

# Islamic Review

Edited by KHWAJA KAMAL-UD-DIN, B.A., LL.B.

---

Vol. XI.]

RAJAB, 1341 A.H.

Annual Subscription, 10s.

MARCH 1923.

Single

---

## CONTENTS.

"By the Soul of My Mother" .. .. .	81
Notes .. .. .	82
Lausanne Conference Breakdown .. .. .	89
What London Lacks .. .. .	92
Karma : a Criticism. By Herbert Bloodworth ..	96
Pillars of Islam .. .. .	99
Quo Vadis By R. G. P. .. .. .	103
The Sufi's Diary—Muslim Conception of Angels ..	106
Hindu-Muslim Unity. By Yakub Khan .. .. .	110
Friday Sermon .. .. .	114
Umar the Great. By Masud Ali Varesi, M.R.A.S.	117

---

## THE HOLY QUR-ÂN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2 10s. ; Pluvinsin, £2; cloth £1 10s. Postage and packing for all qualities: United Kingdom, 2s. ; abroad, 4s. Prospectus and sample pages sent free on application. Apply to "Islamic Review," The Mosque, Woking, England, or to Ahmadiyya Anjuman Isha'at-i-Islam, Ahmadiyya Buildings, Lahore, or to "Islamic Review" Office, Azeez Manzil, Lahore, India.

---

PUBLISHED AT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

VOL. XI.

RAJAB, 1341 A.H.

No. 3.

MARCH 1923.

## “BY THE SOUL OF MY MOTHER”

“I swear by the soul  
of my mother that I will  
defend the newly - won  
liberties of my country.  
I swear that I will rather  
join her in the grave  
than allow the sovereignty  
which the Turkish people  
has reconquered at the  
price of its blood to be  
imperilled.”

The Conference of Lausanne seems at the moment to have dashed against the reef of Mosul. The Turkish horizon is once more overcast with threatening war-clouds. FIELD-MARSHAL GHAZI MUSTAPHA KEMAL PASHA, on tour at the time, receives urgent summons from the Grand National Assembly in order to confer on the impending momentous eventualities. Before leaving Smyrna, says *The Times*, the Ghazi visits his mother's grave. There, standing at the last resting-place of his mother, in the company of a large crowd of officers, officials and citizens, the noble son prays long and solemnly, and as a true son of free Turkey gives vent to the above sentiment—sentiment, the most sublime that ever agitated the bosom of man, sentiment worthy of the brightest traditions of Islam.

# ISLAMIC REVIEW

## NOTES

### Mustapha Kemal on Woman in Islam.

Under Islam, woman enjoys a status of perfect equality with man. If Islam had done nothing else for the good of humanity, this one thing by itself—the emancipation of the weaker sex—was enough to entitle it to universal homage. By an irony of fate, however, in this respect as in so many others, the Western mind has been stuffed with all sorts of fantastic stories. In these pages we have, time and again, been dispelling these unfounded notions and presenting the true ideal of womanhood in Islam. Our readers will be delighted to know that the hero of regenerated Turkey, Mustapha Kemal Pasha, holds identical views on the question, which he expressed in the course of a public address at the Teachers' Association at Broussa :—

Our women ought to be the equals of men in education and activity. From the earliest times of Islam there have been women savants, authors, and orators, as well as women who, unaided, opened schools and delivered lectures. The Moslem religion even orders women to educate themselves to the same standard as men. In the recent war the Turkish women replaced the absent men in all kinds of work at home, and even undertook the transport of munitions and supplies for the Army. It was done in response to a true sociological principle—namely, that women should collaborate with men in making society better and stronger.

It is supposed that in Turkey women pass their lives in inactivity and in idleness. That is a calumny. In the whole of Turkey, except in the large towns, the women work side by side with the men and participate in the national work. It is only in the large towns that Turkish women are sequestered from their husbands. This arises from the fact that our women veil and cloister themselves more than religion orders. Tradition has gone too far in this respect.

Women should be veiled and cloistered, it is true; but without exaggeration. They ought not to hide themselves. If they do, social life suffers and society only moves haltingly towards perfection.

Ladies, you must take your part in the national life. You must, as in the past, render yourselves useful to society. Give your calumniators the lie by rising to the level due to you in the social life of the country.—*Morning Post*, January 29, 1923.

### “To Every Creature.”

The utility of Foreign Missions has, of late, been the subject of much discussion in the Press. The *Church Times* is indignant against all such people. How dare they express any doubts! “It is enough,” the paper retorts in its leader of January 26th, “. . . to know that the apostles were charged to go into all the world and preach the Gospel to

## NOTES

every creature"—referring, obviously, to Mark xvi. 15. Of course, the article contains nothing by way of argument, and it would not be a *Church* organ if it did. The Church is above the common canons of human reason, and so is the *Church Times*. It trades upon two things: the ignorance of its flock and their fanaticism; and, quite Church-like, the paper has drawn upon both. It bases its plea on the above text from Mark, which is admittedly a latter-day interpolation. Certain editions of the Bible explicitly state in the marginal note that the original did not contain the said verse. Surely, the *Church Times* could not be unaware of the fact; but it must take advantage of the religious ignorance of its average reader. Then it drags in Islam; for the opponents of Foreign Missions say it is equal, if not superior, to Christianity. It goes on to repeat the beaten and often-refuted accusations of the "fire and sword" of Islam and Muslims and, by way of contrast, harps upon the sublime moral conception of Christianity and the civilization of the Christians. All this is quite in keeping with the traditional tactics of the Church, and we take no notice of them. All we want is to challenge the *Church Times* on one point: let it establish on the authority of the Gospels that the Message of Jesus was for the whole of humanity—"to every creature," as it asserts.

### The British Muslim Society.

The activities of the Society are in full swing. Attendance at at-homes and meetings is very large. Thursday after Thursday, members, associates, guests and others interested in Islam, muster in full force at the London Muslim Prayer House. Every available inch of space is occupied, and it would be no exaggeration to say that at times they are actually packed like sardines. The question of accommodation is already receiving the attention of the Society, and before long it may be possible to shift to a more commodious building.

These gatherings have an advantage of their own. They are more of the nature of socials, and as such particularly attractive. They are, however, none the less, if not more, instructive. They afford an opportunity for mixing and chatting together on terms of perfect equality. Everybody meets everybody, everybody talks and laughs with everybody. There is exchange of abundant goodwill and affection. Each face radiates with the inward joy of a peaceful heart. A spirit of Islamic fraternity—a thing unknown here in the

## ISLAMIC REVIEW

West—permeates the atmosphere, and breathing in such atmosphere does, in fact, more than the most eloquent sermon.

Nor is the most eloquent sermon wanting. An hour and a half being spent in mutual fraternization, the Secretary requests Khwaja Kamal-ud-Din to say a few words on some aspect of Islam. The "few words" of the Imam, however, turn out to be a regular lecture. As a specimen of this, we reproduce elsewhere in this issue what he said at an at-home on January 11th, under the title of "The Pillars of Islam." These prove, as usual, greatly illuminating. He is followed by the President, the Rt. Hon. Lord Headley, and the Secretary, Mr. J. W. Lovegrove, whose exhortations to the audience to come out in the open and deliver the message of Islam to their millions of brethren and sisters in these isles, groping for light, are most touching. Then come some from among the audience who put in a few words expressing their convictions and sentiments on the question. The future before the Society is full of promise, and from the zeal and devotion displayed by its members and sympathizers in the cause they uphold—the dissemination of the Light of Islam—it would not be too much to hope that, before long, thousands of restless souls in this land will find peace and content in the Truth of Islam.

### Human Sacrifice.

*The Times* Bulawayo (South Africa) correspondent gives the following thrilling account of a recent human sacrifice by a native tribe of South Rhodesia to propitiate the "rain spirit":

The elders of the Mtawara tribe, alarmed at the drought and the poor crops, consulted the rain doctor, and decided on what they claim to be the never-failing expedient of human sacrifice by burning. The lot fell on a native who, it is alleged, had been intimate with another native's wife. It was discovered that the intended victim was the son of the rain doctor, who, however, proceeded with the sacrifice. The struggling man was bound and burnt alive. Directly life was extinct, heavy rains began.

The celebrations of the success of the sacrifice were interrupted by the arrival of the police. The elated tribe, not aware of having done wrong, showed the police the charred remains of the victim and told them of previous occasions on which similar sacrifices had been equally successful, the last one mentioned being in 1917. They assert that the "rain spirit," whose name is Mwari, lives in their district, which they therefore wished to be included in the Rhodesian Native Reserves. The local paramount chief is said to remember seventy-two natives who had been burnt as rain sacrifices.

## NOTES

A barbarity of the most ghastly dye at which the conscience of our civilized age must shudder! But where, after all, lies the difference between this and numerous other forms of man-slaughter? Perhaps in but change of circumstances. For centuries the Church, in equal piety, burnt its victims at the stake. Only, she did it in the name of "The Holy Trinity," whereas the South Africans have done it in that of the "rain spirit." For generations, she has been killing in cold blood, and in all horrible manners. What for? To please the "Son of God" as the Mtawari is still anxious to please his "Mwari." But what of the "civilized" man himself? He is no less, if not more, adept in the art. He has made the terms of his plea more plausible. He puts on a thin mask of humanitarianism, but those that can see through the veil know what he aims at—"mandates," "concessions," "interests," "spheres of influence," "prestige," and so forth. The South African killed in order to get showers of rain, the West European does the same to obtain trucks of coal or tins of oil.

The Church, the "civilized" man and the savage, all three are on a par in this respect, and against such deeds, whether in the primitive desert life or in the highly evolved civic life of to-day, the good sense of humanity, on a saner view, must revolt.

### "What Christianity is!"

*The Christian Life* learns that a Conference has been formed to investigate on systematic lines what, after all, Christianity is, and expresses natural surprise "that after these many centuries of preaching in the name of Christ, the ministers and clergy have come to the conclusion that they scarcely know what their religion is or what it implies." It reminds one of the pupil in an Eastern story who, after the teacher had given him a night-long lesson on Zulekha, an Egyptian heroine, eagerly asked at dawn: "Was Zulekha a man or a woman?" It is, however, no surprise to us that a spirit of inquiry has awakened. Sooner or later, reason must assert itself, and albeit so late in the day, it has, after all, asserted itself in the Church. To us the surprise has always been how the Church could manage, in this age of enlightenment, to hush the voice of conscience and of reason so long and delay the inevitable. Only Christians are supposed to take part in the inquiry, and the paper pertinently remarks that "since no one appears to know

## ISLAMIC REVIEW

what Christianity is, it is difficult to tell who are Christians " and rightly deplores that so many of the Muslims, Buddhists and others who are " quite Christian in spirit " are not allowed to help. We have ever maintained that true Christianity—as taught and lived by Jesus and not the spurious one engrafted thereon by pagan Rome—and Islam are at bottom one and the same. When all is said and done, Islam is nothing—no more nor less—but submission to the Lord's will. Could Jesus be aught but a true Muslim? In fact, he was as much a Muslim as Muhammad or any other Prophet from the Lord. As such is his exalted character delineated in the pages of the Qur-án and as such he appears from the Gospels' description of him when the truth therein has been sifted from myth and human alloy. Muslims would have welcomed the opportunity of contributing whatever light they have towards the elucidation of the points at issue. We wish the deliberations of the Conference may result in a step onward on the path of Truth.

### Queer Logic.

Commenting on an article by one Captain Gracey, *The Life of Faith* says the Captain is convinced that the 400,000,000 Christians of Europe and America must not allow Muslims in Turkey to have, hereafter, any control over Christians, and the reason given, we must confess, is not without humour. "These men," it is argued, "are now unable to appreciate what Christianity means." We hope the gallant Captain is able to appreciate what it means, or some one else of the 400,000,000, or *The Life of Faith* at least. One cannot but mark some streak of perversity in Christian mentality the moment it enters the religious groove. Frankly, we fail to see the logic of the Captain's plea, and still less the sense in its reproduction by *The Life of Faith*. If title to power lies in appreciation of Christianity, we doubt whether any of the so-called *Christian Powers* of Europe or America will be able to establish its own right. And how, by the by, would the Captain take it should we put his own argument to him: "The 400,000,000 Hindus and Muslims of India must tell the handful of Christians in Delhi to pack home, as these men are now unable to appreciate what Hinduism or Islam means"? But the climax of the fun is reached when the comment winds up with the words, "For the Turkey of to-morrow will be the Turkey of yesterday unless the regenerating influence of Christianity permeates the people, and makes them new

## NOTES

creatures in Christ." A *regenerating* influence indeed! For when one generation is wiped out, as was almost done yesterday and may be repeated to-morrow, by our good "creatures in Christ," another must come to take its place—*regeneration*, only too literal.

### The Cross—3,600 Years Old.

That Christian son-worship is to all intents and purposes the sun-worship of primitive man under a different nomenclature is by now an open secret. The supposed birth-date of Jesus is the same on which ancient Rome celebrated her Apollo Day—December 25th; conceptions such as virgin-birth and Divine sonship have also been traced to a remote antiquity, prevalent among several races. All this must surely be more than a mere coincidence. Every now and then something new comes to light strengthening the view that the Church creed of the day, handed down through Constantine, is the same old myth under the veneer of Jesus' name. Among the articles found in the tomb of the Pharaoh Tutankhamen, recently unearthed in the Valley of the Kings (Egypt), there is one which constitutes another startling revelation. There is a candle with a candlestick; it is this latter that tells a significant tale. The candlestick is made in the *shape of the Cross*. After all, even the chief Church symbol, the Cross, is nothing new! It formed the object of adoration long, long before the birth of Jesus, in the Egypt of 3,600 years ago!

### Home-made Christianity.

We understand the committee formed for the revision of the Prayer Book, in order to bring it up to modern requirements, have proposed the introduction of some new prayers—one for industrial peace, one for election time, one for troubled conscience, one for good weather. Besides, six of the Ten Commandments have been shortened. And what is the process by which these revisions and additions are to become part and parcel of Christianity? They have to pass through the House of Bishops, the House of Clergy, the House of Laity, and finally to receive parliamentary sanction, when they will attain full-fledged religious sanctity. This is how Christianity is coined! Manufactured in the human mint, it is stamped with Divine authority. Such has been its history all along. A thing of human origin, it has failed to stand the test of time and experience, and has, of necessity, had to change form from time to time, to readjust itself



## ISLAMIC REVIEW

to changed conditions. Is it fair—nay, honest—to thrust such man-spun stuff on humanity as a revealed system?

### **Wives must “Obey” and “Serve.”**

The one good, however, that was expected of the pruning of the Prayer Book—the amelioration of the status of woman in the marital bond—has unfortunately been withheld. Despite general resentment, the bride must still take the vow to “obey” and “serve” her husband. Woman, the counterpart, if not the “better-half” of man, to be placed in a position of servility to man, is surely a gross injustice. No wonder that cases of maltreatment of wives by husbands, especially among the working classes where religious influences remain uncounteracted by liberal education, are of frequent occurrence. The blame lies at the door of the Church that inflicts the indignity on the sex at the very threshold of married life. Why the wife should “obey” and “serve” the husband any more than the husband should obey and serve her passes our understanding. Are not both equally human, both equally the children of the same Father? Surely, a Law from Him must not grudge her a position on the same pedestal with man. But the difficulty is just this: Church Law is not His Law. It is the handiwork of man, and so it disposes of woman at the sweet will of man. And if the conditions were reversed and woman had the sole hand in formulating the Church creed, perhaps she would have done the same to man. It is Divine Law that holds the scales even between the two. “For wives are the like of rights against husbands, as are for husbands against them,” says the Qur-án.

### **Bible for the Blind.**

The Bible Society, we understand, has taken steps to issue the Bible in embossed characters in about thirty-eight different languages, for the use of the blind. The attempt, in so far as it implies consideration of the blind, is, beyond question, deserving of commendation. It is its suitability that we fail to appreciate. The book, with its unintelligible dogmas and fantastic stories, would suit, we are afraid, the blind of mind rather than of body.

---

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

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

## LAUSANNE CONFERENCE BREAKDOWN

### LAUSANNE CONFERENCE BREAK- DOWN

#### LORD CURZON'S RESPONSIBILITY

AFTER negotiations lasting for eleven weeks, the Near East Peace Conference at Lausanne has broken down upon *issues which should never have been allowed by the Allied delegates to lead to a further rupture*. The destinies of the Near and Middle East appear to have been thrown once more into the melting-pot over matters which were unquestionably capable of adjustment.

The Conference has failed because the Allied delegates refused to recognize the reasonable Turkish claim to the rights of a nation.

The Draft Treaty definitely abolished the Capitulations, under which foreigners dwelling in Turkey have enjoyed the privilege of special forms of trial. It proposed to substitute a number of legal counsellors who were to sit on the benches of certain Turkish courts in cases concerning Allied subjects. The Turks objected to the presence of foreign judges in their courts, on the ground that their sovereign rights would be infringed. They suggested a modified plan by which foreign lawyers would be entitled to watch cases in which Allied subjects were involved. They also proposed that the economic clauses of the treaty, which provide for mixed arbitral tribunals in certain classes of business and commercial disputes, should be suspended for further consideration.

The Allied delegates at Lausanne refused to accept the Turkish proposals, and closed the Conference. We deplore their decision, and we believe that the British public will not approve of the course taken by the Marquis Curzon and his colleagues.

It was well said by the *Quarterly Review* recently that "we must not think of the Turks of to-day as Old Turks or as Young Turks, *but as New Turks* ;

## ISLAMIC REVIEW

for they are now what they never were before—*a nation.*” It is the duty of Great Britain, beyond all other Powers, to help the Turks to attain the full status of nationality which they crave.

Throughout the Lausanne Conference the British delegates, through their chief spokesman, the Marquis Curzon, have most unwisely pursued an entirely opposite course. They have opposed step by step all the proposals aiming at giving Turkey the freedom of a sovereign State. Lord Curzon has haggled and bickered and hectorred and domineered. He has never once recognized that it is a primary interest of Great Britain, as the greatest Moslem Power in the world, to assist in building up Turkey as an independent Moslem nation firmly and peaceably established in the Near East.

Yet the Turks seem to have behaved yesterday with prudence and restraint. They met the Allied delegates on point after point and made one eleventh-hour concession after another. Their claim that they were trying to preserve peace was apparently well founded, so far as can be judged upon the information available.

They renounced their claim for the closing of the Straits. They withdrew their demand for a garrison on the Gallipoli peninsula. *They consented without reserve to the delimitation of the Anzac zone*, in deference to British and Australian sentiment. They accepted the clauses about minorities, about finance, about the Ottoman Public Debt, about the frontier of Thrace, about the railway accounts, and about the rigid limitation of Turkish troops in Constantinople and Thrace. They seem even to have offered to *submit the Mosul dispute to the League of Nations after an interval of one year*, during which period the *status quo* was to be maintained.

Ismet Pasha and his colleagues were only adamant on the single technical question of the exercise by Turkey of *full sovereign rights in her own courts*,

## LAUSANNE CONFERENCE BREAKDOWN

and it is amazing that the Conference should have been permitted to collapse upon such an issue.

The great defect of the Marquis Curzon throughout his distinguished career has been that he has always shown himself *temperamentally unable to distinguish between big points and little ones*. Time and again he has wrestled with little points and let the big issues slip by him. Through his error of judgment Great Britain, who really dominated the Conference, has thrown away a very great opportunity for bringing peace to wide stricken regions in Eastern Europe and Western Asia.

It was no French intrigue which wrecked the Lausanne Conference. The failure had nothing to do with the Gallipoli graves, on which the Turks yesterday yielded all we asked. It was not the fault of Turkish "obstinacy" or "ignorance," for at long last the Turkish delegates were evidently ready to compromise. Lausanne has been rendered futile by a grievous refusal to recognize one limited aspect of the national aspirations of the Turks, though Great Britain, who led the way in the emancipation of Japan from foreign tutelage, ought to have been the first to help Turkey to realize her reasonable desires.

*No sane person would dream of talking about war over the jurisdiction of the Turkish courts*, and the collapse of the Conference on such a point is ridiculous. The British negotiators are returning under the cloud of a humiliating blunder. But what will our people say when they know the truth and realize the risks which are being run?—*Daily Mail*, February 5, 1923.

---

## TABLE TALK

By

KHWAJA KAMAL-UD-DIN

A discussion of Life after Death; Hell and Heaven; Reincarnation; Karma; Darwinism and similar other problems.

2s. 6d. net.

## ISLAMIC REVIEW

### WHAT LONDON LACKS

“TOLERANCE” is everywhere the cry of that section of the world which claims to stand for Progress ; and nowhere is that cry louder and more insistent than in England.

The hub of the world's Commerce must needs seek also to pass as the hub of all enlightenment, from Culture in its more exotic forms down to Common Sense ; yet nowhere, perhaps, can the Spirit of Tolerance in Religion feel herself more of a stranger than in the Land of Sect and Schism.

Tolerance, like the verb, may generally speak with two voices, the Active and the Passive ; and though the former, being less heard, is also of rarer worth, the latter, which is, indeed, the more commonly accepted voice, is yet of infinite virtue.

Passive Tolerance will provide a *modus vivendi* in a discordant society ; Active Tolerance induces mutual goodwill and kindly feeling. The Passive is content to “suffer fools gladly,” the Active sees them as fools no longer, but fellow-beings with a right to the same measure of consideration that we are accustomed to exact for ourselves.

In the history of Religious Tolerance, Islam, from its very beginning, takes a prominent part. From the days of Abu Bakr, the first Caliph, in whose reign, and with whose sanction, the Muslim commander Khalid-bin-Walid issued the proclamation whereby he guaranteed the lives and property of Christians and declared them free to “beat their nakus,” and carry forth their crosses on holy days, down to the present year, Islam has shown, and is showing, shining examples of Tolerance, both Active and Passive, because such was the command of the Prophet.

It was Muhammad himself who extended to the Christians of Najran and the territories adjacent

## WHAT LONDON LACKS

“the security of God and the pledge of the Prophet for their lives, their religion and their property.”

It was the Caliph Omar who, after the conquest of Egypt, scrupulously preserved intact the property of the Christian churches, and continued the allowances made by the former government for the support and maintenance of the priests; and it was in the reign of Osman, the third Caliph, that the Patriarch of Merv wrote of the Arabs to Bishop Simeon of Fars: “they do not attack the Christian faith; they help us in our religion; they respect our God and our saints, and bestow gifts on our churches and monasteries.”

Down through the ages, wherever the Muslim power held sway, in Spain and Southern Europe, in Africa, and especially in India, the story is the same; and the India of to-day, with its hundreds of thousands of Hindu shrines and temples and institutions, flourishing and intact after a thousand years of Muslim domination, is no light testimony to the tolerance that is essential in the spirit of Islam.

In present-day India, too, though the Muslim power is no longer paramount, the same spirit is shown by the ruling Muslim Princes in their dominions. For example, Her Highness the Begum of Bhopal, to the generosity of whose mother the Woking Mosque owes its existence, has herself, with like generosity, provided land for the erection of a Christian church and parsonage; while His Exalted Highness the Nizam of Hyderabad, the most powerful of the Native Princes of India, provides grants from the moneys of the State in aid of Christian, Hindu and Zoroastrian without distinction. Here, surely, is tolerance not merely passive; but the Nizam has gone farther than this. As is well known, the cow is an object of profound veneration to Hindus; so much so indeed, that the very thought of a cow being slaughtered arouses in the sincerely devout Hindu a sense of outrage well-nigh intolerable.

## ISLAMIC REVIEW

This enlightened Muslim Prince has, out of respect for the susceptibilities of his Hindu subjects, issued an order forbidding, henceforward, the slaughter of kine in his dominions.

It is perhaps too much to hope that so noble an example of Active Toleration will, or can, ever be widely followed; indeed, it might be argued that it is only in an autocratic State that it would be found practicable; but the action shows that Toleration, as conceived in Islam, is a thing both real and practical; a flashing beacon amid the clouds and thick darkness of the latter days.

And what of England? What is England, the home of Christian tolerance—*Asylum Christi*, as she was termed in the days of the Huguenot persecutions, and, at the same time, the capital of the world's greatest Muslim Empire—doing in the matter?

London has no Mosque. Would it not be a graceful, not to say a politic act, for the Government of the greatest Muslim Empire to show its consideration for the feelings of those who form the vast majority of its subjects by doing something to supply what is lacking?

France, whose Muslim dependencies are but a fraction of those of Great Britain, has shown the way; and the Mosque now building in the Place de l'Ermite, on ground given by the City of Paris—and of which the first stone was laid in the presence of members of the French Cabinet, present in their official capacity—will be also a symbol whereby France may be said to have recognized, formally, the religion of her Muslim subjects. Cannot England see her way to such an act of statesmanship—to put it no higher than that?

It may, and probably will, be urged that the position of England differs somewhat from that of France in this matter.

France has no State religion; while in England there is a State religion which, however, receives no

## WHAT LONDON LACKS

financial support from the State. The taxpayer is not called upon to contribute a penny to its upkeep. There is, indeed, no religion in England which receives such support. Any form of worship, whereof the practice does not involve illegality, is free to build its place of worship if and where it can, but it must expect nothing in the way of assistance, financial or otherwise, from the State; and in this respect the State Church stands on precisely the same footing as any other religious denomination. English Tolerance is essentially a Passive Tolerance.

What then can be done? If the Government were to see its way to grant a site in a suitable position, and to interest itself officially in the project, much would be gained. Or if the latter only were found to be feasible, it would still be a step in the right direction—nay, not a step but a stride—and one calculated to give an excellent and lasting result. It is not much to ask; yet even to such a modest request there would arise, almost certainly, an opposition utterly disproportionate.

Is it altogether unreasonable to assume that each branch of the Church Catholic, and every twig and tendril of the Chapel Protestant, would be bound together, for the first time in history, into one stubborn faggot of uncompromising hostility, and that any Government that ventured to show official recognition to Islam, in the capital of the world's greatest Muslim Power, would risk a smashing defeat at the very next General Election, if not in the House itself?

Have we, a World-Empire, travelled so far only on the road of Tolerance that we have not, as yet, even arrived at the point from which Islam started out?

And yet, "Tolerance" is everywhere the cry of those who claim to stand for Progress, and nowhere is it louder and more insistent than in England!



## ISLAMIC REVIEW

### KARMA : A CRITICISM

By HERBERT BLOODWORTH

(Continued from page 54)

UNFORTUNATELY for the due examination of the claims made for the ancient teaching of Karmic merit and demerit, few instances are given, and such examples as are given are conveniently indefinite. Plenty of generalizations are met with, but details are conspicuous by their absence. This, to say the least, is somewhat strange, because it is affirmed in words unmistakable that "in the moral worlds, *as much as* in the physical, Karmic results can be seen, planned for, and calculated on." And another prominent exponent of Karma says "there is not an accident of our lives, nor a mishappen day, nor a misfortune, that could not be traced back to our own doings in this or another life." When search is made, however, for concrete details, happening in this life as a result of an act, or acts, done in a previous life, the failure is complete! When pressed to give definite, verifiable details, resort is had to vagueness, and the clear, sharp lines of the concrete pass mistily into the uncertainties and dimness of theory and speculation, as the following quotation shows: "One can *dimly* see that the adaptations can be made." A little later on in the same manual on "Karma" the writer, who is a recognized authority on the subject, says: "One can only speak *speculatively* on this point." The "point" referred to is "collective Karma," which, it is quite naïvely said, "introduces a new element of perplexity in Karmic results." There are said to be twelve kinds of Karma! Exactly what "perplexity" of mind is the result when all of them are considered is "speculative," but may be said to be, to put it vaguely, a "Karmic result"—which appears to be one and the same.

## KARMA : A CRITICISM

It is not surprising to learn that this law requires "Lords" to direct it. These Lords of Karma are said by some to be seven in number, and by others to be four. Nothing, apparently, is certain. But, presumably, they may be said to be four, as one of each presides over the four cardinal points—north, south, east, and west. Such an idea is consistent with the ancient astronomy which made this small planet the hub of the universe. That their abode is upon or near the earth, even if indeed they exist at all, is extremely improbable; for, roughly speaking, there are at least five hundred million suns, many far surpassing our own in brilliance and mass (to say nothing of possible worlds), in the known universe. That these "Lords" of the universal law of Karma should select this insignificant planet alone for their dwelling-place is, according to the law of probabilities, about a million to one—which is very unlikely indeed.

The beginning of science came with the de-personification of nature. Primitive man, on the contrary, imagined that everything was alive—animated by spirits or gods. He conceived the notion, too, that the gods governed the physical universe, and that such had the power to inflict personal ills, disease, famine, tempest, and earthquake. The survival of the idea of Lords of Karma is, obviously, a vestige of this primitive belief. The "justice" of the Lords of Karma reflects the primitive idea of justice held and meted out by the savage. This, surely, is evidenced by the following example of the working of Karma: "The wretch born of drunken and vicious parents, amid such surroundings *as make virtue practically a miracle, foredoomed to a life of want and woe*, has created such attractions in former lives *as render it impossible for him to be born under any other conditions*"! No cattle-rancher would attempt to raise stock by such methods, and any ordinary swineherd could give "points" to these

## ISLAMIC REVIEW

Lords of Karma upon the value of good conditions and environment. To *accuse* "the wretch" of having "created" in a previous life "such attractions" that necessitate such horrible surroundings in this life is, in effect, to *excuse* the rich, modern slum-owner, and to *exonerate* from blame those whose selfish interest it is to perpetuate such conditions. It never seems to strike the Karma apologists that a theory of morality and ethics which demands "drunken parents," a "life of want and woe," and needs "a miracle" to be performed before virtue can become practical, must have something radically wrong with it. It never seems to dawn upon their human conscience that perhaps, after all, a selfish Society may have sinned grievously against "the wretch," and not the wretch—in former lives. Those who imbibe too freely of this cunningly concocted mixture of truth and falsehood—this "wine of abomination"—find that, like soma-juice, it "works the wit abuse." For that purpose, and to that end, Karma has been devised by the dominant caste to keep in humble submission the Vaisya and the Sudra castes. It has made all nations drunk. It obscures the clear vision of the spiritual neophyte; it dopes the conscience of the earnest teacher of ethics; it limits the abundant flow of human sympathy at its very source—the generous heart of man; and it mystifies with indefinite generalizations the mind of the student searching for truth. Its avowed object is to divide humanity; and its "spiritual ideal" is embodied in the philosophical supposition which claims that one part of humanity issued from the head of Brahma, another from his breast and arms, another from his legs, and yet another—the poor, despised, and exploited Sudra—from his feet! To keep in "worshipful subjection" the so-called "subject-castes" is the *raison d'être* of Karma.

(To be continued.)

## PILLARS OF ISLAM

### PILLARS OF ISLAM

[Text of a lecture by Khwaja Kamal-ud-Din at the Muslim Prayer House, London, on the occasion of an At-home on January 11th.]

ISLAM, which is the religion of commandments and obedience, should not be confused with legalism, which leaves no discretion to human judgment. In every walk of life we have some colossal truths, which are unchangeable and unalterable, to guide our footsteps, and to make right use of our discretion at each important step of life. There are the two ways at each step of our life, and on our choice depends our coming felicity and adversity. If poster signs and landmarks are a great help in our ordinary journey, are we not in need of such directories to finish our journey of life? Human experience, as well as knowledge through suffering and persecution, is no doubt a guide. Our legislation is also the outcome of human experience. But human knowledge and observation cannot discern what the eye of the Lord would do; besides, if the chief aim of human endeavour is to work out those noble faculties which differentiate humanity from animality, it is a plain truth that all that we have got from human experience in the way to guide us goes to a greater extent to minister to our animal side, and there is very little in human writings to work out our noble latent faculties. Should we not look to God, Who reposed this high capability in our nature, for guidance? The Qur-án does not come with hard-and-fast rules of life, it gives certain broad principles with ample scope for the use of one's own discretion; it is a landmark: at each step it discloses two ways, as the book itself says: "And (We) pointed out to him the two conspicuous ways" (xc. 10). It gives a hint, and acts as a reminder of God's unchangeable ways. Has not scientific research brought home the same truth to us? Our discoveries in scientific

## ISLAMIC REVIEW

realms only bring us to certain unchangeable laws working on certain planes, but in our application of those laws our discretion is free, and in all our activities each law brings us to a great harvest if we respect it. What is true of the physical plane is so of the ethical, moral, and spiritual plane. We start with axioms and postulates in our mathematical workings, though some of the axioms do not seem to appear to be true, but we have to accept them as true, and in the long run we find them so. Could we do away with such axioms and postulates in our moral and spiritual progress? If not, the Qur-án comes to give us such axioms and postulates. It marks out certain boundaries and landmarks, and it fixes certain signposts, but the rest we have to do ourselves. Its sole object is to enable us to make proper use of our judgment and save us from error of discretion, but the rest we have to do ourselves. Who can deny the true wisdom of such a course? Some missionaries, finding their own book devoid of such enlightenment, try to make the defect a sort of negative virtue, and assert that the Qur-án, in laying down certain rules and regulations, has interfered with human free will. I wish they could use the so-called freedom of will in other pursuits of life. We do need a certain prescribed course, and it is in strict observance of that course that our discretion will never be on the wrong side. In order to create in us an aptitude to observe the law strictly, man is in need of certain lessons and exercises of discipline. He must learn how to avoid sin, or going against law. The best way to create in us that nature is to create in us the habit of giving up such things as are already our own, because the desire to get things, of whatever kind they may be, from others, sometimes tempts us to do wrong. To be more explicit, suppose I need money, it becomes sin when I try to get it from others by unfair means, but if I have learnt the habit of parting with my

## PILLARS OF ISLAM

own money and giving it to others in charity, I am not likely to rob them of it. Similarly, eating and drinking and sexual instincts, or, in one word, our various appetites, stir our activities. If we move in a wrong direction and gratify our desires with things that do not belong to us, or which we have no right to use, we commit wrong; but if a person knows how to abstain from the use of even his own things when his appetites are excited, he will not go after the things of others. This self-discipline we achieve in our days of fasting. Fasting is not starvation. In certain hours of the day we learn how to face acute hunger and in abstaining from satisfying that hunger, to abstain from the use even of our own eatables and drinkables. If I know how to deprive myself willingly of the happiness that arises from my own married state, and this to please my God, in the month of fasting, how can I do anything illicit to displease Him? These self-disciplinary exercises were given to us in the form of what is called the "Five Pillars of Islam"—Declaration of our Faith, Prayer, Fasting, Almsgiving, and Pilgrimage. If a person makes a survey of every phase of criminality or breach of the law, he will find that the same violation occurs in our attempts to possess ourselves of, or use wrongfully, or be wrongfully attached to, such things as we are ordered to give up under the observance of these five pillars of Islam, while they are our rightful possession and we are rightly entitled to hold them: but we give them up willingly and voluntarily to please our Lord. If such has been our habit, how can we go after the belongings of others?

The overweening attachment to our own opinion, or the overweening weight which we give to our judgment and volition, causes any amount of mischief in the world; but in the declaration of the Muslim formula, "La ilaha illallah," we declare that we subordinate our judgment and volition to the Great

## ISLAMIC REVIEW

Will on High. Exaggerated ideas as to the value of our own time and unwillingness to spend it for the benefit of our fellow-beings are further causes of the greatest possible harm to the world. But five prayers in every day are ordained for us to wean us from slavish devotion to our own affairs. Eating, drinking, and the company of the other sex, wrongly indulged, are responsible for three-fourths of the offences which I find in any Penal Code of the world; and the most salubrious check to the intemperate hankerings of man's nature I find in the observance of Ramadan, the month of fasting. Objectionable love for filthy lucre is another great factor of wickedness, but the institution of almsgiving, in Islam, gives us reason to laugh at others who abjectly worship Mammon. Our love for our country is, no doubt, a noble passion, but the abuse of it in the form of so-called "patriotism" gives rise to bloodshed in the world. This false notion, this wretched idea of patriotism, has ever been the cause of fighting, wars, and the rising of one nation against another. Love for one's country is a noble thing, but it becomes a sin of the darkest dye when it is exercised against the will of the Lord and at the expense of other nations. For man to purge himself of this most mischievous passion, there is but one way. He must cut himself off from his own house, his own people, and his own country at the call of the Lord; and this discipline a Muslim learns when he performs his Hajj (pilgrimage). A Muslim enters into the Holy Land of Arabia. There he denudes himself of all his clothing—the sign of worldly respectability and distinction, and the means of adornment and embellishment. He uses only one or two sheets—sufficient to cover his body. Shorn of every possession—money, house, home, children, and, in short, of everything which may incite human nature to commit wrong—a Muslim

*(Continued on page 105.)*

## QUO VADIS ?

### QUO VADIS ?

WHILE welcoming the attitude of the modernist section of the Anglican Church touching certain points of Christian doctrine—at one time regarded as essential—as evidence of a growing broad-mindedness, we may be pardoned for wondering whither it is all supposed to lead. Western intelligence has ever been too ready to regard broadness as a virtue sufficient in itself. Yet broadness, in itself, is not a virtue at all. “Broad is the way that leadeth to destruction,” said the founder of Christianity; and, at best, a road, or track, with its hedges set too far apart, is apt to lead nowhere in particular.

In rendering untenable the orthodox grounds on which is based the Christian doctrine of God’s revelation to man, the modernist does not seek at all to find the true history of that revelation elsewhere, but rather to show that such Divine interposition is in the highest degree improbable, and to reduce the Deity to a mere philosophical expression.

This is, after all, but a return to the pleasant path along which all man-made philosophy moves, and will always move; where the attainment of a species of intellectual self-satisfaction, sufficient to content the “cultured” classes, passes as religious convictions, and the “daring” discourse and “thoughtful” essay represent the measure of man’s faith.

It is a pleasant, easy road; but its guiding fences are set so far asunder as to be out of sight; and it leads, and has always led, since the world began, nowhere in particular.

It is difficult to associate God with “culture.”

Philosophy has never stirred the masses of mankind, because philosophy never speaks with inspiration; does not even profess to find, as it were, the wave-length of the Divine instinct in man. Yet God’s message, when He speaks, is for all men. If,



## ISLAMIC REVIEW

therefore, the result of modernist progressive thought is but to reduce religion once more to terms of philosophy, wherein lies its "progress" ?

If the efforts of such progressive thinkers are to be taken as amounting to anything more than intellectual exercise, they must aim at something higher than philosophy, strive to recapture the Divine spark which the Christian Church sought vainly to pen up in creed and dogma. If such be their aim, then we venture to make a suggestion. Let them bring to the critical study of the Faith of Islam the same broad-mindedness, acumen and scholarship which they have applied to their own Faith.

The task has never yet been attempted by Christian commentators. For some hidden reason, modern theology has paid little heed to the great religion of Arabia as an intellectual force. Let the experiment be made now, and if it be undertaken in good faith, we have no fear for the result.

It is human reason that, in defiance of Papal Bull and Interdict, insists on being satisfied and refuses to take anything on trust beyond a certain reasonable limit, that has always been the difficulty of revealed religion.

Human reason is a gift of God ; therefore it may fairly be assumed that any revelation vouchsafed by God to man will not be repugnant to human reason. On the other hand, it is clear that human reason is not of itself, unaided, sufficient to reveal God. The revelation must first come, as it has come, through the Prophets in successive ages. It is the same revelation : and it must be interpreted and understood in the light of that one among the surviving records which has not been tampered with by human emendation, which is comprehensible by and in no sense repugnant to human reason.

Of all the sacred books of the world, but one remains against the essential and literal authenticity of which no critical or other attempt has been seriously made during thirteen hundred years.

Here is a sign for those who seek after it (being neither wicked nor perverse), a sign whereby the infinitely far-off is brought very near; the Divine Intelligence stoops to make itself understood by human reason, and the Christmas message of "God with sinners reconciled" becomes fulfilled at last. But there is still something to be done if the modernist thinkers would prevail. Broadness of conscience must not be too broad; and here indeed are the words of the most unpopular of all the Apostles: "Be not deceived: God is not mocked"—of the very essence of truth.

To the mind of the average man—nay, to human reason itself—there seems, rightly or wrongly, just a touch of insincerity in the spectacle of the attempted surrender of a citadel by its professed defenders.

Those who conscientiously question Christ's divinity, pious, sincere and holy as they may be, have no right to call themselves Christians, nor to be in receipt of a stipend for proclaiming that which they publicly deny.

This is perhaps a minor question of ethics, but it is on such minor questions that the forces of spiritual endeavour must rely, if they are to attain their reward. R. G. P.

---

*(Continued from page 102.)*

reaches the door of his Beloved. Like a lover he makes the round of His house and throws his head in prostration to Him on the bare earth: "Dust he is, and to dust he goes." Then he makes sacrifice of an animal—the personification of what may be called the animal nature in man. Pilgrimage, as the Prophet says, is the final discipline to create the Muslim spirit in man. Ye Muslims may take it to-day from me that the sacrifice of an animal on the day of Hajj is a symbol whereby you declare your willingness to kill the animal that is in you, and if you are unable to accomplish that self-abnegation after performing your sacrifice, you have only done something fetish, and you simply believed in fetishism.

## ISLAMIC REVIEW

### THE SUFI'S DIARY

#### MUSLIM CONCEPTION OF ANGELS

##### THE GUIDES IN SPIRITUALISM

God is the best guide, and after Him the nature that He has created. He reveals His will to us by His messengers as well as through His working in the universe. The former medium plays a dominating part in the sphere of religion, while science deals with the latter. The teachers of religion give us certain laws of life, the final aim and object of which is to attain to such a state of spiritual growth as shall enable us to receive messages from our own Creator. There may be various ways of achieving the required state of spiritual growth, but there must be one way which is shorter than the rest, and if the Qur-án reveals it, as it claims to do, the finality of its revelation in this respect is established. Islam does not close the door on Divine messages to humanity.

And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good,

says the Qur-án (xxix. 69); and again :

(As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the garden which you were promised.

We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for :

An entertainment by the Forgiving, the Merciful (xli. 30-32).

In the last quotation we read of guardian angels, and before I go further I should like to say something as to the Muslim conception of angels. Everything in nature, even though it be in the form of dead matter, exhibits a sort of mentality, in observing the laws prescribed for the exhibition of its properties.

When brought under the conditions laid down

## THE SUFI'S DIARY

for it, every form of matter gives out what is latent in it, and that with precision, and with a mathematical exactitude which is not discernible even in man with all his advantages of intellect and mentality. If the mind is a great guide, dumb and dead nature seems to possess stronger mentality than falls to the best of us sentient beings. Angels, in Muslim theology, are the sentient beings that work out the varied potentialities reposed in the diverse manifestations of nature. They act within prescribed bounds, and do not know how to violate them.

And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too), and they do not show pride.

They fear their Lord *supreme* and do what they are commanded (xvi. 49, 50).

The Arabic word for angel is in the highest degree expressive, bearing, in fact, two meanings: first, potentialities, and secondly, angels:

If, then, the potentialities of nature are without number, so too are the angels.

. . . and none knows the hosts of *your* Lord but He himself; and this is naught but a reminder to the mortals (lxxiv. 31).

Every passion, every moral impulse, and every phase of spirituality is a potentiality, and has an angel to work it out whenever they come under conditions required for their revelation.

How stands it, then, with the human mind? Sometimes, without any association of ideas at all, we are impelled to do good. Some finer feeling in us, though dormant for the moment and without apparent reason for being aroused, becomes on a sudden active, and we are invited to do good. This impulse towards good, we Muslims ascribe to the angels. If we listen to such angelic calls, and follow their invitation, they in their turn are encouraged and begin to guard us against any evil step which we may be tempted to take. Thus every function

## ISLAMIC REVIEW

becomes twofold. They invite us to good and warn us against evil. And further, if we are obedient to them, they become our guardians in the third stage. In this evolved stage of spirituality, man is visited by them; sometimes they appear to him in human form, but more often in vision. This may seem to others only a species of hallucination or trick of imagination, but it is a reality to those who are spiritually advanced. No materialistic explanation of such fantastic experiences as these can possibly affect my belief, so long as the messages, or words of advice, come to us (as we believe them to have come) from angelic realms; for they are of real value in the moulding of our lives, and produce marvellous results. Services which angels render to those who have acted submissively as wards under their guardianship are the measure of their ministry. Man becomes master and they his ministers, his servants.

I have given a very brief account of the work of the angels. Before I go further something should be said as to the influence of spirits, other than angels, upon the destiny of man. If the various potentialities of nature are being worked out by corresponding mentalities which we call angels, those potentialities do none the less cause harm in the world when wrongly used; and if sometimes man becomes impelled to do wrong by some prompting which there is nothing in the outer world at the moment to suggest, we Muslims ascribe such evil experiences to certain sentient beings called evil spirits. By spirit here I do not mean the souls of the departed; I simply mean such beings as have direct and definite connection with those potentialities. Thus, if we receive good and evil inspirations, we ascribe them respectively to good and evil spirits; the angels being the former.

If in the spiritualistic movement angels are the guides and guardians, a Muslim cannot say anything

## THE SUFI'S DIARY

against them ; but if they come from "ghost-land," as it is called, the belief is not a healthy one. Every spiritualist feels comforted when he claims to have the benefit of the guide ; he lends a willing ear to its suggestions and suffers gladly the mutilation or stagnation of his own individual judgment. First of all, it is a very difficult thing to distinguish between the inspirations coming from a guide or angel and those arising from the working of our own subconsciousness. Subconsciousness sometimes remains at work for hours, and brings us to a certain conclusion. As we cannot ascribe this conclusion to any apparent cause or association of ideas, we at once assume that it emanates from a spirit or guide. We may not be able to detect the harm in it, and we may commit wrong. A Muslim cannot ascribe any inspiration of his to the angels, unless such inspiration is consistent with the requirements of morality, conscience and the Qur-ánic laws. I have known many spiritualists who would hesitate to do some good thing even because their "guide" had advised against it. Again, it is a recognized theory among spiritualists that only such departed souls return to visit those left on earth as have some imperfection in them by reason of which they are bound to this planet. Those of advanced spirituality, on the other hand, when they leave the earth, are forthwith translated to the higher regions and never return again. If this is the case, what guidance can we receive from those earthbound spirits ? Nevertheless, it has, unfortunately, become a fashion with many to speak of their "guide." Some are genuinely in earnest about it, but I fail to see how such guidance is ever likely to help man's growth. The very word "guide" creates a sort of psychology prejudicial to the spirit of independence and fatal to freedom of thought. There must be some reasonable limit to tutelage, but to remain always a ward is eminently undesirable. In Islam we are free from such con-

## ISLAMIC REVIEW

ditions ; for even our guardian angels become our ministers ere all is done.

---

### HINDU-MUSLIM UNITY

THE *Vedic Magazine* for December 1922 contains a criticism of the Arya Samaj movement of Hinduism by Mr. S. C. Bose, an "outsider." The critic pays a tribute to the brilliant record of service the Samaj has rendered towards the upliftment of the Hindu community of Upper India. The average Hindu was sunk in superstition—the Samaj came to his deliverance. Idol-worship was another shackle on Hindu mentality—the Samaj dealt it a not unaffectionate blow. Hindu society was caste-ridden—the Samaj did much to wipe off the curse. In social reform, in social service, and above all in education, the Samaj's efforts occupy perhaps the foremost place among all Hindu reformatory movements. And we Muslims have nothing but whole-hearted commendation for the achievements of the Samaj in these fields. The work is humanitarian in the true sense of the word, and as such a Muslim cannot but view it with admiration. But what is more, we believe, in the strength of Hindus lies the strength of Muslims, and vice versa, and in the strength of both lies the salvation of India.

In this latter direction, however, we only wish we could likewise applaud the Samaj. We wish it had taken some, if not more, pains to foster neighbourly relations between the two great communities of India—the paramount need of the hour. To our deep disappointment, however, we find the influence of the Samaj on the cause of Hindu-Muslim Unity has been anything but salutary. We are constrained, in this regard, to say *aye* to Mr. Bose's pertinent observations : "The conception of Indian Nationalism which the Arya Samaj has, directly or indirectly, helped to propagate, appears

## HINDU-MUSLIM UNITY

to be a narrow one. The India in which we live is not a Hindu India. Indian Nationalism cannot therefore mean Hindu Nationalism. The problem for modern India is . . . to give to Indian Nationalism a wide, tolerant, *non-sectarian and non-religious basis*." Tension of feeling between Hindus and Muslims is perhaps nowhere so great as in Upper India—the sphere of Arya influence—and its outbursts have, unfortunately, been neither few nor far between.

The Brahmo Samaj, we may add in all fairness, has exerted a positively wholesome influence in this direction. It has given a breadth of vision, and consequently a breadth of sympathies, to Hindu mentality. In other respects—in social reform and education—its achievements may not be equally extensive, but in this, the promotion of better understanding between Hindus and Muslims, the laurel certainly goes to the Brahmo movement. And we wonder whether, when all is said and done, this single attempt of a higher nature does not incline the scale in favour of the latter. Its only handicap lies in its merit. Its appeal—addressed as it is to a comparatively higher sentiment of wider fellow-feeling—must needs be limited in its scope. The sphere of its influence has been confined, in the main, to the *intelligentsia*. But it may be expected to prove of immense good, should its spirit penetrate to the masses. What distinguishes the Brahmos from the rest of Hindu schools of thought is their attitude towards the founders of other religions. They pay homage to all and venerate all alike as the benefactors of humanity. This must naturally go a long way to give a nobler stamp to their dealings with others. Much of the bitterness of our social life to-day may, in a very large measure, be resolved to this divergence of view—allegiance to this or that religious reformer. Brahmo Samaj stands for the elimination of this distinction, and as long as it is true to its own ideals it must remain a great force for good,



## ISLAMIC REVIEW

and may, with the advance of enlightenment, play a yet greater rôle in moulding Hindu thought and help in the evolution of a united, prosperous, and happy India.

As for Islam—its very name signifies peace, harmony, homogeneity. Submission to the Lord and goodwill to man—that is its keynote. Could the Hindu wish for a better neighbour? Not for the world, we are sure, should he only know the noble make-up of a Muslim's heart. But—the pitiest of pities!—children of a common soil, they have yet been utter strangers to each other. Ages of close association, yet their hearts have been almost closed doors to each other. It is, perhaps, characteristic of a decadent age to refuse to see the good in others. It takes a *man* to give others their due. The Hindu and the Muslim have all this time been rather too much at fault-finding. Little effort was ever made by either to enter into the feelings of the other and look at things from his point of view. There is but one way to bridge the gulf between the two. The bright side of the picture—and surely there is one in each case that will do credit to any great people—must be brought into prominent view. Seek for what is good and noble in your brother.

It is lack of understanding, more than anything else, that is responsible for the deplorable apathy. As regards Islam, a Hindu must just know of it in order to appreciate it. The Muslim, to our mind, is guilty of a grave omission in this respect. He has neglected to acquaint his Hindu brother with what his religion wants him to do unto others. Small wonder, therefore, that the Hindu does not know and, not knowing, cannot appreciate his view-point. Had he told him that his religion binds him to believe without distinction in the prophets of all other religions as much as in Muhammad, had he told him that the Qur-án requires him to defend even a Hindu temple, when in danger, with his own life, had he

## HINDU-MUSLIM UNITY

told him that Islam stands for freedom of conviction, for universal Fatherhood of God and brotherhood of man, for perfect equality of man, they would not have been standing to-day at arm's length from each other.

We often wonder whether such a generous attitude, as inculcated by Islam, would not, if only brought home to an average Hindu, strike a responsive chord in his heart, and the reply comes that it is by no means too much to expect of a race capable of giving birth to a man of Nanak's breadth of sympathies, and, even in these degenerate days, to one of Gandhi's all-embracing love.

It is frequently argued that to a Muslim his religion is all in all. He has nothing to spare for his country. "Muslim first," he says, "and Indian next." This, again, is an unfortunate piece of misunderstanding. The criticism would indeed hold good if Islam were incompatible with patriotism. Such, however, Islam surely is not. What is patriotism, after all? Love of country. Can a religion that stands for the love of humanity be insensitive to the love of country? Islam, it is true, is not national in its scope, nor international. It is cosmopolitan. It embraces the whole of humanity within its open arms. How could it be expected to give a cold shoulder to the children of the soil? Nay, it entitles those near and dear to special consideration.

Doubtless, there is one kind of patriotism with which Islam would have nothing to do, patriotism such as conceived in the West—aggrandizement of one's own nation at the expense of another. Islam is not ashamed to repudiate all such talk of patriotism. Such false patriotism has ever been the cause of much wanton bloodshed and devastation. A Muslim is not brought up to such low ideals. To him the whole of humanity is but one family, and as such he must hold the scales even between all its members. So far as his love is concerned, so far as his sacrifice,

## ISLAMIC REVIEW

his service, is concerned, his motherland has certainly a prior claim to it, but, let us reiterate, only so long as it does not violate the legitimate rights of others. This is true Patriotism, of which the Prophet says : "PATRIOTISM IS A PART AND PARCEL OF FAITH."

YAKUB KHAN.

### FRIDAY SERMON

#### THE WAY OF DELIVERANCE

Say : O My servants ! who have acted extravagantly against their own souls, do not despair of the mercy of Allah ; surely Allah forgives the faults altogether ; surely He is the Forgiving, the Merciful. And return to your Lord time after time and submit to Him before there comes to you the chastisement, then you shall not be helped. And follow the best that has been revealed to you from your Lord before there comes to you the chastisement all of a sudden while you do not even perceive ; Lest a soul should say : O woe to me ! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn ; Or it should say : Had Allah guided me, I would certainly have been of those who guard (against evil) ; Or it should say when it sees the chastisement : Were there only a returning for me, I should be of the doers of good. Aye ! My communications came to *you*, but *you rejected* them, and *you were* proud and *you were* one of the unbelievers. And on the day of resurrection *you shall* see those who lied against Allah : their faces shall be blackened. Is there not in hell an abode for the proud ? And Allah shall deliver those who guard (against evil) with their achievement : evil shall not touch them, not shall they grieve. Allah is the Creator of every thing and He has charge over every thing. His are the treasures of the heavens and the earth ; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers."—THE HOLY QUR-ÁN, xxxix. 53-63.

Do not despair of Divine mercy. Surely God forgives the fault. A gospel ! but with conditions precedent. "Believe and you are saved" may be the pride of the Church religion, but Islam makes salvation dependent on action. We are told that belief in the new covenant—i.e. Church beliefs—creates miraculous transformation in human morals. It may be so ; but if facts are facts, life and character in Christendom

## FRIDAY SERMON

do not substantiate the assertion. I am not, however, concerned with the why and wherefore of the Church beliefs. I am addressing you Muslims ! and through you the Muslims of the world. The Qur-*ā*nic section I have just recited goes thoroughly into the whole question of the present-day Muslim concerns. It dissects and lucidly analyses our moral anatomy. In the way of illustration, I take the case of some illness. Disease often comes all of a sudden. It is seldom the outcome of some of your immediate intemperate actions. It is always the result of your constant violation of some hygienic laws. When the trouble arises you become penitent, you sometimes admit your folly of laughing with scorn at the medical advice given to you in your days of health. Sometimes you plead your ignorance of it, but you always in a penitent spirit wish for the day of recovery when you would make amends. These wishes and expressions, however genuine they may be, are of no avail. But the case is very seldom hopeless. Two things can save you and restore you to health. Firstly, abstention from harmful things, and secondly, power of resistance if your system is already in possession of it. You may have been saved the illness if you had been constantly observant of Divine laws. If what I am saying of physical ailments and of our safe recovery from them is a true statement of facts, then the same is true of your moral, social, economic and political health. The text of to-day's sermon tells you the same. "Return to your Lord time after time and submit to Him before there comes to you the chastisement. Follow the best that has been revealed to you before the chastisement comes to you all of a sudden." Warning you of it, the Qur-*ā*n then speaks of your condition of mind at the appearance of the calamity in verses 56-58. The calamity however, has come in diverse ways ; and the present Muslim condition in the world is its proof. How

## ISLAMIC REVIEW

to be delivered of it? Where is the salvation? The panacea I find in the verse 61: "And Allah shall deliver those who guard (against evil) with their *achievement*. Evil shall not touch them, nor shall they grieve." If subsequent abstention from the violation of hygienic laws which the patient has hitherto been breaking and his own power of resistance in the system can only enable him to overcome the illness, then take it from me—nay, from the Qur-án and from your own Allah—that you cannot be delivered of the blight that has overtaken the Muslim world but through your abstention from the follies you have been committing, and your manly resistance against the calamity that is hedging your ways. If you can do so, then "Allah is the creator of everything, and He has charge over everything. His are the treasures of the heaven and the earth." They go to those who "time after time submit to Him."

A Christian missionary may jeer at my remarks. He will boast of that treasure of grace which faith in his dogmatized belief brings to his co-believers. But the action of the people in Christendom gives the lie to all he preaches from the pulpit. The Church religion believes solely in faith and dispenses with action, while in Islam faith without action is a dead letter. Yet these two religions have been contradicted by their respective adherents. The present-day Muslims are Christians in their deeds, and vice versa. The Christians in their worldly affairs do not care a straw for their faith. Action is their motto of life, while the Muslims of these days have pinned down all their felicity to their faith. They must understand that their salvation depends upon their action. Abstention from what brought the calamity, and resistance to it, are the only two natural and efficacious agencies to secure health on any and every plane of life.

## UMAR THE GREAT

### UMAR THE GREAT

By MASUD ALI VARESI, M.R.A.S.

*(Continued from page 78)*

#### II. Proselytism and Flight

WHEN Muhammad (peace be on him) began to preach Islam, Umar was in his twenty-seventh year. His first relation who became a Muslim was Saeed, married to Umar's sister, Fatema. The influence of the matrimonial alliance made her also a Musalman. Naeem-bin-Abdullah, a dignitary and a relation of Umar, also became a convert. But Umar knew nothing about the new faith. When he learnt about his proselytized relations and other tribes, he turned their inveterate enemy. There was a slave-girl, Labina, owned by his relations, who had also accepted the new faith. Umar treated her relentlessly, inasmuch as when he was tired of beating her he would stop and tell her that he would recommence beating her as soon as he composed herself. He beat and attacked other converts also whom he could catch hold of. But the adherents of Islam were so strongly intoxicated with the spiritual liquor it provided them with that nothing would induce them under any circumstances whatever to part with this new and unparalleled divine ecstasy which they fondly treasured up in their head and heart. Umar did all he could to dissuade the Muslims from their religion, but all his efforts proved futile. At last, frenzied with despondency and violent anger, he made a final resolve to put an end to the root-cause of all this. He set out to perpetrate the most heinous outrage of murder, viz. to put an end to the life of the Prophet himself. Impenetrable are the mysteries attaching to the wonderful acts of the Omnipotent! Instead of a bolt from the blue, the compassion of God was stirred up, and it accorded its warmest reception to the hot-blooded Umar, destined to experience a novel event of colossal

## ISLAMIC REVIEW

importance which turned the tide of his life, and made him one of the most powerful and distinguished friends of his intended victim—an event which caused him to do the best of life's immortal task and eventually accomplish those grand destinies which history shall be always proud to narrate in glowing terms, and the importance of which the ravages of time will never be able to fade.

Accidentally Naeem-bin-Abdullah met him in the way. He saw Umar pent up with rage, and so asked him if things were all right. "I am going to decide the fate of Muhammad," answered Umar. "First attend to your own relations," said Naeem. "Your own sister and brother-in-law have embraced Islam." Umar turned back at once, and went straight to his sister's abode. She was reciting portions of the Qur-án. Noticing his approach, she at once concealed the Qur-ánic portions. Umar had already overheard her sound, and he asked her what it was. "Nothing," answered the overawed sister. "No," said Umar, "I have heard that both of you now belong to the condemned." Saying this, he at once fell on his brother-in-law. When his sister came to defend her husband, he attacked her also, insomuch that her whole body was bruised and she was bleeding. In the same state of agony, she boldly and emphatically addressed him thus: "Do whatever you like, Umar, but nothing can tear out Islam from our hearts, insusceptible to anything else." He was deeply moved with this remark. He looked at his sister with compassionate affection. She was bleeding. He was smitten with grief at his conduct. His eyes were brimming with tears. "Yes, read out to me what you had been reciting," requested Umar. Fatema brought leaves of the Qur-án and placed them before him. He held up the writing to his view. His eyes fell on the verse: "Those things which are between the heavens and the earth praise Allah with silent eloquence, and He is exalted

## UMAR THE GREAT

and most wise." He was overawed with every word of the verse. When he read this verse, "Put your faith in God and His Messenger," he exclaimed quite involuntarily: "I stand witness that certainly there is no God but one, and I do stand witness that Muhammad is His Prophet."

When the incident happened, the Prophet had taken asylum in the house of Arqaam, situated at the foot of Safa. Hazrat Umar knocked at the door. The companions of the Prophet were a little anxious to see the visitor armed with a sword, for they had no knowledge of the great event that had just happened. Hazrat Amir Hamza (blessed be his memory), however, exclaimed: "Let him come in; if he comes as a friend, he is welcome, otherwise his head would be cut off with his own weapon." When Hazrat Umar entered the house, the Prophet himself got up, caught his skirt, and addressed him thus: "Well, Umar, what intention has brought thee here?" The domineering resonance of prophethood sent a thrill into Umar's veins, and he began to quiver like a reed. He most humbly submitted that he came to accept Islam. "Allah is great!" ejaculated the Prophet. Along with this arose the passionately loud chorus of the Prophet's companions, and the hillocks of Mecca resounded with the cries of *Allaho Akbar*.

Look at the sudden transformation of the great enemy of Islam and Muslims. Is it not a historical evidence of the miraculous nature of the Word of God? Is it a myth? It may be asked why the Qur-ánic words do not move the non-believers to-day. Certainly they do appeal to those only who have a thorough mastery over the Arabic language and at the same time are true seekers after truth. But those who have made it a duty and profession to denounce Islam cannot perceive the light of faith. Their hearts are benumbed and their intellectual sight blinded. For seekers of truth it is their para-



## ISLAMIC REVIEW

mount duty to clean their hearts of all possible prejudice, to elevate themselves with moral and ethical beauties, to make their hearts susceptible of truth and to administer justice with unbiassed freedom and honest independent views.

Beauty is truth, truth beauty—that is all  
Ye know on earth, and all ye need to know.

JOHN KEATS.

A precious thing like truth cannot be easily available to each and every person unless it is the Will of God. Just think! A man, heated with ungovernable rage and spirit, goes out with a drawn sword to kill Muhammad (peace be on him), and instead of perpetrating the foul outrage, he trembles in his presence and most devoutly supplicates him to take him in his fold and to illumine his heart with the light of faith. At the same time fancy the undaunted spirit of the Prophet's followers to admit an open enemy, a strong, powerful and influential enemy armed with a glittering tool of steel, without the slightest fear. What was this spirit? It was the spirit of TRUTH and FAITH. I now leave it to the good sense of my non-Muslim readers to decide whether it was not a miracle? If not, what was it? At the same time look at the invincible courage of the revered lady who was seriously injured, and whose whole body was streaming with blood. She cared not for her life, and openly defied the great man of the day. She would sooner die than disavow Islam. What was it? It was TRUTH and FAITH. It was that spiritual light which could never be dimmed. It was that perfect and unalloyed faith in God and the mission of the Prophet that could not be shaken under any circumstances whatever. It is the dream of truth and faith which is fondly cherished and dearly treasured in their bosom by the lovers of Allah.

*(To be continued.)*