*. That alone is to be worshipped which, amid all these changing phases, is the One Unchanging Allah—that is always "The Obeyed." It is in that strict sense the singular, "I," is used in Islam. The plural, "We," "Us," and "Our," is used to denote His Continuity in Being—Unbroken Succession of Being.

EXISTENCE OF GOD

MIND IN NATURE

THE problem, in the present-day light, admits of easy solution. The dominion of law over matter is admitted. It is also admitted that dead matter—say a piece of wood detached from a tree—cannot work in itself, that it works under the law only, whether the law comes from human mind or from elsewhere. Which of the two, the laws of Nature or Mind in Nature, moves its whole machinery? A satisfactory reply to the question will decide the point at issue. A free-thinker may say that he sees

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nothing but the working of the laws of Nature, but a Muslim may say as well that he sees nothing but the working of the Great Mind in Nature. Such assertions would bring us to argument in circle on both sides. We shall have to substantiate our respective contention by referring to something within human province with its bearing on something in Nature. For example, we see many things within human activities which have been worked out in exact imitation of something in Nature. The telephone exchange office and the brain of the Army have taken human brain for their prototype. Clocks and timepieces have been made after the working of the constellations—Great Bear, etc.

If a thing made by man, and disclosing in its formation and working some system or principle, indicates the working of mind in the human frame, why should not the disclosure of similar working in the Universe indicate the Great Mind in Nature? A design implies mind. The whole of Nature around us is purposeful and works out some design, and I assert that whatever leads us to believe in the working mind in human affairs must *ipso facto* compel us to believe in the existence of the Mind in Nature.

No doubt "mind is dependent upon matter for its manifestation, and it may be said that if there be a mind in nature, it must have been co-existent with matter throughout eternity."

I admit the dependence of mind upon matter, but that does not necessitate co-existence of the two. They must, no doubt, co-exist at the time of manifestation, but one may pre-exist the other. If the design of a thing and the way in which it is to be worked out always pre-exists its materialization, the pre-existence of the Great Mind before matter is established. The subordination of matter to the law establishes the priority of the latter, and as law is only the offspring of the mind, the laws of Nature lead us to believe in the existence of their author.

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The science of psychology has not as yet been able to find the connecting link between matter in the brain and the forming of ideas. Most metaphysicians endorse the teaching of the Qur-án on the subject, which says that mentality is only the offspring of physicality. The neurons in their most attenuated form become themselves converted into ideas. If matter can give birth to mind, mind in some cases may give birth to matter. Even the human mind is a creative agency. It moves matter, and enables it to disclose its potentialities. Human ideas, though they may originate from matter, and do need it for expression, nevertheless have no further need of it when expressed and conveyed to the mind of another. They cannot be called material in any sense of the word ; and yet they produce a material effect on the face and body of the hearer. Hitherto we have not been able to understand the whence and the how of the human mind. We simply believe in its existence. Are we, for any reason, debarred from believing in the existence of the Great Mind in Nature simply because we do not, perhaps cannot, understand the whence and the how of the Great Entity ?

We accept the theory of evolution as a truth, for so the Qur-án teaches. The theory in the light of present-day research, furnishes us with another solution of the question. From elements we have now passed to ethereal specks. The nearer we go to the nebular condition of matter, the fewer we find the forms of matter. Complexity develops from simplicity, plurality from singularity, heterogeneity from homogeneity. This has led some biologists towards Monism. The ethereal sphere is admittedly a big homogeneous mass, out of which the whole Universe has arisen, and even those regions are under the domains of the Law. If all the evolutionary stages, even in the nebular condition, show that the number of the entities, giving birth to others, becomes less and less, we are quite justified when we infer,

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inductively, that there stands one thing at the beginning. It is not dead matter; Haeckel calls it "Law Substance." Call it "Law Essence" and you come near the Muslim conception of "The Great Emanator." The Qur-án calls it Allah the Author of all Laws, out of which everything material or mental has evolved.

Some free-thinkers object to our mode of worship and our adoring God. They do not see the necessity of doing so, if such, they say, is the Muslim conception of God. The Muslim conception of worship is, however, quite different from others. Islam literally means submission to the Law. With us the forces of Nature are the laws of God, and in this sense of the word every free-thinker is admittedly a Muslim.

The Arabic word for worship is *Ibadat*, which has various meanings, the first being obedience, subordination to another's will. Secondly, it means some prescribed way or path, which, when pursued, brings a person to his destination. Lastly, it means the form which a person uses in order to express his willingness to follow that way—a form of worship.

In our prayer we make various gestures and movements. Do not physical movements intensify our feelings? Sometimes, indeed, the feelings themselves actually create physical movements; while on other occasions physical movements give birth and mould to special kinds of ideas; and if ideas and feelings are the mainspring of action, the object of our movements in prayer is obvious. Again, the Muslim gestures in prayer—nay, the very Arabic word for them—conveys the same mental attitude of obedience.

Saj-dah, which means prostration, in its literal sense means subordination to another's will, and the word *raku* signifies physical inclination. In the first instance it means bent or turn of mind; the whole process in the Muslim prayer is called *rakaat*, which means yielding. A free-thinker need not be jocular

on this aspect of the subject. Everyone in the presence of those from whom we receive the law, expresses his willingness to abide by the law, by means of some physical movement. If to bow before an earthly lawgiver, or to go on the knee before him in order to express our willingness to subordinate ourselves to him, is quite a natural thing, and no matter for jest, I see no reason why the Muslim prayer should furnish material for others' ridicule. The whole question resolves itself into two things, the governing mind and the mind of the governed. If the latter has to bow before the former, it is only a matter of expression. The secret of success in life is to be in tune with the laws of Nature, even if those laws are only the manifestation of a working mind. So to be in tune with Nature would amount to being in tune with the attributes of the Great Mind, and Muslims believe that all the laws of Nature are the manifestation of the attributes of the Great Mind. Whether those attributes have been discovered from the works of Nature, or whether they have been revealed to humanity through some agency by the Great Mind, is a question of no importance in this discussion. Every free-thinker, like myself, is a slave, tied and bound to some power. He looks to the law of Nature as his master, but I possess a mind which creates laws, and ordinances which to some extent rule Nature. It is above the realm of the law, though its scope be but limited; therefore my mind can only bow to Mind, not to its own creature.

Surely those who believe and those who are Jews and the Sabaeans and the Christians—whoever believes in Allah and the last day and does good—they shall have no fear nor shall they grieve (The Holy Qur-án, v. 69).

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PERFECT MAN.

"IMBUE yourselves with the Divine attributes." This was the exhortation of Muhammad to his followers, to the end that they might attain those heights which, despite their sublimity, are yet within the reach of all. Man, though tainted with the animal, was created for higher things. The powers of eating, drinking, and the procreation of young are not his exclusively. The lower animals do likewise ; and it is, to say the least, unfortunate that modern civilization, after centuries of opportunity, should have, so far, failed to eradicate from man the baser part of the animal that is in him. The most that we have gained in the name of civilization would seem to be but refined means of satisfying the animal side of our nature, and that, when there is inherent in man a power which may set him above the angels. Nay, the very angels have been created to minister to man's needs ; and, as the Qur-án says, " Man is vicegerent of God on the earth," but he must imbue himself with the Divine attributes ; he must possess limbs of God, must see with the eyes and hear with the ears of the Lord Himself. This is man's great heritage awaiting those who become beloved of God ; those in whom the warring discords of human imperfection subdued by human effort, tireless and humble, give place to the Perfect Man. But how are we to reach that zenith of human perfection where individual man becomes a personal object of the love of God, clothed with Divine powers and manifesting Divine attributes ? If the laws of affinity hold good everywhere, and if love draws love, we must, in the first place, love Him with all our heart and soul. Just as the electron is all-pervading in the physical universe, so does the Divine Love permeate the universe of the souls of men ; but just as, also, the electron needs a conductor if it is to manifest itself, so is it above all things necessary that we possess that within us which shall attract to us the spark of Divine Love. " God saith "—so says Muhammad—" Whoso seeketh to approach Me one span, I seek to approach him one cubit ; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms ; and whoso walketh towards Me, I run towards him." Such is our God according to the teaching of Islam. His grace comes to us, but it comes as a consequence of our own actions. Love Him, and you will be loved by Him. Unless a man becomes shorn of all his volition and places himself in complete subordination to the Will of the Most High, he cannot attain that perfection

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whereby his very limbs and actions become as the limbs and actions of God Himself. He who said, "I cast out devils by the finger of God" (Luke xi. 20) does not compare his finger with the finger of God; he has renounced his own discretion in the control of his limbs, and has left them at the disposal of God; and in such self-annihilation his finger has become the finger of God. In like manner the Qur-án speaks of the hand of Muhammad:—

"And you did not smite when you smote (the enemy), but it was Allah who smote (viii. 17).

Both Jesus and Muhammad, therefore, through their all-excluding love for God, reached that state of self-effacement which enables man to imbue himself with the Divine attributes.

Love demands self-effacement. The true psychology of a true lover cannot better be denoted than by reference to two Arabic words, "Khullat" and "Hubb," which are equivalent respectively to the English words, "Friendship" and "Love." The former literally means "to make empty," and the latter "to fill." They reveal the real process of love. We have first to empty our heart of what is already in it, and fill it with something new. A love-lorn heart has no room in it for any object of adoration other than the adored one; how much harder then must it be for us to find room for the love of God, if our hearts are full of ungodly things? We must empty them of these things and leave them empty for Allah. "There are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah—and those who believe are stronger in love for Allah" (Qur-án, ii. 165). In these words man's love for God, which is the real basis of Islam, is declared to be stronger than all other ties of love and friendship. Unless the heart is completely steeped in the thought of God, man cannot experience the blessings that God's love can give him; but reaching that stage he becomes imbued with Divine attributes and colours.

To this, the ultimate and supreme degree of love for Allah, did Jesus (and many other of the prophets) attain. Like a true Muslim, he cheerfully bore every hardship, and did not shrink even from the last ordeal of the Cross. But he did not die for our sins. His sacrifice was first for his own uplifting, and then, by way of example, for the uplifting of others. I fail to find a single word or phrase of Jesus to suggest that he bore the Cross to wash away our sins. On the other hand, "If you wish to be worthy of my name, bear your own Cross," he said, in effect, "Take up thy Cross and follow me." He was crucified that he might bring home to us the need for self-effacement, if we are to

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be worthy of the Lord. This is the final stage of man's love for God, in which the giving up of his life is of no account, if, in so doing, he gain the goodwill of the Beloved.

But the physical death is not in itself of actual significance. The sacrifice of flesh and blood is but a symbol of the sacrifice of the will which rules the flesh and blood. It is our task to kill our passions and desires, and the inclinations that arise from them. It is for us to subordinate our judgment to that of the One Most High. "Thy will, not mine" describes the Resignation which means Islam; and, reaching that stage of absolute self-surrender, we become the object of the Divine love. The prophet Muhammad epitomizes the truth in one word, *Mūtū qabla an tamūtū*, which, interpreted, signifies "Die before you die." Detach yourself from all those things for which your soul and body conjointly and insistently crave, before your soul and body are parted.

BAPTISM WITH LOVE.

When John the Baptist said, "I indeed baptize you with *water unto repentance*, but he that cometh after me . . . shall baptize you with the Holy Ghost *and with fire*," the words, true as they were, were not rightly appreciated. It was Love that he meant—Love, all-consuming, symbolized by fire. Symbol was taken for reality. To be dipped in water was to absolve from sin and generate a new nature. And even in this the symbolists remained inconsistent, for, if the baptism of Jesus, as distinguished from that of John, was the baptism of fire, then fire and not water should be used in the ceremony of baptism.

John simply used a simile just as Jesus spoke in parables. They had to do so, as the people addressed by them were illiterate simple folk; but the words of the Qur-án state the same truth clearly and simply: "Receive the colour¹ (baptism) of Allah, and who is better than Allah in giving?" (Qur-án, ii. 138). If a fabric is to be dyed, it must first be washed and freed from spots and stains. In like manner we, if we are to assume the colour of God, must be washed free from all moral spots and stains, with the water of repentance. The baptism of repentance, which John compares with the baptism of water, is but a preparation to receive colour of God, because as we wash the linen before it can be dyed, so we must repent before we can receive the Divine colour. The baptism of colour and the baptism of fire mean one and the same thing. Just as a piece of cloth, when dyed, loses all trace of its original colour, so everything which is put into the fire

¹ The Hebrew as well as Arabic word for baptism literally means 'colour.'

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assumes the appearance and attributes of fire ; and this is the true form of baptism in the Spirit of God. We do not need the blood of others to wash away our past sins ; but we must first wash our own linen with water and then soak it in the dye. We cannot become part of fire by plunging into it, unless all the dross in us is consumed. If our mere belief in the power of fire to cleanse gold of all alloy is of no use to us, unless gold is actually put into the fire, our belief in any dogma, or in the greatness of some person, cannot of itself purify our soul, unless we plunge ourselves into the burning fire that is to test us. So baptism with fire or baptism with colour are but metaphors to illustrate the means whereby the mind may be cleansed from all dross and defilement and imbued with the colour of God. First we must repent of past sins, then only can we lose our own entity in that of Allah.

Idolatry is by no means a thing of the past. We are adorers of something infinitely worse than graven images. We worship our lowest passions, and have made base desires to be as our gods, as the Qur-án says :—

“ Have you then considered him who takes his low desire for his god ” (xlv. 23).

Carnal desire, whereof the partial and ordered satisfaction is necessary to keep us alive for the purpose of making the progress that we are intended to make on this plane of existence, has got the mastery over us. We have become its worshippers. We have made it our god. Examine your own heart, and if it is free from carnal desire, you have prepared it to receive the Spirit of Allah. Your heart will then become His very throne and your body His tabernacle, wherein He alone is the object of your adoration. Love God, and God will love you. He will become your hands and feet. He will be your sight by which you see, and your ears by which you hear. Miracles are easy to such as have attained this state, but miracles are but an indication of the presence of the Lord in man, and not an evidence of man's Divinity. Perfecting his humanity he has given birth to His Divine mind, in the garb of humanity. He manifests Divine attributes, but he is only a man, because—

“ Nothing is like the likeness of Him.”—THE QUR-ÁN.
“ So transcendent is the Divine Being, and so far above material conception, that a likeness of Him cannot be imagined even metaphorically ; for not only is nothing like Him, but, as stated in the Qur-án, ‘ Nothing is like a likeness of Him.’ Such is the transcendently pure conception of the Divine Being in Islam. He is not only above all material limitations, *but even above the limitations of metaphors.*”¹ A believer

¹ Muhammad Ali, the *English translator* of the Qur-án.

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in such conception of the Divine Being can hardly even imagine the Divinity of Jesus or anyone else. And if we Muslims have been unable to appreciate the Church dogmas we may be well excused. Self-annihilation in the way of Allah is the only means of sublimating our carnal desires to the moral heights and such exalted spiritualities that border on the attributes of the Divine. By putting off the colour of animality we assume the Divine colour. We have, as did Jesus, to kill the ego. Islam means resignation to God's will, and so Jesus was resigned to His will. Therein lay the secret of his glory. Through the gateway of pain and tribulation he entered into the kingdom of his Father and became one of the Chosen. He bore the Cross for his own uplifting, as well as ours. He showed us that the attainment of Divine love is only for him who bears his own Cross. The sacrifice of our physical being is a difficult thing, but much more so is the surrender of our ignoble desires in the service of God. We must give up ourselves and all that we possess if we are to reach that height from which the Holy Prophet proclaimed :—

“ Say, Sure my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the World. No associate has He, and this am I commanded, and I am the first of those who submit ” (Qur-án, iv. 163 and 164).

This is the height of the soaring of the human soul, where humanity receives perfection, and it can only be attained through the strict observance of the code of Islam. “ Whosoever shall do and teach commandment shall be called great in the Kingdom of Heaven.” In these words of truth Jesus only describes a Muslim. He himself was a Muslim and a prophet of Islam.

Self-devotion and self-abnegation in the way of Allah brought Jesus to the height of his uplifting ; but he was not alone in this. The same measure of fulfilment has been granted to others and is being granted even now. The last Book of God has the same word for true Muslims.

“ Surely Allah has brought all the believers, their persons and their property for this, that they shall have the garden.”

“ The Kingdom of Heaven,” spoken of by Jesus, and “ the garden ” of Muhammad—what are they but diverse similitudes typifying one and the same thing—the exaltation of imperfect humanity through self-renunciation and self-purification into the perfect manhood of God.

“MECCA” IN 1922

WHEN in May 1919 my P. and O. steamer *Katoomba*, bound for England, passed along the coast of Arabia, I felt an intense desire to visit Mecca, and that idea was present in my mind during the three years' residence in Cambridge. At last, in June 1922, I found myself free to realize that desire. I left London on July 3rd, and after a short tour on the Continent, including a visit to Oberammergau, in Germany, to see the famous Passion Play, depicting the life of Christ, I arrived at Marseilles on July 14th and left by the P. and O. *Naldera* for Port Said. The voyage was pleasant, and I was in the company of numerous friends. On the 19th of July I parted with them at Port Said, and after making necessary arrangements, I left for Suez, experiencing no difficulty in having my passport *viséd*, etc. On the 21st of July I left by the Khedivial mail-boat *Mansourah* for Jeddah. On the 22nd we touched Tour, a quarantine station, where we landed provisions and stores. The famous Mount Tour of Moses was not far off, so I contented myself by reciting the “Fatiah.”

By 11.30 a.m. we left for Al-Wajh, and on the following day touched Yambo, where a caravan bound for Mecca joined us. Yambo is a busy port next in importance to Jeddah. On the 25th at 9 a.m. we anchored off Jeddah, landed safely, and my agent provided me with suitable accommodation there. Abulfida's description of Jeddah “as a plain wanting water” still holds good. A typical Arabian city with covered streets to protect you from the hot rays of the sun, with narrow paths and flat roofs. It resembles no town of India. There are two Mosques, one attributed by the historian Ibn Jubair of Andalusia to the Khalif Omar and the other to the famous Harun-ur-Rashid. Outside the city there are various ruins indicating that there was once a populous

town, ascribed by the Arab historians to the Persians. Near the Bab-i-Mecca, close to the cemetery, is the reputed grave of Mother Eve. Burton gives a picturesque description thus: "The Mother is supposed to lie like a Moslemah fronting the Kabah . . . the two parallel dwarf walls define the outlines of the body. They are about six paces apart." But Ibn Jubair does not mention the existence of such a tomb; he speaks of a dome dedicated to Eve, to mark the place where she lived in Jeddah. I left Jeddah the next afternoon, reaching "Bahra" early in the morning. It was a delightful sight to see all the camels with their "Shugdufs" lying in a crescent shape on the vast elevated plain of "Bahra." The sun was extremely hot, and I was obliged to spend the whole day in a coffee-house close by. The Arab coffee-house reminds one of the *Arabian Nights*. You sit comfortably on low stools before small tables where coffee is served with all Arabian courteous ceremonies. Indeed, it was refreshing, as within a few yards a strong hot wind was blowing.

On the morning of the 27th I arrived in Mecca, and within a few hours I stood before the "House of God." Burton speaks of his emotions as that of "gratified pride" and compares those of the Muslims as "a high feeling of religious enthusiasm." Continuing, he says, "the Muslims contemplate the Kabah with fear and awe." A wrong statement. The true Muslims rejoice and they feel the satisfaction of being present in the Haram of Kabah, surrounded by the eternal "Nour" pouring forth from Heaven. Further, Burton confuses the Muslim respect of the Kabah with the worship of the sun and stars by the ancient Pagans. A Muslim writer, in his *Pilgrimage to Mecca and the Near East*, has correctly observed that "the worship of Venus, the Ammonian worship of the Sun and Fire, the identification of the Kiblah with the sun, have nothing to do with the history of the true Kabah and its sanctity. The seven

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circuits round the Kabah have no connection with the seven planets."

For the Muslim the very spot is sacred, and Abraham rebuilt the house there because of its sanctity. It commemorates the forgiveness of the sins of Adam and Eve at Arafat. There are prayers to be recited which are completed within seven rounds and no more at an ordinary pace, but according to the Mystic poet Moulana Rum, "he who performs the pilgrimage of his own heart finds the Kabah there."

The Kabah in the Haram Sheriff is surrounded by beautiful Mosques, built by various Khalifs. The Haram is capable of accommodating over a lac of pilgrims comfortably.

Regarding the "Hajar Aswad" various theories are put forward. Lucian's statement "that kissing the hand was the mark of the adoration of the Sun" and is the origin of the Muslim practice is broadly advocated by European authors. Indeed, it is not so, nor does the Blackstone represent Venus or the generative power of the Universe. The Muslims kiss it in remembrance of the forgiveness of Adam's sins, and weep and rejoice by association. The Blackstone was granted to Adam as a souvenir of the acceptance of his prayers. Burton is of opinion that the Blackstone is an aerolite, Burckhardt believes it to be of lava, and Ali Bey thinks it is of volcanic basalt. We can add nothing to this; but there is no other object similar to it in the world.

Some writers have much abused the Zem Zem water. It is an excellent mineral-spring water. Burton says it causes diarrhoea and boils. Another writer attributes the diarrhoea to eating the meat of sheep which graze on sana grass. My experience was unique. As a devotee I ate meat and drank Zem Zem without any trouble at all.

On the 8th of Zilhij, after Namaz-i-Subah in the Haram Sheriff, we left on camels for Mina. At about 8 a.m. we passed the Jabal-i-Nour, where the first

verse of the Koran was revealed, and then spent the day at Mina. Next day we arrived at Arafat. Arafat is a plain surrounded by hills, large enough to accommodate millions of people with their respective tents and camels. In the front lies the Jabal-al-Rahmah, the Mount of Mercy, which is separated from Taif Hills by the Sandy Valley of "Batn Arnah." Our tent was pitched in a corner near the Sacred Mount. The "Nehr (canal) Zubaidieh," which supplies water to Mecca, runs underground across the hills of Arafat and is open in various places. It affords a great relief to the Hajies.

The Haj "Khutba" was commenced after mid-day, and the shouts of "Labbaik" (present) rose high, cannons being fired at intervals. Indeed, the true "Islamic glory" was present before our eyes. The assembly consisted of Turks, Tartars, Afghans, Persians, Africans, Arabs and Indians. All assembled on the sacred spot united by the common bond of Islam. Arafat is the symbol of the unity of Islam; it is the meeting place of the Muslims of various nationalities.

The instructive sermon from the "Jabal-ul-Rahmah" being over, permission was granted to disperse from the sacred plain of "Arafat." I had never seen such a sight before; the whole scene was impressive. Nature itself was sympathetic: the sun was setting across the hills, the darkness of night was rapidly approaching, the stars were steadfastly gazing, the wind had abated, the sand of the desert had cooled down, the Hajies were mounting their "Shugdufs," some had left with the Sharif of Mecca with customary pomp and show; others with the Egyptian Mahmal escorted by cavalry and infantry. We left Arafat praying that we might have the good fortune to stand there once more, and arrived at Muzdalifah by 8.30 p.m. We passed the brilliantly illuminated open Mosque known "as the Minaret without the Mosque" in contrast with the Mina Mosque, which

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is "without the Minaret." It was impossible to dismount there, so we decided to come back later and proceeded to pitch our tent in a suitable place. Ibn Jubair calls the whole plain of Muzdalifah "Mashar-al-Haram—the place dedicated to religious ceremonies." I found it so; the Hajies having said their "Magrib and Isha prayers," spent the greater part of the night in praying and reciting the holy formulæ. On Zilhij 10th, after morning prayers and *Khutba* (sermon) we started, reaching Mina by twelve noon. I proceeded at once to perform the sacrifice and thereafter attended the "Juma prayers" in the "Khaif" Mosque. Formerly the sacrifice was performed "near the Akba," but recently a new site has been selected on sanitary and other precautionary grounds.

As it is "Sunah" to visit Mecca to perform the Tawaf-i-Ziarat and Sai on this day, I immediately left for Mecca and returned late at night.

"Jabal-Sabir" forms the northern wall of the plain of Mina, where is the reputed cave of Abraham, near the sacred spot where he performed "the great sacrifice." Al-Masudi says he saw apes in the hills of the neighbourhood, but at present there are none; possibly they have retired to the interior parts of the hills.

It is customary to stay for three days in Mina, but there is not much work to do. Keen politicians can take advantage of this unique opportunity and make good use of their time. It is needless to emphasize the enormous benefits that will accrue to Islam from interchange of ideas on various problems among the Hajies of the world.

I left Mina on Zilhij 12th, and reached the Robat of His Highness the late Nizam Afzal-ud-Daulah Bahadur, near the "Shami-bazar," just in time for the Asar prayers, and went to the Haram-i-Sharif for Magrib prayers, to see the Hajies congratulating one another with great religious enthusiasm, in which

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I joined with pleasure. As the Hajies had returned, the assembly was large for the Magrib prayers. The Haram of Kabah was crowded with pilgrims. Referring to such an occasion, Burton remarks: "I have seen the religious ceremonies of many lands, but never, nowhere, aught so solemn, so impressive as this." Indeed a high praise for Islam. The Hajies speak different languages, come from different countries, and are of different races and stocks, still they are united by the common bond of Islam. The Islamic fraternization is the link that binds the fair people of the North and the dark races of Africa. Mecca has become the goal of universal pilgrimage for about one-sixth of the human race; the real Islamic potentiality is revealed to a visitor during the Haj period.

The words of the Koran have been literally fulfilled, "So We have made you the centre of the nations that you should bear witness to men."

It may seem paradoxical that Islam as a religion facilitates the political fusion of different Islamic countries, thus forming an homogeneous whole under the leadership of the Khalif of Islam. An insight into Muslim history reveals the fact that the world has ever dreaded this political union.

On August 13th the caravan left Mecca for Jeddah, and on the 18th we embarked on the s.s. *Dara*, reaching Karachi on August 28th. During the sea voyage I had the opportunity of studying the deplorable condition of a pilgrim-ship. The provisions of the Pilgrims' Act are not strictly complied with. It behoves the Government of India and those responsible for the safe conduct of the Hajies to improve matters. From Karachi I proceeded direct to Ajmir Sharif and thence to Delhi. Thus closes the most important episode in the life of a young Haji.

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ISLAM AND CIVILIZATION

IN his article in the *Yale Review* on the "Outlook for Civilization," Professor Flinders Petrie observes :—

Recently there have been many shuddering glances at the possible rivalry of the black races with Europe, or of Islam. There may be risks of destruction by violence from these sources, if Europe is foolish enough to wreck itself internally ; but it does not seem likely that either of these groups could beat the brain power of Europe.

Islam, at least in its present form, has too great a drain on its growth of mind in the memorizing of the Qur-án mechanically. This atrophies the reasoning power ; and the type of this sacred book does not favour clear or logical thinking. Of the principal sacred books the Qur-án is below others in its lack of system, its wandering, casual changes of subject, and its sameness of ideas. It is the product of a people shifting about continually in an arid country. The Mahabharata, for example, is far above it in vigour of thought, continuity, and development of character in its persons. It is most nearly on the level of the Iliad in its structure. Many passages of the Vedas show even more moral beauty and delicate perception. The sacred books of China may rank higher in thought, and the logical basis of principles with which to fortify the resolutions ; but to other races more personality would appeal more strongly.

The Jew has transcended them all in the Bible, whether in simple magnificence of narrative, vigour of composition, the moral earnestness of the Prophets, or the spiritual vision of the Apostles. Where we Western Gentiles stand in the production of religious literature it is hard to see, for we have done nothing but copy. The type of ideals shown by what is revered suggests that Islam will never surpass the activities of India, China or Jewry. The great intolerance of Mohammedanism, and the lower position accorded in law and practice to woman, will always be a bar to its surpassing in civilization the races of other creeds that have been named.

The long exploitation of the black races by the white is a matter of history. If there is any shuddering to be done, it should be done by the non-European peoples when they remember how they have been dealt with by Europeans ; the African slave trade, recognized and fostered by the European Governments until quite recent times, as well as by

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the United States. It was also recognized and fostered by the Church and civilization of which Professor Petrie writes so eulogistically. With regard to the brain power of Europe. Have no other races any brains? India was civilized to an extent surpassing European levels and evolved the extolled Vedas thousands of years ago, when Europeans were little more advanced than Australian aborigines. Also were the Egyptians, more than 4,000 years B.C., as the Professor knows, and what there is in the race comes out in the individual. The Ethiopians at Meröe built up an advanced civilization in a remote past. Were they not called the blameless Ethiopians?

Islam is said to have too great a drain on the growth of mind in memorizing the Qur-án mechanically. This result might happen to a European mind but not to a Muslim mind. It did not atrophy the Muslim mind when they produced the splendid civilization of Moorish Spain, with its high intellectual development. It did not atrophy the reasoning power, nor prevent clear or logical thinking when Islam produced Al-Ghazzali, Geber and Averroes. Algebra does require a little reasoning power to understand, let alone evolve. The Qur-án is said to have a lack of system, to be the product of a people shifting in an arid country. Where was the Bible written? Was not the Pentateuch compiled while the Israelites were wandering forty years in the wilderness?

“The Jew has transcended them all in the Bible.” Where one reads of the moral earnestness of the prophets, one should not forget that moral beauty and delicacy of perception does not consist in records of slaughter of Amalekites and Midianites who were destroyed, man, woman and child, as well as cattle, or various matters related of David, Tamar, Lot and others. This is not moral beauty transcended, but the Qur-án certainly does fall below this standard.

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It merely enjoins reverence to God, and preaches justice and purity and humanity of treatment to women as well as to the animal creation; it does not command their massacre and destruction by the commands of God. The Professor admits that the Western Gentiles have done nothing but copy. Where is the brain power of Europe of which he speaks? Surely it is not atrophied that it can do nothing but copy! Allusion is made to the alleged great intolerance of Mohammedanism and to the lower position accorded in law and practice to woman. It is unfortunate that many persons deem themselves competent to give opinions and make statements without having read or made themselves familiar with the subject on which their judgment is made. In this particular regard a little reading or attention to the history of the times of the Caliphs would soon dispel these erroneous impressions. The leading historians, Muslim as well as Christian (opponents and protagonists), highly eulogize Islamic tolerance and moderation, contrasting it strongly with Christian ignorance and intolerance, in which beauty of moral perception does not seem to have been copied. Woman in Islam had her own rights, and possessed her own personal property, which she did not in England. As a contrast in civilizations, let us compare the Christian civilization which carried the gin bottle and the liquor traffic to the African tribes, to their utter demoralization and destruction; and the Islamic one, which, forbidding them to indulge in intoxicants, converts them from a savage into a sober, industrious and progressive people.

And they say: None shall enter the garden (of Paradise) except he who is a Jew or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.

Yea! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve (The Qur-án, 111, 112).

WOMAN UNDER ISLAM

WOMAN UNDER ISLAM

"ISLAM," Dr. Krafft-Ebing, the deservedly famous author of *Psychopathia Sexualis*, tells us, "kept women from any participation in public life under all circumstances, and thus hindered her intellectual and moral development. In consequence of this the Mohammedan woman has ever remained essentially a means of sensual gratification and procreation; while, on the other hand, the virtues and capabilities of the Christian woman, as housewife, educator of children, and equal companion of man, have been allowed to unfold in all their beauty. Islam, with its polygamy and harem life, is glaringly contrasted with the monogamy and family life of the Christian world. The contrast is apparent in a comparison of the two religions with reference to the conception of the hereafter. The picture of eternity seen by the faith of the Christian is that of a paradise freed from all earthly sensuality, promising the purest of intellectual happiness; the fancy of the Mussulman fills the future life with the delights of a harem full of houris." It would be difficult to crowd a larger number of errors into as many lines, or to muddle together more hopelessly historical inexactitude with puerile bias in regard to an alien religion. In the field of scientific research, Dr. Krafft-Ebing may be an acknowledged leader, but his style of handling theological subjects shows how hard it is even for a trained mind to rid itself of the vulgar and unreasoned prejudices imbibed in infancy. Sonnini, no admirer of Egypt, expatiates on the "generous virtues, the examples of magnanimity and affectionate attachment, the sentiments, ardent yet gentle, forming a delightful unison with personal charms in the harems of the Mamluks." Richard Burton drew attention long ago to the fact that "competent travellers generally speak lovingly of the harems." Burton says: "As usual, the truth lies somewhere between the two extremes. Human nature, all the world over, differs but in degree. Everywhere women may be 'capricious, coy, and hard to please' in common conjectures; in the hour of need they will display devoted heroism. Any chronicler of the Afghan War will bear witness that warm hearts, noble sentiments, and an overflowing kindness to the poor, the weak, and the unhappy, are found even in a harem. Europe now knows that the Moslem husband provides separate apartments and a distinct establishment for each of his wives, unless, as sometimes happens, one be an old woman and the other a child. And confessing that envy, hatred and malice often flourish in polygamy, the Moslem asks, Is monogamy open to no objections? As far as my limited observations go, polyandry is the only

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state of society in which jealousy and quarrels about the sex are the exception and not the rule of life. In my quality of doctor I have seen a little and heard much of the harem. It often resembles a European home composed of a man, his wife, and his mother. And I have seen in the West many a 'happy fireside' fitter to make Miss Martineau's heart ache than any harem in Grand Cairo. Were it not evident that the spiritualizing of sensuality by sentiment, of propensity by imagination, is universal among the highest orders of mankind—*C'est l'étoffe de la nature que l'imagination a brodée*, says Voltaire—I should attribute the origin of 'Love' to the influence of the Arabs' poetry and chivalry upon European ideas rather than to mediæval Christianity. Certain 'Fathers of the Church,' it must be remembered, did not believe that women have souls. The Moslems never went so far." Krafft-Ebing, who has unfortunately lent the weight of his name to strange misconceptions in connection with plurality, and who casts needless aspersion on a noble and widespread religion, contradicts himself by pointing out that "It is remarkable that, with the exception of the interdiction of putting away a wife, the Gospels contain nothing favouring women. Gentleness toward the adulteress and the repentant Magdalene does not affect the position of the wife in itself. The Epistles of Paul specifically declare that the position of woman shall not be altered: 'Wives, submit yourselves unto your husband,' and 'Let the wife see that she reverence her husband.' Passages in Tertullian show how the Fathers of the Church were prejudiced against woman by Eve's guilt: 'Woman, thou shouldest for ever go in sorrow and rags, thy eyes filled with tears! Thou hast brought man to the ground!' St. Hieronymus has nothing good to say about woman. He says, 'Woman is a door for the devil, a way to the evil, the sting of scorpion.' Canonical law declares: 'Only man was created in the image of God, not woman; therefore, woman should serve him and be his maid.' The Provincial Council of Macon, in the sixth century, earnestly debated the question whether woman had a soul. The effect of these ideas in the Church on the peoples embracing Christianity was direct. Among the Germans, after the acceptance of the new faith, for the foregoing reason, the werigild for a wife—the simple expression of value decreased."

It is curious that without any authority the learned Dr. Krafft-Ebing should assume that Heaven promised to the Christian world "purest intellectual happiness" hereafter. No such doctrine is taught either in Martin Luther's German translation of the Bible or the version made under King James. If a vote of unbiassed and free-minded men of the world were to be taken as to whether they would prefer to "walk about golden streets with walls of jasper

RESURRECTION AND DAY OF JUDGMENT

and garnished with precious stones " and shout, " Hallelujah for ever and ever " or experience the pleasures of the Moslem's Paradise, where, as the Qur-án puts it, " No vain discourses shall they hear, nor charge of sin, but only the greetings, Peace, Peace," there would be unanimous verdict in favour of the latter place.

ANWARUDDIN.

RESURRECTION AND THE DAY OF JUDGMENT

THE Holy Qur-án describes three different states of man's life. The first is the present one, which is called the world of first creation and the world of deeds. It is here that man works for good or bad. Although there are stages of infinite advancement after resurrection, yet that advancement is granted simply by the grace of God, and does not depend upon human efforts. The second is called Barzakh. The word originally means any intermediate state. As this state falls between the present life and resurrection it has been called Barzakh. The state of Barzakh is that in which the soul leaves the mortal body and the perishable remains are decomposed. In the Barzakh every soul receives temporarily a new body to be in a position to taste of the reward or punishment of its deeds. This new body is not a body of clay, but a bright or dark body, prepared from the actions of this life. It is not necessary that mere reason should be able to look into these mysteries. The deep secrets of the other world upon which light is thrown only by visions, cannot be discovered by the help of reason.

The third world is the world of resurrection. In this world every soul, good or bad, virtuous or wicked, shall be fully rewarded. The day of resurrection is the day of the complete manifestation of God's glory, when every one shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward of his actions. How this will be brought about is not a matter to wonder at ; for God is All-Powerful, and nothing is impossible for Him, because when He can create man of an insignificant thing at first He cannot be regarded as destitute of power to bring him to life a second time.

Day of judgment. It is the day on which Almighty God will judge man according to the actions done in this life.

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The Holy Qur-án says :—

“ O men, obey your Lord, and mind the day when a father shall not atone for his son, nor a son shall atone for his father in anything. Verily the promise of God is true. Therefore let not the life of this world deceive you, and let not the arch-deceiver (the devil) deceive you in respect of Allah ” (ch. xxxi. 33).

“ And We will set up a just balance on the day of judgment, so no soul shall be dealt with unjustly in the least ; if there be anything equal to a grain of mustard, We will bring it, and sufficient We are to take account ” (ch. xxi.-47).

“ The trumpet shall be sounded, and all those who are in the heavens and the earth shall swoon, except such as God pleaseth to save. Again it shall be sounded a second time, and lo ! they shall stand up awaiting.

“ And the earth ¹ shall shine with the light of its Lord, and the Book shall be laid open, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

“ And every soul shall be paid fully what it has done, and He knows best what they do.

The unbelievers shall be driven to hell in companies to abide therein ; . . . so evil is the abode of the proud. And those who have been obedient to their Lord shall be conducted in groups to paradise to remain in it for ever ” (ch. xxxix. 68-73).

MUHAMMAD (LUDHIANA).

RELIGIOUS SENSE AND THE WEST

THE following correspondence between Mr. Duse Mohamed Ali, late editor of the *African Review*, and Mr. H. J. Bridges, head of the Ethical Society, Chicago (U.S.A.), may be of interest to our readers :—

DEAR MR. ALI,

Mrs. Baum has shown me your letter to her of March 4th, in which you ask what a person like myself can know of the Eastern religions.

May I draw your attention to the fact that my course of five

¹ The day will come when the earth shall be changed into another earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme ” (ch. xiv. 48).

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lectures consists of one each on Buddhism and Mohammedanism, one on the Old Testament, one on Catholicism, and one on Protestantism? That is, three of the five deal with various stages and phases of the religion to which I was born, and in which I was educated.

If your argument is that a man cannot speak with sympathy and accuracy about any religion but his own, it would seem that you could speak thus only on one of my five subjects—Mohammedanism. But in that case, nobody on earth could speak with sympathy or accuracy about any extinct religions, such as that of ancient Egypt or the religions of Babylonia, Assyria, etc.

When you imply that a man reared under the Christian tradition cannot speak about your religion, you pass an amazing censure not only upon all the learned men who have written books on Mohammedanism in the European languages, but upon the Koran itself. Why should you suppose that I cannot read the Koran or understand what I read therein?

I am entirely ready to listen to you or to any competent Oriental exponent of Buddhism. I am not denying that I have much more yet to learn of the Oriental religions. But you must permit me to observe that your assumption that a Westerner cannot know enough about the Eastern religions to interpret them with insight and intelligence is so utterly unwarrantable as to be almost grotesque.

Yours, etc.,

HORACE J. BRIDGES.

DEAR MR. BRIDGES,

I make no complaint in regard to your ability to "deal with the various stages and phases of the religion to which you were born, and in which you were educated."

I would suggest that you re-read the letter to Mrs. Baum. I think that inasmuch as "Mohammedanism," as you call it—we call it Islam, and one familiar with the subject when writing to a professed Muslim would write "Islam" rather than "Mohammedanism"—includes three of the five lectures with which you dealt. You are perhaps unaware of the fact that to be a good Muslim you must first be a good Jew, and a very good Christian. Furthermore, you underrate your own mentality by the suggestion contained in paragraph three of your letter. I did not discuss the question of the ancient religions of Egypt, Babylonia, and Assyria. My letter specifically referred to your ability to discuss Islam or "Buddhism." I would respectfully draw your attention to the fact that Judaism, Christianity, Islam, "Buddhism" are all Eastern religions, and that Christianity ceased to be the message of the Christ directly Constantine adapted it to the needs of the Byzantine Empire.

I never suggested that you could not read the Koran, but there

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is a vast difference between reading and understanding. Nor have I learned that sympathy and understanding are synonymous terms. You might be tolerant as well as sympathetic, and yet be inaccurate.

Your "learned men who have written books on Mohammedanism," with such honourable exception as Gibbon, have for the most part twisted their arguments in conformity with an ideal Anglo-Saxon or Nordic dominance to the utter disparagement of Islam: an impertinent Nordic assumption of spurious intellectual superiority which transformed an Oriental brown-skinned Christ into a flaccid and anæmic replica of Nordic colourlessness, condescendingly conferring a similiar colour scheme upon the Angels and bitumenized the Spirit of Evil.

You say that my assumption that a Westerner cannot interpret an Eastern religion is grotesque. I fear, Sir, that the wild manner of your letter, to put it mildly, is hugely comic. The Westerner, because of his materialism, has never really been able to get into the skin of an Oriental religion; therefore I do not see how he can interpret accurately, notwithstanding his sympathy.

Yours, etc.,

DUSE MOHAMED ALI.

Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit (The Qur-ân, ii. 136).

REVIEWS

REVIEWS

THE following lines of comment on Khwaja Kamal-ud-Din's *India in the Balance* and *The House Divided*, in the current issue of *The Quest*, may be of interest to our readers :—

Political questions do not fall within the scope of our programme ; and indeed they are not usually the concern of the author of these two outspoken and instructive recently published books. His interests are religious and spiritual, and for years he has been with us lecturing and writing on Islam, of which he is a deep student and very capable exponent and propagandist. He is, however, so impressed with the present very grave state of Eastern affairs in the Empire, which numbers among its subjects more Muslims than followers of the Christian faith, that he has at last broken silence in order to let as many of the British public as his words may reach know what is astir in the minds and the hearts of their fellow-subjects of non-Christian faith in the East. Khwaja Kamal-ud-Din sets forth what he has to say with clarity and moderation and in excellent English. He goes far in telling his readers what every Briton ought to know who has at heart the general welfare of the greatest Oriental Empire the world has known. There is no doubt that if we go muddling on in public ignorance of what is at the bottom of the present most serious unrest and discontent in our greatest dependency it will soon be too late to retrieve the situation. Public opinion in this country is formed by newspaper-men. But how few of them have any real knowledge of Eastern affairs ! They would do well to digest such books as the two under notice rather than keep on repeating the habitual formulæ. The stage Oriental of this country is no more the real article than the stage Englishman of France. For readers of *The Quest* these two books are specially instructive, as the religious question, which is perhaps the most important factor in the whole situation, is brought well into the forefront of the exposition.

Roman Catholicism and Freemasonry. By DUDLEY WRIGHT. Messrs. William Rider & Co. Pp. 251. Price 10s. 6d. net.

This controversial question between Clericalism and Secularism has always been a matter of interest to the average man, but it is most frequently presented or discussed in a fanatical and bitter spirit on account of the principles involved or the history

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of the past. Mr. Dudley Wright has given us a sketch of the subject, historical and quite free from bias or a sectarian spirit. He shows clearly that secret communities exist in the Roman Church as well as out of it in spite of clerical opposition to secrecy, and the difference is pointed out that one is under and within the Church and the other is out of it. For those interested in religio-secular problems it is an excellent and unbiassed book, clearly and lucidly explaining the historical side of the question.

The Book of Religion and Empire. By 'ALI TABARI. Translated into English, from the apparently single known MS., by A. MINGANA, D.D. Published for the John Rylands Library at the University Press, Manchester. Covering 169 pp., royal 8vo. Price 10s. 6d.

This unique work is perhaps the earliest defence and exposition of Islam. The author, 'Ali Tabari, was a convert to Islam from Christianity, and a court-physician during the reign of the Caliph Mutawakkil (A.D. 847-861). Well versed in Scriptural lore as well as Islamic teachings, the writer advances quite a wealth of arguments why Islam must be accepted as the final expression of the Will of the Lord. In fact, it is a vindication of Islam against Christianity. The merits of Islamic teachings, the prophecies of the Prophet Muhammad fulfilled during and after his lifetime, his miracles, and the numerous prophecies of the Biblical Prophets that found fulfilment in his person—these are the various topics which 'Ali Tabari so skilfully handles. Besides, the work contains a refutation of such charges against the truth of Islam as were current in those days. The work is over a thousand years old; yet its rational method of discourse will do credit to an advanced scientific mind of the day.