

# The Islamic Review

Edited by KHWAJA KAMAL-UD-DIN, B.A., LL.B.

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## THE HOLY QUR-ĀN

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
شَحَدَةُ وِیْلِی عَلَی رَسُوْلِہِ الْکَرِیْمِ

# THE ISLAMIC REVIEW

VOL. XI.

RAMADĀN, 1341 A.H.

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## NOTES

### **The Revolt against the Church.**

That the Church repels is a fact about which there are no two opinions in this country. Churchmen, as much as laymen, are at one that something is wrong somewhere. What that something is has elicited various explanations. In our last issue we called attention to some. Many more, from persons in the forefront of thought, have since appeared in the magazine that undertook the quest, and these repeat the same story.

Mr. J. Ramsay Macdonald, Leader of the Opposition in the House of Commons, says the Church has failed because *it has become a civil service or a department of the national State instead of the ambassador of the Divine Kingdom.* Miss Maud Royden, the famous woman preacher, takes the present indifference of the people to the Church as a good sign of the times. The fact that they are not satisfied with what the Church gives them shows their interest in religion. *They no longer believe that God is profoundly interested in such questions as apostolic succession or the age at which one is baptized, or the forms of words used by ministers of religion or the clothes they wear. They want a nobler conception of God.* Sir A. K. Yapp, the National Secretary of the Y.M.C.A., thinks it is organized and dogmatic religion that the people have lost faith in. *They are groping for something which many Churches do not supply.* The Rev. Dinsdale Young, the popular Westminster preacher, believes this indifference is due to the fact that the *religion presented to the people does not meet their deepest needs.* Mr. W. L. George, the

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well-known novelist, believes *Christianity has been one of the noblest forces of civilization. It has educated mankind; mankind no longer needs its old master.* There are many hundreds of opinions on the problem which the magazine aptly sums up in the words: *Ceremonial at the expense of Christianity.*

### A Happy Sign.

We believe this revolt of the people against the Church ought to be a matter of satisfaction rather than of alarm. It is a healthy sign, a symptom of a vital system rather than of decline and decay. To have sheepishly acquiesced in all that the Church stands for would have been no compliment to the genius of the Anglo-Saxon race. The matter for surprise is not that the revolt has come, but rather that it has come so late in the day. Few, except those whom it may directly affect, would shed tears on the fall of the Church. The fall of the Church spells the emancipation of the people's conscience. In the name of Jesus, the Church has been leading away and away from Jesus. *Love*—that was the lifelong watchword of that gentle soul of Nazareth; *hatred*—that is the slogan of the Church. He, *simplicity* and *sincerity* personified; his so-called Church, a monster of *formality* and *hypocrisy*!

### Beyond Church and Chapel.

It is *Islam*—the religion of “Thy Will,” its literal meaning—where there is neither form nor formality. It is *Islam*, where there is neither ritual nor ceremonial. *Islam* it is that knows no middle term between man and God. *Islam* it is that brings man face to face with God. There is no Church in *Islam*; there is no Churchman in *Islam*. Every person is a Church unto himself; every person is a Churchman unto himself. Rise above Churches and Chapels and you soar in the regions of *Islam*, the *Kingdom of Heaven*.

### Professor Kay on Islam.

Professor D. M. Kay, D.S.O., D.D., delivered at Edinburgh an illuminating lecture on Islam. Of students of Islam and of Orientalists, there are quite a number here in the West, but it seems Dr. Kay's grasp and insight have fallen to the lot of few. The vitality of Islam, observed the learned lecturer, might be measured by its success in persuading its adherents to abstain from the use of wine. Despite a climate that made thirst irresistible, the *Prophet formed a society of total abstainers which was numbered by scores of millions* and had lasted for more than a thousand years. And this, we might add, is

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a stage of ethical life of which the so-called modern civilization has but recently caught a dim and distant glance. A struggle to run "dry" has, of late, been going on across the Atlantic, but the success achieved has, at best, been indifferent; whereas on this side, the House of Commons is only now discussing the raising of the age-limit to eighteen, as if what is poison at eighteen might become meat overnight. This is surely not a case where half-measures would do. *Total*—that is the one word to uproot the curse, and Islam did it at a single stroke. The growth and persistence, the loyalty of its adherents, and the intellectual revival that followed its first conquests, the Professor went on, *sufficiently refute the common error that Islam owes its success to the sword*. Nine years of contact with the Turks, in peace and in war, constrained him to testify that *Islam in action was potent for good, tolerant to other forms of religion, sober, honest, industrious*. Findings such as these are no small credit to the Professor's independence of thought, but his giving them utterance in an atmosphere of ignorance and prejudice is much more so. Honest study and appreciation, we believe, can do more than anything else to draw the worlds of Islam and Christianity closer.

### Sunday Games.

How blind these Christian folks must be! *Sun-day* they observe as their Sabbath; yet they fail to see the true source of their religion. Here is, indeed, an unmistakable clue to remind them week after week that under the garb of the Heavenly "Son" they are, in fact, rendering homage to the heavenly luminary.

It is, however, a different issue—the *observance* of this supposed Christian Sabbath—that has aroused, these days, much public interest. On this day, games and recreations are forbidden in this land; parks and places of amusements are closed to the public. Against this encroachment upon individual liberty there has been going the round of the Press a storm of hue and cry.

At this, the Churchman—the traditional foe of freedom—feels naturally alarmed. Already, he has been grumbling at his empty pews. The removal of this restriction would mean further drain upon his meagre congregation. He has but a feeble hold on the popular mind—even that might go. The fascination of his stories of bygone days is not unknown to him. His pious platitudes—falling flat on the head as well as the heart—he rightly fears, would be no match for

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the excitement of golf or football. His prestige is already crumbling—this may mean a fatal blow. Hence his distress and the deadly opposition in which he has pitched himself against this legitimate demand. What he has ceased to command through the intrinsic worth of his cult, what he has failed even to commandeer by virtue of his Divine authority, that he now stoops to maintain by force of earthly Law. What a Divine Church!

### 50,000 Priests Helpless.

There are about as many as fifty thousand ordained ministers of the Church in this country. There are ample State resources at their disposal. There is the Law at their back. Yet, they have failed, notwithstanding their assiduous labours, to prop up the tottering fabric of the Church. Must not there be something radically wrong with the system?

Yes, there is everything radically wrong with the Church, everything that goes to make up a religion. From top to bottom the whole structure is rotten. Its doctrinal part is repugnant to common sense; its practical part fails to come up to the demands of daily life. If, on the one hand, men of light and learning are pulling its fundamentals, one by one, to pieces, men in the street, on the other, are sick of its practical injunctions, and are calling their wisdom into question.

### Muslim Sabbath—how observed.

Suitability is the only recommendation for acceptability, and this the Church has not. This is the reason why Islam, without any resources, without any organized efforts, spreads with amazing rapidity wherever it goes, whereas Christianity makes but faint impression, and that too by the wealth of resources and political prestige at its back. Islamic teachings are in thorough accord with the requirements of human nature. In the case in point, for instance,—observance of Sabbath—the Qur-ánic teaching is every whit what it ought to be. Friday is the Muslim Sabbath and all that is required of him on that day is to hold a special service. That over, he is at full liberty to use his time as best he may—in games, in recreations, in amusements or in work. Says the Qur-án :

'O you who believe! when the call is made for prayer on *Friday*, then hasten to the remembrance of Allah and leave off traffic; that is better for you, if you know.

But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful. (The Holy Qur-án, xlii. 9, 10.)

## NOTES

### Islam and Art.

Islam appeared at a time when idolatry had its full sway on the human mind in every land. Every place of worship in every land was the house of idols. Christianity was no exception to it. Some drastic measures were badly needed to bring down the images from the altar of God, and the Muslims were proud of being styled Image-Breakers rather than image-preservers. So humanity needed redemption from the disgrace of idol-worship, and Islam came to its rescue. The main object was to kill polytheistic propensities in human nature and not to discourage art. The Prophet would sometimes destroy pictures and sometimes allow his companion to use the cloth bearing some picture to cover the floor of the house. Those who often became inspired with reverence at the very sight of a picture saw it trampled down under their own feet. A change in human psychology was needed, and Islam could not secure it without having recourse to such measures.

### The Land of Khalifat Dry.

The *Daily Herald*, April 4th, learns that prohibition of drinking alcoholic beverages is strictly enforced in Turkey. Breaches of the drink laws have been made punishable with thirty strokes of the bastinado. Foreigners and traders selling liquor will be liable to a fine of 50 Turkish pounds. These latter are required to give the authorities a complete statement of their stocks. In two months they must re-export their stock, or it will be destroyed. The foreign military alone are exempted from these orders. This is what the land of Khalifat ought to be—absolutely “dry,” as the Qur-án enjoins strict teetotalism. And obviously this is one instance of why the Allies insist on having the “Capitulations” reinstated, but for which they cannot flout the law of the land with impunity.

The Turks, we are told, in season and out of season, are a backward people; but most surely herein lies, in that “backward” nation, a lesson for the “advanced” West. Whereas the latter is to this day wallowing in the dirt of drink, in Turkey prohibition is already an accomplished fact. Corruption of social life, which in the West has unfortunately reached the very core of society, is in no small measure due to the curse of drink. Supporting prohibition at a recent conference of the I.L.P. in London, one member rightly observed that one of the greatest obstacles to mass intelligence was the insidious poison ladled out by the drink trade in this country, and that one of the most degrading

sights seen in London was the queue of women with infants in arms, outside the public-houses. Instead of making faces at the mote in another's eye, the West will do well to remove the beam in its own. That way points the teaching of Jesus ; that way lies its own good.

### Mr. H. G. Wells Again.

Somehow, this well-known man of letters happens to be rather too fond of classifying things. Our readers will recollect that a few months back he gave the world a classification, in the order of merit, of the six greatest men in history. Now he comes with another surprise. He tabulates, in a contribution to *America*, a New York magazine, the ten most *important* books in the world, thus : (1) Book of Isaiah. (2) Gospel of St. Mark. (3) The Great Learning, by one of the disciples of Confucius. (4) The Koran. (5) Plato's Republic. (6) Aristotle's History of Animals. (7) Travels of Marco Polo. (8) The Revolutions of the Heavens, by Copernicus. (9) The New Atlantis. (10) Darwin's Origin of Species. Of course the very attempt, like the previous one, is an eccentricity characteristic of Mr. Wells. What common *norm of importance* had he to test the comparative worth of these books, we wonder. What is *most* important from one view-point may be *least* important from another. Anyhow, he can manage to give us such classifications, now and then. We believe his present classification would have been different from what it is, had he had access to the Qur-án in the original.

### The Moon-God Temple.

From the customs prevalent amongst peoples of various persuasions—and the Christian Church is one striking instance—it appears that Sun-worship has been the most common form of Nature-worship. It is seldom, however, that one hears about the moon having been an object of adoration, and one would have wondered why at all the Qur-ánic verse, "Worship not the Sun, nor the Moon, but worship Allah, thy Lord Who brought you into being" (xli. 37), should have coupled Moon with Sun in this prohibition, when there was no such thing as Moon-worship practised by any people. The recent excavations at Ur, the capital of the great ancient civilization of the Chaldees, have brought to light that Moon-worship was the state religion of that race. The temple of the Moon-god unearthed there will add another interesting chapter to the history of the religious consciousness of the human race. It is stated that so far this temple

## NOTES

is not one building but a cluster of many scattered parts, which is likely to turn out a mass of buildings, with a solid outer wall to serve as a fortress against an enemy.

### **The Bible in 550 Languages.**

Presiding at a party of the British and Foreign Bible Society, on March 10th, the Lord Mayor of London said the Society had printed the Bible or its portions in no less than five hundred and fifty different languages and dialects. Copies of the Scriptures sent out during the last year numbered 8,500,000 and a ton weight of Bibles was dispatched per day from the Bible House in London. May we ask our Muslim brethren all the world over, in how many languages they have translated the Holy Qur-án and what its circulation is? Let this be an eye-opener to all those who hold the Qur-án as the Word of God.

### **Lessons-in-Islam Class.**

Our efforts have so far been directed, in the main, towards the removal of misunderstandings and misconceptions. To constructive work we have not been able to spare all the attention it deserves. The time has, however, come when this side should be strenuously attended to. Our numerous English brethren and sisters are anxious to acquire a sound grounding in Islamic teachings. And so to meet their persistent wishes a Lessons-in-Islam Class has been started, which meets every Thursday at the Muslim Prayer House, London. Friday sermons and Sunday lectures are, no doubt, also lessons in Islam. But these are of a rather general character. The new class is conducted on instructional lines, lessons being given on somewhat like school methods. Admission is free to all.

### **I'd-ul-Fitr.**

The annual Muslim festival marking the close of the month of Fast will be celebrated, as usual, on the premises of the Mosque, Woking. The exact date depends on the appearance of the moon, which will be duly notified later on. Most likely it will be Friday, the 18th of May.

### **Our Next Issue.**

To relieve our Staff of some of the burden of their daily work, during the month of Fast, our next issue will combine two numbers in one. Thus, for our June-July number, we are afraid, we shall keep our readers waiting rather long, for which we owe them an apology.

## ISLAMIC REVIEW

### MIAN GHULAM ABBAS

MIAN ABBAS came . . . and . . . went. A happier coming there could not be, but a sadder going neither.

It was in 1921 that Abbas took his University degree. Fain would life of the world have laid her best prospects at his feet. But her tinsel trinkets had no attraction for him. He had been brought up to things higher, nobler. Son of a father full of enlightened devotion to Islam, he had imbibed the love of Islam while yet in his teens. And when the time came, that call of love dragged him to these distant shores.



It was in June last that Abbas first set foot on this English soil; but hardly a year was out when he was forced to bid it a reluctant farewell. His delicate health could not stand this damp and fog, and so, under medical advice, he had to sail back.

Heart and soul he threw himself in work as long as he was here. Nothing was too low for him, nothing too trivial. Whatever he found there was to be done, he did it with a smiling face. Efficiency and thoroughness characterized all his doings. To say that he brought lustre to whatever he set his hand to would be too conventional. His was a labour of love, and he brought to it something more than lustre.

His force of character, his charm of manners, were the most invaluable of his assets. Equipped with these, he was invulnerable. In these lay the secret of his strength, and so of his success. With a gentle word, a kindly smile, he knew how to disarm, to convince, to persuade. His humility of nature, however, would not allow anybody and everybody, even from amongst those that he daily lived and mixed

## PRECIOUS GEMS

with, to detect what pitch of refinement the fibres of his soul had attained, even at this youthful day. “*Do to others as you would be done by,*” he once wrote, “smacks too much of the grossness of the flesh to portray the flight of a highly refined soul. *Feel for others as you would be felt for*—that would be something like a nearer approach.”

There was not a man nor a woman who came in contact with him but carried an impress of his personality. Respect, regard and affection—this was the tribute he won from all and sundry. Our English Muslim brethren held him in the highest esteem, and sisters too. No brother, no friend, no colleague, no associate, we can say, was missed more than Abbas. Short though his stay, it was rich in work, deep in impression. When he came he brought with him a grace of his own and with him he took that grace when back he went. In his sanatorium solitudes of Simla hills, it may be a satisfaction to him to know that every heart he has left behind goes out to him in prayer, wishing him a speedy recovery and a happier return.

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## PRECIOUS GEMS

God is not merciful to him who is not so to mankind.

The best Muslim house is that in which is an orphan who is benefited; and the worst Muslim house is that in which an orphan is ill-treated.

Whosoever puts his hand upon the head of an orphan from kindness shall have goodness near God for every hair his hand shall have covered.

No father has given his child anything better than good manners.

MUHAMMAD.

## ISLAMIC REVIEW

### LONDON MUSLIM LEAGUE ON GREEK REPARATIONS

THE Secretary, London Muslim League, informs us that on March 27th a representation in connection with the forthcoming resumption of negotiations between Turkey and the Allied Powers was made by the League to the British Secretary of State for Foreign Affairs. Below we reproduce a copy of the communication :—

MY LORD,

1. I am requested by the Committee of the London Moslem League to express their earnest hope that the present deliberations of the Allied Delegations over the counter proposals made by the Turkish Government will lead to a satisfactory solution of the question of peace in Western Asia. My Committee have for the last four years, ever since the Greek landing in Smyrna, repeatedly urged upon His Majesty's Government the necessity of an early settlement with Turkey as essential to the restoration of normal conditions in the Eastern Dominions of His Majesty.

2. My Committee trust that the Turkish claim for reparations will receive favourable consideration from the Allied Delegations, as the only means for rebuilding or restoring the mosques, mausoleums, shrines, *medresses* (colleges and schools) wantonly destroyed by the Greeks. The religious buildings, as your Lordship knows, are regarded as the sacred possessions of the whole Moslem world.

3. My Committee have repeatedly brought to the notice of His Majesty's Government the damage and devastation committed by the Greeks in Anatolia between their first landing in Smyrna and their final and disastrous retreat. In their letter to the ex-Prime Minister of the 28th September, 1922, my Committee

## GREEK REPARATIONS

referred with regret to the deliberate and wholesale destruction of towns and villages all along the line of their flight to the coast. The enclosed extract from an appeal for help for the Moslem sufferers in Anatolia, from a British eye-witness of a large part of the devastated area, gives some idea of the havoc caused by the Greek army and Greek civil population. To show the extent of the damage and destruction done to religious and other public buildings of great architectural value, I beg to refer your Lordship to the report of the French architect, Monsieur Raymond Ains, already submitted to His Majesty's Government, a fresh copy of which I beg to enclose herein.

4. The Turkish Government does not at present possess the means of restoring the farms and homesteads of the peasantry or of reconstructing the mosques, colleges and mausoleums. For their restoration adequate compensation by the Greek Government is essential. The Committee, on this ground, laid particular stress in their memorial of the 25th July, 1922, that His Majesty's Government should require the Greeks to pay such reparations as may be considered reasonable.

5. My Committee fully recognize that the destructive war the Greeks launched in Asia Minor, in the course of which colossal suffering was caused to all communities and all races and creeds in that region, was at the instance of the Allied Powers and was maintained more or less with their support and countenance; but that fact cannot, in my Committee's opinion, absolve the people who committed the destruction and havoc from the duty of making full reparation for what they have wrought in Anatolia. Any other course will create a most unfortunate impression in the Moslem world.

HONORARY SECRETARY.

## ISLAMIC REVIEW

*Extract from an Appeal for Help for the Turkish Sufferers  
in Anatolia.*

MARCH 21, 1923.

As you are doubtless aware, Anatolia, with the exception perhaps of a few small and insignificant districts, was, between 1914 and 1918, untouched by the scourge of war.

With the advent of the Greek forces in May, 1919, Anatolia's troubles commenced. The regrettable excesses indulged in by the Greek troops were soon emulated by the worst elements of the local Greek civil population in and around the town of Smyrna, with the result that a considerable amount of Turkish property was destroyed, robbed, pillaged or looted, many Turks lost their lives, and the town of Aidin was completely destroyed by fire.

During the Greek retreat from the Zangarius to Afien Karshissar and thence to Smyrna not only were hundreds of villages and towns completely destroyed and the inhabitants thus rendered homeless, but an incredible amount of damage was done to the surrounding vineyards, crops and agricultural implements.

I have in my possession photographs of some sixteen towns, taken after their destruction, but I beg to assure you that there are scores of other villages and hamlets which have suffered a similar fate and whose inhabitants are likewise shelterless and utterly destitute.

In 1921 I had occasion to visit a few of the Mosques and other public buildings in Smyrna, in which a number of these Muslim refugees were quartered, in order to distribute milk supplied, I think, by the British Red Crescent. Mr. G. Sterghiades, the then High Greek Commissioner, was doing his best for these unfortunate sufferers, but none the less their condition was truly pitiable. Since then their numbers have, of course, greatly increased, until now there are well over three-quarters of a million of these victims all over Asia Minor.

The Turkish Government is impotent, for it cannot rebuild the devastated areas, and the whole country is terribly impoverished; consequently these poor people (chiefly old men, women and children) "just sit down and die," as a near relative of mine, lately arrived from Smyrna, has told me. They are abandoned by God and man, and hardly a voice is raised in Europe on their behalf. Is it then to be wondered that, seeing the magnitude of the assistance being tendered to the Christian refugees, the Turks are accusing us of indifference to the sufferings of the Muslims *because they are Muslims*? After all, it must be remembered that these sufferers were not the aggressors, but the passive victims of aggression.

The tendering of a little assistance, a slight demonstration of sympathy in the name of humanity, for these Muslims by a British institution would, I feel confident, go a long way towards removing the bitterness and distrust felt in Turkey against Great Britain.

## THE KENYA AFFAIR

### THE KENYA AFFAIR

#### LORD HEADLEY AND THE COLONIAL OFFICE

IN our April issue we drew attention to an insult offered publicly to Islam, in the person of the Holy Prophet, by the Rev. W. H. Shaw, an Anglican missionary in the Kenya Colony, in the pages of the *East African Standard*, a newspaper circulating in that colony.

We are now in a position to state in greater detail the steps consequent thereupon, taken in the matter by the British Muslim Society, and their result.

The receipt of the cables (published in our last issue) from Zanzibar and Mombasa, with the news of this astounding indecorum on the part of a presumably responsible representative of English official Christianity, aroused the keenest indignation amongst Muslims in London, and the Executive of the British Muslim Society met forthwith, under the presidency of Lord Headley, to decide on a suitable and proper course of action.

It was at first suggested that a public meeting should be convened, to the end that the widest and most emphatic expression possible should be given to the Muslim feeling in the matter; yet, on the other hand, such a course must needs tend to give undesirable publicity to the personal bigotry of an insignificant individual, and thereby, perhaps, stir up a welter of racial discord and misunderstanding out of all proportion to the culprit. It was finally decided, therefore, on the advice of the Imam, Khwaja Kamal-ud-Din, that the Society should request Lord Headley to communicate with the Colonial Office, with a view to official action being taken without delay.

In our last issue we gave Lord Headley's letter to the Secretary of State, setting forth the grounds of complaint; and we are now able to add the subjoined correspondence.

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The following, dated March 13, 1923, from the Colonial Office, has been received by the Rt. Hon. Syed Ameer Ali, who had, on his own initiative, at once placed himself in communication with the authorities :—

1. I am directed by the Duke of Devonshire to acknowledge the receipt of your letters of the 5th and 8th March, and to inform you that he learnt with the deepest regret of the insult to Islam published in a local newspaper in Kenya on the 3rd February.

2. His Grace desires me to assure you that he entirely condemns the insult thus offered to the Mahommedan religion, and that he is in communication with the Governor of Kenya on the subject ;

while on March 24th letters in the following terms were addressed by the Department to the Rt. Hon. Ameer Ali and the President of the Society :—

1. I am directed by the Duke of Devonshire to inform you that he has now received from the Governor of Kenya a telegram stating that every possible step has been taken by the Government, the Convention of Associations, and the Bishop of Mombasa to dissociate themselves in as public a manner as possible from the parallel drawn by the Reverend W. H. Shaw in his letter to the *East African Standard*.

2. The Governor also states that a full apology has been published by the *East African Standard*, and that in a letter to the Governor which has been forwarded to the Moslem Association Mr. Shaw has expressed his deep regret for his action.

From the above it will be seen that the Secretary of State's action has been prompt and effective, and that all possible amends have been made in the way of dissociation, retractation and apology. So far, so good. Would that our feeling of satisfaction could also justify us in adding, "All's well that ends well."

No one at all familiar with the peculiar intensity of a Muslim's susceptibility on matters touching his religion can pretend for a minute that all is well ; can, in honesty, even suggest that such matters can (humanly speaking) ever end well. That they may end at all, be buried somehow or other, in some sort

## THE KENYA AFFAIR

of oblivion, and permitted to rest there, is the utmost for which man may reasonably permit himself to hope. The wound may heal, but the scar endures, and sensitive flesh will wince the more readily at a touch. So it is with the Muslim and his Faith.

The Western, and more especially the English, mind, cannot or will not, but in any case does not, understand this—finds it, for example, impossible to conceive how the outpourings of any missionary can ever be taken seriously enough to cause offence; and this mental attitude is, in its turn, more easily comprehensible when we consider the missionary as he stands in the popular estimation of the day. Whether this position is to be ascribed to the unemotional attitude—amounting almost to a convention of neglect—of the average Englishman towards any religion (his own included), or to ill-considered zeal on the part of missionaries themselves, it is not for us to inquire. The fact remains that, beyond the somewhat exiguous circle of Missionary Societies, their organizers, “deputations” and subscribers, the “mission field” of to-day is not taken very seriously; it is “nothing accounted of,” like silver in the days of Solomon.

Though nearly a century has passed since Dickens penned his satire, missionary endeavour is still subtly associated with the distribution of “flannel waist-coats and moral pocket-handkerchiefs” to persons in need of neither; and popular minstrelsy still regards the missionary as the appropriate dinner for the King of the Cannibal Islands for the time being; while to more serious minds grave doubts have long suggested themselves as to whether or not it be true that

Blessings unnumbered follow  
In civilization's train

when that civilization is inaugurated and fostered by a Missionary Society.

## ISLAMIC REVIEW

It is, therefore, fatally easy for the English mentality to regard the action of the British Muslim Society in this matter as an attempt to raise a storm in a teacup. It is not so easy, even for those who have ears to hear, to realize once and for all that that mentality must accommodate itself to the susceptibilities of others, if the ever-growing complexity of Imperial problems is to be faced; and that where those susceptibilities involve most sacred things, the necessity is increased a hundredfold.

The British Government's attitude of indifference, amounting to constructive hostility, on the subject of the Caliphate, has wrought in India the miracle of alliance between Muslim and Hindu—a contingency dismissed, not so long ago, as fantastic and improbable in the highest degree. This indifference was prompted by no ill-will. It arose from no racial antagonism or religious prejudice. It was simply indifference, born of an ignorance that saw no particular reason for enlightenment; but it has created a situation of unparalleled gravity for British rule in India—a situation which centuries of ceaseless intrigue might well have failed to bring about.

In the present instance the response of the Colonial Office to the request of the President of the British Muslim Society has been all that can be desired; and the prompt and practical sympathy of the Secretary of State will be appreciated by Muslims the world over. It represents, as we have said, all that, humanly speaking, can be done towards the satisfactory closing of the incident. But however enlightened the points of view of Government Departments may become, and however ready the courtesy of Ministers of the Crown, there is yet the undiscerning individual to be reckoned with, whose irresponsibility is responsible for much embarrassment that could not have been foreseen.

Escapades of the variety indulged in by the Rev. W. H. Shaw are not isolated things. If they were,

## CHRISTIAN SCIENTISTS

the complexion of the business would be entirely different, and the closing of one such incident might reasonably be expected to prevent, in some measure, the opening of another. As it is, however, episodes of a similar nature, many of which, of course, do not find their way into print, are occurring constantly in every land where Muslims dwell and Christian missionaries are at work; and it is the cumulative effect of innumerable and continuous pinpricks—apart from grosser insults—that brings about the moment of exasperation.

Is it too much to hope that a day will come when the Christian virtues of meekness, forbearance and loving-kindness shall be numbered amongst the necessary and essential equipment of the Mission labourer who deems himself to be responding to the call of his Master, “ Go work to-day in My vineyard ” ?

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THE question of good and evil, and more especially the genesis of the latter, is a great puzzle, and any misappreciation of the subject cannot fail to have a disastrous effect on human character.

The story of the Fall of Adam with the theory of sin innate in nature as its corollary, and, similarly, the theory of the God of goodness and God of evil, supposed to have been taught by Zoroaster, are not only discreditable to our Maker, but tend to weaken man's sense of responsibility, reducing him to the rôle of automaton, or a helpless, passive, unconsenting instrument of evil.

The Qur-án has, however, simplified the problem. God, as the Book says, is the Source of all good; the mishandling or abuse of things creates evil.

Opium and arsenic, used for the purposes for which they have been created, are blessings of God, but their abuse makes of each a curse.

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I have stated elsewhere that everything in the world is the materialization of Divine Attributes. I have also said that to do good means to do something in consonance with the requirements of these attributes, and that anything contrary to them is evil; so says the Qur-án in the following words:—

And Allah's are the best Names, therefore call on Him and leave alone those who violate the sanctity of His Names; they shall be recompensed for what they did (chap. vii., ver. 180).

In the following list, the reader will find the said Holy Names as mentioned in the Qur-án with their English translation. It is very difficult and, I may say, next to impossible to give a proper and adequate rendering of these Arabic names, for Arabic words are very rich in their meanings:—

1. *Hoo*, He.
2. *Ar-Rab*, The Creator, The Maintainer, The Nourisher, The Upbringer.
3. *Ar-Rahman*, The Beneficent, The All-Giver.
4. *Ar-Raheem*, The Compassionate.
5. *Al-Málik*, The Master, The Owner.
6. *Al-Malik*, The King.
7. *Al-Quddús*, The Holy One, The Pure One.
8. *As-Salám*, The Author of Peace, Free from Defects.
9. *Al-Maumín*, The Granter of Security.
10. *Al-Muhaimín*, The Guardian over All.
11. *Al-Azéez*, The Ever Mighty.
12. *Al-Jabbár*, The All-Compelling; the one who brings everything under His Will.
13. *Al-Mutakabbir*, The Possessor of All Greatness, Glory and Dignity.
14. *Al-Khâliq*, The Creator, The Combiner.
15. *Al-Bâri*, The Maker, The Moulder.
16. *Al-Musawwir*, The Fashioner.
17. *Al-Ghaffár*, The Great Forgiver.
18. *Al-Quahhâr*, The Great Dominant.
19. *Al-Wahhâb*, The Great Bestower.
20. *Ar-Razzâq*, The Great Provider.
21. *Al-Fattâh*, The Great Opener.
22. *Al-Aleem*, The All-Knower.
23. *Al-Quâbiz*, The Straightener, The Chaser.
24. *Al-Bâsit*, The Amplifyer, The Opener.
25. *Al-Khâfiz*, The Abaser.
26. *Ar-Râfi*, The Exalter.
27. *Al-Muizz*, The Honourer.
28. *Al-Muzill*, The Debaser.
29. *As-Sam'î*, The Ever Hearer.
30. *Al-Basir*, The All-Seer, The Observer.
31. *Al-Hakam*, The Judge.
32. *Al-Aadl*, The Just.
33. *Al-Lateef*, The Knower of Subtleties.
34. *Al-Khabir*, The One who is Aware of Everything.
35. *Al-Halím*, The Clement, The Meek, The Forbearer.
36. *Al-Azeem*, The Owner of Greatness.
37. *Al-Ghâfir*, The Pardonor. The Suppressor of Evil Propensities.
38. *Ash-Shakoor*, The Great Grateful.
39. *Al-Aâla*, The Most High.
40. *Al-Kabir*, The Ever Great.
41. *Al-Hâfiz*, The Ever Preserver.
42. *Al-Muqit*, The Ever Maintainer.
43. *Al-Hasib*, The Reckoner.
44. *Al-Jalíl*, The Ever Glorious, The Benign.
45. *Al-Karím*, The Ever Bountiful.
46. *Ar-Raquib*, The Ever Watchful, The Watcher.
47. *Al-*

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*Mujib*, The Ever Hearer of Prayers. 48. *Al-Wás'i'i*, All-Comprehending One, The Granter of Felicity and Facilities. 49. *Al-Wadood*, The Loving. 50. *Al-Hakim*, The Ever-Wise. 51. *Al-Majid*, The Glorious. 52. *Al-Bâis*, The Opener of the Tomb, The Resurrector. 53. *Ash-Shâhid*, The Witness. 54. *Al-Haqq*, The Truth. 55. *Al-Wakil*, The Guardian, One who has charge of things, One who can be trusted for the charge of Affairs. 56. *Al-Qawi*, The Mighty. 57. *Al-Matin*, The Firm. 58. *Al-Wali*, The Friend, The Patron. 59. *Al-Hamid*, The Ever Praiseworthy. 60. *Al-Múhsi*, The Accountant. 61. *Al-Mubdi*, The Great Beginner. 62. *Al-Mo'id*, The Restorer. 63. *Al-Mo'hyi*, The Life-Giver, The Quickener. 64. *Al-Momit*, The Cause of Death. 65. *Al-Hay*, The Ever-Living. 66. *Al-Qoyum*, The Self-Subsistent. One who Sustains others. 67. *Al-Wâjid*, The Finder of Everything. 68. *Al-Wâhid*, The One. 69. *Al-Ahad*, The Alone in his Attributes. 70. *As-Samad*, The Eternal, The One on whom all depend, and who depends on no one. 71. *Al-Qâdir*, The Powerful. 72. *Al-Maqtadir*, The Possessor of every might and power. 73. *Al-Muquadim*, The Foregoer. 74. *Al-Muakhhir*, The Ender of Everything. 75. *Al-Awal*, The First. 76. *Al-Akhir*, The Last. 77. *Az-Zâhir*, The Without, The Manifestor, The Essence. 78. *Al-Bâtin*, The Within, One that creates essence of things. 79. *Al-Wâli*, The Governor. 80. *Al-Mutââli*, One who is above others. 81. *Al-Barr*, One of Great Goodness. 82. *Al-Tawwâb*, The Great Forgiver. 83. *Ar-Ra'oof*, The Lenient, The Kind, especially in warding off trouble or difficulties. 84. *Mâlikul-Mulk*, King of All Kingdoms. 85. *Zuljalâl-Wal-Ikrâm*, Lord of Awfulness, Glory and Honour. 86. *Al-Muqsib*, The Equitable. 87. *Al-Jâmi*, The Gatherer. 88. *Al-Gani*, One who is above every need, All-Sufficient, The Rich. 89. *Al-Mughni*, One who makes others above their needs. 90. *Al-Muati*, The Giver, The Gifter. 91. *Al-Mâni*, The Preventer. 92. *An-Nafé*, The Propitious, The Benefiter. 93. *Az-Zârr*, The Harmful. 94. *An-Noor*, The Light. 95. *Al-Azli*, The Eternal. 96. *Al-Bâqi*, The Survivor. 97. *Al-Wâris*, The Inheritor. 98. *Ar-Rashid*, All-guidance. 99. *As-Saboor*, The Long Suffering, The Patient.

Besides these ninety-nine Names, the Muslim divines have deduced many other Names from the description of God given in the Holy Qur-án—for instance, *Al-Muhit*, The All-Pervading, The Bringer of every other thing within the province of His Action; *Ash-Shafi*, The Healer, The Giver of Health; *Al-Jamil*, The Beautiful, etc., etc.

The reader will find that all that has been achieved by the human mind as good, noble and sublime are comprised within the scope of these Names; all

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forms of righteousness and virtue are but the shadows of these Divine Attributes. All laws that regulate human conduct for the health and well-being of society are consequent upon them. All that we need has been foreshadowed in them. On the other hand, every conceivable form of evil is but an antithesis of one of these Names. I may go further and say that all the forces of Nature discovered by science are merely the working of these very Attributes. Space forbids to dwell further on this aspect of the subject at the present time; suffice it to say that the whole working of the universe, including human actions and human feelings in their desirable form are the manifestations of these Names.

To lead the best life on any plane, physical, moral or spiritual, will therefore be to keep ourselves in tune with God and His Attributes.

If the laws of Nature may be taken to be, as I believe them to be, the working of these Attributes or Names, then to obey these laws is to obey God. To be in tune with Nature will simply mean being in tune with God.

The securing of all that is beautiful and sublime will depend upon our affirming, through our actions, the significance and requirements of these Holy Names, and giving practical denial to all that is contrary and antagonistic thereto.

The Muslim formula of faith has been based upon this principle; and the life which the Qur-án prescribes for a Muslim to follow has been mapped out on these lines. The formula runs thus: *La-Il-la-ha-illalláh*—No other object for obedience or adoration but Allah. It consists of two parts; in one a Muslim denies, in the other he affirms something.

Allah, as I have shown, is the Source and Repository of all that is good, and therefore everything beside Him is evil. The recital of the formula, therefore, means the affirmation of good and the denial of evil.

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Open any book of Muslim mysticism, and the first lessons given to the initiate are the lessons of *Ithbât*—that is, affirmation—and *Nafi*—negation. The initiate, besides his daily prayers, sits in a solitary place, in the quiet hours of the night, recites the formulæ, and tries to realize that the spirit of Allah is all around him, and anything but Allah has no existence. Everything around him is working in consonance with the Will of the Lord, and whatever appears to be adverse to that Will is only illusion and misplacing or abuse of good.

Remember, too, that the recital of certain words by way of accompaniment to our thoughts intensifies the feeling. You may meditate for hours on a thing, but until you articulate it, concentration will be less easy. While repeating the formula, the initiate is required to imagine a line which commences from his navel and goes direct to his brain, through his left ear, passing thence through the brain and coming out of the right ear, passing round the lungs and going direct to the centre of his heart. The heart is taken by the Muslim divines as the seat of Divine Love and the tabernacle and throne of God—while the stomach is the seat of lust and desire, which are the root of all evil. The stomach represents animal nature, but the heart, when purified, gives birth to divinity in man. The initiate, thus repeating the formula, puts from him everything ungodly, that comes out of the stomach or other vital organs of the body. The heart he reserves exclusively for Allah; which he affirms when reciting the latter portion of the formula. In order to make the mind free from disturbing influences, the initiate begins this recitation in a loud voice, with his eyes closed. This is called *Zikr-i-jahar*, and its object is to make the ears attentive to the words and thus to keep them away from any other distracting thought.

Some foolish European travellers call such an initiate a "howling dervish." However, when the

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initiate secures the power of fully concentrating his mind on Allah, he is taught various ways of meditation, called *Zikr-khafi*—silent meditation. It is a vast subject and really requires a volume to itself. The main end and purpose is to fill the heart with God, which means to engross the mind with the various attributes of God, so as to leave no room for anything besides Him. These contemplative exercises must be translated into daily actions and words.

After some time, when the mind of the initiate has become accustomed to these meditations, he is advised to concentrate on one of the attributive Names of God. To this end he recites the same formula, but when the word "Allah," which he has to affirm, comes to his lips, he keeps that particular attribute as the connotation of Allah in his mind; and when in denying he says *La-illa-ha*, he reads in the word *Illah* everything contrary to the said attribute. For example, if a person stands in some particular need which comes within the purview of one of the attributive Names of Allah, his meditation will be as follows. He will keep that particular attributive Name as the attributive of Allah before his mind, and deny what is contrary to it. For example, *El-Sháfi* means Health-Giver, and anything in the form of illness goes against the working of that Name. In his recitation, *La-ellaha Illalláh*, he has not only to negate illness, and to affirm Allah in the manifestation of His attribute *El-Sháfi*—Health-Giver—but also he has to realize that the Divine Essence, in its manifestation of health-giving, is pervading the whole universe, and that illnesses are the outcome of the abuses of the law which is only the working of the said Name, and that their abuses must be brought to an end, not only through meditation, but through action as well.

(To be continued.)

## WORLD RELIGIONS

### GREATEST AND YOUNGEST OF WORLD RELIGIONS

MRS. SIROJINI NAIDU—otherwise known as “The Nightingale of India” for her remarkable gifts of eloquence—addressed a big audience in the grounds of Zahira College, Ceylon. A lady of learning and culture, and a *non-Muslim*, her estimate of Islam and its mission to humanity, which we reproduce in part, should carry special weight with fair-minded students of this much misunderstood and misrepresented Faith :—

When I was asked to deliver a little informal address to a little gathering of college students, I ought to have realized that the subject is of so much importance that of necessity, that a generation, not of students but of men connected with the vital affairs of to-day, must be interested and drawn towards hearing what I or any man or woman might have to say about the new world of Islam. I took the title, or rather my son suggested to me when I was pressed for a title, this title of a book I have not read. But I need not read any book of Islam, when day after day unfolds page after page of living history that the new world of Islam is in truth descended from that older and greater world of Islam that gave democracy to the world. I see before me a large audience of non-Moslem people, and I always rejoice when I find non-Moslems in a Moslem gathering. For this reason, especially, that there is so much misconception in the heart, alike of the Christian, the Hindu, the Buddhist and the Parsee, about the true ideals of the greatest and youngest of the world religions. It has brought to the modern world the true gift of democracy, for the trend of civilization to-day, the sum total of the world's aspirations to-day, is to reconstruct the new world towards the brotherhood that was preached in the desert by a camel driver more than thirteen hundred years ago. I hardly think it necessary to talk of the new world of Islam because Islamism itself belongs to the new world. Centuries ago, when my forefathers were evolving great philosophies and sending to the younger nations a message of enlightenment, Arabia was still uncultured, Arabia was still nothing but a desert of wild hordes. While the great Buddhist message of Nirvana was being enunciated from the Bo-Tree by Buddhagaya and Satenath there was no conception of what the word “democracy” meant. When the Christ was crucified upon the Cross by the unbelievers, even then the ideal of brotherhood was not accepted. It was challenged, it was trampled in the dust. It was necessary that a camel driver from Arabia should give to the world in

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the ultimate form the most perfect definition of brotherhood, of the republic of equality of all men, of all classes, of all ranks. Who was this camel driver? Why was it that this camel driver, tending his animals in the desert, was able to give to the world this message of hope? Why? Because the world, surfeited with the corruptions of the other great religions, the tyrannies of the priesthood of other great religions, sought deliverance from the bondage, from the tyrannies that were at once an infamy and an insult to the Faith. And then God who moves in His mysterious ways to redeliver, age after age, His people from the bondage of the preceding ages, sent to the heart of this simple man in the desert the revelation of the One God that alone is great, a revelation and a conviction that all creatures that are made by Him are brothers bound together by indivisible kinship. That is the real message of Islam. And if to-day we quote a title from an American writer, and speak of the New World of Islam, it is merely to bring back to the world that has forgotten the message that came to them, that while there is one heart that seeks an ideal, while there is one man that can follow logically to its ultimate issues the ideal of brotherhood, then Islam and the flag of Islam must always reign. I was speaking to the Muslim Association in Galle yesterday. There were many Christians, Hindus and Buddhists who had come there with a wrong conception of the Islamic Faith. But I trust that they went back realizing how they had wronged this great democratic religion, and I trust that they went back realizing how much of what the Western world calls modern, calls new, was nothing but the harvest of that seed that was sown in the oasis of the desert of Arabia. I wonder how many of the Christian ladies here to-day realize that the first status of honour, the first status of legal right and responsibility, was conferred on woman by the Islamic Faith. How many of my own co-religionists, how many of the Buddhist people, how many of the Christian communities, understand that thirteen hundred years ago a Prophet rose and said: "Chattel! Be thou woman and stand upright and face the sun!" That is a very different conception from what the missionary writers give of the position of the Islamic womanhood. How many realize that the civilization of modern Europe is the outcome of that torch of learning that was carried across the seas by the Saracens and the Moors to Spain? How many reading the great literature of Persia, claiming kinship with the Aryan Persians, realize that beautiful as was the literature of Persia long ago, it was the Arab force that gave vitality to that degenerate though beautiful race? I do not speak in any sense of insult when I say "degenerate"; for all races that revel merely in lulling beauty must grow effeminate and degenerate unless they are reinforced by the temperament and spirit of virility that is born of a true and strenuous life. I was saying yesterday that it loses nothing in repetition, that

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when the Arabs went with the gift of this new religion of Persia, the Persians in their silks and satins, their gold and ivory, with their sherbets cooled by the mountain snows and their blossoms plucked from perennial gardens, laughed and said: "Are these people who drink the milk of the camel and eat the flesh of the alligator come to defy the throne of Persia?" And there could be no greater term of contempt coming from the luxurious Persians to desert men in their black blankets who lived on the flesh of the alligator and the milk of the camel, but yet who gave to the world its noblest conception of human destiny and human life. When you read the history of Spain, and, as I said yesterday, not written by the pen of a Moslem but the pen of Christian missionaries, you realize how much of the arts and sciences that Europe teaches to India and Ceylon to-day came from the genius of the Arab. Have you realized how some of the greatest architecture that men and women from many parts of the world come to see, claim it at once beyond dream, was the architecture of the Saracens of Spain? The Alhambra of Spain, which stands to-day even more peerless than the Taj Mahal in comparison, was but the outcome of the genius of the Arab. The Universities of Cordova and Granada still offer the type of perfect learning and perfect scholarship to the Universities of France and Germany and Italy. In the history of the literature and culture of that time when women of the Christian places were still "purdahised" as your women have become to-day, when they were kept behind veils upon veils of ignorance, when their only purpose was to breed children, give food and be the handmaid of man, it was the literature of Moorish Spain that gave name after name of women philosophers, poets, mathematicians, astronomers, even were they great preachers of the great tenets of the religion. But when you say this to a half-enlightened audience in Europe or anywhere, they say, "Oh, you are prejudiced! You are so imbued with the Islamic spirit that you always see a rose-coloured vision and a golden mist when you think of Islam." But it is not fancy. It is not an illusion. It is recorded in letters of gold in the history of the later Middle Ages. A friend of mine, a poet of Hyderabad, has beautifully summed up the march of this great culture of the world when he said: "From Persia's modern shrines to Gothic Spain, they carried this torch."

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**JOIN with the man who breaketh with thee, give to the man who depriveth thee, and forgive the man who doeth thee wrong. Visit the sick, give food to the hungry, and take off chains from the captives.**

**MUHAMMAD.**

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### EASTER SUNDAY

[The following sermon was delivered by the Imam, in the Mosque, Woking, on Easter Sunday.]

TO-DAY is the Easter Sunday—the day of the victory of life over death ; and if we make it a day of rejoicing, the reason is obvious.

Easter Sunday is the day of the greatest Christian festivity. Jesus, they say, arose from the dead ; to-day he overcame death and brought a new life to mankind ; so goes the belief.

But the festival existed thousands of years before Jesus was born. Easter was the Goddess of Spring, in whose honour the festival was celebrated about the end of March or the beginning of April. The Saxons of the pre-Christian days used to enjoy their Easter eggs and hot cross buns while worshipping the goddess whom they called Eostre.

The celebration of the festival with the hot cross buns and eggs was not peculiar to this country. The Egyptians and the Greeks of the olden days did the same. Eggs and buns were regarded as signs of creation by the old Egyptians ; spring brings life to creation, hence the festivities at this particular time of the year. The same in India and Persia till to-day, under the name of Besákhī and Nauroz. The sign of the cross is also a legacy of the ancient day-worship of Mithra—the Sun-god.

It is difficult to locate the day of the crucifixion at Calvary, and consequently the day of the resurrection. The fact that every year the Christian world has to fix Good Friday and Easter Sunday after the movements of the moon clearly shows that the festival has more to do with the worship of some luminary than with the great event in the life of Jesus.

My views on the subject become strengthened when I think of the other Christian sacred days. Canon Farrar only speaks the truth when he con-

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fesses his inability to ascertain the date of the birth of Jesus. No one can do so with certainty. That the day of the birth of the Sun-god was celebrated by the sun-worshippers in the pre-Christian world on or about the 25th of December in Persia, Rome, Egypt, or Greece is an established fact. Then comes the Sabbath Day in Christian lands. Jesus observed the Sabbath, but it was on Saturday and not on Sunday; and so did the apostles and the early fathers of the Church. The change was brought about by Constantine, whose favourite god was Apollo—the Sun-god.

Political reasons induced him to embrace Christianity. He kept everything of the old worship in the newly created Church excepting the figure-head. The seat of Apollo was given to Jesus, while every other thing was left as it was before. The altar, with its face towards the East, the chancel, the choir, the acolytes, the pages, the monks and the nuns, with the characteristic tonsure in honour of the disc of the sun, and the Cross itself—in short, every paraphernalia of a Catholic Cathedral—is the remnant of the Temple of Apollo. Sunday is not God's day, but the day of the Sun-god.

The altar facing the East in the church proves the same. Europe being in the west of Judæa, may rightly turn her face towards the East in a house of worship; but the churches in countries that lie to the east of Judæa also keep their altar facing towards the East. Why all this? It smacks again of the worship of the sun; and it cannot be a mere coincidence. You may have coincidences in one or two things, but not in the whole structure of the church. It shows an intentional incorporation of the old material under a new name in order to mitigate prejudice and win the support of the adherents of the old persuasions. It is not the Church of Jesus which is adhered to, but the Church of the Sun-god, and if to-day she has lost her hold on the public

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mind, the reason is obvious. Ignorance and credulity will accept and revere anything in any form, but the modern mind is too enlightened to stand the absurdities of the mediæval days.

The Cross as a symbol is of immemorial antiquity, far antedating the Christian era. Almost all ancient religions were different forms of sun-worship, with the Cross as its symbol. The seasons of the year, depending on the position of the sun, have been divided into four parts—spring, summer, autumn and winter. If you divide the earth's orbit around the sun into four parts, it will form a cross. The revivification of the earth in spring, at the vernal equinox on March 21st, when the sun enters the sign Aries, heralds the regeneration of vegetation and the life of Nature, hence the festival of Easter, which is celebrated even to-day in different forms under different names in Persia and India.

Mithra was the Sun-god, and the Cross was his symbol. He was born of a virgin, in a cave, on December 25th. He had twelve companions or disciples (the twelve months); he was buried in a tomb and rose again. He was called Saviour and Mediator, and was sometimes figured as a lamb. Sacramental feasts were held in remembrance of him.<sup>1</sup> Mithraism was adopted by the Romans and brought by them to England and France. Mithraic remains have been found in various places in England and on the Continent. In Ireland a figure on a cross has been found, but the effigy wears the Iranian regal crown and not the crown of thorns.<sup>2</sup>

Some sort of baptism was also in vogue in the Mithraic, ritual which was performed by marking the forehead with a cross; the worshippers also partook of a sacrament of a small wafer; it was a round cake, emblematic of the solar disc; the worshippers named their host "Mizd," and some

<sup>1</sup> E. Carpenter, *Pagan and Christian Creeds*, pp. 21, 23, 27-34.

<sup>2</sup> O'Brien, *Round Towers of Ireland*, p. 298.

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authorities derive the word "Mass" from the same.<sup>1</sup>

The date of Christmas throws a good deal of light on the subject; the 25th of December, or some date very near to it, happens to be the birth-date of many gods in various mythologies—Bacchus, Osiris, Attis, Adonis and Quetzacoatl—the respective Sun-gods of Greece, Egypt, Phrygia, Phœnicia and Mexico. If they were born on the 25th December, their parents must have had their marriage on the 25th of March, which day is, again, Our Lady's Day in the Christian calendar. It is curious that the conception of Ishtar, the mother of the Sun-god, was kept as a festival in Phœnicia and was celebrated on the same date. In this connection it may be mentioned that there was a cave at Bethlehem in which Mithra was worshipped in pre-Christian days. The existence of the said cave is admitted by the Christian Fathers (Irenæus among others). The story of the Passion is, again, a repetition of an old Passion Play, acted thousands of years before the reported events of the Cross and the Resurrection. Do these facts need any comment? Are they not eloquent enough to show that the Church of Christ is really the Church of the Sun-god?

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The allusion of the Imam to the story of the Passion needs further elucidation, and we think we may quote the following from the *Islamic Review* of August-September, 1922, with some justification:—

The Passion Play of Babylon has been in existence long, long before the birth of Christ, and was even enacted as a popular mystery drama in those days.

There are two Babylonian tablets belonging to the collection of cuneiform documents which have been discovered by the German excavators, in 1903-4, at Kalah Shergat, the site of

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<sup>1</sup> W. B. Parsons, *Our Sun God*, pp. 186, 187.

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the ancient Assur. They belonged to the Library of Assur, formed in the ninth century B.C., or even earlier. They are, however, copies of still earlier Babylonian tablets.

From these tablets we are able to understand that the Passion story of Jesus is not the first of the kind known to man from the dawn of Creation. For the facility of our readers we shall quote the following from the January issue of the *Quest*, which is purely a Christian magazine:—

### THE BABYLONIAN PASSION PLAY.

Bēl is taken prisoner.

Bēl is tried in the House on the Mount (the Hall of Justice).

Bēl is smitten (wounded).

Bēl is led away to the Mount.

Together with Bēl a malefactor is led away and put to death. Another, who is also charged as a malefactor, is let go, thus not taken away with Bēl.

After Bēl had gone to the Mount, the city breaks out into tumult, and fighting takes place in it.

Bēl's clothes are carried away.

A woman wipes away the heart's blood of Bēl flowing from a drawn-out weapon (? spear).

### THE CHRISTIAN PASSION STORY.

Jesus is taken prisoner.

Jesus is tried in the House of the High Priest and the Hall of Pilate.

Jesus is scourged.

Jesus is led away to crucifixion on Golgotha.

Together with Jesus, two malefactors are led away and put to death. Another (Barabbas) is released to the people, and thus not taken away with Jesus.

At the death of Jesus, the veil in the temple is rent (Synopt.), the earth quakes, the rocks are rent asunder, the graves are opened, and the dead come forth into the holy city (Matt.).

Jesus' robe is divided among the soldiers (Synopt., John, cp. Ps. xxii. 18).

The lance-thrust in Jesus' side and outflow of water and blood (John). Mary Magdalene and two other women busy themselves with the (washing and) embalming of the body (Mark, Luke).

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### THE BABYLONIAN PASSION PLAY.

Bēl goes down into the Mount away from sun and light, disappears from life, and is held fast in the Mount as in a prison.

Guards watch Bēl imprisoned in the stronghold of the Mount.

A goddess sits with Bēl ; she comes to tend him.

They seek for Bēl where he is held fast. In particular a weeping woman seeks for him at the "Gate of Burial." When he is being carried away the same lamented: "O, my brother! O, my brother!"

Bēl is again brought back to life (as the sun of spring), he comes again out of the Mount.

His chief feast, the Babylonian New Year's festival in March at the time of the spring equinox, is celebrated also as his triumph over the powers of darkness (cp. the creation hymn "Once when on high" as the New Year's festival hymn).

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Jesus, in the grave, in the rock tomb (Synopt.), goes down into the realm of the dead (1 Pet. iii. 19, Matt. xii. 40, Acts ii. 24, Rom. x. 17, "descent into hell" dogma).

Guards are set over the tomb of Jesus (Matt.).

Mary Magdalene and the other Mary sit before the tomb (Matt., Mark).

Women, in particular Mary Magdalene, came to the tomb to seek Jesus where he is behind the door of the tomb. Mary stands weeping before the empty tomb because they have taken her Lord away (John).

Jesus' restoration to life, his rising from the grave (on a Sunday morning).

His festival, approximately at the spring equinox, is also celebrated as his triumph over the powers of darkness (cp. e.g. Col. ii. 15).

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Is not, then, the synoptic version a recast of the Babylonian story of the Sun-god? History might have repeated its event ; but it will not explain this wholesale plagiarism. Besides, this explanation should make the worse case ; it would make the whole Church religion a myth and remnant of paganism.

### PREDESTINATION AND FREE-WILL

[Below we reproduce the text of a letter to the Editor of the *New Age*, by M. Yakub Khan.]

SIR,—Dr. Nicholson's review of Syed Ameer Ali's "Spirit of Islam," which appears in your issue of February 22nd, fails to do justice to Islam as well as the learned author. In fact, in certain respects, it betrays a surprising lack of grasp—surprising, because one would have expected better of the learned "lecturer in Persian in the University of Cambridge" and the author of *Studies in Islamic Mysticism*. May I trespass on the indulgence of your columns to put in a few words in this behalf?

Calling attention to the Syed's assertions regarding Muhammad's devotion to knowledge and reason, this noted Orientalist contends that "statements of this kind can only be supported, by quoting, *not the Koran*, but certain sayings attributed to the Prophet. . . ." The italics are mine, and meant to point out that, whatever his verdict as to the authenticity or otherwise of the Prophet's sayings, his scholarly pen should not have slipped into these words. Surely the doctor must have studied the Koran, and even a cursory skimming over its pages could not have failed to impress him with one idea—that, above all, the Book is, from cover to cover, one earnest appeal to human reason. This is no place to array quotation after quotation; these may make a pretty volume by themselves, and I must be brief. "Do you not, then, *reflect*?", "Why do you not *think*?", "Would, they had but *known*," "O ye, *wise* ones"—such are the repeated exhortations made. "Lord, Grant that I may *grow in knowledge*," is the prayer that Muhammad himself is told to ask. "That he (the Prophet) may teach them the Book and *Wisdom*," is described as the very Mission of Muhammad's appearance. And in the same vein says the Book, "Whomsoever is granted *wisdom* is granted much good."

The problem of the freedom of will is another tangle of which the criticism would have done well to keep clear. Here, the comment betrays its own confusion of perception when it calls it incompatible with predestination and on that account holds Islam, which preaches both, side by side, guilty of inconsistency. It is, as I said, a case of a confusion of ideas. The doctor laid hold on a popular notion that came his way without ascertaining for himself how far it is borne out by the Koran, to which he attributes it—I mean the notion commonly known as fatalism. As a matter of fact, in Islam, there is no such thing as fatalism. The Koranic term, "Taqdir," on which this alien connotation has been thrust, is not susceptible of any such interpretation. Let us turn to the Koran for the explanation of the Koranic term:

"And the Sun runs on to a term appointed for it; that is

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the 'Taqdir' (ordinance) of the Mighty, the Knowing." "And as for the moon, we have ordained (lit. made its 'Taqdir') for its stages, till it becomes again as an old dry palm branch" (xxxvi. 38, 39).

This is the Koranic definition of "Taqdir," which, in a nutshell, means just this: Everything in nature is subject to the reign of Law; and who can deny the truth? Man, a part and parcel of the same nature, has laws for himself, laid down by the Hand of God. Need I illustrate the plain point? We must, for instance, use our eyes to see, our ears to hear, our legs to walk with; and likewise there are moral and mental laws to regulate the spiritual aspect of our nature. This is the reality of the matter. The principle is as much Islamic as scientific, and in no way inconsistent with the freedom of will. Freedom of will means freedom of choice, which does not necessitate freedom from law or "Taqdir." Subject to the Law, obeying "Taqdir," we yet enjoy freedom of choice. Walk, we must with our legs—this is the limitation of the law; but whether we do walk or not, is left entirely to us—this is the freedom of will. Law and freedom are thus not inconsistent, and when Islam preaches both together, it does *the* right thing. According to the Koran, God refrains from any interference with the free exercise of will:

"Surely, We have shown him (man) the way: *it is for him to be thankful or unthankful*" (lxxvi. 3). "And upon God it rests to show the right way . . . and *if He were to exercise His own Will, He would guide all unto right*" (xvi. 9).

Then comes the commonplace objection to polygamy. Surely this would have formed a fitter weapon in the armoury of a petty propagandist rather than a Litt.D., who must know better. Briefly, polygamy *is not an Islamic institution*. Islam *does not enjoin it*, but only *permits* it as an abnormal provision to meet abnormal situations. Even then, it is restricted with a proviso—which the doctor has chosen for his attack—that makes it well-nigh impracticable. Equity in provision, in care, in attention, in comfort, in treatment—this is the restriction which places it beyond the range of a man of common moral calibre. Of course, equality in love is not demanded; for that is psychologically impossible, as says the Book:

"And you have it not in your power to do justice (in the matter of love) between wives, even though you may covet to; (all you can do is) be not disinclined (from one) with total disinclination; so that you leave her, as it were, in suspense . . ." (iv. 129).

So far as practice goes, you will find not one out of ten thousand Muslims with a second wife. Could you say the same of your so-called monogamous society?

YAKUB KHAN.

# ISLAMIC REVIEW

## THE SUFI'S DIARY

### INSPIRATION AND REVELATION

AGAIN we hear of inspiration and revelation in the West, the which is a happy departure indeed after generations of ignorance and agnosticism.

Divine inspiration is the lever of life ; it changes its whole course, and brings it to the best end—a true guide in the time of utter darkness.

Man is the most helpless creature on God's earth. Animals have instincts which prompt their action, and in times of danger or difficulty tell them what to do, for their allotted course is short and their aspiration limited.

Human instincts, on the other hand, if such they can be called in the guide of impulses and passions, make life a constant struggle, when once they begin to rise above the ordinary animal level. Man's needs are endless and the track of his activities knows no terminus, yet he starts with some aim. There are a hundred and one ways of reaching the top of the hill, some circuitous, some zigzag, some far, some near, but there is one, and one only, which is straight ; and all too frequently we find ourselves unawares on the wrong track. In every sphere of life the same principles apply : for each step of life we need guidance and light. If we believe in God, Who than He can be a better guide ? We need not go to Him for our daily sustenance ; for there is enough material around us to enable us to fend for ourselves ; and moreover, we have been equipped with limbs and joints for that very purpose. " Heaven helps those who help themselves " runs the saying of the West. To pray for sustenance, then, is an act of ingratitude for the Divine gifts, or at least it shows a brutishly inadequate appreciation of the blessings which, when properly used, can set us above material needs. Even those who do not pray for their daily bread get it all the same. Our only need is the knowledge of

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the right way of putting Divine gifts to their best use. Hence the Muslim prayer, "Show us the right path, the path of those who are the recipients of Thy blessings"—a prayer for Divine inspiration, which a Muslim says, before his God, in his five daily prayers. Man has been given everything. The whole world around him is his treasure-house, but he does not know how to use the treasures.

What was yesterday a mere waste in nature has to-day through scientific discovery been turned to a hoarded wealth. A path has been opened up whereby we are enabled to gain access to inexhaustible riches, and what is true of the material plane is true also of the spiritual plane.

A path is needed to the mountain-tops, a process for sublimating our animal nature into the spiritual—the sublime. And yet the lower side of our being is neither to be depreciated nor despised. It is, as it were, a hoarded material of like nature to that for which we are striving, a material which, when once the true path is found, becomes an inestimable asset in building up the real humanity.

Just as we toil in laboratories to find out how we may utilize the metal in the bowels of the earth, so do we betake ourselves to some lonely place to commune with God and pray for the way to be revealed whereby the spiritual and moral metals in the seams of the mind may be rendered pure and unalloyed.

The book of God vouchsafes to us the needed guidance. "Those who strive in us We show to them our ways," says the Qur-án, and successive generations of Muslim Sufis and Divines bear testimony to the fulfilment of this promise of God.

How beautiful, how comprehensive, is the prayer: "Show us the right path"! To admit, to realize our ignorance, is the only path to knowledge. This truth dawned on the mind of Socrates centuries before the Christian Era. I may style it a Gospel of Know-

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ledge which the Greek Prophet gave to the generation of sophists around him. To know is not to know, and, with this spirit, a Muslim is on his knees before his God, when he says, "Show us the right path." This is his prayer for inspiration. Jesus perhaps meant the same thing when he prayed, "Give us our daily bread." "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," explains his prayer.

But his followers, unfortunately, preferred bread and butter to spiritual sustenance. They went after the kingdoms of this world, which the Master renounced when tempted; and it is this temptation that foreshadowed the condition of his Church to which his followers, acting in his name, have brought it to-day.

And has not the history of Christendom proved the truth of his reply to the tempter? The kingdoms of this world are the object of their hankering; and so it has been from the beginning. Are they worthy of the sacred name of him who cursed the devil? Daily bread, bread in the most material, sordid sense of the word, is their prayer. No wonder the gift of inspiration, which was given to the immediate followers of Jesus, of which we read in the Acts of the Apostles and in the narratives—metaphorical though the language be—of the day of Pentecost, disappeared so soon. If the followers of a religion become devoid of Divine inspiration and degenerate into fetishism, that religion cannot keep its hold on the human mind when reason begins to get the upper hand. Almost all the religions of the world, excepting Islam, have become victims to the demon of Atheism. The best of Muslim rationalists have always fought against atheistic tendencies, and no generation of Islam has been without such people, who were blessed with Divine inspiration. For such inspiration is a link between God and man, and religion cannot hold its sway if that link disappear. In a word, the sole

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aim and purpose of religion, in its various laws and regulations, is simply to develop that innate human but often hidden capacity which enables the mind to receive the words of God.

For full seventeen hundred centuries Christendom remains barren of it.

Everything Divine, which is and ought to be a common human heritage, was exclusively centred in one Personage, though Jesus stood, in almost everything, on common ground with the rest of mankind. It was Church sophistry that sought to make distinction between his human and Divine nature. Reason, however, arose to cast a doubt on the Church's exposition. Successive efforts at modernization kept the awakening rationality at bay, but the inevitable had to come, and Christendom in the end fell a helpless prey to Atheism.

The reaction has, however, taken place. The newly created movements are claiming human heritage in common with Jesus, and inspiration and revelation are claimed by man. But the reaction is not free from its characteristic drawbacks, imagination, hallucination, and various random workings of subconsciousness, which are taken for inspiration. Every human being is undoubtedly capable of it, as is he capable of very many other things. Chance rhyming does not make a man a poet; neither does the seeing of a dream (that comes true), or an experience of a vision, prove a claim to inspiration.

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## UMAR THE GREAT

By MASUD ALI VARESI, M.R.A.S.

*(Continued from page 120)*

THE conversion of Umar was a turning-point for Islam. Forty or fifty persons had been already converted and the greatest champion of Arabia,

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Hazrat Hamza of acknowledged fame, had embraced the new faith, but the Muslims could not perform their religious functions publicly and without reserve. It was next to impracticable for them to say their prayers in the Kaaba. Hazrat Umar's conversion changed the situation. The infidels at first persecuted him with unmitigated rigour, but nothing could shake him in his allegiance to the faith he had adopted. He suffered atrocities in a variety of ways, fought against the infidels, and, at last, said his prayers in the Kaaba in full congregation with his Muslim brethren.

The Quraish had long looked upon the divine mission of the Prophet with indifference. Its gradual spread, however, developed their apathy into fury and animosity. When many a scion of Arabia came into the fold of Islam, the Quraish determined to strike at its very existence with force and solidarity. The infidels, however, could do nothing publicly so long as Abu Talib lived. After his death, they united to uproot it altogether, and left no stone unturned to crush it. They persecuted every Muslim they could get hold of so ruthlessly that, were it not for the unswerving loyalty of the adherents and the deep spiritual influence they had absorbed, not a single Muslim could have clung to Islam. For six long years the Muslims suffered hardships beyond description.

In the meanwhile, a leading tribe of Medina embraced Islam. The Prophet consequently advised such of his followers as had no protection against the fury of the enemy to take refuge in Medina. Abu-Salma-Ashhal-bin-Abdullah was the first to migrate. His example was followed by Hazrat Belaal, the Muezzin (one who calls to prayers) of unrivalled fame. Hazrat Umar thereafter resolved to leave with his brother Zaid, his nephew, Saeed, his own son-in-law, and his friends, twenty in all, excluding himself.

Medina was a small place and could afford no

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asylum to the fugitives. The *Muhajireen*, therefore, used to stay at Quba or Awalee. Hazrat Umar also stayed there. Other companions of the Prophet also made their flight by and by. At last, in the thirteenth year of his mission (632 A.C.), the Prophet himself left Mecca—a place which had become the hotbed of intrigues and persecutions.

The first thing which the Prophet did on arriving at Medina was to make arrangements for the accommodation of the *Muhajireen*. He created ties of brotherhood between them and the *Ansawrs*. This fraternity produced wonderful results. Every Ansawr made over half of his property and riches to the *Muhajir*, who was thus made his brother. Thus an irrevocable tie of brotherhood was created between all the Meccan Muslims and the Medinites. In introducing this relationship the Prophet had a special regard to the lineage and position of the men. Accordingly, Atbaan-bin-Malik, the head of the Bani-Salim tribe, was made the brother of Umar the Great.

Notwithstanding the fact that the Prophet began to live in Medina, certain of his companions continued their residence in Quba or Awalee. Hazrat Umar also stayed there. He went every alternate day to Medina to pay his respects to the Prophet and passed the whole day in his company. On the days when he was absent he deputed his brother of Islamic fraternity, Atbaan, to wait upon the Prophet. This gentleman performed the duty most scrupulously and related to Umar everything he heard from the Prophet.

As time passed on, it was deemed expedient to codify and enforce the Islamic injunctions which could not be done in Mecca for fear of life. In Mecca there was no security of life and property, and therefore the mandatory prayers had been reduced to two *Rakaats* with the exception of the sunset prayer. The first thing the Prophet desired to do was to adopt means to call the faithful to prayers.

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The point at issue was yet being discussed when Hazrat Umar turned up on the scene. He suggested that a man should be deputed to call aloud at the appointed time. The Prophet approved of the suggestion and at once ordered Hazrat Belaal to perform the duty. It is a great credit to Umar that the first and integral factor of Islamic prayers was decided as he counselled.

The events from 1 A.H. (623 A.C.) to the Prophet's death, the battles fought during this interim, the agreements and treaties entered into with other nations, the occasional administrative orders issued, the means adopted for the propagation of Islam, are events common to the lives of the Prophet and of Umar the Great. There is scarcely an event of importance which is not connected with Umar.

On the Flight of the Prophet and his companions, the Quraish, to weaken the Muslims, advanced towards Medina in small parties, but were repulsed. In 2 A.H. (624 A.C.) was fought the great battle of Badar. The Quraishites lost the day with heavy losses. The casualties among the Muslims were fourteen dead. Hazrat Umar rendered invaluable services to the Muslim cause with sword and wise counsel. The chief characteristics of this battle, as having a bearing on Umar, are :

1. All the tribes of the Quraish came to fight, but not a single individual of Banu-Adi, who were Umar's kinsmen, joined the Quraish. It was all due to Umar's predominating personality and homicidal influence.

2. All the Muslim kinsmen of Umar fought shoulder to shoulder with the Muslims.

3. The first Muslim warrior who fell a martyr on the field was Umar's slave, Mahjaw.

4. Awsi-bin-Husham, the maternal uncle of Umar, fell at the hands of Umar. This is the first instance in Islamic history of how a true Muslim must give precedence to his faith over blood relations.