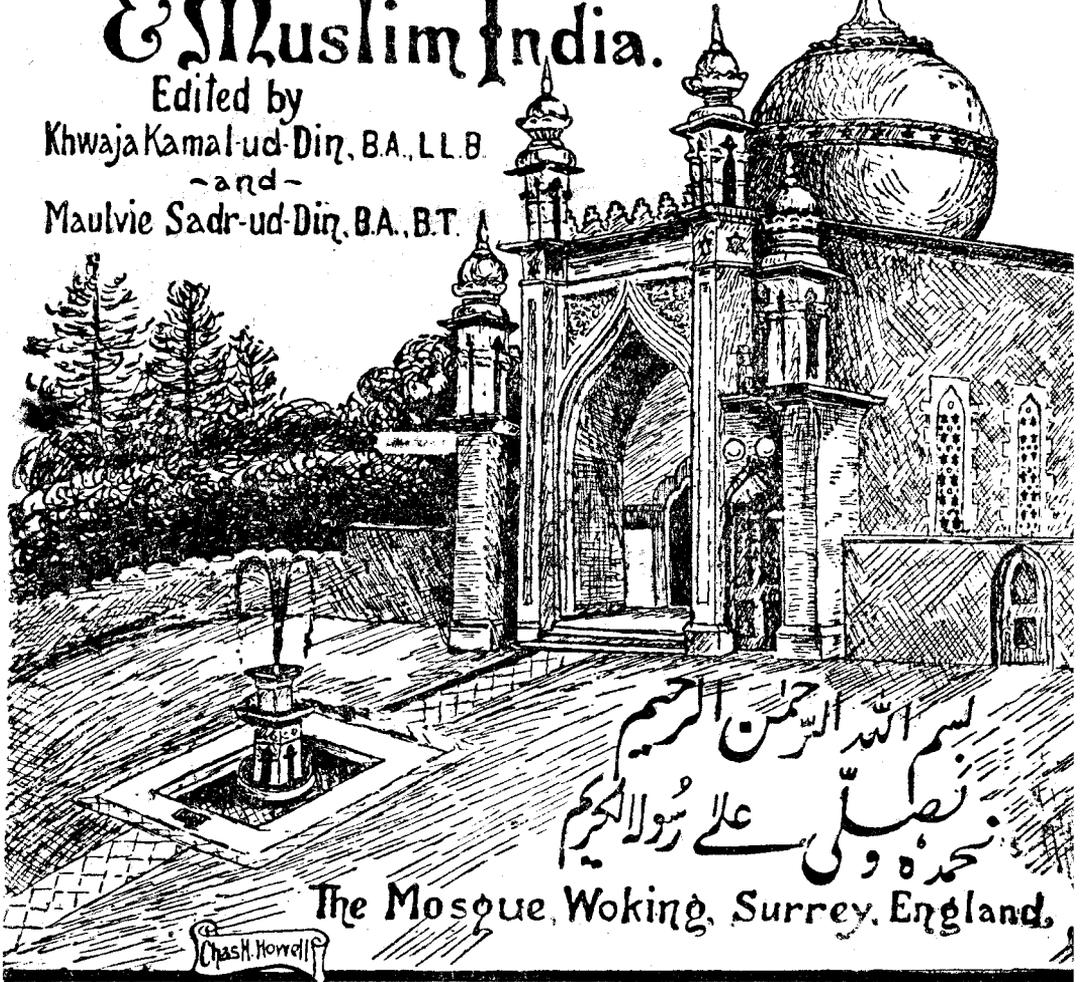


Islamic Review & Muslim India.

Edited by
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَوَسَلَّى عَلَیْ رَسُوْلِہِ الْکَرِیْمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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[No. 4

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 22s.* 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, Nowlakha, Lahore.

Qur-ân Class.—We are sorry to note that, owing to the illness of the Imam, there will be no Qur-ân classes for the present. The students will be informed when the classes are taken up again.

Friday Prayer and Sermon.—At the London Muslim Prayer House, every Friday, at 1.30 p.m.

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

* The rise in the price of book-binding has compelled us to increase the price. We advise our customers abroad to send us 2s. 6d. extra, to cover insurance fee, and thus to secure the book against loss through enemy action.

NOTES

ISLAM, as has been frequently pointed out in these pages, does not stand for any social or religious caste. There are no ordained priests in it. Pursuant to this we welcome with genuine fraternal fervour the opportunity that has been taken by our respected brother, Mr. Marmaduke Pickthall, to officiate at Friday Prayers and deliver "Khutba," in the place of Khwaja Kamaluddin, at the London Muslim Prayer House. It is over three weeks that he has been acting as our Imam, and those of us who had the privilege of standing in his "Iqtada" can well appreciate its value. His sermons have been characterized as much by his great scholarship and erudition as by his skilful and masterly elucidations of the popular Quranic themes. His recitations of the Arabic texts have been most inspiring. Our English friends will, we trust, have rejoiced to see one of their own race lead in prayers in Arabic a congregation of mixed races.

Sunday Lectures at the Mosque, Woking, were held as usual, at which Mr. Sims read papers, and Mr. Malik spoke.

We give below the doings of the Society of London Muslims in the form of a syllabus:—

March 2nd—Mr. S. H. Riza, on "Muhammad—The Convincing Personality."

March 9th—Mr. Dudley Wright, on "The Practical Duties of Islam."

March 16th—Mr. C. Salman Schleich, on "Optimism in Religion."

March 23rd—Mr. E. El Bakry, on "Error and the Way Out."

March 30th—Mr. Dudley Wright, on "The Character of Muhammad."

April 6th—Mr. Marmaduke Pickthall, on "The Law of Life."

April 13th—Mr. Dudley Wright, on "The Meaning of Life."

April 20th—Maulvie Sadr-ud-Din, B.A., B.T., on "A Phase of the Prophet's Life."

April 27th—Mr. Dudley Wright, on "Heaven and Hell."

THE IMPERIAL GOVERNMENT

IN the *Daily Chronicle* of February 24, 1919, appeared the following leading article:—

“ST. SOPHIA

“We have received a number of letters protesting against the cancellation of the large meeting which was to have been held in London last Wednesday in favour of the re-conversion of St. Sophia at Constantinople from a mosque to a church. The Government are understood to have asked that it should be cancelled out of regard for the feelings of our Muslim fellow-subjects in India, whose minds are much exercised at present by the question of the Caliphate and the future of a Turkey whose Sultan has hitherto been their religious head. Every one ought to appreciate the need for respecting these feelings; though we should have thought them unlikely to be outraged by any of the speakers announced for last week's meeting.

“But the re-conversion of St. Sophia is not a matter about which Europe ought to hesitate, or feign hesitation. The church is the greatest and most historic in the world. It has been used as a mosque for about 450 years, but it had previously for nearly twice that length of time served the purpose for which it was built and consecrated. Its history and value as a church are of much greater consequence to Christendom than its value as a mosque is to the Muslim world. One of its most beautiful features, indeed—its wealth of mosaics—has had to be covered over by whitewash in order that it may be used as a mosque at all.”

So, for the sake of bringing those mosaics back into the light, “Europe ought not to hesitate *or feign hesitation*” (mark the mischievous suggestion in those last three words) to offend the feelings of a multitude of subjects of King George greatly outnumbering those who think that “Europe should not hesitate.” Europe! What has Europe got to do with it? Europe, thank Heaven, is no longer Christendom. The country of Europe which originated and maintained with much expense the outcry for the re-conversion of St. Sophia has dethroned its Church—the most benighted and corrupt in Christendom—and repudiated its ideals and aims as anti-human, as indeed they were. And why? Because they prized rich buildings and fine works of art, the pride and pomp of churchmanship, above the real business

of religion, which is to ennoble men and not to stultify them and degrade them as the Eastern Church has done.

"The Church is the greatest and the most historic in the world." We doubt both statements, but suppose it were so: What is its worth in terms of human welfare? Absolutely nil.

The present writer carries, and will carry to his dying day, a certain picture in his memory. It was many years ago, upon the outskirts of Jerusalem. A crowd of Russian pilgrims was arriving—men, women, and children who seemed to have had vitality crushed out of them, who seemed to have been deprived of earthly hope, herded by long-haired priests who treated them like cattle. They might have passed for a procession of the damned, if it were not for the strange, dreamy look in pale-blue eyes which suggested that they saw some hope a long way off. The ancestors of those poor serfs had been free men and women. The yoke of Czardom had degraded them to this, and chief among the instruments of their enslavement was the Russian Church. And skipping round them, chaffing them, caressing them, trying to sell them souvenirs of various kinds, there were the "persecuted" Christians of the Turkish Empire, clad in gay colours, with their fezes at a rakish angle, swaggering, independent, laughing full-blown to the point of arrogance. The contrast, and the truth which it revealed, were unforgettable.

Russia was regarded by the Christian Powers as a successful country, Turkey as a failure. They had a different standard of success.

The Qu-rán says:

"He is successful who improves the soul and gives it full development, and he is a failure who stunts and starves the soul."

Judged by that standard, Turkey was successful as compared with any Christian country, even England, for all its people had a chance of full development both individually and as self-governing communities within the realm. Out of that very freedom of the Christians, under El Islam, diverted and seduced by Europe to seditious ends, have risen all the troubles of the Ottoman Empire. But if the Turkish Christians had that freedom, they have to thank Islam and not their Church for it. So every Mosque, with or without mosaics, stands for something which we moderns reckon good. The Muslims of the British

Empire—nay, the Muslims of the world—seek refuge in the British government from the designs of “Europe,” which, collectively, whether as Christendom or as a group of predatory Powers, has always been a danger and a foe to all non-Christians. The Muslims of the British Empire do not claim, nor wish to claim, the sympathies of Europe. But they claim the British government as their government, representing their interests to the full, as much as it is the government of those who, blinded by fanaticism, think it just and seemly that an act of great intolerance should be committed in the twentieth century to balance one committed in the fifteenth century A.D. The government of the British Empire is not Christian, if one may judge of what is Christian in government by the history of Christendom, or Europe. Christendom in the past has been a by-word for intolerance towards every one who had not undergone the rite of baptism. The Muslims when they took Constantinople did not extirpate or forcibly eject the native Christians who refused Islam, as Christians did to native Muslims who refused Christianity in Spain and elsewhere. They gave them privileges with protection and a measure of self-government far greater than has even yet been given to any of the “subject races” in the British Empire, not to speak of other European Powers.

If ancient wrongs are now to be redressed, and Christendom is to be rehabilitated for that purpose, we Muslims have a claim against Christendom for wrongdoing far greater than the value of the churches we appropriated. The greatest and most historic churches in the world—the Church of the Resurrection at Jerusalem, the Church of the Nativity at Bethlehem, the Church and convent of Mount Sinai, a thousand monasteries full of treasure, innumerable humbler Christian sanctuaries—have remained Christian in the Muslim Empire through the centuries; and, which is far more, not the churches and their guardians only, but the congregations—whole communities. Where in Europe can you show a single Muslim sanctuary which has not been converted into a church or turned to baser uses? Where in Europe can you show a single Muslim community preserved through all those centuries under the rule of any Christian Power? We Muslims were protectors, patrons of the Jews in Spain, Christians and Jews were admitted to our universities, the most enlightened in the world in those days,

the precursors of the Renaissance. What was their fate when Christendom prevailed and we were massacred, despoiled, and hounded out? Thousands of them fled to Turkey from the tender mercies of the Inquisition—Europe's Inquisition, never England's!—and their descendants may be seen there, peaceful and respected, at the present day.

In one respect the Muslim Empire, whatever may have been its faults at different times, remained for centuries far more enlightened and more civilized than any Christian country: this most important matter of religious tolerance.

The Qur-án says:—

“Verily those who believe—i.e. the Muslims—and those who keep the Jew's religious rule, and the Christians and the Sabaeans, whosoever believes in Allah and the Last Day and does good works, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.”

Islam is, in fact, the religion of tolerance; and though Muslims have at times, and under provocation, shown as much intolerance as their opponents, the sacred law prescribes in detail their treatment of the Christians and the Jews, and even in the worst of times—the times when Christendom regarded any human creature not a Christian as natural food for fire here and hereafter—that law has been obeyed.

Such are the memories which the agitators for the “re-conversion of St. Sophia” rouse throughout the Muslim world. They are bitter memories, and doubly bitter from the fact of their revival by some English people, reckoned civilized, at a time when Muslims were content to count them dead and buried. If Islam is a religion of tolerance compared with Christianity, it is also a religion of free thought. By the triumph of free thought and not by any effort of the Churches, has religious freedom come at last to Western lands. Islam can claim a part in this development, but not Christianity. The Churches have opposed it step by step and tooth and nail. But the influence of Islam traceable in the Renaissance as well as in the Reformation did help to liberate the thought of Europe from its stupefying bondage to ecclesiasticism. The British Government of to-day, which accords equal rights before the law to all its subjects of whatever creed, judging entirely by works without regard to faith, may fairly be regarded as a Muslim Government, in accordance with the teaching of the

Qur-án and the Prophet, as such commanding the allegiance of its Muslim subjects. But Muslims also owe allegiance to the Caliph, who is the Sultan of Turkey. The British Government has recognized this fact for more than a century, and has shaped its policy accordingly—when predatory Europe wished to treat the Muslim Empire as a State outside the law of nations, its Muslim peoples as devoid of human rights merely because they were not Christian and commercial. Therefore the Muslims, who compose about a quarter of the total population of the British realm, look to the British Government at this great crisis of their fate with confidence that it will represent not only England and the English-speaking peoples, but the whole empire; that it will not ignore the feelings of so great a multitude of British subjects, nor favour the vindictive zeal of their fanatical opponents who, though they make so great a noise, are few in number, for the majority of English Christians prize fair play above fanaticism.

MARMADUKE PICKTHALL.

PEVENSEY, SUSSEX, *February 25, 1919.*

ARMAGEDDON

By ABDUL AZIZ PEACH

SINCE that fateful day, four years ago, when the heavens split with the crash of Armageddon, the entire world has been baptized in blood. Blood. Red, warm, human blood. There is blood everywhere; the skies are red with blood, the seas are stained and the continents of the world reek of blood. Our hands are red with blood, our bodies are polluted. The nations of the world rock and reel at death-grips, waist-deep in blood, with hearts volcanic in their maniacal fury, amid the awful thunder of guns, the crashing of shells, the clash of reddened steel, insane shouts of victory, fiendish yells of triumph, and heartrending groans of agony. This is Armageddon. This is the state to which the human race has been reduced, a state far below that of the pre-historic savages who fought fairly in hand-to-hand conflict with stone axe and spear. This is the Armageddon which is battering at the bulwarks of civilization and tearing at the throat of humanity.

But, warriors of the Crescent! hearken! Pay heed—if your Christian brothers are deaf. There is another Armageddon, another conflict, more deadly, taking place in the midst of mankind. There is a foe, far more terrible than any human foe, far more tenacious and implacable

Page or pages missing here.

We hope to supply later.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نصیحة
سجده واولی

WAR AND RELIGION

I

THE PRACTICE AND THE VIEWS OF TWO RELIGIONS

THEY call Islam a religion of the sword ; and Christianity they call a religion of pure love. Yet Christians, in their history, have resorted to the sword repeatedly ; Christian nations, just as much as Muslim nations, pride themselves on warlike prowess, and a majority of professed Christians at this moment would maintain that war is nowise contrary to their profession.

If you had gone to morning or evening service at an English church any day during the late most awful of all wars—a war in which the most enlightened Christian nations of the world were using all their efforts, all their ingenuity, to invent efficient means for destroying one another—in any English church, I say, you would have heard the priest intone :—

“ Give peace in our time, O Lord ! ”

and the congregation answer :—

“ Because there is none other that fighteth for us, but only Thou, O God ! ”

That prayer was becoming and natural upon the lips of the early Christians, who, obedient to some well-known words of Jesus Christ, regarded it as wicked to defend themselves ; and who in any case were much too weak to do so with a reasonable prospect of success. But it does not seem so becoming or so natural in the mouths of people belonging to a mighty nation, which builds dreadnoughts, submarines, and aeroplanes, and invents fresh weapons of destruction every day—people who, in fact, are fighting for themselves with all their might, and calling half the nations of the world to come and fight for them—people who imprison those among them who, like the early Christians, think it wicked to defend themselves.

Jesus, they will tell you, himself said : “ I come not to bring peace among you, but a sword.” The sword in that case meant division only—division in the family, especially between the believing and the unbelieving members. But, supposing that it did mean war, would not the saying then be contradictory of many other of the well-known

words of Christ? Do you know any other of his sayings which can be construed as foreseeing war as a condition for his followers, much less commanding them to take a part in it? They quote his saying, "My kingdom is not of this world," as if it licensed the common, sinful practice of mankind in public life; forgetting that he taught his disciples to pray to God: "Thy kingdom come, Thy will be done on earth as it is in heaven." The simple explanation is, to Muslim minds, that Jesus was far from the position of his followers, and never did identify himself with God. The words "My kingdom is not of this world" mean "My success"—the triumph that the Jews expected their Messiah to obtain—"is not of this world," while the clause in the Lord's Prayer refers to the Kingdom of God on earth. But you cannot expect people whose minds are wedded to the doctrine of the Trinity to admit that. A religion which possessed no rules for war, and seemed, if it acknowledged war's existence as a possibility, to recommend its adherents to endure it meekly, unresisting in a world where people had at times to fight for bare existence, was sure as it increased in strength to come at last to a position where believers in it had to choose between two lines of conduct: either to adhere to the text of the Gospel and be wiped out of existence, or to be practical and fight in self-defence.

Do not think for one moment that I am seeking to belittle or deride the mission of the prophet Jesus. But he himself declared, near the end of that mission, that he had not had time to teach men all that it was needful they should know. Jesus himself foretold another prophet who should supplement his teaching and complete it. And we believe that promised prophet to have been Muhammad, whose teaching does complete the teaching of the prophet Jesus. As far as metaphysical religion goes—the attitude of God to man, and man to God—the teaching of our lord Muhammad is identical with that of our lord Jesus Christ. All the ideals to be derived from the life and sayings of Jesus—mercy and forgiveness, unselfishness, patience, charity, human brotherhood, purity—are to be found in the Qur-án and in the sayings of our lord Muhammad, not merely as ideals without a rule of conduct, but embodied in a practical and reasoned code of laws. The teaching of Jesus was individualist, as is but natural when we recollect that Jesus led the life on earth of a private individual—and, I say it with no disrespect, an eccentric private individual—an individual belonging to a subject race despised and disregarded by their conquerors. The Jewish prophet never was confronted with the problems of government, and empire, and international intercourse with which the Arab prophet, who became the sovereign of Arabia, had

WAR AND RELIGION

to deal; nor had the humble folks to whom he preached any remote concern with such affairs. It is not upon the spiritual side that Christ's teaching in its original simplicity required supplementing, nor as regards the individual soul in its approach to God. It is upon the human side that it was incomplete. For human life is not entirely individual, nor even mainly individual, save in exceptionally favoured or unruly cases. It is also collective; and for collective human life Jesus of Nazareth left no guidance whatsoever. Hence the confusion which we see in modern Europe, the conflict between bad things, which are called religious, and good things, which are labelled secular. Hence these tears! All might be well if Christians viewed him as a prophet only, and subject to a prophet's limitations, not as God. But they have called him God, and so admit no limitations. And impious all those who venture to point out that the curious half-heathen structure which the Church has raised upon the teaching of the Gospels is imperfect, though that itself is a proof that the Gospel teaching does not cover everything, since it has grown up frankly as a supplement.

By the time Muhammad came—after an interval of six centuries—the spiritual teaching of the Jewish prophet had been overgrown with superstition of the grossest kind. It had to be restated in its first simplicity, and that Muhammad did. The Qur-án abounds in appeals and warnings to the Christians to forsake the vain beliefs they had themselves invented and to return to the pure faith as taught by Jesus, taught also by those older prophets of Semitic race from whose religion Jesus never separated. At the same time the Qur-án completes the teaching of the Messiah, by giving rules to be observed by true believers in such affairs as commerce, government, international politics, and war. These rules are not vague generalities, nor mere counsels of perfection. They are practical and detailed laws, enforced by illustrations drawn from human experience; and they form the most enlightened scheme of statecraft in existence, on a theocratic basis, free from all alloy of opportunism or aggressive violence.

There is one thing, of course, that the Christian pacifist—the Christian who obeys, or wishes to obey, literally certain commands of Christ, which he accepts as absolute, without regard to the condition of the people to whom they were addressed, or the position of the speaker; without recognizing even the possibility of their limitation to a certain period or place, or kind of audience—there is one thing, of course, which such a Christian will object to always in Islamic teaching, and that is the command to fight in self-defence, for the protection of the weak and helpless, and for the redress of wrongs—the plain command to kill men under

certain circumstances. We cannot argue with such people. We agree with them that war is terrible, that it is deplorable that men should be sent forth to kill other men with whom they have no quarrel personally. We can sympathize with their point of view, which we believe indeed to be that recommended by the true Christian religion, as Jesus left it, uncompleted. But in a world where war, however much we may deplore it, is a constantly recurring phenomenon, a religion which gives rules to its adherents in regard to war is manifestly at an advantage over a religion which does not take this constantly recurring phenomenon into account at all (which is our view of Christianity as Christ left it), or absolutely forbids its followers to fight even in self-defence, or for the protection of the weak and helpless, or for the redress of wrongs (which is the view of Christian pacifists themselves). For there comes a time in the history of all communities, when they must fight or be exterminated, or enslaved. The Christians broke up so early into sects, disputing over definitions of the indefinable, that it was long before they faced the world as a political community, and their first fighting was among themselves.

You know the Qur-án :—

“ And from those who say ‘ We are Christians ’ we took a covenant, but they forgot a part of that which they were bidden to remember. So we excited enmity and hate among them till the Day of Resurrection. And Allah shall announce to them what they have done.”

War is in itself a savage and a cruel thing ; and people who had no religious rule to mitigate its savage cruelty, who regarded the indulgence in it as a horrid outbreak on their part, waged war savagely and cruelly. Long after the Islamic laws of war were promulgated, Christian warfare, at any rate against non-Christians, remained savage warfare. Indeed, we may almost say that until now Christian warfare remains savage warfare—that is, unrestrained—in spite of many efforts to improve it. And there has been an improvement, less in the theory and practice of war than in the minds of those who do the actual fighting. As men become less superstitious, they grow more humane. The finger or the toe of a reputed saint, or a piece of the True Cross, is now no longer carried in the van of Christian armies, sanctifying horrors. War has in time evolved its own philosophy—or, at least, its code of honour which good men respect. There is a distinction between clean fighting and dirty fighting ; and dirty fighting rouses indignation among decent men. It is recognized, although obscurely, that the duty of a man in a representative capacity is not the same as that of the same man in a private capacity. For example, Christ’s saying that you should forgive your

brother not only seven times, but even seventy times seven, if the need arises, is a counsel of perfection between individuals. But apply the same to collective humanity; for "you" read the government of one nation, and for "your brother" read the government of another nation, and it becomes absurd, a counsel of destruction. For it is a part of his duty to his neighbour—it is nowise selfishness—for a person representing others to defend their interests against aggression. But the people represented still applaud aggression in their representatives.

Many a Christian soldier goes to war with the spirit of a true Mujahid of Islam, believing wholly in the justice of his cause, and resolute to keep the limits of fair fighting—his religion, though Christianity knows nothing of it. Fair fighting is no growth of Christianity. This religion or code of honour—call it what you will—is in no sense Christian, whether we take Christianity to be what Jesus taught or what the Churches teach. What is it then? It is based upon the law of retaliation—one of the basic laws of human life—a law which Christianity repudiates. The Qur-án says:—

"Fight in the way of God against those who make war against you; but do not attack them first, for Allah loves not the aggressors."

And—

"O ye who believe, retaliation is enjoined upon you in the matter of the slain."

And again—

"And there is life for you in this law of retaliation, O men of understanding, that you may guard against evil."

And again—

"And if it had not been for Allah's repelling some men by others, the world would have gone to badness; but Allah is a lord of kindness to creation."

Where in the range of Christian Scripture will you find such texts? And yet millions of men, whose rule of conduct—aye, and the faith which animates and ennobles that conduct—is in strict accordance with those texts, call themselves Christians! Where is the sense in men professing one religion and practising, religiously, another? It would be better if they openly confessed that they cannot be Christians, acting as they do, better if they became Muslims in belief as well as warlike practice. And for this reason: that at present this code of honour—"this religion," I have called it—is held and practised only by the fighting men; no such limits are acknowledged by the governments at home as are considered honourable by the soldier in the field. The governments which make the wars know no restraint of conscience or religion. There is no clear distinction between clean and dirty diplomacy; and so it

may occasionally happen that heroic men, moved by the noblest motives, are led to give their lives for causes quite unworthy of a life's devotion. Whereas, if the same nation became Muslim, diplomacy and politics in general would be governed by religious law no less than war. Every member of the government would then know that nations have the same rights as individuals, although the mode of intercourse between them cannot be the same in detail. International obligations would acquire a sacred character. And, of course, if El Islam spread to other Christian nations, destroying that aggressive nationality which is so strange a growth to be ascribed, however distantly, to the Messiah's teaching, and substituting human brotherhood, in highly civilized communities like those of Europe, wars would cease. 'This is mere speculation, you will say—an idle dream. Well, I do not think that you can call it idle, for the dream is realizable. It has been realized in its essentials more than once. And though we cannot hope for the conversion of all Europe at a moment's notice, it is certain that Europe could learn something very useful from Islam, something which would tend to heal its wounds and save its revolution from much inhumanity and crime and folly.

The whole code of Islam was put in perfect practice by a nation—though without religious law it would have been a rabble composed of half the nations of the earth—for several years with a success unequalled in the history of the world. That was under the Prophet, and the first four Caliphs. After that there came divisions in the Muslim body—not religious, strictly speaking, for they did not touch the creed nor the practice of religion, but "hierarchical," if one may use the word, where there was scarce a hierarchy—and lesser, more ambitious men obtained the leadership. But ever and again, from time to time, the full code of Islam was strictly practised, and always with conspicuous success in human welfare, human happiness. If it could have been maintained in practice permanently war would have been unknown within the frontiers of Islam. But the nations of those days were not so civilized that they could see the world in modern conditions as the Prophet undoubtedly saw it. The object of Islamic warfare is to put an end to war; it is the end proclaimed by Christian statesmen also. But whereas Islam took legal measures, as well as fought to end it, denouncing an aggressive nationality as criminal, and limiting the cruelty and scope of war by drastic laws, Christian statesmen love the principle of an aggressive nationality. They foster it, and other things as well. Truly the one legitimate aim of warfare is to put an end to war. And only by Islamic methods can that object be accomplished.

WAR AND RELIGION

“Destroy not their means of subsistence.”

That was the Prophet's law against the enemy—the enemy of his religion, mind; he had no other.

The Muslims of old days, as I have hinted, had not the vision for these things we have to-day, excepting the companions of the Prophet. And I doubt whether even they can be said to have had the vision clearly as we have it, sociology and political economy being at the time unknown. The Prophet had it, miraculously, but he was for all time. They, his companions and devoted followers, only obeyed his words and those of the Qur-án, with such zeal and rapture as amounts to vision. The Muslims of to-day are not in a position to put in practice the world-system of Islamic law, which I believe to be the Heaven-sent complement of Christianity. It would be curious if Christians of their own accord should come to practise it, as they have come to cherish the Islamic rule of war, not knowing whence it came. There are not wanting signs that this may happen. The faint beginnings of a public law in Europe have more the colour of Islam than Christendom. It is a pity that they lack the power of faith behind them to rouse enthusiasm in the masses of mankind.

All that I have said so far—and it is all that I intend to say to you to-day—is only by way of preface to addresses which I hope to give you in the future on the subject of Islamic teaching and the European War.

II

THE RELIGION OF THE EUROPEAN WAR

Christianity, as a religion, does not recognize war. Religion means that which is binding upon a man, and neither Jesus of Nazareth in his teaching, nor the Church in rules which are supposed to supplement or to fulfil that teaching, pays particular regard to war, or lays down anything that can be called indubitably binding upon Christians in respect of it. Yet war is for all men a religious matter, since it is a matter of life and death. We may take it, I suppose, for granted, that there is nothing one would care to call religious in the minds of those who cause and manage Christian warfare at the present day; with them it is a matter of routine, at best—at worst, the most exciting of all games; but they are obliged, in order to persuade the people, to “assume a virtue if they have it not,” to feign the highest, most disinterested motives, to swear that they are moved by nothing less than love of righteousness, that they have no other object than the welfare of mankind, and so on—in brief, they have to give the war a colour of religion. But of what religion? Not, assuredly, of Chris-

tianity, for Christianity, as a religion, does not treat of war at all. Upon the face of it it seems to forbid even self-defence. That is, as I have already explained to you, from our Muslim point of view, because it was left incomplete as a religion, with no directions whatsoever touching the collective life of man. We believe Islam to be the complement of Christianity in this respect and others. But, whether you agree with us in this belief or differ from us, you will have to admit that the religious atmosphere which does ennoble Christian warfare in the minds of millions, the dogmas preached by governments concerning it, and sanctified by the belief of millions of quite honest people, the only atmosphere, the only dogmas upon such a subject which could appeal to decent and enlightened people, are Islamic.

Let us glance over the history of the late war as it appeared to the multitude in England which regarded it, and still regards it, in the religious light which I have mentioned. Such people have no knowledge of the dark, confused, unhallowed causes and beginnings in the East. For them the war as it concerned our country began absolutely, as it did actually, with the German invasion of Belgium, the breach of a solemn international treaty.

As a matter of fact treaties have been broken, and allowed to be broken, many times before. European treaties had never been regarded in the past as religious undertakings, but as convenient arrangements. The Berlin Treaty—much more recent than the pact concerning Belgium, and certainly not less important to the peace of Europe and the welfare of the world at large—was broken repeatedly without arousing any very lively indignation save in Eastern lands. The Cyprus Convention was not sacred when it became inconvenient. And so long as treaties were discussed by politicians and diplomatists among themselves, this cynical view of international obligations would have prevailed. But the peoples of the different countries have a natural honour, and some honesty. They would give their lives for an arrangement which the politicians would regard as obsolete, and think themselves dishonoured if their country broke its word. They think of nations as a kind of super-individuals, with the same rights as individuals, and the same honour in proportion to good conduct as individuals earn. Well, that is the Islamic point of view. When they were told that a most solemn treaty bearing the name of England had been violated, they thought it an abominable crime.

The Qur-án says:—

“ Verily the worst of beasts in Allah’s sight are those who repel and will not comprehend. Those with whom thou”—i.e. the Prophet, Sovereign of Medinah—“ madest a treaty,

WAR AND RELIGION

then they broke their part of the treaty at every occasion, and they do not fear God. If thou comest upon them in war, scatter with them those that are beyond them"—that is, inflict on them an exemplary punishment that other peoples in the distance may take warning—"that they may remember. And if you fear treachery from a people, throw back (their treaty) to them as you fairly may, for Allah does not love the treacherous."

Again, upon a memorable occasion:—

"A proclamation from Allah and His apostle to the people on the day of the greater pilgrimage: that Allah and His apostle are free of liability towards the idolaters, therefore if you repent it will be better for you, and if you turn back know that you will not weaken Allah's purpose, and announce a painful chastisement to those who reject the truth.

"Except those of the idolaters with whom you have made treaty, and they have not failed you in anything, nor supported any one against you. In their case keep the treaty strictly for its full period; Allah loves those who are conscientious."

Throughout the Qur-án the word "treaty" means a sacred compact, a solemn covenant, which to break is impious. Allah is said to have made a treaty with the children of Israel through Moses, and with the early Christians through Jesus; which they failed to keep, and therefore evil and misfortune came upon them and, as a punishment, they went astray. With Islamic nations treaties have always had this sacred character. I cannot recall a single instance of a Muslim power ever consciously breaking a treaty, though they have the right to throw the treaty back if they fear treachery. I do not think that even the worst enemies of Islam accuse Islam of treachery in international politics.

The conscience of the English people was aroused when they were told that Germany had violated an international arrangement which England was pledged to preserve. Thousands volunteered at once for the defence of public law, but there was no great fervour of enthusiasm until tidings came of the brutalities committed by the German troops on helpless Belgians. Then, indeed, there was a tremendous wave of indignation and enthusiasm for the war, which became religious on behalf of those unfortunates. But where, in Christian Scriptures, are Christians told to fight on behalf of the oppressed?

The Qur-án says:—

"Why should you not fight in the way of Allah, for the weak among men and for women and for children, those who say: Our Lord, take us out of this city whose people are oppressors. Oh, send us from Thy presence a befriender; Oh, send us from Thy presence one to help?"

Then when all the young adventurers—the daring, reckless spirits had enlisted, more men still were needed. It became necessary to enlist the men of settled habits, settled occupations. And again it was depicted to them as a matter of duty, not merely civic duty, but religious duty, since they were required to give their lives. Where in the range of Christian Scripture is there any text which could be held to authorize such a proceeding? In the Qur-án there are many texts to justify conscription in the case of holy warfare. I do not say that the late war was holy warfare in this sense at all, but I do say that a large proportion of the English people thought it was, and that the Government proclaimed it to be war “on behalf of the weak among men, and on behalf of women and of little children.” Out of a wealth of texts in the Qur-án, I quote two only on this point.

“Fighting is enjoined upon you, and it is a hateful thing to you. But it may be that you hate a thing which is good for you; and it may be that you love a thing which is bad for you; God knows best, and you do not know.”

“If it had not been for Allah’s repelling some men by others the world would have gone all to badness, but Allah is lord of kindness to creation.”

Admit that we were fighting only in self-defence, and for the defence of the oppressed and weak, and the redress of wrong. Where, in Christian Scriptures, is war for such a purpose specified as lawful?

The Qur-án, upon the other hand, demands:

“Why should you not fight in the way of Allah, for the weak among men and for women and for children, those who say: Our Lord, take us out of this city whose inhabitants oppress us. O send us from Thy presence a befriender, and send us from Thy presence one to help!”

Admit that we were never the aggressor. Can any text of Christian Scripture be produced to justify our course of action to be compared with this from the Qur-án?

“Fight in the way of Allah against those who fight against you, but do not originate hostility. Truly Allah loves not the aggressors.”

When poisoned gas was used at first, you will remember, there were people here who thought that we ought not to use it in retaliation. It was dirty warfare with which we could not condescend to soil our hands. But retaliation is a fundamental law of man’s existence. Necessity prevailed as always. And when they heard of the atrocious sufferings which this new weapon inflicted on our men, and the immense advantage it would give the enemy if we did not retaliate, even sober-minded humane people ceased to hesitate, while sentimentalists grew cruel and vindictive. But the general sentiment—what I call the religious sentiment—was for

nothing more than just retaliation. Again, when air-raids were first made on unfortified towns; when first news came of the ill-treatment of our prisoners in Germany; there were many people who were much against reprisals. Such warfare was beneath us as a race. But by and by, as indignation grew, most people came to see the justice of reprisals. The sentimentalists again were cruel and vindictive, but the religious sentiment was for no more than just retaliation.

Listen to the words of the Qur-án:

“O ye who believe, retaliation is enjoined upon you in the matter of the slain, the freeman for the freeman, the slave for the slave, the female for the female. But if a remission is made to any one by his aggrieved brother, then prosecution according to usage and payment in a handsome manner. This is alleviation from your Lord and mercy. And whoever transgresses after this, he shall have painful chastisement.

“And there is life for you in (this law of) retaliation, O men of understanding, that you may guard against evil.

“And kill them (the enemy) wherever you find them, and drive them out of the places from which they drove you out. Persecution is more cruel than killing. And do not fight them round the sacred mosque, unless they attack you there. And if they do attack you, kill them. Such is the reward of graceless people.

“The forbidden month for the forbidden month, and forbidden things in retaliation. He who attacks you, attack him in like manner as he attacked you. And fear God, and know that God is with those who fear Him.” There are many other texts to the same purpose.

There is a little point which, as a soldier, rather puzzled and amused me. I always understood that it was Christian teaching that every foul expression, every idle word was recorded against a man, and jeopardized his soul's salvation. Yet how do English people reconcile this piece of doctrine with their general belief in the salvation of all soldiers? It is a natural belief for those who love a soldier that he will be pardoned everything in consideration of the noble cause for which he fights, the noble sacrifice he is prepared to make, but nowhere is it sanctioned in the Christian Scriptures; whereas the doctrine about idle words has some authority. No sort of people use more shocking language than do English soldiers—except, of course, Italian and French soldiers, who abound in utter blasphemy—or with more innocent intent. I fear they are condemned by their religion. But the Qur-án says:—

“Allah does not call you to account for what is thoughtless in your oaths, but Allah calls you to account for what your hearts have earned. Truly Allah is forgiving, merciful.”

And this is what the Qur-án says of the fate of soldiers who die fighting "in God's way"—that is in the defence of true religion, and on behalf of the oppressed and weak, for the redress of wrongs :—

"Say not of those who are slain in Allah's way that they are dead, but that they are living, only you do not perceive.

"And verily we shall try you with something of fear and hunger, and lack of wealth, and men, and provisions. But give good tidings to the patient who, when misfortune falls upon them, say : Truly we belong to God, and unto Him we shall return.

"These are they on whom is blessing from Allah and mercy. These are the rightly guided."

The people in the recent war were told : Fight for the land for which your fathers fought. They suffered hardships to make this land safe for you. If you shirk your duty now, you are unworthy of the name of Englishman. Does not the exhortation seem a worldly echo of this verse of the Qur-án :—

"Or do you imagine that you will enter Paradise without enduring that which those who went before you endured? Distress and tribulation touched them, they were shaken violently so that the apostle and those who believed with him cried : When comes Allah's help ? Now truly Allah's help is very near."

And finally, now that fighting is over, some people still desire harsh treatment of the enemy, soldiers and civilians, men, women, and children. That is not Islamic in the least. But the great majority desire to see fair, and, as far as can be in the circumstances, friendly treatment meted out to Germany—with this condition, that the persons immediately responsible for crimes and cruelties shall be sought out and punished after trial. I do not think that this idea can be supported by a text of Scripture which the Christians recognize, though the doctrine of revenge has plenty of support in the Old Testament. The Jews, as patriots at home in Palestine, were very narrow, cruel, and vindictive people. Nowhere does the Qur-án approve a spirit of revenge, and with the end of war there is an end of enmity save against evil-doers.

"And fight against them till there is no more persecution, and religion is for Allah only. But if they desist, then (there shall be) no hostility except against the evil-doers."

III

THE PROPHET'S WARFARE

There is an impression still prevailing in Christendom that Muhammad (may God bless him!) was a fierce and warlike individual, who preferred fighting to discussion, whose most cogent argument was force. There is no historic ground for that opinion.

For the first forty years of his life, till he received his mission, Muhammad was a quiet, law-abiding man, exemplary in his sobriety, chastity, and upright dealing among a people famed for orgies and excess of all kinds. He earned by his conduct in those days the surname El Amin, "The Trustworthy," and no mean reputation as a peacemaker. And after he received his mission, when with the vision of man's heavenly destiny he saw with horror the abominations which his people thought and practised, and knew himself predestined to the superhuman work of reclaiming them, for the first twelve years, under terrible persecution, he remained a simple preacher of the word of God. He risked his life daily in remonstrance with the crowds of people round the Kaba and in other public places. The torture and martyrdom of many of his followers, the daily risk he ran of the same cruel fate—nothing could move him to allow reprisals. Believing, as he did, that the revelation made to Jesus was the last command from God to men before his time, having himself as yet received no revelation justifying the recourse to arms, he religiously obeyed the Christian rule of non-resistance, and enjoined it on his followers. Opponents are sure to say—as they have said so often—that Muhammad only waited till he had an army. If he had wished to fight in Mecca before the Flight to Yathrib, there is not the least doubt but that he could have commanded a large faction of his own family, the members of which, though heathen, stood by him to protect him from assassination, with the solitary exception of Abu Laheb. And he could have counted, I believe, upon a rising of the slaves on his behalf. He would have had, it is true, no certainty of success, humanly speaking, any more than he had when he set out from Medinah with his little army, mostly armed with sticks, to face the trained and well-armed Meccan army on the field of Bedr. But if he had been a lover of violence, he would have taken the risk then instead of later. If he had believed that war was lawful, a leader of his tender nature would have gone to war upon behalf of his tortured followers. It is a blessing that he did believe at that time that war was unlawful for Muslims, a blessing that he did await the revelation. For the war which would have risen then in Mecca, being waged

by Muslims side by side with heathens, and complicated by tribal and family considerations as well as by the problems consequent upon a rising of the slaves, could not have had that character of clear example—of war for good against evil—which the contests of the early Muslims now possess.

As an escape from persecution, the Prophet allowed his followers to leave the city, and many of them went to Abyssinia. But he himself remained to bear the brunt of the hostility which his ideas aroused among the Meccans. This hostility increased to such a point that the majority of the Coreysh resolved to kill him if he went abroad. His own family, as I have said, stood by him then. He was imprisoned with them for three years in the family quarter of the city, till an event, which was regarded at the time as a miracle confirming his teaching, astonished the Coreysh and made them change their minds concerning him. But only for a little while. The Prophet was at liberty once more to go abroad, but when he went abroad he preached wherever he could find an audience; and his preaching angered the idolaters more than ever. He was insulted, threatened, stoned, but he would not desist. It was at this period that the Prophet, going forth one evening "to risk his life among the people as his custom was," came upon six men, pilgrims from the town of Yathrib—the town now known to all the world as El Medinah, "the City" *par excellence*. To them he preached Islam, and they became his converts. On their return to their own city, they spoke about Islam among their friends and neighbours, and the faith found general acceptance. Yathrib had been divided, time out of mind, between two rival tribes who fought with one another. In the excitement over the new gospel, these tribes came together and were friendly, and this, regarded as a miracle when they observed it, tended to confirm their favour for the new religion. Soon we are told that there was not a house in Yathrib "in which there was not mention of the Messenger of God." In the following year a number of Muslim pilgrims came from Yathrib. The Prophet met them at the same spot—El Akabah—where he had preached to six men only the year before. The persecution of the Faith in Mecca had grown so acute, that the Prophet sought some place of refuge for his people, and the proposal of the Yathrib folk that he should go to them was welcome. Then, in the oath of allegiance to Muhammad which the men from Yathrib took on that occasion, is the first hint of war. They were to defend the Prophet and his people with their lives, their wealth, and their families. But that it was only to be in the last resort, like defending their own houses, would appear to have been the intention and the understanding from the reluctance which the Muslims showed to going

out to fight when the revelation came commanding them to do so.

The chiefs of the Coreysh had resolved to kill the Prophet and exterminate his religion; assassins had been chosen, one from each great family, so that the odium and the revenge might be divided and made national, when Muhammad, having superintended the departure of his followers, himself escaped with Abu Bekr. They were pursued, but by the grace of God eluded their pursuers, and reached Medinah safely, to the boundless joy of the inhabitants.

The Prophet was then fifty-three years of age. He had a little kingdom, but no army. Nor was his first concern to raise an army. His first concern was peaceful legislation.

And here I must call your attention to what I think the most wonderful thing in this most wonderful of human lives. Any one who knows anything of the complexion of the Arabs, any one who has studied Arab history, would have thought that any Arab, however pious or long-suffering, having suffered cruel persecution at the hands of certain people, when fortune made him independent of those people, and gave him means to face them with some faint hope of success, would straightway have indulged in projects of revenge. But the Prophet did nothing of the kind. He applied himself to peaceful legislation, to the government of El Medinah. It was only when his enemies were actually in the field against him, advancing with the avowed design to hound him down in El Medinah, to destroy his people, and exterminate Islam, that the command was given to the Muslims to take part in war. You will observe that up till then the Muslims and the Prophet had embraced, in spite of cruel suffering, the Christian rule of non-resistance, though they could have raised a powerful faction had they wished to do so. And numbers of them now protested that it was not part of their duty to repel aggression. It was only by the weight of a new revelation from on high that their objections of this kind were overcome. Even the duty of resistance in the last resort seemed wrong to some of them. It was for these strict pacifists that the law of retaliation was so fully and so forcibly expounded in the Book. "And if Allah had not repelled some men by others, churches, and synagogues, and oratories, and mosques, wherein the name of Allah is commemorated, would have been destroyed." And again: "If it had not been for Allah's repelling some men by others the world would have gone all to badness, but Allah is a lord of kindness to creation." And when it came to marching out against an army of invaders the reluctance of the early Muslims was at first extreme. The Qur-án says: "Fighting is enjoined upon you, and it is a thing abhorrent to you; but it may be that you hate a

thing which is good for you, and it may be that you love a thing which is bad for you. Allah knows best, and you do not know."

"The forbidden month for the forbidden month, and forbidden things in retaliation"—war, I would remark, had ranked for them till then among forbidden things—"and he who attacks you, attack him in like manner as he attacks you. And fear Allah and know that Allah is with those who fear (Him)."

"Fight against those who fight against you, but do not originate hostility. Truly Allah loves not the aggressors."

Now there is a point to which I want to call your most particular attention. It is this: All non-Muslim writers have taken it for granted that Muhammad, being prince of Medinah, did himself and of his own authority command the Muslims to take part in war for reasons of policy. I don't believe for one minute that such was in reality the case. I believe that the words which I have quoted were addressed to the Prophet quite as much as to his followers, and overcame the same objections and the same reluctance in his breast. He had obeyed the Christian rule of non-resistance until then. He had been guided to a point where Christian teaching was no longer useful. He had no longer to behave as a private individual, who is free to sacrifice his life. He was now the guardian of the lives of others, and of a little state and a community exemplary among the peoples of Arabia, containing hope of reformation for mankind. He had no longer to deal with men individually, but collectively. The revelation Jesus had received afforded him no guidance in this new position. I do not for a moment think that he perceived this in the terms in which I have just stated it. The Prophet's trust in God was so implicit that he would not have doubted Allah's power to protect His people, whether they fought or did not fight. It is far more in keeping with what we find recorded of the Prophet's character to suppose that he was suddenly inspired with this command to fight, than that he arrived at it by cautious calculation. That it was an effort of reason, we may well admit; but then the Prophet's reason was the medium of inspiration. It is impossible to separate the two. But that the inspiration he received did not invariably coincide with his own wishes is certain. There are well-known instances. But he invariably obeyed the orders of the Heavenly Voice, and all his people knew him as a servant just as they were, above them only in position as the Messenger of God.

Well, the Prophet and his followers had received the divine command to fight. Any one acquainted with the fiery character of the Arabs, even the best among them, would suppose that an Arab who received command from

Page or pages missing here.

We hope to supply later.

rear at the moment when they were besieged by an enormous army of idolaters, in what is known as "the War of the Confederates," because the heathen tribes had made a federation to destroy the Muslims, or "the War of the Moat," because a moat or trench was dug round El Medinah for defence. When the Bani Koreydha were captured and brought in for trial, they were allowed to choose their judge among the Muslims. Instead of throwing themselves on the Prophet's mercy, they chose a man whom they supposed would favour them, but he, when he was brought out to give judgment, condemned them all to death. And the sentence was executed. That is the one case of extreme severity, and you will observe that it is not a case of open enemies, but treacherous allies.

Towards open enemies the Prophet's warfare was so much more merciful than any warfare known before his time, that there is no doubt in my mind that it contributed enormously to the spread of his religion. Men who, by all the warlike customs that they knew, had forfeited their right to live, unless it might be as the victor's slave, surprised at the fair treatment they received, embraced Islam, and the moment they embraced Islam they were the equals of the conquerors. Before Muhammad's time—and among non-Muslim nations for centuries after his time; aye, even to the present day—the fact of one set of people being conquered by another meant that the conquered forfeited all human rights and lay entirely at the mercy of the conqueror, even though they might be of the same religion. Muhammad changed all that. Those of the nations conquered by the Muslims who embraced Islam became entirely equal to the conquerors in all respects, became incorporated in the Muslim brotherhood. And what of those who refused to accept Islam? If they had any decent civilization of their own, and standard of morality—which was not the case with the idolaters of Arabia—they were obliged to pay an annual tribute for the cost of their defence, in consideration of which they were allowed to continue unmolested in their occupations as separate communities, with the internal affairs of which the Muslims had no right to interfere. It was impious for any Muslim to attack or in any way molest them. That was originally the case of all those Christian subjects in the Muslim Empire, of whom we hear so much in our own days. It was an enlightened way of dealing with minorities, but Christendom has made of it a crime against Islam—Christendom which in those days, and until not so long ago, disposed of religious minorities by massacre, by torture and the stake.

Muhammad, alone of all great conquerors that I have read of, used mercy and forgiveness in the very act of war, and with conspicuous success. When, at the end of years

of war, he conquered Mecca, and had the people who had persecuted Muslims, who had sought to kill him more than once, the people who in war against him had put forth every foul device that treachery and cruelty could frame, entirely at his mercy, he destroyed the idols in the temple with the words, "Truth is come, darkness departeth," and proclaimed a general amnesty, giving alms to the poor, and freeing fugitive slaves. There was no punishment, no indemnity, no recrimination, and the Meccans were converted as one man.

Well, you will say, but all that you have told us, though no doubt very wonderful at the period, is no good to us to-day. We, of the present day, are more enlightened, and we wage war in a more enlightened way. We have nothing to learn from an Arabian Prophet of the seventh century A.D. Is that true?

The Prophet's aim—the aim of the Qur-án—was so to limit war both as to occasion and practice that it would eventually, as the world progressed, become impossible. Surely, if civilization was worth anything it would tend to reduce the horrors of war. I can remember hearing in my youth in Syria of a great battle between Arabs of the desert—twenty thousand men engaged—which raged for two days, yet not one man was killed. They fought with lances, in old-fashioned armour, and every man unhorsed was counted dead. Well, that was before the general introduction of enlightened Christian rifles.

Have Christian peoples tried to limit war sincerely? I know all about the Hague Convention and the Geneva Convention, they are small beginnings in the right direction, but I am speaking of the actual work of war.

Muslims invading a country are forbidden to destroy fields of corn, or palms, or any fruit-trees, or to slaughter cattle except in case of urgent need.

"Destroy not their means of subsistence," said the Prophet. The command is unconditional, and it is incumbent upon loyal Muslims in all circumstances. It makes unlawful, absolutely, what we call economic weapons, the cutting off of food-supply and raw materials.

Is not that command certain to reduce the horrors of war, and likely to make wars less frequent? Then the unarmed inhabitants, "the quiet people" as the old Muslim jurists love to call them—the people who had no concern with fighting—were to be unmolested. Imagine what the Prophet would have thought of bombs on open towns, and submarine attacks on liners!

Then strict fidelity to treaties is enjoined, and fidelity to treaties has not been much observed among the Powers of Europe. The government, as much as the people—nay, more than the people—is subject to the law of God, and

its individuals are morally responsible for any breach of that law. In Christendom, since Machiavelli, the power vested in a Christian government has been considered for all practical purposes absolute and irresponsible; and what restrictions were admitted in theory before Machiavelli were no result of Christianity, but a relic of pre-Christian Rome.

Then the modern practice of raising loans for purposes of war among the wealthy people of a nation at attractive rates of interest is absolutely forbidden to Muslims, as I read it—first, by the law against usury, which is absolute, and second, by the command to men of wealth to spend their lives and money freely in the way of Allah. We are not even told to lend our money without interest, we are commanded to give it, when the State is risking its existence on the hazard of war. That command makes short work of the profiteer. Nor can the people who thus give their money hope to get it back with increase in the case of victory, for the law laid down for the division of the spoils of war—money, slaves, cattle, and supplies of all kinds captured with the enemy—is absolute. One-fifth is to go to Allah and His apostle—that is, to the State—and the remainder is to be divided among the people, but not in proportion to their pecuniary contributions towards the cost of war.

These are but a few instances in which, I fancy, Christendom might still learn something from an Arabian Prophet of the seventh century A.D.

But the most important word of all is this: The Prophet said:—

“He who sides with his tribe in injustice is not one of us; nor is he one of us who gathers men together for a purpose of oppression; nor is he one of us who dies while assisting his tribe in tyranny.”

Nationality, as we understand it—aggressive nationality—is abolished by Islam; and patriotism as we understand it—“my country right or *wrong*”—is denounced as a crime.

Have you, then—worshippers of nationality of the aggressive type, the cause of the most awful wars the world has known—you, who at what you call a “Peace” Conference, make nationality, aggressive nationality, the very friend of war, your idol—have you nothing to learn from an Arabian Prophet of the seventh century A.D.?

You have seen what increasing the horror of war leads to. You, and I, and everybody heard people saying, long before the German outbreak: “Oh, there can never be another war. The weapons of destruction have become too terrible.” Nation was vying with nation to invent fresh weapons to strike terror in opponents.

IN MEMORIAM

JOHN YEHYA-EN-NASR PARKINSON, F.S.G.

It is sad to have to mourn the loss of a personal friend. It is far sadder when that friend is a reputed publicist and a valuable member of a community—a nation. John Yehya Parkinson, whose immortal soul left this earth on December 3rd last, was an author and a poet of high talents. The pages of the ISLAMIC REVIEW have shown often and often what a forcible pen he wielded. They have shown how dauntless he was in expressing his convictions. He adopted Islam by conviction, and how sincere he was in that adoption can also be gleaned from his writings and poems. The British nation is well known for its patriotism, it is proud of its nationalism. Islam transcends the limitations of local patriotism and narrow nationalism. Since the time Mr. Parkinson adopted Islam his outlook of patriotism and nationalism also extended. When Turkey came in the Great War he wrote as follows in the REVIEW :—

“The people of Turkey are allied to the Muslims of the Empire by a common bond and a common creed. If that assertion is of any value there must be sympathy between them in all circumstances—in war or peace. If there is not, those bonds are of no more value than broken reeds or bonds of woven air. A bond that unites individuals or nations in times of peace and prosperity only, and is severed in times of war or disaster, or in the hour of weakness and error, is not worth stating, not worth talking about ; it is a will-o'-the-wisp dancing over morass and bog, with no solid ground beneath to stand upon.

“I may be mistaken ; but such a bond as that is not my reading of the Brotherhood of Islam, as propounded by the Prophet on the hill outside Mecca, in words of fire and light, when the idols of paganism lay shattered in the dust and the pride and power of its chivalry was broken for ever. I take it, then, that that mandate rings as strong and as true to-day as it rang thirteen centuries ago over the sun-burned valley of the Hejaz, when Islam sprang to the ascendant.”

Perhaps my new Muslim brothers and sisters in this country will allow me to say that although Islam is a very simple and natural religion, and it is very easy to come in the fold of Islam, but unless anybody allows himself to be influenced by Islam, and feels himself growing fond of not only Islamic principles but even formalities of Islam, he cannot expect to profit by his declaration. Everybody can judge himself whether he is really and truly a Muslim. If he finds that Islamic principles have asserted over even his old habits he should be satisfied that his conversion is true.

Suppose a man who used to drink wine becomes a Muslim. Now if his conscience has begun to act so strongly as to enable him to give up drinking wine altogether because Islam forbids even going near to it, then and then only he should in his own heart claim to have adopted Islam. The same is the case as regards other things, as for instance, eating pork or living a social life which Islamic purity does not allow, or being indifferent to other Muslims because they live in some foreign country, or not being good to the poor or to one's parents, or being disregarding of the prayers, and so forth. It is unfortunately true that many born Muslims do not feel ashamed to infringe the laws laid down by Islam, or disregard the spirit of Islam in their life and in their dealings with others, but that can be no excuse on the part of the new convert, who has adopted Islam by conviction and because of his having approved the Islamic laws and spirit, to follow the example of those wretched Muslims who are Muslims only in name. Islam does not claim to possess any magic wand, that the moment a person said he believed in Islam he would become perfect in all respects and be assured of his salvation. Islam simply claims to improve humanity through those laws which it has laid down.

If we profess Islam we must abide by those laws—at least we must try our very best to follow those laws. Man is weak. We may fail in our endeavour in some cases, but we should never stop in our efforts—sincere efforts to get over our weaknesses. As far as I knew of Mr. Parkinson, Islamic spirit had found a way into his heart.

John Parkinson was born of Irish parentage in the small town of Kilwinning, Scotland, on February 17, 1874, of a family distinguished in the ancient history of Britain, and a branch of the Durham family, cadets of the North of England clan of the Fetherstonehaughs. When a child of seven months he lost his mother, and his guardianship fell to his grandparents. With no literary pretensions of any kind, they, however, gave their grandson the best education that a Scottish board school could give, and little John displayed an omnivorous appetite for reading even then.

In early years he read romantic literature chiefly, and the subject he took chief delight in was the geography of Scotland. In the year 1887 he was compelled to leave school and enter into service to help his grandparents in their old age, who died three years after, and young John, at the early age of sixteen, was left quite alone to make his own way in this world of struggles and difficulties. These adverse conditions gave him a real character, and he got that spirit of independence and courage of conviction which permeates all his writings.

Very early he became interested in astronomy, and he took up the study of mathematics again, which he had discontinued. His labours in the field of Astronomy were soon appreciated, and he was elected as a member of the West of Scotland Branch of the British Astronomical Association. With the growth of his age his hankering after fresh knowledge increased. He took up Biology, and became very soon an adept in it. One subject led him to another, and brought him to new fields of thought. He collected more than four hundred works by great writers on various scientific and philosophical subjects—such as Huxley, Hallam, Haeckel, Darwin, Clodh, Brown, Grant Allen, Smith, Bryce, and others. About the year 1900 he for the first time began contributing articles on astronomy and various other subjects to the Press.

The study of the different systems of philosophy which claimed his attention then induced him to make investigation in the field of religion. He joined the United Presbyterian

Church, but soon became dissatisfied with both its profession and practice, and he began to study Islam and its history. The sublime and simple teachings of Muhammad and the lofty philosophy and purity of Islam got strong hold of his mind. Having boldness of his convictions, he embraced Islam, and resolved to dedicate the services of his pen to the cause of Islam. He has been true to his resolution, and has contributed numerous articles of rare ability to various periodicals. In the year 1900 he took to poetry, though late, but very soon he showed that poetry was not a labour but a gift to him. The language, imagery, the sentiment and thought—all are exquisite and high-flown. His poetry, too, breathes a high and sublime philosophy, and indicates how pure, refined and cultured must be the person from whose soul emanate such grand and beautiful ideas. "A Dream of Life," "The Sons of Islam," "The Lady of Troubadour," "Days of Love and War," "A Rose Garden of Meditation," and many others may be mentioned amongst his poems. Of late, sublime and noble chivalry in Islam has excited his admiration, and Sultan Salahuddin and Sultan Abdul Qadar have been the theme of his poetry. He has shown in these works—which, moreover, as yet have not seen publication—that chivalry was an Islamic spirit, and Europe only aped Islam in mediæval age. A poem of 2,500 lines on Salahuddin and another of 5,000 lines on Osmanli will, we are sure, bring the beauties of Islam to thousands of minds to whom poetry appeals more than prose. "The Sword of Beni Hasham" is another voluminous book written with unusual tact and ability, and will be of great help to the cause of Islam.

AL-QIDWAI.

The Holy Ghost is said to be always with him, yet he is supposed to have meant to send the Holy Ghost when he said that he will go, but he will send a comforter. "For except I go, the Comforter will not come."

He is called the Prince of Peace, yet he says, "I came not to send peace, but the sword" (Matt. x. 34-36).

Christ says: "Your Father knoweth what things ye have need of, before ye ask Him" (Matt. vi. 8), yet in the same breath he teaches his disciples to ask God even for their "daily bread" (Matt. vi. 11).

Morally also the gospels do not present him as a very high person. They represent that he allowed and rather encouraged his disciples to steal corn from other people's fields to satisfy their hunger, when he himself was with them.

He calls the people a generation of vipers. His mother he addresses, "Woman, what have I to do with thee?" (John ii. 4).

He sends his disciples to rob somebody of his ass for him.

He proclaims to have come to send fire on the earth.

He claims to divide father from son, mother from daughter, etc.

The "Lord's prayer," of which the Christians seem to be very proud, is not the outcome of a very devoted heart. The underlying conception of God is in itself very rudimentary, although it is supposed to be an improvement upon the "Gentile" ideas. Christ, before giving that prayer, is supposed to have said, "And in praying use not vain repetitions, as the Gentiles do" (Matt. vi. 7).

In the "Lord's prayer" man is not taught to take a lesson from the great forgiveness and unbounded mercy of God, but God is taught a lesson from man: "And forgive us our debts, as we have also forgiven our debtors" (Matt. vi. 12). In some respects the prayer is an echo of the earthly craving and hunger of Christ's fishermen disciples. "Give us this day our daily bread" is the cry of surely not a very spiritual mind.

In fact, one can believe in Jesus only by disbelieving in his disciples and a good deal of what they have written about him. Many portions of these gospels should be rewritten to make Jesus worthy of respect. The respect which advanced humanity can have for Christ is only by reading the New Testament between the lines. These gospel writers have done their best to degrade him and his martyrdom.

The birth, mission, and character of Christ had been subjected to a very bitter and prejudiced examination by his own race—the Jewish race. His holy mother was also involved in it. Christians, after the departure of Christ from this earth, went too far in controverting the calumnies

against Jesus and his mother. They raised Jesus to the height of Godhead. By their overzeal they tried to uplift Jesus beyond the plane of humanity, and in so doing involuntarily made his human weaknesses look bolder and more prominent.

Fortunately for history and for religion, Muhammad, the final Prophet of God, who followed Christ about six hundreds years later, cleared up the situation for all unbiased and impartial men as regards the mission and character of Jesus Christ. The Jews were rebuked strongly for the abuses they had piled upon Jesus. His mother was declared in no uncertain terms to have been chaste and holy. Jesus was declared to be a man, but one who had been commissioned by God; as other prophets were, to lead erring people towards righteousness. Because of all the prophets Jesus Christ was reviled most, he has been defended most by the Prophet Muhammad. There is no man mentioned in the Holy Qur-ân with so much respect and reverence as Christ—son of Mary, “respectable in this world and the next world.” Jesus has been called the “word of God.” It has been announced that he was not disrespectful to his mother, that he did not claim any co-partnership with God, and that he only taught righteousness—not blasphemy. He has been described as a man with very exalted spiritual powers. Although he was cut short in his mission by the enmity of the Jews, his God did not forsake him and miraculously saved him from the ignominy of crucifixion—a means of death which was predicted in the Old Testament to be meted out to FALSE prophets, and which was inflicted upon felons and robbers in the days of Christ.

To appreciate fully the greatness of the character of Christ and his martyrdom we should take Christ as he has been represented in the Holy Qur-ân—not as he has been represented by the people of his own race—the Israelites, nor as by those who cursed and denounced him in his own lifetime, but tried to elevate him to Godhead when he was gone.

The personality of Jesus Christ was an enigma to the Jews, and has remained the same to Christians generally, and to Europeans particularly. The Jews of the time of Christ were materialists, the Christians of to-day are more so. Therefore it is not surprising at all that both failed to appreciate the real value of the character of the great spiritual genius—Jesus Christ. Muslims alone have understood Christ and they alone appreciate fully his martyrdom.

CHAPTER IV

HOSAIN

THE martyrdom of Socrates took place about five centuries before Christ; that of Hosain about six centuries after Christ.

While Socrates claimed to be sent by God, while Christ was admittedly a messenger of God, Hosain had no such claims. He was a plain man. His history has not been mystified or embellished with pious imaginations. But where was any other man (excepting Hosain's own brother) who had such a noble parentage from both paternal and maternal side as Hosain had? The father of Hosain was Ali—the hero of Islam—"the gate of knowledge"—"the lion of God." The mother of Hosain was Fatima, "the brilliant," the daughter of Muhammad, "the lady of paradise."

Hosain himself was not like the son of Socrates. He had inherited the heroism of his father and the virtues of his mother. He himself was a man of such character that even his worst enemies could not find any fault in him. Even his worst enemies could not but respect him. His generosity could be competed with only by the members of his own family. He was forgiving, upright, kind-hearted, and heroic. He served his country and his religion in wars. When the citizen army of Muslims went to fight against the Romans for their capital—Constantinople—he also was in it. But he had by no means an aggressive mind. If a matter of principle had not forced him to the front he would have preferred to live as other scions of his noble family. But he was not a man to compromise in the matters of principle. As long as Moaviyah remained the Khalifa, Hosain did not offer any resistance, and even joined the expedition sent by Moaviyah towards Constantinople. Although Moaviyah had fought against Hosain's father, and although Hosain had disliked the resignation of the Khilafat by his elder brother Hassan in favour of Moaviyah, but as long as Moaviyah lived Hosain did not contest the claim to the Khilafat.

Moaviyah made the Khilafat hereditary. He changed it into a kingship. In his own lifetime he nominated his son Yezid as his successor. All the preceding successors of the Prophet had refused to do so.

Ali refused to nominate his successor, although his son Hassan was elected Khalifa by general consent after Ali. Omar, when asked to nominate his son as his successor, had said that Khilafat was a very great responsibility before God, and it was enough that one man in the family should have been put under such a heavy burden.

If succession had gone by heredity, then Ali would

have naturally succeeded the Holy Prophet Muhammad as being the nearest and dearest relative. Or Hassan, through Fatima, the beloved daughter of Muhammad, and the wife of Ali, would have succeeded. But the Khilafat went by election. So Hosain did not consent to its being made hereditary, and resented the nomination by Moaviyah of his son as his successor.

Moaviyah knew this, but he could not say a word against Hosain. On the other hand, his last advice to his son was to this effect: "Among thy rivals to the Khilafat is Hosain, the son of Ali. His influence is great in Iraq. But he is thy cousin, and is straight and upright and sincere. If he falls in thy hands, treat him with kindness and courtesy."

Such was the character of Hosain that Moaviyah was compelled to pay a tribute to him, even as a rival of his own son, for whom he had secured the succession of himself.

Moaviyah died in the sixtieth year of Hijra, or A.C. 677. Yezid his son succeeded him to the Khilafat, but not through the established custom of election. Yezid was the son of Moaviyah and Hosain the son of Ali—and this in itself explains the difference of their respective characters.

Hosain had lived a simple and pure life of devotion to religion, heroism against the enemies of Islam, fraternal feelings towards others, in the company of the holy and pious members of his family, i.e. the Prophet's own family. Yezid, on the contrary, had lived during the best and most impressionable part of his life in Syria, where his father was first governor, and after Hassan's resignation was recognized as the Khalifa, among all the luxuries of Persian monarchs. Yezid is said to have acquired a fondness for fineries, silken garments, music, etc., and to have developed a sensual and low character.

The character, too, of Yezid went against him. If Yezid had proved himself worthy of the position of the Khilafat of Musalmans, Hosain might perhaps have been persuaded to leave him alone, but, as it was, Hosain had two reasons to refuse allegiance to Yezid and to do *bai'at* to him.

1st. That Yezid had not been duly elected to the position, but had been thrust upon the Muslim public by his father, thus introducing for the first time the principle of succession by heredity.

Hosain's own father, who was the right hand of the Prophet himself in his endeavour for the establishment of Islam, and was most nearly related to him, as well as Hosain's own mother, who was the beloved daughter of the Prophet and through whom Hassan and Hosain themselves had the best right to succession, were denied the position on the ground that the succession of the Prophet

could not be conducted like the succession of the Christian and Persian monarchs, by heredity, but it should go by election.

2nd. That Yezid was not a worthy Muslim, and not fit to succeed the Holy Prophet as the head of Muslims.

There can be no doubt that Hosain was on very firm grounds. The political influence of Moaviyah having been great, he had secured the acquiescence of a large number of Muslims to the Khilafat of Yezid after him, but Mecca, Medina, and other places, which were the seat of such Muslims who had in them the true spirit of Islam, had refused to yield their right of electing their Khalifa.

When in the lifetime of Moaviyah the future kingship of Yezid was announced by the agents of Moaviyah in the national gathering at Mecca, the agents told the people that Moaviyah had followed the precedent laid down by Abu-Bakr and Omar in proposing his successor; an Arab, imbued with the true Islamic spirit, stood up and cried, "No, Moaviyah is following the traditions of Kaiser and Kisra (Christian and heathen monarchs) in nominating in his lifetime his own son for the future headship of the people."

It is a thousand pities that Hosain fell. With him fell the cause of democracy and socialism, the cause of simplicity and purity of life of the Muslim Khalifas. It is a thousand pities that Yezid won. With him came into being autocracy and despotism, luxury and profanity among Muslims. But Hosain was not a man to give up the noble causes he upheld without a stiff fight for them. He was the grandchild of the Prophet, who had defied even the enmity of the elements and climate, and had proved victorious. So on the death of Moaviyah, when Walid Bin Otbah, the governor of Medina, wanted to see Hosain to secure his allegiance for Yezid, Hosain refused and, scenting a plot on the part of the governor to use force or intrigue, left Medina for Mecca.

Mecca, Medina, and certain towns in Babylonia (Iraq) had never recognized the kingship of Yezid. When Hosain reached Mecca he openly declared himself against Yezid. This again shows Hosain's greatness of character. He was no pusillanimous coward. He had the courage of his convictions. He stood up for his principles boldly. He determined to secure victory for his cause. Therefore, when secret messages came to him from the people of Kúfá inviting him to come to their city to receive their homage as the rightful Khalifa, he did not refuse the invitation. He was assured by the messengers that he had only to appear in the city and the whole of Iraq would take up his cause. There are critics who say that Hosain would not have been justified in revolting against the established Khilafat even if Yezid had been an "Abyssinian slave,"

and that he had no business to accept the invitation of the people of Kufa. But these critics forget that the Khilafat of Yezid was not fully established, and even in the lifetime of Moaviyah Mecca and Medina had refused to acknowledge it. However, there might be two opinions as to the justification of Hosain in refusing to owe allegiance to Yezid to save, like Osman, bloodshed among Muslims, but there can be no two opinions that once Hosain had refused to owe allegiance to Yezid he was quite justified in accepting the invitation of the people of Kufa. When he did not accept Yezid as either fit to be a Khalifa or having rightfully got the seat of Khilafat, when he believed that if he yielded he would be an accessory in laying down pernicious principles for the future dominion of Muslims, when there was a question of a principle and of a cause which Hosain believed was just and beneficial, not to his person, but to the Muslim world, not for one generation only, but for the future generations also, he was more than justified to do all he could to secure the triumph of that principle—of that cause. There is no doubt that he was perfectly justified in accepting the invitation of the people of Kufa, and more honour to him for having accepted that invitation at a great personal risk. It must not be thought for a moment that he accepted that invitation lightly. Like Jesus, Hosain also had a presentiment of his meeting a violent death at the hands of his enemies. The Prophet himself is said to have prophesied it. Ali also seems to have been forewarned of it. Hosain had seen with his own eyes that Ali met his death by a wretched man's sword, that Hassan was poisoned to death by a treacherous woman. Hosain expected his death to be violent. But he was not afraid of death. He was the son of Ali: the brother of Hassan. Both of them had great, magnanimous souls. Death had no sting for them.

When Ali was struck mortally he cried, "This is a gratification to me by the Lord of Ka'aba." When he consigned his murderer to his son Hassan, he added: "Let him want nothing. If I die, and he be condemned to death, do not let him be tortured."

When Hosain inquired from his dying brother Hassan at whose instigation he believed himself to have been poisoned, so that Hosain should avenge his death, Hassan refused to name him, and said: "This world is only a long night; leave him alone until he and I shall meet in open daylight, in the presence of the Most High."

Hosain had inherited his courage and magnanimity from such persons. On receiving the invitation from Kufa, Hosain sent his cousin, Muslim Bin Oqail, to Kufa. On arriving at Kufa, Muslim was well received. People assured him that they considered Yezid as a usurper, and were

ready to sacrifice their blood and treasure for the legitimate Khalifa. Muslim, being a true man himself, never gave a thought to the fickle nature of the people, and sent messages to Hosain pressing him to come. But although the local governor, Nómân, remained indifferent to the doings of Muslim, Yezid, somehow, came to know of his intentions, and he immediately replaced Nómân by Obaidullah, and gave him strict orders to upset the plans of Muslim and Hosain. Obaidullah proved himself to be very energetic. He at once drove Muslim to a premature outbreak, dispersed his hasty levies, took him prisoner, had his head struck off and sent it to Yezid. Muslim was the first martyr of Hosain's family in his fight for the cause of constitutionalism among Musalmans. Muslim, when captured, shed tears, not for his own sake, but for having unintentionally misled Hosain by his letter pressing him to come.

Unfortunately, Muslim's tears were too justified. Hosain prepared himself to comply with the earnest invitation of the people of Kufa. His friends reminded him in vain of the notorious faithlessness of the people of Iraq. Abdullah bin Abbas tried to persuade him to go to Yaman instead, if he was determined to leave Mecca. Hosain ordered everything to be ready for the journey, but promised Abdullah to decide definitely one way or the other next day. But it so happened that that night he saw the Prophet in a dream, besmeared with dust and with tears in his eyes. Hosain inquired why he was so afflicted.

Anis, one of the most brilliant Urdu poets of Lucknow, whose elegies on the martyrdom of Hosain have no equal in any language in the purity of diction, sublimity of thought, and depth of pathos, gives the reply of the Prophet in stirring words which reveal what prompted Hosain to disdain the advice of his friends and relations.

The main actuating motive of Hosain was what has been put in the hemistich, which means, "The honour of my followers rests in thy hands." How could Hosain withdraw when it was a question of honour; when he was told by the Prophet that it was the will of God that he should be restored to Him after a grand trial?

Abdullah then begged Hosain to leave his family behind, lest he should be massacred in the midst of them, like the Khalifa Osman. But the relatives of Hosain were not the disciples of Jesus. They had scented danger for Hosain in his journey, and they could on no condition let him go without them. Hosain's little daughter, named Sughra, was ill. She could not travel, and had to be left behind. But how she cried to go with her father, even if she died in the way, as described by Anis, would make even the hardest heart melt. However, she had to be left behind. Hosain, with

his wife, sister, children, nephews, and cousins, started. He was escorted only by a handful of Arab troops on that fateful journey.

Hosain, while bidding farewell to the sacred city, said that he was leaving it in compliance with the will of God. The journey was troublesome, but uneventful until the confines of Iraq were reached. Then came up Hurr with a thousand horsemen and informed Hosain that he had been sent by the governor, Obaidullah, to take Hosain to Kufa.

Hosain was not a man to be overawed, and haughtily refused to comply with the governor's orders. The next day Hosain made a speech to them, asserting his title, and exhorting them to submit to him. He urged them to oppose all who stood against him and pretended to usurp authority over the people wrongfully (*Ockley*). Thirmah in the meantime arrived from Kufa, and Hosain asked him the situation there. He related Muslim's martyrdom, and added, "The nobles are now against you to a man; some of the ordinary people profess still to be with you, but by to-morrow there is not a sword but shall be unsheathed against you."

Hosain inquired about the fate of his messenger Qais, whom he had sent in advance to apprise the people of Kufa of his approach. Thirmah said: "He was suspected of having come from you, and was seized, and as a test ordered by the governor to curse you and your father Ali; but he, instead of cursing, stood up and blessed you and your father, and cursed Obaidullah and his father Tizad, and called upon the people to assist you; thereupon he was killed by being thrown headlong from the top of the citadel" (*Ockley and Irving*).

Qais was not Peter. Though an ordinary messenger, his faith in his master was greater than that of Peter in his master, who had given the key of paradise into his hands. Hosain shed tears for his faithful messenger, and repeated a verse of the Holy Qur-*an* which means to the following effect:—

"There be some who are already dead, and some who living expect death. Let their mansions, O Lord, be in the gardens of paradise, and receive us with them in Thy mercy."

Thirmah offered to conduct Hosain to the impregnable mountains of Aja, in the province of Naja, where ten thousand men of the tribe of Tay might soon be assembled to defend him. Hosain said, "God reward thee," but declined the offer. Perhaps because it would have been troublesome for his already sorely tried family, and with little children, to travel in the mountainous country, and more probably because he did not like to entertain the idea of flying from his enemies. He was the son of Ali.