

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ÂN

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Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1 p.m.
Service, Sermon and Lectures every Sunday at the Mosque, Woking,
at 3.15 p.m.

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“The Sick Man of Europe.”

The “sick man” is once more on his legs, despite Mr. Lloyd George and his Cabinet. Attempts to nail his coffin have ended in a miserable fiasco. The Greek scourge was let loose on him, but whom God would preserve, man cannot destroy. Sword and fire—he has survived both! Robbed of the “rich and renowned land of Thrace,” they would not let him rest his weary head in his “homeland of Asia Minor.” Incendiarism, pillage, extermination, violation—he was spared no cruelty, no indignity. But the God “Who gives life to the bones, even though rotten,” as the Qur-án says of Him, came to rejuvenate him. His patience strained to the breaking-point, he turned at bay, and the Greek hosts that had marched like a pack of wolves, looked more like a flock of sheep in their flight, though the same in their behaviour.

The situation has since been hanging in the balance. Lord Curzon, who would not condescend to grant Fethy Bey the honour of an interview, hustled across the Channel, but the cold and determined “No War” of Paris and Rome damped his bellicose enthusiasm. French and Italian flags were removed from the Asiatic coast; yet John Bull was packed post-haste to Chanak, to maintain “prestige” or to save face, God knows which. Public opinion, unanimous in its condemnation of war-policy, was flouted, and dreadnoughts and aeroplanes despatched to the scene. Much capital was made out of the fire of Smyrna—responsibility for which, according to trustworthy French reports, rests with the Armenians—and mud was thrown on the good name the Turk had won for his peaceful occupation all along. But better counsels prevailed—through the mediation of France, we should think—and the “Allied Note,” conceding almost all Angora demands, was drafted. Ismet Pasha and Sir Charles

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Harington are conferring at Mudania. Reports are hopeful. The Grand National Assembly is reported to have accepted the "Note" in principle. But for M. Venizelos, who has sprung on the scene and set about playing the old, old game of "Christian minorities," the prospect is on the whole promising. The horizon is clearing up, and let us hope all will end well.

The British Muslim Society.

A very successful meeting of the Muslims of all nationalities residing in England was held on September 21st at Mortimer Hall, under the auspices of the British Muslim Society. The Right Hon. Lord Headley, the President of the Society, was in the chair. Resolutions were unanimously passed protesting against the war with Turkey, and requesting the Government to renew friendly relations with the Muslim Empire and leave the Khilafat affairs solely in the hands of the Muslims. A new light was thrown on the question of the Khilafat by Khwaja Kamal-ud-din, the Imam of the British Muslims, which will appear *in extenso* in our next issue.

But a lively interest and enthusiasm was evinced in the meeting when Mr. Habib-ullah Lovegrove struck a very opportune note in moving the first resolution. He said that by religion he belonged to that world-wide community which knows no distinction of race or colour. It was the Muslim Brotherhood, which came to demolish all man-made barriers of class and creed, and he was proud to belong to it. His aspirations, he said, were the same as those of other Muslims in the world in the matters of religion and the Khilafat.

We are glad to know that the Society has responded warmly to the appeal of the Imam, that he made at an "At Home" given by him on September 29th. He urged the British Muslims to co-operate with

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him in the Cause of Faith which they have now embraced, and to be able one day to carry on the work without any help from abroad.

Lord Headley, Messrs. Lovegrove, Bloodworth, Pickard, Khalid Sheldrake, and others, spoke strongly in support of the Imam. A managing committee was formed to consider means to work on the suggestion made in the said appeal. We wish every success to this movement, and ask our brethren-in-faith to become members of the Society. Its annual subscription is 5s. and its membership is open to the Muslims of every country in the world. For further details and information, write to Mr. Lovegrove, 4, Cork Street, London, S.W.

The Anglo-Ottoman Society.

The Anglo-Ottoman Society, at a fully attended delegate meeting at Prince Henry's Room, Fleet Street, London, on Friday, September 15, 1922, unanimously adopted the following resolution :

That this meeting strongly supports the demand of the Khilafat movement of our Indian fellow-subjects—to wit, the Muslim control of all lands in the "Jeziratul-Arab," with the control by the Khalifa of all the Holy Places of the Islamic faith.

Resolutions were at the same time adopted congratulating the Turks on their victories and protesting against British interference with the retaking of Constantinople and Thrace (including Adrianople) by the Turkish forces.

Christianity as the World Religion.

This was the subject for discussion before the Ninth Conference of the Modern Churchmen, held this year at Oxford, a subject "less dangerous," as *The Times* calls it, than the one taken last year at Cambridge, viz. "Whether Jesus was God or man." The startling pronouncements—that Jesus was man in the fullest sense of the word and the Son of God only in a moral sense—made on that occasion, have since formed the subject of heated

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controversy in the Press, and attempts have been made to inhibit the Rev. H. D. A. Major for his heterodox views.

Baptism or Sword.

Undaunted, however, by the "heresy hunt," the reverend gentleman took part, with the same outspoken courage of conviction, in the deliberations of the Conference this year as well. In the course of discussion on the triumph of Christianity in the past, he gave utterance to a truth no less unorthodox. Ironically insinuating at his personal experiences, he observed "that the use of physical force had upon occasions won converts to the Church. There was Charlemagne, for instance, whose missionary enterprise took the form of offering to the Saxons the choice of baptism or death. While they believed that Christianity triumphed by its inherent moral and spiritual values, it was not without interest to note that again and again in the history the scale seemed to have been turned, at a critical moment, by physical force."

Half-poetical Statements.

What was meant by Christianity? asked the President in his introductory address. Not the Christianity of the Sacrament or of the Creed, but of the Spirit. As such, it was capable of adjusting and re-adjusting itself to suit the changing needs of changing humanity. Other people, such as Indian or Chinese might, with advantage, add some elements of their own to the Christianity of the West.

It was not certain, the Rev. C. W. Emmet, of University College, observed, whether Christianity in the past had conquered on account of its permanent elements rather than those lower elements which chanced to fit in with the needs of the moment. Granting, however, that it was the best religion for an earlier age, they must not lightly jump to the conclusion that it was also the best to-day.

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It must adapt itself, insisted another reverend gentleman, to the intellectual honesty and scientific temper of the age, or else it is doomed to fail. People would no longer put up with half-poetical phrases such as "Washed in the Blood of the Lamb."

So far, so good. The myth of Jesus' divinity was doomed to go, sooner or later, and it has already gone. The Creed, as represented by the Church, was another relic of the days of pagan worship. That, too, has met the inevitable. Now, we hear of the "Spirit of Christianity." But is it anything more than an empty phrase—perhaps no less half-poetical—to serve as a last shelter. What, after all, does it connote? Is it that oft-repeated catchword, Love, which has found manifestation, throughout the course of Church history, in the form of inquisitions, crusades and bloodshed? Or is it that demonstrated in the modern conception of neighbourly charity—the exploitation of the weak? How long is this cant destined to stand the "scientific temper" of the age? Maybe till the next Conference of the Modern Churchmen.

A Revelation.

A lady speaker believed Christianity had triumphed over its rivals for placing women on the same spiritual plane with men. We confess, to us it is—unless it was meant as ironical—a revelation, pure and simple. For obviously St. Paul thinks differently: "Of the woman came the beginning of sin, and through her we all die." Shall we read some other meaning into what the various canonizing hands say of her.¹

We wish the Christian woman knew that it was Muhammad who said: "Paradise lies at the feet

¹ "The organ of the devil," "the foundation of the arms of the devil," "a scorpion ever ready to sting," "the gate of the devil and the road of iniquity," "the poison of an asp, the malice of a dragon" (St. Bernard, St. Antony, St. Bonaventure, St. Jerome, St. Gregory the Great).

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of mothers," and "The best of you is the one who treats his wife best."

Qur-ánic Truth on the Lips of *The Times*.

Commenting on the Modern Churchmen's Conference, in its issue of August 28th, *The Times* observes :

For more than seventy years the comparative study of religion has engaged the attention of both Christian and non-Christian students, with the result that many marked similarities between the great religions of the world have been brought into prominence. . . . These affinities of faith have led some men to imagine that the highest religion we can hope for is still hidden in the future, and for the present we can do nothing better than adopt the Stoic's consensus of mankind, and eliminating differences in men's notions of the truth, *hold to that on which all, or nearly all, are agreed.*

Better late, even though by thirteen centuries, than never. The reiteration of the principles laid down in the Holy Qur-án, for the elimination of all religious differences and the establishment of one common religion for the whole of humanity : " Say, O followers of the Book ! *Come to a proposition which is common between us and you*, that we shall not worship any but God, and that we shall not associate aught with Him, and that some of us shall not take others for Lords besides God " (iii. 63).

Existence of one Supreme God is an element common to all the revealed religions of the world. Meeting on this common ground and taking this for a starting-point, a common religion for mankind can be built up, which will, we make bold to aver, turn out to be no other than Islam.

We Shall not Worship any but God.

The only linking bond which can unite conflicting elements of the human race into one harmonious whole, but we have to appreciate and find out what to " worship one God " means. Going to churches or visiting mosques is ritualism ; to worship God is to work out His will in our treatment of each other. The whole trouble has arisen out of mutual disunion and disregard ; could wor-

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shippers of one God hate each other ? All are children of God. If so, to worship God would be to award equal treatment to all His children. They speak of love ; but could they afford to love all the human race equally, if they are ridden by various prejudices, like those of creed, colour and race ? They do not worship God ; they have taken creed, colour and race as their object of adoration ; unless man is freed from the worship of such gods, he cannot worship one God—God of all nations, Whose blessings know no difference between man and man or between race and nation ; this is the only equitable proposition which, if followed, will work out cementation of different units into one universal brotherhood.

CHRISTIAN LOVE

By KHWAJA KAMAL-UD-DIN

ONCE more we hear of Christian love as a great and surviving moral force, in the same Conference of Modern Churchmen. An amalgamation of Christianity with Buddhism is also darkly hinted at. Vague ideas, sentimentalities have indeed beset the workers of the Christian faith since the day of its Holy Founder. If, indeed, it is Europe that has been the home of Christianity, and if it is from that continent that the world has received its Christian inspirations, when and where and from what source Christian love for mankind ventured to manifest itself ? Christianity, indeed, strove for pure ideals and a lofty morality when its adherents were slaves dwelling in slums, but in nearly every age since the royal conversion of Constantine, it has stood sometimes ankle-deep, more often knee-deep, in human blood, and the climax of Christian love may be said to have been attained in the recent war. .

Christianity makes love and universal fatherhood its ideal, and strives, in intention, to bring erring humanity to that goal. But have not other religions

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a like aim? The Conference admits as much for Buddhism; Islam places love for God above all other forms of love, and in another place the Qur-án indicates love for humanity and other creatures of God as the sole manifestation of it.

And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah (ch. ii. verse 165).

The love for God is explained in ch. ii. verse 177, as follows :

And give away wealth out of love for Him to the man of kin and the orphans and the needy and the wayfarer and the beggar and (for the emancipation of) captives.

The book teems with such illustrations of the love for God, making it very clear that to serve humanity in certain ways has been taught to be the best indication of love for God.

Again, in the sayings of the Holy Prophet, we read thus :

On the day of Judgment, will Allah say, "O son of Adam, I was ill and you did not visit me; O son of Adam, I demanded food from you and you did not give it to Me. . . ." He (man) would say, "O my Lord, how could I visit Thee (in Thy sickness) as Thou art the Lord of the universe?" Allah would say, "Did you not know that My creature was sick and you did not visit him; and did you not know that if you had visited him (in his sickness), surely you would have found Me near him."

Thus it is seen how clearly God identifies Himself with humanity. To serve humanity is, in Islam, to serve God. Coming to the universal Fatherhood of God, Islam gives us a yet more comprehensive conception of the Deity than His Fatherhood. "Rabb-ul-Alamin," which means creation, sustenance, maintenance and evolution of all the worlds including the world of man, indicates those traits and features of love which the word Father can hardly include. Good fatherhood no doubt implies the best care which a child can receive, but thousands of fathers not only lack that high responsibility, but are care-

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less enough to take no thought for those to whom they have given body and soul. Thousands of children have never known what a father's love means. No doubt such men are on the level of the beasts, yet they cannot be denied the title of father. The Qur-án has the advantage over the other sacred books, that its choice of words is most appropriate and pertinent. We know what Jesus meant when he used the word "Father" to signify God, but "Rabb-ul-Alamin" is in itself a world of improvement on it. It includes the best of fatherhood, and much more which cannot be conveyed by the word "Father." I need not dwell at greater length on this aspect of the question; but what I wish to emphasize is this: that visionary ideals can never guide the world. The dreams of the Holy Visionary of which he spoke in his Sermon on the Mount, have not even yet approached realization, and those of the Modernists of to-day will fare likewise.

If Buddha preached the same principle of love, his followers, though infinitely superior so far as the practice of their religion goes to the followers of Jesus, have still failed to give practical shape to that principle of love. In short, love is the main feature in every religion, and with Muslims it is this very attribute of God, i.e. Love, that brought the world of humanity into existence. What Christianity and its teachings lack is method, whereby love may be brought into practice. Do we read in the Four Gospels of anything which may enable us to find out the way under which we may show love to different units of humanity? We need it badly in these days, especially when the subject races are crying out under aggression of Christian rulers. "Love thine enemies" is a beautiful sentence, but has it received any practical shape among the various sects of the Christians themselves?

If a thief or any other offender is an enemy of society, how are we to show our love towards him,

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if the expression of it clashes with our love for the safety of that society? Is the teaching of Jesus as disclosed in the Bible, helpful in any way as far as communal, social and international love is concerned? This lack of practical teaching is responsible for all the bloodshed which has been caused in Christendom throughout the centuries. Man has been left uncontrolled and free to provide his own interpretation for religion. He has interpreted "Love thine enemy" in his own way—in a way, anyway, which may work out his own selfish ends. Call it adaptability in Christianity, or what you will; it is but a cold consolation, making of its faith a mere mirage. It is this so-called beauty of adaptability which has ruined the fabric of and destroyed the charity of Christian people with regard to other nations. Beliefs and tenets are the mainspring of all human action. In other words, our actions do but translate our beliefs. Can there be any love or charity for non-Christians, in the mind of one who divides humanity into "saved" and "un-saved"? If the division had been by God, as has been believed for centuries in the Church, and if to reproduce Divine virtues is righteousness, would it not be the noblest emulation of Divine virtue to give the "un-saved" the same treatment which they have to receive at the hand of God? If eternal condemnation and hell await the "un-saved" beyond the grave, it would be simply to walk humbly with the Lord, if we create hell for him in this very world. Has not one sect of Christianity created hell for the other sects for more than a thousand years of Christendom? Were not those people more zealous in the observance of their religion than the present generation? "Empty benches in the church" at least prove it to be so. The people of the Middle Ages may have been fanatical and wrong, but they thought they were serving their religion. Lack of clear authority furnished them with that quality of adapt-

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ability in their faith which is so highly commended and enabled them to give to Christian morals a rendering, it must be confessed, more fiendish than Christ-like.

Love is a moral force, but there are natural forces in the world as well. Physical forces are brutal forces, but they become blessings of God to humanity if rightly used. The same is true of every other force. What you call morality is only the adapting of certain passions. To find the proper use and the fitting occasion for the display of passions in the human breast is to find out morality. Love as a passion means inclination or attachment, but it becomes a moral force when it is used on proper occasions. Humanity, till now, has failed to find out the proper use for its various passions in many of the sacred books, including the Bible. We shall be glad indeed if the giants of Modern Church Thought would expound to us the uses of love, as contained in the Gospel teaching, with regard to the varying needs and requirements of human society. At present it is a sharp weapon, which may be used either for the welfare or detriment of society, and if man is forced to the conclusion on the promises given, the world has had a very sad experience of Christian adaptability.

Anger, a Moral Force.

To be more concrete, I would take the example of a thief as an enemy to society. He is an enemy to himself as well, if he does not reform after he has committed his first offence. One day he will become a hardened culprit, a habitual criminal. How, then, are we to show love towards him if he is caught red-handed in his first attempted larceny? To interpret "Love thine enemy" on the lines of what has been reported of Jesus in the Sermon on the Mount, would be dangerous to the offender himself, as well as to society. "And if any man take away thy coat, let him have thy cloak also" is a precept

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that has very rarely seen the light of practice since the days of its pronouncement. This and similar expressions of love to our enemies that we find in the Sermon on the Mount may be helpful in certain circumstances of life ; but social, communal and international relations will be reduced to chaos, if ever an attempt be made to give practical shape to such idealism. They speak very highly for the mind from which they emanate, but they show also how unfamiliar and unacquainted that mind was with the working of the human mind and its evil propensities as well as with the ways in which these may be reformed. To return to the example which I have selected, how are we to show love to a thief for his first offence of larceny ? To let him at large would not only be to let loose a danger to society and its property, but incidentally to ruin his character as well, by allowing him to commit further wrong, and thus one day to become an habitual offender. If punishment can have a chastening effect and act as a prohibitive, to " love your enemy " would in his case be to bring him to punishment ; and in order to save society from his further evil propensities, to remove him from it. Hence has arisen the institution of imprisonment. But prison life has not always worked satisfactorily. Many a first offender has come out of gaol only as a gaol-bird. Bad company within the four walls of the prison and other environments have produced a deleterious effect on his mind and made him callous. And so the punishment has failed in its object in many cases ; on the other hand, such punishments have had a good effect ; and in those cases the award of punishment has been, in truth, love shown to an enemy.

A review of legislation on criminal liability, from the days of Justinian, would show that the principle of " an eye for an eye and a tooth for a tooth " was always preferred in dealing with the

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offenders, and no Government in Christendom has thought it worth its while to respect the words of the Master in framing its criminal legislation. "Who-soever shall smite thee on thy right cheek, turn to him the other also" was left for homilies and sermons on Sundays; but for week-days it was consigned to oblivion. The words of Jesus had, however, some application, though in a very much modified form. During the latter 'eighties the world awoke to the fact that every first offender ought not to be punished. The interests of society would be better served by keeping him in a place where others may be safe from his evil propensities and himself free from the evil company of other and hardened criminals. So reformatory institutions came into existence. First offenders of various types were sent to them by way of punishment, and came out again good citizens. This illustration that I have adopted explains, I think, how love to your enemy can be manifested differently in different circumstances. "An eye for an eye" is the expression of genuine love to your enemy in one case, while to follow literally the teachings of Jesus will be the same in another. What the two Masters, Moses and Jesus, fail to explain, is the principle which should guide our action in, on the one hand, showing love to our enemy, and on the other, of punishing him in order to satisfy the demands of justice and society. That principle is reclamation. We should adopt measures to reclaim our enemy either through punishment or by some gentler means. Muhammed (be his name glorified) brought to us this guidance.

And the return of evil is punishment like it, but whoever forgives and reclaims, he shall have his reward from Allah. Surely He does not love the unjust (Qur-án lii. 40).

Reform and reclamation are then the guiding principles. To take measures to work out reformation in your enemy is the best love you can show him. Forgiveness or punishment, whichever of the

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two, will best serve the purpose is the true exhibition of love. Forgiveness is worse than enmity, if it hardens its recipient in his evil propensities and makes him callous. Love misplaced is a crime and sin.

We need clear guidance as to the proper use and occasion for the exercise of the passions which rage in the human breast. Of these, the parent passions are love and anger, which give birth to various other passions, which in their turn constitute human consciousness. Their abuse creates all those offences which have been summed up in the various penal codes of the world. Proper use of anger is only another form of love. It is love on the principle of discipline and chastening. Is not God Love, and yet we read of His wrath and anger? If love is a moral force, anger is not the less a moral force. Without anger the world would be a nursery of wickedness and an asylum for sin. Love and anger in their proper places are the two wheels on which the vehicle of humanity rolls on. The world with its experience bears testimony to it. If Moses brought the sterner passion to prominence, Jesus emphasized the tender one. Muhammed comes to give you the right use of both, and thus perfects human guidance.

CIVILIZING INFLUENCES

A WRITER in *The Times* of June 19, 1922, observes, à propos of Near Eastern complications, that "the world of Islam, whose vivid awakening is so largely due to forces reverberating from Western Europe, must drift into chaos unless France and England can unite in a determination to assert the primacy of their civilizing influences."

Apart from the possibility that this "vivid awakening" may be due to a latent instinct of self-preservation, aroused at last by the reverberations aforesaid, and apart from the probability that Islam has as just an appreciation of the disadvantages of

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chaos as is possessed by its neighbours, it might be well to inquire as to the nature of the primacy of civilizing influences which is, presumably, at the present time preventing England and France from drifting into chaos, and the extent to which it is likely to benefit the awakening East. It is not, apparently, denied that Islam possesses a civilization of its own—the suggestion is rather that this is dormant and, at any rate, inadequate.

What, then, is civilization? And what do we mean by a civilizing influence?

We English, and in a lesser degree our Continental neighbours (though I do not presume to speak for the French in this matter) are apt, unconsciously perhaps, to suggest an idea of civilization to ourselves by contrasting certain definite things or phenomena: the lounge suit and the Homburg hat, say, with the Oriental robe and turban; the smug Streatham villa with the Bedouin tent, or the corridor dining-car express with the camel. In matters such as these we have, perhaps, the advantage, though they may, after all, involve questions of taste; but we are, most of us, in our innermost hearts agreed that civilization goes deeper than this.

How, then, do we stand as regards the more vital questions of conduct—the discharge of our duty alike to God and man, wherein the ideal which men call—for want of a better word—civilization, has its root and inspiration?

The East has, justly or unjustly, for ages past, enjoyed a reputation as the home of super-subtlety and intrigue—the very antithesis, we might be tempted to add, of our blunt Western straightforwardness.

Wiliness and the wisdom of the East are, to this day, synonymous terms with many; and in no sphere of human activity has this alleged characteristic been more frequently held up to Western obloquy than in their dealings between nation and

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nation which go by the name of diplomacy, and that because it was in matters diplomatic that East and West came principally in contact.

Now wiliness, or whatever other term we may choose for it, possesses at least this virtue, that at its worst it is, or aims at being, astute enough not to stultify itself, and consequently hesitates, or appears to hesitate, long before committing itself on any given point, and only commits itself when that point is gained.

Compare it with our Western straightforwardness—as we see it in practice to-day—and the effect is not a little confusing.

Do not Members of Parliament, for the perfectly proper purpose of vote-catching, pledge themselves, as a matter of course, to support definite principles, and go into the division lobby against those same principles, as a matter of course, at the bidding of the Party Whips? It is an everyday occurrence to which there is nothing disgraceful attaching.

Did not the Prime Minister, from his place in the House of Commons, assure an anxious Muslim world in no ambiguous terms—with the right and laudable purpose of enlisting its loyalty—that “we are not fighting to deprive Turkey of the rich and renowned lands of Asia Minor and Thrace”; and did he not, when occasion demanded the securing of some other end, for the time being equally pressing, set his hand to the vindictive and predatory clauses of the Treaty of Sèvres? And is not the British public so well accustomed to this standard of political conduct that it not only grumbly acquiesces therein, but resents being reminded of this patent discrepancy between word and deed—because the eating of his own words has become almost the recognized repast of the up-to-date politician?

And have we not seen a Government, for a doubtful party advantage, hobnob with professed traitors, make heroes of common assassins and, almost as a

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matter of course, betray its own people—cringe to crime and call it statesmanship? And there is nothing apparently disgraceful in it all.

Yet conceptions of conduct such as these would seem to eliminate quite the dividing line between truth and falsehood, honour and dishonour, which Oriental “subtlety” at its worst seeks, at any rate in appearance, to preserve; for decency—some call it conscience—is an essential of civilization.

Or is it the commercial spirit, which has made our country great, that is going to vindicate this primacy of ours?

Will the letting loose of “hard-headed business men” amid the myriads of awakening Islam, prove the civilizing influence required?

England owes an incalculable debt to its business spirit. It has installed among persons otherwise decent and God-fearing, the principle that in business there is but one Gospel—that of Number One—which is to be obeyed in all things save those wherein an apologetic law has been belatedly compelled to intervene, to prevent its being carried too far; so much so that our duty towards our neighbour is now to compel him—in sheer self-defence—to look after Number One likewise. The doctrine of *caveat emptor*, undeniably prudent though it may be, scarcely indicates such superiority in national morals as would warrant dictation to others. The business spirit—with its logical consequences—has filled our gaols with promising young lives and our workhouses with disillusioned, hopeless old ones—has set off the splendour (as commercialism reckons splendour) of our cities with the canker of the slum—and has incidentally added the Notting Hill Potteries as a significant appendage to the complacent respectability of royal Kensington.

It has set up a whimsical idol called “Production,” whose altars demand the sacrifice of an indefinite number of millions of human happinesses, and in

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whose worship an almost superhuman affectation of faith professes to find an incredibly selfish salvation.

Awakening Islam might conceivably, in its ignorance, turn from the prospect with a shudder.

Or is it in morality—in the private conduct of private life—that this primacy of our civilizing influence lies hidden? The English home—the sacred tie of man and wife, the little ones playing at the mother's knee, and similar pictures—part sentiment, part sentimentalism, represent a wholesome tradition long kept alive precariously in Christmas annuals and village-green almanacs. But what of the health of the body politic, when fornication is a pastime and the Christian sacrament of marriage—forming a convenient approach to the Divorce Court with a Cause List running into thousands—but a recognized step towards adultery?

There remains one feature of civilization wherein England and France, uniting, can yet show superiority, in spite of the Washington Conference, and that is armed force.

In force of every material sort—tank and heavy gun, bombing-plane, super-dreadnought and battle-cruiser—they can still claim a primacy of civilizing influence.

Perhaps it was this primacy that was in the mind of the writer in *The Times*. R. G. P.

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Nature of the Life after Death ; Hell, Heaven.

I THINK I have more or less explained from the materialistic point of view the mystery of certain phenomena which excite wonder in many eyes. It may be summed up shortly thus. That which excites our wonder is only a commonplace event seen under different circumstances and caused by a different agency. For example, a serpent possesses a charm for

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certain kinds of birds, such as sparrows. He attracts them towards him and eats them. A cat exerts a peculiar kind of influence upon a pigeon at some definite distance, so much so that the latter, with its eyes closed, becomes a willing prey to the cat if it is standing within the area of that influence. It is a common thing with these animals; but if a similar influence be exercised by one person on another person, it would be a matter of surprise and wonder. Let us assume, however, that man possesses in his body all the constituent elements that go to make up the bodies of the serpent and the cat as well as those which build the physical frame of the sparrow and the pigeon. It is obvious that consciousness is merely a product of a peculiar combination of elements, and we possess in our human frame elements that will create the consciousness of the serpent or the cat. On the other hand, man possesses also within himself the elements requisite for creating the consciousness of a sparrow or a pigeon. Our mind is, in fact, a great creative agency. Would it, then, be a matter of wonder if some mind did actually by the exercise of its will cause its physical components so to operate as to create the serpent consciousness in itself, and to be capable of exercising the same influence which a serpent exercises on a sparrow on another person of weaker temperament by creating the sparrow consciousness in that person. This is the secret of many wonder-workers. They have learned to create within themselves a consciousness which belongs to another order of being, but it entails an evil as well. By doing so, they also imbibe certain evil characteristics pertaining to that order. Just as the magnet attracts iron, so also will a mind, which can manage to bring the magnetic elements in the human-body into operation at a given time, draw other people to itself. Every man has within himself the elements of iron as well as those of the magnet. Iron has

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always possessed a species of magnetic consciousness, and if a man with such consciousness lacks in tender and high feelings, it may well be on account of the iron elements in him. I will fully explain this phenomenon later. Many healers as well as others who lay claim to various powers not observable in normal conditions of life, evince some very undesirable traits of character. This apparent inconsistency is attributable to the same cause. They exercise powers belonging to other creatures, and imbibe the habits of these other creatures as well. For example, one who possesses the magnetic power of a serpent may well become a serpent in other ways too. The human mind is a repository of numberless faculties. Everything in the universe is contained in the human body, with a mind to rule over it. The Divine mind rules the universe, and the goal of the human mind is to reach that stage of development wherein it will rule the little universe of human body just as the Divine mind rules over the great universe. Then it will learn to walk humbly with the Lord, and its possessor will become imbued with Divine attributes, as the Prophet Muhammed says, and will reproduce the Divine morals.

The task is very, very difficult, but man has been sent into this world to perform it. When we are born we possess an animal consciousness with the power to sublimate it into cosmic consciousness, which stands only next to God. This life is the life of preparation, a land to be broken and cultivated, but harvest will come to the sickle only in the life after death with its full abundance which is to develop the Divine mind from the human. Those who do so in this world begin to train themselves, though imperfectly, on the lines of the Divine mind, thereby exciting the wonder of others. The drawback is the physical clothes with which the mind is covered. On death he becomes stripped of it and works freely.

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This also gives an insight into the nature of life after death. Decidedly it is not a physical nature that is ours then. Even here in this life, physical nature becomes dead and gone in those who partake of the Divine nature, nay, I should say that no one can enter into those realms of which I am speaking unless he inflicts death on his carnal nature. Death is the passport. It may be through the working of the mind when man is alive, or it may be physical death in the ordinary course of nature. The life after death discloses a province which brings the whole universe under the working of a soul when that soul has given birth to the Divine mind. Physical nature is dead and gone the moment a man closes his eyes and leaves this world. But if the soul is still in an undeveloped condition, and has not become purged of the longings which are the offspring of physical nature, it has to face hell. The want of means to satisfy that physical nature is one of the seven hells described in the Qur-án. Want of capacity to appreciate beauties of the life after death and inability to exercise its functions—which capacity and ability should have cultivated in this life—is another of the Qur-ánic hells. Painful treatment to cure the mind of its physical longings and enable it to evolve and make further progress is another species of hell. These are some of the hells mentioned in the Qur-án. In short, successful entry into life after death means the birth of the Divine mind at our death. When we are in an embryonic condition, we make preparation to make progress in life that is awaiting us on the earth. What we call child-birth is the name of death in the embryonic world; as we survive that death, so also we survive the death on this plane; we cannot make proper physical progress unless we enter into this world with healthy limbs and organs. The world on the other side of the grave is purely a mind world. If the mind enters into it purged of the

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nature of this world, and thus equipped for further evolution, he enters into the first stage of progress, called the "First Heaven" in the Qur-án, and as the evolutionary stages on each plane of development are seven, so we get the seven heavens of the Qur-án, but that is not the termination of our progress. The seventh heaven, when completed, brings man to the threshold of a further realm of progress. This is what the Qur-án says.

The reader will now understand something of the nature of life after death. It consists in the possession by the human mind of Divine attributes. The Western mind, stricken by materialism, cannot think of such a felicitous state, simply because it cannot be explained on materialistic lines. God be glorified, Who came to help humanity. People began to observe some of the blessings of the life after death in certain of their fellow-men, though in a very insignificant degree. In my coming instalment, I will deal with spiritual progress and the lines of its advance as chalked out by the Qur-án and some of the great Muslim divines.

THE WILL TO KNOW OR NOT TO KNOW

TRULY has it been said, by the first, that the world may be divided into two sections : those who know and those who do not know. Then again the second may be divided into those who want to know and those who do not want to know. As there is no effect without a cause, let us seek for the cause of this second lamentable state of, it is sad to say, the majority. To some of us it is very simple if we can only see. But unfortunately we come to the end of a blind alley. Let us, then, go as far as we can ; it will enlighten, let us hope, help some.

The attainment of knowledge involves, no matter what it may be, with very few exceptions, work.

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This, with some, is a sufficient cause to prevent them from seeking, or even wanting to know. In this case it may be understood that the work is mental (brain) work ; that is the hardest for many.

That is only one cause responsible for not wanting to know, but one which it is comforting to say may be overcome. The next cause, and the most usual, is really a combination of two, and they seldom act separately, except sometimes the second. This is fear and vanity. Vanity is really the corner-stone, and as it lies partly known to the possessor, who unfortunately does not look upon it as anything bad, is susceptible to the other one—fear ; that is, fear of having one's vanity hurt. The question then arises, How does vanity act as a cause to prevent people from wanting to know the truth?—it is always the truth. It simply means that whatever their faults that they do not know ; they have the knowledge that ignorance of some things, such as morals, ethics perhaps, is reprehensible, nothing to be proud of. And therefore the mere admission of wanting to know, to learn, is an admission of ignorance ; hence, vanity hurt. You, who do want to know, learn that ignorance is not a thing to be ashamed of, if you want, and try, to obtain knowledge ; that is your mission in this life : to learn all you can in that state.

The next, and perhaps the strongest, is fear allied to loss of pleasure. This one fears that if he or she knew the truth, he or she would feel thereby compelled to give up some form of pleasure, forgetting for the moment that all the pleasures sensual—sensuality and sensualness—are ephemeral in their pleasantness, if not in their effects ; whereas the spirit which must be raised, and liberated through the conquest, the control of the body and its senses, should be considered first. Truly Buddha said : “ Man's only enemy is ignorance.” But man, alas ! often loves the only enemy he should not love.

The key to all knowledge is lose the *self*. But

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ignorance, here again, teaches the fear of losing the self. The greatest kindness we can do to our brothers and sisters is to instil into them the desire to know, to learn. This done, the means of obtaining knowledge are many.

A. E. CALL.

IN TIMES OF LONELINESS

WHEN waves of loneliness sweep o'er me
And threat my barque to overwhelm,
Thou Who didst cross this sea before me
Be at my helm !

And though the angry waves are curling,
My fears shall fade when at Thy will
They sink, their stormy banners furling,—
“ O Peace ! Be still ! ”

F. G. HAYES.

ISLAM AND FREETHOUGHT

[We reproduce below the text of Khwaja Kamal-ud-Din's letter to the *Freethinker* in reply to a criticism of his sermon in a recent issue of that journal.]

Under the above heading, Mr. A. W. Malcolmson indulges in some interesting criticism on a sermon which I delivered at the Mosque, Woking, on the occasion of the last Eid, dealing with some of the reasons which in my opinion should lead a scientific mind to believe in the existence of some Great Unseen Mysterious Power, styled by us Muslims, Allah. The writer, however, tends rather to a confusing of issues and ideas, discounting the value and charm of his criticism by his method of handling a subject which demands, above all, coolness—and the restraint which accompanies it—for its worthy consideration. Instead of combating my conclusions, he would have done better to have attacked my arguments, which I sum up here very briefly :—

Everything in Nature is obedient to Law. Every

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atom, every combination of atoms, including man himself, must obey that Law, slavishly. The old theory of Nature and its empiric blunders is over and done with. The best intellects in Biology and "Freethought," including Haeckel, have revised their briefs. Matter has been rejected as the First Cause and something styled "Law-Substance" has taken its place. There may be a hundred and one laws at work in Nature, but they all converge on one purpose, and it is this that has led the scientific mind to accept the doctrine of Monism—that is to say, the universe as a whole derived from one agency—and that agency has been called by Haeckel, "Law-Substance," for want of a better name.

In short, Law is, and must be obeyed, if the world is to go on at all. Every phenomenon of the universe, every phase of humanity, bears witness to this fact. Law is "The-Obeyed" Entity; and in this connection the reader will perhaps be interested to learn that the word "Allah," which is the object of worship with Muslims, literally means "The-Obeyed." The difference, then, between an advanced Freethinker and a Muslim would seem to be a difference of but one step. We accept the Great Mind as the Source of the Law, and the Freethinker, if he attaches any weight to scientific truths (and if he does not we need not trouble him), will scarcely go beyond the Law and deny the existence of any Mentality as behind the Veil.

There is not an organism—no, nor even an inorganic entity—but has within itself the process of growth and progress, so long as it remains subject to the Law. The moment it ceases to be so subject, it begins to wither and become decomposed. It may assume a new and useful development, if it again comes under the working of the Law emanating this time immediately from a human mind. A piece of wood detached from a tree loses further growth, but it may be converted into a chair, a table

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and the like, when it comes again under the dominion of a working mind.

In all human activities is not this dead matter, when worked out anew into something useful, under some principle, and undeniable proof of a working mind? Why not in the case of the whole universe where the whole growth has been, from the birth of Time, under an unchangeable Law. If the existence of the exchange girl controlling the whole machinery of the telephone system can be rightly traced to a mind—that is to say, to the inventor of the telephone—why may not the existence of the brain in the human frame be traced to another mind? The brain performs the same functions in animal organisms as the girl in the telephone exchange. Whenever we need something there is a call in the brain recesses through the ingoing nerves (afferent) coming from certain members of the body; and the brain atoms answer the call through outgoing nerves (efferent) on the same principle. The human mind has devised that development of military organization known as the “brain of the army,” or the General Staff. This military system has been modelled on the working of the human brain, the several units of the army representing the members of the human body. The stomach, for example, when hungry, must inform the brain of that hunger, by means of the ingoing nerve, and the brain, through the outgoing nerves, takes the necessary steps for satisfying the need. And is there not discernible a curious inconsistency in those who, while crediting the human mind with the organization of the “brain of the army,” shrink in effect from assigning to that mind itself any origin at all?

I can confidently assert that whatever reasons induce us to connect work of the human hand with the promptings of the human mind will apply with equal cogency to prove the presence of the Great Mind.

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Mr. Malcolmson, when speaking of the Theory of Causation, is plausible enough when he says: "We might go on like that *ad infinitum*, like recurring decimals, and still be no nearer to a solution of the problem as to the origin and cause of the universe." But this only serves to show our own inability and ignorance; our ignorance of a thing does not necessarily mean that the thing does not exist. We Muslims confess our inability to know everything of God. According to the Qur-án, "We might go on like that *ad infinitum*," as Mr. Malcolmson says, and there again we shall be continually finding the Laws of Creation, Sustenance and Preservation which will compel us to believe in the existence of the Mind Who is our Creator, Sustainer and Preserver. Of course those who assert, "God is knowable," and have seen the new Epiphany at the Cross, can be put to the ever unsuccessful task proposed by Mr. Malcolmson.

It was scarcely necessary for Mr. Malcolmson to bring Muslim worship into the discussion at all, more especially in the apparently jocular vein he has chosen to adopt in dealing with a subject sacred to others. Our conception of worship goes beyond physical movements and gesticulations. If the word "Allah" in Arabic means "The Obeyed," the word "ibadat," which stands for the English "worship," in Arabic, literally means "obedience." With a Muslim, to worship God means to obey Him, which must mean to obey His laws, whether spiritual, moral or physical. We feel no shame in following those laws slavishly, nor can Mr. Malcolmson even, neglect to do so. Mr. Malcolmson, like every other human, is a chained slave of the Law. For his very life he cannot afford to do otherwise than obey it. Laws are unchangeable and inexorable in their penalty if broken. Where, then, lies the difference between Mr. Malcolmson and myself? Mr. Malcolmson, too, must bow his reluctant head to the authority of the

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Law. With me, Law becomes merely an idol, a fetish, if my worship is not meant for the Mind from which the Law emanates. I have a mind which can frame laws and which, in this sense, is above the Law. In worshipping Allah, the Source of the Law, mind bows to Mind. If physical movements are only an index and expression of mind, our falling on the ground is simply an indication of submission to the laws of the Obeyed One, and in this I for one see no occasion for ridicule. Mr. Malcolmson is perfectly welcome to attack the principle on a rational basis, but the form used for the indication of the principle is a side-issue and sportive treatment of a side-issue should not be regarded as adequate or indeed any substitute for serious thought.

KHWAJA KAMAL-UD-DIN.

ASTROLOGY AND THE BIBLE

THE primeval religions of the world were based to a great extent on worship and reverence for the heavenly bodies, which gave rise to a complicated system of correspondences in which it is sought to trace analogies in the zodiacal signs or the apparent path of the sun in the heavens with man and his body and life. These signs, twelve in number, are allotted to the twelve months of the year, and represented by various symbols, animal and human, the parts of the human body being divided among them. As far as the Bible is concerned, there are many references and allusions to astrology. One must be careful to distinguish between actuality and myth. Legends are woven into the lives of great men and leaders, giving them a superhuman character, bringing much of their work to naught by involving them with the impossible and apparently absurd. If, for instance, we take the story of Noah and the Ark of the Deluge, said to contain all the animals, etc., by two and by seven, being 300 cubits

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in length, 50 in breadth, and 30 in height, one asks, not irreverently, where did Noah put the two or seven mammoths, leaving alone the elephants and the rhinoceroses, etc.? How did he keep the peace and feed them for 150 days while the deluge is said to have lasted? Such being the case, where any very extraordinary fact is narrated, it is intended to direct attention to some concealed meaning. The story of Noah's Ark, the universal deluge, its length, the incidents of the dove and the raven relate to the sun's path in the ecliptic, the door of the ark corresponding to one of the signs. The three sons of Noah, Japhet, Ham and Shem, whose initials are I.H.S., taken by Christians as the monogram of Jesus (Jesus Hominum Salvator), can be applied to the three aspects of the sun (rising, meridian and setting). This monogram was also referred to Bacchus (a solar deity), as well as the initials of Isis, Horus, Seb (the moon, the sun, the earth), forming one of the Egyptian triads.

In the account of Jacob and his twelve sons we have again a glyph of the sun and the zodiac. The twelve tribes of Israel, camped about the tabernacle, refer to the zodiac with the sun in the centre; the breast-plate of the high priest containing twelve precious stones each referable to a month, a tribe and a sign. Joseph, in his dream of the sun, moon and eleven stars making obeisance to him, his coat of many colours, all refer to the same thing.

The story of Samson is another astrological allegory. His name is derived from Shemesh and On, the Assyrian and Egyptian names respectively for the sun. The locks of his hair, in which lay his strength, were the sun's rays, most powerful at the summer solstice and weakest at the winter solstice, when they were shorn, by the treachery of Delilah (the moon). The gates of Gaza and Hebron allude to the tropic of Capricorn, where the sun apparently turns on his path; the story of the three

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hundred foxes and the firebrands may be included. There are different other allusions in the Old Testament to the same subject.

In the New Testament we find the attribution of the twelve Apostles of Jesus to be symbolic of the zodiac, and astrologers allot them respectively. The four evangelists—Matthew, Mark, Luke and John—refer to the four Kerubim, the lion, eagle, bull and man, or the four elements of nature, fire, air, water and earth.

Briefly, much of biblical symbolism can be shown to be based on a survival of the once widespread and almost universal belief which was held by the ancient races, and even now is much believed in, in certain parts of the world.

R. LISSAN.

ISLAM'S MISSION IN EUROPE

By KHALID BANNING, PH.D.

WE are living in an age of extreme materialism, but also one of spiritual fermentation and unrest, marked by profound dissatisfaction with old ideals, and a groping after new ones which are not forthcoming. Before the war Occidentals were reeling and drunken with self-glorification over past successes, a state which generally precedes great calamities. This feeling of self-glorification and extreme optimism was in every way furthered by those in power and often took the form of extreme nationalism. It was preached by newspapers, from the pulpit, in schools and universities, in the current literature and on the stage. It became the universal fashion of the day, and few nations, even the smallest, were unaffected by it. As the result of European imperialistic propaganda it spread to the Near East and in no small way contributed towards destroying or preventing Islamic unity and played a great part in the wreck of Turkey.

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If we trace this self-glorification to its sources, we find that its causes were purely economical and that it first set in with the colonial age. The discovery of the sea route to India by Vasco da Gama and of America by Columbus in the fifteenth century opened up great sources of wealth to Europe, but at the same time drew the world-trade away from the Near East, which immediately began to lose first its economic and then its political importance, until it finally became so weakened that it easily fell a prey to Western greed. Enriched by the pillage of the colonies and the unprincipled exploitation of weaker races, the Western world began to lose its pessimism which until then had prevailed, and a period of exuberance gradually set in. The vast amount of capital derived from the spoliation of the colonies, etc., rendered the development of European (and American) industry possible.

If we follow up the various religious (and political) movements during the period in question, we find that they were entirely influenced by economic circumstances. Whereas we find a very strong religious feeling prevalent in Europe before and at the beginning of the colonial age, the great inflow of wealth above referred to, gave the European bourgeoisie which played the principal part in the buccaneering expeditions, an exaggerated feeling of self-satisfaction which at first had a small beginning, but which grew from day to day and finally resulted in the deposal of kings, etc., and the establishment of so-called democratic institutions. The bourgeoisie, elated by its wealth, began to ask itself the question, "What need have we of religion?" and as royal prerogatives were felt to be an obstacle in the way of progress (i.e. economic progress), the influence of religion and incidentally that of royal power began to wane. Of course religion and royal power need not necessarily go hand in hand, but in the case mentioned they were unquestionably weak-

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ened by the great economic development. As, however, we are here only dealing with religion, we will confine our further remarks to this subject alone.

If we follow the literature of the period referred to, we find the influence of the economic development truly reflected in same. Of course allowances must be made to the national character of the various European nations, some of which were by nature more religious than others, but no keen observer can fail in this case to recognize the fact, that the decline of religious feeling in Europe has kept even pace with the increase of wealth. It is the most natural thing in the world that those filled with an undue idea of their own importance should regard religion as something superfluous and even as a hindrance to their own selfish motives. Of course the fact that a few noble-minded persons of wealth retained their religion, or that others attempted to use the same as a cloak to conceal their own selfish motives, in nowise changes the general truth of the above statements. The fact that rulers and politicians have also done much to discredit religion in the eyes of many has also no bearing in general on the main question. The general tendency we mention cannot be refuted, and as stated above, the entire development is reflected in the literature. With the colonial age the first atheistic philosophers began to make their appearance, and this development has gone on; and if we peruse the literature of the present day in Europe, we find that religion plays a very unimportant part in same, serving only here and there as a kind of embellishment, or at best now and then as a political war-cry.

Three years after the close of the Great War we see the dire results of this feeling of self-satisfaction and extreme optimism which so eloquently found its expression in the philosophy and teachings of Herbert Spencer. Whereas but a few years ago men were proclaiming that the human race was getting better and

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better and progressing in the path of advancement and justice, the world was suddenly awakened from its fond dream by the most terrible calamity which ever befell the human race. Now that the war is over, we find that the world has become poorer and that things have not turned out as represented. Notwithstanding the fact that politicians, newspaper men, theorists and the like are doing their utmost to lash the weary nag of optimism ahead with what they call their "belief in the human race," etc., the forces seem to be gone and we find that in all countries both public and private morals have to a great extent disappeared, that old-fashioned virtues are in a bad plight, that hatred has been implanted in the heart of man against his neighbour, and that the greatest economic misery and still greater spiritual misery is everywhere prevailing.

Will Europe be able to recuperate economically and morally from this plight? In certain countries economic recuperation may be possible at the expense of other nations. In Eastern Europe, however, where Marxism, the hideous outgrowth of capitalism, has been holding its orgies, the case seems hopeless. But even if Europe recover materially, will it be able to do so effectively, unless some great moral force is brought to bear which makes life worth living, which offers man spiritual satisfaction and gives him something more to live for than his own short-lived carcass? We think not, and the past and present experience teaches us that man is not by birth and inclination the immaculate being, as our optimists and theorists are telling us, but quite the opposite. Capital has wrought wonders by driving men to work with the scourge of hunger. Marxism has promised to remove this scourge and going out on the principle that man, or rather the proletarian, is a born saint, needing no higher power to guide him. This has caused endless misery such as has been never known in the history of man, but the theorists who propa-

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gate these ideas are determined, it would seem, to push matters still further.

Only a great moral force, however, can help the world out of its present state of decadence, a force which is higher than man himself and which is in a position to uplift him. This cannot be achieved by nationalism, which is good enough as a moral principle, if you have nothing better, but which is likely to be misused by politicians for their own selfish ends in stirring up hatred and wars. Then again we have Christianity, which in Europe was for a certain time a great moral force, but which to-day is little more than a slogan for arousing the masses against non-Christian nations or as a justification for attacking or oppressing non-Christian peoples. Perhaps the ruins of Christianity constitute the only real moral force left in Europe to-day which keeps things going, but we find high ecclesiastical authorities attacking the foundations of the Christian dogma in an attempt to appear "liberal" and gain the applause of the galleries. Christianity, which has shot its bolt, does not seem capable of revival, and under present-day conditions does not appear suited to again act as a moral force as it did formerly, and, moreover, the doctrine of retribution on which it is based is as irrational and ridiculous as it is immoral, and is not likely to appeal to modern thought.

The writer of these lines has lived in a number of countries and has come in contact with many movements and forces. He has, however, nowhere found a moral force equal to that of Islam, a force which the Occident has for a long time past been endeavouring to crush and wipe out. Under the influence of mediæval traditions near-sighted politicians have been doing their utmost in this direction, and with the vast machinery at their disposal still manage to keep the masses in ignorance as to what Islam really is, notwithstanding the fact that Europe is

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to-day in need of a moral power to emerge from the swamp, the lack of which power is dragging it more and more into the mire. To-day the foundations of Christianity are shaken, but strong capitalistic organization still holds Europe together; but what will the morrow bring forth?

Apart from all this, as stated at the beginning, a great number of persons in all countries are groping for light, and many in their desperation still cling to Christianity. In Germany Christian Scientists, Mormons, Bahaists, Theosophists, and what not, are continually obtaining adherents who in their desperation are seeking a moral force which will give them inward satisfaction. It is now high time for Islam to step in, and being the only logical and rationalistic religion which the world has ever known, it is sure to obtain adherents with proper propaganda work, and to again become a great source of light and civilization, as it was in the past at a time when Europe was plunged in darkness.

The time for this is now ripe. We are living in an age of extreme materialism to be sure, as stated at the beginning of the present article, but history shows that all great religious movements have taken place in times of extreme materialism. This materialism does not satisfy, however, and its adherents are the most miserable and wretched people in the world. Those who possess wealth are soon surfeited and those without means are to be pitied indeed. After the Great War which has shattered so many ideals, lives and hopes, these conditions become more apparent. Everywhere we go we find the same conditions: the masses are like sheep without a shepherd, and yet Islam can offer them everything necessary to earthly and future happiness and can give them an object in life, making it worth living. It remains to be seen whether Muslims will become aroused to these conditions and carry the light of Islam to the West, which of course must be presented

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in a modern way adapted to existing conditions, but without giving up one iota of its doctrines and without making concessions to Western prejudices.

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Government of the People, by the People, for the People.

“And their (Muslims’) Government is conducted by a Council from amongst themselves.”—THE QUR-AN, xlii. 38.

“SUCCESSION is not a sectarian matter. It is not for a clique or clan to decide the question. It is a question of ELECTION BY THE PEOPLE—a principle based on the fundamental rights of man. Democracy is the corner-stone of our Faith, to establish which came the Messenger of Allah. Superior in knowledge as he was through communion with the Lord, never did he decide a question of administration but after due consultation with us all. This principle of election overtowers all other considerations—considerations either of relationship or of association, of tribe or of clan. Anyone who succeeds to this exalted office, let him do so by virtue of his unrivalled wisdom and uprightness. Such a one alone must be at the helm of affairs.”

Thus spake Abu Bakr to a congregation of the Ansars, assembled in a private house. The Prophet of Allah had breathed his last on this earth to meet, as he lisped in his dying accents, the Companion on high. They were anxious to nominate a successor from amongst themselves. This meant a split in the Brotherhood of Islam, and an undoing of the principle of human equality the Prophet had laboured so much to inculcate. Word was brought to the Mosque where the Muhajirins were met to elect a President. Forthwith their leaders, Abu Bakr and Omar, made off for the Ansars’ meeting to confer with them. Abu Bakr’s eloquent address greatly impressed the audience. There were some, however, given too much to party politics. They still urged

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their party claims, on which rose the famous Abu Obedah to his feet.

“Brother Ansars,” he said, “in your services to Islam you surpass all. It was you that afforded the much-needed and timely shelter to the Prophet of Allah and his friends. It was you that tenderly nurtured Islam, while yet in infancy. Through you did Islam gather strength and spread over the length and breadth of Arabia. Does it now behove you to work out its dissolution with the same hands?”

The appeal proved irresistible. The Ansars were moved to the very core. The higher and nobler in them was kindled. One, Zeid-bin-Saabet, rose from among them and said the Muhajirins were more entitled, by virtue of their services and abilities, to secure the election. He was followed by another, Bashir-bin-Saad, who thus addressed the assembly:—

“If we have displayed more prowess or valour in the defence of Islam than others, it was for no love of name or fame; it was solely to win the pleasure of the Lord and be true in our allegiance to His Prophet. In doing so we were moved by no ulterior motive save our devotion to what was our clear duty. Now, surely, it is far below our dignity to take advantage of our position, won through self-abnegation in the service of our Faith, for which Allah will amply reward us. Indeed, it will mean betrayal of the same cause we have been so faithfully promoting, should any motives of power or precedence, which we do not deserve, inspire us. Right man in the right place, duly elected by the people—this must be the principle, and I solemnly pledge myself to stick to it.”

This stirring appeal to the good sense of the Ansars went home. All opposition subsided. Breathless calm reigned for a while, when proposals and counter-proposals were made for the election of the President. Omar rose and proposed the name Abu Bakr, dwelling at length on his multifarious qualities of head and

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heart and his services to the Cause. In one voice the people acclaimed him as the right person to be at the head of the Republic of Islam, and thus was elected the first President—Caliph—of the Islamic Commonwealth. Duly installed at the Prophet's Mosque, seated at the Prophet's pulpit, he delivered the following address, his maiden presidential speech :—

“Praise be to the Lord on high, the most Wise, the Supreme, Who created and regulated the universe. It is true you have elected me as your President, but I am no better than you. It would have been a great pleasure to me, should some worthier man have assumed this office. No desire for rule ever entered my mind; nor had I any ambition for power or position. All that disturbed my mind was lest this principle of equality and fraternity be misunderstood and a split should come about between the Muhajirins and Ansars. Thank Allah ! The momentary cloud has cleared; we are all members of one common fraternity, enjoying liberty and equality. You have charged me with responsibilities which I confess I possess neither the skill nor the strength to duly discharge. I am thoroughly alive to the gigantic nature of the task before me, as also of my inability to meet it. So I shall be in need of your constant help and counsel. The manifold responsibilities of a ruler cannot be discharged well but through Divine help. In the administration of justice I will endeavour to shun all prejudice or partiality. The Judge that shows bias, incurs Divine wrath; the nation that does not strive after righteousness—its power wanes. **HELP ME, SO LONG AS I AM IN THE RIGHT. OBEY ME, SO LONG AS I OBEY GOD AND HIS PROPHET. IF EVER I TRESPASS THESE BOUNDS, I FORFEIT ALL AUTHORITY OVER YOU. SET ME RIGHT, IF EVER I GO ASTRAY.**

BABAR.

The Woking Mission Letter

THE MOSQUE,
WOKING,
October, 1922.

DEAR SISTER AND BROTHER IN ISLAM,

Assalam-o-Alaikum !

We have already entered upon the second decade of our career. August 4, 1912, will ever mark a red-letter day in the annals of this Mission. It was on this memorable day that the gates of this gem of a mosque—so far serving as a mere Oriental curio in the midst of the Occident—were flung open to seekers after truth. Since then we have spared no nerve to disseminate, to the best of our means, the light of Islam in these isles of mist and fog. How far we have succeeded in rendering this bit of duty to humanity it is for the reader to judge. That we, on our part, have done our honest best is an ample source of satisfaction to us.

The first stage of our labours—and I should say the most arduous—is almost over. The spade-work has been done, the obstacles removed, and the path cleared up. Momentous changes have since taken place—changes wrought by the invisible hand of God rather than anything on our own part. There has been a gradual decay of the Church creed—decay determined more from within than without. Do we not read in our Prophet's Traditions that Anti-Christianism—*Dajjal*—would first prevail over the length and breadth of this globe and would ultimately work its destruction with its own hands? And so has it done at last. Why, could there be a worse form of Anti-Christianism than the Church as it exists to-day? Are not its teachings in direct

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contravention to those of Jesus Christ? A jumble of irrational dogmas—a slur on the blessed name of Jesus of Nazareth—the Church has been, both in theory and in fact, an embodiment of all that the word constitutes. Who could imagine but a few years ago that the *dajjal*, having swept over the greater part of the world, would ever witness a waning glory? But the unexpected always happens. From within came the crash as foretold by the blessed lips of the Prophet of Arabia. “Revealed Nature of the Bible,” “Sonship, Divinity of Jesus,” “Original Sin” and “Atonement”—the corner-stones of the Church—have been, one by one, pulled out by Church dignitaries themselves. On July 5, 1917, under the very nose of the Archbishop of Canterbury, at a meeting of the Lower House of Convocation of Canterbury, the first of these was removed, though very stealthily and cautiously. As a matter of course, every deacon had to profess, on the occasion of his ordination, that he believed the Canonical Scriptures as the Word of God. This used to be the question put to him: “Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?” to which he would reply: “I do believe them.” Naturally there was much of pin-pricks of conscience on this account. Enlightened modern ministers of the Church, wearing academic distinctions, could not conscientiously swallow such a pill for long. Who would unreservedly profess faith in all the fairy-tales contained in these Scriptures as the Word of God? Not even the plain man in the street. The revolt was inevitable, and it came. The question adopted instead, with the addition of conscience-saving clauses, was: “Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments as conveying to us in many parts and in diverse manners the revelation of God which is fulfilled in our Lord Jesus Christ?” Though uttered in a restrained tone, the change amounts to a negation of the revealed

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nature of the Scriptures. This was followed by a more direct blow at the Church when about a month later, on August 9, 1917, there came up for consideration, before the Modern Churchmen met at Cambridge, the proposition: "Did Christ found the Church?" The verdict, though still in a mincing tone, was unmistakable. It was not founded by Jesus, they thought, but arose out of his teachings. Of all that is near and dear to man, perhaps the most difficult to shake off are one's traditional convictions, and especially when it involves the risk of incurring public odium. Thus went on slowly, yet steadily, this subterranean current of reaction, coming at times to the surface in this or that form, till at length came the volcanic upheaval at Cambridge in August 1921. Jesus, it was declared at this session of the Modern Churchmen's Conference, was a man in the fullest sense of the word, physically, intellectually, as well as morally; he was the son of God only in a moral sense, in which every other mortal can become his son. These historic pronouncements sounded, so to say, the death-knell of the Church. The whole fabric of Church creed rested solely on Jesus' divinity. With the fall of this rickety foundation came the entire superstructure crumbling down to dust. There was in conservative quarters some shrugging of shoulders, some browbeating and even open heresy hunts, but conscience having once asserted itself, it could no longer be stifled. The floodgates of rational criticism were thrown wide open and the entire warp and woof of Church texture was pulled out thread by thread. Bible stories such as that of Jonah, cried out one, meant encouraging "intellectual dishonesty." The Genesis narrative of creation, the fall of Adam, shouted another, were conducive to lowering the "standard of truth." The wave reached the far-off shores of Yankee-land, and the cry reverberated from across the Atlantic. At Portland, Oregon (U.S.A.), the bishops

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put their heads together to revise the Prayer Book. Beginning with the baptismal service, "it was agreed," says *The Times*, "to omit (the words) 'forasmuch as all men are conceived and born in sin,' because it was considered a slur on the sanctity of marriage." The doctrine of original sin and its twin sister, the Divinity of Jesus, having thus been demolished, there was, in fact, little left of the Church. So this year, when the Modern Churchmen met to discuss the proposition whether Christianity was capable of becoming a world religion, they defined—and to be consistent they could not do otherwise—that by Christianity they meant, not the Christianity of the creed or the sacrament, but of the spirit. What that spirit is, if anything at all, has still been left in the dark. Even if it is meant to imply, as it does in all probability, the oft-repeated shibboleth of Christian "love," it forms no distinctive feature of Christianity. There is no religion worth the name but inculcates love for fellow-man. In brief, for all practical purposes—nay, even in theory—Christianity has run its course. There can be no vacuum in nature, and so a higher order—which could be no other than Islam—must take its place.

There is yet another factor which has since come into unexpected prominence. The East has awakened to the shallowness of the West. For long, long years the East had been, so to speak, under the spell of the West. Everything Western was clothed with a halo of its own. Goods manufactured in Western factories deluged the remotest and the most retired recesses of the East, and what was the result? The East came to look up to the West with an almost superstitious awe and veneration, and paid ready homage to everything Western. Western articles, Western institutions, Western ways and Western manners, kept him dazed for a time. But the charm is at last over, the spell broken. With all its glimmer and glitter the East has discovered the hollowness

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of the Western mechanical civilization. A strong wave of reaction has swept over the length and breadth of the East. From Angora to Ahmadabad, and from Cairo to Calcutta, is re-echoed the one universal cry : " Away with this Godless civilization ! "

The glory of anti-Christianism is thus on the wane. The ebb of the tide has already set in. The Church has crumbled, the idol fallen. And the world at large—sore and bleeding—is longing for a spiritual balm. With this change in the field we must needs effect a corresponding change in our tactics. So far, our operations have been mainly destructive, calculated to demolish the false doctrines and teachings fathered upon the good name of Jesus. And so far as Islam is concerned we have confined ourselves to removing the misconceptions prevailing about it in the West or, at times, to discuss the beauty of its teachings on mere academic lines. These were the methods suited to the then state of things, and did their part in their own day. But the world has already emerged out of those waters and embarked on a new voyage. So must we trim our sails accordingly, to suit new winds. We find new vistas opened before us, and we must regulate our movements accordingly. We propose adopting more constructive and more practical lines. As to what exactly those lines ought to be we should like to have the opinions and suggestions of our readers ; for it is, after all, their tastes and their interests that we have in view. We shall feel much obliged should our readers favour us with their views and proposals, say, by the middle of December, so that we may be able to start on new lines with the commencement of the new year, 1923. Broadly speaking, we should like the introduction, in addition to the discussion of abstract religious and moral questions as usual, of topics having a more direct bearing on actual workaday life—a survey, for instance, of the general world situation, with special reference to

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the world of Islam; how various peoples of the world live, viz. an account of their social, political, civic and economic conditions; a series of the heroes of Islam, ancient as well as modern, and the golden deeds they wrought; and so forth. The frontispiece—at present the photo of some new convert to Islam—is proposed to be omitted and a variety of illustrations of general interest introduced instead. We should also like to know if the “Sufi’s Diary” may be continued. We understand it has won appreciation, both here and abroad. It may be noted with regard to this series that it was started with a view to meeting the growing awakening to things spiritual. To the average Muslim reader in the East, we are aware, these phenomena of visions, trances, clairvoyance, clairauidience and so forth, are commonplace things. But in the materialistic West such experiences of the spirit mean a great deal.

Nor has this universal revival of Islam left the British Muslim unaffected. Like the rest of the world of Islam, his heart too is pulsating with a new life. In his enthusiasm to uphold the name of Allah, his Lord, and Muhammad, his Prophet, he is second to none. So far he has been helping us in various ways to push the cause of Islam in these isles. But now he is up, like the Muslims of yore, to do his duty by his faith. These British Farooqs and Khalids and Habibs, together with their Muslim sisters, have organized themselves into a fraternal body, under the name of the British Muslim Society, and are out to carry the torch of Islam to every nook and corner of these isles.

In conclusion, just a word as to the circulation of the *Review*. It is not a business concern, nor is it run on business lines. Dissemination of the Light of Islam is its primary object; no consideration of profit or loss is allowed in any way to influence its publication. Much of it is allotted to free circulation, and so it is not possible for us, with

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the present meagre number of subscribers, even to make both ends meet. We feel much concerned on this account and wonder how long we shall have to run at a loss, which is not inconsiderable. The proceeds, if any, are to go entirely to our Mission Funds, but under the circumstances, instead of strengthening the same, it is proving a heavy drain on them. May we trespass on the indulgence of such of our readers as believe in the utility of the *Review*—and there are many of them, we hope—and ask for their whole-hearted co-operation in combating this rather difficult situation? Extension of the sphere of its circulation is the most effective way of rendering help to this national asset. It will go a long way to ease the situation should each one of our readers exert his or her influence and secure at least one subscriber. We feel confident our sisters and brethren will spare no pains in doing this bit of duty by their *Review*. Subscribers' forms are herewith sent, in anticipation.

We gratefully acknowledge all the contributions towards our Free Circulation Literature Fund, a list of which is given below.

Yours in Islam,

KHWAJA NAZIR AHMAD,
Manager.

	£	s.	d.
Messrs. E. A. Suliman & Co., Zeerust, S.A. ..	1	8	0
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REVIEW

India in Transition, by Manabendra Nath Roy, surveys, in a dispassionate manner, the Indian struggle for freedom, from its very inception. The writer thinks it is a purely economic struggle; its course has all along been determined by forces at bottom economical, though imperceptible. Facts and figures have been marshalled at great length to show how the advent of British Capitalism wiped out the once prosperous artisan class. The peasantry was also reduced to the verge of starvation. This exploitation of the masses had of necessity to be carried on through the agency of Indians themselves. Thus sprang up, from the womb of British Capitalism, a class of Indian capitalists and intellectuals. The *banya* in the far-flung rural areas worked as its agents and the *baboo* too furthered its imperialistic ends. Growing big, however, the child grew jealous of the mother and thus set in the struggle between the capitalistic imperialism on the one side and the Indian bourgeois, newly grafted on Indian society, on the other. Partition of Bengal agitation, the Sowderhi movement, the organization of the Indian National Congress—all these were the result of the awakening of this class to their economic interests. Concession and privileges were thus wrenched from the Government, which, however, meant still greater exploitation of the masses, there being now two exploiters. Ambition, however, went on growing with each new achievement. The Indian capitalist thought he had a prior right to suck the blood of his brethren.

The workman and the peasant reduced to penury, disturbances were the logical corollary. Their brother, the Indian bourgeois, had no difficulty in rallying them to his banner. Mass movements, such as the recent Rowlat Act agitation, the Punjab atrocities, the Khilafat question—all these were exploited by him to his own advantage. Under this united pressure, the Government thought it advisable

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to convert him into an ally, both being bound together by a common class-interest—the exploitation of the workman. When, however, the forces of reaction culminated in the movement known as Non-Co-operation, aiming at the overthrow of the Western civilization, the bourgeois turned into a “Moderate.” Revolutionary methods were obviously detrimental to his interests. Being the product of Western capitalistic society, its indictment by Mahatma Gandhi as “satanic” did not appeal to him. In the meantime the Government offered him the “Reforms” bone, which he eagerly seized upon. The Mahatma’s victory, if it comes, would, in fact, leave India where it was—only with a change of the exploiting class from the British to the Indian.

The struggle, the writer argues with considerable force, is essentially an economic struggle. The Mopla rising was only a latest phase of the same. “The Moplas are very poor, agriculture being their means of livelihood, and have always been under the thumb of the moneylenders, who are Hindus. The majority of the big landholders in that part of the country are also Hindu.” The battle is a class-battle and must be fought as such. The Indian bourgeois has, out of sheer class-interest, to perpetuate the same system which has fed him to repletion.

In this three-cornered fight, the author forecasts, the “bourgeois nationalism will end in a compromise with Imperial supremacy and the liberation of India will be left to the political movement of the workers and peasants, consciously organized and fighting on the grounds of class-struggle.” “This victory,” however, “will be won, not through ‘suffering and soul-force,’ but with blood and tears, and will be maintained by blood and iron.” Those interested in the Indian problem will find the book most instructive. Published in Geneva, covering 241 pp., 8vo size, price Rs. 2; can be had from: *The Vanguard*, P.O. Box 4336, Zurich 16, Switzerland. M. Y. K.