

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

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CONTENTS.

Mr. Ahmad A. R. Graves	<i>Frontispiece</i>
	PAGE
Notes	411
Al-Haj Khwaja Kamal-ud-Din—The War in Morocco—Anglo-Turkish Society and “East-West Circle”—Tolerance in Islam—The Indian Census—The late Colonel Sir Muhammad Nasrullah Khan, K.C.I.E.	
The Holy Prophet Muhammad. By Al-Haj Hafiz Ghulam Sarwar, M.A.	416
Islamic Tolerance in India. By Muhammad Marmaduke Pickthall	431
Allah. By F. H. A.	435
Professor Becker on Christianity and Islam. By Syed Maqbool Ahmed	435
The Seeker: A Fragment. By M. N. Naina Marickar	441
The People of Tripolitana. By Arthur Field	442
Correspondence	448
What is Islam?	449

THE HOLY QUR-ÁN

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَوَسَلَّى عَلَیْ رَسُوْلِہِ الْکَرِیْمِ

THE
ISLAMIC REVIEW

JAMADI-UTH-THANI, 1343 A.H.
VOL. XII. DECEMBER 1924.

No. 12

NOTES

Al-Haj Khwaja Kamal-ud-Din.

Al-Haj Khwaja Kamal-ud-Din has been addressing a series of crowded meetings in Bombay on various aspects of Islam, and his reception was in each case of the most enthusiastic description.

On the 30th September he spoke at the Recreation Club, on the burning question of Hindu-Muslim unity; on the 3rd October he lectured on "The Gospel of Action" at the Jame Masjid; on the 5th October he addressed the Muslim Students' Union, in the Union's Hall at Chowpatty, on "Islam and Civilization"; on the 7th October he dealt with "Islam in England," in the Hall of the Y.M.C.A., Byculla Branch; while on the 8th he took part in the monster gathering, convened on the Chowpatty Sands, under the auspices of the Bombay Provincial Congress Committee and the Central Khilafat Committee, "to express Bombay's gratitude to the Almighty for sparing Mahatma Gandhi through his fast," and to adopt the resolutions of the Hindu-Muslim Unity Conference at Delhi.

Khwaja Kamal-ud-Din, in a stirring speech, quoted verses from the Holy Qur-án, and declared that the

ISLAMIC REVIEW

only true Muslim was he who loved peace and concord, and protected religious buildings. The true Muslim was, he said, a policeman, enrolled in the police force of Allah, for the protection of His Creation.

Previously, in reply to Mr. Gandhi's request to Muslims to declare whether the desecration of Hindu temples is with them a religious duty, Khwaja Kamal-ud-Din had sent the following telegram to Mr. Gandhi himself, to the President of the Unity Conference, to Hakim Ajmal Khan, and to Maulana Mohamed Ali: "Al-Qur-án enjoins Muslims to war against those who demolish churches, synagogues, other places of worship, mosques (chap. xxii. 21); forbids compulsion in religion (chap. ii. 257); prohibits speaking evil of other religionists (chap. vi. 108); pray success."

The War in Morocco.

Elsewhere in this issue we print an urgent appeal by the British Red Crescent Society, signed, on behalf of the Committee, by Lord Lamington, H.H. the Agha Khan, and the Right Honourable Syed Ameer Ali, for funds to relieve the suffering among the people of the Riff country; more especially among the women and children, who are the principal sufferers in the present Spanish bombing operations.

The medical mission which, if funds be forthcoming, it is proposed to send to Morocco, will be charged also with the duty of mitigating the hardships of the Spanish prisoners in the hands of the Riffs.

This is in the true spirit of Islam, and should serve, if indeed it be necessary at this stage of enlightened thinking, to dispel once and for all the silly stories of Islamic bigotry, ferocity and persecution, which are still fondly cherished by many otherwise sane persons who should know better.

The object of this mission will be the relief of human suffering regardless of race or religion, and we are confident that from all British Muslims, and

NOTES

Muslims in Great Britain, as well as from the public at large, a generous response will be forthcoming.

The gallant struggle of our Muslim brothers—a struggle whereof the ceaseless fervour and endurance have been watched with admiration alike by foe and friend—a struggle for the most sacred ideals of Faith, of liberty and of honour—is a spectacle to stir the enthusiasm of all who honestly respect those ideals, whatever their own conception of each may be.

Anglo-Turkish Society and "East-West Circle."

A meeting was held at Anderton's Hotel, Fleet Street, London, on Monday, October 13th, under the auspices of the Anglo-Turkish Society and "East-West Circle"—Capt. E. H. Griffin, D.S.O., presiding—when an address was read by Capt. L. H. Mander, F.R.G.S., F.R.C.I., on the "Situation in the Riff" (Morocco).

The following resolution was adopted: "That in view of recent circumstances, unforeseen at the time of the signing of the Act of Algeciras, 1906, and the Franco-Spanish Treaty of 1912—and in view of the repeated applications of Emir Abdel Karim to non-belligerent nations for a hearing of his case before the League of Nations—this meeting is of opinion that very forceful representations should be made to the Council of the League for that body to approach the Signatories of those Treaties with a view to revision of the same on a basis equitable to all concerned."

Tolerance in Islam.

The question as to the position of tolerance in the Faith of Islam, a question which, despite the fact that it has been answered over and over again, and ought by now to be regarded as a question no longer, continues none the less to arise with provoking persistency. The recent much-to-be-lamented Hindu-Muslim disturbances in India, with their inevitable

ISLAMIC REVIEW

revival of the spirit of fanaticism among the extremists, have brought it to the fore again; and we have pleasure in referring our readers to the article on this subject in the present issue from the pen of Mr. Muhammad Marmaduke Pickthall, where the question is, once more, definitely and authoritatively dealt with.

The Indian Census.

We have received from our valued correspondent, Mr. Syed Maqbool Ahmad of Allahabad, a most interesting analysis of the figures of the last census, in so far as they affect Indian Muslims; tracing "the progress of Islam among the main castes and tribes of India."

Space precludes us from printing our correspondent's lengthy and elaborate table in full, and we sincerely regret that this should be so, as the matter is one of real interest; but it would appear that between the years 1911-1921 the Hindu population decreased to the extent of 852,306, while that of the Muslims rose from 66,647,299 in 1911 to a total of 68,735,233 in 1921, representing an increase of 2,087,934.

Mr. Ahmad further estimates the total Muslim population of the world as follows: Turkish nations, 42 millions; Arabic nations, 48 millions; Ajem nations, 26 millions; Indian nations, 69 millions; Malaya nations, 42 millions; Mongolian, 60 millions; African, 80 millions; and European and American, 10 millions, producing a grand total throughout East and West of 377 millions.

The figures, though accessible to all who will be at the pains to investigate for themselves, will, none the less, doubtless come as a surprise to a large number of prejudiced persons in Christian England. Many of these will say: "Yes, but think of the enormous proportion of illiterate persons that is included in this grand total." To which we may

NOTES

reply: "That is unfortunately to some extent true, though the reproach is rapidly being taken away from us; nevertheless, it must be borne in mind that every one of those illiterate people is a professing Muslim, zealous for the Faith, and that illiteracy, in the sight of Allah, condemns no man." Whereas, on the other hand, let them consider how statistics of Christianity are habitually arrived at—how grand the totals, how shameless the method! What shall be said of the system which puts down every man who has no religion at all, whose indifference is such that the thought of God will scarcely ever enter his head, save for purposes of profanity, as a member of the Church of England!

The late Colonel Sir Muhammad Nasrullah Khan, K.C.I.E.

It is with the deepest regret that we have to record the death of Colonel Sir Muhammad Nasrullah Khan, K.C.I.E., eldest son and heir of H.H. the Begum Sahibha of Bhopal. The occasion is the sadder because it is not a year since Her Highness suffered a like bereavement in the loss of her third son, Colonel Nawabzada Obaidullah Khan, and now, when scarcely recovered from the former stunning blow, another, no less severe, has fallen upon her.

The late Prince was in the prime of life, not having yet attained his fiftieth year; while his simple habits and kindly nature had made him universally beloved. He had for many years taken an active part and interest in the business of the State, and his keen grasp of affairs, and notable ability in handling matters of difficulty or delicacy, will be missed no less than his singularly lovable personality.

Our sympathy, and the sympathy of the entire Muslim world, is with Her Highness in this new and well-nigh overwhelming trouble. Words are but idle things at the best of times, but there are occasions

ISLAMIC REVIEW

when they are, for the moment at least, the only means at our disposal for conveying the feeling which we are seeking to express. Mindful not only of her many kindnesses, and consistent encouragement of our work, but of the services rendered by her and her family to the Cause of Islam throughout the world, both practically, and in that, in many ways, more precious, and in all respects far more difficult, method of example, we beg respectfully to assure Her Highness that the hearts of us all are with her in this the hour of her sorrow.

THE HOLY PROPHET MUHAMMAD

[An address delivered by AL-HAJ HAFIZ GHULAM SARWAR, M.A., at the celebration of the birthday of the Holy Prophet, at 50, Old Bond Street, Piccadilly, London, W.]

THE Holy Prophet Muhammad was born on Monday, April 20, A.D. 571. The circumstances of his birth were very similar to those of Jesus and Moses; and in relating to you the life-story of the Holy Prophet, I shall, indirectly, be relating to you the life-story of every great messenger of God, for that is what Muhammad was meant to be. Jesus was born under the trunk of a palm-tree, Moses was cast on the waters of the Nile to be picked up by Pharaoh's household, Muhammad was sent to the desert to be reared by his foster-mother Halimah. From birth to death, the lives of these sent-ones of Allah are a series of trials and struggles the like of which are not experienced by other mortals. Halimah brought him up to the age of six, and then his mother took him to Medina, where she lived a month. On her way back to Mecca, she also joined her husband; and Muhammad's grandfather, Abdul Mutlab, eighty years of age, became his guardian. Two years later Abdul Mutlab died, and Muhammad was left in charge of his uncle, Abu Talib. Muhammad, like most other messengers of God—Abraham, Moses and Jesus,

THE HOLY PROPHET MUHAMMAD

for example—acted as a shepherd, an occupation which lends itself to quiet solitude and holy communion with God.

But he had an extremely inquisitive mind, and when his uncle Abu Talib went trading to Syria, or *Sham*, the nephew joined him. He was then twelve years of age, and was not long in distinguishing himself. His dealings with his fellow-men were characterized by such faultless honesty that he soon gained for himself the title of *Al-Amin*, “The Trustworthy” —a title which had not been bestowed on anyone before him.

When he was a young man, the Quraish began rebuilding the Kaaba, but they quarrelled over the handling of the Black Stone. At last, they agreed to abide by the arbitration of the first man who entered the holy place on the morrow of the quarrel, and Muhammad happened to be the man. He told them to choose a chief out of each of the competing tribes, and, when that was done, he put the Black Stone in the centre of a piece of cloth. The chiefs raised up the piece of cloth, each holding it by the edge, and when it had been raised to the proper height, Muhammad picked up the stone and laid it in its destined place. Thus was laid the foundation of the Kaaba as it is now, and in kissing the Black Stone (mostly from a distance) the pilgrims are symbolically kissing the hand of “the Praised One” who laid it there—on the eastern corner of the House of God.

When he was twenty-five years of age, a lady named Khadija employed him as her agent to *Sham*, and so pleased was she, that three months after his return from the journey she married him. She was forty years old and he was twenty-five. They lived together most happily for twenty-five years more, when she died. He was an exemplary father and husband. Up to the age of forty he walked in the ways of mankind, meeting all kinds of men and meditating on all the wonders of life and death, of

ISLAMIC REVIEW

the earth and the heavens, of body and soul. He was like a bee which is sucking the juices of the flowers in order to produce honey by the powers put into her by the Great Master of the universe. Says Allah :—

And thy Lord inspires the bee : “ Take thee hives in the mountains, and hives in the trees and hives in what men build for thee. Then eat of all the fruits, and walk in the ways of thy Lord submissively.” Out of her body comes forth a beverage of many colours, in which there is healing for men. In this, most surely, is a sign for those who reflect. ¹

This parable of the bee and honey is applicable to all the prophets. It was so with Abraham, who travelled from Egypt to Mecca; with Moses on his journeys to and from Egypt and the Holy Land; with Jesus and his wanderings over the mountains and the seas. The spiritual honey of the prophets is not manufactured in the haunts of men, but in solitary communion with the forces of Nature and their Creator. It was this magnetism of Allah which drew Muhammad from the companionship of his wife and children, from trade and commerce, to the mountain and valley of Hira, three miles away from Mecca, even before revelation had begun to pour down on him like rain on parched land. The human chrysalis had to be transformed into the heavenly bee. By fasting, prayer and meditation the body and mind were purified of all earthly dross and were ready to receive divine light and divine love. Just as in the bee, so in Muhammad, it was a perfectly natural process. There was no artifice about it. Moses had his forty nights on the mountain. “ And when he [Jesus] had fasted forty days and forty nights, he was afterward an hungred ” (Matt. iv. 2).

But Muhammad, for whom there was an even more difficult task to perform, had to spend months and years in the mountains, both before and after his first revelation.

¹ The Holy Qur-án, xvi. 68-69.

THE HOLY PROPHET MUHAMMAD

One day, when he was forty years of age, and, as usual, engaged in maturing the juices of spiritual flowers within his own soul, the first drops of divine honey poured out in the form of a vision which said, "Recite" or "Read." Muhammad could not read, but the "Vision" or "Angel" or "Heavenly Power," whatever you like to call it, repeated, "Recite in the name of thy Lord who makes; makes man out of a clot of blood." Here was a new birth for Muhammad; the human chrysalis had been metamorphosed into a heavenly soul with spiritual wings, with which to explore unknown regions. Probably Muhammad was frightened, probably he had an impulse to run away, but the decree of God was upon him, and it said, continuing what had gone before :—

Recite, for thy Lord is most Gracious, who teaches man by means of the pen, teaches him what he does not know.

Trembling, shuddering, perspiring, he ran back to his beloved Khadijah, all the while repeating the words he had been taught :—

"Recite in the name of thy Lord who makes; makes man out of a clot of blood. Recite, for thy Lord is most Gracious, who teaches man by means of the pen, teaches him what he does not know." ¹

Khadijah believed in him immediately.

And when Jesus son of Mary said : O children of Israel ! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving news of an Apostle who will come after me, his name being Ahmad.²

Ahmad has the same meaning as Muhammad. The Prophet foretold by Jesus had come. Is it not strange that the very first revelation of Muhammad speaks of man and his creation, of knowledge and the art of the pen, and of man's knowing that which he knew not before ? Muhammad is, thus, clearly a harbinger of knowledge and learn-

¹ The Holy Quran, xcvi. 1-5.

² *Ibid.*, lxi. 6.

ISLAMIC REVIEW

ing, a prophet of the spiritual light of mankind. The first shock of a new spiritual life being over, the Prophet summoned up fresh courage and, instead of being afraid, he now sought revelation. He was now the beloved one of Allah, and Allah was his beloved ONE. Muhammad was "an hungred" after God's love, as Jesus was, but Allah has His own time for all things, and revelations came rather slowly for the hungry and thirsty soul of the Prophet. But when they did come, they were of a particularly rousing character. Take, for instance, this :—

O thou clad in thy garment ! Arise and warn : And thy Lord, magnify Him ; And thy clothes, purify them : And all filth, flee therefrom : And bestow not favours, seeking to receive back increase ; And for the sake of thy Lord, be persevering.¹

There are seven commands in these seven verses, and in the original, six of them are each expressed by a single word. Let us repeat the seven commands : Rise, Warn, Magnify, Purify, Flee, Favour Not (seeking increase), and Persevere.

Muhammad had a peculiarly difficult task set before him. He was to give his life in warning mankind, in glorifying God, in keeping his clothes and his person absolutely clean ; he was to flee from all filth and disease ; he was to do good but to ask no rewards, and for the sake of his Lord he was to be perseveringly patient. But if he had no rewards in the material world, he had his rewards in the spiritual realm. His wife, Khadija, as we have said before, believed in him, so did Ali, the son of Abu Talib, whom Muhammad had brought up like his own son ; and Zaid, his freed slave ; and Abu Bakr, his intimate friend. Familiarity, they say, breeds contempt, but in the case of Muhammad it created love. And who could help loving this noble soul who had never uttered a lie ; who had never wronged man, or beast ; who had most scrupulously kept his word ; and with whom honesty was not only the best policy

¹ The Holy Qur-án, lxxiv. 1-7.

THE HOLY PROPHET MUHAMMAD

but the only policy ; who was trusted by man and Allah ? In this way three years of Muhammad's mission passed away. He made converts amongst his intimate friends and amongst the poor, to whom he was a second father and a comforter. Then came the command for him to declare his mission in public.

Therefore declare openly what thou art bidden. Surely We will suffice thee against the scoffers.¹

And at a later period :—

O Apostle ! deliver what has been revealed to thee from thy Lord : and if thou do it not, thou hast not delivered His message, and Allah will protect thee from the people.²

Regardless of his personal troubles but being sure of the success of his mission, Muhammad at once declared the Unity of God and the nullity of gods. The persecutions which followed this open declaration of his faith, and which lasted for eight years more, till he fled to Medina, and the wars which followed his flight, would have unnerved any man unless he had perfect faith in God and the truthfulness of his own mission. For eight years, Muhammad was like a solitary captain, supported by a few devoted friends, piloting the ship of Islam in the midst of cyclones, typhoons and storms of bigotry, hatred and persecution. But the captain stood firm on the bridge, and the faithful hearts who had embarked on his ship, though suffering heavily from the tossing of the adverse seas, never wavered for a moment.

All the influential men of the Quraish, like Abu Jehal, Abu Lahab and Walid, were his bitterest enemies. The converts to Islam were tortured in the cruellest possible manner. They were stripped of their clothing, laid on the burning sands of a summer day with heavy loads on their chests so that they could not move. They were stoned. They were whipped with leather thongs, and, worse still, with wicked tongues.

¹ The Holy Qur-án, xiii. 94, 95.

² *Ibid.*, v. 67.

ISLAMIC REVIEW

One of these persons was Umar. His own slave girl, Labina, had become a convert to what was then regarded as a new faith. He beat her, tortured her as well as others, but did not succeed in reconverting them to idol worship. No one ever has been, or shall ever be, successful in perverting a true Muslim. He who has once sipped the honey of Islam has never cared to taste of other sweets. Umar was a strong man, a man who had the courage of his convictions. Being unsuccessful with his slaves and menials, he took up his sword and swore to cut off the head of Muhammad himself, thus ridding his country of Islam once and for ever. On the way he met Naim bin Abdullah, who told him to look after his own household first, as his sister and brother-in-law were Muslims. He became more furious than ever, and ran back to his house, where he heard his sister reciting some verses of the Qur-án. He beat her and her husband till they bled freely. The sight of blood brought him to his senses. But there was another power working within him. Unwillingly, and unwittingly, he also had tasted of the honey of Islam. Some of the words of the Holy Qur-án had fallen on his ears. He could not help asking his sister to repeat what she had been reciting. She would not comply with his request, but was persuaded by him to do so, and this is what she read (and I ask you to listen with the ears of your souls) :—

In the Name of Allah, the most Merciful to begin with, the most Merciful to the end. Whatsoever is in the heavens and the earth moves round glorifying Allah; for He is the Mighty, the Wise. To Him belongs the kingdom of the heavens and the earth; He gives life, and He causes death; for He has power over all things. He is the First, the Last, the Apparent, and the Hidden; for He knows all things. He it is who makes the heavens and the earth into six periods and yet remains firm on His throne. He knows what sinks into the earth and what comes out therefrom, and what falls from above and what rises thereto. And He is with you wherever you be; for Allah sees what you do. To Him belongs the kingdom of the heavens and the earth; for unto God is the return of all affairs. He causes

THE HOLY PROPHET MUHAMMAD

the night to merge into the day and the day into the night ; and He knows what is hidden in your breasts. Believe in Allah and His Apostle . . . ¹

At these last words Umar could control himself no longer, and burst forth : “ I bear witness that no one deserves to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of God.” And thus a great and zealous foe became a greater and more zealous friend. This was the sixth year of the mission of Muhammad. Umar’s conversion to Islam added fuel to the fire of the hatred and enmity of the Quraish ; their persecutions and cruelties were redoubled, till life became an unbearable burden to the Muslims. In the fifth year of Muhammad’s mission a number of Muslims had to migrate to Abyssinia, but in the seventh Muhammad and all his tribe were excommunicated and their food supply was cut off. When their children cried for want of food, the enemy Quraish laughed at their distress. Says the Holy Qur-án :—

Surely they who were guilty used to laugh at those who believed. And when they passed by them, they winked at one another. And when they returned to their own followers they returned exulting.²

It was thus with Noah, Abraham, Moses and Jesus. It is even so to-day. The pure in heart are scorned by the worldly-wise, and you can see the wink in their eyes. To add to Muhammad’s difficulties, his devoted wife Khadija and his beloved uncle Abu Talib both passed away in the tenth year of his mission and the fiftieth year of his life. Getting somewhat fed-up with the persecutions of the Meccans, Muhammad went to Taif. He met with nothing but ridicule from the leaders of that city, who set their hooligans upon him. He was abused and stoned till both his shoes were full of blood. In this condition he travelled back to Mecca. Here Abu Jehl led the attack. Muhammad was laughed

¹ The Holy Qur-án, lvii. 1-7.

² *Ibid.*, lxxxiii. 29-31.

ISLAMIC REVIEW

at, scorned and abused. One day, when he was praying in the *Harem* or Holy Place, Abu Jehl had a quantity of camel dung piled upon his person. Muhammad continued his prostration in that state till his daughter Fatimah, five years of age, came and removed the abomination.

The Meccans treated him in this way because he preached purity and fleeing from filth. They heaped filth upon his head. And he on his part, never uttered one evil word against them. Why? Because Allah had said :—

For We have not sent thee (O Muhammad) save as a mercy for all peoples.¹

God also bears witness to the gentleness of the Prophet in these words :—

Thus it is due to mercy from Allah that thou dealest gently with them, for hadst thou been harsh and severe of heart, they would certainly have fled from thee; pardon them, therefore, and ask forgiveness (of God) in their favour, and take counsel with them in the affair. Hence when thou hast so determined, place thy trust in God. Surely God loves those who trust (in Him).²

You have heard it said, "Love thine enemy." Muhammad loved all mankind, his friends as well as his enemies, and it was this love, combined with divine light, which, in the end, according to Allah's promise, secured him such success as was his.

And not alike are the good and the evil. Repel evil with what is best, when lo! he between whom and thee was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.³

Muhammad had this "mighty good fortune" in the end, but he had to work for it all his life.

In the thirteenth year of his mission, his enemies made one last attempt to kill him. But they were afraid of blood feuds. They hit upon the cunning device of getting men from all the families of the

¹ The Holy Qur-án, xxi. 107. ² *Ibid.*, iii. 158. ³ *Ibid.*, xli. 34, 35.

THE HOLY PROPHET MUHAMMAD

Quraish and killing him by a joint assault, so that no one would dare to revenge his death. Muhammad knew of their plot, and by previous arrangement made between Ali, Abu Bakr and the Prophet, Ali took the place of the Prophet; the other two escaped whilst the enemy guards were standing. It is said, though the source of the saying is not so reliable as we might wish it to be, that Abu Bakr wrapped up his friend in a piece of cloth and put the bundle on his head. The enemy sentry on guard questioned Abu Bakr thus :—

“What dost thou carry on thy head?”

“Muhammad,” was the laconic reply.

The sentry laughed, and Abu Bakr, the truthful, walked away in safety. The two friends escaped to Jabal Thaur and remained in hiding for three nights. They were followed till the two within the cave could hear the footsteps of their enemies over their heads. “Glancing upwards through a crevice through which the morning light began to break, Abu Bakr whispered: ‘What if one were to look through the chink and see us underneath his very foot?’ ‘*Think not thus*, Abu Bakr, said the Prophet; ‘*we are two, but God is in the midst, a third!*’” This incident is thus referred to in the Holy Qur-án :—

If you will not aid him, Allah certainly aided him when those who disbelieved expelled him. He was one of the two in the cave when he said to his companion: Grieve not, Allah is with us.¹

That proves Muhammad’s complete faith in Allah’s help. So it should be ours in the direst difficulties of our lives. So was it with Moses and Jesus. God never forsakes His beloved ones. He tries them often, but He does not throw them overboard. Pharaoh and his forces pursued Moses and his men till the latter were literally between the devil and the deep sea. “So when the two hosts saw each other, the companions of Moses cried out: ‘Most surely we are going

¹ The Holy Qur-án, ix. 40.

ISLAMIC REVIEW

to be overtaken.' He said: 'By no means; surely my Lord is with me: He will show me a way out.'” And as we all know, Moses and his companions lived, whilst Pharaoh and his army were drowned.

The countrymen of Abraham tried to burn him alive.

We said: O fire! be cold and safe towards Abraham. They intended war on him, but We made them losers.¹

Muhammad reached Medina quite safely. A reward of a hundred camels was offered for the capture of either of the two men, Abu Bakr or Muhammad. One of their enemies overtook them, but in attempting to strike them he fell from his horse. Gradually, most of the followers of the Prophet migrated to Medina, and this year, the thirteenth of Muhammad's mission, started a new era—the first year of Hejira, or Flight. Muhammad was received with great rejoicings by the men and women of Medina; the latter sang a welcome to him:—

“The full moon has risen upon us
From the summits of Mount Wida.
Thanksgiving is incumbent upon us,
As long as there is one to pray.”

But the Meccans would not be at peace. They wrote the following letter to Abdullah bin Ubi, a notable of Medina: “You have given refuge to our man. We have sworn by God that either you kill him or turn him out of Medina, or else we, with all our forces, will attack you and kill you and take away your womenfolk.”

Brothers and sisters, you see how thoroughly Muhammad and his companions were persecuted, but God's promise of victory is everlasting:—

And those who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust. And most certainly We will settle you in the land after them.²

¹ The Holy Qur-án, xxi. 70, 71.

² *Ibid.*, xiv. 13.

THE HOLY PROPHET MUHAMMAD

The Meccans were not bluffing. They made grand preparations, and in the second year of Hejira one of the most decisive battles of history was fought when a band of 300 Muslims defeated the Meccans at Badar. The unbelievers lost their chiefs, and the power of disbelief was broken for ever. Next year there was a still greater fight at Uhad, when the Meccans were again put to flight. A party of the Muslim army, however, who had been placed to guard a certain height, against the explicit orders of the Prophet gave up their position and began to pursue the Meccans. The latter saw their opportunity in the exposed flank, and what was victory for the Muslims was turned into a disaster. It is thus that God warns us to maintain absolute discipline to avoid defeat.

Further battles followed in the wake of Uhad, in most of which the Muslims were successful; but now a new danger threatened the faithful. The Jews of Medina turned traitors. After having made a solemn covenant with the Prophet, they broke it; and the rest of the Prophet's life was a constant struggle with the Meccan foes abroad and the Medina Jews at home. He worked in building mosques, in digging trenches round Medina, in looking after the poor, the sick and the wounded. Victories brought the Muslims great glory and some booty. But the Prophet remained as he ever was, poor. His womenfolk desired some of this world's portion, but they were told that if they desired this life's glory they had better seek it elsewhere.

In the sixth year A.H. he sent messages to all the known rulers of the earth and to the chiefs of the Arabs to believe in one God and to worship Him alone. The message is in the Qur-án and runs as follows:—

Say (O Muhammad): Ye people of the Scriptures, come to an agreement, the same for you as for us, that we worship none but God, that we join not aught with Him, and that some of us take not others amongst us as lords besides God; but if they turn back, say: Bear witness that we are Muslims.¹

¹ The Holy Qur-án, iii. 63.

ISLAMIC REVIEW

Some rulers treated the message with respect, others forgot themselves in their anger and tore up the message and maltreated the messengers. It was not long before they found their empires and kingdoms falling about their ears before the clarion call of *Allah-o-Akbar*—"God is Great." The year was marked by the Peace of Hudaiba.

In the seventh year of Hejira the Jews were crushed in the battle of Khaibar—their impregnable stronghold. The Prophet's son-in-law, Ali, was the hero of this battle. Victories now followed one another, and although the Muslims had a small setback at Hunain in 8 A.H., it was of little count, as the battle ended in their favour.

The Meccans never meant to keep their agreement, and broke the Peace of Hudaiba by joining Muhammad's enemies and attacking his allies—the Khuza. Muhammad prepared to rectify this breach of an agreement, and made preparations for a march on Mecca. After a short skirmish, the Meccans left the field and the road to Mecca was open to the army of Medina. Muhammad forgave all his enemies and made them all free men before they had signified any intention of embracing Islam.

In the ninth year of Hejira, Taif surrendered to the Muslims, and now was fulfilled that prophecy which was made in the Holy Qur-án :—

When there will come the help of God and victory : And thou shalt see men entering the faith of Allah in groups. Then celebrate the praise of thy Lord and ask His forgiveness. Surely He is the oft-returning to mercy.¹

But there were other promises to be fulfilled. No sooner had the internal foes of Islam been subdued, than the external enemies took up arms against the Muslims. In 9 A.H. Muhammad had to go to Tabuk, north of Medina, as there were rumours that the Christians were marching on Medina. Muhammad now had an army of 30,000 brave warriors under

¹ The Holy Qur-án, cx. 1-3.

THE HOLY PROPHET MUHAMMAD

him, but the heat was extreme. He overcame almost insuperable difficulties and reached Tabuk, where the Christian governor agreed to pay the legal tax. Muhammad came back and performed the first regular Haj, called Haj-i-Akbar, returned to Medina and died in 632 A.C. at Medina, where his tomb is jealously guarded to this day. He is buried on the left-hand side of the Great Mosque at Medina, which he himself had helped to build. By his side are buried his first two successors and best friends, Abu Bakr and Umar. The place where he is buried was his private room attached to the mosque. The niches where he used to lead as an Imam are still preserved, though the mosque has been much enlarged.

This is the briefest and barest outline of the life of Muhammad. He was victorious in all his undertakings, secular as well as religious. What was the keynote of his life? It was nothing but LOVE—love of God, love of mankind, love in the beginning, middle and end of his life; love of children, love of the gentler sex, love of friend, love of foe, love in all circumstances, at all times, towards the whole creation. He loved the desert, he loved the barren hills, he loved the stars, he loved the sky. He loved rain and cloud. He loved sunshine and moonshine, not in the way the poets do. His love was a communion with all creatures, creation and the Creator. You have heard how he was excommunicated, tortured and abused by Abu Jehal. When the latter heaped camel-dung on his person, someone suggested his praying against his tormentors. Muhammad became red in the face, and said that his predecessors had been persecuted but had not swerved from their task, and that his mission would not be fulfilled till a man could travel on camel-back from one end of Arabia to the other without any fear except the fear of God. This was so before he died.

At the battle of Uhad, in 3 A.H., two of his teeth were knocked out, and he bled most profusely. His

ISLAMIC REVIEW

life was in imminent danger from further attacks, but he prayed for his followers and he prayed for his enemies. This is what he prayed for his enemies :—

“ O Lord ! forgive my people, for they know not.”

But even love, great as Muhammad's love was, would not explain the transformation which Muhammad wrought amongst the Arabs. Arabia, the land of bloodthirsty savages, was transformed into a veritable garden of light and learning. The world has never witnessed such a metamorphosis. I will not repeat the achievements of Islam here, but I say, and say boldly, that victories alone will not explain them, for Alexander the Great, Napoleon Bonaparte and others have had great victories to their credit, but they did not influence mankind as did Muhammad or the other prophets. Victories are passing glories. The French won Jena and Austerlitz, the French lost Waterloo and Sedan. The Germans won many battles in the Great War, but lost the war itself. Victory in the field is certainly most desirable, but it is not a permanent factor in human conduct. Permanent victory is in the field of the spirit and of the spirit alone, and therein Muhammad stands pre-eminent. It is this spiritual victory which brings us here together to-day, more than 1,300 years after his mission, to celebrate his birthday. What was the secret of this conquest over the souls of mankind ?

Scientists now inform us that this universe is made of atoms. Each atom is like a small universe, with a nucleus made up of a positive charge of electricity and a ring of revolving electrons or negative charges of electricity. Each electron may further be considered to be made up of *protons*. These are so small that no microscope can reveal their existence, but they are real. Matter—all matter without exception—resolves itself into a most gigantic mass of electricity in a static condition. Could we but harness

ISLAMIC TOLERANCE IN INDIA

this locked-up force, we should become a million million times, as powerful as we are now. Electricity, as we know, is force akin to heat and light. Contradictory as the proposition may appear to be, the fact is that all matter, i.e. the whole universe, is a mass of electricity. God is not the universe. He is in it and yet beyond. Every finite quantity is a part of the Infinite, but the Infinite is not the finite, much less a portion of the finite. No one can define God. But He can let us see a ray out of His infinite self, and this is what He says :—

Allah is the Light of the heavens and the earth : this is the parable of His light. It is like a niche in which is a lamp ; the lamp is in a globe ; the globe is as if it were a brightly shining star, lit by the blessed olive-tree, neither of the east nor of the west, the oil thereof gives light though fire touches it not. LIGHT UPON LIGHT. God guides to His light whomsoever He pleases, and God strikes these parables for men ; and God knows all. This light is in houses which He has given permission to be exalted. And His name is remembered therein and His glory is declared therein, both morning and evening, by men whom buying and selling prevents not from the remembrance of God and the keeping up of prayers and the giving of alms.¹

(To be continued.)

ISLAMIC TOLERANCE IN INDIA

By MUHAMMAD MARMADUKE PICKTHALL

It is customary for many people to speak of Al-Islam as if it were synonymous with fierce fanaticism. That is partly, no doubt, owing to the ancient calumny about its propagation by the sword, partly to the fact that the average Muslim of to-day shows more zeal for his religion than does the average Christian, but chiefly to sheer ignorance of Muslim thought and history. The war of propaganda waged for centuries

¹ The Holy Qur-án, xxiv. 35.

ISLAMIC REVIEW

has obscured the very outlines of the subject ; even for some Muslims who, in hostility to the enemies of the Faith, forget essentials of the Faith itself. Nowhere is this state of things more painfully apparent than in India.

Here the Hindus as a whole are under the impression that the Muslims would inevitably kill or forcibly convert them if they got the chance ; while the Muslims as a whole appear to think that their chief object of existence should be to manœuvre themselves into a better position than the Hindus in respect of Government appointments. An atmosphere of intolerance exists and keeps on growing despite the efforts of enlightened leaders on both sides. But the intolerance comes originally from a section of the Hindus, who, ignoring entirely some ten centuries of Indian history, persist in regarding their Muslim compatriots as intrusive foreigners, and as implacable and murdering foes of every Hindu. The fact that the Hindus lived for centuries, and flourished, with the Muslims under Muslim rule is quite forgotten. The fact that they exist to-day in vast majority, in the very regions where the Muslim rule was strongest, is not considered, as it should be, a conclusive refutation of the charge of fierce fanaticism.

In the State of Hyderabad—a territory as large as France—the Hindus form 90 per cent. of the population, and have equal rights with the Muslims, under a Muslim ruler. Their temples and their ways of worship are respected, and more than 10 per cent. of the revenue is allotted to the support of *all* religious foundations of every creed professed by subjects of the State. It is in Hyderabad that the conditions of the Moghul Empire are most accurately reproduced to-day, for it is a fragment of that Empire which survived the general ruin.

There was never any serious trouble between the Muslims and Hindus in Hyderabad until this year, when an incident occurred at Gulbarga, in the Nizam's

ISLAMIC TOLERANCE IN INDIA

Dominions, which it is still impossible to explain. In revenge for the desecration of a mosque, one Hindu temple was destroyed and several others damaged in a disturbance which lasted little more than an hour, and in the absence of responsible officials. When the officials hastened to the scene of riot, all was quiet as before, and all has ever since been quiet. Since then an inquiry has been going on, in which particular regard is being paid to the Hindus, as the injured party, by the authorities of a Muslim State; and it would seem that both communities in Gulbarga had been stirred up to fanaticism by agents from outside the State, as the result of some of the unhallowed "movements" which sprang up in British India after the removal of Mahatma Gandhi's humanizing and restraining influence.

This incident is being used by the Hindu Press and propagandists as an argument against the claim of H.E.H. the Nizam of Hyderabad for the restoration of the rich province of Berar, which his father was beguiled into leasing to the British Government in perpetuity; as if it were a proof that Hindus are not safe under the Nizam's government. That is most unfair; for the incident is unique in the annals of Hyderabad, and in dealing with it the State authorities have given proof of most complete religious tolerance. It certainly cannot be fairly used as evidence that the Nizam's government is oppressive of its Hindu subjects.

Indeed, in all the Muslim States which have survived the break-up of the Moghul Empire and our British tendency to grab on any legal pretext, the Hindu citizens possess acknowledged rights, as they did in the Moghul Empire itself. Far different is the case of Muslim subjects in the Hindu States of the peninsula; in most, if not quite all, of which, Muslim subjects are regarded as intrusive foreigners, deserving no consideration. In Cashmere, where the Muslims form 95 per cent. of the population under a Hindu

ISLAMIC REVIEW

ruler, they have been plundered right and left, deprived of education, and rendered subject to the Hindu 5 per cent. Quite lately, in the Hindu State of Bharatpur, a number of mosques were ordered to be demolished by the Hindu ruler, without the least consideration for the feelings of his Muslim subjects; nor have the protests of the Muslim population been at all regarded. No impartial commission, acceptable to them, has been appointed to inquire into their grievance and assess the damage, as is being done in the case of the Hindus of Gulbarga by the Muslim ruler of Hyderabad State.

The monuments and records of Islamic tolerance are visible on every side in India if people had but eyes to see them. It is to those evidences of Islamic tolerance and to the source of inspiration of that tolerance—the Holy Qur-án and the example of the Holy Prophet—that the attention of all Indian Muslims should be directed at this time of strife, if they are to emerge from the quagmire of communal bickering into which they have unfortunately followed their opponents.

Both parties would do well to form their conduct on the injunction of the Holy Qur-án :—

“And each one hath a point towards which he turneth (at the time of prayer), so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Verily, Allah hath absolute power over all things.”

Friday Prayer and Sermon.—At the London Muslim Prayer House
—III, Campden Hill Road, Notting Hill Gate, London—every Friday
at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic
Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking,
11.30 a.m.

ALLAH

ALLAH

AL RAHMAN-AL RAHIM.

He is most clement and compassionate
Who made all worlds ; King of the day of Fate.
Grant to us, Lord, Thy Guidance every day,
That we may never wander from Thy way.

AL HAQ, AL NUR.

O Light Divine, that shines within our heart,
May darkness in our being have no part.
O Truth, may we confess Thee ; living so
In thought, and word, and deed Thyself to show.

AL WAJID, AL KADIR.

Say, " He is God, there is no God but He,"
Unique in His great power and majesty.
Thy Holy Name may we alone revere
And worship Thee in reverence and in fear.

ZUL JALA'L-WA'L-IKRAM.

He is Life's giver, glorious is His way ;
His beauties He reveals by night and day.
He made the earth and heaven. Then grant
that we
Adore that Beauty which we cannot see.

F. H. A.

PROFESSOR BECKER ON CHRISTIANITY AND ISLAM

By SYED MAQBOOL AHMED

HAVING read Von Kremmer's *Culturgeschichliche Striefzug auf dem Gabiete des Islam* in its English translation, it was with great delight that I was able to avail myself of the opportunity of reading another book, on the same subject, from the pen of a countryman of his, rendered into English by the Rev. H. G. Chaytor, M.A., and published in "Harper's Library

ISLAMIC REVIEW

of Living Thought," under the title of *Christianity and Islam*. After reading it, however, I am constrained to say that I was sorely disappointed. If this be a fair sample of the much-advertised German learning in Oriental subjects, then it would seem either that such learning is a mere pretension, or that it is subdued to the perverse mentality so characteristic of Christians who take it upon themselves to write anything about Islam.

I wonder if the learned Professor has ever read Bukhari in the original, or even in the French translation, to which he so ostentatiously refers in his bibliography at the end of the book; for in that case he could not have written "Mary the sister of Aaron" (an obvious confusion with the Old Testament Miriam) "had been devoted to . . . etc." (page 24). This very point was raised by the Christians of Najran in the time of the Prophet himself, and Maaz, who was sent by the Prophet to Yemen to preach the religion of Islam, when met with this question from the people of Najran, referred it to the Prophet; and the Prophet replied, that the Najranis ought to know that Ukht-e-Haroun does not necessarily mean sister in the real sense (to which I should add, any more than the son of God in Hebrew means the real begotten son of the Almighty). Surely the learned Professor would not like to be bracketed with the ignorant and half-civilized Christians of Najran of the time of the Prophet; but this is the sort of thing to which blind bigotry will lead a man.

I quite appreciate his attempt to trace Christian ideas in post-Islamic literature, though most of his quotations of tradition are Mauzooat (or apocryphal)—at least I was unable to detect any one of these in the six standard books of the Sunna, though they may be discovered in Sufistic and Shiite literature, with which I am not thoroughly conversant. Some, too, might be traced to Alghazzali; but whatever they may be, the Professor must also know that our

CHRISTIANITY AND ISLAM

own critics of tradition, long before Goldzhir, whom the Professor apparently flatters by abject following, have banned such traditions on these very grounds, as Israiliat, Nasraniat or Majusiat; and have traced them to the converts from Judaism and Christianity or to Zindiqs. Perhaps Goldzhir might delight in quoting one or two passages from Bukhari and Muslim which nearly sound like some passage of the New Testament, but our traditions have never been accepted by us as infallible; they are what the Bible is to many scores of thoughtful Christians of Europe.

But the most important point, upon the issue of which depends the final triumph of Islam in Europe, is the perennial and ever-recurring question, "whether the Qur-án was compiled from Jewish and Christian Scriptures." The Professor has done very little justice, and that in the highest degree arbitrary, to this subject; therefore it is incumbent on us to try to come to a definite and satisfactory conclusion in this matter.

Let us for a moment leave aside all idea of the divine revelation of the Qur-án, and examine this question from the standpoint of a Christian. The question will naturally resolve itself into the following propositions:—

External Evidence.

1. Whether the histories of the Prophets of old were current among the Arabians, and their mention in the Qur-án nothing but an echo of the folklore of Arabia.

2. Whether the Prophet was schooled by Christian monks or Jewish rabbins in sacred lore.

3. Whether the Prophet himself made use of the books of Christians and Jews, and, if so, whether he read them in the original or in Arabic.

4. Whether he mixed in the society of Christians and Jews, from whom he learnt verbally the history of the Prophets of old.

ISLAMIC REVIEW

Internal Evidence.

1. Is there anything in the Qur-án about which the Bible is silent, but which has been proved by subsequent historical research ?

2. Are the doctrines of the Unity of God, the acknowledgment of His sublime attributes, reverence to all Prophets of Old, the Universal Brotherhood of man and Fatherhood of God, the simple and common-sense ordinances of ablution, prayer, fasting, and almsgiving, in any way compatible with the ridiculous concept of the Deity in the Old and New Testaments, the lewd and filthy stories about the Prophets, the tribal Godhood, the childish rituals with which the five books of Moses are encumbered, and the madman's reverie found in the so-called Revelation of St. John ?

External Evidence.

1. If our learned Professor had travelled into the region of the pre-Islamic literature of Arabia, which is fortunately extant, he would have noted that there is not a single reference to any Biblical scene, in Arabian poetry or rhetoric. The Bible stories were so unknown to anybody except Jews and Christians, that the Romans, who governed Syria, and the Persians, who governed Babylonia, and whose writings are still preserved, do not, in a single instance, refer to any Jewish or Christian legend in their books; or even to such important events as the miracles of Jesus Christ, or His resurrection, which must have occurred in their presence. Among us Indian Muslims, who have been living with Hindoos for the last 1,000 years, and have mostly sprung up from them, I doubt if any illiterate Muhammadan can relate a single Puranic or Vedic story of the Hindoo. So, no seriously-minded man will for one instant consider the first proposition as in any way feasible.

2. I should indeed be insulting the erudition of

CHRISTIANITY AND ISLAM

the Professor were I to suggest that he believes in the story of the Prophet's discipleship to a certain Christian monk—one, Sergius. This Middle Age Christian bubble has, let it be said to its credit, survived to our day, thanks to Sir William Muir; but since our learned and noble countryman, Dr. Syed Ahmed, blew it into the air for a thousandth time, I do not suppose anybody, with the exception of Christian clerics, will ever dare to base his argument thereon. Ingenious persons have suggested Abdulla bin Salam, and Salman the Persian as an alternative, but they forget that these teachers, so far from asserting that the Prophet was schooled by them, have themselves succumbed to the teachings of the "impostor." Clever Mr. Sale has solved the difficulty by conjecturing one Waraka bin Naufil, a cousin of Khadijah, the Prophet's first wife, who, according to him, was converted to Christianity. I wish Mr. Sale had seen his way to throw more light on so interesting a personality, for we possess very little historical material concerning him; all that Wakidi and Ibne Ishaq say, and that is not very reliable, is that when the Prophet's mind was greatly agitated by his vision of Gabriel, the loving wife took her husband to consult his cousin Waraka, learned in the Scriptures of old, who quieted the mind of the Prophet by saying: "He is surely God's ordained Prophet, as Moses was before him. It is pity he will not live long to follow his cousin, and save him from the calumnies of his enemies." Without committing ourselves to any one name, let us for a moment suppose that the Prophet was taught secretly by somebody. But by what somebody? Christian, Jew, Maji, Heathen Arab or Muslim? If he belonged to any denomination other than Islam, surely the truth would have become evident as soon as the Prophet came in conflict with any member of that religious body. He could not possibly have remained Muslim after himself knowing the fraud, but perhaps he out-

ISLAMIC REVIEW

wardly conformed with the Prophet's teaching, in consideration of some bribe or hope of worldly gain. But this kind of thing could never have been expected from the Prophet, at least in Mecca, and I do not find in the history of Islam at Medina, that such were ever rewarded in the lifetime or after the death of the Prophet. The most stubborn enemy of the Prophet has failed to discover such a person in his lifetime or immediately after his death; and if he has been discovered in Germany in the twentieth century, I am not at all surprised, knowing well what God-ordained and wonderful people are these Germans.

3. There was, to my knowledge, no translation made in Arabic, of any Christian or Jewish Scriptures in existence in the time of the Prophet; so either the Prophet himself knew sufficient Hebrew and Iramic and Greek to have made use of these books, or he employed some interpreter to translate them for him; but the question of employing an interpreter takes me back to problem No. 2, and I declare simply that the Prophet could neither read nor write his own Arabic. Let those who wish to refute it, bring negative proof. The burden of proof lies on them.

4. There was a colony of Jews in Medina, no doubt, planted there after the sack of Jerusalem by Titus, and with the exception of some imported Greek or Abyssinian slaves, in the slave-market of Mecca, that city was free from the people of any other denomination, and was closed to all except its own inhabitants, the heathen Koriesh, or those heathen Arabs who were allowed to come there on an annual pilgrimage. Up to the age of fifty-three, the Prophet remained in Mecca, where half the Qur-án, giving most of the Bible stories, was revealed, except on one occasion when, at the age of twelve, he travelled with his uncle's caravan to the borders of Syria, and again at the age of twenty-five, when

THE SEEKER

he went once more for a short time to the Syrian border, to find a market for the merchandise of his lady Khadijah. His sojourn in Syria was of such a short duration, that no sensible person can make it the basis of a theory for the Prophet acquiring all his knowledge of Christians and Jews. The Prophet by birth belonged to the most noble family of Koriesh, and it is unthinkable that he mingled with the wretched slaves of Mecca, or that these slaves even knew enough of their religion to teach the Prophet anything concerning it. In Mecca he could not have mixed with the Jews at large. We could imagine how the Jewish colony was living among the Arabs, by finding a parallel in the manner in which Jews have, till very recently, been living in Germany or Russia. They were, however, perhaps more segregated in Arabia than they were in Europe. As soon as the Prophet arrived in Medina, the whole colony of Jews turned against him, and there was no opportunity offered to the Prophet to fraternize or mingle with persons who remained, till their final expulsion and conquest, aliens and enemies. If the learned Professor will turn to the Qur-án and the Bukhari and Muslim, he will find many instances in which Jews sought to test the Prophet by getting him to answer something which their own book says. The possibility of learning anything from the Jews of Medina will therefore be dismissed at once.

(To be continued.)

THE SEEKER :

A FRAGMENT

By M. N. NAINA MARICKAR

. . . Beside the moonlit rivulet sate he,
Dreaming of wondrous things that are to be,
Dreams which the holiest sage but rarely dreams,
Of things Celestial and their splendour !

ISLAMIC REVIEW

Were I endowed with powers such as his,
All that I have, straight would I cast away,
That so the better I may a little know
Of things Celestial and their splendour !

We are surrounded all in mystery,
To which Sincerity is the Master Key ;
Sincerity alone can find the road
That leads from Darkness into Light's Abode !

May Allah, All Benevolent, requite
The myriad earnest souls that seek the Light.
For Light is knowledge ; and the Quiet Mind,
Who seeketh in sincerity, shall find ! . . .

THE PEOPLE OF TRIPOLITANA

DR. E. HARRISON GRIFFIN, a well-known friend of Islam, has written a most readable book entitled *Adventures in Tripoli: A Doctor in the Desert*. It is published at 10s. 6d. by Messrs. Philip Allan & Co., London. It has 64 half-tone illustrations, and an effective coloured frontispiece by the celebrated war correspondent, Mr. Seppings Wright. When war broke out between Italy and Turkey the author served with the hospital established by Mr. Ameer Ali's organization, the British Red Crescent Society. We meet familiar names on this page of history, from Baron de Kusel, who was agent of the Red Crescent at Tunis, to Captain C. F. Dixon-Johnson, who was general director of the Crescent hospitals. The author had adventures from the very start. On his journey out he was nearly shipwrecked, lost his stores, and had to return part of the way for more. Soon after entering Tripoli, the Turkish forces evacuated the country ; but Dr. Griffin remained as medical adviser to the Tripolitans, who carried on the struggle for the independence of Tripolitana, under Bahrouni Bey.

THE PEOPLE OF TRIPOLITANA

Of this remarkable national hero the author says: "Bahrouni, like a wise man and sturdy patriot, has bowed to the inevitable and has accepted honourable service under the King of Italy." Of the present Italian administration of Tripoli he says: "The present Italian Government are treating the inhabitants of their new colony in a generous fashion. They have given the natives of Tripolitana, citizenship, with all the civic and political liberties that the word implies." It almost looks as if Italians will emigrate to Tripoli to find the civic and political liberties abolished in their own country. The tribute to Bahrouni Bey's wisdom and patriotism is generous; for the other references to him in the course of the work give what, on the whole, we are convinced, is an excessively unfavourable view of Bahrouni's part in the war for independence.

In recommending to all Muslim readers this fine defence of a worthy Muslim people, we are forced to refer them direct to the passages indicated for the subjects that have struck us most. The reference to the pages is doubly necessary because of the absence of an index.

Italy's excuse for seizing Tripoli (3). The rule of the Crescent (48). The work of the British Mission (59 *et seq.*). Popular trial (69). Muslim victory (82). Officers and ranks compared (86). Bahrouni (96 *et seq.*). Poetry of the landscape (99). Dramatic retreat of the defenders (100). Praise of Turks and criticism of von Sanders (106). How rain came to El Yefren (113). A Sheikh dispenses justice (123). Romance in Tripoli (138 *et seq.*). Soldiers and musicians of Tripoli (158-9). Roman remains (170). Muslim medicine and surgery (176-7). Treatment of war casualties by British hospital (238-9).

Dr. Griffin says: "The Jew seems to have met with fairer treatment from the Mussulman than from the Christian. For one thing, the Muslim, although he venerates Jesus Christ as a prophet, does not

ISLAMIC REVIEW

believe that He perished on the Cross, and so harbours no hatred against the whole of the Jewish people because one of their number betrayed Him. Moreover, in the days of the Holy Inquisition, Mussulman and Jew were sent equally to the torture chair and perished, side by side, in the fires of the *auto-da-fé*. The large Spanish-speaking Jewish population in the Balkans is a tribute to the hospitality and broadmindedness of the Turk, in that he received them and protected them from the fanatical fury of the rest of Europe."

A testimony of this sort is to be welcomed, as a valuable antidote to that of Sir Harry Johnson, who wrote: "At different times since the Roman destruction of Jerusalem, Jews, persecuted elsewhere, especially after the uprising of Muhammad, have taken refuge in the north-eastern parts of Abyssinia. . . . Unfortunately for the Jews, the followers of Islam proved towards them as fanatically intolerant as the Christians; and so far from the advent of Islam in North Africa proving beneficial to the Jewish race in that region, it dealt out nearly as hard a measure of persecution and extirpation as the Roman Christianity on the opposite coasts." Those who have found this indictment hard to endure (and we believe the view can be historically combated), may take comfort in the reflection that Dr. Griffin not only thinks differently, but speaks under the influence of modern observation.

The study of the lives, manners and history of the North African peoples is of intense interest, but perhaps of greatest interest to Muslims. The preponderating proportion of the inhabitants of Tripolitana are "Moors," similar to the people who constitute the preponderant population of Morocco, Algeria and Tunis, as distinct from the Libyans, and from the Semites (African Arabs) of which group the Badawi (Bedouin) are an example. The Libyans (Tamasheq or Tawareq, Amzig or Imoshagh) are called by the

THE PEOPLE OF TRIPOLITANA

French "Touaregs"; but, whatever they may be called, they consider themselves "free men." One of their names for themselves is Tamazigt, or "the free people." They are wanderers to a greater or less degree. In Tripoli they constitute the nomad population, being either nomads moving from one encampment to another, or nomads who have settled in some of the desert towns. The tales current about the wickedness, ferocity and barbarism of the "Touaregs" bring to our mind the panicky fables of English countryfolk of the older school about the "thieving gipsies." These tales are generally disproved by sympathetic investigators. Similar fables have been circulated about the Wahhâbi sectaries in Arabia, and have been recently belied by the moderation of their operations against Mecca.

To avoid an apparent lack of proportion toward these interesting nomads, we will revert to the more settled basic population; if only to say that this population is, as one proceeds northward and eastward, of Berber racial origin. The Berbers of Northern Africa show many points of relationship with the Libyan people which is spread from Lower Egypt through Tripoli, Tunis, Algeria and Morocco, as well as over the Sahara. But the Berbers of Northern Africa are a little more markedly "white," being fairer of skin, even when dark-haired and dark-eyed.

Dr. Griffin's very complete volume gives one or two examples of the "Tuareg" terror. He describes an exciting encounter in the desert, and concludes: "Pleasant as it was to think we had really been attacked by a bloodthirsty band of brigands and had beaten them off, when I reviewed the whole matter in cold blood, I came to the conclusion that we had interfered in a vulgar little robbery, just in time to save a man's life, and had then got a few rounds from the discomfited thieves, who perhaps hoped to drop a camel or two. Still, some of my followers held other views, and a few weeks later I heard a

ISLAMIC REVIEW

servant of the Mission, describing to an Arab notable in Sfax, how we had beaten off an attack made by a hundred well-armed Tuaregs ! ”

A little later the party moved on, and meanwhile it had learned that the returning Arabs (who had been guarding the coast from the Italian invaders), hungry and desperate, were streaming across the desert, robbing all who were not strong enough to resist. At last sixty Arabs were seen approaching. Instantly they were diagnosed by the author's party as “Tuaregs ! ” “The word,” says Dr. Griffin, “probably conveys little to the ordinary traveller, but in the Sahara it stands for the very personification of lying, thieving, cheating and murdering. Sex-Bolshevism has dominated the tribe for many years, and the men appear to do exactly what the women tell them. When the stock of luxuries and food gets low in their camp, the warriors are urged by their wives to go forth and loot a caravan.”

Before I take up the exciting narrative, and follow it to its placid and peaceful end, I would like to say a word about the strange phrase “Sex-Bolshevism ” used by the author. He assures me that he does *not* mean that Bolshevism is intended to describe the lying, thieving, cheating and murdering attributed to “Tuaregs,” with probably as much justification as it is by some politicians to Bolsheviks. In Dr. Griffin's glossary, Bolshevism signifies an overthrow of customary principles of order ; and consequently Sex-Bolshevism means (in his view) a state where the women make the men wicked, instead, I suppose, of our state of Society where the women are made wicked by the men. It is a very unsatisfactory use of a word, and an inadequate reason for what will be regarded as another indictment of the maligned Bolshevists. For Bolshevism does not make women rule men, does not loot caravans, and is not responsible for the Tuaregs. It is another curse thrown at a “dog with a bad name.”

THE PEOPLE OF TRIPOLITANA

The views of Bolsheviks on women are, by the way, dealt with in the issue of the *Daily Telegraph* of October 18th, where it is reported that among the large number of expulsions from the Russian Communist Party (10 per cent.), by resolution of the provincial commissions, there are such charges as this: "For sexual laxity, having a wife." Another, a woman, married two husbands during the war disorder. She was put down for expulsion as for "prostitution." It seems rather hard that a party which is clearly making efforts at clean and orderly organization should be used as the basis of catch-phrases for lawlessness and disorder.

Let us get on with the fearful Tuaregs, however. Perhaps we shall find that they are also painted a bit too black. The Doctor's caravan resolved to fight the approaching thieves and murderers, and to beat them off. The latter stopped 200 yards away and sent two envoys to hold a parley. They reported that they were travelling from the coast to the interior, and were all dying of hunger; was the Doctor prepared to give them something to eat?

"In reply," says Dr. Griffin, "I said I should be very pleased to do what I could for them, as we had been sent by pious Muslims to help them; but unfortunately it would not be very much, as my stock was low."

Nevertheless, one of the Arabs burst into abuse and walked off waving his arms, as if sending a signal. But at that moment two new-comers rode up. One was an elderly man with a long grey beard, who turned out to be the sheikh of the district. He said he was grateful to the Medical Mission for care given to his own son when wounded. He recommended the gift of some presents to the "bandits," rather than risk a fight, but he was told that only food would be distributed. After accepting tea, biscuits and cigarettes, the sheikh rode off to mediate; and he returned in an hour to say that the men would leave

ISLAMIC REVIEW

the party unmolested if supplied with a little food and attention to their wounded. "The old man was inclined to be rather apologetic as to the attitude of his co-religionists, and he was greatly relieved when I told him I did not expect a very high standard of morality from soldiers who were perishing of hunger."

The Doctor is to be congratulated on meeting with thieves and murderers so capable of responding to argument. No doubt a firm show of defence had its effect also; but the phrase "perishing of hunger" tells a striking tale of the life of these unhappy Wanderers in the Desert.

ARTHUR FIELD.

CORRESPONDENCE

To the Editor of the ISLAMIC REVIEW.

SIR,—The British Red Crescent Society has received an appeal for medical help to relieve the suffering among the people of the Riff country, which is especially severe and pathetic among the women and children who are the chief sufferers in the struggle going on in their midst. In the bombing operations carried on by the Spanish aeroplanes, they appear invariably to suffer most.

It would be an act of humanity to send a medical mission to these unfortunate people. Besides helping the non-combatant population and the sick and wounded, it would be able to mitigate the hardships of the Spanish prisoners. We regret, however, that the funds of the Society are not adequate for the purpose.

The Committee, therefore, venture to appeal to the generosity of the public, which in the relief of human suffering and distress makes no discrimination of race or religion, for help to send out a properly equipped mission. We feel confident that both the French and Spanish authorities will accord every facility to such a Mission of Mercy.

Contributions are requested to be sent to the Bankers of the Society—Messrs. Coutts & Co., 440, Strand, W.C.—marked for "*Riff Medical Mission.*"

Yours faithfully,

LAMINGTON.

AGA KHAN.

AMEER ALI.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus to maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—“Imbue yourself with Divine attributes,” says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.