

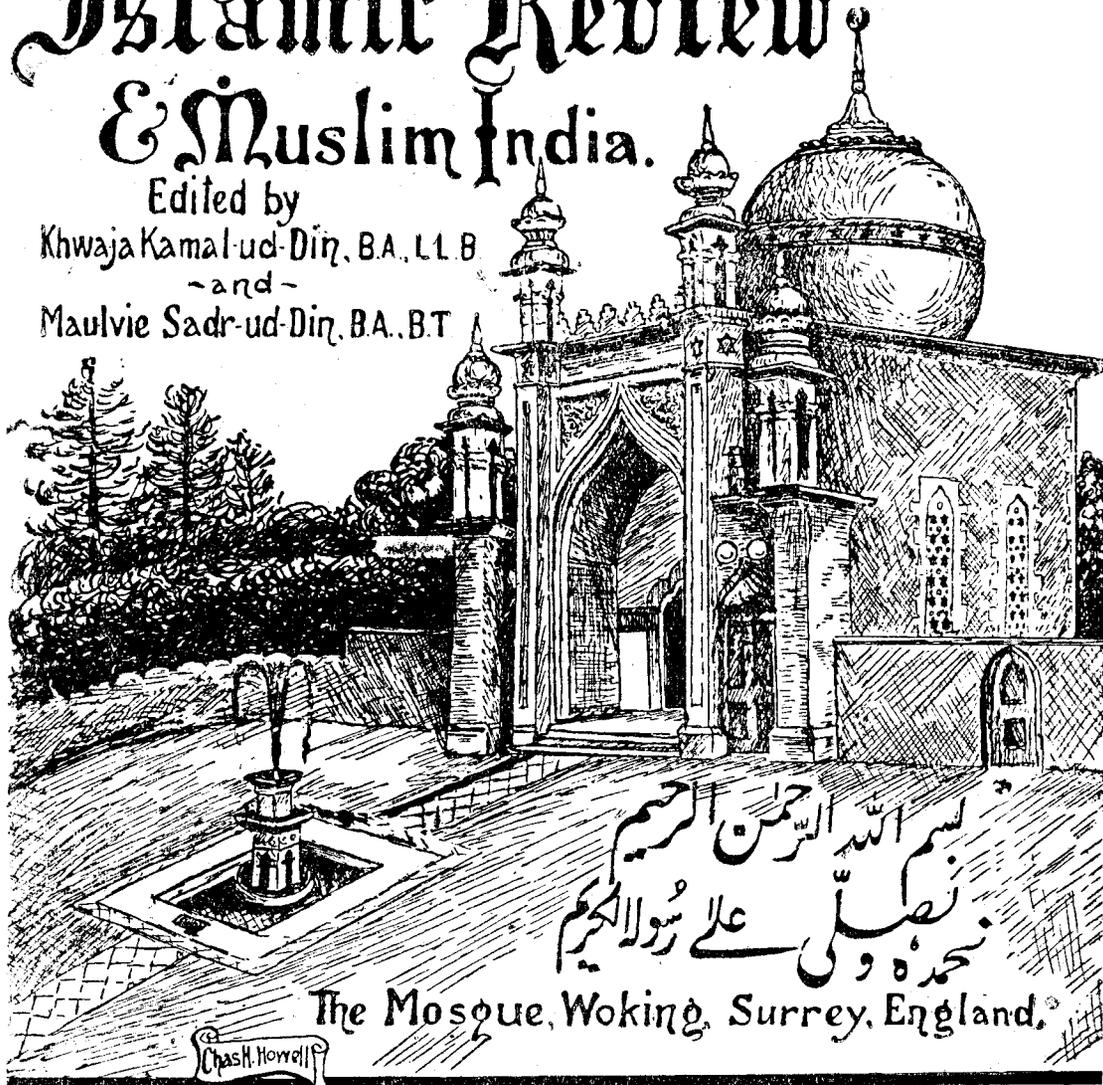
Islamic Review & Muslim India.

Edited by

Khwaja Kamal-ud-Din, B.A., LL.B.

-and-

Maulvie Sadr-ud-Din, B.A., B.T.



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْمِ

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AND

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THE HOLY QUR-ÂN.

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 20s. Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakhā, Lahore.

Qur-ân Class.—Lessons from the Qur-ân every Friday at the Muslim House (111, Campden Hill Road, W. 8) at 7 p.m., and every Wednesday at the Mosque, Woking, at 7 p.m. By KHWAJA KAMAL-UD-DIN B.A., LL.B. No fees charged.

Arabic Class (to study Arabic language).—Conducted by Mr. SYED EHSAN EL-BAKRI, at Muslim House, every Friday, at 8 p.m. No fees charged. More lessons by arrangement.

Friday Prayer and Sermon.—At the London Muslim House, every Friday, 1.30 p.m. By KHWAJA KAMAL-UD-DIN.

Service, Sermon and Lectures every Sunday at the Muslim House, 111, Campden Hill Road, W. 8, and every Sunday at the Mosque, Woking, at 3.15 p.m.

NOTES

THE MOSQUE, WOKING.—The Sunday Sermons at the Mosque, Woking, were delivered as usual alternately by Khwaja Kamaluddin and Mr. Abdul Qayum Malik.

THE MUSLIM PRAYER HOUSE, LONDON.—The activities at the London Muslim Prayer House continued as usual, except the dropping of the At-Homes, owing to the Holy Month of Ramadan. We give below a list of functions that were held at the London Prayer House, according to our syllabus for the months of June and part of July issued some time previously.

On Saturday, the 1st June, the usual "Study of Islam" At-Home was held. After tea, Khwaja Kamaluddin spoke on the subject of "Almsgiving in Islam," and the discussion which followed disclosed the greatness of Islam in laying down definite rules to alleviate the material distress of our fellow-men in the midst of Muslim society centuries before the modern ideas of enforced social service came into existence.

On Sunday, the 9th June, Mr. M. W. Pickthall led the service. The subject of his sermon was "Concerning Religious Truths"—being a concise and instructive discourse which was greatly admired. Full text of this will be found in this number.

On Sunday, the 23rd June, Mr. Syed Ehsan-El-Bekry addressed the audience on "Religion in Life," in his usual interesting style.

On Sunday, the 30th June, our brother Mr. Salman Schleich spoke on "Commercialism and Religion." The long series of telling arguments with which he illuminated his discourse indicated the care with which he had handled his subject.

On account of Ramadan, no Qur-án and Arabic classes were held.

OTHER LECTURES.

At the request of "New Thought Circle," Hastings, a series of lectures on Islam by Khwaja Kamaluddin was arranged at the Waverley Hotel, Hastings, and the following programme was observed. We owe Mrs. Hall-Simpson and other workers of the said Circle our special acknowledgments for arranging these useful engagements.

19th June :—"Human Exaltation and not Salvation."

20th June :—“ Muslim Way of Spiritual Exaltation.”

21st June :—“ Universalism as Taught by the Prophet of Islam.”

22nd June :—“ Problem of Evil and its Origin as Solved by Islam.”

23rd June (Morning) :—“ Muslim Devotional Spirit.”

23rd June (Evening) :—“ Cosmic Consciousness and How to Create it in Islam.”

At the special request of Mrs. Hall-Simpson the lecture entitled “ Problem of Evil and its Origin as Solved by Islam ” was repeated at 2 Scarsdale Studios, Kensington.

Another interesting lecture was delivered on 25th June at the School of Oriental Studies, London University, on the ever-fascinating subject : “ Arabic—The Language of Religion.” Among other things it was lucidly shown that while almost all other languages which became the vehicle of Divine message from time to time in different parts of the world have absolutely failed to preserve the mind of the great teachers to the coming generation on account of the ever-changing character of the words in these languages in their form and signification, only Arabic could remain faithful in keeping the integrity of the message conveyed through it, for its remarkable conservative nature and the unique care taken by the early Arab lexicographers to preserve the purity of the class in Arabic. We hope to reproduce the whole lecture in some later number.

THE CELEBRATION OF THE FESTIVAL OF EID-UL-FITR AT WOKING

It is said that the very act of offering a genuine prayer implies its acceptance. The fact has never been found truer than in our case. Our readers would recall our passionate desire of some years before to be able to celebrate time after time for many more years the happy and auspicious Eid Festival at the Mosque, Woking. The way in which this hope has been and is being fulfilled is beyond all expectations. To a good few of our new Muslim brothers and sisters the occasion was one of real joy and peace, for it demonstrated actually in their own lives under Islam the glorious possibilities that it contained of providing that which the rank materialism of our days failed to do. To many Islam meant the absolutely novel yet remarkably thrilling experience of a code of life which spelt not only

spiritual edification, but also all worldly progress and well-being. It combined—an hitherto unheard-of affair—the soul and the body.

As usual, nearly every member of the Muslim fraternity in England had been informed several days beforehand of the Eid day, which was celebrated on Wednesday, July 10th. From an early hour our brothers and sisters began to arrive from London and a few of the more distant places, and kept on arriving till 12 o'clock in the noon. Owing to the uncertain weather—it rained nearly the whole of the day—the gathering, though a little less in number than previous ones, was, however, of the most representative character. There were ladies and gentlemen belonging to nearly all the denominations, including representatives of several organizations. There were also two members of Secretary of State for India's Council, a Hindu, and the other Muslim. The Muslim student community of England was also well represented. There were students from Cambridge, Oxford, Bristol, Liverpool, and Nottingham Universities. The sermon was said in the Mosque. After prayers, the Imam delivered the "Khutba," and chose for his text the opening chapter of the Qur-án.

The wide and universal sweep of the spirit of Islam in its attitude towards the great religious teachers was a point fully elaborated upon by the speaker, the great opportunity for the application of which he pointed out was never more real than to-day, i.e. a time of greatest international disintegration and that of world-wide inter-racial hate. We produce the full text of his sermon in this issue.

"Khutbá" over, "Fatiah" prayer was offered for Khalifatul-Muslimin, the late Sultan of Turkey. Then all those present embraced each other in token of "peace and goodwill." The Eid lunch consisted as usual of Pulao and Qurma, the two Indian dishes. The party highly enjoyed the repast, and the rest of the day was given over to a sort of informal conversazione. After "Zuhur" prayers, tea was taken, in which many more joined who could not get away from business in the early part of the day. After "Asar" and "Maghrib" prayers there were not a few who sat down to dinner. Dinner over, the remaining guests took their leave with devoted prayer of being able to celebrate the accession again for many years to come.

We cannot close this brief account of what took place at the Mosque, Woking, on the day of Eid-ul-Fitr without acknowledging with sentiments of deep gratitude the great debt we owe to the little band of our Muslim brothers and sisters who, as on previous occasions, worked hard in every possible manner to make the Eid day a success. The noble example of these members of our fraternity is a striking evidence of the love and devotion which they manifest towards our symbol of brotherhood—El-Islam. May Allah reward them for their nobility and generosity of soul.

ABDUL QAYUM MALIK.

Here is an extract from a London daily¹ about the celebration: “Worshippers in the picturesque robes and turbans of India, Egypt, and Persia, a popular English novelist,² and a peer³ of the realm celebrated the Feast of Ramadan yesterday at the Mosque, Woking. In striking contrast to the flowing robes and turbans was the King’s khaki worn by many of the worshippers. . . . After an hour of prayers and recitations from Qur-án the preacher, Khwaja Kamaluddin . . . delivered a stirring address in English. . . . The picturesque Moorish temple in its rose garden with sparkling fountain, the chanting and the prostrations towards Mecca, transplanted a bit of Bagdad to a Surrey vale.”

“THE AZAN”

(Muslim Call for Prayer)

“ALLAHU Akbar.” When the faint gleam of light pierces the shroud of night and opens the door of a new day the melodious cry of the muezzin rings out bidding all the world realize the omnipotence of He who is our Creator. It calls upon mankind to leave behind them the snares and delusions of the Prince of Darkness and gaze at the Light, to open their souls to illumination and purification, to cleanse themselves of bad qualities, of doubts and delusions, and at the break of day the first sound which comes to the ear is the name of God. Man must realize that he exists by Allah’s mercy, that although he is gifted with many attributes yet only “God is great.”

“Ashhadu an la ilaha illallah.” Here the muezzin summons man to throw aside all those things which belong to the world, those pursuits which clog his upward progress, those idols of his own creation, those ambitions which draw the soul and mind away from Allah and to realize that “there is nothing worthy of worship save God alone”—“there is no deity but Allah!”

“Ashhadu anna Muhammad ar Rasul Allah!” Here the muezzin makes man realize that Allah does not leave man to struggle on day by day unaided, but that He speaks to man and gives to the world teachers and helpers. It shows that Allah in His mercy revealed Himself to generation after generation by His chosen ones, and when the world needed him most the Great Prophet came with the completed guidance for mankind. Other teachers gave a national message, but our Blessed Prophet Muhammad (on whom be peace and felicity eternal!) came to mankind. He is our pattern, our example, our guide and friend; he is the fully enlightened one who brings others into the light. Let the cry of the muezzin enter the breast of every man and let him echo, “I bear witness that Muhammad is the Apostle of God,” and then guided by

¹ *Daily Express*, July 11th.

² Mr. Marmaduke Pickthall.

³ Rt. Hon. Lord Headley.

the Blessed Book, the Word of God, the Holy Qur-án, revealed to the world through the sacred lips of Allah's Messenger, let us strive to the end of our existence in this world to do our share to make this world more enlightened, more harmonized, more beautiful, and the Religion of Peace will cause mankind to live in Paradise on this earth. May all humanity soon follow the guidance of Allah!

"Hayya alassalah." Still the sonorous tones arrest our attention, "Come to prayer." Here at the opening of our eyes, when the physical frame becomes alert, when outside influences begin their appeal, we are summoned to the presence of Allah, to turn aside from worldly thoughts and cares and ask God for strength to combat all our temptations, to overcome all trials, to help us to climb still higher on the upward path which leads to perfection and the realization of Allah.

"Hayya alal falah." If man really enters into communion with Allah, accepts His guidance, prays to Him alone and directs his way in the true path, then "Hasten to righteousness, to prosperity," is the direction and pledge after the perfect way has been shown to the devotee. How wonderful it is—how beautiful is the gradual unfolding of the Divine mercy; we submit ourselves to Him and prosperity of the truest kind is our reward.

"As salatu Khairun mina'n nawm." "Prayer is better than sleep." Man is gifted with divine attributes and is thus bidden to utilize all these favours of God to their fullest advantage, not to be slothful and neglectful, but to pray for strength to give his whole life for God's service and to help mankind day by day.

"As salatu Khairu l amal." "Prayer is the best of deeds." How pure a man is at the time of prayer, how heedless he is of anything but the presence of Allah—how he feels spiritually uplifted in God's light until the Divine Presence illumines his soul and he becomes merged into the Essence of Light. Is not this the happiest of all moments, the acme of human ambition, the pinnacle of Realization, the moment of Perfection! Truly the muezzin cries, "Prayer is the best of deeds."

"Allahu Akbar." "God is Great." He is All-Sufficient, All-Powerful, All-Helpful, our Friend and Protector, and His works are on every side; these demonstrate His Power, His Beneficence, His Mercy. All things in this life are small, all things are without usefulness, are dormant and lethargic, until, stimulated by the Divine energy, being utilized in the Way of Allah, each comes into play to produce the world melody which truly reflects the positive assertion, "God is Great."

"La ilaha ill Allah." Realize, man, that "there is no object of worship but God," turn from the world qualities which being misused by man would draw you as a magnet attracts a needle, and go to Allah, go to Muhammad (on whom be peace and eternal bliss!) our Blessed Prophet, learn from him, read and follow the beauties in the Holy Qur-án, unfold its pages with reverence and attention, study it diligently, pray for guidance and illumination, remember that Allah speaks as surely to-day

to mankind as He did of old. Purify your heart, shun evil practices, guard your thought, word, and deed; do not bury your talent in the ground but realize it is the gift of God to be utilized in His way; help your fellow-men and always keep in the audience of Light; never let the pale flicker of an earthly candle cause you to turn aside from the brightness of the sun. Remember the Azan—repeat it in your private meditations, and give thought to the manifold beauties which it contains. If one had only the time one could write thousands of books on the sublime wording of this grand call to humanity which reverberates five times a day throughout the world, calling man from his sloth, from his daily toil to refresh himself in the stream of Divine knowledge and purity, to climb yet higher and to attain that stage of development when he says truly in his heart, "There is no object of worship but Allah," when for him nothing exists save Allah the Lord of the Worlds.

KUALID SHELDRAKE.

MISSION OF A PROPHET

"Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the Unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe."—THE QUR-ÁN 7: 188.

THE simplicity and nobility of this statement as indicating the mission of a prophet is unsurpassed. He gives glad news of triumph to those who believe, warns the evil-doers of the evil consequences of their acts in this life as well as in the next, but he laid no claim to the possession of the divine powers. The Arabs were a superstitious people, and if the Holy Prophet had so desired, as I have already pointed out, he could have claimed the possession of great supernatural powers. But truth stated in the simplest words is the essence of his message. Many anecdotes are related wherein people would ascribe to him divine powers, but he destroyed all such vain suggestions by a plain denial. It is stated that on the day of the death of his son Abraham a total eclipse of the sun was witnessed. Some people began to whisper that the darkening of the sun was due to the death of the Prophet's son; but he was too sincere to allow men to remain under such a delusion, although it was calculated to enhance his dignity in the eyes of the followers. He ascended the pulpit and thus addressed the people: "Surely the sun and the moon are two signs of Allah; they do not get eclipsed in consequence of the death of anybody nor on account of any one's life, so when you see this, then call on Allah, and magnify Him and pray to Him and give alms."¹ Never did a prophet talk in a plainer language and with a greater modesty to his people. Those whom Muhammad—may peace and the blessings of Allah be upon him!—addressed had for centuries been superstitious idol-worshippers. Had the Prophet so wished, he could have claimed any supernatural powers for himself and

¹ From Mohammad Ali's English Translation of the Qur-án.

the people would willingly have accepted him. But he was above all free from every kind of selfishness, and whatever he said proceeded direct from a heart devoid of all affectation and personal considerations. He plainly said, as he was commanded, that he was but a man; he had no treasure,¹ nor did he lay claim for himself as a man to know the secrets of the future, nor did he profess to be any more than a mortal. For all the good he did, for all the prophecies he uttered, he did not like to take the credit to himself. All glory was due to Allah, he proclaimed. What distinguished him from the rest of mankind was that Allah revealed His will to him, and he faithfully followed and translated into practice everything that he received from on high. And as he himself was, so he wanted others to be. It was not his object to make his followers possessors of treasures or wonder-workers or fortune-tellers, but men first and last—men true to themselves and true followers of the high principles of life which had been revealed to him. He plainly told the people what was wanted of them, and it is for his plain speaking that he is frequently called in the Holy Qur-án a plain warner. The unique greatness and nobleness of the Prophet lie in the fact that he never tried to put himself before people as superhuman. Many were the prophecies of the Qur-án fulfilled in his own lifetime, yet he continued to say, "Nor do I know the Unseen." Islam triumphed, yet he never said, "I have the treasures of Allah." Every prophecy fulfilled, every success accomplished, he attributed to the all-powerful, all-knowing Allah.

¹ "Say: I do not say to you, I have with me treasures of Allah, nor do I know the Unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me."

Compare this with what Jesus says about himself: "I do nothing of myself" (John 8:28). "My Father is greater than I" (John 14:28). "Why callest thou me good? None is good save one, that is God." "I cast out devils by the finger of God" (Luke 9:20). "Foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." "Of myself I can do nothing." "Of that day and that hour knoweth no man . . . neither the son." Take these words for any worth, is he who uses them a helpless man—no doubt a prophet—or a God? and what a low view of divinity if the speaker is to be taken a god. Here we quote what the Qur-án says about God, and a Muslim should be excused if he is incapable of appreciating divinity of Jesus: "Whatever is in the heaven and whatever is in the earth is His . . . He knows what is before them and what is behind them. . . . His knowledge extends over the heaven and the earth, and the preservation of them tires Him not."

ADHESION TO ISLAM.—A lady expressed her adhesion to the Faith of Islam during this month.

GOSPEL OF PEACE

Sermon delivered by Khwaja Kamaluddin at the Mosque, Woking, on occasion of the Muslim festival, the *Eid-ul-Fitr*, on the 10th of July, 1918.

MAY the Lord of all nations bring to an end this horrible Armageddon, and from its ashes work out a universal and everlasting peace ; not an armed peace as we had before, or a temporary armistice to enable the devil of scientific barbarism to gather force again to extirpate humanity and to devastate the world, but a peace which will consist in the negation of all those sordid and selfish principles of life which from time to time have caused the unsheathing of the sword in the past history of the world. May the Preserver and Sustainer of all humanity bring us a peace with such noble and high principles of conduct that may enable every man to claim liberty and freedom, as his birthright, and to consider every country as his motherland. I mean by peace the establishment of that comfort of body, mind, and soul which religions from God have come from time to time to substantiate on this planet of ours ; a peace which is synonymous with the Kingdom of God, and which has visited us from the days of the Prophets—Moses, Jesus, and others—and which found its last shape in the concluding days of our Holy Prophet Muhammad—peace be upon them all—when all kinds of selfishness were negated ; when people, inspired with a new sense of humanity, merged their individual consciousness into a cosmic one ; when everything that means “ Mine ” was sacrificed at the altar of “ Thine ” ; when jealous competition and evil rivalry became unknown and gave their place to devotion and sacrifice for the cause of humanity. In order to secure an everlasting peace, the world again needs a wider outlook of humanity which, demolishing all barriers of class, country, or race, may weld once more, as it did in the days

of Muhammad (peace be upon him), all the conflicting elements of humanity into one harmonious whole.

Thirteen days more will complete the fourth year of the day which ignited this world-wide conflagration that has not only consumed everything best in humanity, but has brought all that was worst in man to the surface. Man has incarnated himself in the devil or devil in man; all landmarks of civilization have been demolished and all signposts of humanity have disappeared. Even a Nero should feel ashamed of that desolation which has overtaken rich lands and beautiful cities. One fails even to imagine the horror of that cruel vandalism which knows no distinction between the military and the civilian, which makes no distinction between the battlefield or the hospital whether on land or on sea, which demolishes even the houses of God, and brings those harmless souls to a sudden annihilation who on their penitent knees in a religious house are imploring the loving Father in Heaven to put an end to this manifestation of the devilry.

And this all—what an irony of fate!—in the exclusive realms of the Master who came to kill the devil, and who for his gentle teaching has rightly been called the Prince of Peace. Has not the Church got any power to reclaim her strayed flock and spare the world from this terrible fate? I am afraid not. If the Church was knee-deep in blood in mediæval days, one could understand on account of the darkest ignorance of those days. But what about the Church of the present day, when culture and theology go hand in hand? Have we not had to look to Germany in pre-war days for what could be said best in exposition of religion? Has not the best of theology, as the Dean of St. Paul's said last year, come from the same side? But how the pulpit from the very same country has been manipulated by the lords of the war! All pulpit utterances are military sermons and an attempt to justify measures adopted. The simple and unambiguous words of the Master, which were the real gospel of peace, have been distorted and given a wrong interpretation to further war ends. Unfortunately since the days of the Reformation the clerics have always enslaved the laity. But the Church is all the same everywhere, whether in the East or West. Religion more or less has all over the world been manipulated to help individual and political aims. The wolf in man has always tried to prowl about and

pounce on the lamb in the garb of a shepherd. More human blood is said to have been shed in the name of religion by its self-motived votaries than in the name of any other human institution. Is it then surprising to find some advocates of materialism deprecating religion and calling it an institution of garbed cruelty and covered bloodshed, and therefore fit to be stamped out from the pale of humanity?¹ But have they discovered a better plan and some safer scheme to bring millennium on the earth? Is not their own philosophy of life the chief cause of what we are suffering from in these terrible days? Is not the same superman of Nietzsche who would have his will executed regardless of consequences to others their ideal? Is it not the same sordid theory of the survival of the fittest which would not allow the unfit even to breathe on the earth of God, but to subserve to the self-motived interest of the fittest? The Lord of the War with his progeny has come forward in the front to establish his fitness and to bring every one down to his domineering feet. No, theories like these propounded by earthly philosophers will certainly not bring any good to us. Religion, and only religion in its pristine purity, is our salvation; but not the religion of the Church, whether in the East or in the West. In the case of the latter, the best of her exponents have declared their dissatisfaction with it. Even before the war they did feel the necessity of revising the whole superstructure of the Church of Christ. The war again has shown the hollowness of the system and the various utterances which from time to time have come from within the Church during the last four years simply come to endorse our opinion. Dean Inge looks for the appearance of another prophet to save the situation. Interesting as this statement is, it is not complimentary to the body he belongs to. But the Church is the same wherever we go. What a hopeless outlook and heart-breaking prospect! But we need not go to this self-constituted warden of religion. Let us go humbly to those Masters of Humanity who received religion of God from God Himself and became His best spokesmen to His creatures, viz. the prophets of the world. Let us sit humbly at the feet of Abraham, Ishmael, Jacob, and their descendants. Let us approach Moses, Jesus, Muhammad, and other prophets of the world in a true Muslim

¹ *Tantum religio potuit suadere malorum* (Lucretius, *De Rerum Natura*).

spirit and accept them as our guide to work out our salvation out of this humanity-killing catastrophe.

And what is the Muslim spirit? Allow me to enlighten you on the question in the very words of the Qur-án, the Gospel of Islam. The Book, in order to define the Muslim attitude towards the prophets of the world, enjoins me to say the following as the formula of my faith :—

“Say: We believe in God, and in what has been sent down to you (Muhammad) and in what has been sent to Abraham, Jacob, Ishmael, Isaac, and their descendants. We believe in what has been given to Moses and Jesus and all the other prophets of the world (raised in any part or corner of it). We (Muslims) make no distinction between prophet and prophet, as we are submissive to Allah, Who has sent them to us.”

This is the Muslim attitude, and is it not sufficient to bring conflicts in the province of religion nearer to harmony? A Muslim has to submit to the will of the Most High, and he must go to all His messengers wherever they may be to accept His revelation. Do not think that any man or any tribe or any race is a chosen one of God. All are equally His children. If my Allah knows no distinction in dispensing physical sustenance, He is more impartial in dispensing spiritual nourishment. Go to all these prophets, again I say, and you have the true gospel of life which can only save humanity from this demon of selfishness.

I need not read to you long homilies and sermons on the subject. I would refer you to that noble aim of religious life which has been depicted in one word by all the prophets in different accents and stresses, and that is “to walk humbly with the Lord,” “to imbue ourselves with Divine attributes,” as the Prophet of Islam says, and thus to be able to say in the words of Jesus, “I and my Father are one.” By reaching that stage of spirituality we do not become God, nor any one has been so. See those men whom ignorance and credulity has clothed with divinity. Have they not shown ordinary human infirmities? What of you, friends, as some of you have been taken up with the queer notion of being equal to God? To think so is only blasphemy. When we say, “I and my Father are one,” we mean we have killed our own ego, we destroy our own individuality, we subordinate our will to that

Highest Will, we conduct ourselves in absolute submission to Him, and in this Muslim (submissive) attitude we become at one with Him. Remember one who said, "I and my Father are one." He also said, "My Father is greater than I" (John 14 : 28). "Why callest thou me good? none is good save one, that is God."

This was the sole object of religion given to us by Jesus and others. But unfortunately some of these great men which through their complete submission to God reached this exalted position, and through their example showed us our capacity and our limit of progress, have been deified. If Jesus said, "I and my Father are one," if Krishna in moments of his ecstasies proclaimed, "I am Bhagwan (God)," and if only a few centuries ago one of the humblest of Muhammad's devotees, in a similar state of mind, startled the world by saying, "Al Haq," "I am the Truth (God)," and showed miracles after miracles sufficient to clothe him with Divinity in the eyes of credulity, these great men did not claim any Divinity for themselves, nor did they refer to any exclusive achievement. They spoke in their representative character as men. Each of them was Son of Man, and they showed the height of spirituality, which is accessible to every child of humanity. The world owes a great obligation to Muhammad, who extricated it from this gross ignorance when he made a world-wide announcement. "God says," he said, "When a man utterly submits himself to Me, I love him ; and when I love him I become his eyes with which he sees, his ears with which he hears, his tongue with which he talks, and his hands with which he holds, and his legs with which he walks."

This is the Gospel which Muhammad brings in the name of Islam to humanity, and in it lies not only the realization of what may be called the highest ideal in religion, but on it, and exclusively on it, as I will show further, depends the salvation of the world for ever from the cruel clutches of this Armageddon and the establishment of everlasting peace all over the world. Through the fulfilment of the law, as he himself admits, Jesus was enabled to say, "I and my Father are one." Through observing fully "Karam-Kand," which means submission to Divine commandment, Krishna could say, "I am Bhagwan." Muhammad—Peace be upon them all—not reached the top-

most rung of the ladder, on which these Masters were climbing, but from his exalted position he tells you all "Aná Basharun mislukum," I am only a man like you. You are all physiologically equal; physical equality postulates spiritual equality. Jesus always styled himself as son of man; what was achieved by him is open to every other son of man. It has been said of us that we are after the image of God, but image without a soul and spirit. Walk humbly with God as Jesus did and others did, and that image will become animated with the spirit of God Himself. And you will not only be able to give sight to the blind, to give hearing to the deaf, and, in short, to give life to the lifeless, but you yourself will be Sons of Peace, and the Kingdom of God will descend upon you. But have you ever tried to realize what limbs and joints are of God, what kind of eye and ear He possesses, with what hands He holds things and dispenses them? If the Holy Prophet of Islam tells you, "Imbue yourself with Divine attributes," let me tell you on his behalf what are the attributes of the Most High. Open the Qur-án, and at its very outset the following four attributes are given in the beginning words of the opening chapter of the Qur-án:—"Alhamdo Lilláhi Rabbil'álímin Arrahman Arrahim Máliki yaumiddín."

Rabbul Álímin—the Creator, the Provider, the Sustainer, and the Upbringer of all the worlds, of all the time and ages, and of all the races and nations, Whose bounties and gifts makes no distinction between race and race and come to every one; Who in His dispensation acts as Rahmán, the Beneficent Lord, whose benevolence looks to the needs of every one, even before the need comes into existence. Does not every atom in the universe bear eloquent testimony to these His two grand attributes? The earth with all its resources, He has made open to all, but it is man who would not allow his fellow-creatures to have an equal share in it with him. Is it not after all at the bottom of all human trouble? Had man put his humble foot in the great footprints of God which leave their impressions in bold writs on every span of land, wars would have ended, bloodshed finished, and criminality in all its shades have gone into exile. Be creatures of Rahmán to others. Let your benevolence go to the need of every one gratuitously, without distinction of country, colour, and class, because so has been your Creator to you in His blessings, and the world would

reach its millennium. His third attribute is "Rahím," Who out of His compassion comes with thousandfold reward for every action of man. Put one seed in the ground. You have tilled the ground and watered it properly, your labour cannot go beyond it. Wait, for a few months only, and the blessings of God come in the form of a hundred grains of corn for your one grain. Had the wretched sordidness of man left him to walk humbly with His Lord in this aspect of His Godhood, there would have been no trouble arising from the question of capital and labour. Is not capital sucking the very blood of labour and trying to take his pound of flesh from the bleeding breast of the workman? The capitalists should have been thankful to God through their actions. Lip gritudes carry no weight with the Lord. Their gratitude ought to have consisted in paying more to the labourers than they deserve, and in the long run the capitalists would not have been the losers.

But what about the wicked and the culprits? Evil has been as old as humanity. How to deal with them? If they do not lead a godly life, should we keep silent and through these humanitarian principles, as one would say, provide to them a premium on license and wickedness? I say, "No." Again I say, "Walk humbly with your Lord, Who is 'Málikí Yaumiddín,'" the Master of the Day of Requital and of the Day of Judgment. The Book of God, in choosing the word "Málik," which means master or owner, has given us a very vivid and interesting insight into the dealing of the Lord with the delinquents. He has not been called here as a judge Who, bound with hard and fast rules of the law, is unable to show mercy to a sinner without taking any compensation for the sin—Who, in order to meet the ends of justice and to satisfy His merciful nature as well, looks for sacrifices and arranges vicarious atonements. No, friends, it is not so. This is neither justice nor mercy. Justice, at least, not to one who will have to atone for others; and mercy with compensation is no mercy, it is only business. Look at the innumerable gifts of God which encompass you all around, which are all undeserved and unmerited. Has He not shown His mercy, without compensation, that He needs it in the matter of remitting my sin? Think upon the meaning of Málik, i.e. "Owner." He is my Owner, and I, though a sinner, am His own property. Is not an owner deeply inter-

ested in the preservation of his property? Some features of the property He may not like. He will try to reclaim it, but in a way which may not destroy it, and this is what Nature all around bears witness to. Every action which Nature takes for dismemberment of an organism is immediately followed by reconstruction. There is no absolute destruction. Decay and corruption in organization demands the break up of the frame, but this derangement is only for the rearrangement. Autumn comes not to destroy, but to release the trunks of the trees of the refuse and what is unnecessary and to prepare them for fresh life. These are different forms of punishment coming from the hands of God, and they are quite characteristic of the Being whose interest in the creation is that of an owner in the thing owned. Do punish those who have violated the law, who are the spreaders of wickedness and sin. But not with a view to extirpate them, but with a view to reclaim them to a better order.

You may say that I am dealing with impossibilities, and I am reading to you homilies of a visionary idealist. No, brethren. You are quite capable of showing these Divine morals in your mode of life. They come from a Book which says: "Lá yukalliffuu yukallifullaha nufsun illa wus'áhá."—God never burdens any one beyond the extent of his power. No matter what may be the extent of our sordidness, no matter how engrossed we may be in our selfish ends, but all of us do exert these morals every day, though of course within limited area. We follow the attributes of Rabb, of Rahmán, of Rahím, and of Málik. We are all or most of us blessed with families, we have children and babies; do we not provide them with everything they need, do we not nourish them and sustain them? Yes, we do; and in a metaphorical sense we are Rabb of our own children. Do we not look to their needs sometimes years before those needs come into existence? Have we not invested money in property, and in various other forms, to be used by our children when they will reach such and such age, and this all not in an obligatory way but gratuitously? By doing so we have stepped in the footprints of Rahmán. These children, or sometimes your friends, do a little thing to please you, and your reward comes hundred-fold, and in doing so you are walking humbly with the

Lord, Who is Rahím. And what about the mischievousness of your children? Would you punish them to death? Would you be inimical to them in your admonitions? Now you take a very hard rod, but in its exercise you are very soft, because your interest in them is that of an owner in the thing owned. We simply want a reclamation, and not annihilation. Thus you have acted as a true image of Rabb, Rahmán, and Málík, no doubt within a limited area. Extend these limits for the exercise of these Divine morals to those who live beyond the pale of those who are near and dear to you; and this demand is not an impossibility. All this you do every day when you are inspired with a strong sense of patriotism. Your earnings do go to the nourishment, help, and need of those who can legitimately claim the charity of your patriotism; and this war at least has been in some sense a blessing. It has actualized all these morals. Look at your magistracy, how lenient they have become with the delinquencies of those who fight for us, because we are interested in the preservation of our forces. Is it not the same "Málíkí Yaumiddín" who is guiding the principles of punishment nowadays? What is wanting now is to extend the exercise of these Divine morals beyond the limits of patriotism and bring them to the benefit of those also who do not belong to your race, country, or class; and this again I say is not impossible. The war has supplied an occasion for the exhibition of these virtues. Have not more than thirty nations joined the cause of the Allies? You are doing the same to them as you could have done to your own countrymen. Have you not fought for Belgium? Does not your charity go to the Serbs? Have you not shed your blood for France? Whatever may be the motive of each nation at the back, but under the emergencies of the moment, more than half the world on one side, and the rest on the other, have sufficiently shown the capability of man to extend his sympathy and fellow-feeling to those belonging to other races, colours, and countries, and thus to some extent man is walking humbly with the Lord in his attributes as Rabb, Rahmán, Rahím, and Málík. These virtues one may style as virtues that come out of necessity, but try to cultivate them, and make a permanent asset of them for humanity. The present state of society, as the Premier said the other day, is a libel on Jesus; I say

it is a libel on God and all His prophets, including Jesus. In future, the Premier says, every country will be of every man, and the earnings of every one shall go to the need of others. Then the Kingdom of God, I say, will descend on earth, as it did in the days of Muhammad. Angels will hover on earth with their pinions of blessings on us. The earth will see its promised millennium, and we will receive our real heritage, viz. God with man. We will soar on the borders of Divinity; and beyond that we cannot go. Those who think otherwise are deluded, and what they take for God in some cases is only evolved humanity. Divinity transcends even the limits of metaphor and similes leave apart its actual realization. And even these holy precincts I am speaking about are not opened to the unworthy. The only qualification which enables us to reach Divine borders is to walk humbly with God on the lines of benevolence and charity. Try to be true worshippers of Rabb, Rahmán, Rahím, and Malík—to worship God, as Count Tolstoi says, is to desire what God desires, and He desires universal welfare. Exert yourself for universal welfare, and the door of Divinity will be opened to you. This is the first condition of a godly life; without it all your meditation and “sacred silence” is illusion. They are helpful, but with this condition precedent.

May God enable us to do so, and relieve the world from the calamity we have been drawn into through the sordid selfishness of man. Let us magnify our God and glorify Him in the words of our Prophet, and I ask my Muslim brethren to join me in saying, “Allaho Akbar, Allaho Akbar la iláha Mallah Wallaho Akbar, Wallaho Akbar, Walillah helhamd” (“God is great, God is great; there is no deity but Allah. God is great, God is great, and all praise and glory is due to Him”).

FIVE PILLARS OF ISLAM

ISLAM—PEACE AND WAY TO PEACE.

ISLAM as a Faith is constituted of five principles: the formula of the Faith (Kalima Tayyiba), Prayer, Fasting, Almsgiving, and Pilgrimage.

Islam, as it literally signifies, is a religion of peace, and through these above-noted five principles it has tried to establish peace in the world and the hereafter, which only can be the goal of a religion from God.

Various rules have been laid down by different religious systems of the world for the attainment of the above object, but the religion which has been expounded by Muhammad (peace be upon him!), glories in the fact that it sets human reason as the test of its beneficence. The following looks very impressive and fascinating—in words—“Blessed are they who are peacemakers.” But just to say so is one thing, and to plan and scheme out ways and means whereby peace and fellowship may become the practical rule of human life is another. Islam gives due weight to human nature when it attempts to solve those difficulties which hamper the growth of any useful institution in the world. Accordingly, if we desire to secure peace, we must in the first place contemplate those circumstances which destroy it. Wars, private or national rivalries, and crimes are but the synonyms of disorder and the absence of peace.

THE PROBLEM OF “THINE AND MINE.”

All of them have sprung from a common source, the one perennial root-cause, viz. “This is thine, and that is mine.” The successive stages in the life of a family would perhaps furnish a very fitting illustration of my theme. There is a time up to which all the children in a family represent the various parts of one body-politic (family). The parents look to all their needs, and the affection they have one to the other is the common bond which unites them into one single whole. But the solidarity of this whole begins to be a little shaken when this passion for “thine and mine” begins to find expression—however feebly—in their little acts and words. This is the beginning of what causes disintegration in the midst of not one family, but a larger social unit as well, viz. a nation or a community, and its still larger prototype the whole human race. The wars of one nation against another only represent on a very large scale the petty jealousy between one member of a family against another. The self-same motive of “thine and mine” being responsible everywhere.

Similarly we find this idea of “thine and mine” as the chief incentive to all civil crimes. We wish to possess the belongings of others by questionable means, and it leads to crime. Usurpation, theft, fraud are only different forms of unfair means which we use to convert “thine” into “mine” in a wrong way. Let us enlarge our view-point and study the act of a whole nation in this light. We should find that the real aim of all wars and international rivalries lies in the motive of the rapacity of one to dispossess the other of a tempting prize, which may be a large piece of unexploited land, some trading interest, or any other similar object. However insignificant this source of temptation, the devastation and bloodshed which results from them is often appalling. Consequently the first concern of an institution aiming at the establishment of peace in the world should,

in the first place, be to attempt most seriously to solve this problem of "thine and mine." For where we find this motive of "thine and mine" in its abnormal aspects giving rise to quarrels and wars, we find it also the fountain-head of all our good activities. It is both a blessing and a curse, and the way how it might only be the former, and never the latter, is the duty and province of the religion from God to discover and expound. This idea of "thine and mine" is not altogether valueless. It creates, as a matter of fact, that instinct which makes people active in the hope that the reward of these activities would be theirs. If there were any law by which the price of John's labour could be handed over to James, the end of civilization would not be difficult to see. Any attempt to do away entirely with this personal motive of "thine and mine" would be a failure. Those who have tried to do so have miserably failed in their efforts. They denude men from the very incentive to action. This unnatural phase of Socialism has proved to be its grave in the West. We read the same about Jesus Christ. He was a true prophet of God. He believed and tried to preach that all the bloodshed in the world was entirely due to the presence of the idea of "thine and mine." But he did not succeed in his mission. The age, perhaps, was too sordid to receive his message. He was taken to be a seditionist by his own men and a violator of the *status quo*. Candidly speaking, if what we find in the New Testament be taken as a genuine record of Jesus, his compatriots were not to be blamed too much if they could not see their way to endorse the visionary view of the dreamer. Leave apart others; will those who have undertaken to shepherd his flock care to act upon his following views?

"And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither have two coats apiece.

"And whatsoever house ye enter into, there abide, and thence depart.

"And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."—ST. LUKE ix. 3-5.

The prime need of the world is not the ideal in its abstract form, but it is, on the other hand, the laying down of such practical rules and guidances—a course of life-discipline which may enable us to read abstract ideas in the terms of actualities. The work of a reformer or preacher should not end at "Blessed-are-those-who-are-peacemakers," but should advance into the realm of practicalities and soar into regions of realities. It should definitely direct how this peace is to be made and the peace-making psychology created. That this highly personal motive "thine and mine" be allowed to work within desirable limits, and a rule of actual practice be brought into existence, it is desirable that practical ways be suggested which would regulate the activities of human life. Instead of bringing about equilibrium in the possession

of individuals by means of force, it would be much better to inspire them with the spirit of charity and self-sacrifice. To deprive people of the fruits of their honest labour would not only be unnatural and preposterous, but freeze as well the very spirit of energy and bring the wheel of civilization to immobility. The world would be more prosperous and peaceful, too, if all were allowed to reap fully the benefits of their work, with a strong sense created in them to part voluntarily with their earnings in relief of distress and misery. This will chasten the evil aspect of the spirit "thine and mine" into a blessing.

This was a big problem, and the Last of the Prophets came to solve it. He lays down through these five pillars of Islam a course of life which, without killing the instinct of "thine and mine"—the sum-total of human consciousness—atrophies its evil consequences.

Nothing would deter us from giving up our all for the sake, and to win the goodwill of our object of adoration. Islam points that object to be Allah and it expects its votaries to stint nothing in all that they possess to win the goodwill of One who is the Best, the Holiest, and in every respect most fit to be the object of every true human devotion. "By no means shall you attain to righteousness until you spend (benevolently) out of what you have"—so says the Qur-án.

Let me now show you a few of those things we love and for the achievement of which this guiding motive of "thine and mine" becomes a source of disaster rather than that of bliss for men, and makes them authors of limitless evil and harm. Money, as we all know, is the great token of exchange for everything in the world, and is obtained by spending one's time in the best possible manner. Time itself means money. We need time to accomplish all great purposes. None of our great national triumphs would be realized until we spent our time freely in their pursuit. Next after time come those means which satisfy our physical hunger: the provisions which sustain life, and keep the vigour of life alive in us. After these are the needs of our body in the way of apparel. Next in the upward scale is our want of conjugal life. We are animals, though rational, and our natural state of life after we are grown up demands a reasonable satisfaction of our human instincts which directs us to find in a conjugal life the best form of a happy and contented life; as a necessary corollary to the last mentioned is our need of finding means to successfully bring up our children and to provide all that is needful for their future happiness in life. The last great object of our attachment and devotion is our nation and the country to which we belong. All of these more or less directly move our activities in life, and become useful or harmful to other fellow-men according to the degree and interest with which they are served. The passion for our country as for instance, which we designate patriotism, has always been the cause of immense blood-spilling and ruin when it began to work beyond the

limit of self-determination. Let it not follow from this that the love of one's self, one's belongings, one's wife and children, and of one's country, are nothing but evil. Far from it. On the other hand, man being a social creature depends for his well-ordered and progressive existence on these essential main-springs of his activities. The harm lies in his attachment to these interests to such a degree as would lead him to trample on the rights of others. A religion under which the rich man is confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven has never appealed to humanity. It would cause inertia and lethargy as it did in the days of the Middle Ages. We need a religion from God which may create the happy means and save us from the disasters of going to extremes. Religion without such solution is myth and fable and of no consequence to mankind. Mere belief in certain events in the history of the world is only fetishism in different form.

A true religion would create in us a spirit which if on the one hand would induce us to be ever-active in winning riches of life, it on the other would also make us ready to part with them in making others happy. It should create in us a spirit of self-sacrifice—making it meritorious in our eyes to spend our earnings in the interest of the other. Man is a worshipping animal. He has always adored the Unseen, and has ever been ready to give up everything near and dear to him to please the Deity. Islam has on the one hand, therefore, prescribed a course of discipline under which a Muslim would learn to give up his time, his wealth, his eatables and drinks, and his family and country attachments in the way of God, and on the other hand the religion of God impresses on the minds of its votaries that the cause of Allah is another name for the cause of humanity.

PRAYER.

In the first place, Islam enjoins upon me to abandon all my worldly occupations, however absorbing they be, at the time of offering my devotion and my duty to my Lord. I am commanded to rise very early in the morning, and after making proper ablutions to stand in the Holy Presence of my Maker. Similarly I am commanded to repeat these exercises five times a day, in order that they may serve as constant reminders to me of my duty to spend my time in interest other than mine. If these holy, selfless, and pious activities so many times a day become the regular course of my life, it would not be a difficult thing for me to spend my time to help the happiness of others at the interest of my own business.

FASTING.

In reality Islam has, through its rational teachings, induced its votaries not only to abandon that unlawful to them, but even to give up what otherwise rightfully belongs to them in the hope that it may tend to the welfare and happiness of

others. For one who has become accustomed under the inspiration of Islam to take such a view of his relations to his mundane connections and belongings, it is never difficult to manifest a spirit of utter self-sacrifice in the cause of the Lord. For how utterly impossible it becomes for a man to acquire by foul means what he would cheerfully give up for the service of others, though his own by all laws of justice and equity. Here is the way how Islam meets and provides for the case. It is quite admissible for one to eat and drink according to his means, but when we see that this same eating and drinking is given up for some time by a man through fear of nobody except for the love of God, then certainly it would be too hard for him to even over-indulge in it under ordinary circumstances. Likewise one has every right to enjoy the company and society of one's wife, but when he gives it up within prescribed time during the month of Ramadan, without any compulsion, he truly has developed his character to the extent of not even casting a lustful glance on any other woman in ordinary times. Prayer and fasting therefore are the first rungs on the ladder by which a genuine votary climbs higher and higher. Pass your eye down all the 90 per cent. of the crimes which darken our society, and you will surely find a cure for all of them in the simple expression spoken by Holy Muhammad, who says: "If people would become responsible as to the right use of what lies between their lips and their feet, I stand responsible for their entry into Paradise." Islam prescribes the cure for this in fasting; which does not aim merely at this that we should torture our body, but that we should cultivate the habit of disallowing to ourselves the pleasures that are not ours, by disallowing to ourselves for the love of God those that are rightfully ours.

POOR RATES.

Every Muslim is expected to take stock of his savings once a year, and has to disburse $2\frac{1}{2}$ per cent. of this as "alms." Charity takes two different forms in Islam. One sort is optional and the other compulsory. The last named is called "zakát," the expenditure of which is not permissible to the payer himself. The "zakát" has to be paid into a fund under the supervision of a committee, who make use of it for eight different purposes as laid down in the Qur-án in this wise:—*"Alms are only for the poor and the needy, and the officials (appointed over) them and those whose hearts are made to incline to truth and the ransoming of captives, and those in debt and in the way of Allah"*: An ordinance from Allah, and Allah is knowing, wise (9 : 60).

The expression "in the way of God," which is the translation of "Fí Sabíllilláh" in the text, in the above verse signifies the dissemination of Islam and its truths to the non-Muslim. Similarly the fourth item of the disbursement of "zakát" refers to another aspect of Islamic propaganda.

“Those whose hearts are made to incline to truth” are those who come with their adhesion to Islam. Their conversion to the faith makes them an object of persecution, and sometimes deprives them of the comfort they have been used to. A portion of the “zakát” should go to guard the interest of and secure happiness to these new members of the Muslim fraternity. Thus the verse clearly lays a duty on every Muslim to devote the quarter of his “zakát” in the spread of Islam. Besides “zakát” other alms are undefinable. In the words of the Holy Prophet: “From giving a smile to one in distress, to devoting everything dear to you in the cause of humanity,” is optional charity.

The provisions of old age pensions, parish relief measures, and other similar means of saving indigent members of a society from the ravages of poverty and want are but replicas of Islamic provisions of poor law.

It was Islam alone before all other religions of the world which systematized “alms” and gave charity the prestige and form of an institution. When asked what was the ultimate aim of “zakát,” Holy Muhammad replied that it was a means whereby the rich had to give something out of their opulence for the help of those in need. Hence it is that by means of prayer, fasting, and alms, a Muslim, through giving up for the help and succour of others all that does belong to him, learns to practise rejecting all that does not belong to him lawfully. In this respect Islam is a wonderful system indeed.

I have pointed it out above that men’s undue attachment to their worldly possessions, their relations and other objects, have been the fertile source of all manner of disorder in the world. To adequately meet this abuse, the tenet of Pilgrimage is laid down. Under this a Muslim has to undertake once in his life a journey to Mecca.¹ He learns through undergoing all the hardships of such a long, arduous journey, how it is to be deprived of the company of those near and dear to him. At some distance from the Holy Temple of the Lord all pilgrims have to divest themselves of their ordinary apparel and to don a uniform which is same for all. One sheet covers the upper body and the other the legs; and whatever the status of the votary the uniformity of the attire makes them all one and equal. I reserve a detailed description of other features of the “Haj” for a later article.

What I meant to show here was this, that through this Muslim institution the narrow patriotism of our day loses some of its worst aspects, and our feelings of love of our country become softened and regulated. Briefly, to revert to my original theme, Islam aims at the establishment of the real peace in the world, and to destroy every trace of all that tends to weaken such aim. Islam tries to show not only what real peace is, but also what constitutes and brings forth real peace. The recognition of “thine and mine” which brings forth happiness and comfort, also deters its proper course. Some remedy was needed to chasten it into something noble, and divest it of its abuse.

¹ See “Mecca in the Days of Pilgrimage,” by the same. Price 2d.

THE GOOD OF CHRISTIANITY

OFTEN and yet often this thought has come to my mind: what good, what comfort, what gain—spiritual, moral, or physical—do those people derive who believe in the tenets of Christianity and call themselves Christians in a time so advanced in rationalism and science, in a time which comes over thirteen hundred years after that wonderful revolution which the orphan child of Amina worked in human conceptions of religion, ethics, spiritualism, and social and political organizations—even in human reason itself, enfranchising it and freeing it from the fetters of superstitions and prejudices? and with due humility and respect I seek enlightenment on the subject from those learned persons who may really feel convinced, if there are such persons anywhere, of their belief in the Christianity of to-day or even of yesterday.

The question is too sublime and solemn to be put in any churlish and carping manner, and the reply should also be of a fully convincing and non-polemic character. There have been so many divisions and sub-divisions, sects and sub-sects, in Christianity, that it will be difficult to say what the general belief among the Christians is—what should really be called Christianity. Christianity is no more as defined and definite as, say, Islam is. There have been religious divisions and quarrels in Islam also. There have been divisions and differences giving place to several schools of thought on legislative aspects of Islam or even in respect of certain formalities, but the fundamental principles of Islam are to-day exactly the same as they were thirteen hundred years ago. A strict and uncompromising belief in the Unity of God—of His holiness, omniscience, omnipotence, and love, a generous and non-differentiating belief in all the Prophets and messages or books sent by Him from time to time for the guidance of the people of different races and countries until the time of the Final and the Last Prophet with a final and everlasting, incorruptible and universal Book, a belief in God's Angels and in the Day of Account—all these are still the fundamental beliefs in Islam. In the same way the five pillars of Islam remain as before, viz.:

- (1) A sincere declaration of faith in LA ILLAHA ILLA ALLAH MUHAMMAD RASUL ALLAH.
- (2) The five daily prayers.
- (3) The Zakat or compulsory contribution for the benefit of

the poor and other good works. (4) Pilgrimage to the Kaaba at least once in the lifetime. (5) Fasting in the month of Ramadan.

On the contrary, in Christianity nothing now remains certain either as regards beliefs or respecting any code of human life. Jesus Christ himself was a Jew. The majority of the Christians still hold the Old Testament as the Book of Laws for them, but this does not agree with the belief of the majority as to the mission of Christ. The general belief is, no doubt, that the Old Testament is a divinely inspired book, but the general belief also is that Christ brought quite a new and a novel dispensation. The rule of the Law was displaced by the dispensation of the Blood and consequent atonement. It is impossible to reconcile the two points. If the Law had been allowed to stand and if it had been found practicable to abide by those laws in this advanced age when the whole of humanity has come closer together which were laid down only for a particular people, under particular circumstances, then it would have been obvious that the condition of the mental or physical good to Christians from being Christians would have been the same as that of the Jews is from being the Jews. But Christianity as it stands now has been almost completely divorced from all divinely inspired laws. Among Christians all legislation has passed into lay hands, so it is absolutely immaterial to them for the conduct of their affairs, either as individuals or as nations, whether they profess to be Christians or atheists. In fact, we find in Christian lands laws enacted in the teeth of the clergy—as, for instance, in England the Deceased Sisters Marriage Act.

Even the religious and social laws of the Christians are not the Old Testament laws. Their Sabbath is different. They have rejected Jewish patriarchal polygamy, and so forth. Christianity as it stands to-day follows practically in the belief that Christ brought a completely new dispensation. God found, after a trial of thousands of years, that man, His own creation, is absolutely incapable of securing his salvation through obedience to His laws, and therefore He substituted a new method of securing the salvation of humanity by which the responsibility of the whole of mankind was put upon the shoulders of one person. From the day of the crucifixion of Christ it did not matter whether people obeyed any divinely

laid laws or not. In fact, it was taken to be granted that they were from their very nature incapable of following those laws, having inherited disobedience from their first progenitors, Eve and Adam. What secured their salvation in the next world was Baptism. As regards the good in this world, it was the duty of Cæsars to look after it. Christianity as Christianity is not much, if at all, concerned in that except as an obstacle to reforms whether they be in social laws as, for instance, in divorce, or as regards the sobriety of nations.

All those people who have religious laws, as the Jews and the Muslims, follow those laws, not only as put down in their Holy Books, but also as practised by the Prophets themselves. Moses is an authority for the Jews. He is their model, their exemplar. They feel that even to-day they gain something by following him—that he is their leader up to this day. As regards Muslims there is no walk of human life, or even thought, in which Muhammad is not as much a pattern, an example, a model to them as he was when he lived in flesh and blood over thirteen hundred years ago. Every Muslim is proud of his ever-living and all-universal Prophet. They have found by the verdict of history that the more closely they follow Muhammad the more they prosper collectively and individually in body and in mind, in soul and in spirit. The Holy Book of Islam is intact. It is immaculate—untouched by human hand. All the necessary laws are in that. Yet the Muslims feel, and have always felt, that they cannot do without the exemplar even in this world. They have most correctly collected thousands of Muhammad's own traditions. There is no man in this wide world, there has never been a man in this hoary world, whose life history has been so very minutely, piously, and correctly chronicled as that of Muhammad—the final messenger, reformer, and Prophet. Muhammad has become a complete necessity to Muslims, although he himself told them that he was only a man as they were. The cardinal principle of Islam always reminds them that Muhammad was only a messenger of Allah—that he was but a servant of God. Yet there does not breathe a single Mussalman who does not find that that servant is the best exemplar for all humanity.

The case of Christians is quite different. Christ is no model to them. He could not be a model to them because they have deified him—taken him not only as one of the innumerable sons

of God, but as the only son of God. If they had not done so and made him unapproachable on this earth, even then the man who had no place to lay his head, who preached against self-defence, who declared it impossible for the rich to go to heaven, who failed to infuse faithfulness, truthfulness, and moral courage even in a handful of his immediate followers and disciples in his own lifetime, who failed to effect any reform in the life of even one tribe, could not possibly be a model for the advanced and organized humanity of to-day.

Therefore it is not easy to understand what good Christians derive on this earth, by calling themselves the followers of Christ. They do not really follow him. They cannot follow him with the best of intentions and with the best of efforts. For Christians there is no moral gain either. Christianity does not live. It is not a living force at all as Islam is. Muslims live by their faith. If Islam had done nothing else on this earth except its success in democratizing, equalizing, and fraternizing a great mass of humanity, and making it sober, which it has undoubtedly and undeniably achieved, even then it would have made every Muslim proud of calling himself a Muslim. That living brotherhood which exists even to-day among Muslims, in spite of their degeneration, is a priceless gift of Islam.

When I went to Constantinople and had the honour of a private audience with the Khalifa of the Muslim world—the great Imperial monarch—I said that it was an honour to me and my countrymen to have been so favoured, but the reply was thrilling to my soul. The Sovereign said that there was no question of honour: all Muslims were brothers—they were equal. Did I not then feel proud of being a Muslim? It was surely not only a verbal courtesy; it was a real and practical *fact*. I was a stranger in the land—not much of my position in my own country was known to the august monarch. My only credential was that of being a Muslim, and I found that that credential *alone* was sufficient to secure the treatment of a brother and an equal to the best and highest.

Very lately another remarkable incident occurred. A Christian brother of an English Muslim was taken prisoner in this war by the Germans. It so happened that in the same camp was an Algerian Muslim prisoner also. When the Muslim

came to know that the English prisoner had a Muslim brother, the Muslim brotherhood at once came into life and compelled him to write to his English brother, whose language he did not know, whose country he had never seen, who was a complete stranger to him, a letter of affection.

There are thousands and thousands of such examples which demonstrate that Muslim brotherhood is a living force, and by so much at least Muslims are the better for being Muslims.

On the other hand, there is no such fraternity and universal democracy, or rather socialism, among Christians. In America a discoloured Christian does not feel much hesitation in lynching his coloured brother. In India, when the Christian missionaries succeed in the perversion of any man of very low class (and it is generally from the very low and poor class that Christian missionaries have their recruits), the class distinction not only remains, but is more accentuated. Christian arrogance of the so-called whites is most inhumane. Among Christians the differences of colour, country, continent, race, class, and even sex, remain most prominent always and in every department of human life—even the religious is not excluded. Although the man they worship as a God came out of the womb of a plebeian mother whose husband was a carpenter, tradesmen and workmen are looked upon with contempt in Christian society; so much so, that lordly mansions have particular bye-gates for tradespeople. No Christian can feel the better for being a Christian in the respect of equality and brotherhood—in the sphere of universal democracy—as a Muslim would.

As regards moral restriction, a Christian as such is much worse off.

In a Christian country where gambling in clubs and private houses is permissible, where adultery is no crime, where wine dens are more numerous than churches, and winebibbing is not forbidden at all, but rather has a religious sanctity on certain occasions, a Muslim feels the better for being a Muslim, because through his religious teachings alone he is enabled to overcome the temptations of indulging in all such vices.

The life of a Muslim is strictly regulated by his religion. The life of a Christian is not influenced at all, or very little influenced indeed, by his religion. Islam supplies to a Muslim all the necessary laws and teachings to make him a better

citizen, a better soldier, a better trader, a better statesman—a better man or woman altogether. Christianity remains unconcerned in all such matters; is of no help to its adherent. It gives him no guidance. It has no regulations for him.

Thus morally, socially, politically, or from the point of view of universal brotherhood, Christianity is absolutely of no special use, of any particular good. Nor can I see how any spiritual good can accrue to anybody who believes that the responsibility of his actions has been shifted to the shoulders of another—that his salvation, his good, instead of depending upon his own actions, rests upon the belief in the blood of another man who died for all those who believed in him. A Muslim poet has well said :

*Haqqa ki ba uqubate dozakh baraber ast
Raftan bapaeymardiye hamsayah der behisht.*

(Verily it is equal to the torture in Hell to go to Heaven through the support of thy neighbour.)

Belief—if it be real—in the atonement through the blood of Christ, cannot but be extremely demoralizing. I am positive no State would give up teaching its youths moral laws and injunctions on the belief that Baptism is alone sufficient to secure their salvation or to eradicate their supposed innate vices.

The Muslim belief is that no burdened soul shall bear the burden of another, that non-Muslims will reap the consequence of what they earn and Muslims of that what they earn, and so forth.

A belief in salvation through blood is not only demoralizing, it is actually barbarous. Nothing could be more unspiritual and ungodly than that an almighty and all-merciful and all-just God should plan not only the cold-blooded murder, but also most heinous torture of an *innocent* man, even if it be for the sake of saving the whole of humanity. This belief presents God as a ruthless, callous, and impotent being Who deliberately sets out a plan of securing abominable torture for His "only begotten son" on the plea that He Himself failed to create a sinless soul for the humanity. It presents a God less loving, less generous, less fatherly even than an ordinary man who would rather suffer *himself* than let his son suffer.

Can anybody with any soul in him be spiritually elevated

by such beliefs? Can he feel any comfort by such beliefs? Humanity at its best is far above such selfishness as to feel happy at getting the promise of salvation in the after-life at the price of such repugnant beliefs. A man with any noble soul in him would like to undergo permanent damnation at the hands of a God rather than worship Him who was so heartless, so cruel, so callous that He planned a scheme for the torture of His only begotten son. A noble soul would much rather suffer punishments for his own misdeeds than allow an innocent man to suffer for him and to save him.

Those Christian people who feel any comfort from the belief in the salvation-securing capacity of the blood of Christ cannot but have a perverted notion of nobility and chivalry, of right and justice—they are far from being men, or even women. If I were to believe that another person has died for me, my whole life would become miserable instead of being happy. Can any man or woman really feel any comfort by the idea that Christ has died for him or her a cruel death?

Not only from a rational point of view, but also from a theological point of view, a belief in the Christian Trinity is of no good whatsoever, and no earthly use or heavenly comfort can be gained by introducing a mathematical complex in religion. It is much simpler, much more convincing, much more elevating to believe in and to bow to only One, Omnipresent, Omnipotent, Merciful but at the same time requiting God than to tax one's brains as well as credulity by pretending to believe "One is Three and Three is One." Why divide your reverence and love and obedience and allegiance to more than one? Where is the good in that? Where is the happiness in that? If God is Omnipotent, He does not need at all the help of a son. If He is Omnipresent and loving, man does not need the intercession of any other person to approach Him.

Even if we were to believe in the appalling tragedy of the crucifixion—that God sent down His "only begotten son" to be tortured and killed, where is the necessity of believing in the Trinity now when the "son" and the "Father" are *one*? The son has again been merged into the Father, so all devotion should now be bestowed on the Father

alone. Why continue to believe in a divided God? And why, for Heaven's sake, restrict the mercy and love of God to a comparatively infinitesimal minority? The number of the people who believe in the Christian tragedy is very small when compared to the large mass of humanity that does *not* believe in it. Why condemn them to utter perdition? Why not repeat with the Qur-án: "*Innal lazeena Aminu wal lazina Hadu, Valnasara, Valsabeina manamana Billahe, val yau-mil akhir va amela salihan falakum ajrohum inda Rabbihim va la khaufun alaihim va la hum yahzanun*"? (ch. ii. v. 62.) (Surely those who believe (Muslims), and those who are Jews, and the Christians, and the Sabeans, whoever believes in God, in the last day and works aright, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.)

In short, looked at from any point of view the value of Christianity as a religion, a moral power, a social system, a humanizing factor, an intellectual stimulus, a vigorous dynamic, is very low as compared to Islam. Islam successfully teaches social purity and national sobriety. Christianity does not. Islam teaches by practice universal fraternity and general equality. Christianity does not. Islam lays down effective moral laws. Christianity does not. Islam infuses a spirit of virility, courage, action and vigour, Christianity that of passivity, timidity, reclusiveness and monkery. Islam justifies holy war to assert the right, to chastise the aggressor, Christianity nothing but abject peace, turning the other cheek to one who aggressively strikes on one cheek. Islam encourages and stimulates scientific research, spread of knowledge, travels and trade. Christianity at its best discouraged all these, treating men of genius and of new ideas most cruelly from Hypatia to Galileo. While Islam laid down laws for the emancipation of slaves and the enfranchisement of women, Christianity maltreated slaves and burnt women under the delusion of witchcraft. Christianity has caused the greatest bloodshed and human persecution.

The theological aspect of Christianity is also worse than primitive. Even the pure Vedic and Buddhistic ideals are higher. Both Vedicism and Buddhism carved out a way for man—albeit narrow, risky, rugged and uphill—to God. They tried to elevate man.

Islam succeeded in building up a broad, smooth, well-paved, well-fenced, well-levelled road—a highway—a thoroughfare, on which even the blind were safe, on which even the women and children could walk towards God. Islam made man the vicegerent of God on this earth, second to none but Him, the Most High. But Christianity represented man as a miserable wretch, a born sinner. Christianity even dragged down God Himself to the level of a man—a man full of human and carnal passions—so as to beget a child. Christianity has lowered God to the heathenish level. He can be appeased only by blood sacrifice. He suffers. He is anthropomorphic. He is partial. He is unapproachable except through His “son,” and so forth. Christianity has lowered God, lowered the Prophets, lowered ethics, lowered spirituality, lowered the position of man, condemned women as being the first cause of the disobedience and sin. What good, then, can Christianity do to the human soul? Let all men and women who profess Christianity ask it to themselves.

From the above remarks it should never be thought that I have no regard for the personality of Christ. Far from that. I cannot call myself a Muslim if I have no regard for Christ. He was a Great Prophet. I have as much respect, though of course not as much love, for Christ as I have for Muhammad himself. I have no doubt that those Christian people—unfortunately their number is very, very small—who try to live the essenic life of Christ—the life of simplicity and poverty, the life of celibacy and unworldliness, the life of humility and passivity and of wholehearted devotion to God, must be feeling some comfort, some good for themselves in that life, though even for them perhaps Buddha would have been a better model. But the question which I want to be elucidated is what good Christianity does to those two hundred million people who profess to be Christians? How do they feel the better for calling themselves Christians? What is the spiritual, moral, political, social, intellectual gain to Christians from Christianity? What is the good of Christianity at all?

AL-QIDWAI.

CONCERNING RELIGIOUS TRUTHS ¹

AS many of you know, I am a writer of fiction, and the word fiction means something made up. I write stories which I make up; but I hope you will not think, from that, that I write lies knowingly and habitually. It is a subject about which there is much confusion of ideas; and naturally, as a writer of fiction, I have given a good deal of thought to it, seeking a justification for a kind of work which many worthy people think—or used to think—unrighteous. The reason for that point of view in serious English people is not far to seek; for English people, as a rule, prefer the most deceiving kind of fiction. They like their fiction to be evidently false. They do not like the kind of fiction which, by selection from the facts of life, drives home some truths of real importance. They wish to be soothed in their illusions, not aroused from them.

The greatest compliment I ever had paid to me as a writer, though it was meant to be a reproof, was this:—An English missionary lady out in Syria travelled two hundred miles to see a friend of mine (an English clergyman) about a novel I had written satirizing Syrian missions. She said: “The author is, I know, a friend of yours. You ought to have prevented him from writing such a book as this—so cynical, so frivolous, and written from so low a standpoint. There is nothing edifying or inspiring in it. It is calculated to do harm. And, of course, one knows that it is all so true!”

That lady did not wish for truth. She thought it sordid. She wished to be bolstered up in the illusions which made her comfortable in her way of life.

Excuse that personal anecdote. I am not really going to talk to you about myself at all. I merely wished to suggest to you that a writer of fiction, who has thought about the subject, may have a clearer perception of the nature of truth than most people.

Now I hope I shall not shock you terribly when I assert that religion is fiction, not fact. All abstract truth—as distinct from concrete or statistical truth, which is hard fact like this chair or table—is fiction; necessarily so, because it is not a fact of material and ascertainable existence, but the result of a constructive effort of the human mind. And this description is especially applicable to the concepts of religion, where ideas transcending all men’s understanding are suggested and accepted in an allegory or similitude.

We read in the Qur-án: “And Allah speaks in parables to men, for Allah knows everything.”

“While we know only a limited number of phenomena” is understood. Therefore the Omniscient must speak to us of things beyond our ken in terms of things that are within our ken. In the higher sphere of the intelligence where it strives to get beyond phenomena to their significance,

¹ Sermon by Mr. Marmaduke Pickthall in the Muslim House (London) Sunday service on the 9th of June.

beyond the temporal to the eternal, where the earthly meets with the divine, allegory—that is, fiction—is the only vehicle of truth; and all the higher problems of our destiny are susceptible only of a fictional—or if you like the word better, poetical—solution. Fictional truth is permanent and universal; it may indeed be absolute. Statistical truth is transient and always relative. If it were given to all of us clearly to distinguish the one from the other, and assign to them their proper value in the world of thought, there would be an end to almost all the strife which has become associated with the term Religion.

The Christian Religion is founded on a story—the story of the earthly life of Jesus Christ as set forth in four Gospels, which were chosen from among a multitude of Gospels by the tests of all good fiction—resonance and probability. By resonance I mean the power of producing something like a sympathetic echo in the hearts of men. What relation these four Gospels bear to the actual life of Jesus of Nazareth (on him be peace!) we do not know nor is it necessary for our present purpose to inquire. Their inspiring truth, as fiction, is quite incontestable. They have placed before mankind a great ideal. But that is only one part of a religion. Religion has two aspects, one ideal, the other practical—the one towards God, the other towards mankind; and it is in the latter that Christianity—I take it on the broadest lines—appears defective. For Jesus, as depicted in the Gospels as considered by the Christian Church, left only an ideal, and no law. The law of Christianity was evolved, haphazard, amid the strife of contentious ecclesiastics; its decrees were often contrary to Christ's example, and it was so far from comprehensive or complete that with the dawn of civilization it had to be supplemented and eventually superseded by a more efficient code. In order to prevent disintegrating criticism, all reference to Christ's example was discouraged in the laity, who were directed to confine their thoughts to various legends and traditions and to the performance of a certain round of ceremonies. And thus, from a simple and inspiring story, of deep significance for every human soul, has been evolved a cult as dark as were the Eleusinian mysteries.

We speak of types of men and women as if they were quite common. But every writer of fiction knows that the pure type is very, very seldom if ever found in real life. We are conscious of its existence from a number of defective specimens whose very defects point to the existence of a type. But the type itself is the result of our own reasoning—a work of fiction therefore. Where and if the pure type does occur in actual life, then actual life for once has risen to the height of fiction, and the result being typical for the whole world transcends the narrow bounds of time and place.

There was a mistake at the very outset. Christians fancied that the drama of Christ's life and passion was bound to a particular time and place. They treated it as fact, not fiction. In other words, they lost sight altogether of the typical significance of those events in contemplation of the actual tragedy.

The Christians had no inkling of all that. They thought that it had happened once for all in Palestine. They thought themselves and their community thenceforth exempt from the guilt of the crucifixion and all the other failings of the Jews. In a spiritual sense it may have been so, for the individual; that is not my point. But they believed themselves to be redeemed from sin as a community, and in an actual sense; in the same way that they believed the end of the world to be imminent. They never dreamt that the story of Christ's death and sufferings would be re-enacted often in their very midst, themselves the persecutors; that the harlot and the thief, when penitent, might still, in Christian countries, be nearer to salvation than professed exponents of religion; that Pharisees would re-exist, and Pontius Pilate; that the High Priests would still persecute and kill the prophets, and the traitor Judas still control the money-bags. Nor, so far as I am aware, has any Christian body ever recognized officially this fact, which nevertheless bears witness to the fictional truth of the Gospels in a striking manner. For the test of fictional truth is this, that it is permanent. However old, it is renewed continually and re-enacted in each man's experience. In the Qur-án, that book like nothing else, of which an English writer of a bygone day has said: "If it is not poetry, it is more than poetry. It is not history, nor biography. It is not anthology like the Sermon on the Mount; nor metaphysical dialectics like the Buddhist Sûtras; nor sublime homiletics like Plato's conferences of the wise and foolish teachers. It is a prophet's cry, Semitic to the core; yet of a meaning so universal and so timely that all the voices of the age take it up, willing or unwilling, and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world-conquest, then gathering itself up into a reconstructive force that all the creative light of Greece and Asia might penetrate the heavy gloom of Christian Europe, when Christianity was but the Queen of Night." In the Qur-án, I say, at the beginning of the last chapter but one, occur these words:

"Say: I seek refuge in the Lord of the Daybreak. From the evil of His creation."

The word translated daybreak — *falaq* — really means "division"—in this case the dividing line of light from darkness. The dawn is seen over the desert sometimes as a line of whiteness thin and keen as a sword-edge; but long before that whiteness becomes visible the division has actually taken place. It is that unseen line, where night in reality gives place to day, the division known of God alone, which is referred to in the text.

Think what it means.

"The Lord of the Daybreak," is He not the Lord also of the night? And as the night succeeds the day in an appointed order, so in like manner good and evil have their seasons in the world; they are not aimless. The lover of the good in times of evil must not despair nor think that wrong has triumphed finally. He must say:

"I seek refuge in the Lord of the Daybreak. From the evil of His creating."

The Lord of Light who created evil as He created darkness as something necessary to His great design. This doctrine of the periodical recurrence of moral and religious as well as natural phenomena is not, I fancy, known to Christianity, though many Christians have observed that history repeats itself. The early Christians in the first days had Light; and they thought that the Light would go on shining for them undiminished till the end of the world. When it began to fail they were dismayed. They tried to build walls round it to preserve it for themselves; and, finding darkness thus increased, they lighted lamps to represent the light which they had lost. These were their consolation in the time of darkness, and they came to love them so that when light dawned again upon the world without they were indignant and proclaimed it a delusion and a snare. Their lamps, which they themselves had lighted, they proclaimed to be the only genuine, authentic light. They sought refuge in their darkened temples with their light. That is the parable of a religion which condemns free-thought. Islam does not do that. On the contrary, Muslims are urged to use their minds quite freely and to investigate the very ground-work of their faith—the Sublime Fictions, which would be no use at all if they could not stand criticism. Islam is like a temple open on all sides, not walled in and darkened. It has no artificial lights. When darkness comes upon the world, it sees the stars, and when the light returns it is fulfilled with it.

The whole fabric of Islam rests not upon a story, but on plain commands. The Qur-án as a whole cannot be judged as fiction even of the highest, holiest kind. I know that Christians of a bygone day tried to make out that it was a deliberate fabrication; but their ideas deserve no notice at the present day. As far as its injunctions to men are concerned, the Qur-án is a perfectly plain and practical guide. But where it treats of Allah and the future life, it is—necessarily, as I have said—allegorical. The same applies to all religious books; but only the Qur-án declares it in plain terms so that the reader may not fall into the usual error of too literal acceptance:

"Allah speaks in parables to men, for Allah knows everything."

And again—

"He it is who has revealed the Book to you. Some of its verses are conclusive; these are the essential part. But the perverse of heart pursue the allegorical part of it, seeking strife while seeking its interpretation; and none knows its interpretation save Allah and those who are firmly rooted in knowledge."

They say we believe in it. All of it is from our Lord, but only men of understanding really need.

Thus, although my remarks until now may have struck some of you as almost impious, I have really been following

a Quranic—that is to say, an essentially Islamic—train of thought. First I will return to the allegorical part presently. I wish to make one important remark with regard to the conclusive or practical parts of the Qur-án. It is that these, not being fiction, but matters of fact, are not free, as I have shown that fiction of the grandest kind is free, from ties of time and place. We have to realize—not in every instance, but in many instances—the circumstances in which a command was delivered in order to distinguish between the letter and the spirit and arrive at the typical significance of such a command. The spirit is permanent, the letter transient. It is to an unenlightened and unreasoning adherence to the letter that the kind of lethargy from which the Muslim nations are only now beginning to revive must be in great part ascribed. And this adherence to the letter has led at times to acts and even customs that are against the spirit of the law. To take but a single instance, I ask the Muslims present how many acts of wrong and cruelty, besides deeds of heroism, have been considered justified by the text “Sedition is worse than killing”—which, in its historical and Quranic context, is only part of an injunction to the early Muslims—who had up till then been pacifists by God’s command—to rouse themselves and fight in self-defence. The particular act of sedition referred to was a cruel persecution by the idolaters of people on account of their religion with the object of forcing them back into idolatry. The text really means that such attempts which aimed at the destruction of the soul are worse than those which aim at the destruction of the body, and are a just cause of war. Read the context thoughtfully and you will see that it is so.

The teaching of the allegorical part of the Qur-án is summed up very simply in the Muslim creed.

“I bear witness that there is no god except Allah, and I bear witness that Muhammad is the Messenger of Allah.”

That is the simple statement of belief required of everybody who becomes a Muslim. Our great English historian, Gibbon, a sceptical but just and upright critic, said that it is “composed of an eternal truth and a necessary fiction”—the necessary fiction being, of course (from his standpoint), the divine mission of Muhammad. Well, I should rather call the mission of Muhammad a fact which goes to demonstrate the truth of the necessary fiction—necessary since the phenomenon cannot otherwise be accounted for—of the omnipotent unity of God; the effect which leads us to perception of the cause.

“Lá iláha illa ‘lláh!” (“There is no god except Allah.”)

That is the central fiction of Islam, and it is absolute, eternal truth, for no amount of human criticism can detract from it. All serious thinkers are agreed to-day that that which made the universe gave it laws from which no single atom can escape, cannot be anything resembling man or any creature. The sole resemblance is in man’s creative mind; it is the mind of man and its unlimited capacity which is allegorically referred to in the saying that God created man in His own image. And

in relation to the mind and soul of man Allah is One. Three in One, some people say. Why not ninety-nine in One, or ninety-nine billions of trillions in One? for this One comprehends all. The unity is that for which we have to contend if we love God, for to detract from the unity is to detract from the majesty of Him we serve. There are those who say: "Oh, such a religion is too cold for us; we like to think of God under the form of something that we know; we like to think of Him as a baby at the breast, or as a father or mother, or some animal." Some of them nowadays will say, "Of course we do not really worship these similitudes, they merely help us to approach the One Almighty." Our answer is: "Alas! they do not help. They hinder you. Such childish fancies keep your mind, which is, or ought to be, the tutor of your soul, in swaddling-clothes. They, and all your fetishistic worship, are a hindrance to the high communion you so much desire. Though we admit that many of you do attain to that communion, it is in spite of, not because of those observances. "There is no god except Allah." He is the God of all the worlds, and He rewards the good of every creed and nation. But to cherish low ideas of Him is not a help to goodness or pure worship.

"Lâ ilâha illa 'llâh."

How poor our English language seems when one comes to translating from the Arabic. "La ilâha," that we can translate without any difficulty: "there is no god" (with a small "g"); but "illa 'llâh," I can only translate "except Allah," for there is no word in English corresponding to Allah—a word which has never been debased by idolatrous or anthropomorphic associations, a word which has no feminine and no plural. The word "ilâh" corresponds to our word "god," meaning a deity. In that sense we may truly say, there is no god, for the word is associated in English minds with an anthropomorphic conception of Divinity. The mystics of Islam have said that we must pass negation point; that is to say, that we must realize the folly of our preconceived, inherited ideas concerning God before the glorious truth "except Allah" can dawn on us. It is as if we had been looking at some little object in the distance, seeking something, when suddenly we realized that the blessing that we sought was all around us, and had been all around us all the while, but absolutely different from what we had imagined. There is nothing anthropomorphic in the Muslim's idea of God, and people seem to wonder that we feel such great enthusiasm for a mere abstraction, as they call it.

Well, that is where we differ from them. It is no mere abstraction.

I heard a gentleman in this room one day express surprise that the Muslims were enthusiastic in a faith which European deists held without enthusiasm—the belief in the unity of God. It was not my place to answer at that time, but I should have liked to remark that European deists have divorced belief from worship. How can they feel an enthusiasm for that which they have never known? Their faith is, if you like, a mere abstraction.

Gibbon, himself a deist, for example, regarded religion—you can see it in his work—as necessary fiction, and he regarded deism as the highest effort of that kind of fiction—man-made fiction, an effort of the human reason to solve certain problems. But would Gibbon or anybody else have arrived at the conception of the unity of God, would anybody in the world have ever thought of so extraordinary a belief without the various prophets whom the world has known? Perhaps he might. Some of the ancient Greek philosophers did think of it, though whether without all knowledge of Semitic religious thought is not so clear. But our constant desire of perfection in this world of imperfections does point to the existence of an absolute perfection, and the desire of every thinker to reconcile the anomalies and discrepancies of a life so multitudinous, above all the perception, dim though it be, of a divine law regulating all those seeming paradoxes, a higher ground from which this world with all its history would be seen as but a part of an immense, symmetrical, harmonious whole—such ideas, which are not foreign to the thinking mind, do point to the mysterious unity of God. At any rate, it is a fact that no man who had arrived at the idea of that unity ever relapsed to polytheism unless he was a lunatic or an avowed degenerate. An agnostic once said that if God did not exist it would be necessary to invent Him. But I am sure that no one who had come to a belief in God as a mere philosophical abstraction or a utilitarian necessity only by cold reasoning could ever worship God, much less be filled with that intense enthusiasm which does possess the worshippers of Allah. How was it that Moses, Jesus, and Muhammad could rouse enthusiasm in great multitudes of men and women? That is the point where we join issue with the Rationalists, who think this an entirely natural development of human thought. They think that these beliefs are of entirely earthly growth. They would contend that this Qur-án is entirely the brain-work of a man, Muhammad, under that kind of inspiration which great poets know; that it is fiction from the side of man, however wonderful; we believe that it is fiction from the side of God through the agency of a chosen human mind; not man surpassing himself in a great imaginative effort; but God revealing all that we can grasp of His infinitude in terms intelligible to us. We believe that this transcendent fiction comes from God. And it teaches us that this tremendous, all-comprehending Unity is One accessible to all who truly turn to Him—that is, accept His message and obey His laws—without the need of priests or sacraments or symbols or any intercessor. And we worship Allah and try to keep His law with an enthusiasm which seems no doubt insane to those who do not worship. We do not ask for favours for ourselves, we do not just sing hymns or listen to the exhortations of a preacher. We offer up our lives to Him and count them nothing in His service. And Allah does draw near to us, His worshippers, just as He has told us in the Qur-án. But those who do not worship cannot know.

Some people would say: "Why should we educated Euro-

peans go to an illiterate Arab for instruction ?” Well, literacy or illiteracy has nothing to do with this great fact of inspiration. That is one of the evidences of its supernatural character. What has to do with it is a certain attitude of mind strongly receptive—the attitude which we call worship. This the Oriental can achieve in a higher degree than the European owing to the warmer climate. I think that scientists are agreed that if a step has ever been made in physical evolution from one stage to another it must have been in a warm climate. Certainly it is a fact that all the great religions of the world, each marking an advance in spiritual evolution, have originated, not in Europe, but in Asia ; and in each case the advance has been made at a bound and by one outstanding individual inspiring multitudes. On the other hand, I do not know of any great religion which is of European origin. The so-called new religions of Europe seem to me but feeble hybrid growths compared with those of Asia. One of the reasons is that we in general have but a very imperfect sense of fictional truth, whereas the Oriental has that sense in full perfection. He has a devotional mind while ours is naturally critical ; and without self-surrender—which is the meaning of the word “Islam”—nobody can attain to communion with the Most High. Thus, whether you will or no, if you seek the highest in religion you must go to Asia for it, whether to an ignorant Jew or an illiterate Arab is your affair. Either will teach you more in a sentence than the most learned European philosopher, the most persuasive European preacher, could teach you in a century of talk, for each of them was the Messenger of God. What the new religions seem to me to lack in Europe is Sultan—authority. They do not claim to have it as did Jesus and Muhammad.

It seems that only Muslims think of Jesus as God’s messenger ; the Christians, saying he was God, destroy his value as a prophet. They worship him, while paying little heed to his commands. Religion means that which is binding on a man. Can any one say that the teaching of Jesus of Nazareth is binding upon Christians, in the sense that the teaching of the Arab Prophet is binding upon Muslims ? Strictly speaking, one’s religion is not the form of faith to which one gives a nominal adherence, but the code which rules the actions of one’s daily life. What then is really the religion of Europe to-day ! In Islam there is no such anomaly. The religious and the worldly life are one, and nothing is demanded of a man but what he can and will, if he is a believer, gladly perform. Allah, the One Incomprehensible, Incomparable God, who yet is the protector of all those who trust in Him, making them conscious of His blessing and support. Towards Him the whole attention of the Muslim is directed by a series of observations of such a nature that no man can attach to them a separate, intrinsic value. Why do the faithful journey over sea and land to Mecca, enduring hardships, braving danger ? Is it to visit the birthplace of the Prophet, the scene of persecution of the earlier Muslims ? Is it to go through certain ceremonies

practised by the Arabs from remote antiquity and restored by the Prophet to the service of Allah? Is it to touch with reverence a Black Stone of meteoric origin, once worshipped as an idol—the only one of all the idols in the temple which the Prophet spared, because it was the work, not of man, but of God—now restored to its true position as a natural curiosity?

No; but because they have received command to do so. Rites and observances are necessary to the corporate life of all communities; where a separate value is attached to these, they soon become an object in themselves, obscuring God. Therefore the rites and ceremonies in Islam have been ordained of such a nature that they are absolutely meaningless without Allah. It must seem terrible to sentimental folks who like a pleasant service, pretty hymn-tunes, a soft seat and soporific sermon, this earnest, almost fierce religious zeal to which sentimentality is as hateful as lukewarmness, which has not cooled nor wearied in the course of thirteen centuries. But it is true. In other religions, rites and observances, having a sacrificial or a sacramental character, became at length an end and object in themselves, while new beliefs, supposed to be derived from Scripture, and a whole host of legends, were produced to sanction and support them, and increase their numbers. Our Prophet knew that the Divine Truth which Moses held and Jesus preached is not a fact. To a fact other facts can be added till it is naturally superseded. But it is not so in the region of religious truth.

For mere ecclesiastics to add anything to the teaching of Jesus, or to interpret his words out of their plain meaning, seemed to our Prophet nothing less than sacrilege, for he regarded Jesus as the messenger of God. The word of God is fiction, the fiction of so great a Master that no man ought to dare to tamper with it or to add one word. The Christians added many words, with the result that the Faith (originally one with ours) has been divided, and disfigured utterly for the majority. They talk to-day of progress in belief, by which they mean the evolution of new doctrines. Religion, being fiction, knows no evolution of the sort, save on the advent of a Prophet. The progress it inspires is in the world of fact, in human conduct; and the life of Christ in its simplicity bears witness against Christendom. Christ's message was of love and human brotherhood; and Christian progress might be possible if men would heed it. It was in order to avoid the errors of the followers of other Prophets that Muslims were enjoined to put away all symbols, all so-called "aids" to worship, and were given a few simple duties to perform, in nature purely disciplinary, which have no meaning in themselves without the thought of God. God is no thing, nor has He a similitude, and where there is nothing to attract the eyes, to charm the ears, or to distract the thoughts; where also there is nothing ugly or unclean, there in meditation and in acts of worship we can best approach our Lord. Therefore Allah has made the Muslims pilgrims to an empty house.

O Lord of the Daybreak, who createdst evil as thou hast created darkness, as something necessary to a plan which is beyond our reach, lead us out of darkness into light. Keep our minds open to receive the light from whatsoever side it come to us, and open the minds of all men to receive it. Now in the dark night which has fallen upon Europe, keep us, thy willing but weak servants, steadfast in the knowledge that the day will dawn again for all mankind. Give us patience in full measure and firm foothold, and help us against those who would oppose Thy Kingdom upon earth. All praise to Allah, Lord of all the worlds, the Merciful, the Beneficent, Monarch of the Day of Judgment. Thee alone we worship. Thee alone we ask for help. Show us the straight path, which is so hard to find in these days of conflicting duties and conflicting sympathies—the path of upright men who earn Thy favour, not of those who earn Thine anger nor of those who go astray.

WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

Continued from page 192, ISLAMIC REVIEW, Vol. VI.

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LEGAL RIGHTS OF WOMAN.

Islam gave rights of inheritance to woman—to woman as a daughter, a wife, a mother, a sister, and in some cases even when more distantly related.

It is true that when a man has a son and a daughter both, the share of daughter is half that of the son, but this very fact shows that Muhammad was an inspired legislator, and had his inspirations from One Who is the Creator and Fashioner of human nature and knows its requirements. A son has to keep the house, and the family of his parents. He has to spend more, and so requires a greater share. He has even to see to the marriage of his sisters. Woman, on the other hand, has not high expenses to incur as a man. When she becomes the wife of a man she can claim by law all her sustenance from her husband, even if she may possess millions of her own money. All that property which Islamic law in the Qur-án itself assigns to the female members of a family becomes their property, even if they are minor, or even if they are married. Their right is their own. Nobody can deprive them of it. What they inherit is their absolute and alienable property, which they can treat as they like.

They can make even a free gift of it. Guardians of minors cannot misuse it, as when they grow up to the mature age they can denounce any contract made on their behalf when they were minor. Even a father cannot enter into a contract of marriage for his minor daughter which is detrimental to her interests, or with a person suffering from some disease or not belonging to the same status as the girl.

On attaining her majority, which according to most of the schools she does on completing her fifteenth year, she is a *sui juris*, and "not even the King" can compel her to marry anybody against her will. Nobody can deprive a daughter of her inheritance from her parents under the Muslim law.

Thus, as a daughter, a Muslim woman's legal position is quite secure.

The same is the case as a wife. There is no coverture. There is no loss of personal right of a Muslim woman by her marriage. Whatever she brings with her as her property remains her own. Whatever she secures after marriage also remains her own. Whatever she earns is hers. On the very day of marriage she is entitled to a settlement technically called *mahr*, which has been dealt with in this book before.

In the lifetime of her husband she is entitled to maintenance suitable to her position and the means of her husband.

Law has provided her a relief in such cases as ill-treatment by her husband or his permanent lunacy. On the husband's death she inherits a share of his property.

The most unique position is given to a Muslim mother in the social economy. Islam exalts to its highest position the motherhood of woman. No Christian or Western system or law gives a mother any legal claim on her son's property. Perhaps it is expected that a son would not allow his old mother destitute, and would help her in his own lifetime. But the law does not give any right to woman to claim any share of her deceased son's property, even if she be destitute, even if the son may have left a dukedom.

But Islam is generous to mothers. It gives her a specific share in the inheritance of her deceased son.

A mother's superior right to the custody of her children, even in the lifetime of their father, has been dealt with before under the heading *Al-Hazanat*.

Muslim woman as a woman, as a partner in human society, has no disabilities.

There is no position, no profession, which has been barred to her.

While in England, up to the present moment, no woman can be called to the Bar or be a judge, Imam Abu Hanifa, the greatest jurist ever born, whose juristic interpretations have been followed, and are being followed, by a greater mass of people than those of any other jurist, declared over a thousand years ago that a woman is entitled to hold the office of judge or *kazi* equally with a man. In fact, Lady Ayesha, the wife of the Prophet himself, was considered to be the greatest jurist of her day.

Va lahunna mislulazi 'alaihinna bilm'aruf (ii. 228).

“To them (women) the same rights as are due from them according to the rule.”

And—

Lirrijalé nasibunmmimaktasabu va linnisa é nasibunmmi-maktasabna (iv. 32).

“Men shall have the benefit of what they earn, and women shall have the benefit of what they earn.”

These are two such commands of the Qur-án that not only made a revolution in the Arabia of thirteen hundred years ago as regards the rights of woman, but even to-day they are the best and unexcelled charters of her rights and of her liberty. No nation, no religion has surpassed, nor shall ever surpass, Islam in doing good to the woman as woman.

Under Islamic Law there are three classes of heirs :—

(1) “*Sharers*,” entitled to a prescribed share of the inheritance.

(2) “*Residuaries*,” taking no prescribed share, but succeeding to the “residue” after the claims of the sharers are satisfied.

(3) “*Distant kindred*,” i.e. those relations by blood, male or female, who are neither sharers nor residuaries.

Circumstances of each case decide the question of the classification, but the following table will show that members of female sex are as much entitled to be sharers as members of the other sex, though the amount of share differs for very good and just reasons.

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TABLE OF SHARERS.

Sharers.	Normal Share.
1. Father	$\frac{1}{6}$
2. True grandfather	$\frac{1}{6}$
3. Husband	$\frac{1}{4}$
4. Wife	$\frac{1}{8}$
5. Mother	$\frac{1}{6}$
6. True grandmother	$\frac{1}{6}$
7. Daughter	$\frac{1}{2}$
8. Son's daughter (how low soever) ...	$\frac{1}{2}$
9. Uterine brother	$\frac{1}{6}$
10. Uterine sister	$\frac{1}{6}$
11. Full sister	$\frac{1}{2}$
12. Consanguine sister	$\frac{1}{2}$

While discussing the legal position of women it should be said to the credit of Islam that it has not encouraged women to go to the Courts. In India Purdanasheen ladies have the established right of giving their evidence in their own homes through a commission. Islam does not like to put women in the witness box under the fire of a cross-examination, and therefore says that if a woman witness is dragged into court her evidence must be supported by that of another.

GENERAL REMARKS.

It is very fortunate indeed that Islam departed from all other religions and discussed fully in details the question of woman in the Holy Book it left for the permanent guidance of its followers. As has already been pointed out, the Holy Qur-án deals in detail with not only the religious duties of men and women, but also of their social mutual relations, their respective rights and privileges, and their laws of inheritance, of marriage, divorce, and custody of children, etc. It is more fortunate that that Holy Book of guidance given to Muhammad, upon which he based his own actions and which he left for all the Muslims of every clime, country, and age, for all times, is still intact, and is the same word for word, letter for letter, as spoken out by Muhammad and written down in his presence, so that there can be not the slightest doubt as to the fact in what condition Muhammad found women, and to what position he tried to raise them. While dealing

with the question of woman we have to admit that the present-day Musulmans, as their immediate predecessors, have more disobeyed the laws of their faith and the example of their Prophet than obeyed them, and thereby they have become themselves a degenerated people, and have brought ruin and misery to their countries and nation. Just as the cause of the present-day prosperity of the Christian nations is their disregard for their religion, so the cause of the adverse circumstances of Muslims is their disregard for their religion. The more the Muslims followed the commands and the laws of their religion, the more they prospered and advanced intellectually, politically, socially, and morally. Since they neglected in following closely their religion, they came down in every respect. If we want to judge what Islam really taught, we should look more to that uncorrupted, unaltered Book of Islam than to the example of the present-day corrupted and changed Muslims themselves. It should also be noted that the political downfall of the Muslim nation was due to its men, NOT to its women. We have said before that women all over the Muslim world are noble, chaste, generous, kind, loving, trustworthy, faithful, truthful, honest, self-sacrificing, fond of doing good to others, sweet in disposition, free from envy and other vices. They are second to none in all the feminine virtues. Women of Islam are, in fact, the sheet anchor of the Muslim world. That complete moral and social degradation of the nation has not followed the political downfall is simply due to the fact that the Muslim woman has still left in her those virtues that were inculcated in her by Muhammad. Unlike her male companion, she still clings to her glorious tradition and her glorious laws. Musulmans' future hope lies in the fact that the mothers of their children remain such of whom any nation can be proud. The moment the influence of the male sex also improves, that very moment the whole nation will get transformed into a united, daring, progressing, heroic nation as it was before. Unlike that of the Christian nation, the foundation of Muslim civilization is strong. Musulmans lost kingdoms because Muslim men became fond of luxuries, quarrelled between themselves, lost their national and heroic spirit, gave up Jihad's vivifying principle, neglected the education of their sons and more of their daughters, dominated over women to the extent of being even a little harsh, and did not keep

up that material progress and culture which their forefathers, under the impetus given to them by the Qur-án, had started. But though Muslims have lost the ground, Islam has not. It has still made, and is still making, progress, in spite of the political downfall of Muslims. Islam is ever conquering. Islamic laws and Islamic social customs are riveting the attention of all legislators. Islam as a religion is drawing the attention of all sensible and rational persons. Those Europeans who know really of the woman of Islam acknowledge that she is altogether a superior being. Whether educated or uneducated, poor or rich, a girl, a wife, or a mother, in every capacity she is adorable. There is no man worth being called a man who does not love her. If Musulmans have not valued women as they should have, it shows that they have fallen. Yet they are but a poor type of their predecessors, Fatima or Ayesha, Khaula or Rabia, because of their being neglected. It was a miracle on the part of Muhammad to have transformed Arab men from a barbarous people into great civilizers, but it was more than a miracle to have raised women from the wretched condition in which they were in the world at large, more especially in Arabia, to the dignity and erudition of a Fatima or Ayesha.

The disposition of the non-Muslim Arab woman can be judged from a perusal of the Arab history of the days of ignorance. When Hamza, an uncle of the Prophet himself, was killed in a battle, a woman of the Arabs, named Hinda, satisfied her revengeful feelings and fiendish cravings by taking out the liver of his body and eating it up after roasting it on fire.

But Muhammad transformed all these into angelic characters. Hinda herself became a changed woman after she accepted Islam, and received free pardon in spite of her heinous and revolting crime.

(To be continued.)

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We hope to provide it later.

pursue his constant laws is Islam. And Muhammad was just like you and me—a Muslim.

Islam is a continuous constructive progress. A Muslim when he dies still progresses. He is a Muslim who incessantly seeks out the mysteries of Nature. He is a Muslim who continues to add to our knowledge of this Universe. This work should never cease until man ultimately attains the promised perfection. Then he will be at one with God. That is Islam.

THE INTELLECTUAL REVOLUTION.

EMANCIPATION OF REASON: THE FIRST PRINCIPLE OF ISLAM.

The next problem which faced Muhammad was, What made people deteriorated and divided instead of progressive and united? He thought profoundly and found that the enslavement of Reason was at the bottom of every superstition, prejudice, and many other vices. Men do not exercise Reason; they follow blindly like sheep. Reason is the gift of God, Muhammad said. He is extremely grateful to God who uses it, and he is ungrateful who does not. To convince oneself of the truth of anything, even God, Reason must be employed. Muhammad is a prophet, not only because he told us so much but also because we understand and appreciate his marvellous work for humanity. By emancipating Reason Muhammad paved the way for the miracles that followed in learning, science, commerce, industry, and the mingling of humanity. Thus with Islam Rationalism came to the fore.

THE SOCIAL REVOLUTION.

The social reforms effected by Muhammad had material and far-reaching results. His laws were not "scraps of paper." He had won the hearts of all his people, who were very zealous therefore to abide by every law that he enjoined.

The reforms were various and each would form a subject by itself, and therefore I can only mention them very briefly.

A.—*Woman.*

1. Polygamy was universal even in Christendom in spite of Justinian's edict. It was common for a man to marry any number of wives besides concubines. In Arabia woman was a mere chattel. When a husband died the son inherited, among other things, his father's wives and did exactly as he liked with them. He could marry one or more of them or take them as his concubines, or sell them, or make a present of them.

2. In Arabia daughters were buried alive; and every year in Egypt a young virgin was drowned in the Nile.

3. If a free woman married a slave she was killed.

4. There were many horrible practices which go to prove that woman was not thought of much account.

At that time Muhammad startled the world by declaring that "Paradise was under the feet of the mother"; that a

Muslim should not speak evil of women; that in the sight of God man and woman were the same; that Islam bound man and woman by a spirit of union, love, and brotherhood; that education was obligatory on woman as well as man. And he assigned to woman her rights as daughter, wife, mother, and a member of society. The rights which these Muslim women had all these centuries ago have only lately been given to European women—for example, through the Married Women's Property Act in England. Under Islam in public life a woman was always equal to any man.

B.—*Slavery.*

Slavery was universal too. The strong enslaved the weak. The slave, badly fed, badly clothed, was tortured or killed with impunity. Christianity did not better his condition. Rome legislated, but there were still the slaves. Slaves could not intermarry. If a slave married a free woman he was burned alive. We need not go far. The American system of slavery is still fresh in many minds. The new forms of the twentieth-century systems of slavery are too well known to need any allusion.

Islam in the seventh century of the Christian era declared the equality of humanity, and set forth a slave law which aimed at the ultimate abolition of this disgraceful institution. I give below some:—

1. A person who trades in human beings is an outcast of humanity.
2. If a bondswoman bear a child she becomes emancipated and the child has the rights of a legitimate offspring.
3. No Muslim could be made a slave.
4. In lawful wars captives are conditional slaves, but they become free on embracing Islam or by ransom or emancipation.
5. A slave could marry the daughter of his master.
6. To free slaves is a most acceptable way of worshipping God.
7. One of the punishments inflicted by law was to free a slave of the person punished.
8. No distinction whatever to be made between slave and master in clothes and food.
9. A slave should not be given more work than he is able to do.
10. A slave should not be treated in any way with contempt because he is such.
11. One of the duties of the Muslim *Baitulmal* (House of Finance) was to free slaves by paying money to their masters.
12. In the contract made between slave and master, any violation of it on the part of the latter was to be used as far as possible for the freedom of the slave.

C.—*Laws.*

I. CIVIL AND CRIMINAL LAWS.

A Code of both laws was set up, but such general principles

as the following were also laid down for guidance of future legislators:—

1. Only the learned who have distinguished themselves in the study of their subjects as well as human life shall draw up laws, not in the letter of old traditions but in the spirit of Islam to suit the new conditions. When they disagree the decision goes with the majority.

2. Moderation shall be a basis for all actions moral and material.

3. No harm done or suffered.

4. The spirit shall always have the pre-eminence over the letter of the law.

5. There shall be general equality under the law.

6. Evil shall be repelled in the best way.

2. LAWS OF WAR.

In pre-Islamic days the conquerors were extremely barbarous in dealing with a conquered enemy. No law put any bounds on their violence. Thus the Jews, Greeks, Romans, and Persians practised the burning of the living and the mutilation of the slain as a matter of course.

The following quotations from the Bible vividly picture what used to take place:—

Numbers xxxi. 10: "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire."

Numbers xxxi. 17: "Now therefore kill every male among the little ones."

Deuteronomy iii. 6: "And we utterly destroyed the men, women, and children of every city."

Ezekiel ix. 6: "Slay utterly old and young, both maids and little children, and women."

1 Samuel xv. 3: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Compare this with the following instructions of Muhammad to the leader of the Muslim expeditions:—

"In *avenging* the injuries inflicted upon us, molest not the harmless votaries of domestic seclusion; spare the weakness of the female sex; injure not the infant at the breast, or those who are ill on bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit trees."

Or with those of Abu Bakr, Muhammad's successor, to the Muslim armies:—

"Be sure you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those that do otherwise shall not prosper. When you meet your enemies, quit yourselves like men and do not turn your backs; and if you gain the victory, kill no little children, nor old people, nor women. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle,

only such as you kill for the necessary purpose of subsistence. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries."

The Muslim generals scrupulously enforced these regulations on their soldiers. Amr-Ibn-Aas after entering Old Cairo declared the freedom and equality before the law of all Egyptians and instituted law-courts, order and justice and concerned himself with the well-being of the masses. When leaving Old Cairo for Alexandria he discovered that a pigeon had built her nest and laid her eggs on the top of his tent. He immediately abandoned the tent for her, giving strict orders that she was not to be interfered with or the tent removed until the young had already taken to flight.

At that time the Egyptians believed that the Nile would not rise unless a young virgin dressed as a bride were cast into it each year. When he heard of this practice, he wrote at once to the Khalifa, and on his instructions immediately prohibited the abominable custom.

3. HEALTH LAWS.

Muhammad knew the bad effect on humanity of alcohol, dirt, and unclean foods, and he therefore laid down laws enjoining daily ablutions; total immersion and clean clothes at least once a week; total prohibition of alcohol and of foods proved by experience to be injurious to the health of the human being. "Eat and drink and do not make excess," is the Quranic injunction, which can always be followed with the best advantage.

4. MORAL LAWS.

Certain duties were incumbent on every Muslim towards himself, his brother Muslims, humanity, and dumb animals.

Gambling was strictly forbidden. Justice, truth, subjugation of the passions, and other virtues were enjoined. Space will allow only three quotations from Muhammad:—

1. "Muslims are brothers in religion, and they must not oppress one another; nor abandon assisting one another; nor hold one another in contempt," etc.

2. "The best of men is he from whom good accrues to humanity."

3. "Fear God with regard to animals, ride them when they are fit to be ridden, and get off when they are tired. There are rewards for doing good to dumb animals."

Many immoralities were forbidden, such as the practice of going round the Kaaba naked and in disorderly fashion.

D.—Prohibition of Monasticism.

Muhammad thought humanity to be neither all good nor all bad, but that through continuous progress perfection was

possible of attainment. Progress was not practicable with monastic life. Evils can be gradually eradicated only through intimate knowledge of the world and its ways. For this reason monasticism of any sort was prohibited in Islam.

E.—*Abolition of Poverty.*

One of the unique institutions of Islam is the Zakat or Abolition of Poverty. A tax of $2\frac{1}{2}$ per cent. was deducted from every capital, above a certain value, which had been working for a whole year. This and other taxes were the foundation of the House of Finance. Both income and outgo had to be regulated, and thus originated the modern Budget. Before Islam monarchs extorted all the money they could from their unfortunate subjects and the conquered, and they squandered it on follies and vices of their own. Public interests were never considered except in so far as they coincided with those of the rulers. In Islam the Government became the servant of the people. The House of Finance was established to be the property of every Muslim. The Khalifa was allowed only such a sum as was sufficient to keep him and his family. The wealth that poured in was wisely spent on the public interests of Islam. Orphans, widows, and incapacitated were fed and clothed. This was not charity; it was their right as Muslims. They demanded it and they got it. Work of a constructive kind for the good of the community was obligatory on every Muslim, and he was given some when he had none. If a worthy Muslim had gone bankrupt through no fault of his own, his family did not apply for indoor or outdoor relief but for a right and it was at once given. The man asked for work and it was found for him, or he was helped in every possible way to re-establish himself in his previous or other trade. Or suppose a part of the Islamic Empire was struck with famine, then the House of Finance had to step in and deal out the necessary help which was their right *as Muslims*. This institution will be appreciated by those who know the havoc wrought in the slums of Europe by poverty and all that it brings in its trail. Europe has seen its great processions of unemployed. They were not all won't-works, but those unfortunates who found no market whatsoever for their energies. Gaunt hunger was plainly marked on their faces and in their ragged clothes. Many spent their nights under the stars, snatching scanty moments of oblivion until the wary policeman disturbed them by his "Move on, there!" If you penetrate into the dark courts and alleys of the slums another phase of squalid poverty meets you. There is the abode of those poor workers who toil for a wage which barely keeps body and soul together. The streets are full of children whose only amusement is found in the gutter. Their state is perhaps the most pitiable of all, as their start in life is so heavily handicapped, Surrounded by unspeakable squalor and all its attendant evils, what chance do they stand of becoming respected citizens? I heard of a man in New York who each year when the

nights began to get chilly committed some small crime in order to obtain warmth and food in prison during the winter months. Likewise some weeks ago an aged man of seventy-five said at Bow Street that he preferred prison with hard labour to the workhouse, wherein he had been for the past eight years. True civilization should not only provide work for all its people, but should deal abject poverty its mortal blow as Islam did in different ways.

THE POLITICAL REVOLUTION.

The new Commonwealth that had its birth in Medina was a real democracy: man or woman, young or old, free-born or emancipated—all possessed equal rights under this True Republic, and all had duties to perform for the well-being of the whole.

The new Government took up the cudgels for the weak against the strong, for the poor against the rich, for democracy against autocracy. The weak now felt safe for the first time, knowing there was an effective power to protect them; the strong learned to be cautious, because they knew of the pains and penalties aggression brought on them.

The ruler at this time was not an absolute and hereditary monarch. The best man in the community was elected to rule in their interests and in the spirit of the Islamic Constitution. The second Khalifa, the great Omar, slept on the steps of the mosque. The Khalifa had no more personal part in the Treasury than any other citizen. His salary was fixed and could not be raised without the consent of the Muslims.

The taxes were definite and were collected and administered by the House of Finance. The office of this institution was unique. It supported widows, orphans, and incapacitated. It provided work for the unemployed. As long as this institution was in its original form it abolished poverty. And it belonged not to a class but to all Muslims alike.

This new brotherhood was real and co-operative: there was no privileged classes, temporal or spiritual, to tyrannize over the people. How this must have struck strangers from other lands, especially conquered peoples under Roman rule, will be obvious from a brief description of Egypt in the East and Spain in the West. These strangers came to Medina and found such a condition of things unequalled anywhere. They did not lose time in requesting the Muslims to free their countrymen from the despots who ruled over them.

SPAIN UNDER ROMAN AND VISIGOTH.

At the dawn of Islam, like other provinces of the Roman Empire, Spain had fallen on very bad times. The nobility were very few, but they possessed nearly all the wealth of the land. Waited on by countless slaves, they spent their lives in gambling, luxury, and every vice. Strange to say, they were exempt from paying taxes which burdened other classes. Various means of extortion were used to supply the voracious

mouths of the Romans. If a taxpayer was insolvent his neighbour had to pay double.

The condition of any one who belonged to the agricultural middle class was deplorable. He had to bear the brunt of taxation. He could not sell his land without the consent of the Emperor at Rome. If driven by despair to flight in order to take a servile occupation, he was hunted down and forcibly reinstated.

More deplorable was the condition of the serf. He was inalienably bound to the land. He was sold with it. He had to work for his landowner and supply him with crops. To the Romans he paid a personal tax and he was liable to be commandeered by them at any time. The slaves fared worse still. They were merely chattels of their masters. So numerous were they at all times that when it was once proposed in the Roman Senate to put them in uniform, the proposal was rejected on the plea that the uniform would make it too obvious to the slaves how vast their numbers were and how very few were those of their masters. One master, after heavy losses of slaves in battle, still owned more than four thousand. Another had eight thousand. These poor wretches were treated by their masters with the utmost brutality, their life and death being of no account.

A middle class man, serf, or slave had but one alternative to escape from tyranny. They fled to forests and lived the life of primitive man, or forming bands of brigands, they marauded periodically wherever they could. At one time they became so dangerous that an army had to be sent to fight them.

From the above it can be seen that for the masses it was a matter of complete indifference who ruled the country. This apathy facilitated the conquest of Spain by the Visigoths. These barbarians, although meeting with no opposition, burned churches and houses, massacred or enslaved man, woman, and child. The terror thus sent into the hearts of the people added to the number of brigands in the forests. However, in time the Visigoths settled as masters, but fell under the influence of the clergy, who thus rose to power.

When the Church was weak it was on the side of serf and slave and even preached their enfranchisement. But no sooner had she become powerful and possessed of large estates and palaces, with their complement of serfs and slaves, than she publicly declared that Nature ordained certain beings to be slaves and others to be masters. When conditions became worse still and people complained that the rule of the clergy, instead of being an earthly Paradise, was a living hell, the Church answered that that was so because the Jews, the murderers of Christ, were still unpunished. And thus a wholesale persecution of these unfortunates ensued. Some Jews to escape death became Christians and even then were separated from their children, who were to be brought up as pure Christians. Others lost their property and liberty, and were handed over as slaves of their former Christian slaves.

(To be continued.)