

# Islamic Review

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

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**ZU'L QA'DA—ZU'L HIJJA, 1344 A.H.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَنُصَلِّ عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

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ZU'L QA'DA—ZU'L HIJJA, 1344 A.H.

VOL. XIV.

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## NOTES

### The Dawn of Islam in Germany.

Even the darkest cloud has a silver lining. It is a matter no less of significance than of pleasure to note that the beautiful Mosque at Berlin, whereof the foundation stone was laid quietly on October 9, 1924, the edifice being erected through the selfless zeal of Maulvie Sadar-ud-Din, B.A., B.T., the torch-bearer of Islam to the German capital, was, for the first time, seen thronged by over four hundred souls on the occasion of the Festival of Eid-ul-Fitr held on the 14th April last.

The Mosque was gorgeously decorated with Persian carpets of floral design, graciously lent for the occasion by the Haiat-Shaair-il-Islamia, and the purple pall wrapping the pulpit added brilliancy to the scene.

Turks, Persians, Turkomans, Afghans, Indians, Egyptians and Germans were represented in the large congregation gathered together in a place of worship where no "pew" system exists.

Amongst the notables His Excellency Kamal-ud-Din, Sami Pasha, the Turkish Ambassador, and the Afghan Minister,

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Sardar Gholam Siddiq Khan, were present. The prayer was at ten o'clock. Mirza Hassan led the service and delivered an address in Persian, after whom the Turkish Ambassador, in Turkish, impressed vehemently upon the audience the broadmindedness and fraternity which are the essential characteristics of Islam. Professor Barkatullah (Bhopal), the author of *Khilafat-in-Islam*—which book has recently been translated into English, French and German—followed with a brief speech in Persian, and last, but not least, came Maulvie Fazl-i-Karim Khan Durrani, the present Imam of the Muslim Mission at Berlin, who very elaborately expounded the significance of the Islamic institution of Fast which supercedes all other religious considerations.

### Islam's Moral Conquest and Progress—

To what earthly cause the present conquest of a religion, such as Islam is, can be attributable, is a problem which the Rev. P. M. Medcraft, speaking in the Albert Hall, Sheffield, confessed himself unable to solve. "Islam was rampant," he said, "and was going ahead by leaps and bounds. It was conquering Africa, and we had a Mohammedan Mosque in this country, at Woking."<sup>1</sup>

After acknowledging the moral conquest of Islam in plain words, the reverend gentleman—true to the traditions of the clergy, and their like—proceeded to define it as

a religion with no teaching of the Divine Fatherhood, no belief in human brotherhood—a religion without compassion, without purity—a religion that to woman means blank despair is actually making more converts to-day than Christianity.

One of the most unoriginal and commonplace definitions of Islam and its teachings! But there is something lacking. The jargon would have been complete if the reverend gentleman had not omitted to make use of a still more convenient weapon much favoured by the clergy against Islam, namely, the assertion that Islam owed its meteoric spread to the use of the sword. He did a wise thing; for otherwise the force of his argument would have been impaired. People, in spite of

<sup>1</sup> *Sheffield Daily Telegraph*, April 12th.

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the fact that their knowledge of Islam is mostly hearsay, at least know so much for certain from contemporary events. They are well aware that causes other than the sword are at work in gaining adherents to Islam. It is in the words of the reverend gentleman that the secret of Islam's success, its moral force of conciliating and gaining allegiance, is to be found. It so happens that often one seems to us to have eyes, and yet has none, or to have ears but really to possess none. The same is the case with these carpers. Islam is a religion with as sublime teachings of the Divine Fatherhood as any other; it is the only religion which has ever succeeded in combining the worldly with the religious, converting the idea of Divine Fatherhood into practice in the terms of the Islamic Brotherhood whose strength and whose reality is admitted even by Europeans—nay, even by European Orientalists, biassed as they are. It is the only religion which is pure in its every phase. It, unlike "Churchianity," is, and ought to be, proud of the purity of its Book and the teachings. And lastly, it is the religion which can claim to have produced no woman-hater and is in striking contrast to that professed by her chief opponent—St. Paul—to whose sinister teachings much of woman's present backward position is to be traced.

Can we suggest, in view of the omission of so important an item of misrepresentation, that it was high time that the carpers at Islam, especially those who are alarmed at its rapid progress and seem to have lost their heads to such an extent, should seek to rehabilitate their tactics of painting Islam black! For the present Christian picture of Islam so commonly met with in Christian writings is fading fast, and it will not be long before specious arguments and distorted history will gradually lose their force, as has happened in the case of "the use of the sword" argument, above cited, and cease to play upon the mentality of the popular mind, which is beginning to feel its own way out of the night of misrepresentations in proportion as learning advances.

Of a very recent date is another confession as to the moral conquest of Islam. This is from the mouth of Canon Meyers,

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who has been elected the Chairman of the newly constituted Society of St. John Chrysostom, whose object among others is "to keep in mind the outstanding Eastern problem of Islam." The Canon, during his speech, is reported to have said :—

In their own times it had practically spread over the whole of the Continent of Asia, and within the last few years it had practically crushed out the remains of Catholic Orthodoxy in Asia Minor.<sup>1</sup>

Christians know that it is Islam, and Islam only, with which they have to reckon. At the same time they have not forgotten that when Islam and Christianity both were at their zenith Islam triumphed over Christianity morally, socially, and even politically. They think that even to-day, when the Islamic countries are powerless, Islam is making conquests ; what will happen when this moral force—for the Muslims must come to power in the near future—will be strengthened and backed by material force as well ? This and the present moral conquest are the things which loom large before their eyes.

The falsity of the allegation of conversion by the sword has been demonstrated by current events as borne out by the moral conquest of Islam not only in other countries but in Europe as well, and we hope in the same way that the gentleman in question will presently be aided by historical evidence to realize the monstrosity of these misrepresentations.

The Qur-án said to the Prophet : " Consider the inkstand and the pen and what they write, By the grace of your Lord you are not mad " (lxviii. 1, 2), which point in clear words to the fact that in proportion as knowledge of the beautiful teachings of Islam advances, the worth of the Prophet, as man, will be realized. This is exactly what the world has experienced during the last few centuries. Compare the ghastly picture of Islam of the mediæval period with that of to-day !

### —and what Hinders the Christian Moral Conquest Abroad.

The Rev. C. Johnson, F.R.A.S., in his article " The Religion of the Future," seems to be much concerned about the pros-

<sup>1</sup> *Catholic Herald*, April 3rd.

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pective Christian conquest of the world. Luckily for Christianity, he spots the chief reasons that hinder its progress among other peoples. We for our part would like to be counted amongst those who agree word for word with the following remarks of Mr. Johnson :—

Something must happen before Christianity becomes the universal religion. In China, India, and Japan thoughtful people are prevented from accepting it by the condition of things in the so-called "Christian lands."

The message of Jesus has been known in this country for many centuries, and yet his church is divided into a score or two of sects. Our social life is full of stupid and insulting distinctions. There are festering slums in every great city. Gambling and drunkenness are rife. The public Press for the most part is not ashamed to purvey filth for profit. And between Christian nations there is insane suspicion and rivalry, while above them all there hangs the fearful shadow of another war.

"The heathen in his blindness" knows all about it. Until our Christianity bears a nobler fruit than this it will lack recommendations in his eyes. The denial of Christ in Christian lands is the great obstacle to its progress abroad. When we believe it, when it has redeemed us from barbarism, insincerity and vulgarity, then, and then only, will it go forth to conquer the world. †

And yet the Missionary Council has issued "Calls" from India, Africa—and other lands. How long will the Christian clergy play upon the ignorance of the people?

Is it not a fact that all these vices have followed in the wake of the so-called Christian missionary in all those lands to which he has ever taken the Bible? Is it not a fact that by and from all these evils Eastern countries are in the main untainted and immune? A Christian missionary talks glibly of the message of Jesus. "Where is that message?" one wonderingly asks. We would be the first to respond to the call of such a message. The Christian missionary wants to talk to us of a person whose very personality has been historically questioned, let alone his message. It was the evils of which the reverend gentleman speaks that Islam came to wipe away. It was Islam that succeeded in weaning a demoralized, a sunken people from every sin imaginable where Christianity had failed totally. History tells us that Pauline Christianity has never elevated a people socially or

† *Northern Daily Telegraph*, Blackburn, March 18th

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morally. Christianity would have succeeded, had the teachings of Jesus remained pure and escaped the ravages of the human hand. But unfortunately the case was, and is, just the reverse. Modern research, instead of strengthening the position of the Bible, has sapped its foundations.

### **The Religion of the Future.**

Everybody blows his own trumpet. Everyone, humanly enough, tries to uphold, sometimes even goes so far as to admire and extol, that which is defective. This is exactly what one notices in the writings of Christian priestcraft. The Rev. Mr. Johnson, while discussing the different aspects of "The Religion of the Future" in the *Northern Daily Telegraph*, March 18th, says :—

A universal religion seems to be inevitable. Modern means of locomotion have made the world smaller.

Given the existence of plain facts, the burden of his song is : Christianity will be the religion of the future. That is all very well. If one were to ask what reasons the clergy have, whether their present behaviour, whether their past history warrant such a conclusion, they reply by harping on the fact that Christianity offers us an exalted conception of God, a noble ideal of manhood and a just and worthy law governing human relationships ; with all of which statements we have no desire to differ. Christianity in its pristine purity did stand, and must have stood, for the ideals therein set forth. But the question of questions arises : Where is that Christianity ?

The four Gospels are silent to an intelligent inquirer, for they were collected 150 years after Jesus. Is there anywhere any trace of that noble conception of God, or any trace or manifestation of brotherly love, or display of any love between man and man, between a coloured Christian and a colourless Christian ? Even if we admit that modern Christians are not true Christians, surely there must be some trace of the so much boasted love and noble conception on which the worthy law of human relationship is based.

Love is a human and not a Christian virtue. It was in operation in the world for countless ages before Christ was

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born, and it will continue to function after the name of Christ has been long forgotten. Buddha in India and Confucius in China taught the Golden Rule, centuries before Jesus taught it in Palestine. Then what is that noble ideal of manhood? And can the records of Jesus help us in any way to aspire to it?

The Modernists are set on discarding much of the worn-out dogmatic setting of Christianity, and believe that it cannot be offered to the world in its present form, to be universally accepted. We may remind the Modernists that it was 1,400 years ago that the spade of Islam dug away the heap of nonsense which had gathered around the religion of Jesus,<sup>1</sup> and ask them whether it is not a fact that it has been doing the same for the last thirteen centuries. Islam came for nothing else but to weed out the rank growth of dogma and mysticism which had choked Christianity. At the advent of Islam, Christianity was corrupt and decrepit, and had lost a moral force. Islam succeeded in redeeming many a nation hopelessly wedded to barbarous habits; it succeeded in raising and uplifting them and civilizing them, socially and morally. Can Christianity claim to have done the like at any time? Unlike Christians, Muslims, even in their golden days, did not divorce themselves from the teachings of Islam. Christians, if they made any progress at all, made it at the sacrifice of the traditional Christianity of St. Paul. The Church will never regain ascendancy. Christianity can, but in that sense there will be no difference between Islam and Christianity.

Only the other day, in an article, "Mohammedanism as a Missionary Religion" (*Church Times*, March 26th), the affinity of Islam with Modernism was openly acknowledged:—

Mohammedanism, in fact, is a powerful missionary religion. It claims to supersede Christianity. It has at times signally defeated Christianity. It is simply impossible even on practical grounds for the Church to leave it alone, for it is constantly checking the Church's programme, challenging the Church's claims, and drawing away converts from Christ to Mohammed—in some places, we are told, at the rate of hundreds every year.

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<sup>1</sup> Cf. Qur-án, v. 75 and 82, where the divinity of Jesus and his mother is denounced in clear terms.

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In Egypt, Mohammedanism is exceptionally strong. They possess a University with ten thousand students. Cairo and Alexandria are centres of Moslem culture and intelligence. Certainly if the Church is to hold its own in such surroundings its missionaries must be highly trained and educated people.

The Mohammedan propaganda, which in many places appears to be energetically progressing, brings them into eager opposition against Christianity. They are studying the different schools of Christian thought. A section of the Mohammedan Press is making use of Broad Church writings to throw discredit on Christian Missions. They are reproducing the arguments of German rationalism. The sinlessness of our Lord, in which Mohammed himself believed, is assailed. So also is the Virgin Birth, although Mohammed maintained it. The Christianity of the Church is said to be an invention of St. Paul. Jesus Himself is claimed to be a true Mohammedan. In a journal at Cairo, we are told, there was an account of the Modern Churchmen's Conference held in Cambridge in August, 1921, and it was suggested that the thinking clergy of England and America are approaching almost automatically the theological position of the Unity of God, so that there has been no need, as in the days of old, for Islam to resort to the sword and the battle.

Of course, neither the Incarnation, nor the Trinity, nor the Atonement, are tolerated on Mohammedan apologetics. And the trouble is that Modernism provides them with weapons against the traditional faith, which Mohammedans are by no means slow to use. The Atonement especially provokes their opposition. This doctrine, says a modern Mohammedan, is worse than unnatural. It is barbarous. . . .

In England, an active propaganda is carried on with considerable ability, and one writer recently issued instructions to Moslem missionaries in England how to approach the Englishman, and the best methods of explaining Islam to the Western mind. He stated that England at heart is essentially Moslem, and he foresaw in this country a fruitful field for Islamic propaganda. . . .

The chief rulers of the Mosque in England are studying the state of the English Church, criticizing our contradictions, and publishing acute and telling remarks on the close affinities between Mohammedan theology and that of the Broad Church School.

### Inactivity and Islam are Opponents.

"Surely Allah does not change the condition of a people until they change their own condition" (Al-Qur-án, xiii. 11). A more tolerant age has witnessed a wave of reformation; fair criticism has given place to dogmatism, conversation free from bias and bigotry has brushed aside outbursts of fiery temper on religious topics; and this has brought individuals and nations alike to a better mutual understanding and has

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inaugurated that spirit of conciliation which was the basis of the great mission of Islam.

Yet, on the other hand, there is a majority of mankind that attributes the lethargic state of a person or nation to a particular religion, an idea not only far-fetched, but also without historical support. It is the fundamental character of the nation itself that has acquired an active life through an early adaptation to its environment. Just as it is force of habit that works in man ; just as it is his character and will that give him personality ; so a nation's rise or glory is due to its fundamental quality and character ; its love for activity and sport ; its passion for ambition ; its dashing spirit for exposing the secrets of nature through scientific investigation, rather than to religion, although it is true that great religious, social and political movements have a wonderful effect in uniting men. Among such people the causes of discord and dissension are reduced to a minimum. They become a true brotherhood. The character that would under ordinary circumstances take centuries to form is formed in a day. The transformation is really marvellous. Misers become generous, cowards become brave ; but still the effort is there, though the thought that stimulates such action is borrowed from religion. Thought stimulates action and a moral thought necessarily stimulates a moral action, so a religion worthy of its name is really useful in helping a speedy reformation.

Islam, being a true brotherhood, began to spread over three continents at its very inception, but the real cause of its expansion was that the energy was there, the activity of the fiery Arab, hitherto running to waste in immoral channels, was checked and diverted into moral courses, which turned the sons of the desert into pioneers of culture, art and civilization, whence Europe filched its present glory in the world of science. But the latter-day lethargy in the Muslim races is due to the fact that they have acquired habits not found in their religion. *Jehad* means to strive hard for physical, mental and moral perfection, and the race which does not keep pace with the present-day whirlwind of scientific advance

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is sure to be doomed to perdition whatever religious thought it may possess. Love for diligent labour, and cordial co-operation, will bring again the past glory of Islam. Islam is the same as it was before. The Qur-án stands untouched by age. Islam and culture were ever congenial partners ; but it seems that present-day Muslims are not its true followers, for the miserable state of things to-day is brought about by their ignorance, inactivity and over-much reliance (with hands folded) on the Supreme Power Who rules the destinies of man ; but helps those who help themselves.

“ Allah has never changed a favour which He has conferred upon a people until they change their own condition, and because Allah is Hearing, Knowing ” (Holy Qur-án, viii. 53).

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### KHWAJA KAMAL-UD-DIN AND LORD HEADLEY AT DURBAN MUSLIM MISSIONARIES ARRIVE IN DURBAN

KHWAJA KAMAL-UD-DIN INTERVIEWED.

THE Muslim community of Durban gave an enthusiastic welcome to the two well-known Muslim missionaries, the Right Hon. Lord Headley (Al-Haj El-Farooq, the Muslim Peer), and Khwaja Kamal-ud-Din, B.A., LL.B. (editor of the famous Muslim religious journal, the *Islamic Review*, and Imam of the Mosque at Woking, England), on their arrival in Durban on Sunday last at 2 p.m. The distinguished visitors from England were met on the platform of the Central Station by responsible leaders of the Muslim community of Durban, and after exchanging fraternal greetings they were garlanded with roses and pink carnations. Subsequently they entered a waiting victoria, which was drawn by four well-groomed white horses to Albert Park, via Gardiner, West and Grey Streets.

There was a great assembly of Muslims at the Albert Park, who amid deafening cheers welcomed the distinguished oversea visitors. The balcony of the pavilion was gaily bedecked with the Union Jack and red, green and white—the national colours of India.

In a neat speech Lord Headley explained that no political significance must be attached to their mission to this country, as their mission to South Africa was a religious one. They had no desire whatsoever to meddle with politics.

An eloquent and stirring address, first in English, afterwards in Hindustani, was then delivered by Khwaja Kamal-ud-Din. He declared that his mission to South Africa was a mission of peace and goodwill, and he did not desire to condemn any religion ; on the con-

## KHWAJA AND LORD HEADLEY AT DURBAN

trary, he respected all religions, and was ever eager to extend and accept the hand of universal brotherhood. The Imam expressed his heartiest thanks to the Muslims of Durban for the great reception accorded to them that afternoon.

Among the prominent members of the Muslim community present at the pavilion were: Hajee M. A. Motala, Mohammed Ebrahim, Moulvi Fateh Mahomed (Imam of the Juma Musjid Mosque), Amod Haffeejee, A. H. Kazi, Hajee E. M. Paruk, Hajee M. A. Jeewa (proprietor *Indian Views*), S. M. Lockhat, H. E. Amra, A. H. Moosa, M. C. Coovdia, Sheik Himed, S. M. Jahavery, A. I. Kajee (secretary South African Indian Congress), M. I. Kajee, M. Thajmoon, C. N. M. Khan, S. Emamally, Rondi Ally, O. H. A. Jhavery, M. H. Wahed and A. G. Kazi.

Subsequently Lord Headley and the Al-Haj attended prayers at the Grey Street Mosque. In the afternoon they were guests of Hajee E. M. Paruk at his beautiful mansion at Currie Road, where friends were given the opportunity of meeting and conversing with the distinguished visitors.

### KHWAJA KAMAL-UD-DIN, B.A., LL.B.

One of the cleverest Muhammadan barristers of Lahore, India, and a foremost champion of Islam in England, Khwaja Kamal-ud-Din was born in Lahore in 1870, and received his education at the Lahore Mission College. He obtained his B.A. degree in 1893, and his law degree in 1898. He joined the Bar in the same year and practised at the Lahore High Court Bar until 1912, when he gave up a very lucrative legal practice in favour of the religion of Islam. In 1912 he proceeded to England, and the conditions there induced him to do something in the service of Islam.

In the same year he started the now famous Muslim religious journal, the *Islamic Review*, the mouthpiece of Islam in the West, which he owns and edits. The present mission is a natural growth of the journal and a persistent demand on the part of oversea Muslims for the spread of Islam and Islamic literature.

The work in England is conducted through lectures and literature. The Al-Haj is a recognized literary personage and is the author of several publications on various aspects of Islam, and has never met with any opposition in England; on the contrary, his lectures and writings were welcomed throughout England.

"I have oftentimes lectured on the unity of God and Islam, but besides the Churches and other religious platforms in England, I have been often and often requested to address the Theosophists, Spiritualists, leaders of New Thought and several other institutions, on the brotherhood of Islam," said the Al-Haj to the writer in the course of a lengthy interview.

Our visitor has visited Germany, France and Belgium in the interest of Islam. After studying the conditions in Germany as to the establishment of a mission there, he was able, with the assistance of his Muslim co-workers, to establish a mission in Berlin, and at his suggestion a new mosque was recently built in Berlin, and he has secured some forty German converts to Islam, and among them number some eminent scientists and doctors of medicine.

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## ACTIVITIES IN FRANCE.

"In France I went to take part in the Religious Convention convened by liberal Christians, but the Great War put a stop to that movement. In short, a new movement from within the Church is really paving the way to Islam. The modern Church claims the best brains in the Christian Church in her support. As far as Christianity goes they entertain the same beliefs as the Holy Qur-án teaches, as the true faith of Christ, and the matter has become so apparent that the opponents of the Modernists dubbed them Muslims."

## THE MEANING OF ISLAM.

"Islam means peace, and it teaches principles conducive to secure peace. As, for instance, we believe in the Divine origin of every great religion in the world, and accept their respective founders as the messengers from the Most High to them, and we have been enjoined by the Qur-án to pay the same respects as we do to our own prophets. This broad-minded, principle leads us to believe in the universal brotherhood of man. Islam therefore comes to level all artificial barriers of class, creed, colour, or race, between man and man. A Muslim must treat every non-Muslim metaphorically as an equal child of God. Islam leaves the question of faith between man and his God and deprecates any compulsion or persuasion in religious matters. Islam also respects differences of opinion, and we Muslims have been enjoined to present peacefully our faith to others and leave it to their own judgment."

## OBJECT OF PRESENT MISSION.

"What is the real object of your present mission to South Africa?" was one of the many questions put to the Al-Haj by the writer, and the reply in precise language ran thus: "We are starting a sort of literary fund in this country in order to distribute Islamic religious literature broadcast—in this connection to write some books that may meet the religious demands of Muslims and non-Muslims." Continuing, he added: "For the last few centuries Islam and its founder have been labouring under gross misrepresentation from the pens of those opposed to us from political, religious and other points." He added that the present visit to South Africa was chiefly to bring about a complete unity of thought between Muslims and non-Muslims. He said that abuse was no argument, and he did not believe in abuse as constructive argument. All along, even in England during his brief sojourn of thirteen years, he always endeavoured to sow the seed of peace, harmony and concord between Muslims and members of other faiths. He welcomed a frank and friendly discussion at all times, and expressed a keen desire to meet leaders of religious thought in this town.

## THIS EVENING'S RECEPTION.

Mr. Jeewa, hon. secretary of the Lord Headley-Khwaja Kamal-ud-Din Reception Committee, informs me that a public welcome will be accorded to the Rt. Hon. Lord Headley and Khwaja Kamal-ud-Din, B.A., LL.B., in the Town Hall this evening at seven o'clock, when addresses will be presented to the distinguished visitors.

# KHWAJA AND LORD HEADLEY AT DURBAN

## ISLAM AND CIVILIZATION.

The Rt. Hon. Lord Headley and Khwaja Kamal-ud-Din paid a visit to the M. K. Ghandhi Library on Wednesday evening. The distinguished visitors were accompanied by prominent members of the Natal Indian Congress, the Library Committee, and other members of the Indian Community. Subsequently they delivered addresses on "Islam and Civilization." A crowded audience patiently listened to the speakers, whose eloquence moved their hearers.—*The Latest*, Durban, March 20, 1926.

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## MUSLIM VISITORS

### PROPAGATION OF ISLAM—TWO FUNCTIONS LAST SATURDAY.

#### WELCOME IN THE TOWN HALL.

On Saturday afternoon a reception to Al-Haj Khwaja Kamal-ud-Din and to Lord Headley was held in the Town Hall, when addresses of welcome were presented to the distinguished visitors from the Muslim community of Durban and suburbs.

In the course of the address to the Imam appeared the following passages :—

"We are highly appreciative of your noble and inspiring works in the cause of the propagation of Islam in the West, and the dissemination of Muslim literature, which have proved of incalculable value in the breaking up of deeply rooted prejudices against our Holy Faith, and in introducing a right atmosphere for the appreciation of Our Prophet's sublime message. As a lucid expositor and expounder of the exalted teachings of Islam, shorn of sectarianism, both in the Press and on the platforms, the Muslim world has indeed discovered in you an ideal and a living embodiment of the saying of Our Holy Prophet (on whom be peace) that the ink of the learned is as precious as the blood of the martyr.

In the address to the Right Hon. Lord Headley recognition was made of the invaluable services his Lordship had rendered as President of the British Muslim Society. "We pray to Allah that your sojourn in our midst may prove a happy augury to bring about a better understanding between the East, the West, and the South, and may your stay here become productive of the spiritual assimilation of the ideals of the divergent nations living in this sub-continent with the ultimate object of furthering the progress of humanity on rational lines. We pray to the Almighty God that you may be blessed with long life and prosperity, and may He enable you to devote your great talents for the progress of the universal religion of Islam."

Mulvi Hajee Fateh Mahomed, who presided, garlanded the guests, and after a speech by Lord Headley, and Al-Haj Kamal-ud-Din had delivered an address, in which he traced the progress of Islam, the proceedings closed in the manner usual to such functions.

## THE MESSAGE OF ISLAM.

### RELIGIOUS POINTS OF DIFFERENCE.

At a subsequent meeting in the evening, Mr. R. K. Khan, who presided, briefly introduced the two visitors to a gathering which

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fell short of the numbers which attended the ceremony in the afternoon.

In his address Lord Headley made it clear that the primary object of their mission was to spread Muslim literature in places where it was needed. One of their chief troubles for many years past had been that they had laboured under the disadvantages of being misrepresented. There were zealous opponents who did not hesitate to state what was incorrect about the Muslim faith. If those people would talk a little less about salvation, and speak a great deal more of truth, he thought they and everybody else would be all the better for it.

The Khwaja took as his subject "The Message of Islam," and in his discourse touched on some of the salient points of difference between the Muslim faith and Christianity, which, he argued, had incorporated everything from paganism, while he admitted that in the light shed by science and research it was gradually discarding what had been superimposed throughout the ages. The books that constituted the original Bible had disappeared, or become corrupted, or they had become unintelligible. That the Bible had become corrupted prominent leaders in the Church admitted to-day. They need not believe in the Bible, which authorities said was replete with folklore, but there was need to believe in the Qur-án. God said that after Muhammad came, his book alone shall remain uncorrupted. Nature, the upliftment of Nature, was their religion. God was above anger with a tiny "little thing" like himself. "You are not a child of wrath, but Viceroy of God on the surface of the earth. That is, everything on the face of the earth is at your disposal. All I create is for you, man."

The speaker referred to the Europe of only three or four centuries before the coming of Muhammad, and argued that as long as the Christian Church held thrall in those days there was no civilization, nothing of science and culture, but once Europe was emancipated, progress and culture came, and he argued that this commenced fifty years after the coming of Muhammad, and was coincidental with the progress of the Muslim faith.

To-day they were all proud of the democracy of politics, but Muhammad came and preached equality; so much so that he raised women from the degradation in which she was standing at that time, a degradation which came to her through the Church. Look into the mediæval history of the Church. Woman there was an evil, a scorpion, and he referred to St. Jerome, St. Augustin and others. The sacred elements a woman should have on her handkerchief. Was a woman so polluted that she should be given the sacred elements on a handkerchief? The position of woman under legislation was touched upon, also with a view to showing how disadvantageous her position was in comparison with that of man, and the Khwaja pointed out that Muhammad said that man and woman came from the same essence, and so they were twain. Muhammad said a man's wife was his sovereign, whereas the Bible taught that a woman should be in subjection to man. In the Muslim marriage there was nothing but love, honour and obey. Woman was equal with man.

Votes of thanks were passed to Lord Headley for his address and to Al-Haj Khwaja Kamal-ud-Din for his lecture.—*The Natal Mercury*, Durban, March 22, 1926.

## VISIT TO MARITZBURG, NATAL

### VISIT TO MARITZBURG, NATAL

THE Right Hon. Lord Headley, the first peer of the British Realm to avow his belief in the Muslim religion, and Khwaja Kamal-ud-Din, the Imam (or priest) of the Woking Mosque, England—the first missionary to preach Islam in the British Isles upon an organized basis, arrive in Maritzburg to-day.

Lord Headley was educated at Westminster School, and graduated at Trinity College, Cambridge, where he took, in 1878, the Mathematical Tripos.

Engaging himself in educational work after leaving the College, he became editor of the *Salisbury Journal*, Wiltshire, which position he filled for two years, and then served as secretary to Sir F. Seager Hurst for the next seven years, ultimately becoming engaged as civil engineer in Cashmir, where he completed the Baramula-Srinigar road in 1896.

To the world of Islam he is best known as being the first President of the British Muslim Society—an organization formed some twelve years ago with the object of enlightening public opinion in England concerning Islam.

Al-Haj Khwaja Kamal-ud-Din comes from an old family of Punjab, noted for its learning. He is the second son of Khwaja Azizud-Din, and was born in the year 1870 at Lahore.

He entered the Mission College at Lahore, where he graduated first in Arts at the age of twenty-three years, and then four years later in Law, joining the Bar of the High Court of Punjab in 1898.

His essays on economics gained for him the Punjab University Medal for Economics, and found for him the professorship of History and Economics at the Islamic College at Lahore.

After years of practice as a lawyer, in which he gave up that profession for religion, he emigrated in 1912 to England and founded, at Woking, the famous Muslim Mission, the first organized venture of its kind in the annals of Islam. In the following year (1913) the *Islamic Review*, the monthly magazine of the Mission, made its first appearance for the diffusion of Islamic [teaching].

He had a hard time keeping his Mission going, but gradually matters improved, and the congregation grew so much that in 1920 the Mosque at Woking was extended.

Though the Khwaja usually refrains from taking any active part in politics, yet when problems of world-wide importance, such as the Caliphate Question, come to the fore, his interest in them is more than a passing one. During the most trying period, perhaps, in the history of British rule in India, when feelings were running high, because of Mr. Lloyd George's speeches against all Islam, the Khwaja came forward to enlighten public opinion in England and elsewhere, and to plead for conciliation and better understanding.

To this end he first wrote *India in the Balance* and then *The House Divided*. He is the author of twenty-five works, including *The Religion of Atom*, *The Ideal Prophet*, *Woman in Islam*, *The Mother of Languages*, and *The Sources of Christianity*.

As regards the objects of their mission here, Lord Headley said in his first public speech in Durban that it had no political significance.

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"It is entirely with the view to start literary propaganda which shall enable us Muslims to show to the world what our religion really is," he said.

The local Muslim community will hold a public reception in honour of the visitors to-night at 7.30 p.m. in the Town Hall.—*Natal Witness*, March 27, 1926.

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### ADDRESSES TO LORD HEADLEY AND KHWAJA KAMAL-UD-DIN

Below are reproduced the addresses presented to Lord Headley and the Khwaja Kamal-ud-Din by the Muslims of Maritzburg, Natal. The addresses were embossed in silver plates inlaid with gold work and were set in a wood mounting :—

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

To

AL-HAJ EL-FAROOQ THE RT. HON. LORD HEADLEY.

DEAR AND RESPECTED BROTHER IN ISLAM,

As-salam-o-alaikum.

We, the undersigned, on behalf of the Muslim community of Pietermaritzburg and district, desire with feelings of deepest respect to extend you our most hearty welcome on this the first occasion of your Lordship's visit to this historic city.

We highly appreciate your unflinching zeal and devotion to the cause of Islam in England ; and we feel happy in the knowledge that as President of the British Muslim Society of England your Lordship's ceaseless labours to disabuse Western minds of wrong notions about Islam have met with marked success, and that your noble influence has gained over many an adherent to the Holy Faith.

To you we are, as the whole world of Islam is, indebted in gratitude for your having so ably assisted our saintly brother Al-Haj Khwaja Kamal-ud-Din in his selfless task of the Woking Muslim Mission, by encouragement, sympathy and practical support.

The world of letters is as enriched by your literary contributions as is the world of science by your engineering skill and works ; and your treatise, *A Western Awakening to Islam*, has proved, we sincerely believe, a source of enlightenment and hope to many a wavering and despairing mind.

In your Lordship we see an example of a True Muslim imbued with the spirit of the primitive and true Islamic equality of man ; and your pilgrimage to Mecca in 1923, dressed in IHRAM—the universal and only dress of lords and vassals, of rich and poor, and of whites and blacks on the plain of Aarafat, have, we hope, revealed to the West that Brotherhood of Man in practice could be found within the pale of Islam only ; and which has also refuted Kipling's famous but fallacious dictum.

## VISIT TO MARITZBURG, NATAL

We pray to Allah that He may spare you long to serve the cause which you have so nobly championed ; and we sincerely wish that your sojourn among us here may prove a happy one.

In conclusion we earnestly pray to Allah that your mission may in this sub-Continent become productive of immense potentialities for Islam.

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

To

AL-HAJ KHWAJA KAMAL-UD-DIN, B.A., LL.B.

DEAR BROTHER IN FAITH,

As-salam-o-alaikum.

In extending you a hearty welcome to this historic city, the one-time capital of Natal, we, the undersigned, on behalf of the Muslims of Pietermaritzburg and District, beg to place on record our recognition and appreciation of the yeoman services that you have rendered for the cause of Islam in Europe generally, and in England particularly.

We rejoice in the knowledge that in you, indeed, the West has witnessed the personification of the injunction of the Holy Qur-án :—

“ Call to the way of your Lord with wisdom and goodly exhortation and have disputation with them in the best manner,” -

and that your lucid expositions of the fundamental principles of our Holy Faith, both in writings and on platforms, have endeared your name all over the Muslim world.

The fountain of knowledge that you have made to flow through the inspiring pages of the *Islamic Review*, the only torchbearer of Islam in the West, and through your other writings, bears a glorious testimony to your erudition and extensive research.

To you indeed the whole world of Islam owes a debt of gratitude for the noble task that you undertook some fourteen years ago in founding the Woking Muslim Mission, an undertaking which is as unique in the annals of Islam as it is symbolic of the self-sacrifice of you its founder.

We feel happy, and are thankful to RAB-BUL-AL-AMEEN that your devotion to the sacred cause, your piety, your deep learning and, above all, your unflinching trust in Allah and your resignation to His Will, have all combined to overcome obstacles, to surmount difficulties and to turn into hope disappointments that beset your path, and enabled you to create a Spiritual focus of Islamic Light amidst the gloom of materialism in the West.

We earnestly pray to Allah that He may shower on you His choicest blessings and vouchsafe unto you many, many years of life full of health and vigour so that you may continue in your noble task.

May ALLAH also crown your mission here with glory and success ; and may your sojourn among us prove a forerunner of many a return.

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### A TOLERANT RELIGION

Despite the heavy downpour that swamped Durban early in the evening there was a large crowd, says the *Natal Advertiser*, consisting mostly of Indians, in the Town Hall to hear an address delivered under the ægis of the Order of the Star of the East.

Al-Haj Khwaja Kamal-ud-Din delivered a very eloquent address on "Revelation." Every religion, he said, was based on "Revelation" and strove for the same goal. It was of no use for a person to say, "My religion is good, your religion is bad," until such a time when he had, through direct effort, won, not what is commonly known as a conscience, but a higher conscience of what was good and what was bad for human progress. He cited the analogy of human ills. Everything on this earth, he said, was governed by laws; even so the human body. A thorn in the flesh produced pain; thus, great Nature demonstrated what was harmful and what had to be purged. The laws of human life had to be indulged and obeyed—otherwise there was only one result. In human life, therefore, Al-Haj Khwaja Kamal-ud-Din showed there were similar laws governing conduct, the laws of good and evil. These laws had to be obeyed, and obeyed stringently.

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### MY READING OF "THE SAYINGS OF THE PROPHET MUHAMMAD"

By DR. HUGO MARCUS, Ph.D.

*(Translated from the German of the "Moslemische Revue,"  
January, 1926, by M. A. Majid, M.A.)*

IN our lives it often happens that, before making the personal acquaintance of an individual, we have already heard much good of him, and things concerning him which touch our inner feelings. And perhaps letters have passed between him and us and have afforded us an opportunity of exchanging important and edifying thoughts with him. As a result, we have formed a very favourable conception; we are full of expectation about the man. But if it comes about that

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we meet him personally, then the immediate impression gained through the personal contact brings us up short—for often the personal meeting involves a risk which not infrequently ends in great disappointment. After having come to believe so much that was favourable concerning the man in question, and after having exchanged those letters with him, we naturally look for the culmination of our expectations, and to our disappointment we find the talks of our new acquaintance altogether different from his letters, quite out of keeping with all that we had been told about him. And again, in our conversation and social intercourse with him, we ourselves are by no means at our best, simply because the man fails to inspire us, and because we are not strong enough to kindle both him and ourselves. The result is that both parties are disappointed and depart discontented with each other. A great disillusionment sets in, yet it is possible that from such disillusionment a new, a true and undefaceable picture of the individual will arise, and his real significance evolve itself slowly as a result of long communing within ourselves. Nevertheless, in the majority of cases the truth that the first personal meeting, the first spoken words, mean the end of the higher relations between the two individuals, holds good. This kind of experience is most usually encountered when we come in contact with famous people. In this case we expect everything from the other side—we like to accept, to receive, to assimilate and to digest. A great statesman of whose working capacity we have formed a high conception would find it difficult under such circumstances, in his personal intercourse with us, to come up to the picture which we have formed of him. And again, a great poet, whose works delight us, will, perhaps, in his daily conversation, give us least of the inspiration which comes to him in his lonely hours. In such cases the inevitable disappointment will be the end. But there lies at the root of such a disappointment a deeper cause which rests on the fact of our having noticed some shortcoming, some inconsistency or defect, in the character of the individual. Such a defect will be clear to us in all places where talent and man, work and word, do not corre-

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spond with one another ; where the man remains behind his deeds, the personality behind his work. Such a man is not a unity and whole.

It is now evident that even among great men such characters are very rare—yet when found they are perhaps the greatest—in whom we do not feel that discord and contradiction, where we rather feel a harmony between their talent and their person, between what they have done and the effect which their personality produces upon us. It is the talks of daily life which affords us that criterion wherewith to judge whether a man's personal influence is as great as that of his achievements, or whether he falls short of his achievements. Wherever that man, in the course of everyday life, succeeds in reaching the greatness which he, in his work struggled to achieve, there it is, that we find his sayings will always, again and again through their extraordinary impressive, unparalleled, unforgettable stamp impress, testify to the fact that the man of these words is the same person whom we believe capable of and owe, his deeds. To live to see with one's own eyes such harmony between a great work and a great personality, between great actions and great effects, is an unforgettable, indelible happiness for those to whose lot it shall fall. Nay, there is a longing within us which likes to be able to live to see and to feel a great man as great even in the small and commonplace. And we demand from the great men that their intercourse with us, even in their daily life, should be such as to lift all with whom they may come in contact, so that the people may grow above themselves and their own level.

Now this feature of the religious personality, which is in contrast alike to the distracted artist and to the cold, objective, scientific character, exerts all around it, in its immediate vicinity, a kind of magic which draws us to itself in its own ways, so that we do not walk in these ways out of compulsion but through a glowing, a passionate love. The great religious personalities are the great artists of life. And they are so by reason of the inward harmony and adjustment between their deeds and professed principles, between their actions and

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their talk. And it is noteworthy that such men exercise their magic wholly in those daily, chance meetings and superficial talks which nevertheless illuminate the inwardness of their character and serve as a beacon light for our path as well. Because it is these sayings which mark that decisive turning-point where the historical greatness in deed and creative power converts itself into the personal greatness of daily intercourse. We know some such sayings from Jesus ; many of a similar nature from Socrates who was essentially a religious character, though he preferred to pose as a philosopher.

Now let us turn to Muhammad ! From no other great man in the history of the world is there such an unlimited plenty of the deepest, the most beautiful and the most refreshing words and sayings. He was always in the daily, commonplace life the dominating, prominent personality, which fact he manifested amply in his historical mission. What he spoke in his daily life was worthy of a man whom his followers have acknowledged as their leader through centuries of history. Consequently he could not disappoint anybody. On the contrary, every word of his made a deep impression on those who were allowed to listen to it. This is why they wrote down his sayings, or they related his remarks and expressions to their children and great-grandchildren, who committed them to writing afterwards. And it was in this way that the sayings of the Prophet arose, as an attractive, arresting monument bearing testimony to the lasting impression a man like the Holy Prophet Muhammad in his daily intercourse could produce, unimpaired by the reverses of fortune and the ups and downs of daily life, and how victoriously he overcame such reverses in the life by means of this same personality. All round him was always edification and elevation. And edification is the essence of religion. We look for it in and with the great religious men. Everyone who happened to meet the Holy Prophet Muhammad even in a superficial, transient way, catching perhaps only one word from his lips, found edification in him. This we find even to-day if we busy ourselves with his sayings and tread the path which he trod. In our own times of specialization it is quite the usual

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thing for a great man, be he savant, artist, musician, or poet, to devote himself solely to his work with a view to reach the highest pinnacle of his own special province. Such a man, standing in the centre of the mental struggle of to-day, has simply no time and no strength to display himself in provinces other than that special one of his own, nor to allow the general human values, the values of daily intercourse, to give their stamp to him, still less to discuss these values in connection with others, because the specialization drives him away from the people into the solitude of an abstract and isolated problem. The specialist, even the greatest, is lonely and leaves us lonely. Such a specialist will often be disappointing in a personal intercourse. He will, in spite of the greatness which he has enchaind in his works, make an unimportant, trifling impression and would manifest that defect of which we spoke above. Herein lies the reason for our need of the great personalities of religious life such as Muhammad and, doubly in our own days, of those "whole-men" and "full men" who greet us from out the past and who, through their conduct and their sayings, convince us directly that there exists such an entity as a harmonious personality in mankind, adjusted and balanced, and that it is to be found wherever divinity has pitched its tent in an earthly mind.

While in the life of to-day geniuses, walking all around us, look like Philistines, live, work, act without anything fascinating about them ; while the genius has also cast away the cloak of a king and lives like a commoner, we meet, on the other side, sometimes such men as leave behind them a full impression, a complete picture of a genius, even if we have met them casually. Their intercourse, their talk, charms us ; it elevates us. And we probably presume that behind their shining talk and their shining carriage there must stand great works and a sublime manner of life. We are very anxious to know their accomplishments, their achievements, their talents. But, alas ! such deeds and accomplishments and talents are not to be found. Their social and society-building influence is itself their accomplishment. Their actions and deeds

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appear to us at the most as a preliminary attempt, necessary to establish their direct and personal charm. In other words, we have to-day geniuses that do not seem to convince us of their being such, and men who act like geniuses but are not geniuses in the real, deeper sense of the word ; that is to say, the genius has separated itself from the reflection of the genius and both of them go, separately, their own ways through the world in two distinct embodiments. One could say with equal truth the genius of action and the genius of life are two different entities. And just as the great work disappoints us the moment the magic of the great personality behind it is found wanting, in the same way the fascinating man disappoints us the moment we who wish to go deeper into him do not find in him the standard of life and action and the deed which alone are the real guarantee and surest proof of greatness.

And against this second disappointment—that is to say, the disappointment in the shining rather unproductive personality—the sure remedy is to be found in the great religious personality, in a phenomenon like the Holy Prophet Muhammad. Because not only is Muhammad the great man who accomplished mighty deeds, and who is upheld by those sayings of daily life in his greatness, but Muhammad is at the same time that fascinating character, the charm of whose personal meetings and sayings is inexhaustible. But these sayings although they sufficed to secure a world-wide fame, are not everything. If we make further investigation, we find that behind them there stands that record of the Islamic world, the Qur-án, as his work, and the foundation of Arabian Culture as his deed, the steady unswerving courage in victory and defeat as his life. The world-greatness of Muhammad enhanced his charm of personality ; but the characteristic grace of that personality transcended his historical greatness. Muhammad is a complete uniform character without any break, the monument of which are the “Sayings of the Prophet.”

Who among us is not familiar with such an experience as the following ? We are put in a situation which demands from us a quick and apt answer. But the reply does not

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come ; perhaps it would never come to us at all ; perhaps we feel it on the tongue and cannot clothe it in words. We know that we shall not do justice to the situation, and we are consequently dissatisfied with ourselves. Sometimes, and it is not so seldom, it happens that after days, after months, when it is ludicrously too late, the answer which we ought to have given—the only right and apt answer—strikes us. Yet the fact that we missed the answer on the proper occasion when it was required torments us like repentance and does not leave us. Above all, it is the theoretical man, the man of books and of thoughts, who in fact finds the right, striking answer, but not at the right moment and often years after. Often the work of a poet is nothing more than the delayed, long-overdue answer to an experience which suggested none at all at the right and proper occasion. Often the theory of a thinker is only a supplementary contradiction in a discussion which took place years ago, and at which he was sitting like a fool and did not know any answer. One who has undergone such an experience can understand what it means to be able to give a real, right answer at the proper occasion, whether the answer be great or simple.

Especially, for the man who wishes to work practically, the important deciding thing is, not only that something strikes him, but that whatever strikes him, strikes him at the right moment. Nay, this, in reality, is the chief thing. A young man is apt to think in his inexperience : If this thing, the right thing, is not known to me, it is quite immaterial to me when I know it ! But he is wrong, and he will find one day the situation there, and no answer ready. And later on the answer is there, and the situation is no longer available. Even the best answer is a vain thing if it comes too late. And a moderately good answer would have been better had it been given at the right moment.

These considerations form the suitable springboard from which we may dive into the full depths of the greatness of the sayings of Muhammad. Muhammad was a man of thoughts, a theoretical man, who spent sleepless nights and pondered. But, marvellous to relate, he escaped the danger of the theoretic-

## MY READING OF THE PROPHET'S SAYINGS

cal man : of not rising to the occasion—of not finding a prompt answer. He found always, at the right moment, the only right answer. This we learn from the sayings of the Prophet, and for this reason they are a model to us. Muhammad was not only a theoretical man, but he was something more as well—he was also the practical man, who with a practical eye made the right decision, the right resolutions always at the right moment. And, from the point of view of this practical quality, these sayings of his are, so to say, humanly beautiful, an æsthetical achievement. The depth of a theoretical man, who ponders nightly over a question, combines itself in these sayings with the precision of the great practical man, whom we admire in him. In these sayings of the Prophet the union of the theoretical with the practical personality of Muhammad finds its monument.

It is the distinctive characteristic of the wholly great man, of the full man, that in connection with him we never experience that disappointment of which we spoke in the beginning of this article. And moreover we cannot even talk of any disappointment when the great man does nothing, speaks nothing shining or sublime, but only comports himself in a very ordinary manner. For if the great man says something enlightening and profound, then we are full of wonder and amazement at the significance of his words. If he says something quite simple and ordinary, then it moves us as being a special indication of greatness that he has forbore to inflict on us his greatness continually. The great man stands, then, as it were, above his own greatness and becomes once more a man just as are all of us. Either, therefore, we are astonished in the presence of the great man at the great thing which he gives us, or we are amazed with a spirit of thankfulness for his being so understandably simple, so oblivious of his own self, of his being so good as to stoop down to move amongst us. In short, we are stirred always, whether through his superiority or through his natural human-ness. Nay, there is around everything a great, a special thing. The same is the case around great adventures, and great undertakings and even dangers. The result in these cases is regarded as irrelevant.

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Nay, it can only be positive. Because, either if the great adventure be successful, it would raise us to the status of a victor, or we are wrecked in a great endeavour and become for that reason self-sacrificing heroes. And to rise to the status of a hero is that second victory which cannot escape us, even if we do not reach the first but are wrecked in our own plan.

In this double greatness, which falls to the lot of every great man, the great man has his share as well. This is shown to us by Muhammad, who fascinates us in his sayings not only on account of their deep thoughts, or poetical flights, or the sublimity and grandeur of their ideas, but he arouses our reverential love at least as often and as deeply through the simplicity of his "Giving-himself," through the naturalness and self-effacing character of his speech. How often does Muhammad sit amongst his companions and talk to them like one of themselves, and in such a way that they understand him at his best. Or there comes a child to him; he begins to talk to that child and inquires after his pet bird. And all this was because the Holy Prophet Muhammad knew that humbleness which kings only know. Undoubtedly a king, a real king, a king also on account of mental powers, has power over many. But in view of the great difficulties and responsibilities which weigh upon him, he it is who notices the limit of the human measure more than the ordinary man in limited circle of his influence. It is the greatness of his responsibility which makes the king humble and pious. It makes him look up to those godly qualities in which alone can be found that power which helps him to bear his stupendous burden.

The European writing of history began only very late to occupy itself with such words and sayings of the historical personages as move round great events without being directly connected with them.

To the European will directed to success the events and the happenings were always the principal thing; under their burden such tender and intimate things as the mere words and sayings of people were buried regularly. Perhaps Frederick

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the Great is the first European about whom such a great quantity of personal anecdote has been collected and preserved. Frederick the Great, the second, is that Prussian king who forms a very interesting parallel with Omar the Great, the second Caliph ; because both of them were perfected representatives of a noble, enlightened autocracy.

The presence of a special culture, an extraordinarily fine feeling, and the discovery of inwardness is essential for enabling us, in the midst of the noise of the outer world, to pay attention even to a small word which emanates from a soul and seeks after a soul. Therefore, in all those countries where the sayings of a great man have been collected, it is not merely an indication of reverence and respect for him who uttered them ; it is something more than that—they tell us the characteristics of the man and of the time in which such a man flourished and lived. That there is a collection of the sayings of the Prophet speaks loudly not only for the Prophet but also for his people and his time. There must have been a culture in Arabia which opened a sense for the inward things. Nay, is it not the only specific quality of all the Oriental civilizations and intellectual life, that it listens more to the inward than to the external and visible things in the midst of world happenings ? And in this way, is not the collection of the sayings of the Prophet one of the most characteristic buds peculiar to the Oriental species on the tree of World-comprehension ?

The Orient—it is amply borne out by the sayings of the Prophet—reached the discovery of inwardness a thousand years earlier than the Occident. Nay, perhaps it could be shown that an interest in talk, in situations, in the sayings of great personalities, which interest can be proved to have come into existence in the eighteenth century by documentary evidence for the first time in Europe and has led to the building of a sort of a new mythical circle around personalities like Frederick the Great, is connected with an ardent zeal or the Orient, which came parallel-wise into prominence in the eighteenth century in Europe, and won significance especially in Germany.

## ISLAMIC REVIEW

### BISHOP OF LONDON AND ISLAM

#### III

"Speaking at the consecration of an addition to St. John's Church, Harrow, on Saturday, the Bishop of London said that people must realize that no other faith could be regarded as a rival to Christianity. Those who spoke of some of the religions of the East as alternatives did not know what they were talking about. A certain British peer who had embraced Islam had attempted to discuss the matter with him, but he (the Bishop) had closed the conversation by saying: "Go and do something to induce your fellow-Mohammedans in the Near East to set free the thirty thousand Christian girls whom they have forced into slavery, and then I will argue with you."—*The Times*, November 10, 1925.

#### THE TURKS AND THE "SLAVERY" FICTION.

THE fiction of the slavery of 30,000 Christian Armenian girls by the Turks has been artfully made up and has been engineered by men who enjoy a sort of halo of prestige by virtue of the offices they fill. Anything and everything from their pens or with their endorsement is regarded as "good enough." But what is still more amusing is the fact that after having set the ball a-rolling they quietly withdraw and let others grapple with the consequences. Precisely the same drama has been enacted in the case of an allegation made against the Turks, aiming all the while thereby at Islam. The case of Armenian girls who are serving as domestics in Turkish homes has been manipulated and transformed into slavery. The domestic has been called a slave. Once the scheme was ready, to make out the rest was quite easy—a foregone conclusion. By this device, ingenious as it is, the Bishop of London and men of his stamp of thought lost no time in bringing home to the people—especially to women, who have always played a great rôle in religious movements—that Islam was and is a religion which countenances the institution of slavery, and as a proof the Turkish case was ready to hand. The statement was criticized and challenged by some, but no reply ever came from the Bishop of London. One of those who criticized and repudiated the Bishop's statement was Madame Adnan (Halidé Edib Hanoum), who,

## BISHOP OF LONDON AND ISLAM

speaking on the "Turkish Woman of To-day" at a meeting of the Near and Middle East Association, London, on the 17th December, 1925, made special mention of the allegation at the request of the Muslim peer, Lord Headley (El-Farooq), who desired to hear the views of the speaker with regard thereto; for as I remarked above, everyone is inclined to believe a statement—however absurd it may be—if it has the privilege of emanating from a great personage. Even Lord Headley, who would not even for a moment consider such a statement to be true, thought it proper to put a question to the speaker on this absurd allegation. The speaker said: "There was no truth at all in the story about the 30,000 women. The average Turk was poor. Their wives had to work, or to earn money, and they would not add to their expenses. . . . In Anatolia there had been what may be termed inter-massacres between Turks and Armenians. Both sides suffered severely and probably the Turks much more, but they did not say much about it. There were hordes of homeless children all over Europe. Some Armenian children had been adopted by Turkish families out of kindness. After 1918, these children were returned and many Turkish children were taken away too as Armenians" (*Ceylon Observer*, January 15, 1926).

The Bishop of London never took the trouble to refute the statements of the Turkish lady. But somebody else came forward instead, under the *nom de plume* of "Churchman," as his lieutenant, and addressed the following to the *Manchester Guardian*, January 4, 1926:—

SIR,—In your issue of December 19 a report appears of the lecture given by Halidé Edib Hanoum at a meeting of the Near and Middle East Association held in London on Thursday, December 17. This Turkish lady is reported to have said that there was "no truth at all in the story" regarding the 30,000 Christian girls who, according to the Bishop of London, had been forced into Moslem households. We may, of course, be very simple folk in Britain, but I venture to think that we are not quite simple enough to believe that the impartially compiled documents issued by the League of Nations which give the facts should be ignored because one Turkish lady happens to say that there is "no truth at all" in the Bishop of London's statement. In support of the Bishop of London's statement I will quote from just

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two documents published by the League of Nations. Document A 35, 1921, IV. states :—

Approximate number of Armenian orphans still in Turkish institutions and homes :—

Unoccupied areas	..	..	60,750
Occupied areas	..	..	12,600
			<hr/>
			73,350

Document A 28, 1922, III. states, referring to Miss Jeppe's Interim Report for January 26, 1922 :—

Miss Jeppe then estimated there were from five to six thousand Armenian women and children in Moslem houses within the French zone of occupation, not including Nisibin, and she now believes that there are still at least thirty thousand Armenian women and children in Moslem hands in the whole region accessible from Aleppo. This does not include the provinces of Diarbekir and Kharpout, into which there has been within the last year a very large influx of Christian deportees from Anatolia, and especially from the Black Sea littoral ; nor yet Cilicia, where an unknown number of Armenian survivors from Hadjin, Cis, Zeitun, Marash, and Aintab are still to be found.

Yours, etc.,  
CHURCHMAN.

December 31.

We must confess our reading of the quotations from the League of Nations Reports fails to reveal anything about Armenian girls being kept as slaves. Study these figures honestly. Is there any mention of Armenian girls being kept or forced into the Muslim homes as slaves. Such conclusion as the writer and supporter of the Bishop of London makes one could expect only from those whose mental vision is obsessed by the rage of prejudice. The figures only tell us that there are so many orphan Armenian girls in Turkey. We do not deny that there are Christian girls in Turkey, just as nobody would dare deny that there are any Germans living in France. It is not the presence of the Armenian girls which is being disputed, but the damning fact of their being kept as slaves.

As a matter of fact these Armenian girls in Turkish homes are living as domestic servants—and one who has been to Muslim countries knows what privileges and comforts the domestics enjoy in Muslim homes—privileges which a servant here in the West dare not dream of. To conclude that they are living as slaves is absurd on the very face of it.

## BISHOP OF LONDON AND ISLAM

But we know with what aim these fictions are fabricated—to work up the popular mind of Europe into hatred and contempt against the Turk—which word, thanks to the constant honest efforts of the clergy, means nowadays in the English language “a wild person”—subsequently Islam. To achieve this aim articles appeared in the Press—perhaps the most highly organized apparatus of propaganda the world has ever known.

We wish his Lordship could have realized how deeply he was paining the hearts of many Muslims by this inaccurate statement, and also what share he was contributing in laying the axe to the roots of the British Empire. From him we at least had expected a foresight, a fuller grasp of the situation; for he was the Bishop of the Metropolis of the British Empire, the majority of whose subjects, unfortunately, consists of Muslims. If he could not bring about mutual understanding and intelligence, good-will and tolerance between the Muslims and the Christians—the two principal constituents of the Empire—then he ought to have at least refrained from making matters worse. We wish that he could have realized that tactics like these only help to rivet the fetters of prejudice everywhere. Bad seeds sown to-day cannot be expected to bring in a rich harvest to-morrow. Nowadays we certainly do not require ill-will and hatred. May we ask his Lordship what kind of a harvest he expects from such a sowing as his? Was it not his Lordship's duty to have gone thoroughly into the nature of the matter and then have made his statement?

Would that the Bishop of London had realized how many he would be misleading and how far-reaching the effects of these statements would be! Here is an example of the echo of his Lordship's voice from the other end of the globe. *The Times*, April 6th, is responsible for the news regarding the attitude of U.S. Bishops towards Turkey. It says:—

Petitions protesting against the ratification of the Lausanne Treaty and bearing the signatures of 110 Bishops of the United States Protestant Episcopal Church were sent yesterday to every member of the United States Senate. The Bishops express the belief that American Christian sentiment is opposed to the ratification of the treaty in its present form, saying: “We are asked to resume friendly relations

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with an avowedly and unrepentant anti-Christian Government which . . . is now holding in slavery in Turkish harems tens of thousands of Christian women and children. . . . We cannot forget that more than a million Armenian refugees have no country. . . .

Do not these words provide a very good specimen of the way in which religious sentiment is exploited for the ultimate end of land-grabbing? If Armenians have suffered, they have suffered as other people do and did. The quarrels between the Armenians and the Turks were always political, never religious. The Armenian has always been a plaything, a tool in the hands of the European diplomats who aimed at the annihilation of Turkey. They have reaped the rewards of their machinations.

### PHYSICIAN, HEAL THYSELF!

But for our part, even after this gross misstatement, we would have been satisfied and uttered not a word, had we seen even a faint trace of the outpouring of sympathy and love for other people as well. Our astonishment knows no bounds; for we find just the reverse. We wonder if the Bishop of London, the U.S.A. Bishops and others of their kidney, who are so fond of talking of love, will ever raise even so much as a little finger in protest against the inhuman treatment now being meted out to the people of Kenya? Or have they ever thought of approaching the League of Nations or the U.S.A. Senators to exert their moral pressure on the League authorities to cancel the award of the Syrian Mandate to France, which country—civilized as it is!—has “pacified” its mandatory territory with bomb and machine-gun, times and again. Have they ever had a sting of conscience in their heart of hearts over the overbearing and haughty attitude of Christian France and Orthodox Spain riding roughshod over the weaker peoples of Morocco and Syria? Have they ever thought of giving moral support to the petition made by the Syrians against the mandates of France? Have they ever uttered a word of censure at the behaviour of the French and the Spaniards? No. For the truth is that Turkey and other Muslim countries are made the

## BISHOP OF LONDON AND ISLAM

scapegoats of Islam. How far better it would have been for mankind and for themselves as well, had the opponents of Islam, who always lie in wait, so to say, and are eager to find fault with Islamic countries, to see now and again how things are faring at home. If, instead of running down the Turks, the Christian missionaries thought of correcting their co-religionists, who are treating men as beasts, their words might carry some weight. In Turkey Christian girls are living as servants, but in Kenya the vivid picture of the old horrible slave institution can be once more lived even in these days of so-called enlightenment. Is it not the truth if we say that the form may have changed but the substance is there? Christianity has been the greatest sinner in respect of slavery. It is the same even to-day. The sinister domination of the "cotton power" of the slave days in America has transformed itself into the spirit of modern capitalism, which still dominates the "wage-slaves" of industry. The form has changed; and the underlying ugliness of greed is still the same. The man in Kenya is called a tenant or a labourer, but the change of name does not change the spirit of the system. A tenant is *a slave* if he is treated like a slave—for a slave is a person who is the legal property of another or others and is bound to absolute obedience.

But is it not strange, mockingly strange, that no notice has ever been taken of the miserable condition of one part of mankind, and that people at large know, or seem to know, that they are being kept in the dark purposely?

We ask, If Christianity and Christendom are, as the clergy will have us take them to be, synonymous terms, how is it that such treatment is being meted out to the Syrians, to the Moroccans and to the Kenyans? We for our part, do not expect that the clergy will ever extend their sympathies to a weaker people, except in one special case—when their own end is served, and that is invariably the case against an Islamic country—any Islamic country.

On the people of Kenya the *Freedom* for March, 1926, quotes Mr. Norman Leys, in his *Land Law and Policy in Tropical Africa* :—

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In no country in the world is the unskilled worker so heavily, the large landowner so lightly, taxed. Natives pay most of the 20 per cent. import duties. The European pays a uniform poll-tax of a pound. An income-tax has fallen through, and there is no land-tax. The average able-bodied native pays in direct taxation for himself and his relations about a quarter of his total earnings. Taxation, in fact, is so high and wages are so low, and alternatives to wage-earning so completely absent, that other means of inducing natives to accept employment have been abandoned as unnecessary.

And says, on the camouflaged slavery :—

By every means in its power our Government has sought to make him work. It has made desertion a criminal offence. It has compelled every labourer to carry evidence of identity and proof of industry. It has co-operated with employers in fixing wages, which are now at about a halfpenny an hour—the lowest in the world. In one recent year there were over 3,000 prosecutions for desertion and other breaches of the law governing employees. And within the last twenty years the population has fallen by at least one-fifth.

And yet they say slavery does not exist !

### CHRISTIANITY AND PROGRESS, AND ITS SHARE IN THE ABOLITION OF SLAVERY.

Leaving aside the question as to whether or not the Muslims have done anything towards the advancement of the civilization and culture of the world, we think, in view of the above remarks, that it will not be out of place if we say a few words on the claim of the clergy who, let it be said to their credit, are never tired of dinning into our ears that European civilization is fundamentally Christian and that abolition of slavery is a Christian virtue. The ignorance of the early history of Islam which prevails in Europe is a great help to the clergy in this respect. This lack of knowledge, again, is responsible for much of the misunderstanding between Islam and Europe. And if fortunately there is any, it has invariably passed through contaminated channels. The men at the helm of the State are as ignorant of the early history of Islam as is the man in the street. To aggravate the effect of this painful experience come the constant efforts of the clergy to take to themselves all the credit of all the improvements and material progress of the world.

In this connection we think we cannot do better than reproduce the remarks of our contemporary, the *Freethinker*, which in its issue of the 14th March, 1926, while commenting

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on the couple of articles "Christianity in the World" in the *Sunday Times* from the pen of Lord Oxford, has some telling remarks to make concerning the benefits showered upon humanity by Christianity. Lord Oxford, among others, ascribes the improvements instituted in the slavery institution, and finally its abolition, to Christian influence. We reproduce some passages in the hope that they would expose the hollowness of the claims made by the Christians:—

### CHRISTIANITY AND PROGRESS.

Lord Oxford says: "The real contribution which Christianity has made to the betterment of political and social conditions is to be found in the indirect influence, slow and fitful, but clearly discernible in the course of history, of some of its formulative ideas." That is a very vague statement, and one cannot be quite sure what is meant by it. If it means that the emergence of ideas of betterment gained ground among Christians, and were often advocated by Christians, the statement calls for no particular efforts at disproof. In a society where the overwhelming majority make profession of belief in Christianity it would be strange indeed if good men and good ideas did not find place among them. But the same would be equally true if we took a society where any other religion was predominant. What we would like to know is what are the particular ideas of social and political betterment which the world owes to Christianity? We do not know how Lord Oxford would get over the very awkward fact that political and social betterment lie outside the aims of the New Testament and also of the earlier generations of the Christians. Neither the New Testament nor the early Christians saw in human society something to be tolerated, or avoided. The avowed aim in both cases was to keep oneself unspotted from the world, to live apart from it as something intrinsically evil, and to make the best that could be made of it, pending its speedy end with the second coming of Jesus Christ. And it was not until these notions were weakened by the pressure of circumstances that social and political improvement appeared to some Christians as desirable ends in themselves.

### SLAVERY AND CHRISTIANITY.

There are one or two scientific instances mentioned by Lord Oxford which he would have us take as examples, direct or indirect, of the influence of Christianity. There is the case of slavery. It is admitted that progressive legislation in favour of the better treatment of the slave existed in the Roman Empire and also that the number of slaves decreased. And to that we may add the current ethical teaching that slavery was a mere political institution, but was contrary to the "law of nature." Lord Oxford also points out that even after slavery had died out, or had nearly died out, in Europe, it was revived in an incredibly brutal form *under Christian* auspices. Now here would seem to be a very good test of the value of the alleged beneficent influence of Christianity. From whatever causes, it is admitted that slavery had practically disappeared in Europe. Its reintroduction was entirely a Christian affair. It was reintroduced by Christian nations

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without anyone having the slightest notion that it was religiously wrong. The famous Sir John Hawkins received the direct support of the English Government in the traffic, and, as though to emphasize the point that there was nothing religiously objectionable about it, the Government lent him a ship with the significant name of *Jesus*. In 1698 every British subject was authorized to raid any African village and carry off its inhabitants. The Christian nations of the world entered into fierce competition with each other for the control of the traffic. One of the principal uses of the victories won by Marlborough was to secure to English ships the monopoly of carrying slaves to the Spanish colonies, and it was estimated that in a single century no less than three million slaves were carried into the European colonies and settlements by British vessels. In this respect England was not worse than the other Christian countries; they were all fighting for the control of the slave trade. *The important point is that no one saw anything religiously wrong about it, although here and there moral objections were raised against it.*<sup>1</sup> The modern slave trade, more brutal, more bloodthirsty, with less to excuse it than any other form of slavery the world has ever seen, was introduced by Christians, fathered by Christians, and no Christian objection was raised to it. Of what value was Christian influence?

### CHILDREN OF GOD.

Lord Oxford says the fact that it took so long to extirpate slavery shows "how slowly the Christian leaven may work." But it is not a question of the slow working of the Christian leaven, but the damning fact that after slavery had died out—from causes with which Christianity had nothing whatever to do—it was actually reintroduced and flourished under Christian auspices, and its final abolition was strongly opposed by convinced Christians. Slavery, says Lord Oxford, "involves the negation of one of the cardinal doctrines of St. Paul—that Christ died for the whole human race, every member of which, whether Jew or Gentile, bond or free, became potentially a son of God." . . . The belief that all men are children of God no more carries with it a condemnation of slavery than would the statement that all men are members of a division of the animal kingdom. There is no condemnation whatever of slavery, as an institution in the New Testament. The very phrase quoted recognizes its existence. Christians did not, then or later, question that all men might be equal before God, but that has never carried with it, of necessity, a social or political quality. The two first rules of Hawkins's slaver, the *Jesus*, was that the men were to "Serve God daily" and to "Love one another." In the worst days of American slavery it was never questioned that every man, black or white, was a son of God. And so little was it thought that the spirit of Christianity was opposed to slavery that the slave party in the United States never ceased to appeal to both the Old and New Testament in support of the traffic. And the example to the rest of Europe in the liberation of slaves was set, not by Christian Spain, Christian Italy, or Christian England, but by revolutionary, anti-Christian France.

### CHRISTIAN AND PAGAN SLAVERY.

Even at that we have not got a full view of the slavery that was instituted by Christians. Ancient slavery was theoretically an

<sup>1</sup> Italics are ours.

## BISHOP OF LONDON AND ISLAM

advance. Slaves were for the most part captives of war, and when prisoners were carried into captivity instead of being killed, it was, so far, an improvement. Christian slavery could have no such excuse. And while the slave-owner of antiquity enjoyed immense power over the persons of his slaves, the slave was not the hopeless, degraded being he became under the rule of those who accepted him as the son of God. The Roman slave might be a mechanic, a teacher, a philosopher, a poet. In the middle of the nineteenth century Christian Americans made it a penal offence to teach a coloured man to read or write. Professor Cairnes, in one of the wisest books ever written on the subject of slavery, contrasting ancient with Christian slavery, said :—

“ In antiquity precautions were taken to prevent the slave from breaking his chains ; at the present day (mid-nineteenth century) measures are adopted to deprive him of even the desire of freedom. The ancients kept the bodies of their slaves in bondage but they placed no restraint upon the mind and no check upon education ; and they acted consistently with their principle, since a natural termination of slavery existed, and one day or other the slave might be set free and become the equal of his master. . . . The education of slaves amongst the ancients prepared the way for emancipation. The prohibition of the education of slaves amongst the moderns has naturally suggested the policy of holding them in perpetual bondage.”

Professor Dill states the bold fact when he says that “ the slave class of antiquity really corresponded to our free labouring class.” And for downright cruelty the Christian slave traffic outdid anything the world has ever seen. When we find that 50 per cent. of the negroes brought from Africa died from their treatment before reaching their destinations, that scores at a time would be dumped into the sea, while still alive, that slaves were packed in ships in spaces no wider than would be allowed them in coffins, that the Church held its slaves to the last, that propagandist bodies such as the Society for the Propagation of the Gospel derived part of its revenues from slaves, the cant of assuming that Christianity helped to destroy slavery because it said that we were all children of God, is almost staggering. Renan well summed up the attitude and influence of Christianity in this connection in the following passage : “ Christianity never said that slavery is an abuse. . . . The idea never came to the Christian doctors to protest against the established act of slavery. The rights of men were not in any way a Christian affair. St. Paul completely recognized the legitimacy of a master's position. No word occurs in all the ancient Christian literature to preach revolt to the slave, nor to advise the master to manumission, nor even to agitate the problem of public law which has been produced among us concerning slavery. . . . Never is the master Christian who has Christian slaves counselled to free them ; it is not forbidden even to use corporal chastisement towards them. If the movement which dates from the Antonines had continued in the second half of the third century, and in the fourth century, the suppression of slavery would have come about as a legal measure, and by redemption money. The ruin of the liberal policy and the misfortune of the times caused all the ground which had been gained to be lost.”

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The religious cant of our politicians is one of the most amazing things of these days. And of this the trick of attributing the abolition of slavery to a religion which in its sacred books says never a word against it, which permitted, with its complete and official sanction, the revival of it, in the most frightful form known to history, which in America bred slaves for the market as one breeds cattle, which denied the slaves all civil and political rights, and which finally fought against the abolition of slavery in the name of its traditions and inspired teaching, to say that it led to the removal of slavery because it taught that we were all children of God, is enough to make one despair of human sanity, if not of human honesty.

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ABDUL MAJID, *Secretary.*

## 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 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-ÂN.**—The Gospel of the Muslim is the Qur-ân. 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-ân, 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.