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Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

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THE HOLY QUR-ÂN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

ZILQADA 1342 A.H.

VOL. XII.

JUNE 1924.

No. 6.

NOTES

The Eid-ul-Fitr, 1342 A.H.

The Eid-ul-Fitr was celebrated, as usual, at the Mosque, Woking, on Sunday, May 4th. The numbers present exceeded all expectations. The intermingling of all nationalities of the world not only presented a unique spectacle in itself, but furnished a proof, at once vivid and arresting, of the living Brotherhood of Islam.

We have to thank our brothers and sisters in the Faith for their selfless and untiring efforts in making the occasion a success.

A full report of the festival appears elsewhere in these pages.

"The Sources of Christianity." ¹

The rapid spread and general reception of Christianity may, unquestionably, be accepted as a proof that it originally contained some vital truth; it may be regarded also as an equally certain proof that it contained a large admixture of error—of error that is cognizable and detectable by the higher human minds of all ages. As a perfect pure faith it found too little preparation for it in the common mind and heart to admit of prompt reception. It would hardly have spread as rapidly as it did had it remained as pure as it came from the lips of Jesus. It owes its success, probably, at least as much to the corruptions which speedily encrusted

¹ *The Sources of Christianity*, by the Khwaja Kamal-ud-Din. The Basheer Muslim Library, Islamic Review Office, Woking. Pp. 183. 2s. 6d. net.

it, and to errors which were early incorporated with it, as to the ingredient of pure and sublime truth which it contained. Its progress among the Jews was practically next to nothing; but among the Pagans its rapid growth was greatly attributable to its metaphysical accretions and its heathen corruptions. Had it retained its original purity and simplicity, had it been kept free from all extraneous admixtures, a system of noble Theism and lofty morality, as Jesus delivered it, where would it now have been? Would it have reached our times as a substantive religion at all? Would truth have floated down to us without the borrowed wings of error? These are but a few of the questions, interesting, though, perhaps, purely speculative, that various authors have from time to time ventured to answer.

One thing is certain: much observation of the conversations and controversy of the various Christian sects have produced a general conviction that the evil resulting from the received notions as to Scriptural authority has been immensely under-estimated. There is scarcely a low and dishonouring conception of God current among men, scarcely a narrow and malignant passion of the human heart, scarcely a moral obliquity, scarcely a political error or misdeed, for which Biblical texts are not adduced to countenance and justify them. Many honest, clear, and aspiring minds have been hampered and baffled in their struggles after truth and light; many tender, pure and loving hearts have been hardened, perverted, and forced to a denial of their noble nature and their better instincts, by the ruthless influence of some passages of the Bible which seemed in the clearest language to condemn the good and to denounce the true.

Little progress can be hoped for, either for religious science or charitable feeling, till the question of Biblical authority and the mythical aspect of Christianity shall have been placed upon a sound footing, and viewed in a very different light.

The Object of the Book.

The object of this recent work from the able pen of the Khwaja Kamal-ud-Din may be summed up in a few words. It essays to throw light on the basis upon which the huge structure of the Church, its dogmas and ritualism, are founded. It is but a pioneer work. A treatise on such a subject that is chiefly negative and critical cannot be exhaustive. It can never be other than preparatory. But the clearing of the ground is a necessary preliminary to the

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growing of the seed ; the removal of superincumbent rubbish is indispensable to the discovery and extraction of the buried and intermingled ore ; and the liberation of the mind from forestalling misconceptions, misguiding prejudices, and hampering and distracting fears must precede its setting forth, with any chance of success, in the pursuit of Truth.

The Khwaja Kamal-ud-Din is not the only worker in this field, as he candidly admits. He acknowledges such authorities as Nork, Dupuis, Frazer and not a few others. But he presents the results of their labours, as well as his independent research, with a freshness and a force ; in a spirit at once so sincere, high-minded and devout, as to compel the attention of unprejudiced truth-loving people. He approaches the subject with a psychology differing somewhat from that of the earlier writers, who deny the historicity of Jesus, and accept him only as a mythical conception, handed down from antiquity to the succeeding generations, with the requisite change in name and place, but retaining its pristine characteristic.

To the Khwaja Kamal-ud-Din, however, Jesus is a great Prophet, a Messenger of God, who lived and tried to uplift his fellow-men ; though veiled in a mystery too dense to allow an average eye to penetrate to the realities. The author, in his prefatory note, while commenting on the fact that the book was written during his sojourn at Mecca, says :—

The time and the environments at Mecca were sacred and uplifting enough to create that psychology—free from bias and prejudice—that is needed for entering upon a subject so delicate ; on one side to speak of a personage, favoured and exalted in the Muslim estimation as Jesus is ; and on the other to expose the falsity and unworthiness of the colours in which he has been so unfortunately portrayed by the over-zeal and time-serving policy of those who, in the beginning of the darkness of the Middle Ages, sought to secure precedence for their faith over the other cults of the day.

The book, we earnestly hope, will not be regarded as antagonistic to the faith of Christ. It is with a strong conviction that popular Christianity is not the religion of Jesus, that the learned author resolved to publish his views. What Jesus really did and taught, and whether his doctrines were perfect or superhuman, are questions which afford ample matter for an independent work, and the author has carefully avoided any statement of his personal opinion.

He concludes the work with a chapter on the “ Religion of Love,” wherein he proves conclusively that Islam alone can succeed in establishing peace on earth.

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“Conference on Living Religions within the Empire.”

Of the many conferences arranged to take place during the British Empire Exhibition, one of the most interesting will be that organized by a Committee under Sir Edward Denison Ross.

The British Empire has representatives of almost all the great religions, as well as many primitive forms of religion. The organizers of the present Conference have invited distinguished representatives of various *living* religions within the British Empire, to give a personal and intimate interpretation of their own particular beliefs, with a view to the dissemination of accurate information, and the removal of misunderstanding.

Our readers will, of course, welcome the news that Islam is to be represented by Al Haj the Khwaja Kamal-ud-Din, and that Khwaja Nazir Ahmad will deliver an address on Sufism in Islam.

During the first six days of the Conference, the principal religions, which will be considered are Islam, Buddhism, Hinduism; Sikhs, Jainies, Parsees, Taoists and Confucians will be included, together with some of the more primitive forms of religion. The seventh and eighth days will be devoted to some of the Modern Movements which are arising both in the East and the West, while on the ninth and tenth days of the Conference papers will be read of a more general nature on the sociological aspects of these religions.

✓Christianity only a Social System.

It is significant that whereas almost all religions will be represented, Christianity is intentionally excluded. It is but another proof, to which we gladly subscribe, that it is no more a *living* religion. It is merely a social system. Besides, it would be difficult to decide which Christian denomination should be invited. Each would oppose the other; and if representatives of all the Christian sects were to address the Conference, it would never come to a close.

✓The Holy Prophet and Christian Roguery.

There is no man in history who has been the object of so much discussion, due either to extreme hatred or great love, as the Holy Prophet Muhammad. The position he has occupied in history is difficult to define, and is in many respects unique. He has been a central figure, to a large part of mankind, during the last thirteen centuries. His

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great enemies were the Pagans of Arabia ; but their hostility is as nothing compared to that shown by the Christians.

It is a strange irony of fate that the Holy Prophet, who so manifestly honoured Jesus, respected his teachings and vindicated him and Mary, his mother, from the false charges heaped against them by the Jews, has been made the object of the grossest abuse and the vilest calumnies by the followers of Jesus. Since the time when vague rumours about the Saracens began to reach Europe, he has been styled "the arch enemy of Christianity"; and it has been the pious duty of devout Christians to expose what they call the "imposture and deception of this great Anti-Christ."

There are several phases through which the history of the Holy Prophet has passed in Europe. The first idea that Christians formed of the Prophet of Arabia was, that his followers accepted and worshipped him as a deity. Perhaps that was due to the handicap under which they themselves were labouring. For they could not understand, nor appreciate, a class of people serving faithfully, selfless and devoutly, a fellow human being. Thus, in the labyrinth of their popular fancy, while they applied the title of "True God" to Jesus, the Holy Prophet Muhammad received the appellation of the "False God."

With the advance of time, however, a new theory began to shape itself. Having realized that the Holy Prophet Muhammad never claimed to be a God, but His servant and Messenger only, the Christians of the Middle Ages could not bring themselves to believe that any lofty ideals or moral teachings could originate from a non-Christian. He, then, was represented as a Christian Cardinal, a "bad devotee, full of perfidy," who had proved to be "untrue to his salt" because he was not elected Pope. In consequence of this imaginary sin, a Scottish poet dreamt that he descended into hell, and among Pontius Pilate, Judas the Traitor, King Herod, Bishop Amnas, Simon Magus, and others he also found the "prophet poisonable."

Although out of place, it may not be amiss to state that the name Muhammad has had a narrow escape from becoming an abusive term. Once only the Holy Prophet has been allowed to have suitable company. The credit goes to an heretic, the author of the *Tribus Impostoribus*, who accounts Moses, Jesus and Muhammad as the "three impostors."

The "Cunning Magician," "epileptic false-prophet," "camel stealer," are but a few of the epithets by which Christians, to exhibit their Christian charity and higher mentality, refer to the Holy Prophet.

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It would seem to be high time for Christians to know better ; and yet the principle of "once a Christian, always a Christian," applies more to-day than in the days gone by.

At a recent Christian conference for the evangelization of the Muslim world, a high Church dignitary had the satisfaction of abusing the Holy Prophet to the full extent of the English vocabulary. The audience joined in the chorus. But, perhaps, they were literally following the example of Jesus, who, too, according to the Scriptures, had this weakness.

Will the Muslims within the Empire, of which we hear so much in these days, let this insult pass unobserved, and thus themselves add injury to it ?

EID-UL-FITR

SUNDAY, the 4th of May, opened fine, and with every prospect of a sunny spring day ; and it is estimated, I was told, that upwards of six hundred persons—a number largely in excess of the average attendance of recent years—journeyed to Woking to take part in the celebration of the Festival of Eid-ul-Fitr, at the beautiful Mosque, which is, and will ever be, the rallying point for Muslims in Great Britain, and, indeed, in the West.

Brilliant Oriental costumes added many a spot of vivid colour to a gathering which must always, I should imagine, be picturesque in the extreme ; and the scene on the spacious lawn before the Memorial House, prior to the commencement of the Prayers and subsequent thereto, was one of the utmost animation.

Unhappily, the fair promise of the morning did not altogether materialize, and towards two o'clock rain fell heavily though intermittently, and with intervals of pale sunshine. This problem of the weather would seem to be assuming an aspect of increasing urgency, as the date of the Festival approximates more and more to the winter months. On the present occasion, the forethought of the Imam, Khwaja Nazir Ahmad, who was personally responsible for all the admirable arrangements made for the

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comfort of the guests, had provided a refuge—in the shape of three large marquees erected on the lawn—in which the tables were laid for lunch, thus enabling visitors to be independent, to a certain extent, of passing showers, however heavy.

“Yes,” observed a prominent member of the Mission Staff, “the question of how to accommodate our guests will soon become very serious. On a day like this,” he continued, with a glance at the crowded lawns, “it is all very well; and really we have, during the twelve years of the Mission’s existence in England, had quite exceptional good fortune in this respect. But our job is also to look ahead. With the Eid Festival falling in the month of February, say, to the accompaniment of heavy rain, or sleet or snow, or at the best, a biting north-easter such as the late Charles Kingsley professed to enjoy, a marquee may be reckoned but a vain thing. Visions of influenza, and double pneumonia, and the spectres of all maladies imaginable, will deter many Muslims from making their usual journey, and deplete the Eid Special from Waterloo—which, by the way, we hope to make a permanent feature of the day—to the extent of more than half of its passengers. And we cannot blame them. But what are we to do? As you have seen for yourself, the Mosque is very small, and the Memorial House itself—though adequate enough for the Mission Staff—was not built or designed for the reception of crowds, however meagre; and is, indeed, lacking in every sort of convenience necessary for the purpose. No. I assure you the problem is causing us some anxious moments, but, *Inshallah*, we shall solve it as we have been enabled to solve even tougher ones before now.”

I could not but admit the justice of his remarks; and as I gazed later at the throng of worshippers standing and prostrating themselves as they recited the Prayers—led by the Imam—and later as they sat listening to an eloquent and singularly forceful

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sermon from the same impressive personality, I could not help glancing with my mind's eye from that bright lawn (for the sun was shining now) to the same, veiled in the damp, clammy mists of your English February—and I shivered involuntarily. As a well-known Indian publicist remarked to me, "It would almost seem as if Muslim Festivals were not intended for the English climate." Yet surely there must be many wealthy Muslims who, recognizing the appeal of the Woking Mosque, and its supreme and ever-growing importance as the hub of Islam in the West, will see to it that means may be provided whereby their brethren in the Faith may be enabled to attend the Festivals as readily in foul weather as in fair—in the frosts and snows of winter as in the glowing hours of summer. A suitable building might surely be erected—but that is, of course, part of the problem to be solved.

I write as a stranger—as one who has paid but one previous visit to the Mosque, and has never before been present at the Eid Festival. I feel that it would be presumptuous in such an one to say much. Rather is it for him to marvel—to stand reverently before the simple impressiveness of that service devoid of all the trappings of ritual that tend so insidiously to hide the face of God from His creatures—to acknowledge with wonder, almost with a feeling of bewilderment, the actual, real and living spirit of universal brotherhood—become at last a fact upon earth—which seems to unite worshippers of every rank, from prince to pedlar, before their Lord.

The Imam's sermon—an appeal for broadmindedness and brotherly feeling between Muslim and Christian—was a masterpiece of tact and logic, tinged now and again with a subtle irony, but aglow from first to last with a zealot's fervour. It is an ideal which he, in common, I should hope, with all true Muslims, holds near to his heart, and his words may well have given food for thought to many that heard him then.

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Luncheon was served in the marquees at 1.15, after which many of the guests returned to London; the restricted train service, which is, I gather, the leading characteristic of the English Sunday, rendering so early a departure unavoidable.

J. B. MUNRO.

BY THE MOSQUE OF WOKING.

Over six hundred Mohammedans from every part of the world, including Great Britain, met here at the Mosque to-day for the Muslim Festival of Eid-ul-Fitr, Kochak Bairam, which marks the end of the Month of Fasting.

It was a picturesque and colourful congregation which I saw gathered on the lawns in front of the Mosque in the courtyard of which a fountain splashed and tinkled.

The costumes were varied in the extreme. Fezes in shades of red, top hats, soft hats, turbans, caps and astrachan hats covered the worshippers' heads, gorgeously coloured robes, lounge suits, frock-coats and even "plus four" suits, their bodies.

Facing the East the Imam of the Mosque recited prayers with that curiously musical intonation used by Muslim priests. Those who could stood, knelt or prostrated themselves on the praying-carpet; those who could not removed their shoes and did likewise on the grass.

Then, turning to his congregation, the Imam, a young man black bearded, in immaculate morning coat and grey trousers, delivered an address on "Religion and Peace." He addressed himself mainly to the "Christianity and War" debates at the Copec Conference.

"To Christian friends I say," he said, "come to an equitable proposition with us Muslims and be as broadminded as we are. To Muslims, I say, 'Trust in God, but tie your camel.'"

Lord Headley and Sir Archibald Abdullah Hamilton were two well-known members of the English worshippers, while amongst others were three Indian Princes, one Indian Princess, and the Egyptian and Persian Ministers and their staffs. (*Daily News*, May 5, 1924.)

MUSLIM CRITICISM OF THE "COPEC."

Khwaja Nazir Ahmad, the Imam of the Mosque at Woking, who presided yesterday at the celebration of the Muslim Festival of Eid-ul-Fitr, Kochak Bairam, which marks the conclusion of the Month of Fasting, addressed Muslims of many races who had assembled in the grounds of the Mosque.

The establishment of peace upon the earth was the all-engrossing topic of to-day, said the Imam. Great had been his

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delight at hearing last month that a Conference on Christian politics, economics, and citizenship had been summoned. These chroniclers of peace—the delegates—went back to their followings with the satisfaction that the establishment of the world peace was quite in keeping with the teachings of Him who “came not to send peace on earth, but the sword.”

These chroniclers of peace exhibited a wonderful spirit of tolerance by excluding from the Conference the Roman Catholics and a few other Christian denominations that dared differ from their dogmatic beliefs. Admirable as were the intentions of the Conference, its deliberations on every conceivable subject in heaven and earth were not worth, as its very name, C.O.P.E.C., suggested, a Russian copeck. It was in vain to cry peace where there was no peace. The ideals involved were wholly irreconcilable, and until the mentality of the whole world was changed peace could not be enduring, nor could it be achieved by resolutions or treaties. In conclusion, the Imam asked his Christian friends to “come to an equitable proposition” with the Muslims, and to be as broadminded as they were. “We believe their Prophet Jesus; will they accept our Prophet Muhammad? If they turn back, as most probably they will, then I say: ‘Bear witness that we are Muslims,’ the peace-makers. It is they who will be the losers. It is they for whom there will be no peace. To Muslims I say: You will become, once again, rulers of the world if you act according to the advice of the Holy Prophet, and ‘Trust in God, but tie your camel.’” (*Morning Post*, May 5, 1924.)

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RELIGION AND PEACE

By KHWAJA NAZIR AHMAD

“Say: O followers of the Book! come to an equitable proposition between us and *you* that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.”—THE HOLY QUR-ÁN, iii. 63.

THE establishment of Peace upon the earth is the all-engrossing topic of to-day. It has stirred men’s minds to severe criticism of the circumstances at present existing, and has inspired them to earnest endeavours to discover a solution of the problem.

The tremendous questions of the nature of God and His purpose in the world have occupied and perplexed the greatest intellects from the beginning.

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They can hardly be debated with benefit before a mixed audience, even though the discussion be founded on previous investigations and foregone conclusions. It would be laying down a very old doctrine which would command a ready and general assent if the fulfilment of a Divine purpose is attributed to a continuous Divine activity in human history. It would be like preaching to the converted, if war is styled a Divine visitation of the already suffering human race.

There is no task at once so difficult and so thankless as that of endeavouring to set right something that has gone wrong. It means an upheaval of convictions, a readjustment of opinion—an entire alteration—not only of outlook, but of point of view. It is alike the one certain method of making enemies; and the one sure test of popular prejudice. Nevertheless, this task is set before the world of to-day, if the great lessons of the last war are worth anything. I do not desire to obtrude or to apologize for the outspoken statements that I shall make to-day. Some, perhaps, will be too outspoken for even present-day liberal-mindedness. Perhaps it is my youth that prompts me to this arduous task. Perhaps I shall regret it, but that is for you to say.

None but those who, like myself, have lived in a Western country for long, can appreciate what pious hypocrisy means. Not that I have any right to complain, even if I were fated to live as a recluse for ever. I can add little, or nothing, to the pleasure of any company. I like to listen rather than to talk; for when anything apposite does occur to me, it is generally the day after the conversation has taken place. I do not, however, love good talk the less for these defects of mine; and I console myself with the thought that I sustain the part of a judicious listener—not always an easy one.

Great, then, was my delight at hearing last month that a Conference on Christian Politics, Economics

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and Citizenship had been summoned. High were its ideals, as put forward by Principal Garvie; vast was the scope of its programme; tremendous were the propositions advanced in the speeches, or adopted in the resolutions of this 'voluntary organization.

A Royal message welcomed these discussions "by the citizens of a Christian country"; and greetings were sent by Mr. Ramsay MacDonald, who has been overpowered by the Spirit of Christ in proportion to his political advancement. It is significant, however, that whereas the Royal message created no excitement, Mr. MacDonald's greetings were enthusiastically applauded. He said:—

In our world to-day we are so hemmed about with artificialities and distractions, that the consideration of the great problems of life and of affairs is apt to be distorted, or to lose itself among the diversity of our divided aims. But one thing can hold us to our goal and keep our powers fresh and undiverted; and that is the living belief in Christian doctrines and the simplicity of spirit which the Christian faith engenders.

The delegates, who numbered twelve hundred, having discussed and talked for days, and passed resolutions, went back to their followings with the satisfaction that the establishment of the world Peace is quite in keeping with the teachings of him who "*came not to send peace on earth, but the Sword.*" These chroniclers of Peace exhibited a wonderful spirit of tolerance by excluding from the Conference the Roman Catholics and a few other Christian denominations that dared differ from their dogmatic beliefs.

Indeed, admirable as were the intentions of the Conference, its deliberations on every conceivable subject in heaven and earth were not worth, as its very name C.O.P.E.C. suggests, a Russian copeck.

I cannot discuss the speeches and resolutions on all the multifarious subjects, from unemployment to "Esperanto," which were mentioned at the Conference. The way in which certain subjects were handled may convey to some that the Conference was unconsciously "run," in regard to them, by

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certain individuals and organizations who had very little to do with any spiritual ends, but who were very eager and very adroit in snatching support for objects of their own. I will confine myself to one subject only: "Christianity and War." I will read to you the recommendations of the Commission:—

What greater message of cheer and reconstruction could be brought to mankind to-day than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war, or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things, and that *never* fails? Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace?

There is one peculiar trait of the British nation. It is the faculty of self-criticism during times of peace and war. It is characteristic of the race, and is inseparable from the experience of a people who conduct government in the open, under democratic institutions.

I speak in no despondent mood, but as one disposed to face realities. We all pray for the day when

The roaring of war shall cease upon the air,
Falling of tears and all the voices of sorrow;

but it is in vain to cry Peace, Peace, where there is no peace. The ideals involved are wholly irreconcilable, and until the mentality of the whole world is changed, peace cannot be enduring, nor can it be achieved by resolutions or treaties. England willingly comes forward to look after the oil-fields of Mesopotamia, France readily accepts the rich soil of Syria, Italy took over the mandate of Adalia, and Greece was only too eager to annex Smyrna; but no Christian country—not even God's own country, America—is prepared or willing to protect the long-suffering fellow-Christians of Armenia, an unproduc-

tive country. It is well to boast of Christian ideals, but it is impossible, unless there is some possibility of a material gain, to get the great body of Christians to act up to their ideals.

The reincarnated "Scribes and Pharisees, hypocrites," are as numerous to-day as they were in Jerusalem; and would behave in much the same manner to anyone bold enough to denounce them. They tell us that "war is contrary to the Spirit of Jesus Christ," and that "the Christian faith is fundamentally opposed to the spirit of Imperialism."

Church and State in the West have become a miserable combine. It is evident, even to a superficial observer, from the passage that I have just quoted, that Socialists are in power to-day; and that the Christians are rendering unto Cæsar the things that are Cæsar's. The Church dignitaries are merely voicing—just as they did in August 1914—the views of the party in power. Was there a single Christian sect that made a similar assertion during the war? Why did they withhold support from Mr. Ramsay MacDonald and his pacifist colleagues during the last war? And what were the Church dignitaries saying at that period? Our Christian friends generally forget embarrassing facts. But history does not. I have no need to be their Nemesis; and I will just quote a few of the Divines.

Preaching at Canterbury Cathedral, the late Dean Wace said :—

War is justifiable for the same reason that it is lawful to put men to death for great crimes, like murder and treason. The conscience of mankind at large, the conscience of Christian States at large, has uniformly wielded the sword of justice in avenging and averting, by the punishment of death, such crimes of violence and treachery as destroy the very frame of Society. That use of the sword of justice, moreover, has the express support of Revelation, for St. Paul has declared that the ruler "beareth not the sword in vain; he is the minister of God, an avenger to execute wrath upon him that doeth evil." But if it is lawful to use the sword of justice against individuals, it must be equally lawful to use it against a community of individuals—in other

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words, against a society, or a nation, who are unjustly destroying or threatening the lives and the peace of another society or nation . . . and, as St. Paul plainly says, it is God Himself who has put the sword into the hands of Human authority to punish, and to restrain, the effects of sinfulness.

Canon Harford also regarded this passage of St. Paul as a direct warrant for a Christian nation engaging in war. Writing on the subject, he said :—

Tolstoi could not reconcile St. Paul with our Lord, and he cut the knot by throwing over St. Paul. But there is no need for such violent measures.

He further explained that the key to Christ's teachings lies in the words "love your enemies," and he justified war because love itself dictates resistance and compulsion with a view to defence of others who are oppressed; and reformation of the oppressors.

The utter impracticability of a nation attempting to act in literal accordance with the Sermon on the Mount was aptly illustrated by Canon Cruickshank : "Let us suppose, he said, "that the English Nation in its desire to do something to abolish war and to establish a code of pure Christian ethics, were to submit to aggression by a foreign invader without resistance. Would this be a sublime spectacle?" He himself answered the question in the negative.

Archdeacon Westcott said :—

Nations have sacred duties; and cowardice is—as it always was—a terrible blot on the nation. The rules of the Sermon on the Mount are binding on an individual, *so far as he himself is concerned*; but when the interest or the safety of others enters in, the case is changed. No law of God forbids me to protect my relatives or my friends.

I would quote but two more ministers of the Prince of Peace.

The Lord Bishop of London, referring to the late war, said :—

It is a fight not only for the freedom of the world, but for the Christianity of the world; the God of the New Testament or the God of Battles is the choice. Christ or Odin: which is to be the master of the world? Nothing less than this is the decision lying before high heaven to-day. And the battle, if

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this is the issue, must be fought out to the very end. While one man is left in the world who stands for the New Testament against the Gospel of power, for Christianity against the new religion of culture, that man must fight on.

The Bishop of Truro advised Christians at the front to "Pray devoutly and hammer away stoutly."

Such is the record of these angels of Peace, who, when the time is ripe, have now put the sword in the scabbard, and are exhibiting the olive-branch, which they had snugly laid aside during the war.

In considering Christ's teaching in regard to war, one naturally turns to the Sermon on the Mount. Immediately a seeming conclusion leaps to the eye :—

I say unto you, that ye resist not evil, but whosoever will smite you on the right cheek, turn to him the other also.

If this is to be taken literally, as it was by the speakers at the Conference, then obviously in no circumstances is a Christian justified in taking up arms. And all those millions of Britons, including the Army chaplains, who went to the front or supported the late war, were no more Christians than I or you are.

Being a true follower of Jesus myself, I would exhort these nominal Christians to take the other precepts of the Sermon also literally. One is, "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." Further, the commandment runs, "Lay not up for yourselves treasures upon earth."

Interpret these commandments according to the letter, and they mean that those who ask should receive, that those who borrow should not be refused, and in particular that there should be no hoarding and no investment of money. So long as a man has money he is to give it to whoever seeks it, whether he wants it once for all or would borrow it. The practice of saving money and making a provision for the future is emphatically forbidden.

If ever the Labour Government succeeds in im-

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posing the capital levy, I prophesy that then, and not till then, the opportunists of the Church will condemn all money investments on this Biblical warranty.

There are many, very vehement in their anti-war principles, who, when these other precepts are brought before them, find a way of escape. They say that nothing does so much harm as indiscriminate charity, that beggars should be emphatically discouraged. They also say that money should be accumulated so long as it is not considered a treasure, so long as it is used liberally. This is all very well, but it involves a complete repudiation of the Sermon on the Mount.

When I discover on this earth one single Christian who will give money to whoever asks for it, I shall discuss with that man the meaning of the precept, "Resist not evil."

"The days of miracles are over." How often do we hear that said? But one of the inconsistencies of Church teaching is that while proclaiming everything that is recorded in the Bible as true, the same things, if they happened to-day, would not be credible. That is to say, if a real angel appeared, if a pure virgin gave birth to an absolutely sinless human being, if a physical body were said to be seen "going up to heaven" with its human complement of bones, blood and clothing, not a solitary creature on the face of the earth would believe it. One can only say that whatever happened two thousand years ago is accepted as truth because it happened—two thousand years ago. If this very something happened to-day, it would not be believed. It would not be accounted a miracle.

In like manner, if Christ came down to the earth in these days, lived as he lived in Judæa and Galilee, collected a little band of followers whose occupation and industries had to be forsaken in his cause, denounced the world for its vileness, and prophesied again its destruction and Judgment, what Church, of all our many, would accept him? What greater

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belief would he win, or what greater fidelity would he receive, than in those days of old? He would exhort them to have faith. They would still fail, disbelieve and betray him. "Ye of little faith" would be one of his rare, but crushing reproaches. And again would he say, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

May I just make a passing remark?—and I wish everyone present to think well over its message. Is that religion worth the name that fails to produce a single man, from Japan to America, from the North to the South Pole, who has not as much faith as that of a grain of mustard seed. I have not heard of any Christian shifting mountains from one place to another. If this were possible, I feel certain, many Christians of an enemy country would have tested their faith, during the late war, by asking God to drown this little Christian island. Happily they had none. The Primate of All England is stretching his hand to the Pope across the water. They should have, at least, faith as much as that of a grain of mustard seed. Let them come out of their palaces and meet half-way across the sea. We shall soon see happy results.

Do not think for one moment that I am seeking to deride or belittle the mission of Jesus. He himself declared, near the end of that mission, that he had not had time to teach men all that it was needful that they should know. Jesus himself foretold another prophet who should supplement his teachings and complete them. The Christians have been anxiously awaiting the return of the Lord for the last two thousand years, and they will have to wait till eternity. But the Saviour, in the true sense of the word, the Paraclete of Jesus, Ahmad the Praised, came some thirteen hundred years ago. The religion that he brought into the world is styled in the West

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the Religion of the Sword. It is alleged that Islam lacks all the altruistic feelings and humanitarian principles so necessary to constitute a religion of love.

A mere foundation of a few scattered ideals, however noble and charitable they may be, cannot be all-sufficient. A code—a systematic and exhaustive code—is required, such as will meet every condition of life. A thorough study of human nature with a competent knowledge of its capacities and shortcomings alone can enable the codification of proper laws for our uplifting. Such a code should, and can, only come from the Source of all creation as He only knows what is best for us all. Such a code cannot be formulated in synods or conferences.

The Holy Qur-án claims to be a guide to humanity. Will you put it to the test of reason and faith? I can assure you that you will not try in vain. You will then discover a happy *via media* which will lead you to salvation in this life as well as the one to come. It will lead you to Peace.

I do not advocate war. But I do not, all the same, blink at the grim realities of life. Wars there have been, and, perhaps, always will be—both aggressive and defensive. Who is there to judge the justice of the cause of any nation? The God-invoking Kaiser, in the beginning of the late war, said :—

Remember that the German people are the chosen of God. On me as German Emperor the Spirit of God has descended. I am His weapon, His sword and His vicegerent. Woe to the disobedient, death to cowards and unbelievers.

The Germans, “the chosen of God,” like the Jews, are to-day scattered and in a chaotic state; and he on whom the Spirit of God had descended proved himself to be a hopeless coward. His ideals were banished into exile with him, just as those of Christ were buried with him.

On the other hand, Mr. Lloyd George, in his famous Manchester speech, a few years later, declared that God had given him a sword, and as long as He

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gave him strength, he would wield it in defence of the Christians.

I have rather drifted from my subject. The teachings of Jesus were individualistic, as is but natural when we recollect that Jesus led the life on earth of a private individual—and I say with no disrespect, an eccentric private individual—and an individual belonging to a subject race despised and disgraced by the Rulers. He never set himself to grapple with the problems of government and empire ; or if he did, remembering the condition of his life, we can appreciate such sayings of his as : “ Render unto Cæsar the things that are Cæsar’s,” and “ Resist not evil.”

It is not on the spiritual side that the teachings of Jesus require supplementing ; it is upon the human side that they are incomplete, hopelessly incomplete ; for human life is not entirely individual. It is collective ; and for collective human life Jesus left no guidance whatsoever. Hence the confusion which we see in Modern Europe—the conflict between the bad things which are religious and the good things which are secular.

The Holy Prophet Muhammad was no idealist. He faced realities and brought a code of law to cope with them. He, therefore, introduced such rules as govern commerce, government, international relations and war. These rules are not vague generalities, nor are they mere counsels of perfection. They are practical and detailed laws enforced by illustrations drawn from human experience, and they form the most enlightened scheme of statecraft in existence, on a theocratic basis, free from all alloy of opportunism and aggressive violence. “ Fight in the way of God,” says the Holy Qur-án, “ against those who make war against you ; but do not attack first, for Allah loves not the aggressors.”¹

The aim and object of the Holy Qur-án is to put

¹ The Holy Qur-án, ii. 190.

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an end to war ; and it takes legal measures, as well as fights, to end it, denouncing at the same time an aggressive nationality as criminal ; and limiting the cruelty and scope of war by drastic laws. " Destroy not their means of subsistence " was the command of the Holy Prophet to his followers concerning their enemies.

Truly, the one legitimate aim of warfare is to put an end to war. Many Christians will, perhaps, differ. But when horror and cruelty have been imported into life by man's shortcomings, how are we to overcome and destroy them, especially when they reach a head ? By gentle influence, by education ? No ! For there are men so brutal who would trample us to death, who would sacrifice all that we hold valuable, to their own desires. They are never content with their own corruption, they would corrupt others and spread corruption like a pestilence. They find their keenest pleasure in the propagation of evil. When these abominations reach a head—and they do occasionally—would Christians have the friends of goodness offer no resistance ? Then it would be annihilated. Or would you not rather fight with all the strength which God has given you to destroy the powers of evil ? If they are horrible, brutal, cruel, you must fight as they do, or your opposition will have no effect on them. You must scare them out of their wits, you must half murder them to make them understand that you forbid them to do certain things ; and if you wish to stop them doing those same things, you must make it clear to them by terrible example that so often as they do them they will suffer painfully. Exemplary punishment is justified by the results. When a certain evil is stamped out, or greatly mitigated, a real advance in civilization is made ; and the necessity for such example being passed, the crime they were designed to meet having become uncommon, the punishment falls into disuse.

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That, at least, is what has happened in Islam more than once. It suggests the only course by which Peace can be established on the earth. It suggests an entire change of outlook on life, a broadening of principles. It exhorts its followers to acknowledge the right of others to live and *think*. "There is no compulsion in matters religious," says the Holy Qur-án. Will the Christians say the same? Perhaps they will. But Islam urges me to go farther. Obeying the injunctions of the Holy Qur-án, I say if I acknowledge Abraham and Moses to be the Messengers of God, I also accept Buddha and Krishna to be the harbingers of good tidings from the same God. If I believe that the Holy Stream of Divine Beatitude trickled down from the Olive Mount to fertilize the valley of the Jordan, I also believe that Zoroaster came to kindle the Fire of God in Persia to consume impiety. In short, wherever there was any community or class of humanity there was a Warner from God; wherever there was darkness, there was a Light from God. The faith I have professed is not of my own making. I read to you the Holy Qur-án:—

Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which has been revealed to Abraham, 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 other Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.¹

I ask my Christian friends, in the words of the verse that I recited at the beginning, to "come to an equitable proposition" with us Muslims, and be as broadminded as we are. We believe their Prophet Jesus; will they accept our Prophet Muhammad? To revert to the verse, "if they turn back," as most probably they will, then I say: "Bear witness that we are *Muslims*," the *Peace Makers*. It is they who will be the losers. It is they for whom there will be no Peace.

To Muslims, I say: You will become, once

¹ The Holy Qur-án, ii. 136.

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again, "Rulers" of the world if you act according to the advice of the Holy Prophet, and "trust in God, but tie your camel."

GAZZALI ON THE REALITY OF THE SOUL¹

By K. S. KHWAJA KHAN

"We equalized and breathed into it with Our *Spirit*."—
THE HOLY QUR-ÁN.

THE action that produces the highest degree of purification and moderation of temperament that is possible for the soul is called equalization; the place of lodgment of the soul of Adam was moist clay, with which his skeleton was built; that of his descendants is the germ of life within the man. In the world there are solid substances like mud and stone, or liquids like water. Fire does not kindle either of these or the compounds of these. Fire has no effect on mud, till it undergoes modification, and becomes by natural process a regular vegetable; it becomes his blood and humours. By a process of extraction, the essence of that blood becomes the germ within man. Within the womb of the future mother the constitution of this germ is still further tempered, so that it becomes suitable to be the habitat of the soul. This process is very like the ignition of the wick of a lamp which, when soaked sufficiently well in oil, becomes fit to hold a flame. In short, when the germ attains its highest perfection and equalization of temperament, it becomes deserving of a soul that may take possession of it. Then the Great Benefactor and the Giver Who gives to everyone his due, gives to the embryo the soul that it is fit to hold. By equalization is thus meant the process that the germ undergoes, till it becomes fit to hold the soul.

The breathing refers to the cause by which the

¹ *Studies in Tasawwuf.*

wick (embryo) becomes lighted with the flame of the soul. When one blows on a burning piece of tinder, it bursts into flame. Breathing, therefore, is the cause of the flame. The cause that is thus fixed is an unsuitable expression in the case of God, and therefore the effect is here taken for the cause. The Holy Qur-án says : " God became wrath with them, and thus took vengeance." But anger is an emotion that affects the temperament of the angry person, so much so that he feels distressed at it. This is impossible in the case of God. Here, therefore, the effect of anger is meant; the person who is the subject on whom the anger is vented is annihilated. Thus the effect of anger is taken for the cause. Similarly, the cause from which the effect (breathing) is brought about is taken for the breathing itself. There is no actual blowing in of breath.

The Wick and the Flame represent the conjunction of two attributes. First, that of real acting or creating, and, the other, the existence of a temperament fit to receive the soul. The name of the Actor is the Great Bestower; and He bestows things on those who really deserve them, and are fit to receive them. Thus He gives existence to those who deserve. Again, He has another attribute called Power. He is like the sun which lights up things which have the fitness to show themselves off, when there is nothing between them and the sun. The attribute to receive is thus the transparency of the thing itself. A mirror is tarnished. There may be faces in front of it, but they are not reflected in it. The furbisher begins to furbish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it; in fact, the faces are created in the mirror. Similarly, as the germ develops into an embryo and attains its equalization of temperament and perfection, the soul, too, appears in it from its Creator. There is no change in the Creator, just as there was no change in the face that was reflected

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in the mirror immediately after it became bright. To say that the soul was created then only, and did not exist before, is a mistake. The non-reflection of a face in a mirror does not point to its non-existence before the mirror became bright.

Consider the Great Beneficence of God. The phenomenon of water falling on the hand from a vessel, and the separation of its particles from the vessel is not an apt illustration of God's Beneficence ; it is but comparable to the sun, which lights the walls of a house. People incorrectly assume that the rays separate themselves from the sun, and attach themselves to things or spread themselves on the walls. The light of the sun is the cause of the appearance of a thing which is a fit receptacle for the sun's rays, though it might be less reflected on a wall. It is like the reflection of a face in the mirror. The face does not detach itself from the person, and attach itself to the mirror. The face of a man becomes the cause of existence of the face in the mirror, which is fit to reflect it. There is no detachment on the one hand, and attachment on the other. In things that have aptitude to assume existence, the cause of their existence is the Beneficence of God.

What is the Soul ? The Holy Prophet was forbidden to explain or answer this question to unfit persons, such as could not understand. The soul is not a substance that has been poured into the body, like water into a vessel. It is not an extension that exists in the heart and brain of man like blackness in a black thing or knowledge in the knower. It is, on the other hand, an essence that knows itself and its Creator, and inquires into causes and effects.

Knowledge is extension. If the soul were extension, then the existence of an extension upon extension would become possible. This, however, is an impossibility in the view of philosophers. There is another proof that it is an essence and not an extension. An extension possesses only one attribute, being one

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dimension of a thing ; but the soul has two opposite attributes ; while it knows itself, it knows its Creator also. It is not a body ; for a body is capable of being divided. If the soul were capable of division or breaking up, there would be knowledge in one part of it, and ignorance in another. It would thus be cognizant and ignorant of the same thing at the same time. Knowledge and ignorance of one and the same thing at one and the same time is impossible.

Thus the soul is one, without parts, and is indivisible. The word "part" is unsuitable, for it implies a whole, and no whole exists here. It may be a part in the sense that *one* is a part of ten ; for when all parts are taken which exist in ten, then *one* will be one of the parts. Take the whole creation, or those things that constitute the existence of men ; their soul will be one of them.

It is neither within nor without the body ; it is neither separate from it nor connected with it. It has been proved that the soul is neither corporeal nor spatial. When it is neither of these, then the question of its connection or separateness is as unconnected with it as that of ignorance or knowledge with a mineral. A mineral is neither cognizant nor ignorant, because for knowledge and ignorance life is a condition ; and when life itself is denied to a mineral, then whatever is dependent on life should also be denied.

The soul is free from all the qualities of being contained in a space or connected with a body, or particularized in a direction. These are the attributes or dimensions of a body ; and when it is proved that the soul is neither a body nor an extension of a body, then it is free from all these attributes.

(To be continued.)

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. **Qur-án and Arabic**
Classes—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking,
11.30 a.m.

PEACE BE UPON US ALL

PEACE BE UPON US ALL

UNFETTERED by roof and walls of human handiwork, soars, into the region of skies and unknown worlds, that cry, in the Arabic tongue—the Muslim statement of faith—"God is great; there is no God but God; Muhammad is His Prophet."

It was the celebration of the Muslim festival Eid-ul-Fitr, the end of Ramadan.

In the foreground stood the Imam's house, with the library, and to the right the small and solitary Mosque of Islam in England.

On the fresh green grass, overlaid with carpets, knelt five hundred Muslims, bowing with their foreheads on the earth while their Imam chanted his prayer.

A score of nations, gathered together in England from the four corners of the world, assembled there to do worship to the One True God.

Turks, Egyptians, races from India, representatives from Indo-China and China; Afghans and English, in all their varieties of costume, language, thought, and colour; unified, made one in the Brotherhood, by this Islamic worship.

It seemed the symbolization of a far-away Ideal—a foretaste of the consummation to which the whole world looks forward eagerly—anxiously; the one true concord of Nations.

Here was no secrecy, for, as the Qur-án says:—

In most of their secret conferences is nothing good: but only in his who enjoineeth almsgiving, or that which is right, or *concord* among men.

All facing towards Mecca, the glorious centre, the birthplace of their creed, they went through the prescribed actions of prayer. No complicated ritual, dim atmosphere, scarlet robes or incense, but with one man only to lead them, under the sunlight and open air of heaven, their worship ascended untrammelled to the Merciful and Compassionate.

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Behind sat and stood a large number of English men and women, interested spectators, if not partakers of this religion. Friends gathered here, by the kindness and proverbial hospitality of Islam, whose eyes had been opened and minds disabused of preconceived notions inculcated since childhood by ignorant and intolerant priests; relics, alas! of those far-off crusading days when, under the guise of religion, some of the worst atrocities took place that have ever been committed for that sacred cause. And as I watched this medley of races in common communion, it struck me that here indeed was a true brotherhood, a true equality, a true understanding of words and ideals poured out upon the world by many prophets, of whom Muhammad came last but was not the least. "Thou hast come before all the preachers of the world. Though thou hast appeared last of all; last of the Prophets, thy nearness hath become known to me. Thou comest last, as thou comest from a distance."

Behind rose the white prosaic English luncheon tents, but yet, to my eye, they, too, suddenly appeared as a link with the days of thirteen centuries ago, the birth of this creed, the land of its Prophet. The tents of the Bedouins in Arabia, the first humble homes of Islam's followers, which in twenty-five years numbered palaces and races and Mosques within its inspiring fold, and which to-day has grown to a congregation of 350 millions, spreading from China to the Congo, from the Malay Peninsula to London, and always—always on the increase. Who shall call it a moribund and decaying body? Where is the failure of its spirit? Still to-day, after thirteen hundred years, the spiritual force, the ideal, remains. Here and there, hidebound by the narrow restrictions of scholastic theologians, it has appearances of retrogression and discomfiture; yet the heart of it is sound, and to-day the words and ideals of its great founder are being once again freed from the encum-

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branches of dogmatism and turned again to their pristine glory. Would that the Christian religion might be able to rise to such courage and strength, discarding the false teaching of Paul, and the bigotry of sects, for the pure ideals of Jesus !

Presently the prayers are over, and, sitting upon the carpets in Eastern fashion, the congregation listen to the sermon. It is harsh for Europeans and present-day Christianity, tearing aside the veils of hypocrisy and, with one broad illustration, shaking the foundation of Western cant and Western government sheltering behind the euphonious title of Christian principles !

England will take control of the oilfield area of Mesopotamia, France of Syria, Italy of Adana, but not even " God's own country, America," will undertake protection of the Christian Armenians, for in that there is no material gain !

Not till the Christian Church divorces itself from the State, ruled as it is by commercial and material interest, can the Western world hope for freedom from deception and hypocrisy, for the teaching of Jesus never did profess to deal with international morality.

But the Imam terminates with a warning that Islam, too, has to free herself from false doctrines and fanaticism, and return to the source, the inspiration of knowledge, the guide and regulator of life, the Holy Qur-án.

And so the religious ceremony ends, the crowd breaks up, friends meet friends, greeting one another with openness and pleasure. Hope and good will pervade this little corner of Islam in England. The moment is long delayed, but a great Mosque should be built in the heart of an Empire which contains over a hundred million worshippers in Islam, and the hand of a true Christian be able to grasp on equal and friendly terms the followers of this spiritual and tolerant religion ; a Mosque where the great

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population of London, and strangers who come to visit the latter, may learn more of this creed which has been the inspiration of some of the greatest architectural beauties in our world and which can inspire a poet to write:—

Cheer one sad heart—thy loving task shall be
More than a thousand temples raised by thee;
One freeman whom thy kindness has enslaved
Outweighs by far a thousand slaves made free.

Irony—irony—that we of the West, returning from this Eastern ceremony, should have our attention so blatantly drawn to our defects. The train that carried us back to London appeared as if by Fate to halt beside an enormous poster of Buchanan's "Black and White."

R. GORDON-CANNING.

THE FUTURE OF ISLAM

[WE print below two letters which appeared in *The Times*, and which, we feel certain, will be of interest to our readers.—ED.]

SIR,—The recent letter of Sir Valentine Chirol is an interesting comment on what, for all students of religion, is an extraordinarily interesting situation. But while one may hope that the break-up of political Islam may help to make possible its moral and spiritual reformation, apart from such reformation it is difficult to see how it can ever be a beneficent force. "One of the great religious forces of the world" it may, indeed, be called, but only in the anthropological sense of religion—a force which *potuit suadere* at least as much of evil as of good. In Morocco and Mecca, in Egypt and India, as well as in Turkey, its moral fruitage, in the individual and in society, is the same. And even apart from the moral aspect, its exclusive and pugnacious attitude towards the whole non-Moslem world marks it as belonging to anti-progress.

The most obvious moral of the Angora *volte face* surely is that Christian nations would do well to pay to their own supposed religion the deference which this country, at any rate, is apt to pay to any and every other instead. Had we dared to behave as Christians in the shameful days of September, 1922, and sought what seemed best for the human future rather than safest at the time for ourselves, we should at once have gained prestige in the

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East—our lonely stand at Chanak proved that—and might have been able to save both Turkey and Greece from themselves. As it is, the lowering of the Cross before the Crescent, through fear of an Indian Moslem rising, led on to what Sir Valentine calls “the final humiliation of Lausanne.” Greece, betrayed and disillusioned, is losing what civilization a century of freedom had restored to her. The new Turkey parades and exults in its barbarism. The Near East is more than ever a menace to Europe. And the devotion of Indian Moslems to the Ottoman Caliph has proved a myth. With a little genuine Christian conviction, how differently and how much more wisely we should have acted, then and often during the last five years!

Well, then, the moral is “Better late than never.” Mr. Ramsay MacDonald has already shown signs of a will to Christianize foreign policy; and every Christian in the country thanks him for his speech at Brighton three weeks ago. But there are situations approaching which will test him. One is that produced by the Egyptian clamour for the Sudan. To anyone who knows the two countries, even as a visitor (I spent some time in both in 1917 and in 1922), and has noted the difference between them, even when Egypt was nominally run on British lines, it seems inconceivable that, whatever had to be sacrificed in Egypt, we should consent to the same putting back of the clock in the Sudan, where native as well as official opinion is unanimously against it. But yesterday’s vociferation at Cairo shows that Egyptian Nationalism thinks we can still be squeezed. Surely it is time to proclaim the fact that a Christian nation must, in all such cases, think of the broadest interests of humanity and, if necessary, even protect its wards against themselves? To “seek first the Kingdom of God and His righteousness”—a social order in which right would really rule—has always been the Christian, and used to be the British, principle of government. If we would revert to it boldly, it would even “pay” politically, and, according to the promise, “all other things” would be “added unto us.”

I am, Sir, your obedient servant,
The Deanery, Bristol.

E. A. BURROUGHS.

SIR,—Islam is the latest version of Semitic monotheism, and commands the glad assent of one-tenth of the human race. Its creed, as Gibbon says, may be subscribed by any philosophical theist; and its precepts inculcate a simple and rational piety. In lands where thirst can be fierce, blistering, irresistible, Islam has maintained a society, numbered by scores of millions, who abstain from wine from the cradle to the grave. How many of our clerical brethren find it too hard to renounce tobacco while composing their Lenten addresses? It is not for them to make light of hunger-stricken Ramazan. To take the life of any animal for the sake of amusement is abhorrent to Islam;

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some of our own customs are less considerate in this particular. Those who form their opinions from alleged atrocities may easily be misled; seven years' residence among Moslems and other Orientals convinces the present writer that our Moslem fellow-subjects are a moral asset to humanity and an honour to our Commonwealth.

Dean Burroughs regrets Britain's policy with regard to Turkey during the last five years:—

"Had we dared to behave as Christians in the shameful days of September, 1922, and sought what seemed best for the human future rather than safest at the time for ourselves, we should at once have gained prestige in the East . . ."

Of all aggressive expeditions the Greek invasion of Asia is least capable of defence. In the end of 1919, when I returned from four years' service with the Army in the Mediterranean, there were "Christian" proposals to banish the Turks from Constantinople and to establish the Greeks in Asia. The injustice, the folly, and the danger of such ideas constrained me to write as follows (*Scotsman*, February 25, 1920):—

"To ask the Turks to trust themselves to the governance of Greeks in Asia is unfair and unwise. . . . For the Greeks themselves the task of government in Asia would be dangerous and unprofitable. Greece doubled her territory in 1912-13. The Struma and Vardar valleys, properly cultivated, will feed ten millions; but if left empty and desolate will certainly tempt the Bulgarians. Greece has the islands, and has always reared good sailors and traders. Why should she not be content with the trade of Smyrna, which has rewarded her well since the days of Xerxes?"

Supported by some British politicians and obscure financial powers, the Greeks made war and overran Asia Minor. The Turks, after replacing the arms they had handed over to the Allies, were victorious over the Greeks. The principal towns in the interior of Asia Minor—Afion-Kara-Hissar, Oushak, Alascheir, Cassaba, Salihli, Magnesia, Aidin, Nazli—and all the surrounding villages were razed to the ground by the retreating Greek forces. That is why innocent Greeks feared reprisals and became refugees. It was then that a hysterical summons to the British Dominions invited them to a repetition of Gallipoli for the freedom of the Straits—a principle already recognized in the National Pact of Mustapha Kemal. It was a kind Providence that prevented our country from gaining "the prestige in the East" desired by Dean Burroughs:—

"Infandum, O Sacerdos, jubes renovare dolorem."

The final penalty of exclusion from Asia Minor has been the fate of the Greeks. It is a sad result for Turks as well as for Greeks; but the Moslems from Macedonia are reported by the Smyrna-Aidin Railway Company to be "a very industrious hard-working people who are taking up the land." The Asiatic

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Greeks have splendid lands in Macedonia, and the future should be easier for all parties. "To Christianize foreign policy" may be a worthy aim; but the instance of September, 1922, is a damaging illustration.

I am, Sir, your obedient servant,

D. M. KAY,

Professor of Semitic Languages.

St. Andrews, Fife,

March 29th.

CORRESPONDENCE

SIR,—May I request you to give publicity to the following notice in your journal?—

Between September 22nd and October 3rd (both inclusive), a Conference on "Living Religions Within the Empire" is to be held at the British Empire Exhibition at Wembley. Various principal religions will be discussed and expounded in the first place by their distinguished representatives. Modern movements in both East and West will also be treated.

The Conference ticket is 2s. 6d. per head, which admits to all the sessions, and Exhibition tickets, ordinarily 1s. 6d., can be obtained simultaneously for 1s. each. Forms of application and further particulars may be obtained from the undersigned.

Yours, etc.,

M. M. SHARPLES,

Secretary.

17, Mecklenburgh Square,
London, W.C. 1.

SIR,—Sympathizer, admirer and upholder of Islam as I am, here will be found no emollient which shall soften my statements on one aspect of present-day Muslims, no soothing platitudes, no honey-sweet compliments.

It is on the cruel attitude towards animals in North Africa. From what one hears it is apparently similar in Egypt and Tunis, Algiers and Morocco, the latter country of which I know more intimately from personal acquaintance.

Harrowing details of lameness and sores, of sprains and running sightless eyes, are unnecessary; they are too common a sight for anyone who has travelled in those countries to have failed to notice them. Overburdened and beaten, ear-knocked and needle-pricked, thousands of donkeys pass daily through their life of woe. Starved and unwatered, all of them, weakly youth and withered age side by side, tottering and stumbling, pass by; an endless challenge to those who are their owners, their race and their religion; an evil which no one attempts to eradicate, nor any charity to alleviate.

I do not write in a vein of reasonless castigation, haughty contemning or vapid cursing, but state simply, without deception or biased opinion, the truth as it appeared to me.

Whence comes this spirit of insensibility to the suffering of those weaker than themselves, this complete forgetfulness of the words of their Holy Prophet? It is not as if there were no advice, no words of instruction as to the use and behaviour of "the believers" towards the world of beast and bird.

The Prophet Muhammad said: "There is no beast upon the earth, nor bird that flieth, but the same is a people like unto you, and unto God shall they return."

Besides the words quoted above, Muhammad said: "Fear God with regard to animals, ride them when they are fit to be ridden and dismount from them when they are lame and tired. Verily there are rewards for doing good to dumb animals and giving them water to drink."

Many were the Moroccans I spoke to on this subject, and the educated ones replied: "You are right," while the poor but proud toilers answered: "They are our donkeys, and we can do what we like with our own property."

Is there no hope for a change of conduct? Must this pitiful tale of ill-treatment continue for more centuries? It is said: "There can be no progress with cruelty to animals." Many are the Europeans who give no thought to this question, but the Muslims do not take the Christians for example in their good works, so why should they in their evil ways?

Large is the number of Christian travellers that pass yearly through the North African towns and districts, and when they behold with their own eyes this cruelty, they perceive a living reality of Islam failing as a religion to elevate the spirit or to do good; a failing which has been impressed on them from childhood by their priests; and here at last is one tangible proof. Will you permit them to retain such a weapon of attack? Rather rise from this laxity, this inattention to the law, and show to all foreign voyagers in your lands the power and exalted thoughts of Muhammad.

Eradicate them; seize from the hands of the West the one sole weapon with which they can damage you, the one solitary example of degradation which cannot be denied as preposterous, as can all the other weapons they have employed to their own discomfiture.

As the Almighty is merciful to you, be merciful to your animals and those weaker than yourselves. "For the Lord has forbidden unjust violence."

Is it too much to hope that in the present awakening, this clearance of false encumbrances, this regeneration to the original purity of Islam, these stains upon her honour will also be swept away and the commands of her noble Prophet be not only read, but obeyed?

Yours, etc.,

R. GORDON-CANNING.

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PRECIOUS GEMS

Not one of you must wish for death, from any wordly affliction ; but if there certainly is anyone wishing for death, he must say, "O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do."

The calamity of knowledge is forgetfulness ; and to lose knowledge is this, to speak of it to the unworthy.

Who are the learned ? Those who practise what they know.

No man hath believed perfectly, until he wish for his brother that which he wisheth for himself.

"The duties of Muslims to each other are six." It was asked "What are they, O Messenger of God ?" He said, "When you meet a Muslim salaam to him, and when he inviteth you to dinner, accept ; and when he asketh you for advice, give it him ; and when he sneezeth and saith 'Praise be to God,' do you say 'May God have mercy upon thee ; and when he is sick, visit him ; and when he dieth, follow his bier.'"

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

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Layla and Majnun : An English Poem in the Persian Vein. By WILLIAM BASHIR PICKARD. Pp. 62. Octavo, 2s. 6d. Basheer Muslim Library, Woking, England.

Sporadic efforts have been made to make the Western mind acquainted with the metaphors and similes in the Eastern poetry. The readers are familiar with the English renderings from Sadi, Hafiz and Omar Khayyám. Goethe's "West-Eastern Divan" is too well known to be mentioned here. Rightly quotes the young poet in the foreword to

his poem: "Assuredly, it is from the well-spring of Poetry that rises in the East that the West must drink, if she would lighten her eyes and refresh her lips, so thickly laden with the dust . . . of materialism." This small poem, divided into five parts, is a free version of the proverbial love-story of Layla and Majnun and a march on the same road which was trodden by Goethe and Schiller and many another. This poem is conspicuous by its deviation from the usual line of thought of its predecessors. The poem makes us believe in the strength of love which knows no fetters of time. It brings about the unity of the lover and the beloved. But the poem remains rigidly true to the Eastern imagery. It takes us now to the deserts and tents of Arabia and then to the gardens of Yemen. "Yet sight of the tents gave a pause to despair." Parts I and II picture to us sweet pangs of love caused by separation. Layla's fervent love finds a beautiful expression when she addresses the bulbul (nightingale) in her garden:—

So stood she dreaming, till the bulbul's note,
From where he sang in leafy nook secure,
'Gan through her slumb'ring senses thrill, and woke
To listening wonder all her maiden heart;
For when his voice was most with rapture ringing,
Came sobbing notes of sorrow as he sang.

Then ceased he sudden, and the separation-pang
Smote Layla sharply: "O Bulbul, why didst thou
With melancholy modulate thy joy?
Did loved one turn thy loving into woe?
Thy sorrow stirs my pity. Thy joy so bright
Was as a well-spring of delight
In some gold-flaming desert gushing,
And I a pilgrim from that source did drink;
Why in mid rapture should thy sorrow speak?"

Like an honest merchant who wishes to sell good wares, I trust to the wares, and would rather show patterns, that they may speak for themselves louder than words of praise. I cull a few of the verses which will help to give an insight into the real poetical worth of the book. It is a valuable effort to present

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the Eastern mind to the Western reader, and will give a true conception of "love" from the Eastern point of view. Those interested in the East in general, and in the psychical workings of an Asiatic in particular, will have enough in this small poem abounding in beautiful Oriental poetical flights of imagination :

Among her maidens the lovely Layla
Sat silent and sorrowful for Majnun sighing.
The moon, new-risen, through the lattice looked,
Wond'ring that one so beautiful should weep.
Without, the cypress, swaying to the night wind,
sighed :

"My sister cypress, Layla so slender,
Tear-glistening grief down-boweth all thy grace ;
Softly, my sister cypress, thy sighing forbear."

* * *

Then came a night—a night that with bright sword
Sever'd the past's black curtain from the door of
hope.

Fair shone the moon ; the air was still ;
Hush'd the leaf's trembling ; slumber'd the rose ;
Mute were the birds, and the palace walls mutely
Loomed in the shadow'd garden, a structure of dreams,

* * *

But lo ! across the glade advancing,
Fair Layla has seen the moonbeams dancing,
Flashing up in spangled showers of silver,
Like a tree of light with flowers of silver ;
And while in starry mazes the moonbeams glance
rejoicing,
The fountain still the laughter of their dance is
voicing.

* * *

So in that night, when no moon was,
A star in heaven Majnoon has,
Steadfast abiding,
His footsteps guiding ;
A silver inspiration, sent
To banish the bitter love-lament,
And lead him to gardens of deep content.

* * *

'Tis noon and the handmaiden, Heart of Honey,
From the lattice looks out o'er the languid garden,
That round the high palace, with rose and with peony
And red rhododendron and lilies pale,

* * *

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Soon Layla from dozing to slumber falleth,
Still and beautiful on the broidered coverlet,
And her robes around her of silk resplendent
Shone flower-scattered cunningly.
Thereon was woven in order seemly,
Many a flower she loved full well :
The golden rose and the stainless lily,
And, somewheres, little nodding violets blue,
And in and out, with delicate tresses,
The heav'n-starred jasmin twining grew ;

* * *

Then soft in a harmony love doth lend,
Softly the twain their voices blend.
"Truly, truly, 'tis Layla we love ;
Layla the slender, Layla the passionate,
Layla the silver-limbed, ebony-ringleted,
Chaste as the crystal or lily celestial,
Layla, who, loving with spirit ardent,
Whitely at noonday wasteth away.
Ah, Layla !
Why did they fashion thee ah ! so beautiful
Form thee as fair as the jasmin fragrant,
Shamefast give thee thy bosom shining,
Fashion thee slender in exquisite loveliness,
And then in the vessel frail of thy comeliness
Pour love's pure gleaming metal molten ?
Ah, Layla !

* * *

*Dark is the night when no moon shineth.
Darkly my heart for beauty pineth.
Rise, O my moon, arise !
Silver my night
With thy beauty bright,
O my moon of delight,
Arise, arise !*

* * *

Ah ! Layla, the world is a din of days,
Clanking and fretful and filled with strange
Shapes that are meaningless, unto whom
Love cometh not, as to us, in peace ;
For if by stern resolution many
Brave will live on, still loveless, giving
Nobly with selfless hands the love they
Have not unto their fellowmen,
Still is it not what our Maker meant,
Who fashioned man to love gloriously :
Whose hand did adorn the lily, to be wooed
By the sun in the golden laughter of bliss . . .

M. A. MAJID.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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