

INDIA AND THE CALIPHATE

INDIA IN THE BALANCE. British Rule and the Caliphate. By KHWAJA KAMAL-UD-DIN. (Woking: "The Islamic Review.")

This work is noteworthy as the first detailed study published in this country from the pen of an Islamic divine on the vexed problem of a settlement with Turkey. The author, always a devout Moslem, gave up practice at the Indian Bar some ten years ago on selection to be the leader of the Moslem religious organization centred round the mosque at Woking. Since the war he has travelled extensively in India and other Eastern lands, and one of his first undertakings on returning to his Imamship at Woking is to write this exposition of his views.

Unlike such fiery spirits as the Ali Brothers, the Moulvie is no irreconcilable. It says something for the broad "live and let live" spirit of the home-staying Englishman that one who came here not only to rally the sojourning Faithful to religious observance but also to proselytize (his converts including a peer of the realm) should frankly admit that life in England has greatly changed his impression of the English people. The effect of atmosphere, especially with non-cooperation rife in India, is shown in the further observation that this impression is almost "fundamentally different from what it used to be—and what it is still apt to be, I am afraid, when I am in India." There are traces of the struggle between the past and the present view at various points, but his final unqualified judgment is that amid difficulties appallingly great "Britain in all honesty and good faith has done, and is doing, her best."

The claims made on behalf of the Turkish Caliphate are far-reaching. They comprise not only the fulfilment of the oft-quoted pledge of Mr. Lloyd George in January, 1918, but also a real suzerainty over the Holy Places—Jerusalem as well as Mecca and Medina. The Moulvie is manifestly anxious to promote good will, and he does well to emphasize the points of contact between Christian and Moslem. Though his interpretations of the Islamic law are rigid he even looks to the Modernist movement here to provide a way of what Lord Ronaldshay would term synthesis between the two religions—the coming of a day "when Christian and Moslem will dwell together as brothers, each gladly recognizing in the Faith of the other a veritable branch of the Tree of Life that was in the midst of the Garden."