

# Islamic Review

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

Vol. XIV.]

[Nos. 3 & 4.

**SHAH'BĀN-RAMADĀN, 1344 A.H.**

**MARCH-APRIL, 1926 A.C.**

Annual Subscription, 10s.

Single Copies, 2s.

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## THE HOLY QUR-ĀN

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PUBLISHED AT  
THE MOSQUE, WOKING, ENGLAND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

SHA'BAN—RAMADĀN, 1344 A.H.

VOL. XIV.

MARCH—APRIL, 1926

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## NOTES

**Al-Haj Khwaja Kamal-ud-Din.**—Al-Haj Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission, accompanied by the Rt. Hon. Lord Headley, sailed for South Africa on Friday, February 5th, on the R.M.S. *Balmoral Castle*. A number of prominent British Muslims had assembled at Waterloo Station to bid the travellers "God-speed."

Khwaja Kamal-ud-Din's stay in England has been marked by great activity, the principal point of which may be said to be his new book, *The Ideal Prophet*, which is likely to exercise a profound influence on contemporary thought; and by the laying of the foundation-stone of the Mosque extension, by H.H. the Begum Sahiba of Bhopal, and the stately building presently to arise (thanks to Her Highness's bounty) in the beautiful Woking grounds will effectually banish the weather nightmare from our Eid days for many years to come.

\* \* \* \* \*

**Appreciation of the Islamic Literature and Disgust with the Church.**—Below we give excerpts from two letters out of a good many of a similar nature. They will speak for themselves :—

## ISLAMIC REVIEW

HANHAM, NEAR BRISTOL,

February 1, 1926.

DEAR FRIEND,—I want to know more of your faith. I had the pleasure of reading the *Islamic Review*, and I am favourably impressed with its conception of human relationship, its attitude towards science. . . . Years ago I left the Church in disgust and lost faith in everything. I therefore received the shock of my life on reading the *Islamic Review* to discover that you . . . possessed a far higher, nobler and scientific philosophy of life than the Christian Church.

Begging more light on the subject,

I remain,

Yours sincerely,

W. G.

WOLVERHAMPTON, STAFF.,

February 2, 1926.

DEAR SIR,— . . . *The Ideal Prophet* has proved most interesting, and I think it should go a long way towards dispelling the wrong ideas which most Christians hold concerning Islam. I am lending it to several people whom I have interested in conversation.

My friend Mr. — received the booklet entitled *Islam and the Muslim Prayer*, which we have both read with much interest and benefit. . . .

Yours in Islam,

G. T. T.

\* \* \* \* \*

**“The Call from the Muslim World.”**—“Islam is the only one of the great religions to come after Christianity, the one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity, the one that has in the past signally defeated Christianity, the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is to-day forestalling and gaining on Christianity.”

So saw Canon Gairdner years ago, and his insight into the

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real state of affairs is summed up in the above quotation from his book, *The Menace of Islam*. The words have again been repeated and appear by way of a preface to a little book entitled *The Call from the Muslim World*, which is one of the four volumes of the series entitled *The World Call to the Church*. These volumes, it is said, give the result of a close examination of conditions prevailing in the great mission-fields of India, Africa, the Far East and the Muslim world generally, and have been compiled by a Commission of—in the opinion of the Bishop of Salisbury—highly qualified persons appointed by the Missionary Council of the Church.

\* \* \* \* \*

**An Extra £50,000.**—The report was placed in the hands of delegates from every diocese in Great Britain and Ireland, together with some fifty bishops, who assembled in the Central Hall, Westminster, not to deliberate on the question of Christianizing the Muslim world—as that had already been dealt with in the report—but to receive, as it were, orders to collect an extra £50,000 beyond that which is now expended on this scheme.

\* \* \* \* \*

We are not at present concerned with the other three reports,<sup>1</sup> but if the report dealing with the Muslim world affords us any criterion of the Commissioners' qualifications for the work, it does them little credit. The report is not a new or genuine effort to ascertain facts and sift truth. One searches these pages in vain for any sign of improvement in the old misrepresentation of Islam practised by Sell and the contortion of fact beloved of Tisdal and Lamb, and libel of Islam by others, whose very names cast a shadow on a Christian's sense of decency as writers. The old rotten fossils—libels on Islam in such matters as slavery, ill-treatment of women, and *Jehad*—have again been excavated with a flourish of eloquence, though couched in vague and more or less meaningless expressions—insinuations rather than statements, seeing that the days are passed when those libellers

<sup>1</sup> "The Call from Africa," "The Call from India," "The Call from the Far East."

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could make assertions without fear of contradiction—pointing out the superiority of Christian moral teachings and of the Christian conception of Deity over Islam. The report as a piece of information concerning real facts is a complete failure.

\* \* \* \* \*

### **Will the Bishop of Salisbury accept the Challenge ?—**

Expressions like “Slavery sanctioned both by the Qur-án and the example of the Prophet Muhammad,” “Modern movement of women’s emancipation not due to a development of Muslim ideals and progress, but in spite of the direct teaching of Muhammad and the influence of the Christian Church,” in the report are too flagrantly untrue to demand any contradiction ; they only show that the repetition of misstatements is tantamount to reason and accuracy with a certain type of propagandist. Has female emancipation been even suggested by the Christian Church ? Can the Church, the worst enemy of culture and progress and personal freedom, as we will show later on, hold a candle to Islam, that has admittedly been the only torchbearer of light and culture in days when canonical rule in the West reduced humanity to nothing ? We challenge the Bishop of Salisbury to contradict us when we assert that the Christian Church has been the worst enemy of culture and science and of everything conducive to civilization. We again challenge his Lordship in the name of truth to prove that slavery is sanctioned by the Qur-án and the example of the Prophet Muhammad, as the report under review says. We likewise challenge him to prove the statements in the reports in the matter of the status of women. Elsewhere in these pages,<sup>1</sup> the Khwaja says that Christianity has been the greatest culprit in the matter of slavery, and that owing to the silence of Jesus on the matter. He brings facts of history to substantiate his statement. Will the Bishop contradict him ? He will not, he dare not, he cannot ignore facts well established in history. The coming series will show that Muhammad was the true Emancipator and Benefactor of Slaves throughout the whole world. We ask the Bishop : Is it religion to make misstatements of facts and perversion

<sup>1</sup> See “Bishop of London and Islam.”

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of truth? But the false coin pays the clergy—especially when they find that three-fourths of the audience before them know nothing of the questions discussed.

\* \* \* \* \*

**The New Renaissance.**—But the most amusing part of the report is the review of the facts that in the opinion of the Commissioners show the crumbling of Islam to make way for the Christian Church. In fact, it is more an advertisement of the book, *The Moslem World in Revolution*, by the Rev. Mr. Cash, than anything worthy of the average Muslim notice, especially in matters of religion ; it was bound to be so, as the reverend gentleman had his hand in the preparation of the report and could not lose such a chance for advertising his book. For the amusement of our Muslim readers we make mention of some of the salient factors mentioned in the report, as a basis for strengthening missionary activities in Muslim lands : “ The change of the fez in Turkey,” “ the insertion of the name of Angora Government in Khutba (sermon) instead of the Sultan,” “ the unveiling of some of the Turkish women,” “ the strong sense of nationalism,” “ the closing of Dervish monasteries,” “ Abdul-Kareem’s rise in Morocco,” “ the Druses’ activities against France,” “ the Wahabi supremacy in Mecca,” “ the deposition of the Shah of Persia,” and last of all, though not the least, “ the increase of Muslim students in London.” These facts have been arrayed in the limelight in the report to show that the Muslim world has cleared its decks for an onslaught on Christianity. If it is men of such mental balance that have to weigh and decide on matters of vital importance to the Christian Church, one can easily understand the “ empty pews ” and “ vacant benches ” so frequently lamented in modern Christendom. It shows how ignorant these people are, not only of Islam, but of true religious consciousness ; and for their enlightenment we say that Islam has never been restricted as to head-gear or any other article of apparel, that the veiling of women is more a custom in Islam than a religious institution ; that Muhammad was the first to teach and respect nationalism when he said “ Love of country is part of the Muslim faith.”

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As to "Dervish monasteries," Muhammad, again, was the first to denounce Monasticism and condemn monastery life. The evil came from Christianity—where, in Catholicism, it still exists; it crept into Islam, no one quite knows how, and Turkey should be praised rather than condemned by Muslims for purging her people of these undesirable ingredients of Christianity.

\* \* \* \* \*

### **The Report more a Political than a Religious Thesis.**

The book is not without redeeming features. It furnishes good information for the achievement of political objectives rather than for genuine religious propaganda. And this was necessary enough, in view of the fact that as the supporters of foreign missions are interested rather in bringing others under their political economic régime than in winning them to a new and brighter religious fold. It is, of course, possible that they themselves have no fault to find in the religion they stand for, but it would be interesting to quote the Bishop of Durham in this connection:—

"Speaking yesterday at the opening of a Missionary Exhibition at Middlesbrough, the Bishop of Durham, emphasizing the need of missionary work, said so great had been the reorganization of Islam that there was danger that it would become the religion of the whole of Asia and Africa. When the economic life of these people awoke, how could the British artisan compete with them if they worked with no regard to Christian ideals of social life and conditions?" (*Cork Examiner*, January 27, 1926).

\* \* \* \* \*

**Political Accessibility.**—Much has been made of the accessibility of missionary work into fields not open before. The report makes special reference to clauses like the following (quoted from Art. 12 of the Anglo-Iraq Treaty of 1923): "No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or to discriminate against any missionary on the ground of his religious belief or nationality provided that such enterprise is not prejudicial to public order or good government."

## NOTES

This and things similar, it is said, have opened doors in the Muslim world.

We wonder how this political accessibility will help the Christian mission without mental accessibility. What shall be said of the work of the missions in countries such as India, where they have had every facility, and official support as well, for the furtherance of its cause. Has it not been a complete failure? Have not mission-houses been closed, as the report itself hints, in big centres, and mission activities transferred from towns and cities to villages? Does not this very action show that ignorance is the seed of the Christian Church? It cannot claim to sit on the throne of knowledge. The mission has worked full 150 years in India, and still it is a pioneer work, as the report admits. But this would be putting it too high. The work is supererogatory. Those were the days of rank idolatry, when polytheistic tendencies in the Hindus saw superiority of the belief in one God to their rulers' adoration of 330 millions of their gods, and some of them became Christians, but Islam with its monotheistic ideas purged the country of the old theology. There were Gods-incarnate, there were virgin-born deities, there were various modes of appeasing God's anger by sacrifice and atonement; the East was full of the stories of crucified Gods, the Sacrament and its reservation and adoration—all of them now myths, dead and gone; but those of befogged religious consciousness are to-day contemplating the restoration of the people of India again to things long discarded. Will the Bishop consider this phase of the question? Can he point to any of the distinctive features of traditional Christianity that could make a new appeal to Eastern minds? They have had their Christs and have finished with them.

\* \* \* \* \*

**A Sensible Note Struck.**—There were some in the Central Hall, Westminster, when the report was introduced, who could not stoop to all that was said by the introducers of the report. No discussion followed on the reading of the report, but the attention of the gathering was drawn by a speaker (so writes our representative in the Hall) "to the



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*Islamic Review*, which," he said, "was presenting Islam in a new light." Another speaker denounced the average Christian missionary's method of laughing and jeering at Islam, and urged upon his hearers a more serious and thoughtful study which would recognize and appreciate the beauties of Islam. In conclusion he said that though they might despair of drawing the world of Islam into the Christian fold, it should be a great consolation to them if within the fold of Islam itself Christ is fully recognized. Thus in one word the speaker brought to naught the whole report of the Missionary Council. The report only evinces the Commissioners' ignorance of Islam. As to our recognition of Jesus, we quote the following from *The Ideal Prophet*. Could a monotheist give a better eulogy to the Great Nazarene?

Jesus has begun to stand again as a man—neither as God nor as His son—in the estimate of the thinking minds in the West, and the Modernist is merely formulating progressive opinion in general. He is a true messenger of God, and one of the Muslim Prophets. He may or may not be an Ideal Prophet, but he is decidedly a sublime character; all gentleness, selflessness and humility; distressed with human troubles, but facing all temptations in manly wise; humble in station, but courageous enough to expose hypocrisy in the higher ranks of society; insulted and persecuted, yet bearing it with meekness and patience; serving his friends and praying for his enemies; working wonders, yet never taking pride over them; ascribing them always to "the finger of God," and even admitting other's ability to do the same; ever frank to admit his shortcomings; a true Prophet of his time who realized the social canker eating the heart and poisoning the life-blood of his people, and came with a remedy. Like Socrates and other martyrs to truth, he lived and died in the service of religion. Though somewhat exclusive in his sympathies, seeing that they were primarily for Jerusalem and her children. "The tears he shed over his people may be estimated as the purest indication of his humanity."

Luke xi. 20.

## NOTES

What a noble and uplifting character in many ways ! But if we take him as God his very achievements soil the Divine glory and, if anything, detract from the Divine dignity ; all the grandeur, beauty and sublimity dwarf into nothing. What a poor show and a pitiable exhibition of Divine attributes. God, and yet led by the devil, and persecuted by the wicked, and insulted and tortured by the most despicable amongst his own creatures. A helpless being before his enemies ; though able to overcome death and thus to thwart the schemes of his persecutors through his resurrection, yet even then concealing and disguising himself that he may not be put to death again ; working the greatest miracle in the world—if he rose from the dead—yet concealing it from those most in need of it ; afraid to taste the cup of affliction, but forced to drink it to the very dregs ; planning a novel and a curious scheme to save humanity from the evil consequences of His own previous work,<sup>1</sup> yet failing in courage to face the hardships incident to its fulfilment ; showing ordinary human weakness in turning to a tree when pressed with hunger, though it was not the time of fruit-bearing—thus indicating not only lack of omniscience but lack of ordinary human common sense, and then becoming enraged with an inanimate object (the tree) when baffled in his attempt—we also do much the same sort of thing when we kick a door which is not opened to us quickly enough—and, last of all, ignoring all those stern faculties with which he himself had invested humanity and preaching from the Mount a Sermon of an, humanly speaking, impracticable morality. There is nothing in the actions or words of the man Jesus to indicate that the God of nature and God of conscience had appeared in human flesh in the fullness of time, as the

<sup>1</sup> The doctrine of the Atonement is, to me, as irrelevant. That a father should invent the laws of a game knowing that they must be broken, force people to play it, sentence the players to punishment for breaking them, and accept the agony of his son as a substitute for the punishment, was credible enough to people who believed that hate might be the ultimate law of life.\*

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\* Rebecca West.

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Bishop of London says.<sup>1</sup> Even His miracles on the earth, if He be God, dwindle into nothing when compared with His own work as Creator of the Universe. His miracles, as those of a Prophet, however, cannot astonish any student of the Bible. The other Hebrew prophets "cured diseases, raised the dead, divided the sea, commanded the Sun and the Moon to stand still, and ascended to Heaven accompanied by a chariot of fire and horses of fire, and the metaphorical style of the Hebrews might well ascribe to a saint and martyr the figurative title of Son of God."<sup>2</sup>

\* \* \* \* \*

**A Poor Conception of Deity.**—Jesus, as portrayed in the Bible, if God, is not a good conception of Godhood. Ramchandra and Krishna, the gods of the Hindus, show more glory and grandeur befitting their claims.

These two last-named claimants of Godhood, as their votaries would make them appear, have, however, never invited our serious consideration. They may or may not be gods, but, even if they be gods, they are of no help to us as such. They can neither be our ideals nor our models; for our ideals and aspirations are of necessity those of men. We can only follow one who is a man of like fashion with ourselves, whose powers, whether of mind or body, are no greater and no less than can be found in ourselves. Nothing can be a stronger incentive to us for following a teacher than our belief that his nature and ours are, in effect, one and the same. A lion or an elephant may, as circumstances dictate, excite in us wonder, admiration and terror; but we do not take lions or elephants as our ideals, because, however greatly we might desire to become lions or elephants, we know full well that such consummation is out of our power. Similarly, we are incapable of becoming God; we cannot go beyond the limits of our humanity. Where then arises the necessity of having a God-in-man placed before us as our ideal? The whole scheme, if any, would seem to be irrelevant. The Qur-ân expounds this truth in these words:—

<sup>1</sup> *Daily Express*, September 15, 1925.

<sup>2</sup> Gibbon.

## NOTES

And nothing prevented people from believing when the guidance came to them except that they said : What ! has Allah raised up a mortal to be an apostle ?

Say : Had there been in the earth : Angels walking alone as settlers ; We would certainly have sent down to them from the heaven an angel as an apostle.<sup>1</sup>

An angel-apostle from God could only come to angels. Equipped, as he needs must be, with faculties essentially different from ours, he could not be an ideal for us, much less a God incarnate. We have been made after the image of God ; we have somewhat of the Divine flame in us, but our soul is but only a tiny fragment of the Divine Soul, and that hampered and often hidden by the low passions out of which it must be evolved. We need a teacher and a master who has the same advantages and disadvantages as we ; he must be an evolved soul, but from the very same stuff which now impedes our course of progress. He must have the same inclinations as ours, but with the power to control them. Though I read nothing of Jesus in the whole Evangelical record which could not be said of certain of his fellow-men, yet he is essentially human. He is worthy of being received as a model for our conduct—else why, in Islam, do we rank him next to the Holy Prophet ? But I say it again that if Jesus is God, his utility to us as a pattern of humanity is nil ; seeing that nothing can make us God. We are men, with the ideals and aspirations of men ; we can follow one who, like the Prophet of Arabia, says to us : “ I am only a man like unto you.”<sup>2</sup> That is a great gospel for humanity. It brings the true ideal before us and opens up a splendid vista of shining hopes and glorious possibilities. Here is the greatest and the best of men,<sup>3</sup> the man who brought to perfect expression the best of that of which human nature is capable, and he says to us, “ I am only a man like unto you.” We may not reach the top of the ladder whereon he stands, but his thundering words dispel all doubts as to the capacity inherent in us and open a gateway to hope and success. He assures one that he and I are, as regards power and capabilities, alike, and this it is that compels me to follow

<sup>1</sup> Holy Qur-án, xvii. 94, 95.    <sup>2</sup> *Ibid.*, xviii. 110.    <sup>3</sup> *Ibid.*, ii. 5.

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him. No God incarnate can ask, or expect, any person to follow in His footsteps. If we are capable of following Him, then He is in His power and capabilities our equal, and every unit of erring humanity is as much the Son of God as He ; but, of course, only in the figurative sense. If, however, He possesses within Him Godhood, and which is not and cannot be in us, He cannot say to us, as Muhammad says in the words of the Qur-án, " Follow me, God will love you and suppress your evil propensities." <sup>1</sup> A God Incarnate is as a pattern for humanity hopeless. How can He be an ideal to us when there is no affinity of powers and capabilities between Him and other men ? " The ideal is to be attained by selecting and assembling in one whole the beauties and perfections which are usually seen in different individuals, excluding everything defective or unseemly, so as to form a type or model of the species." <sup>2</sup> A God incarnate does not belong to our species, there being something in Him to differentiate Him from us, and cannot consequently stand before us as a type of perfection, of beauty or of excellence.

\* \* \* \* \*

### " Islam and Zoroastrianism."

#### "MORE GOOD WILL.

"The public will adjudge it a triumph of the sincere stretch of the hand of friendship on both sides. The Irani Anjuman of Bombay and the Iran League have conjointly produced an atmosphere of fraternity such as was hardly expected twenty years ago in Persia. Learned benefactors of Persia like solicitor Mr. Dinshaw Irani have from this end initiated the interpretation of the most popular poets of Persia in a manner which sheds unexpected light on the relations between the Zoroastrians and Musalmans in Persia of the early centuries of Islam. As was to be expected, such honest and insistent efforts were not to remain long infructuous. Khwaja Kamal-ud-Din, the distinguished Imam of the Mosque at Woking, England, has published his *Islam and Zoroas-*

<sup>1</sup> Holy Qur-án, liii. 30.

<sup>2</sup> Fleming. Webster's *New International Dictionary*.

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*trianism* as a friendly response to the Parsi endeavour. Being a staunch Musalman divine, he is entitled to expatiate largely on the merits of Islam. On the other hand, he has sedulously abstained from disparaging Zoroastrianism. The Khwaja's contention lends itself to easy summary. Zoroaster was one of the true Prophets of God ; he had a high mission and a lofty evangel ; his gospel has, however, been largely lost and the Parsis to-day have partly gone astray. Neither more nor less, we submit, could have been pronounced by the warmest partisans of Parsism to-day. For who does not know and deplore the wide chasm which yawns between the Gathas, the unadulterated word of Prophet, and the later Avesta. We commend the following to the dispassionate study of our readers :—

“ ‘The charity, the philanthropy, the fair way of dealing of the so-called Worshippers of Fire, could not be inspired by element-worship. The good and noble in man cannot come to the surface except under the light that descends directly from heaven upon the mind of a person whose heart furnishes an exclusive throne for the Lord Almighty, Who is the Fountain-Head of all grace, and the mainspring of all blessings—and among them Fire. Zoroaster was such an one. He came with the same religion as other Prophets of the Lord brought to humanity. His teaching, when freed from accretions and additions, will reveal precisely the same truths as were inculcated by the other Prophets. To show this is the only justification for the subsequent pages.’ ” (*Jam-e-Jamshed*, August 29, 1925, a leading Zoroastrian paper, Bombay.)

**The Web interwoven and its Curse.**—We would like to draw the attention of our readers to a recent article entitled “The Web of Penelope,” in the *United Methodist* of February 11, 1926, in which a striking and humiliating contrast is drawn between the last two religions of the world.

The writer seems to have thoroughly studied both Christianity and Islam so far as the far-fetched sentimentalism of

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the former throws a malign influence on the mind, and the reasonableness and practicability of the latter sheds a beacon light on the thought and action of a youth. He points out that "Penelope" undid her web with a consistent aim, and of set purpose to gain time for the return of her husband, Ulysses, and to stave off the unwelcome attentions of the suitors she secretly undid at night what she had woven during the day, seeing that on the completion of the work she had promised to make choice among the suitors; but to-day we find the missionary work undoing its woven web without any good motive from the past or for the future.

It is admitted on all hands that Islam is making headway amongst the tribes on the Dark Continent, in spite of the persistent propaganda work so thoroughly organized, backed and financed from "Home," the simple reason being that the followers of Christ who teach "All ye are brethren," and who are heralds of good news of Jesus Christ in an outwardly humble attitude, go to those far-off lands in the same boats that carry the strong liquors which ruin the peace of society, wreck sweet homes, and is repugnant to the sensitive amongst them. The bitter truth for the Christian—for the great strides Islam is making amongst the pagan tribes is nothing else—is that the convert to Islam is welcomed into a world-wide fraternity where rank, race and colour are counted as naught; for the book of Islam says: "O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty). Surely Allah is Knowing and Aware."<sup>1</sup>

Islam forbidding the use of this agent of degradation reveals itself as a more consistent and uplifting religion than Christianity. A brilliant example of that phase we find in the prohibition introduced by the Begum of Bhopal State in India by uttering those bold and noble words that "the loss in revenue is amply repaid by the moral uplift of the people"; while the European (nominally Christian) members of the

<sup>1</sup> Holy Qur-án, xlix. 13.

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Indian Legislative Assembly were quite determined against a Prohibition Bill introduced by an Indian (non-Christian) member, and opposed it tooth and nail. Nevertheless their efforts proved futile, and the Bill was carried by 69 votes to 35, every Indian member voting in its favour ; though it will probably be vetoed by the Viceroy, on the advice of the Finance Minister, on grounds of revenue.

China goes so far as to face boldly the nominal Christians seeking financial gain at the cost of moral degradation of a nation with the oldest traditions of art and civilization ; for not only was it the opium introduced by the foreigners that deprived the country of its activity and steeped the nation in lethargy and abnormal mental decrepitude, but to-day the brewers and breweries, forced out of business in America, are finding their permanent abodes and flourishing markets throughout the length and breadth of China, which seems in a fair way to be saturated with sparkling liquor.

The author of the article is emphatic on the point that what little ground is gained amongst credulous folk by a strong missionary propaganda is lost through the personal misbehaviour of some of the followers of Christ, and secondly through a futile effort to seek commercial gain by the introduction of degrading elements into a society that is on the brink of ruin through such " wet " trade ; and observes that these selfish motives tarnish the name of the Western races.

\* \* \* \* \*

### Ramadān.

Fair gardens still must tilled be :

Work only hath reward :

Fast, and thy life shall filled be

With a divine accord.

Subdue thyself ! not starve thyself !

And thou shalt surely find,

With heav'nly pow'r thy life shall flow'r,

As Allah hath designed.

The month of Ramadān begins this year on March 15th ; so the present issue of the *Islamic Review* will comprise the double number for the months of March and April. It seems advisable and permissible to remind our readers, and especially



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the new converts to Islam, in the words of the Holy Qur-án :  
“ The month of Ramadān is that in which the Qur-án was revealed, a guidance to mankind and clear testimony for guidance and the distinction.” And on another occasion :—

“ Therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a like number of other days ; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you, and that you may give thanks.”<sup>1</sup>

Most of the people and especially the non-Muslims are of opinion that the institution of fasting in Islam is starvation, which is a prejudiced or rather jaundiced opinion asserted in utter ignorance.

Barrack-life may seem barren and devoid of interest under rigorous discipline to a sapling youth, but that is the real ground where he picks up his rudimentary tactics for self-defence and opposition of aggression and tyranny ; similar is the case in fasting, which, seemingly, is a hard test ; but therein lies the virtues of conquering our carnal passions, learning to curb passions (never to annihilate) ; to acquire a strong will against the temptations—the opposing forces of Nature ; and honestly speaking it is a school of reformation wherein one learns to feel for those who are needy and poor ; fallen and decrepit. We find that those who face hunger calmly and patiently, without showing signs of infirmity, have been the greatest sages ; the mighty organizers and heroes of the past generations. An honest seeker after truth without prejudice can approach and assimilate the simple truth depicted in the simple words that fasting is not an instrument of self-torture or mortification, for it is not the end-all and be-all of religion, but only a step to higher ethics or morality, to organize institutions for the poor by the rich and thus keep the balance of social fabric that is torn asunder by extra

<sup>1</sup> Holy Qur-án, ii. 185.

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taxation and unemployment of the poor. We must be bold to assert that without spices there is no delicious dish, without physical exercise there is no health and glow, and without moral discipline there is no noble life ; and noble life comes through bitters that we swallow with patience and forbearance.

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## **OPEN LETTER TO THE BISHOP OF SALISBURY**

### **THE CALL FROM THE MUSLIM WORLD TO THE CHURCH**

TO THE RIGHT REVEREND THE LORD BISHOP OF SALISBURY.

MY LORD,—We should view with appreciation and sympathy all efforts that others make for rectifying their material, moral or spiritual deficiencies. No matter how wrong these well-meaning people may be in their estimation of others, they deserve gratitude all the same. It was in this spirit that I approached the report—"The Call from the Muslim World"—prepared by the Commission appointed under your chairmanship by the Missionary Council of the Church. I read every page of it with keen interest, and I may say I felt disappointed. Strong as I am in my convictions, I am, and have always been, a seeker after truth from whatever quarter it may come. I sought for light in the report, and I found your Commission groping in the dark. They, however, seek to induce the Church, and, through the Church, the nation, to avail themselves of the new possibilities opened by the Great War of Christianizing Islam and the rest of the non-Christian world. A noble effort it would be if Christian ways and beliefs could improve the moral and spiritual tone of the world, including that part of it which pass under the name of Christ. But Christendom, as Your Lordship must know, does not present a desirable object-lesson for others. Your medical hospitals may be doing a great hygienic service, but the moral ulcers in the West are too painful and hideous to induce the East to look to Christianity for any relief in the matter. Moreover, our past experience is not encouraging. Vices of

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the worst type—adultery, gambling and drink—have followed the Christian Gospel in lands till then unaware of these evils. I must say that Jesus can in no case be responsible for the first two, though his use of wine in His Last Supper and His first miracle are to some extent responsible for making Christendom “wet.” But the irony of fate has made the entry of Christianity into new lands concomitant with the introduction of these vices. Hence the remarks of your Commissioners as to the moral superiority of Christianity fall, with us, on deaf ears. I, however, turned page after page of your report to find in explicit terms a mention of or a reference to some wrong or deficiency in our system, or action based thereupon, for my enlightenment or rectification. But to my surprise I did not find even a semblance of effort on the part of your Commissioners in that direction. They, of course, make passing allusions to the oft-repeated story of Jihad, polygamy, the inferiority of the female position, and slavery in Islam. These charges have become so stale that they cause Muslim minds to sicken at the perversity or thick-headedness of the Christian missionary, so often have they been explained and their falsity exposed. But perhaps it is not the density of his mind that disables him from appreciating Muslim Verities. He finds nothing else to lay his finger upon. He must know very well, if he has studied Islam—and if ignorant of it, he is unworthy of his work—that Muhammad alone among all the reformers, raised the status of woman, and uplifted her from the lowest state of degradation to which Christianity had reduced her in those days. Jesus might not be responsible for it, but though the woman was a mere chattel in his tribe and under the religion he professed, he did not concern himself with her, nor had a single word to spare for her betterment. As to the Muslim Jihad, the missionary aforesaid must know that its very principles have been accepted and preached by the dignitaries of the Anglican Church themselves in the days of the war—the Bishops of London and Chelmsford among them. I am dealing with the question of slavery in these pages, and Your Lordship will find that Christianity has been the most criminal in this respect and

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that Muhammad was the only benefactor of the most tyrannized class in the world. As to polygamy, I have also a few words to say. Polygamy in Islam is not a necessary condition. If, however, you accept marriage in its bald form, you will find the West more polygamous in practice than the East. Polygamy in Islam is only a permission under certain conditions, and a remedy, with certain restrictions, to meet certain contingencies of life, chief among these being war and its consequences. War thins the male ranks and increases the female numbers, and if any class of the human race is interested in the maintenance of the moral tone and the normal birth-rate of the species, polygamy, with Muslim restrictions, at such a juncture is the only conceivable remedy. The increase of females and the decrease in the birth-rate in England is a matter of serious consideration at present. Can Your Lordship lay a finger on anything in the Christian system, based upon the teaching of the Master, that may solve this most difficult problem of to-day? Perhaps the war years of 1917 and 1918 may supply significant data, seeing that those years saw a large increase in the birth-rate, for which, perhaps, the so-called "war-babies" were responsible. But these were, in most cases, the issues of polygamous connections; Christian soldiers, in those days, doing illegally what a Muslim could have done in a legal form under such conditions. I will, however, deal with the subject later on when speaking of Christian and Muslim ethics. The report of your Commissioners also makes some general remarks on other things, but such remarks evince paucity of knowledge and poverty of idea, and deserve no consideration.

I admit that the war, at its conclusion, opened new avenues for your missionary activities, but the evangelical efforts in India, Egypt and North Africa will show you that political accessibility in Muslim lands does not mean mental accessibility to Christian dogmas. Christian foreign missions have been a complete failure. You ought to have tried to find out why Islam defeated Christianity<sup>1</sup> in those

<sup>1</sup> In a great Missionary Conference held at Johannesburg, Dr. Zwemer has been reported to have said: "It is an open secret that

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lands where she had more facilities and greater official support than she is likely to get in Mesopotamia, Persia and Syria.

One thing in the report has especially amused me. Your Commissioners assert that people in Muslim lands have become disgusted with Muslim tenets, and look to Christianity for salvation. That is just what I am saying of Christendom, and in almost identical words. But I go further, and say that the people in the West have become disgusted with the Church religion and are being drawn towards Islam. One of us must be wrong. But the best and most eloquent support of my statement comes from the empty pews and vacant benches of the Churches; and hundreds of thousands of Christians bear testimony to my words who spend their Sabbaths in motoring, golf, lawn tennis, concerts, cinemas and dancing. The Archbishop of York re-echoes my voice in other words when he says that religion in itself is attractive but the Church repels. And has not Islam claimed ability, scholarship, rank within the past decade in hundreds from among the children of Christianity? From the proletariat to the upper classes, people have come forward to embrace Islam. Can Christianity claim in the lands of Islam even a little of the shadow of success we have achieved in the homelands of

Mohammedanism has defeated Christianity in North Africa, but it is not generally realized to what extent Mohammedanism has gained a footing in North Africa south of the Zambesi" (*Daily Express*, Aug. 6, 1925). And again. Says Bishop Moore: "When a heathen became a Mohammedan it was much more difficult to convert him to Christianity; therefore they should try to influence as many heathens as possible before they were reached by Mohammedanism" (*Irish Times*, July 9, 1925).

Addressing a Church Missionary meeting at Port Elizabeth, South Africa, Bishop Fogarty, of Damaraland, expressed grave apprehension regarding the southward march of Islam in Africa.

"The whole of Northern Africa follows Islam," he said, "and that religion is coming further and further south. What will it offer the native? It has much to offer. First, it will make him sober, for it is contrary to the Mohammedan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly, it will offer the native tremendous rewards in Paradise if he falls while fighting for the Crescent. If we fail in our duty as Christians here, Islam will sweep us from the country" (*The Observer*).

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Christianity? But apart from these recent achievements of Islam, Your Lordship may ponder over the influences which the Islamic principles of faith are exercising on the religious consciousness of the people here. I did not come to England with the idea of proselytizing. I am not a missionary by profession, nor have I come on behalf of any organization to whom I have to report as to my work. I came here to disabuse the Western mind only of that nonsense which the Christian missionary has spread everywhere in the West by his misstatements and misinformation regarding Islam. Conversion in name is only a change of label or the writing of a new signboard. True conversion lies in the change of beliefs forsaken for new ones. And in this respect I say without fear of contradiction that we have achieved wonderful success, and have muslimized those who lead and can rightly represent hundreds of thousands of Christians. They are not Muhammadans, but they are Muslims, as a Muslim is one who submits to Divine Laws and accepts Divine precepts and principles. The process of transformation in doctrine of beliefs on Islamic lines has begun in real earnest in almost all shades of Christian theology. It is nearing completion in the Modernist Church. The general trend of lay-opinion is going in the same direction. Otherwise, Dean Inge and his fraternity would no longer have been permitted to hold the offices of profit which they occupy to-day.

What an irony of fate for the Church that received her superstructure from St. Paul, that the custodian of the very cathedral named after him in London is doing the uphill work in bringing the faith of Jesus to its original purity, and cleansing it of Pauline heresy. With the sharp axe of learning in their hands, the Dean of St. Paul's and his co-workers are lopping off all the branches of the upas-tree from the pagan nursery that St. Paul engrafted on the Tree of Christianity at a time when it was a mere seedling. To-day, Modernism stands contradistinct from the Church—or, if you prefer it, historic Christianity—and one may with some accuracy call the New Church the replica of Islam. Leaving apart academical discourses, the respective principles of Christianity and

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Modernism may fairly be contrasted in the following words of the *Church Times* of January 29, 1926 :—

The second fundamental doctrine of Christian theology is the Incarnation. That great term in the creed of Christendom has denoted the experiences under human conditions of a Person who is Eternal. It signifies that the Very God lived under manhood's limitations. . . . Modernism says, "It is quite impossible to maintain that God is fully Incarnate in Christ and not incarnate at all in any one else." Indeed, "Every human soul reveals, reproduces, incarnates God to some extent. What Modernism means by Incarnation is grace or inspiration or influence of the Spirit of God on the soul of a human person."

The third fundamental doctrine of historic Christianity is the Divinity of Jesus. The personality of Our Lord is literally that of God's Eternal Son. . . . According to Modernism "we must absolutely jettison the traditional doctrine that Christ's personality was not human, but Divine. . . ." Elsewhere we are told that Jesus believed in the Divinity of all men. The proposition here propounded appears to be that all men are Divine; Jesus is a man, therefore Jesus is Divine. He shares the Divinity of the race because he is human.

"Imbue yourselves with Divine attributes," said the Last Teacher of Islam, and he made this dictum the watchword for moulding our lives on Islamic lines. We Muslims, no doubt, avoid words like "Incarnation" in our theology, inasmuch as they are misleading and tend to encourage polytheistic tendencies, but we believe in the infusion of moral influence by the Deity into men. We look to every man as a potential manifestation of God. The Divine influence is a universal dispensation! Every human being can become its recipient. In all our daily prayers, we say: "Show us the right path! the path of those to whom Thou hast been gracious,"<sup>1</sup> and another verse of the Qur-án,<sup>2</sup> in describing the said blessed class, makes mention of those who have been imbued with Divine morals and have manifested these attributes. Thus it will appear that the Modernists are casting their belief in the Islamic mould.

Three years ago I wrote the same to Dr. Rashdall, when, at my request, he was good enough to send me his

<sup>1</sup> Cf. Holy Qur-án, i. 5, 6.

<sup>2</sup> And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the Prophets and the truthful and the faithful and the good, and a goodly company are they! (Holy Qur-án, iv. 69).

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explanation of what he meant by the Divinity of Jesus. That explanation was quite welcome, as it was congenial to a Muslim mind and identical with that advanced by me in *The Sources of Christianity*, a copy of which I send to Your Lordship for your acceptance.

Modernism has acquired a remarkable ascendancy in Germany. It has claimed the pick of the culture and ability of the Anglican Church. America is welcoming it, and in no long time it will rule Christendom. The traditional Christianity then will stand corrected of its biggest blunder. But *the credit of the correction* will go to Islam. To-day it is an established verity that Church theology was only an assimilation of Paganism ; what an irony of fate, that those who called others heathens should have turned out to be heathens themselves in their beliefs ! But the Qur-án was the first to point it out to the world, when it said : “ . . . and the Christians say : The Messiah is the son of Allah ; these are the words of their mouths ; they imitate the saying of those who disbelieved before ; Allah destroyed them ; how they are turned away.”<sup>1</sup>

It is often alleged that Muhammad had his knowledge of Christianity from very scanty sources, but could Your Lordship suggest his source of information when in the above quotation he informed the world that the whole furniture of Church theology came from Paganism—a fact that came to light dimly only about two hundred years ago, and has to-day been admitted from all quarters ? Muhammad could not be indebted to any human agency for this piece of information, and there are a hundred and one things in the Qur-án that show that the Qur-ánic revelation could not come but from above.

To-day, no Christian can honestly believe in the genuineness of the Biblical record. Your deacons and archdeacons would not subscribe to the third oath that demanded unfeigned belief in the truth of all that was in the Bible, and the terms of that said oath had to be changed. But the following Qur-ánic words revealed the truth when no one knew about it in the whole world : “ Do you then hope that they would

<sup>1</sup> Holy Qur-án, ix. 30.



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believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this)."<sup>1</sup>

To-day, the Christian world has begun to realize that Jesus was only a man and one of the Chosen Ones of God who, from time to time have exhibited the Divine influence in the mould of their character; and the Qur-án said the same some thirteen hundred years ago: "The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away."<sup>2</sup>

Those were the days, at the advent of Islam, when Mary, as well, was universally adored in Christendom as a Deity. But the Qur-án refused to subscribe to that belief and exposed its falsity.<sup>3</sup> To-day, belief in her divinity is a past history, and so we are looking to the day when, in the very near future, belief in the divinity of her son, in the Church sense, will be treated as a fable of the past.

The last Conference of Modernism (August, 1925) has dealt its final blow to the Church dogmas in rejecting the theory of "sin in nature," inasmuch as the doctrine of "sin by heritage" is the very bed-rock of the Church faith, and if it is rejected, its sequel—the Doctrine of Atonement, the Grace of the Blood, the Divinity of Jesus—must, *ipso facto*, go too. And in this respect, may I again inform Your Lordship that here again Islam was the first to deny the Christian doctrine, when it said that every child, when born, comes into the world with a pure and untainted nature?

They must be on a fool's errand who seek to induce us to accept things rejected by their best men, and to reject those doctrines now accepted by their intellectually advanced people.

This all reminds me of Canon Gairdner's remark: "Islam is the only one (religion) that definitely claimed to correct, complete and supersede Christianity."

So, I think Your Lordship, in the light of the above remarks, will admit that Islam has substantiated its claim in this

<sup>1</sup> Holy Qur-án, ii. 75.

<sup>2</sup> *Ibid.*, v. 75.

<sup>3</sup> And mother of Jesus was a truthful woman; they (Jesus and his mother) both used to eat food (Holy Qur-án, v. 75).

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respect. To-day, Christianity under various denominations, stands corrected in her doctrines, but the credit of the correction must go to Islam. Islam has done the same service to other creeds. At its advent it found religion corrupt and decrepit everywhere.<sup>1</sup> It came to correct the religious thought of the whole human race.

The conception of Godhood, as Your Lordship knows, moulds all theologies. And if we compare the pre-Islamic and present-day religious thought in every nation, we can easily realize the magnitude and importance of the service that Islam has rendered to the cause of religion everywhere. The whole world was a world of fetish worshippers at the appearance of Islam. From an eggshell to the man-worship of Christianity and Hinduism, the adoration that should go to God went to His creatures. India was the home of rank idolatry. But to-day, the worship of the stone is a back number there. The Brahmins and the Aryas, the two prominent offshoots of Hinduism in India, hate idolatry and break images. Brahma's creed, the earlier of the two, was started by Raja Ram Mohan Rai, who received his monotheistic inspirations from the Qur-án, as he admits himself in his writings. Arya Smaj did the same. Even the staunch advocates of stone-worship now seek apologies for it. They take pains to make it quite plain that "they are not polytheistic in reality." They worship One God, but to concentrate their mind on the Great Unseen and Unknown they need something perceivable; hence the image. What influence else than Islam can claim the credit for this wonderful change in Hindu theology? There was nothing in the Vedas—the Hindu Bible—a Book of Element-worship, as it at present stands—to inspire faith in One God. Traditional Christianity—the so-called historic—herself benighted in such matters, could not guide others to these lofty ideas. To-day, the

<sup>1</sup> By Allah, most certainly We sent (apostles) to nations before *you*, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement. And we have not revealed to *you* the Book except that *you may* make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe (Holy Qur-án, xvi. 63, 64).

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worship of more than one god is on the wane and Muslim monotheism hailed everywhere. Even the Church Trinitarians come with apologies for their polytheistic proclivities. "We," they say, "believe also in One God, but worship Him in His three aspects." I can safely prophesy, My Lord, that the Three Distinct Persons of the Athanasian Creed will very soon merge into three chief attributes of One God, with one of them finding its manifestation in the Man-Jesus. The Hindus, long before Church Christianity, had had their own conception of the Trinity. Where lies, then, any justification for this new Epiphany in the Church? This I fail to appreciate. Perhaps Your Lordship will enable me to do so. If the Church Apologists would say, "Social life and mutual love exist essentially in the Godhead, and this is because there have always been within the Deity, the Father, the Son and the Holy Spirit." The Hindu Trinitarian says: "Creation, Sustenance and Destruction exist essentially in the Godhead, and this is because there always have been: Brahma (Creator), Vishnu (Sustainer), and Mahadeva (Destroyer)." The Hindu Trinity, Your Lordship will admit, is more sensible and believable on its very face than the other, the one being logical and based upon observation and experiment, and hence a partially scientific truth; the other, a mere dogma and a make-believe, to justify and explain another dogma, and hence a vicious circle. It is not only my observation that the trend of religious thought in men of culture in Christianity is towards Islam; it has been observed by others also.

The same Church organ to which I am so much indebted for the above quotations, says: "It would appear . . . that if the Modernist theory were presented to Muhammad, he would reply: 'That is exactly what I think, and what I taught; we are confirmed in our belief.'" The same paper says in this connection, that "Mohammedans should find Modernism a congenial religion by a volume published only last year by the Imam of the Mosque at Woking, in which the writer professes himself much attracted by the Broad Church School.

: Cf. *The Church Times*, January 29, 1926.

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He owns that Dr. Rashdall's conception of the Divinity of Jesus greatly surprised the Christian world," but "a Muslim cannot possibly take exception to the position adopted by the late Dean," for "what the learned Dean claimed for Jesus is, potentially, the common heritage of everyone in Islam."<sup>1</sup>

I think I must close this letter. To-day is the mail day; we are reaching Madeira to-morrow, and there will be no chance of mailing it for the coming fortnight. In my coming letter I will show whether there is anything new in the Christian Gospel that may appeal to the non-Christian world or whether it is only the replica of things forsaken. You are undoubtedly doing a real good work from your angle, and my observation, I believe, may help you in the matter. At any rate it will enable you to appreciate what we think of your faith and what are our ideals.

Yours faithfully,

KHWAJA KAMAL-UD-DIN.

R.M.S. *Balmoral Castle*,  
February 7, 1926.

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## UNIVERSAL BROTHERHOOD IN ISLAM AND CHRISTIANITY

By M. I. M. HANIFFA, B.A. (London).

SPEAKING of the growth of the British Constitution, Masterman describes it as a trend towards democracy; but this idea of democracy was long preached and practised in the oases of the deserts of Arabia with the advent of Islam in its reformed form. The democracy which is so much immortalized in the pages of Plato and Aristotle as having originated amongst the ancient Greeks reveals itself as an insignificant and negligible factor to one who investigates the true underlying principles of the practical democracy of Islam.

The democracy of Europe or America or of the self-governing colonies of the British Empire is firmly consolidated

<sup>1</sup> Cf. my book *The Sources of Christianity*. Woking, 1925.

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on materialism and has none other ulterior motive than the aggrandizement of the weaker classes, and besides lacks that basic element of humanity on which alone can be reared the fabric of the practical Brotherhood of Mankind, for the Holy Prophet (on whom be peace) says : " No man has believed perfectly until he wishes for his brother that which he wishes for himself." In Europe one nation hates another and, deeply imbibed with Nationalism and Selfishness, endeavours to lift its own head above that of its neighbour. The doctrine of democracy as preached in *Injil* by Jesus, the Son of Mary, has, too, become so effete that Western Christians look down with despicable eyes upon their brethren of the East, forgetting however, for the moment that Jesus himself was an Easterner. The colour and race distinction which has sown the seeds of inequality and dissension is gradually causing the different nations of the world to disyoke themselves from each other, and the gulf between the East and the West has also become so widened that Rudyard Kipling was prompted by his imperialism to say that " East is East, and West is West, And never the twain shall meet."

Into whatever realms of the Westerner an Easterner penetrates, lack of fraternal conception stimulates the former to disregard the latter on terms of equality. The American Christian has no affection for the Christian Negro, and the plight of the Indian in South Africa is indeed pitiful and unspeakable. The latter, devoid of all political rights and shorn of all individual freedom, is regarded in the very same light as the early Romans did the slaves. The British Government, though hailed as the Commonwealth of Nations, has still the doors of Australia barred against her own coloured subjects. Even Lord Willingdon's recent speech on the removal of the dangers of racial conflict between East and West, and his endeavour to bring about an understanding between the two on terms of Equality and Fellow-feeling, seem to have been frustrated by the utterance of Mr. B. C. Allen, an ex-commissioner of the Assam Valley and sometime member of the Legislative Assembly. Mr. Allen laments that British rule after a long period of contact with the East has

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failed to establish the superiority which is so often claimed for it. The atrocities committed by the Greeks in Asia Minor, on the other hand, still remain unparalleled in the history of humanity, and to this may now be added the recent atrocities of the French in Damascus and the parading of corpses along the streets of that historic city. No wonder these nations have not yet realized the exhortation of the Holy Qur-án (xvi. 90), viz. : " to do justice and to do good to others and the giving to the kindred, and He forbids indecency and evil and rebellion."

Whatever may be said of the achievements of the League of Nations as an International Court of Arbitration, there is no denying the fact that it has absolutely failed to claim for itself the designation of—to quote Tennyson—" the Parliament of Man, the Federation of the World." The League, in fact, can achieve no lasting success so long as its members are of diverse views and of greedy character, and possess none of the characteristics which the Islamic institution of *Hadj* entertains. Nation must meet nation, not with bigoted views and preconceived ideas, not with unquenchable thirst for blood, but on terms of brotherhood and fellow-feeling, for the Holy Qur-án (xlix. 12) says: " O man, surely We have created you of a male and female, and made you tribes and families that you may know each other : surely the most honourable of you with Allah is the one among you most careful of his duty." This injunction of the Holy Qur-án sweeps away all barriers of caste and colour, and reveals mankind as embodied in one Unit from which it is beyond human power to dissociate oneself. It is, no doubt, the selfishness of man that has created dissensions and divisions and polluted the peaceful atmosphere of the earth. Whatever theoretical writers may say, the modern world inclines more towards Might. *Silent leges inter Arma* (Cicero). The nation that crushes with might the weaker one is naturally saddled with Right too, and the League of Nations, with all its ideas and ideals, often adopts a precautionary attitude when arbitrating—if it can be so termed—between powerful and weaker countries. Materialistic civilization of the West and the false theory of its

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supremacy and predominance are intruding upon the peace of the world. The spirit of practical fellow-feeling and selflessness is hardly visible, and man lives guided by his own whims and fancies ; but nowhere in the whole range of history can we discern such a practical idea of brotherhood and selflessness as that embodied in the precepts of the Holy Prophet (on whom be peace), who said : " All Muslims are like one foundation, some parts strengthening others ; in such a way they support each other " ; and again : " All Muslims are as one body. If a man complains of a pain in his head, his whole body complains ; and if his eye complains, his body complains."

The subject of democracy leads us to that vast field of Socialism which had received in the past decades the closest attention of such eminent writers as Rousseau, Saint Simon, Stuart Mill, Robert Owen and Karl Marx, that great international materialist. According to these writers, Western Socialism stands for liberty, equality and fraternity. It means the abolition of bureaucracy, of class and colour distinction, of religion, hereditary kingships, and even of private property. Karl Marx himself, while advocating the abolition of religion in his masterpiece *Capital*, had no other religion in view than Christianity, which had been tested and found wanting according to such writers as Brutton, Blatchford and many others. An advanced theory of Socialism, as the modern conception of Bolshevism, enunciates that the fittest should survive. The defect in modern Socialism lies in the fact that the expounders of the theory endeavour to introduce their reforms from the top and not from the bottom. In trying to socialize the State, they totally neglect the individuals who constitute that State, and consequently meet with failures and criticisms. The doctrine of Islam, unlike the doctrine of modern Socialism, recognizes private property, and in fact nobody could bequeath more than one-third to anyone else. Again, the abolition of private property will undoubtedly hinder the commercial prosperity of a country and make the machinery of the State unworkable. In recognizing private property Islam does not engender the idea of capitalism, nor

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does it entertain monopoly, and consequently the tension between Capital and Labour is unknown. The Holy Prophet (on whom be peace) made it incumbent upon every *rich* Muslim to give over to the poor at least  $2\frac{1}{2}$  per cent. of his annual income by way of *Zakat* or poor-rate, "which is the institution to enrich the poor at the discount of the rich." "Every person is regarded as rich, within the meaning of this saying, who has in his possession silver or other property of the value of approximately Rs. 50, or gold of the value of about £12." On the subject of monopoly, the Holy Prophet (on whom be peace) says: "The holder of a monopoly is a sinner and offender," and that "the bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed." Islamic Socialism, unlike Western Socialism, recognizes the right of acquisition to cultivate a field as a *res publica*, when it has been left by a person fallow for some time. It is therefore clear to an impartial observer that the only ideal Socialism which a State or an individual can aspire to is that preached and practised in Islam and that Socialism and religion (Islam) are merged in each other, for Islamic Socialism is based firmly on religion itself. It is noteworthy to state that the reign of Hazrat Omar, the second Caliph, affords us a typical example of a Socialistic Empire built on the foundations laid by the Holy Prophet (on whom be peace).

The spirit of practical democracy and Socialism as imbued in Islam paves for us the path towards the edifice of Muslim Brotherhood, an everlasting monument of glory to Islam. This great Brotherhood was given a living force by the noble example of the Holy Prophet himself (on whom be peace) and of his worthy companions and successors. There is no distinction of caste or colour or of grades of society in this Brotherhood. The slave was not to be treated as something vile, nor is he to be bereft of his *persona*, nor is anyone to be deprived of any right whatever on the score of distinctions created by selfish man. "No one of you is a believer in God," said the Holy Prophet (on whom be peace), "unless he loves for his brother what he loves for himself"; and the Holy



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Qur-án, too, says : " Your wives have rights against you as you have rights against them." The Holy Prophet (on whom be peace) never claimed any pedigree of birth though he himself hailed from the most influential and noble tribe of the Koreish. " I am not more than man," said he ; " when I order you anything respecting religion, receive it ; and when I order you anything about the affairs of the world, then am I nothing more than man." Again, speaking on the institution of marriage, he emphasized : " A woman may be married by four qualifications : one on account of her money ; another on account of the nobility of her pedigree ; another, on account of her beauty ; the fourth on account of her virtue. Therefore look out for a woman that hath virtue : but if you do it from any other consideration, your hands be rubbed in dirt."

Islam is not only a religion, but a system of living as well. It brought with it not only simplicity of living, but also a simplicity of faith : " One God, one Brotherhood, one Faith." The rich and the poor, the well-dressed and the ill-dressed, find in Islam " a new dignity of human Brotherhood and common worship." " Ye Muslims," said the Holy Prophet (on whom be peace) in the course of his last sermon, " your lives and property are sacred and inviolable among you. Treat your women well, for they are in your hands, and ye have taken them on the security of God. See that you feed your slaves with such food ye eat yourselves and clothe them with the stuff you wear yourselves. Know that every Muslim is the brother of every other. All of you are equal. Ye are all of one Brotherhood. I have fulfilled my mission, I have left among you a plain command, the Book of God, manifest ordinance to which if ye hold fast ye shall never go astray." Into whatever parts Islam has penetrated it has never failed to carry with it this essential element of Brotherhood to raise the status and dignity of those who adopted it as their true religion. " The brotherhood of Muslims of different races," observes the Rev. W. W. Cash of the C.M.S., while speaking at the last Church Congress, " was more real than the brotherhood of Christians, and for that reason both the Pagans and the Christians of the East were going over to Mohammedanism."

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This element of Islamic Brotherhood characterizes even the daily routine of a Muslim's life, and as such he cannot escape this simple aspect of humanity. Islam has achieved what the other religions have failed to accomplish. It has welded together under one banner the different nations of the world to pursue a common ideal and to assemble annually in the month of *Dul-Hadj* on that historic mound of *Arafat*, where the pilgrims from the different corners of the world, wearing not costly apparel, but the unseen garb of humility, and standing shoulder to shoulder whatever their position in life may be, adore the Almighty Allah for all the munificence He has bestowed upon mankind.

The king and beggar side by side  
Sing the glad song of gratitude.  
LORD HEADLEY.

What a practical League of Nations Islam has enjoined !  
What a true World-Society ! Has not all the genuineness of man failed to establish such a worthy and glorious institution ? Is not, then, the Holy Prophet (on whom be peace) the founder of this institution, " a great Master Mind " and " a Mercy to all Nations " ?

Great Allah, Lord our God, our King,  
Who knowest what for us is best,  
We praise Thy name and loudly sing  
The fusion of the East and West.  
LORD HEADLEY.

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### II

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

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have forced into slavery, and then I will argue with you.' "—*The Times*, November 10, 1925.

IN my last instalment under the above heading I remarked that Christianity has been the worst sinner in respect of slavery, and she is still the same to-day as far as white-slave traffic is concerned, and that in its most despicable form in South America. "According to details which have been obtained by the Latvian police, white-slavers sell the girls at prices ranging from £1,000 to £3,000 in South America. Hundreds of girls are passing through Riga every month, and it is believed that thousands have already been transported by slavers. . . . The pretty girls are mostly Russian, but they also include a large number of Poles and Ruthenians. . . . The girls are destined for a life of shame." <sup>1</sup> A century ago London used to be a popular market for negro slaves, and it began to revert to its old tradition in the early years of this century, but this time the victims of the trade were white girls for South America.

It was a horrible revelation to me to know that such an unimaginable thing was possible and actually being carried on in a Christian land by Christians in the present days of culture and enlightenment. I used to hear and read about it with horror in 1912 when I landed here first, and it surprised me that the Church did not raise its voice against it. Here is something very serious for the Bishop of London to think upon and give his urgent attention to. This most despicable trade in Christian lands could not remain unnoticed by his Lordship. Will he explain why did the said trade fail to elicit a word of censure from him while he has entered upon a regular campaign against the Turks? Supposing, for the sake of argument, that his allegations against the Turks are not groundless; and he must be aware that the position of a so-called slave girl in a Turkish *harem* is an honourable one and issues from her are treated as legitimate and receive the best treatment. "They are," Mr. Lane says in his *Arabian Nights*, "often instructed in plain needlework and embroidery, and sometimes in music and dancing. Formerly many of them possessed

<sup>1</sup> *The Weekly Dispatch*, December 13, 1925.

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literary accomplishments to quote largely esteemed poets, or even to compose extempore verses." On the other hand, what lies in store for these victims of the white-slave trade in Christian lands is also known to the Bishop. There they are removed from one town to another and placed in the house of ill-fame, to pander to the worst type of human brutality and lust. Should not the charity of Bishop Ingram begin at home, and might not the Muslim peer, the target of the Bishop's insinuation, quote his Lordship's words—if his reporter in *The Times* is correct—with a little necessary change in it, and say: "Go and do something to induce your fellow-Christians in this and the other continent to set free these thousands of Christian girls whom they forced into a most wicked life of shame, and then I will argue with 'you.' " In this connection I may remind his Lordship of his position as a custodian of good morals and refined tastes. Such talks hardly become of him. One could expect from him a happier choice of words and expression. But I am afraid the Press reporters are sometimes not the recorders of actualities. Before I go further I should like to point out that the abolition of slavery and the liberation of its victims have never been among the virtues of Christianity. To begin with, Jesus himself did nothing in this respect. Does not his silence on the Christian white-slave traffic and his campaign against the Turk suggest a prostitution of the Church to the politics of the day, to prepare public opinion to support the scheme of the War-Lords if necessary against the Turks? It may be a wrong surmise, but the strange attitude of Dr. Ingram arouses such suspicion.

The condition of slaves was at its worst when Jesus is reported to have uttered these words, yet we do not find a tittle or a jot in his utterances enjoining compassionate treatment towards slaves, much less any hint as to their emancipation; nay, he did not say a single word against the tortures inflicted on this most miserable class. He did not concern himself with them, though they were not beyond his knowledge. Perhaps they were "dogs" and "swine"; but there were slaves among his own people. Even they could not excite a sufficient degree of compassion to say anything on

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their behalf. It is surprising to find Christian writers, even in these days of light and culture, blaming our Prophet for not abolishing slavery. Some, like Professor D. S. Margoliouth, go so far as to say that the idea of the abolition of slavery did not occur to Muhammad. These men ought to know better, and should respect the decency of a writer. They should appreciate that there are others as well who could easily test the truth of their assertions. It would have been more appropriate for Professor Margoliouth, and those of his way of thinking, to say the same about their own god, who never raised his voice against the cruel treatment of slaves or against the disgraceful traffic so prevalent in his own time.

Christianity,<sup>1</sup> as a system and a creed, raised no protest against slavery, enforced no rule, inculcated no principle for the mitigation of the evil. . . . The teachings of Jesus, as portrayed in the Christian traditions, contained nothing expressive of disapproval of bondage. On the contrary, Christianity enjoined on the slave absolute submission to the will of his or her proprietor.

It found slavery a recognized institution of the empire ; it adopted the system without any endeavour to mitigate its baneful character, or to promote its gradual abolition, or to improve the status of slaves. Under the civil law, slaves were mere chattels. They remained so under the Christian domination. . . . The introduction of the religion of Jesus into Europe affected human chattelhood only in its relation to the priesthood. A slave could become free by adopting monachism, if not claimed within three years. But in other respects slavery flourished as much and in as varied shapes as under the pagan domination. The Digest, compiled under a Christian emperor, pronounced slavery a constitution of the law of nature ; and the code fixed the maximum price of slaves according to the professions for which they were intended. Marriages between slaves were not legal ; and between the slave and the free were prohibited under severe

<sup>1</sup> One of the punishments was, if a free woman married a slave she was to be put to death and the slave burned alive (*Latin Christianity*, vol. ii. By Milman).

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penalties.<sup>1</sup> The natural result was unrestrained concubinage, which even the clergy recognized and practised.

Christianity had failed utterly in abolishing slavery or alleviating its evils. The Church itself held slaves, and recognized in explicit terms the lawfulness of this baneful institution. Under its influence the greatest civilians of Europe had upheld slavery, and have insisted upon its usefulness as preventing the increase of pauperism and theft.<sup>2</sup> . . .

It may be said that Jesus could not be held responsible for the practice of slavery in Christendom, but the institution got its permission and support from the Judaic Law, and as Christ was a staunch observer of the said Law, and so never said anything against it, he must be considered to have given it his sanction; and St. Paul recognizes it, as he enjoins kindness to slaves.

This serious omission on the part of Jesus made Christianity, as a religion, quite indifferent for centuries to the severe tortures and the degraded position of the enormous slave population, and subsequently it produced among its followers slave-dealers of the worst type, who indulged in all possible inhumanities towards this unfortunate class as late as the dawn of the eighteenth century. Reform, however, had begun before Christianity became a dominant religion in the Roman Empire. Hadrian, who came to the throne in A.D. 117, made a start by curtailing the sources of slavery, and forbidding the kidnapping and sale of children under penalty of death. He took from masters the power of life and death, and abolished the subterranean prisons. Even an emperor like Nero (A.D. 54-68) had already ordered the courts to receive complaints by slaves of ill-treatment. The relations between the slaves and their masters had begun to come more directly under the surveillance of law and public opinion. But the salubrious wave of reform, the mitigation of the harshness of treatment which the vile abuses of the institution had caused, was impeded when the Pagan rule gave way to the Christian

<sup>1</sup> *Spirit of Islam*.

<sup>2</sup> Pufendorff, *Law of Nature and Nations*, Bk. VI, c. 3, s. 10.

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regime. Constantine came and renewed some of the old practices abolished by Hadrian and others. Slavery again began to flourish, and continued so in Christendom for centuries. But the hunting and stealing of human beings to make them slaves was greatly aggravated by the demand of the European colonies. Africa was the popular field for this man-hunting. "The native chiefs engaged in forays, sometimes even on their own subjects, for the purpose of procuring slaves, to be exchanged for Western commodities. They often set fire to a village at night and captured the inhabitants when trying to escape. Thus all that was shocking in the barbarism of Africa was multiplied and intensified by this foreign stimulation."

Germany, France, and Spain all participated in the slave-trade. Captain John Hawkins was the first Englishman who engaged in the traffic. The English slave-traders were at first altogether occupied in supplying the Spanish settlements, but afterwards they began to supply their own colonies. The trade in England remained exclusively in the hands of companies for a long time, but in the reign of William and Mary it became open to all subjects of the Crown, though large parliamentary grants were made to the African Company. By the Treaty of Utrecht, the contract for supplying the Spanish colonies with negroes, which had previously passed from Dutch hands to the French, was transferred to Great Britain. In 1739 the contract was revoked—a circumstance that brought forth war with Spain. Between 1680 and 1700, 300,000 negroes were exported by the British African Company and other private adventurers. Between 1700 and the end of 1786, 610,000 were brought to Jamaica alone, the annual average to all the British colonies being 20,095. The British slave-trade was carried on principally from Liverpool, London, Bristol, and Lancaster. The entire number of slave-ships sailing from these ports was 192, and in them space was provided for the transport of 47,146 negroes. In 1791 the number of European factories on the coast of Africa was 40; of these, 14 were English, 3 French, 15 Dutch, 4 Portuguese and 4 Danish. More than half the slave-trade was in British

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hands. Things went on till the middle of the eighteenth century, when public opinion became awakened against the ignoble trade. But it needed more than half a century to make that public opinion fully alive to the urgency of the question; and an enactment in 1811 brought the slave-trade to an end as far as the British Dominions were concerned. In the Danish possessions the traffic ceased in 1802. At the Congress of Vienna in 1814 the principle was acknowledged that the slave-trade should be abolished as soon as possible. In short, the slave traffic continued in various Christian countries up to 1850. The statistics I have taken from the *Encyclopædia Britannica*.

I have just remarked that the movements towards reforming slavery, initiated by some of the later Pagan Emperors of Rome, were stifled in the reign of Constantine, the first Christian Emperor. Christendom since then continued to favour this horrible institution, and it was simply owing to the influence of Christian peoples on their Muslim neighbours that slavery did not die its natural death so soon as designed by Islam; and if Africa still supplies slaves to others, it remains only as a sequence of the trade started and carried on vigorously by the European nations on the African coasts, as said before. Christianity, in short, did nothing either to abolish or to mitigate the cruelties of slavery. Those among the Christian writers who have written on the subject have admitted it, though in an apologetic way. The Rev. Mr. Hughes says: "Although slavery has existed side by side with Christianity, it is undoubtedly contrary to the spirit of the teaching of our Divine Lord, who has given to the world the grand doctrine of universal brotherhood."<sup>1</sup> I wish Jesus

<sup>1</sup> The quotation reminds me of the oft-repeated phrases—"Christian spirit," "Christian morals," "Christian teachings," etc.—which always come to the aid of the adherents of Christianity when they seek to claim such of these things for themselves as appeal to them for the time being, though they fail to find them in their Scriptures. Jesus was a Prophet, and can be believed to have possessed good and noble qualities and to have taught those things. But it is, after all, a belief, and should not be confused with facts. His teachings, as narrated in the Bible, cannot be taken as supplying a complete religion. Moreover, he himself admits that he did not give the whole truth.\* On the

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\* St. John xvi.



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had done so, and in terms clear enough for his followers to act upon. A Prophet solely and wholly interested in the "lost sheep" could not be expected even to think of matters of universal bearing. Apart from other considerations, it did not occur to him to think of the slaves amongst his own people. In his own lifetime he did not concern himself with people other than those of the house of Jacob, and the contrary report of St. Mark is decidedly spurious. Jesus is not with us to-day, but those who pass under his name, and should be expected to imbue themselves with his spirit, treat others as "swine" and "dogs"; and though they do not apply the word "slave" to any people, nevertheless the word "native," for all the implications it conveys to the Westerner, can rightly be bracketed with the word "slave." It is absurd

other hand, if the Christian spirit is that which can be inferred from the spirit of Christ's Church, it is not such as to do credit to that Church's founder. The beautiful of yesterday is the ugly of to-day; which things being so, it is hard to define the Christian spirit. The phrase, as used from time to time, seems to be sufficiently plastic to accord with any and every condition. Whatever appears to be desirable for the time being is at once claimed under one or other of these convenient phrases. The spirit of Christ may be taken to comprehend everything; but his own Church, though filled with the Holy Ghost, as they believe, has ever remained too dense to appreciate it. Her spirit has, throughout the ages, been anything but meekness, mercy and long-suffering. For about seventeen centuries the Creed of Saint Athanasius has been sung and said on the Holy Feasts, under the authority of the Church. Does that Creed reflect the spirit of Christ, when it evinces a universal, damnatory spirit at its very outset, where it says: "without doubt he shall perish everlastingly"? To-day the laity come forward to denounce it and demand its elimination from the Book of Common Prayer. The new house of laity of the Church of England met recently at Church House, Westminster, to conclude its deliberations on the proposed measure for the revision of the Prayer Book. Among other things—

"Mr. C. Marston moved an amendment to leave out the words 'which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly,' from the Athanasian Creed. He said he did not propose to eliminate the Creed altogether, but he wanted to take out of it the most terrible sentence which he believed had ever appeared in all history—and this in a book which pretended to supply the gospel of salvation of sinners. The Athanasian Creed was composed in an age that was comparatively reckless of human life; and it was put into our Prayer Book in its present form at a time when recklessness of human life was still very much to the front.

"Sir George King said he thought most of the members in charge considered that it was no business of the House to alter the creeds. There

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to say that Jesus or his teaching ever had anything to do with the question of slavery. Those who passed under his name, only a century before, committed more wrong in this respect than any other people in the world.

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By PROFESSOR A. R. WADIA

(Continued from p. 61, No. 2, Vol. XIV.)

"In this connection it would be interesting just for a moment to compare the way in which another great Prophet and benefactor of mankind—I mean Jesus Christ—did his work and the way in which the Prophet of Arabia set about doing his work. There is no doubt that, *prima facie*, there

was a great deal to be said by way of explanation on matters which apparently were misunderstood by some people.

"Sir Edward Clarke said the Athanasian Creed had spoiled the happiness of services for him on the great festivals of the Church for years and years. 'I have never said it,' he added, 'and would never dream of saying it. It has been a distress to me to hear choirs singing at the top of their voices these awful words, which I do not believe, and which I am sure ought not to be in our service.'

"Sir Robert Williams said he thought it was quite time the laity made their protest against the use of these damnatory clauses.

"Mr. Marston's amendment was carried. The question, however, remains open, and will come up before the House for final approval."

The damnatory clause is doomed now, seeing that the protest against it comes from influential quarters among the laity. Similar protests got rid of a certain notorious psalm in the days of the war. But is it the spirit of Christ, or the spirit of modern civilization, that cries out against such cruel expressions? If it is the former, it has remained dormant for centuries, and its revival is simply to pamper the spirit of all-sufficiency. Candidly speaking, there is very little in the teachings of Jesus to meet the ups and downs of life. To make it elastic to suit everything and anything is simply to fish out authority for our deeds, no matter what their merits may be. But for such free interpretations the world would have been saved from the countless cruelties committed by the Church in the name of Jesus.

In fact, nothing could in decency be claimed as Christian verity if it be not laid down in clear terms in the sayings of Jesus. If the offending phrase in the Athanasian Creed has been allowed to remain for centuries in the Book of Common Prayer, is not a man of independent views justified in classing the spirit of Christ as identical with that of indifference to human life?

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is a marked contrast, and I am afraid that contrast has often been urged somewhat not in justice to the memory of the great Arabian Prophet. Christ achieved his mission by patient suffering, and he was willing to die for his creed on the cross. It was the supreme fact which made such a stirring impression even on the minds of the Jews, perhaps not his contemporaries, but certainly in succeeding generations of them. It was certainly that fact which made a very powerful appeal to the Romans and along with them the Roman Empire ultimately. The success of Christianity was more or less a settled fact. But in that connection we have to remember that the Jews were a people essentially mild, not martial people, who had lost their political importance long before and, what is more, who had been accustomed to the idea of suffering—people who could appreciate this supreme suffering on behalf of Christ. On the other hand, in the case of the Greeks and Romans also, they appreciated this message of love as bequeathed them by Christ ; because even before the days of Christ they had been accustomed to the great message of the citizenship of the world, of the brotherhood of men, as was proclaimed by many a distinguished Stoic philosopher. Therefore it is the message of Christ, ‘ All men are the children of one God,’ fell, so to say, on a fertile soil, a soil which had been historically prepared for the acceptance of his message at the right time and when the right Man came.

“ But we can hardly say that was the case in Arabia. Arabia was more or less excluded from the softening influences of the other civilizations, and therefore it is that the task of Muhammad the Great was in a way much greater. He had to tame a people that had never been tamed before ; he had to make people accept the worship of one God when all along in previous years they had been accustomed to other modes of worship. And therefore it is that Muhammad had to adopt different means. He had to assert his personality. Mere suffering would have been lost on a people with peculiar psychological characteristics, which we find in the ancient Arabians. Therefore it is that Muhammad with a supreme zeal and a supreme genius knew how to deal with his country-

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men, and he could be hard when it was necessary for him to be hard in the service of God. He felt that he could not do too much in subjugating the people, and yet it is the greatness of the Prophet that he never went a step beyond the harshness that was the minimum necessary. We find it on record that when he had powerful enemies to deal with he conquered them, and perhaps in the beginning he found it necessary to be a little severe with them, but in the course of time he adopted gentler means till we could almost find instances of gentleness in the Prophet's career that do not by any means yield either in importance or in significance to the phases of the life of Christ. He had to assert himself as a man, and when he asserted himself he knew how to put all his genius in the service of God.

“ There is no doubt that the character of the Prophet was many sided. There is no doubt of his supreme devotion to God, an idea of wholehearted devotion to God, an idea which later on found expression in the Muhammadan mystic idea of Raza, the joyous submission to God and faith in God under all circumstances ; and that faith he not merely had, but also the genius to make people about him also realize it and to act accordingly. Or again, we cannot be blind to the strength of his character which made him suffer in the cause of truth and in the cause of righteousness. When a man came to him and said, ‘ I love thee, O Apostle of God,’ he replied, ‘ Be ready for poverty ’ ; and when the disciple again said, ‘ I love Allah,’ the Prophet said, ‘ Be prepared to face suffering.’ It is a supreme message which religion has to teach. The man who wants to find God will not find Him in the halls of the rich, will not find Him in an easy fashion, but it requires great inward preparation, great inward struggle to feel the presence of God in spite of open defects and to feel that these defects have nothing to do with the supreme goodness of God. To realize that is a difficult matter not open to anybody and everybody, but the secret comes, as the mystic experience of all mystics in all ages and in all the different climes of the world has again and again shown. That realization and that feeling comes when a man has

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prepared himself by suffering, and in spite of suffering, to meet his God in the depths of the most secret citadel, the citadel of the human thought. Nor is it necessary for me to emphasize many instances in which the Prophet showed his enormous sense of love not merely for human beings, but even for the animals. A genuine source and fountain of love overpowering in its effect which manifested itself in many an act of charity, in many an act of justice, in many an act of mercy. The way in which he treated his enemies is an example which has extorted respect from all the unprejudiced students of his life. Nor must we forget the extremely exquisite tolerance of his spirit. He at least did not commit the mistake of imagining that a man could become a true Muslim merely by saying that he believes in God. He believed, and rightly too, that in a genuine Muslim there must essentially be a change of heart, a new attitude of orientation to life, a new angle of vision, whereby his fellow-beings have to be cared for and loved. That was what he insisted on ; and unless a man is prepared to do this he might call himself a Muslim and yet remain at heart a non-Muslim. It is in that spirit of splendid toleration that he is reported to have said : ' I shall never worship that which ye worship, neither will ye worship that which I worship. To you be your religion ; to me be my religion.' And yet when we come to think of it, where is this religion or that religion ?—because all religions worth the name are always a religion in the worship of the Great God, and he, as the genuine Prophet of God, felt it more than we ordinary individuals can ever pretend to do. Nor must I omit to mention the hard common sense—the desire to face the realities of life—not to be lost in mere sentiment or idleness. There is the story of a starving man who came to him for help, and the Prophet asked him what he had, and the reply came that there was only a carpet with which to cover himself and a jug from which he drank water. And the Prophet asked him to bring both of them to him, and he sold them for two pieces of silver ; with one the man was asked to buy food, with the other he was asked to buy a hatchet, and when he came with that hatchet the Prophet

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with his own hand fixed the handle to it and asked the man to go to the woods, cut the wood and sell the fuel, and come back after a fortnight. And a fortnight passed away and the man came, rich with ten pieces of silver. That is what I call the genuine spirit of work. There is a sense in which Carlyle spoke the truth when he said: 'Work is worship.' God is not to be got by idleness, but is to be attained by the hard-working man who realizes the love of God and the message of God in his heart.

"The Prophet must have had an extraordinarily fascinating personality, because we do not hear of traitors to Him. There was no Judas in the life of the Prophet, and we have an excellent example accorded by His companion Abuzar, who himself records an interesting episode. This man in a moment of weakness abused somebody as 'Thou son of a negress,' and the Prophet was annoyed, and he said: 'Abuzar, both the scales are equal—the white has no preference over the black'; and at the simple reproof Abuzar felt abashed, and he went to the man and said: 'Come and trample on my face and forgive me.' If simple words spoken without any anger could have such a magnificent effect, one could understand the secret of success which changed the backward Arabia into the foremost and most civilized country of the world at that time.

"One could expect almost *a priori* what the nature of religion would be, the religion that would be proclaimed by a man of such a many-sided character. That religion would be simple and direct, establishing a sort of direct communion between the weak struggling human soul and the Almighty, and the exemplification of that direct worship finds beautiful expression in every country, in every hamlet, where a Muhammadan lives—the regularity with which he says his prayer. He does not want this or that particular building for him. Sometimes a desert will do, sometimes the shade of a tree will do. If it is within or outside the building, when the hour strikes, there is the pious Muslim ready to commune with his God. That is what I call an excellent feature of the highest religion, and such highest religion does not want any sort of partition between a human soul and the great God.

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If we share in the Divine mercy, it must be possible for the human soul to make his appeal direct to the Almighty, and that was the great message that the Prophet preached and practised, and the faith of that practice, I am happy to say, has continued in Muslim countries, in whatever other ways they may have degenerated or fallen from the purity of the Prophet's ideal.

"Another characteristic of Muslim religion is essentially its democratic nature. There is no question about it. A Muslim as a Muslim is equal to any other Muslim. A Muslim who looks with power or pride as superior to any other Muslim to that extent ceases to be a Muslim; and this essential quality of Muslims you will find exemplified on all occasions when the mass prayers have to be offered in the Mosque. A friend of mine, in Delhi, told me that there was nothing more beautiful than to see thousands and thousands of Muslims congregating in that great beautiful Jamma Majid of Delhi and to find them worshipping one God and praying in one accord. Here you find the splendid manifestation of that inward Love with which the Prophet has succeeded in influencing the hearts of his followers. Sometimes I have come across the criticism that the Muslim religion is essentially a worldly religion, because it is success in this life that has been emphasized; and yet I find that it is a false charge. In the same way as the doings of the modern Christians cannot, in justice, be fathered on that supreme spirit of Love—Christ himself—so too it is impossible to believe that the great worldly successes of the Muslims later on had anything to do with the character of the Prophet's religion as a worldly religion. There are a number of passages where this idea is definitely controverted. Here is one passage where it says: 'Know ye that the world's life is only a sport and pastime and show, and a cause of vainglory among you. And the multiplying of riches and children is like the plants which spring up after rain; their growth rejoices the husbandmen. Then they wither away and thou seest them all yellow, and then they become stubble.' Even so is the life of the man who has centred all his interest on this life; such a life in the end

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comes to nothing. The reward of the good life, of the pious life, is not to be reaped in this world alone ; it is to be reaped later on in spiritual existence as well. Such was the character of that mighty religion which has not by any means ceased to be a moving force in the life of millions of human beings even at the present day. If the census figures could be trusted, I believe the Muhammadan population of the world is nearly 15 per cent. It is really a fine figure running up to millions, and these millions have by no means been confined within the narrow national boundaries of this or that particular State, but they are to be found in the nooks and corners of the world, not to mention the pre-eminently Muhammadan countries, like Arabia, Turkey or Egypt, or Persia or Afghanistan, and to a certain extent India. You find any number of Muslims in Africa, in China, in Japan, in Europe, in America. This is in itself a testimony to the enduring worth and the enduring strength of the foundations on which this religion was built up.

“ May I, with your permission, pass on now to some of the more remote effects of the great religion ? The first effect which is necessarily arresting our attention is the political dominance which the Muslims came to wield over a large part of the civilized world. It is a matter of history how the ancient and mighty empire of Persia fell before the great ardour and the zeal and the military genius of the Arabs. It is a matter of history how Constantinople fell and still continues in Muslim hands, and how even Spain was conquered. It was a mere accident that Europe was at one time prevented from becoming a definite appendage to the Muslim Empire. But I do not care so much to emphasize merely this work, which, of course, in its glory and its beauty is very arresting. I rather emphasize much more the proselytizing work done by the Muslims with the more backward communities of the world, communities that are to be found in every nook and corner of the vast dark continent of Africa, communities that might never have known what it is to believe or worship one God, communities that were sunk in abject ignorance and addicted to all sorts of evil practices.



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To feel that a religion has got vitality enough not merely to conquer powerful empires, but to affect the lives of these backward peoples, seems to me to be an achievement more worthy of commemoration than even the more glorious victories. A religion that merely cares for the rich, or a religion that merely looks after the well-being of the well-to-do, or a religion which goes merely and establishes its political supremacy, is not religion in the highest sense of the term. The highest religion is that which goes into the nooks and corners and throws a ray of light on the path of these backward peoples. That is the thing which appeals to me individually, infinitely more. That is the spirit of the great missionary work that has been done by the Muslims under the impetus of their great founder ; and as a result of it you find ever so many backward races reclaimed by the Muslims in Africa and Malaya.

“ But one great significance I need not pass over—the significance of these great political victories ; and that was the contact, intellectual and artistic, which was established between the simple conquerors from Arabia and the more luxurious and, I am afraid, also the degenerate specimens that inherited the Persian and Byzantine civilizations at that time. There was no doubt that by these conquests the Arabs came to have a great intellectual accession to their strength ; and the Muslim civilization, as came to be known in later periods, would certainly have been impossible without the supreme co-operation in a great endeavour between these great families which represented different Muslim traditions, but all of them proclaiming themselves the followers of one Prophet and the one God.

“ The commercial importance of the Muslim civilization was by no means to be ignored. But on a religious occasion like this I should not like to emphasize that standpoint. It was known that the most luxurious, the best tradespeople in the world, were the Muslims—that all finest silks and linens were sent from Muslim countries to the semi-barbarous Europeans of the Middle Ages. It is known how Venice copied the glasswork of Antioch, and it is known how they estab-

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lished the custom of the sea-consuls and bills of exchange, or again the custom of establishing fine commercial relationship between different countries. I do not know how far it is true, but at least in one book I find the Muslim credited with three great discoveries which undoubtedly revolutionized the European civilization, and through it the civilization of the world as known at the present time; and those great discoveries were the mariner's compass, gunpowder, and paper—three things undoubtedly which for good, or for evil, have stood in the forefront of European civilization at the present day.

“But the influence that by far appeals to me most personally and very naturally is the cultural influence of the great Muslim civilization. Its greatest centres of learning at that time were to be found in Bagdad, Shiraz, Cordova, and Cairo. ‘Caravans laden with manuscripts and botanical specimens ran from Bokhara to the Tigris, from Egypt to Andalusia.’ Embassies were sent to Constantinople and to far-off India for the sole purpose of obtaining books and teachers. Plato and Aristotle, two memorable legacies of the Greeks, were lying buried and forgotten in the archives of the European monasteries; and it was the supreme glory of the Muslims to have rescued them from their obscurity, translated them, studied them and kept alive the torch of learning and passed it on to the European civilization which took its birth after the Middle Ages. It is acknowledged that the Arabs were not individually responsible for the great revolutionary discoveries in astronomy or natural science, and yet it has been an acknowledged fact that they were responsible for new methods of scientific inquiry, for a new mode of investigation, measurement; and in that way the greatest European philosophers came to be influenced by them. Albert the Great and Aquinas were students of Arabic science and Arabic philosophy; Roger Bacon, regarded as marking the beginning of the scientific civilization of the Europeans, is reported to have said that the only way to have knowledge is to learn Arabic and Arabic science. Such was the supreme greatness of Arabic learning in science, and attached to it in medicine and surgery. Even in literature the great impetus

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that Moors gave to Provençal poetry served almost as an inspiration to the great Italian Dante, for he was hesitating as to the language he should choose for his great poem. He was thinking of writing in Latin, and when he saw the possibility of the vernacular in Spain, e.g., he determined to write in Italian, and the world has gained one of the memorable masterpieces thereby. And what about the great continuous stream of poetic and musical achievements in the Muslim countries of the East? Verily was the Saracenic civilization a Dar-al-Hikmat—Home of Science.

“It is not without a purpose that I have allowed myself a retrospect, even a brief retrospect, into the past history of the greatness of the Muslims. It is certainly not because I wish you to suffer from that wretched disease, when instead of doing something fine, we only take refuge in praising our ancestors. That is a disease which always overtakes a civilization that is dead, a civilization that is conscious of its own bankruptcy. It is not in that sense that I am going back and having a short retrospect of this greatness. I am doing so because I feel that that Muslim greatness was the direct consequence of a great precept which is attributed to the Prophet, and that precept was ‘Seek knowledge, even though it be in China.’ It was an open mind welcoming the source of learning from all the quarters of the globe. It was that open mind which made the Muslims great. It was the lack of this openness which was responsible for the stagnation of mediæval philosophy in Europe until the Europeans learnt to be liberal in their outlook. I should say it is a misfortune not merely to the Muslim world, but a misfortune to all the world, that some illiterate Muslims have lost that openness of mind. In later times the Muslims felt that all the influences that came from outside were inimical to their religion. I feel that this tendency is now passing away. It was that tendency which kept back the Muslims to a very great extent, and you should realize that knowledge, because it is the discovery of, or because it is spread by, this or that particular man in this or that particular country, it does not become the national monopoly of that country. A knowledge, by whom-

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soever developed and wheresoever developed, is a public property just as air and water, and all who artificially withhold this inspiration, coming from whatever source, they thereby lessen the source of their inspiration. It is that great lesson, that great openness of spirit—learning from all quarters—that was responsible for the initial greatness of the Prophet's teaching. It is a known fact that among the great Prophets of the world Muhammad the Prophet of Arabia matured relatively late. It was almost at the age of forty he brought his new vision, and for that comparatively long period he was learning all that could be learnt from the Jews or the Christians or the Persians. It was built on that spirit of open inquiry ; all that was based on the heritage of mankind, and it is the continuance of that precious heritage which the world, and especially the non-Muslims, have a right to expect from the Muslims of to-day and of the future." (Cheers.)

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## EUROPEAN BIOGRAPHIES OF MUHAMMAD AND MUHAMMAD BIN OMAR AL-WÁQIDÍ

(PROFESSOR MARGOLIOUTH'S "MOHAMMED AND THE RISE OF ISLAM")

[WE have pleasure in inserting below a valuable article from the pen of the well-known writer, Sayyid Sulaimán Nadwí, Editor *Ma'árif*, Azamgarh.

This article owes its existence to the unpleasant remarks made by the Editor of the *Manchester Guardian* in its issue of August 25, 1925, who on being asked what were his sources of information for an absurd statement that had given pain to many hearts, wrote in the issue of September 2, 1925, that the "unquestionably highest available authority" on which his statements were based was Professor Margoliouth.

The opponents of Islam, when taking up the pen to express their views both on Islam and the Great Prophet of Arabia, ought to realize that the present generation of students of Islam in the West and the East would not for a moment be prepared to accept a European Professor as "unquestionably the highest available authority." The days when there was no fear of contradiction are past for ever.

The Editor of the *Islamic Review* hopes that the Muslim Press will render a signal service to the cause of Islam by reproducing this article or its translation *in extenso*. The Urdu version of this article appears in the *Ma'árif* of Azamgarh, India.]

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AMONG the early well-known biographers of Mohammed is one Mohammed bin Omar al-Wáqidí. He was born at Medina in 130 A.H. and settled down at Baghdad, where he filled the position of a Kadi (judge), and died in 207 A.H. He wrote a book called *Al-Maghâzí*, i.e. "The Battles," so called because it deals primarily with the battles of Mohammed.

Writers prior to Wáqidí had a way peculiar to themselves of describing an event. They depicted each event, and each part of an event, though forming one composite whole, as independent of one another, and quoted, even at the cost of lucidity, different authorities for each detail of every one of them. This method of description was very unattractive to the general reader, for there was no apparent connection between one part of the event and another. A natural lack of interest on the part of the public in such writings was inevitable. Wáqidí, having noticed the change, detected the cause, and introduced a new method of narration into his writings, whereby he succeeded in making them interesting and of greater appeal to the general run of readers; that of his predecessors being more laborious and scientific. Wáqidí, instead of quoting authorities and sources for each event and each part of the event, put all the authorities at the beginning of the description of such event, and would set out, avoiding all such things as make a narrative wearisome to the reader, to relate the incident in the form of a connected story. This method was much appreciated by those people, seeing that it is in the nature of mankind to object to have the easy flow of a story disturbed by the entanglements arising from the intricacies of the authorities of the learned; and the book of Wáqidí made excellent reading, free from all such defects, and not only became very popular, but also served as a means of gaining favour for Wáqidí with the Abbasid Caliphs and the Barmakite nobles of his days. But in spite of all this, the more he enjoyed popularity with the nobles and the rich, the more the authentic savants and the learned men in the Hadith literature relegated him to the background, and the lower the opinion they formed of the authority of Wáqidí and of his authenticity.

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Criticism, both adverse and favourable, is agreed that the memory of Wáqidí was very tenacious, and that he enjoyed a special reputation on account of this mental power of his.

His secretary, Mohammed bin Sa'd, says in his *Tabaqát* (pp. 314-15): "He was well-versed in the 'Al-Maghází'—battles; 'Sirat'—biography; and Hadith; and had a complete mastery over matters where there is a consensus of opinion of the people and where there is not."

Mujáhid bin Músá says: "I never saw anyone more retentive of memory than Wáqidí."

Háfiz Dhahabí, while quoting the above-quoted words of Mujáhid bin Músá, says: "It is true when I say that Wáqidí's memory in recalling the events of history, 'battles' and 'biography,' the accounts of people and in jurisprudence, was good beyond description" (*Mízán*).

Mus'ib Zubairí says: "By God, we have not seen the like of Wáqidí." Khatib Baghdádí says in his *Tárikh*, "He, (Wáqidí) is one of those men whose fame enveloped the East and West of the world, and whoever knows history realizes very well what Wáqidí is. So great is his fame, that people move from one place to another with his books dealing with *Maghází*, *Siyar*, *Tabaqát* and the accounts of the events during the life of the Holy Prophet Mohammed and those which occurred after the Holy Prophet Mohammed."

These are some of those testimonies which bear witness to the learning of Wáqidí and the retentiveness of his memory; and all are agreed on them. But the questions which arise are: "What position does he hold in point of authenticity, reliability and authority? What was the value attached to the material reposed in his knowledge and deposited in his memory?"

Some have held a very high opinion of him, but the greater part of the scrutinizers of Hadith and the authorities in *Rijál*—a branch of learning dealing with the accounts of the lives of the narrators of the Traditions, whereby their reliability can be verified—among them Imám Sháfi'í, Imám bin Hanbal, Imám Bukhárí, Imám Nasá'í, Abú Dáwúd and Yahya bin Mu'in, says that Wáqidí is a liar and untrustworthy. That

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is why the collectors of Hadith have not quoted any Hadith resting on his authority in the books of Hadith and in the books dealing with the Law. Moreover, the savants and the learned have never accorded his book the same position which the "Sirat" of Mohammed bin Ishâq had with them. Be that as it may, we in this age are indebted to the European Orientalists for publishing Wâqidî's Al-Maghâzî, which was very rare, thus making it accessible to everyone.

It was about A.D. 1857 that certain rare Arabic books were published under the auspices of the Asiatic Society of Bengal, by Dr. Sprenger, the German Orientalist. This Society had won a name for itself especially through the publication of Ibn Hajar's *Isâbâ fî Tamyîz' is-Sahâbâ*, edited by Dr. Sprenger in 1848. It may be remarked here that Dr. Sprenger is the first European Orientalist who drew upon Arabic sources in the compilation of his book *The Life of Mohammed*; <sup>1</sup> and it was this fact that secured him his place among the learned circles of Europe. A. von Kremer, another well-known Orientalist, who was the Austrian Consul-General in Cairo, chanced upon a rarity, the only manuscript of Wâqidî's *Kitâb'ul-Maghâzî* lying in one of the libraries of Damascus. Dr. Sprenger had occasion to meet Alfred v. Kremer in Alexandria in 1854, and was afforded the opportunity of seeing the manuscript of Wâqidî's *Kitâb'ul-Maghâzî*, and impressed upon him the necessity of editing the manuscript and of issuing it as one of the series of *Bibliotheca Indica*, which series was then in course of publication by the Bengal Asiatic Society. When in 1856 Dr. Sprenger returned to India, he found that the book had been already published in 1855. In short, this book, next to "Sirat" of Ibn Hishâm, formed the second early source of information on the life of the Holy Prophet Mohammed. Later, Wellhausen published an abridged German translation of Wâqidî's Al-Maghâzî, with the title of *Mohammed in Medina*, in 1882. This translation was used to a great extent by the European Orientalists as an authority and source. Accordingly, even Professor Margo-liouth, in spite of his being the first European Orientalist who

<sup>1</sup> Allahabad, 1851.

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has drawn upon the Traditions as the source of his book *Mohammed and the Rise of Islam*, could not dispense with Wellhausen's translation. He, instead of using the original Arabic book, contented himself with the translation. After this lengthy prelude, let us turn to the real point at issue.

Some months back there appeared an article in the *Manchester Guardian*, under the title "New Wine in an Old Bottle," wherein the Editor made statements which contain very serious reflections on the personality of "the Prophet, among them being an unwise remark to the effect that the Prophet Mohammed is said to have fainted at the sight of blood and to have remained immured in a specially built hut during battles." A Muslim friend, who could not tolerate such nonsense, wrote a letter of protest to the Editor and requested to be informed of the source from which he derived his information. The Editor, replying to this letter of protest in the issue of September 2, 1925, shifted the responsibility on to the devoted shoulders of Professor Margoliouth, describing him as "unquestionably the highest authority available." Thereupon Professor Margoliouth was requested to quote the source of his information for the silly remark which he makes in his book *Mohammed* (p. 259) in the following words : "When the first blood was shed, the Prophet retired into his hut and fainted." In answer, the Professor cited Wellhausen's Wáqidí. On this, there ensued a discussion as to how far Wáqidí's authority could be accepted, for he was admittedly untrustworthy, and it was pointed out to the Professor that it was unfair and unworthy on his part to make use of material in his book which emanated from such sources as Wáqidí, for the fact that Wáqidí could not be the source and basis of the compilation of the life of the Prophet must have been well known to the learned Professor.<sup>1</sup> The

<sup>1</sup> Syed Ameer Ali, when writing his book, *Life of Muhammad*, as early as 1873, stated in the preface to his book that Wáqidí could never be an adequate source of information, for his authenticity had never been accepted. He says on page vii : "Muir and Sprenger have both constructed their histories mainly on the writings of two Moslem authors (Wákidí and his Katib), regarded in the Mohammedan world as the least trustworthy and most careless biographer of Mohammed. Of the former Ibn Khallicán speaks thus : 'The traditions received



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Khwaja Kamal-ud-Din, owing to his inability to go into the matter—for he was engrossed in writing his book, *The Ideal Prophet*—sent me the whole correspondence which has passed between him and the learned Professor. These letters furnish me with another striking proof of the ability and the vastness of knowledge possessed by the European Orientalists! Professor Margoliouth, in his letter addressed to the Khwaja Kamal-ud-Din, the Mosque, Woking, writes :

88 WOODSTOCK ROAD,  
OXFORD,  
November 4, 1925.

DEAR SIR,

I suppose the writer refers to the following passage of *Mohammed and the Rise of Islam*, p. 259: "When the first blood was shed, the Prophet retired into his hut and fainted." This reproduces the words of Wáqidí, Ms. Or. 1617 of the British Museum, translated by Wellhausen, Berlin, *Muhammed in Medina*, 1882, p. 54: "Als die Heere sich gegenüberstanden, ward Muhammed ohnmächtig"—"When the armies faced each other, Mohammed fainted." Wáqidí goes on: "He soon, however, came to himself." In the other form of the narrative, p. 58, it runs: "Als das Handgemenge anging, betete Muhammed, Abu Bakr sprach ihm Trost zu"—"When the fight began, Mohamed prayed, Abu Bakr consoled him." From Muslim ed., Cairo 1290, ii. 55, and Wáqidí, p. 53, it is evident that the prayer was offered after the recovery from the fainting fit. In interpreting the phrase *when the armies faced each other* as *when the first blood was shed*, I have interpreted Wáqidí by himself.

Yours faithfully,  
D. S. MARGOLIOUTH.

The Khwaja wrote to the learned Professor that to quote Wáqidí as an authority and reference was sheer waste of energy, for he has never been regarded as trustworthy by the learned men of the Islamic world. The Professor thereupon based his assertion as to the trustworthiness of Wáqidí on Yáqút Hamaví's Mu'jam'ul-Udabá, whose seventh volume, edited by the Professor, is in print.

from him (Wáqidí) are considered of feeble authority and doubts have been expressed on the subject of his veracity' " (vol. iii. p. 62).

Surely no other writer but the one who aims at wilful misrepresentation of the facts in the life of Mohammed could afford to regard Wáqidí as reliable! Compare, in this connection, the letter of the learned Professor below.

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The letter of the learned Professor reads as follows :

88 WOODSTOCK ROAD,  
OXFORD,  
November 17, 1925.

MY DEAR SIR,

I will look up the point to which you call my attention, when I have leisure. It will also take me some time to recover from the shock occasioned by your calling Wáqidí—a Moslem historian, regarded by many Moslem authorities as the most trustworthy of all—"a well-known liar." The eminent Moslems who take this view of him, i.e. that he was absolutely to be trusted—are enumerated by Yáqút in the seventh volume of his Dictionary of Learned Men, which is now in type.

Yours faithfully,  
D. S. MARGOLIOUTH.

In the first place we have to thank the learned Professor for the debt of gratitude under which he has put us by his referring us to Yáqút in connection with the authenticity and reliability of Wáqidí. It is well known that Yáqút does not occupy any place among the scrutinizers of the Hadith and the savants of Fiqh—jurisprudence. He is nothing more than a learned man in *belles-lettres*, geography and history. What has he to do with Jirh (rejecting the authority of a narrator) and Ta'díl (pronouncing the authority of a narrator to be genuine)? But Professor Margoliouth is much concerned in getting Wáqidí to pass muster as a trustworthy writer on the life of the Holy Prophet. When he, in 1915-16, on the invitation of the University of Punjab, visited India, I had the honour of meeting him in Lucknow. Although our meeting lasted a very short time, yet even then, during our brief conversation, knowingly or unknowingly, somehow or other, the topic turned on the reliability and unreliability of Wáqidí. I pointed out to Professor Margoliouth that the position of Wáqidí was more or less that of a story-teller, and a story-teller could never be reckoned as one of the trustworthy historians. To make myself more explicit, I remember to have added that to quote Wáqidí as an authority was doing the same thing as if he or I were to quote Reynolds as an authority for a certain event in the compilation of the life of Queen Elizabeth. Thereupon the Professor said: "How do you account for the fact that even Imám Sháfi'í quotes from Wáqidí as well?" I replied: "Even if it were true that Imám Sháfi'í quotes from Wáqidí, the mere quoting of

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a narrative does not necessarily imply that the Imám Sháfi'í held him to be trustworthy; for on the other hand it is written clearly in the books of *Rijál* that Imám Sháfi'í said : " All the writings of Wáqidí are heaps of lies." "

However, while undertaking the editing of the Mu'jam'ul-Udabá, Dr. Margoliouth professes to have found out the names of certain persons who had a high opinion of Wáqidí. I wish to be quite clear on this point. In order to establish the reliability of Wáqidí, we do not need the evidence of a *belles-lettres* artist, a geographer or an historian; for their testimony cannot lead us far. The statements in favour of Wáqidí in the book mentioned by the learned Professor are well known to us. Whatever Yáqút compiled and collected during the eighth century A.H. is all contained in the eighth-century books dealing with Jirh and Ta'díl of the narrators of Hadith. Mohammed bin Isháq and Mohammed bin Omar al-Wáqidí have not got a single supporter and defender better than Ibn Sayyid'un-Nas Andalusí, who died in 841 A.H. He has brought together in one place all such judgments as could have possibly established the reliability of Wáqidí and Ibn Isháq, in the preface of his book 'Uyún'ul-Athar fí Fúnún'il-Maghází wa't-Tárikh wa's-Siyar. But it is interesting to learn that while he takes pains to refute all the statements which in one way or another injure the authority and veracity of Mohammed bin Isháq, he does not try to defend the cause of Wáqidí, but instead says the following words : " Amm'al-Kalámo fíhi fa-Kathír," i.e. " Objections to Wáqidí are many." Similarly, Imám Dhahabí, in his Mízán'ul-I'tidál, and Háfiz Ibn Hajar in his Tahdhíb'ut-Tahdhíb, have collected everything for and against the reliability and trustworthiness of Wáqidí, and we presume that more than this will not be contained in Yáqút's vol. vii of which the learned Professor makes mention in his letter.

The discussion on the incident of the fainting of the Prophet falls into three different stages :

- (a) Wáqidí's position with the recognized Imáms.
- (b) The value which is attached to his book Al-Maghází by the recognized Imáms.
- (c) The reality of the event.

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### (a) *Wáqidí's position with the recognized Imáms.*

Above we have quoted various opinions testifying to the tenacity of Wáqidí's memory and the vast range of his knowledge. In this connection it would be interesting to recall an amusing remark made by Imám Shádhgúní by way of joke. He says: "Wáqidí is undoubtedly a great man in every respect; if he is a liar, then none is greater than he; if he is truthful, even then none is greater than he." Wáqidí has always been the subject of discussion. It is no new thing. Doubts were cast on him even in his lifetime. Wáqidí's authority, which has been discarded by the learned of Hadith, has now and again been championed by certain persons who hold a high opinion of him. But is it not a fact that even the most untrustworthy of the narrators has been at times regarded as trustworthy by one man or another? That is why men learned in the science of biography always keep before them the points for and against the person under discussion, and weigh them before giving their final decision. It is thus with Wáqidí.

The bright part of the evidence in favour of Wáqidí is that all are loud in their praises of his knowledge and of his memory. Ya'qúb bin Shaibah says: "Once people asked Imám Málík his opinion about the execution of a sorceress. The Imám said: 'See if Wáqidí has to say anything on it.'" The people asked Wáqidí, and informed the Imám Málík what Wáqidí had said. It is related that the Imám was satisfied with that. Similarly, on another occasion somebody inquired of the Imám about the treatment which the Prophet meted out to the Jewess who had mixed poison in his food. The Imám said: "I could not tell you anything definite about it. I will consult the learned on this." So when the Imám met Wáqidí, he asked him the same question. The Imám came the day following and said to his pupils: "The learned men have said so and so." Drawardí is another scrutinizer of Hadith. Someone asked him his opinion about Wáqidí. He said: "You ask me about Wáqidí; you should ask Wáqidí about me." The same answer was given by Abú 'Ámir 'Uqdí and Ma'an bin 'Isá.

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Besides these opinions there are in *Mizán'ul-I'tidál*, *Tahdhíb'ut-Tahdhíb*, *'Uyún'ul-Athar* other remarks as well which lend Wáqidí the dignity of trustworthiness. They are as follows :—

Drawardí : "Wáqidí is the leader of the Muslims in Hadith."

Ya'qúb bin Shaibah : "Some of our friends say that he is trustworthy."

Mus'ib Zubairí : "He is trustworthy and reliable."

Ibn Numair : "Traditions narrated by him are quite right with us. As to the traditions of the people of Medina, they know best about him."

Ibráhím al-Harbí : "Wáqidí is the most faithful of all the people in Islam" (or "Wáqidí is one in whom the Islam of the people is deposited").

Mohammed bin Isháq'as-Saghání : "Had I not looked upon him as trustworthy, I would not have narrated from him."

'Abbás Anbarí : "I like him more than Abd'ul-Razzáq."

Abú 'Ubaid al-Qásim bin Salám : "He is trustworthy."

Musayyibí : "He is trustworthy."

This is the longest list possible of those who can be said to value Wáqidí highly. But can we put our finger on any of them as being one of those who have been recognized as Imáms—leaders? Is there one among them who can claim to be a leading scrutinizer of Hadith? These men are worthy of our respect; and their opinions would, undoubtedly, have carried weight had there been in existence no evidence of the opinion of those who stand higher than they both in learning and perception. And even those who once entertained a very high opinion of Wáqidí, when they came to know him as he really was, forsook him. Even Ibn Numair, whose words (his Hadith is quite right) we have quoted above, was of those who forsook him (cf. *Tahdhíb*). Ibn Sa'd, who was secretary to Wáqidí, and from whom we might reasonably expect some

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proof, has devoted two pages to his account of Wáqidí, and yet has not said a single word as to his reliability and trustworthiness. Imám Sháfi'í says : " Wáqidí's books are heaps of lies." Imám Bukhárí, the greatest authority on Hadith (*ob.* 256 A.H.), says in his *At-Tárikh' us-Saghír*, the oldest of all the books dealing with *Asmá' ur-Rijál* :

" Mohammad bin Omar Wáqidí Abú 'Abd'ullah Aslamí, a Medinite, was a Kadi in Baghdad. The collectors of Hadith have discarded him " (Allahabad, p. 228).

Imám Bukhárí says in his book *Kitáb'uz-Zu'afá'as-Saghír* (Allahabad edition, p. 32) :

" He (Wáqidí) has been discarded as an authority in the narrators of Hadith."

Imám Nasá'í (*ob.* 303 A.H.), whose book enjoys the dignity of being one of the *As-Siháh'us-Sittah*, i.e. six authenticated books on Hadith, says in his book *Kitáb'uz-Zu'afá'al-Matrúkín* :

" Wáqidí's authority cannot be accepted in Hadith *Matrúk'ul-Hadith* " (Allahabad edition, p. 27).

He writes again in the same book, p. 35 :

" And of those people who have won notoriety for fathering upon the Prophet the false fabricated Hadith there are four : Ibn Abú-Yahyá in Medina, Wáqidí in Baghdad, Muqátil bin Sulaim in Khorassan, and Muhammad bin Sa'íd in Syria (Damascus)."

After the perusal of these judgments on Wáqidí passed by Imáms of universally accepted standing and repute, the value which can be given the statements of those who stand for Wáqidí (see above) becomes too obvious to need comment. But let us go a step farther into the matter. Let us search carefully the books dealing with *Rijál*—*Tahdhíb'-ut-Tahdhíb*, Ibn Hajar, *Mizán'ul-I'tidál*, Dhahabí. What do they say on Wáqidí? The teacher of Imám Bukhárí named Ustád ibn Madíní says :

" ' Wáqidí has 20,000 Hadith. I mean he has got no authority for them.' In another place he says : ' Wáqidí cannot be considered in matters relating to narration. Ibráhím bin Yahyá is a great liar, but anyhow I regard him as better than Wáqidí ' " (*Tahdhíb*).

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There is another statement of his :

" Al-Haitham bin 'Udaiy is, I think, more reliable than Wáqidí. I do not like Wáqidí—neither in Hadith nor in genealogy nor in other things " (Tahdhíb ; Mízán).

" Wáqidí used to manufacture Hadith " (Mízán).

Imám Sháfi'í says :

" There were seven men in Medina who used to manufacture spurious authorities for their Hadith ; Wáqidí is one of them " (Tahdhíb).

Imám Ahmad bin Hanbal says :

" Wáqidí is a great liar " (Tahdhíb).

" Wáqidí's cause was always espoused, until he took his narratives from Mu'mar, from Zuhri, from Banhán and Ummi Salma, and it was then that there was left no way for his defenders to defend him " (Tahdhíb).

" He is a great liar, and quotes the Hadith known to have come from persons other than those named by him."

Now I leave it to the reader to find out for himself what the Imáms think of Wáqidí.

" Bukhári says that Wáqidí has been discredited in Hadith. Imám Ahmad, 'Abd'ulláh bin Mubáarak, Ibn Numair and Isma'íl bin Zakariyya have repudiated him " (Tahdhíb).

When 'Alí bin Madíní came to Medina, he visited the circles of the various learned professors. But he evinced reluctance to frequent the circle of Wáqidí, when his companion recommended it to him. At last he interrogated in writing the opinion of Ahmad bin Hanbal, who made a reply in the following words :

" How can you consider it lawful to write Hadith from a person who has narrated the Hadith of Nabhán from Mu'mar ? " (Tahdhíb).

Imám Yahyá bin Mu'in says :

" His (Wáqidí's) authority is feeble ; he is not worthy of notice. He used to narrate the Hadith of Yúnus from Mu'mar. He is not trustworthy " (Tahdhíb).

" He is not trustworthy ; traditions from him should not be written " (Mízán).

Abu Dáwúd, compiler of one of the Siháh Sittah—the six authenticated books on Hadith—says :

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" I don't write traditions from Wáqidí nor do I narrate on his authority. I am convinced that he forged traditions " (Tahdhíb).

Shaikh Bandár, from whom Tirmidhí narrates, says :

" I never saw a greater liar than Wáqidí " (Tahdhíb).

Isháq bin Ráhwaihi says :

" I hold him to be one of those who coined Hadith " (Tahdhíb).

Abú Zar'a Rázi, Abú Bishr Dulábi, and 'Uqailí say :

" His Hadith has been discarded " (Tahdhíb).

Abú Hátim Rázi, a scrutinizer of Hadith, relates the way in which he and other collectors of Hadith examined his Hadith :

" We found out his Hadith being narrated from obscure disapproved doctors of religion. And we believed them either to be from Wáqidí himself or from those unknown doctors of religion themselves. Then we subjected his Hadith which he relates from Ibn Abí Z'ib and Mu'mar to a close investigation, because we knew that he used to remember the Hadith from these two men. And we found out that he had narrated unaccepted traditions from them as well. And we were assured that this all was from Wáqidí. And we discarded his Hadith " (Tahdhíb).

Abú Hátim and Nasá'í say :

" Wáqidí used to manufacture Hadith " (Mízán).

Darqatní says :

" In Wáqidí is feebleness of authority " (Mízán).

Jauzajání says :

" He does not give any satisfaction " (Tahdhíb).

Ibn 'Udaiy says :

" Traditions from him are unreliable, and trouble is from him " ('Uyún'ul-Athar).

Such are the judgments and opinions of the contemporaries of Wáqidí and of those scrutinizers of Hadith—many of whom being well-known savants and Imáms—that belonged immediately to the period after him. After this, it requires no stretch of imagination to understand if such a man as Wáqidí was, could ever be an authority worthy of notice, for events where questions of vital importance are involved.



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Now let us listen to the decisive and final opinions of writers of the later—modern—times :

Imám Nawawí (the writer of an exegesis of Sahíh Muslim) writes in Sharh Muhadhdhab, Kitáb' ul-Ghusl :

“ Wáqidí is unanimously a feeble authority ” (Tahdhíb).

Imám Dhahabí writes in Mízán :

“ Consensus of opinion has confirmed Wáqidí's unreliability.”

Zurqání, in his Sharh 'Ala al-Mawáhib' il-Ladunniya,<sup>1</sup> when describing the Battle of Badr, says the following on Wáqidí :

“ In spite of his vastness of learning Wáqidí has been discarded.”

In fine, he has been unanimously discarded and his narratives are avoided. That is why he has never been regarded as worthy of being cited as an authority.

*(To be continued.)*

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## MUHAMMAD AND WORLD UNITY

By KHALID SHELDRAKE

WHEN surveying the world and its people in all ages it seems that unity of mankind was practically impossible. Peoples of the East and West rose and fell, being succeeded by others. Looking back upon the great empires of the world, one feels that, despite their glories, something indeed was lacking. The Chinese, Egyptians, Persians, Babylonians, Greeks, Minoans, Romans, Carthaginians, Macedonians—all these great civilizations came and departed as separate entities. Looking upon themselves as the salt of the earth, they despoiled and enslaved others, regarding them as legitimate prey. The legends we read of the Hebrew race are just the same. All outside their own nationality were to be enslaved or exterminated. Studying the religions and philosophies of these tribes, we find them purely national, having no conception of the idea of a common

<sup>1</sup> Cf. vol. i. p. 500, Cairo edition.

## MUHAMMAD AND WORLD UNITY

humanity, or toleration for others outside their own particular people. Their idea of gods who fought for them alone reflects their mentality. When beaten they considered that their deity was offended, or had deserted them. In the scope of the present paper it is impossible to dwell at length upon the different religious systems of these peoples, but it suffices that each had their great men, their religious teachers, their Prophets who brought guidance, but unfortunately these beautiful moralities, divine precepts, stopped short at their frontiers. When reading the Bible one is struck with the peculiarly narrow view of the writers who gave us the biographies of the great men of the Hebrew race. Philistines, Ammonites, Moabites, Jebusites, etc., were regarded as outside the influence or care of the Hebrew divinity Jehovah, whom they considered was the special deity of their own. According to the Biblical account, the Israelites were ordered to "Slay ye every one of them; take not one of them alive." Such a policy naturally reacted upon themselves, and they found captivity their portion time after time. Even these severe lessons taught this people little. Every page of their literature we find full of anathemas hurled at the heads of surrounding nations. Then came the advent of Jesus. Unfortunately we know but little of him. We read varied stories of his birth, lose sight of him until he is twelve, again not hearing of him until he reaches manhood. Let us be quite fair and say that from the meagre records we possess it is impossible to do justice to this great Teacher. We read that he said this and that, but so great is the doubt attached to the authenticity of these records that it behoves us to remember that it is quite possible that the unknown authors of the different Gospels, of which so many exist, may have put into the mouth of Jesus sayings which were not his. We cannot, after the lapse of all these centuries, do more than glimpse the mind of the Prophet of Palestine, being only able to utilize the material at hand, which is admittedly faulty. Jesus preached (after his baptism by John the Baptist, when the Holy Ghost is said to have descended upon him in the form of a dove) to a handful of fishermen. These became his

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disciples, poor and ignorant men, who time after time failed to grasp the meaning of his words. Gaining other disciples we read that he sent them out with the instructions, "Go not into any city of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." On a woman of Caanan—a Syro-Phœnician—coming to him and asking that her daughter be healed it is written that he said: "I am not sent but unto the lost sheep of the house of Israel"; and further: "It is not meet to take the children's bread and cast it to dogs." Let these extracts be sufficient. It should be intelligible to all that Jesus regarded himself as a Hebrew, and seemingly shared the hatred of non-Jews common to his people, his mission being to Israel alone. An objection might be raised that after the alleged resurrection it is reported that he sent his disciples to preach to others. Let us say first of all that the Church itself regards the final portion of St. Mark (itself often quoted as the source from which the other Gospels were compiled) as spurious. If we carefully examine this, are we to believe that Jesus, who had preached only to the Jews, and had forbidden his disciples intercourse with other nations, suddenly received a revelation or message whilst in the tomb? If this command to preach abroad were genuine, it would stamp Jesus as one who was unaware of the compassion and love of the Divine Being for all His creatures, that he was neither broad-minded nor filled with love for his fellow-men, but confined his sympathies to a handful of Hebrews, making his teaching that of a narrow-minded Rabbi. It is an ugly picture, my friends, for which we must thank the authors of the Gospels. There seems to be nothing in the lifetime of Jesus to make us think that his mission was to other than the Jews, and we must bear in mind that the early Christians were but a Jewish sect conforming to every ritual of the Mosaic creed. Again we are face to face with this tribal deity, that being who had a "chosen race." How necessary it was that God, in His infinite mercy, should reveal Himself to humanity clearly and distinctly.

Lonely and solemn, brooding over the desert waste rose the Hill of Hira. There, lying wrapped in his mantle, was one

## MUHAMMAD AND WORLD UNITY

who had earned the title of "Ameen"—the Faithful, the Trustworthy. Moses climbed Sinai to speak with the Lord, the North-American Indians pour out their hearts to the Great Spirit on the highest peak. Verily heaven seems nearer when lifted above the surging mass of humanity, in city and plain, and one is alone to meditate upon the beauties of creation. Man, living always amidst bricks and mortar, is apt to forget all except that immediately around him, but one who is in touch with Nature becomes in tune with the Infinite. Oh! happy Hira! from you was to pour a flood of Light which was to illumine the uttermost parts of this planet. To him, lonely there, came the Vision Beautiful, through his soul coursed the Divine stream, and he was called to the service of the Most High. The Message was given to Muhammad of blessed memory, and he became the vehicle of the Word of Allah to humanity, sent as "a blessing to mankind" to call them to the right path. From this blessed day a new note came into being, a new idea implanted upon the mind of man. For the first time men were compelled to leave their old narrow conceptions and join the Brotherhood of Humanity. The Holy Qur-án shows clearly for all time that Allah is the Creator, Sustainer and Cherisher of all—not of a petty race or tribe, but of mankind. What a glorious ideal was thus presented to the world by Our Holy Prophet. In his lifetime how beautifully he showed his regard for others. One cannot forget the Christian delegation coming to him and wishing to hold their service, he bade them use the Mosque. Thirteen hundred years have passed, but I have never heard that this nobility of spirit has been shown by a Christian community. We have no Mosque in London, but would any Christian ask us to celebrate prayer in a church? I fear not. Still the old exclusive spirit! How needful it is to show the beauties of Islamic action to these people. When a coffin passes the Holy Prophet he rises to his feet, and on being told that it was the body of a Jew speaks thus: "Was it not the holder of a soul?" He further tells them: "Should the bier of anyone pass by you whether of a Jew, a Christian or a Muslim, rise to your feet."

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He gave the death-blow to arrogance when he said : " A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth." This cuts at the root of class or caste distinction. A noble criterion is established : " The best of men is he from whom most good accrueth to humanity." Again : " All God's creatures are His family ; and he is the most beloved of God who trieth to do most good to God's creatures." Can one find a nobler doctrine than this ? Humanity !—the broad ideal swept aside geographical, tribal, caste and other distinctions, and directed men to look upon their fellows with a new interest as " God's creatures." What a wonderful change this wrought ! And its practical development was shown when students from all parts of the world came to study at the feet of the Muslim teachers in the glorious colleges in Muslim lands. All speaking the same tongue, studying together, the black and white and yellow men all brothers under the sacred banner of Islam, yet were Jews, Christians, Buddhists side by side with Muslims of all nations. A writer, speaking of the degradation of Europe, points out that contact with the Muslims at the time of the Crusades began to civilize the barbarous nations of the West. He says : " It was during the later Crusades that a spirit of humanity was first introduced into war, and leniency to the captive and the fallen ranked in the number of military virtues." In peace and in war the Muslims brought with them that great feeling for humanity which gradually changed the mentality of men. To-day we find a League of Nations, Leagues of this and that, which show that even now the West seeks the ideal of peace and brotherhood. Let us show to them the life of Our Holy Prophet, his deeds and his words. Let us teach them to study the Holy Qur-án, and divest themselves of all those false ideas foisted upon them by corrupt and degraded doctrines. The very existence of these Leagues is sufficient evidence that the Church has completely failed to produce unity, so we must infuse them with the spirit of toleration and brotherhood brought into existence by Islam through the medium of Our Holy Prophet. The Holy Qur-án says :

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"Verily the true believers are brethren," and a Christian writer: "There is another Christian idea suggested by a study of Islam, which emerges from the last, the idea of the Brotherhood of the Father's children. This is of the very essence of Christianity as it is of Islam, but has never been carried into effect in the same magnificent way. There are many illustrations of this. The absence of all caste distinctions in Muslim society, the kindly relations which exist between master and servant, rich and poor, Mussulmans of various races. Christianity has much to learn in these directions."† Most significant is the title, "The Failure of Christianity," appended to a chapter of the book. Allah, in His infinite wisdom, knew that the time would come when the truth revealed by other Prophets would be perverted or lost, and sent His Messenger with the final and complete revelation.

Muhammad (on whom be peace) is the Prophet of Humanity, sent as a blessing from the Lord of the Worlds. All know the wonderful benefits mankind has derived from him. Study at his feet these Divine precepts, cease to quibble, and you will find that the Unity of Mankind is not a dream, but a living reality ushered in by the noble Prophet.

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\* Misprinted £356 10s. 8d. instead of £352 13s. 3d. in the February, 1926, number.

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† *Islam*, by Miss Annie H. Small. London, 1905.

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ABDUL MAJID,  
Secretary.

## NOTICES OF BOOKS RECEIVED

*Women in Ancient India.* By CLARISSE BADER. Pp. xviii, 338. Kegan Paul, Trench, Trübner, 1925. Price 10s. 6d.

The work which lies before us is the English translation of the original French *La Femme dans l'Inde antique*, first published in 1867 and crowned by the French Academy. It traces the position of Indian womanhood from the Vedic period down to 57 B.C. To ascertain woman's position in primitive society and antique culture is often overlaid by the multiplicity of varying circumstances, if the original sources be consulted. The work has honestly explored the vast mine of leaden literature and the writer has expressed the sublime

## NOTICES OF BOOKS RECEIVED

thoughts of yore in simple words. It should prove a valuable help to the students of Oriental culture and to those who cannot have access to the original records of Sanskrit.

*The Re-making of the Nations.* By J. H. NICHOLSON, M.A.  
Pp. x. 276. Kegan Paul. Price 12s. 6d. net.

As Kahn Travelling Fellow for 1924, Mr. Nicholson has had an opportunity of observing, cursorily it may be, but nevertheless at first hand, something of the spirit and the method of the forces at work in Europe, and in the East, both Near and Far. Though his stay in each country has, of necessity, been all too brief for anything like an exhaustive study of these things, and though ignorance of Oriental languages made him to that extent dependent on others in his investigations, he possesses, notwithstanding, a quality of penetration which seems, time after time, to go to the root of the matter, and to dig up, as it were, and present for inspection, a view of a situation, or a solution of a problem, which may or may not be the right one, but which is invariably suggestive.

Mr. Nicholson has written a book of absorbing interest, and of considerable value to all those who are interested in the East, and the part it is playing in the world-forces of to-day. Yet we wish he could have seen his way to sparing us the pain of such a word as "motivated," which makes its appearance on p. 169.

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