CONTENTS.

The Imam delivering the Eid-ul-Fitr Sermon

Notes

Eid-ul-Fitr, 1344 A.H.—Bhopal Succession—British Muslim Society and the Bhopal Succession—Adept Misconstruction—Science versus Dogma—Bishop of London and Islam—Corrections

Islamic Mission to South Africa—Khwaja Kamal-ud-Din and Lord Headley at Cape Town

The Adverse Cape Press on the Khwaja and Lord Headley

Johannesburg’s Rousing Reception to the Muslim Mission

An Open Letter to the Bishop of Salisbury

European Biographies of Muhammad and Muhammad Bin Omar Al-Waqidi

THE HOLY QUR’AN

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PUBLISHED AT

THE MOSQUE, WOKING, ENGLAND
NOTES

Eid-ul-Fitr, 1344 A.H.

The Festival of Eid-ul-Fitr was celebrated at the Mosque, Woking, on Wednesday, April 14th, in glorious weather. The weather has always been a source of anxious consideration to the authorities on such occasions, owing to the diminutive size of the Mosque, and the impossibility of affording adequate shelter in case of rain to a crowd of even moderate dimensions. In future, however, the anxiety will be considerably lessened, thanks to the munificence of Her Highness the Begum of Bhopal, who has generously supplied the funds for providing the requisite additional accommodation.

The spectacle of Muslims from all parts of the world, of every nation and every rank in life, to the number of two hundred or more, assembled on the sunny tree-fringed lawn facing the Memorial House, uniting in prayer to Allah, prostrating themselves as one, seemed to typify, in little, that vast, all-embracing spirit of Brotherhood which is Islam's unique and peculiar gift to mankind. The scene was essentially human, in the best sense, and to one beholding it for the first time, of intense significance and unforgettable. Here
were Indians, Afghans, Egyptians, Persians from Tabriz, Turks, Kurds, Syrians, natives of Somaliland, of Nigeria and of the Malay States, Javanese and men of Sumatra, and Arabs, together with Indian and Iraq cadet-officers from Sandhurst, and English friends, some of whom had travelled from the South Coast, a distance of more than eighty miles, for the occasion—a striking ocular exemplification of the Brotherhood of Islam on a minor scale at this Woking Festival.

Prayers were at 11.30, and were followed by a sermon from the Imam, Maulvi Abdul Majid, after which the congregation, as is the picturesque custom, wished one another "Eid Mubarak"—Happy Eid—with mutual embraces.

Luncheon was served at 1.30 in spacious marquees—the arrangements being admirably carried out by Messrs. Abdul Mohyi Arab and K. S. Mahmud—and was followed by a social gathering which did not finally disperse till the evening was well advanced. A successful, an enjoyable, and a helpful day from every point of view.

Among those present were Sir Abdullah Archibald Hamilton, Bart., and Lady Hamilton, Deputy Inspector-General Buchanan Hamilton, R.N., Mrs. Buchanan-Hamilton, Dr. Klass the Esthonian Minister, Emir Zaid, son of Emir Abdullah of Trans-Jordan, Mr. Mohammad Aslam Khan of Amb State, India, and members of the Staffs of the Afghan and Egyptian Legations, and Mr. Habeeb-Ullah Lovegrove, the devoted and tireless Secretary of the British Muslim Society.

**Bhopal Succession.**

We desire to tender our respectful congratulations to H.H. the Begum of Bhopal on the decision arrived at by the Government in respect of the Bhopal Succession, which was, indeed, the main object of Her Highness’s visit to this country.

In accepting Her Highness’s request that her third and only surviving son, Colonel Nawabzada Hamidullah Khan, should be recognized as her successor in the place of her eldest grandson, the child of the late Heir Apparent, the
NOTES

Government has evinced a wisdom and statesmanship which are not always so readily discernible in its handling of Indian affairs, and for this too it is entitled to congratulation.

While it is our earnest prayer that Her Highness—that "high-minded and accomplished ruler," as The Times has rightly termed her—may long be spared to govern her devoted subjects, it is well to know that her successor is one who will follow in her steps, and continue diligently to uphold those traditions of wisdom, beneficence and enlightenment which have raised Bhopal to a pinnacle unique amongst the States of India.

The Nawazbada, who is now in his thirty-second year, was educated at the Mahomedan Anglo-Oriental College (now the University), Aligarh. He graduated at Allahabad University in 1915, and is said to be the only son of an important Indian ruler to have passed the examination for an Indian degree. His mother has associated him closely with the administration of the State, which is some 6,900 square miles in extent, mostly lying in the Malwa plateau. He was for some time her Chief Secretary, and is now Minister in charge of Law, Justice, and Finance. For his war services he was mentioned twice in dispatches and given a C.S.I. He was on the staff of the Prince of Wales during his Indian tour, and is now an A.D.C. to the Viceroy.

British Muslim Society and the Bhopal Succession.

The Secretary of the British Muslim Society sent the following congratulatory message to Her Highness as a token of their unfeigned participation in the feelings of happiness with which Her Highness has received the news of the success of Her Highness's appeal.

To Her Highness the Begum of Bhopal.

Your Highness,—The Members of the British Muslim Society, assembled at III, Campden Hill Road, Notting Hill Gate, for Sunday Lecture, wish me to express to your Highness their sincere congratulations on the success of Your Highness's appeal. May Your Highness's prayers continue to
be answered and the peace and blessing of Allah remain with Your Highness and Your Highness's successors and country for ever!

Yours faithfully,

HABEEB-ULLAH LOVEGROVE,
Secretary, British Muslim Society.

Adept Misconstruction.

Elsewhere in these pages the remaining portion of the article entitled "European Biographies of Muhammad and Muhammad bin Omar al-Wáqidí—Professor Margoliouth's Mohammed and the Rise of Islam"—is printed. We regret the necessity for splitting the article into parts on account of the pressure on our space. But as a recompense for the gap between this part and its predecessor, we can promise our readers a greater interest arising from the specimens of the Professor's literary decency, enumerated and discussed by the learned writer. "It is now worth while," to speak in the words of the renowned Khwaja, "for a Muslim to show the Professor to the world in his true colours," and to expose the tactics of these Christian writers in which they act as whippers-in one to another. On being asked what was his authority for the statement made by him in his book, the Professor had the hardihood to write in his letter dated Nov. 4, 1925: "'When the first blood was shed the Prophet retired into his hut and fainted.' This reproduces the words of Wáqidí, MS. Or. 1617 of the British Museum. . . ." Had the Professor confined himself to saying that it was the German translation of which he was making use while compiling his book, the matter would have been quite different, and he might perhaps have been excused for his mistake. We wish that this had been the only oversight in his book! But he even seems to gloat over many such oversights! In his case, especially, it is possible to discern when he is out for distortion, for he stumbles again and again. To claim to have used Wáqidí, MS. Or. 1617 of the British Museum, and then to endorse the authenticity and correctness of the German translation in one and the same breath, is a proceeding before which the human
NOTES

intellect fails, neither can it be reconciled with the halo of dignity which has hitherto surrounded the Chair of Arabic Literature at the University of Oxford. We are not saying much when we say that the Professor's method of describing the character of the Holy Prophet is one which any ordinary scholar, let alone a professor, would deem derogatory. To say that it was the German translation on which he based his statement is to contradict himself, for he admits in his letter that he used the original Arabic. And if he did not, then where lay the necessity of a pedantic reference to the Wāqīdī, MS. Or. 1617 of the British Museum? After these considerations, must we, then, conclude—and we should do so with great reluctance—that the Professor was distorting and mutilating facts, knowingly? And again, if, even on comparison with the original Arabic, he held the German translation to be correct, it reflects very seriously on the poverty of his knowledge of Arabic. But we know his knowledge of Arabic to be worthy of a scholar. What he never dreamt of was that his statement would ever be challenged. He used the incorrect German translation because, it would seem, he thought that in case of need he could easily, like an opportunist, shift the responsibility to the German translation, wash his hands clean of the device, take shelter behind it and watch the game at his ease. He employed the German translation because it suited his purpose. Such is, in brief words, the description of the "unquestionably greatest authority" of our contemporary the Manchester Guardian. "And whosoever acts adversely to Allah and His Apostle—then surely Allah is sure in requiting evil" (Holy Qur-án, viii. 13); "And whomsoever Allah abases there is none who can make him honourable" (xxii. 18).

Science versus Dogma.

That the theory of Genesis in particular and the teachings of the Bible in general have been, again and again, found wanting when subjected to the searchlight of science, is an old-established fact. In our own day, the Tennessee Trial, which is fresh in our memory, served only to confirm this
truth. A further eloquent advertisement of a conflict between the Biblical dogmas and science is afforded by a ban of more recent date, issued by another State in the U.S.A., which, on the strength of a Bill signed by Mr. Henry L. Whitfield, Governor of Mississippi, forbids teachers in State-supported schools, under a penalty of $500 (£100) and cancellation of contract, to teach that "man is ascended or descended from the lower order of animals." The Bill, according to The Times of March 12th, was passed two weeks ago by 29 to 16 votes, after the Lower House had resisted the proposals of some back-country members to make the penalty "burning at the stake for heresy."

It is amusing, as well as interesting, to read, in the same paper, that Texas, Mississippi and Tennessee form a trio of Southern States where the teaching of evolution is prohibited. Although Texas has no law against evolution, yet the State Text-book Commission, of which the Governor, Mrs. Ferguson, is the chairman, recently ordered all references to evolution to be eliminated from all text-books, all definitions of evolution from dictionaries, and all chapters from standard works on biology. The City Board of Education of Atlanta, Georgia, strictly prohibits the teaching of evolution, while the Kentucky fundamentalists are organizing a campaign, embracing the whole State, this spring against Darwinian doctrines. Meanwhile Mr. J. T. Scopes, who was prosecuted at Dayton, Tennessee, last July, for teaching theories denying the story of the Divine creation of man, studies biology in Chicago University. That similar human props were always employed to stave off the onward march of science and enlightenment, thus trying to keep the dogmas of the Bible immune from their impact, is something with which a student of cultural history is familiar, and the fate which they share is also a familiar phenomenon. What do hard facts of history teach us? Has ever a people clinging to and cherishing a particular belief succeeded in making it steady for any time at all when once its foundations have been shaken? The fundamentalists may succeed for a while—but for ever? Decidedly not. And have not the human props given to dogma fallen away
one after another before the onslaughts of reason and science in as many innumerable instances recorded by history? Must not the fundamentalists dwindle in the same way into insignificance as enlightenment and learning stride on? The answer is not difficult to find.

Bishop of London and Islam.

Owing to pressure on our space, our readers will have to wait until the next number for the third of the series of articles on "Bishop of London and Islam."

Corrections (March–April, 1926).

Page 141, line 22, read "Jarh" for "Jirh."
Page 142, line 14, read "seventh century" for "eighth century."

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ISLAMIC MISSION TO SOUTH AFRICA
—KHWAJA KAMAL-UD-DIN AND LORD HEADLEY AT CAPE TOWN

Rapturous Welcome by Co-Religionists.

"Intense interest was manifested by the Muslim community in the arrival of Lord Headley (El-Farooq) on the R.M.S. Balmoral Castle yesterday, who has the distinction of being the only British peer to embrace the Muslim religion. From an early hour Muslims streamed to the docks in motor-cars, carts and walking, and accorded the nobleman a cordial welcome.

"On leaving the mail-boat Lord Headley and his companion were immediately surrounded by an excited mass of Muslims. Flowers and garlands were showered on them and complimentary addresses made. A procession was then formed and the Muslims and their guests proceeded, via Adderley Street, Wale Street and Long Street, to the residence of Mr. J. M. H. Gool."—Cape Times.
ISLAMIC REVIEW

Big Reception in City Hall, Cape Town.

"There was a tremendous crowd," so says the Cape Times, "at the Reception given last night at the City Hall in honour of Lord Headley and Al-Haj Khwaja Kamal-ud-Din, who have come out to tour South Africa in the interests of Islam."


The above signed the following addresses to Lord Headley and the Khwaja, and were read by Imam Abdul Rahman:

TO THE RT. HON. LORD HEADLEY (AL-HAJ, EL-FAROOQ).

May it please your Lordship, as a respected Brother in Islam, to accept this address as a token of esteem and goodwill from the Muslim community of South Africa.

We extend to your Lordship a hearty welcome on this your first visit to South Africa. We have learnt to recognize in you a Muslim imbued with the spirit of high ideals. As President of the British Muslim Society you have rendered, at great personal sacrifice, glowing service to Islam in the West. The whole Islamic world appreciates highly your valuable writings that so truly breathe the spirit of toleration. It is our earnest prayer that your life may prove an enduring testimony that Islam, contrary to Western opinion, is an elevating and ennobling force that seeks to manifest the potentiality of brotherhood founded on lasting and triumphant religious ideals. May you long be spared to serve the cause which we know you have at heart. We hope that your sojourn in this country will prove a pleasant one, and that you will carry away with you a firmer conviction of the unity that obtains in Islam.

We are your Lordship's Brethren in Islam.
ISLAMIC MISSION TO SOUTH AFRICA

TO AL-HAJ KHWAJA KAMAL-UD-DIN, B.A., LL.B.

DEAR SIR AND RESPECTED BROTHER IN ISLAM,

On behalf of the Muslim community in South Africa, we, the undersigned, desire to extend to you a hearty welcome on this your first visit to South Africa.

We are deeply conscious, as indeed is the whole Muslim world, of the untiring energy and zeal with which you have laboured in the cause of Islam, particularly as head of the Islamic Mission at Woking, England.

Your erudition and genial disposition, combined with a deep sense of modesty and sincerity of purpose, have contributed in no small measure to the spread of enlightenment concerning the fundamental truth of Islam in the West.

Your lucid writings have indeed borne fruit, and it is our earnest prayer that Allah may bless you abundantly as you continue your labours in the noble cause. Happy indeed are we to bear testimony to the fact that as a worthy son of Islam you have dedicated your life to the propagation of Islam in the West. May your ministrations continue, with Allah’s blessing, to be productive of good. In conclusion we express the hope that your sojourn in this land may be a happy one and that you will return to Woking with renewed energy to labour for the noble cause you have at heart.

We are, your Brethren in Islam.

Responding, Lord Headley said:—

In accepting the hospitality of our brethren in South Africa, we are reminded of the fact that, though many thousands of miles lie between Woking and Cape Town, our hearts are united in Islam just as though we all lived in the same house. The true and grand feeling of brotherly love holds us Muslims together all over the world.

In no other religious system with which I am acquainted is this beautiful idea of Brotherhood so completely evident—though amongst the Quakers or Society of Friends there is much the same conception of duty towards our fellow-men.

Take the other great religions, such as the Hindu and the Christian: both are eaten up with sectarian internal strife. I believe there are over four hundred distinct sects amongst the Christians. Now, between these sects there is but little unanimity of feeling, and not much toleration or charity. Many of them dislike one another with all the fervour of fanatical rancour. Indeed, I have always advanced the theory that
a Presbyterian dislikes a Romanist, and the Romanist dislikes him, more than either of them dislikes a Muslim.

The dogma of the Divinity of Christ is the only link which holds together these widely opposed Christians, who, if pressed, will sturdily declare that faith in the Divinity and the Atonement is sufficient for salvation without works, and that, therefore, the Christian will be saved, whilst the Muslim can have no hope.

When I openly embraced Islam some fourteen years ago (continued his Lordship), certain of my relatives found great fault with me for what appeared to them to be my apostasy in deserting the religion of my fathers, and they further assured me that salvation was impossible, because I refused to accept the atonement of Christ.

I replied that, though I might possibly deserve to be damned for my sins, it was extremely unlikely that God, to whom I had given thanks and prayed ever since earliest childhood, and in whom I have the most profound confidence, would send me to everlasting perdition for merely being honest to Him "to whom all hearts be open, all desires known, and from whom no secrets are hid."

What respect could be shown to a ruthless Deity who would create us, put us into this world for a few short years, and then punish us with everlasting torment for failing to understand or accept certain dogmatic teachings advanced by monks and priests some three hundred years after Christ's time? Could we love a Being capable of such monstrous injustice? Yet, according to the creed, that is the Catholic faith, which except a man believe he cannot be saved.

The elimination of the man-made dogmas of Christianity (he said), has brought me to Islam, for, after all, it is undeniable that the Muslim faith and Christianity are sister religions. Their ultimate goal "duty to God and duty to neighbour," is the same. Christianity has been tampered with and sacerdotal chicanery and juggling has added the dogmas Divinity of Christ, the Trinity, the Sacraments, the Atonement and the Immaculate Conception, as being "necessary to salvation."

The clergy of the Church of England tell me that I cannot be saved if I fail to accept these, and the Church of Rome affirms that there can be no salvation outside the Church. Thank God, Islam is the only religion free from sects in the true sense of the word. These matters will be dealt with by the Khwaja at much greater length.

"Al-Haj Khwaja Kamal-ud-Din was a real figure of romance. He had the figure of a prophet, the face of an archangel, the voice of a magician. Amidst a tremendous ovation he rose and, in a sweet, melodious voice, began to intone the formula of Faith.

"Walking slowly and majestically up and down the platform, he chanted in a resonant voice a few verses from the Qur-án.

"There was a caress in the melodious rise and fall, and the charm of his personality went out to all. . . . He spoke of Islam—the sub-ordination of will to the One Will of Allah, and the revelation that had been made to Muhammad. At the mention of the Prophet there was a sigh, a gasp, a softly-uttered 'Ah'—and a burst of applause—loud and impulsive, and then again sudden silence.

"There was breadth and tolerance in the speaker's words: 'Religion has not been given to Muhammad alone—but to Ibrahim, Moses,
THE KHWAJA AND LORD HEADLEY

Jesus and all the Prophets.’ . . . In keen and logical phrases he went on to prove, not that the Muslim faith was superior, but that others were inferior.”—Cape Argus.

The Cape Times says:—

THOSE WITH NO AUTHORITY.

The Khwaja, who received a great ovation, said there were tens of thousands living on the European Continent who were practically, though not confessed, Muslims. The faith of Islam—the Fatherhood of God and the Brotherhood of Man—would, he said, win over the world. The Christian faith, in the beginning, was just as simple, but it had become adulterated with dogmas and creeds by those who had no authority to enforce their views on the world. He bowed down to the teachings of Jesus, but would not bow down to any of the man-made doctrines of to-day.

The Khwaja then dealt exhaustively with the theological aspect of the Christian and the Islamic religions, showing that the former had deteriorated, and that Muhammad came to correct the errors which had gathered round the teachings of Jesus.

The proceedings were most enthusiastic, and loud cheering followed the announcement made by Dr. Gool that the Khwaja would give a lecture on “Islam’s Message to the World” at an early date.

THE ADVERSE CAPE PRESS ON THE KHWAJA AND LORD HEADLEY

The Khwaja Kamal-ud-Din, accompanied by Lord Headley, delivered a series of lectures dealing with different aspects of the “Message of Islam to the World,” during his short sojourn of one week in Cape Town, at a variety of places that were thronged with enthusiastic crowds. The first of the series, entitled “Godhood and Humanity,” was delivered on February 28, 1926, at the City Hall, Cape Town, at three o’clock in the afternoon. We append a description of the proceedings from the Cape Times of March 1st:

THE MESSAGE OF ISLAM.

The first of a series of addresses, entitled “The Message of Islam to the World,” was given in the City Hall yesterday afternoon by Al-Hajj the Khwaja Kamal-ud-Din, B.A., LL.B., who, with Lord Headley (El-Farooq), the British Muslim peer, is visiting this country for religious purposes.

There were a large number of Europeans, coloureds, natives, and Muslims present. The members of the Government of India deputa-
tion supported the speakers on the platform, and others present were several American tourists off the Orca.

Dr. A. H. Gool presided.

Lord Headley, who was the first speaker, said that he was a Muslim by conviction. The grandeur, simplicity, absence of sacerdotalism and freedom from dogma would alone have been sufficient to draw him to the faith, he said; but there were, all through his life, even weightier considerations which had combined to make him a follower of the Holy Prophet Muhammad.

Al-Haj the Khwaja said that he had divided his subject, "The Message of Islam to the World," into four parts, the first of which was "Godhood and Humanity."

Mental, moral and spiritual death had come over the whole world, he said, before the rise of the Prophet Muhammad. Evil was rampant and the people had ceased to exercise virtue.

The speaker drew a vivid picture of the conditions of the world at this time, and spoke about the terrible sins that were committed under the cloak of religion.

If they looked at the history of the past few thousand years, they found that the prophets of God, Moses and Christ, had come at most necessary times, when the world was steeped in sin and crime, but never was there a blacker time in all history than at the coming of Muhammad. The latter came with quite a new conception of religion; he came with a religion of advancement, upliftment and the evolution of humanity.

The object of religion was to raise a human being from an animal consciousness to a divine consciousness, and that was the message of Islam to the world.

The lesson of self-sacrifice stood as a background for any great morality, he went on. God had sanctified marriage in order to kill the animal consciousness and selfishness in man, for family life mellowed man's two chief passions, anger and life; it was a moral nursery. The lower passions could be utilized and sublimated into high morals, and the Qur-án would reveal to man the way to do so.

Judaism had made God a tribal God, an inexorable God, and Christ had shown the world a beautiful God—"your Father and my Father"—but that beautiful conception became disfigured when He claimed the best of His sons for the salvation of His most wicked sons. But Muhammad's conception of God was a universal God, a God of love, mercy, compassion, a God who provided man with everything despite all his weaknesses, and who did not demand compensation for man's sins. Islam said that God gave humanity everything without any reward, but Christianity said that God demanded His own Son, His own flesh and blood, as compensation for man's sins.

"Which is the more lovable God?" the Khwaja asked. "If you wish to be a true Muslim you must necessarily believe in the conception of God as 'Ar-Rahman' and 'Ar-Rahim' (the God of Love and the God of Mercy)."

After speaking for over an hour and a half, the Khwaja answered several questions.

The Cape Argus, dated March 2, makes the following comments on the above lecture:
THE KHWAJA AND LORD HEADLEY

AMONG THE MUSLIMS.

GENERAL GORDON A MUSLIM?

Wearing a fez, Lord Headley, the Muslim peer, denounced Christianity as a religion of warring sects at the City Hall last night.

I sat with some four other Europeans amidst a crowd of Malays and Indians who were worked up to occasional enthusiasm by these denunciations.

Of course, except for the four Europeans, Lord Headley was speaking to the converted. I wonder if, in his preaching of Islam throughout South Africa, he will be able to claim any white converts?

"I believe both General Gordon and Richard Burton were Muslims at heart," was one of the interesting statements made by Lord Headley.

WORLD BROTHERHOOD.

But the real denunciation was left to Lord Headley's companion, Kamal-ud-Din, a big black-bearded figure of striking presence. He is an Indian, from Kashmir, and certainly possesses a persuasive tongue.

Dressed in a long black coat, he began his speech last night by intoning a verse from the Koran. Then he talked a good deal of the brotherhood of man, and argued that Christianity had been a prey to political influences ever since it had been adopted by Western nations.

Finally, amidst great applause from all the Malays and Indians present, he shouted that world brotherhood could only be found in Islam, which was the true faith for all believers.

MUSLIM DIVORCE.

Lord Headley told me yesterday that conversion was in no sense his object out here, "nor," he added, "is it with Muslims anywhere. The truth as we see it, we represent, but we do not try to wean others from their own faith to ours."

Lord Headley said that he had noted with regret a tendency from pulpits recently in the Peninsula to misrepresent the Muslim faith.

I was interested to hear that although the Prophet ordained that no man should have more than four wives, only one wife, or occasionally two, constitutes the Muslim's domestic life. Moreover, it is possible for a wife to secure a divorce.

On the same evening the famous lecturer delivered the second of the series, entitled "Divine Guidance Through the Qur-án and the Holy Prophet Muhammad," at Wynberg Hall; while on the morning following, the Khwaja was invited to address a large congregation of ladies at the Banquet Hall, Cape Town, on "Female Emancipation Through Islam."

We may pause here to remark that this lecture was delivered under the auspices of the Muslim Women's Association, Cape Town. More than three hundred ladies of social standing were
present, and the chair was taken by Mrs. M. Davies, who made her opening remarks in Dutch. Here is a deep thought to ruminate upon for those carpers at Islam who think that its religious system debar the fair sex from utilizing its powers for its own upliftment and for the general amelioration of society. Here is a meeting, organized by ladies and attended by ladies, and it is with feelings of pleasure and pride that we note the desire expressed by those ladies to have the learned lecture of the Khwaja in printed form with, of course, amplified details. Such a wish is a happy sign for the Muslim Renaissance!

In the eyes of Islam, there is in everything equality between man and man; man and woman; both are responsible for their actions, good or bad. It is incumbent on both of them to know their Creator through the acquisition of knowledge.

"Surely We have created man—male and female—from life germ uniting itself: We mean to try him, so We have made him—mankind, hearing and seeing" (Holy Qur-án, lxxvi. 2).

The verse points out clearly that men and women both were created and chosen above other creatures to attain to physical and moral perfection, which is the real reason for which the Creator created them. This aim could never have been accomplished until both should make the required effort and help each other.

The last, but not the least important, of the series of lectures "The World Brotherhood of Islam," was delivered on March 1st in the City Hall, Cape Town, at 8 p.m. There was a large attendance, and every seat in the vast building was occupied before the time announced for the lecture. Mr. Abdul Majid, of the Moslem Outlook, was in the chair. There was also present the Muslim Lads' Brigade.

The Rt. Hon. Lord Headley and the Khwaja Kamal-ud-Din left for Johannesburg, where a warm reception was accorded to them. We reproduce a few comments from the local papers which we hope will give to our readers a fairly adequate idea of the nature and the far-reaching effects of the Khwaja's South African tour.
JOHANNESBURG’S ROUSING RECEPTION

JOHANNESBURG’S ROUSING RECEPTION TO THE MUSLIM MISSION

BIGGEST EVENT IN RAND MUSLIM HISTORY

TUMULTUOUS was the scene in which Al-Haj El-Farooq (Lord Headley) and Al-Haj the Khwaja Kamal-ud-Din was welcomed by Johannesburg Muslims on Thursday, March 5th. For days past great preparations were being made by energetic members of the Rand Muslim community to entertain in right royal fashion the distinguished Muslim mission. At Vereeniging a representative delegation of the Rand Muslims, among whom were present Maulvi Valiulu, Maulvi Kamaruddin, Imam Kamalie, Navab Khan (formerly of the 1st Punjab Cavalry), and Advocate Hazaree, welcomed Al-Haj the Khwaja Kamal-ud-Din and Al-Haj El-Farooq (Lord Headley) and company in the name of the Transvaal Muslims.

When the train pulled into the station the carriage in which the visitors travelled was drawn past the gathered Indians. At once the crowd stampeded to the main entrance of the station. No sooner had they arrived than the visitors and the officials who welcomed them returned to the original part of the station.

A picturesque ceremony, in the draping of Lord Headley’s neck with a garland of bright-coloured flowers, was then performed, and, lead by a quartet of Indians wearing sashes and turbans of orange, Lord Headley, accompanied by Al-Haj the Khwaja Kamal-ud-Din, B.A., LL.B., Imam of the Mosque at Woking, England, were escorted to a waiting carriage, drawn by four white horses. Slowly the carriage made its way through the city to the Inchcape Hall, followed by a large gathering of Indians. At the Inchcape Hall addresses of welcome were presented.

The Indian bodies officially represented at the welcome were the Transvaal British Indian Association, the Transvaal Hamadia Islamic Association, the Patidar Society, the Hindu Association and the Tamil Benefit Society:

Amongst those present at this meeting were Mr. Mayer (Manager of Messrs. Trickandas Bros., Johannesburg), Mr. Goldberg, Mr. Ritch and other European gentlemen. Mr. H. D. Mall, of the Hamadia Islamic Society, presided.

In introducing the distinguished visitors to the public of Johannesburg, Mr. Mall spoke of their distinguished careers and their noble service to Islam and humanity. Rand Muslims, as part of the Muslim world, welcomed the Mission, and hoped that the labours of their renowned guests will be crowned with success.

Mr. Ritch and Mr. Goldberg also welcomed the guests, and, as Europeans, also appreciated the service of Islam to the world.

In replying to the addresses of welcome, Lord Headley spoke of the universal Brotherhood of Muslims, and recognized that the true Muslim spirit was not unknown in South Africa. (Loud applause.)

The Khwaja Kamal-ud-Din also expressed his thanks to the Muslims of Johannesburg. (Loud applause.)—The Moslem Outlook, March 13th.
MUSLIM PEER'S ARRIVAL
INDIANS' PLANS—A PROCESSION THROUGH CITY

The Muslim community of Johannesburg have made elaborate arrangements to extend a welcome to Lord Headley (Al-Haj El-Farooq) and Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., who are due to arrive in the city to-morrow evening at 6.15 from Cape Town.

Muslims from all over the Transvaal will mobilize in Johannesburg, and, after a formal welcome and garlanding ceremony at Park Station, the distinguished visitors will be escorted in procession order to the Inchcape Hall, where a public reception will be held. This will be attended by many Europeans, whose interest has been aroused in Muslimism by reason of Lord Headley having embraced that creed. All Indian business houses in Johannesburg will be closed to-morrow afternoon.

Lord Headley, who is 71 years of age, is the president of the British Muslim Society. He was educated at Westminster and Trinity College, Cambridge, and after leaving engaged in educational work. By profession a civil engineer, who has been associated with many big undertakings, both in India and the Old Country, he made a pilgrimage to Mecca in 1923, being invested with the Order of Nadha of Arabia by King Hussein of the Hedjaz. He has many publications on engineering subjects to his credit, as well as others on boxing. Lord Headley was twice awarded the Bessemer premium of the Society of Engineers, London, the silver medal of the Royal Society of Arts, and the silver medals of the Institution of Civil Engineers of Ireland.

Both visitors will reside in Yeoville during their stay in Johannesburg.—The Star, Johannesburg, March 3rd.

Indians in Johannesburg are asked to close their businesses this afternoon at five o'clock as a mark of respect for Lord Headley (Al-Haj El-Farooq) and for Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., who arrive in Johannesburg from the Cape this evening at 6.15.

The visitors will be driven from Johannesburg station to Inchcape Hall, Eloff Street Extension, in an open carriage, and at the latter place a reception will be held.—Rand Daily Mail, Johannesburg, March 4th.

MUSLIMS GREET LORD HEADLEY
GARLANDED AT THE STATION.

A sea of bobbing red and black fezzes, sprinkled among the more sombre hats of Western style, were a feature of the crowd which assembled last evening at the Johannesburg station to welcome the British Muslim peer, Lord Headley (Al-Haj El-Farooq), president of the British Muslim Society, at present on a tour of South Africa.

When the train pulled into the station the carriage in which the visitor travelled was drawn past the gathered Indians. At once the crowd stampeded to the main entrance to the station. No sooner had they arrived than the visitors and the officials who welcomed them returned to the original part of the station. In the ensuing rush back a number of white women on the station were severely jostled.

A picturesque ceremony, in the draping of Lord Headley's neck.
JOHANNESBURG'S ROUSING RECEPTION

with a garland of bright-coloured flowers, was then performed, and, lead by a quartet of Indians wearing sashes and turbans of orange, Lord Headley and his companion, Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of the Mosque at Woking, England, were escorted to a waiting carriage, drawn by four white horses. Slowly the carriage made its way through the city to the Inchcape Hall, followed by a large gathering of Indians. At the Inchcape Hall addresses of welcome were presented.

The Indian bodies officially represented at the welcome were the Transvaal British Indian Association, the Transvaal Hamadia Islamic Association, the Patidar Society, the Hindu Association and the Tamil Benefit Society.

LORD HEADLEY'S CAREER.

In 1913 Lord Headley avowed publicly his conversion to the Mohammedan faith, taking the name of Saifurrahman Shaikh Rahmatullah Farooq. In 1923 he made a pilgrimage to Mecca, being the first Englishman openly to visit this centre of the Moslem faith. At Cambridge, Lord Headley was a noted amateur boxer. He won the heavy and middle weight boxing championships of the University. As a civil engineer he supervised many important public works in India, and is a recognized authority on coast erosion and foreshore protection.

Lord Headley, who is 71, has been twice married, and has four sons. His second marriage, in 1921, was the outcome of a meeting in Hyde Park, when both he and his wife were speakers at a public gathering. The difference between the Christian and Mohammedan religions, he has stated, lies in the "fripperies" that crept into the Christian mode of worship three hundred years after the death of Christ.—Rand Daily Mail.

On March 9th the Khwaja addressed the Theosophical Society, Johannesburg, on "Cosmic Consciousness."

WORLD'S DISGUST AT CHRISTIANITY.

WOKING IMAM'S VIEW—SPREAD OF SPIRITISM AND MOHAMMEDANISM.

The failure of Christianity because of its dogmas, the spread of Mohammedanism which was "the religion for the people," the opinion that within the next twenty years spiritism and modernism would rule the religious thought of the Western world, and that Islam would forge ahead in European countries, were points which featured an interview given to a representative of The Star to-day by Al-Haj Khwaja Kamal-ud-Din, the Imam of Woking Mosque, England, who is in Johannesburg with Lord Headley, the British Muslim peer, on a missionary tour.

Kamal-ud-Din, who was educated in a Christian school, after a period at the Bar, entered the Mohammedan priesthood, his congregation at Woking, which comprises well over a thousand members, being representative of all classes of society, including Sir Archibald Hamilton, Bart.

"The world," said Kamal-ud-Din, "has wakened up to religious
ISLAMIC REVIEW

consciousness, for the people are absolutely disgusted with the current form of Church religion—I mean Christianity. The best people in the Anglican Church—even some holding responsible offices—have given up their belief in various dogmas. The thing that surprises me is that neither the Archbishop of Canterbury nor the general public have taken notice of that. Some Christians have gone so far as to say—as Dr. Major stated in his address to Harvard students in America—that unless they deprive Christianity of its dogmas they cannot go ahead in the mission field. Those people don’t believe in the divinity of Jesus Christ, they don’t accept the Bible as a whole truth, nor do they believe in the Atonement, nor in the Grace of the Blood. They accept Jesus Christ as a perfect man, reaching the height of spirituality which is open to every unit of humanity. This they call divinity. This is a reproduction of Divine morals.

"Where Islam has been preached in England it has attracted attention and respect. There is a sort of awakening towards Islam, and there is not that indifference of which we have been told by Christian missionaries."

EMPTY CHURCHES.

Comparing pre-war and post-war church attendances, he stated that in 1912 he himself had observed that the Christian churches used then to be filled with worshippers, but to-day the attendances had diminished to about one-tenth.

"The cause of that is," he emphasized, "that the people have become ‘fed-up’ with dogma. The war has shown that the Christian Church has no religion of love. In my opinion, within the next twenty years spiritism and modernism will rule the religious thoughts of the Western world, and Islam will make headway. After all, what our modernists teach us has already been taught by the Qur-án. Even the church people—those against modernism—taunt the others on account of their inclining towards Islam. It will take a very short time to get the church religion finished."

Alluding to Christian missionary activities, he asked: "Why attempt to evangelize other people when Christians themselves need to put their own house in order, and bring back their own flock?"

Referring to the spread of Muslimism in England, he stated that the number of European converts was increasing steadily, that many misrepresentations respecting the faith had been eliminated, and that wherever he went he had always large and appreciative audiences at his services.

"A Muslim," he went on, "is very strong and firm in his faith, although in the practice of it he may be a bit lax. People of every station in life—if you give them a simple religion—one that is unhindered by dogmas—will come to it."

INDIANS AN ASSET.

With regard to the political status of Indians in South Africa, Kamal-ud-Din stated that, so far as he could see, repressive legislation would certainly have very far-reaching consequences, especially in India, "the jewel of the Empire," where feeling against South Africa would be embittered.

"Already," he added, "the position is keenly felt, for the realization
JOHANNESBURG'S ROUSING RECEPTION

has come, and it is probable that the situation here may aggravate things."

As a result of his study of the Indian question, in the short time he was in the Union, he was convinced that the Indians were a potential asset to the huge areas of land, now uncultivated country, and if they were placed on the land in South Africa they would certainly prove an even greater asset, since they could very easily adapt themselves to agricultural pursuits.—*The Star, Johannesburg*, March 6th.

THE MESSAGE OF ISLAM.

ADDRESS BY LORD HEADLEY.—MANY EUROPEANS ATTEND.

In the Wanderers' gymnasium hall last night Lord Headley, the British Muslim peer, and Al-Haj Khwaja Kamal-ud-Din, Imam of Woking Mosque, England, delivered addresses on Islam.

While the Indian community were obviously in the majority, there was an appreciable gathering of European ladies and gentlemen, for whom special seats were reserved on the platform and in the body of the hall, which was thronged before the chairman introduced the speakers.

Lord Headley, who for the first time in Johannesburg wore a fez, emphasized at the outset that the Muslims were not out to denounce Christianity. He went on to say that the dogmas of the religion of Jesus had been tackeled on by priests and monks. Duty to God and neighbour was the aim of both Christianity and Islam, so in that respect they must be regarded as sister religions. Islam, however, was not weighed down and hampered by man-made dogmas, nor was it antagonistic to what was now called Christianity. Like Christianity, it was based on duty to God and neighbour.

A SIMPLE FAITH.

To-day thousands of people were Muslims in their hearts, but for fear of adverse criticism they did not acknowledge it openly. Islam was a simple faith which concentrated every thought and wish on complete submission to God, and God alone. The government of any nation would work smoothly if such a religion were universally adopted.

"Religion," his lordship proceeded, "has been responsible for more bitterness, cruelty and bloodshed than any other cause we know of. Is it possible, then, that a religion can be found which will bring all mankind unanimously in simple worship of our God, who is above all and before all? Government would be much easier, because men would be actuated by true religion, there would be no church parties to consider, no dissenters, and no heavy balance to pay as toll on the path to heaven."

ISLAM IN ENGLAND.

Referring to the spread of Islam in England, his lordship said they had a good many converts who had recently come over, and there were many others who were on the brink of so doing. Many, however, did not like to come, because they felt they might incur the displeasure of
ISLAMIC REVIEW

their friends and relatives, or possibly lose the lucrative berths they enjoyed.

Church missionaries were always extremely active, but they had not exactly adhered to the truth when speaking of Islam, and Muslims had, therefore, to defend themselves. They, however, did not want to say one word that was unkind or uncharitable about Christians, but when the latter made misrepresentations about them it was only fair that they should be met.

THE REALM OF LAW.

Al-Haj Khwaja Kamal-ud-Din, who followed, said that the way of progress was the way of obedience to certain laws, and unless one pursued that course perfection could not be reached. Science itself was simply the discovery of certain laws, and if they adapted themselves to those, if they brought the matter under the government of its laws, then followed success and progress. The realm of the law pervaded the entire universe. Could progress on any line be achieved by believing in this or that dogma? The religion of nature was that of commandment and obedience. Everything in nature had the same religion of obedience and commandment, and Islam was a mission of divine laws and implicit subjugation.

The beautiful religion of the Great Nazarene that came to destroy paganism succumbed to, and became a helpless victim to that of paganism. Christianity, through people who had their own particular motives and interests, had become paganized. When the religion of the Great Nazarene had become corrupted into something quite different from what it had been, there was necessity for the sending of the prophets to bring the same message, the same religion taught by Jesus. And the message of Islam came to raise humanity from the borders of animality up to divine precincts.

THE BIBLE CRITICIZED.

Everyone—Jew or Christian—who had respect for God, was a Muslim in his heart, proceeded the Imam, who declared that Muslims had been taught to make no distinction whatever between the prophets. The human hand had gone into Christianity, for the whole truth was no longer in its Book, for it was teeming with folklore.

Referring to certain Anglican churchmen refusing "under the very nose of the Archbishop of Canterbury" to subscribe to particular things which, although in the Bible, they did not accept as the word of God, the Al-Haj declared that Christians themselves had to admit that the Book was not true so far as its original purity was concerned. The great message in its original form was in the Qur-án, and without the accretions made by human hands. So far as Christianity was concerned, the water of God had been vitiated by human hands.

That the whole of humanity was one family of God was a message which Islam brought to the world, and the day would come when this great Gospel of universalism would be accepted.

The religion of Islam was the same as was taught by Moses, continued the Al-Haj, who referred to the aspersions and degradation cast by Christian teachers upon woman—the first sinner. Islam redeemed woman, for Mohammed explained that man and woman were twins,
OPEN LETTER TO BISHOP OF SALISBURY

while the Qur-án said she was "a fortress against overtures and encroachments of the devil."

"The greatest beneficence and emancipation which have come to humanity, and especially to my sisters, have come through Islam," concluded the Imam amid great applause.—The Star, Johannesburg, March 8th.

AN OPEN LETTER TO THE BISHOP OF SALISBURY

II

MUSLIM VIEW OF THE CHURCH AND THE BIBLE

TO THE RIGHT REVEREND THE LORD BISHOP OF SALISBURY

MY LORD,

My last letter was of an introductory character, it being necessary for me to meet some of the points raised in your Commissioners' report and show them how they have followed the wrong scent, misled, of course, by those who ought to know better. They did not try to understand the Mūsulmān mind and the Mūsulman attitude towards religion. They failed to appreciate our angle of truth in the field of Divine Love, nor are they acquainted with our ideals and aspirations; they only deceive themselves if they think they have the requisite knowledge. Any person who knows something of Islam will come to the same conclusion if he reads the report with a view to learning something of importance from it. It is only a repetition of what we have read again and again in the works of the Christian missionaries of the old school. But your efforts are, all the same, commendable. All efforts to establish truth deserve respect, no matter whether they be beside the mark or not. It is to aid in making your effort effective that I venture these lines. Perhaps they may open a perspective not seen before, and an angle of vision that throws new light on the subject for a novice in the field. The Christianity of her Lord is acceptable to a Mūsulman. It is the hand of man that has marred her beauty, and created the present gulf between her and Islam. The two faiths, when
reconciled to each other—and I may say, from what I find in the writings of some of the progressive minds in the Anglican Church to-day, that Islam and Christianity had never before been so near to each other—will bring universal peace to the world. Islam literally means peace, and the Lord of Christianity was, after all, a Prince of Peace.

Islam has hitherto been adamant in its opposition to Christian Missions everywhere. It is not owing to the neglect of the Church, as your Commissioners say, in order to console themselves. In fact, strenuous efforts have been made in this direction and failed. To save the situation, the Mission should first of all make a thorough survey of our conception of religion and ideals, otherwise we get books like that of the Rev. Mr. Cash's *The Muslim World in Revolution* that furnishes the chief basis for your Commissioners' report—a jumble of idle talk—of bad logic—of conclusions forced upon premises and gleaned through a tutored Press and denied by the people concerned, and hence lacking in proof in themselves—and hazy notions on matters of least religious importance in Islam. If, for instance, some Muslims have become Westernized, that is nothing for a conscientious missionary to gloat over. It is, on the other hand, an evil omen for the Christian Mission, seeing that no one could well dispute the equation if we were to bracket Westernization with non-Christianization. Would the said Mission care to ascertain how many Christians there are in the West, while millions of Western minds entertain almost all the beliefs that we do? Now I come to the subject of this letter.

Have you, my Lord, ever tried to probe the causes of our aversion to your theology? I think I may give you an insight into it. The Qurán revealed a most startling and wonderful truth concerning Christian theology which, till now, has remained unacknowledged in the West. But before coming to it I would request you first to study the various evolutionary stages through which religious consciousness in the East has travelled from element and stone worship up to monotheism of the purest type in Islam. In this study you will find a stage, which dawned upon us centuries before
OPEN LETTER TO BISHOP OF SALISBURY

Christianity, when our ancestors counted upon vicarious atonement as the only means to propitiate the angered Deity, animals as well as man being the scapegoats. In this connection they adored many a nailed god. The suffering deity appeared as "Redeemer and Mediator between man and God" in various parts of the world, at different times and in diverse shapes. He was Mithra of the Persians and the Baal of the Babylonians. If in Phrygia he was Attis, he was Adonis in Syria. He was Bacchus in Greece and Horus in Egypt. Apollo was the same to Constantine, who had only to place Christ on the pedestal of divinity, recently vacated by Apollo, to ensure the successful furtherance of his far-reaching political schemes.

All these "beloved Sons" of God were born, so the myth goes, from the virgin womb on or about the 25th of December. They all brought the grace of the blood to mankind; they all died to save man from eternal perdition, and their death, in each case, occurred on Friday before Easter Sunday; they were buried, but rose from the dead after two days; they founded Communion of Saints into which disciples were received by Baptism; they were commemorated by Eucharistic feasts. But to-day the world knows that these were mere mythical conceptions of the sun-worship cult which crept into the faith of Jesus afterwards.

If these are the facts of the case, will you not, my Lord, excuse us if we are not drawn to your theology? Your Mission might stand some chance of success if you could put back the hands of the clock. Retrogression, however, in these days of progressive ideas, is, in my opinion, an impossibility. The Church may chant the songs of the New Epiphany with the usual chorus—God so loved us that He gave His only begotten Son to save us—but we are too far off to appreciate the tune. We have travelled beyond and have left that stage far behind when Jupiter was believed to have loved to the same extent. He found our race in perdition, so the myth goes. His commiseration on us saw our salvation only through the death of his begotten son. Demeter, the Virgin, became conceived, Bacchus was born. He said he was Alpha and Omega of
the word. He was accepted as "Redeemer and Saviour of Mankind" because he saved man through his death. I am afraid I cannot congratulate the Christian Mission very heartily on the opening of the new fields—the dismembered parts of Turkey have been the scene of the various passion stories of the dying deities: I mean Babylon, Nineveh, Phrygia and Syria. Do not the Palestinian Muslims know for certain that the Church of the Nativity was originally the shrine and birthplace of Adonis, another virgin-born Son of God with the same Church story about him?

In the light of these facts, can we afford to adore Jesus as a God-Incarnate when we have already been fed up with the poetry of religion in the sky scriptures? Again, the religion of Baptism and Sacraments does not sound to us as a new dispensation. We treat it as another cult of the charms and magic of the ancient days, and a Muslim must not, and cannot, believe in magic. Dr. Barnes may regard the Sacrament as only partially such, because of certain beliefs and rituals attached to it. But belief in the Sacrament is throughout a belief in charm, and so is belief in Baptism, for it involves an assumption that differentiates between the futures of the two babies who died immediately after their birth—one after baptism and the other without being touched by the holy water. If the latter is not allowed to be buried in a consecrated graveyard, as being marked for the underworld—and this is the Church practice—the baptism then is a charm and magic, a drop of water causing immunity from fire. Let the Bishop of Birmingham ponder over this side of the question. The Hindu Bhog of the idol temples in India is the same as the Church Sacrament,1 while the Hindu sacred

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1 Though the East has mostly been purged of thus puerile theology, through the blessings of Islam, yet some of the Hindu temples in India frequented by ignorant and credulous people do present the scene of the Christian Communion Service before a Hindu idol—the image of a God-Incarnate. The Hindus have had Nine God-Incarnates, some of them of virgin birth. The Hindu bhog—the offerings to the Hindu idol—may be identified with Christian Sacrament. A Hindu votary brings some eatables and flowers. He places them before the idol; the Brahman—the Hindu priest—then recites some incantation invoking the idol, at the end of which the Hindus believe
OPEN LETTER TO BISHOP OF SALISBURY

threads take the place of the Christian baptismal ceremony in Christendom. Amongst your own people the laity would have "the teachings of Christ stripped of dogmas that others have put on them" and Christianity shorn "of doctrines that were to serve a special purpose but now serve none." It was to popularize the faith with the pagan world that the dogma of "God Incarnate, with other Mystery tenets in its train," was incorporated into the simple faith of Jesus. The borrowed colours, though remaining deep and thick enough for centuries to conceal the real faith, are now wearing thin, and are no longer attractive. The beautiful of yesterday has become the odious of to-day. The Church's house, as it were, needed setting in order, and the Modernists of the Anglican Communion have set themselves boldly to the task. But they do not seem greatly to have perturbed the mind of the general public. Within nine years the superstructure of eighteen centuries has been demolished, and yet the "average Christian" continues to go about his daily tasks, serene and undismayed. The Suffering God is no longer an ideal in the estimation of the thinking laity. The Crucified Deity is to them an old myth; well enough for a child's imagination, or for those who seek to shift such of the irksome burdens of the world as have fallen to their lot on to the shoulders of others. But for the rest, the Pauline story of the Angered God and His appeasement through vicarious sacrifice is only "an infiltration of the Mystery cult."

If such is the condition of the cultured people in the West, we certainly are not so benighted as to accept these antiquated beauties. It should not be forgotten that the light has always come from the East. The East was earlier in recognizing the

_the body and spirit of the God-Incarnate enters into the bhog._ A portion of it is given back to the votary; the rest, of course, must go to help the priest—like the wine of Sacrament—who carries it to his people. Not a bit of the sacred element—the bhog—should fall on the ground, nor should it be placed in a less dignified place, as the spirit of the God-Incarnate is present in it. Eating it creates a miraculous change, morally and spiritually, in the eater; the bhog is "godized" and must create godliness when taken in. It also acts as a specific remedy for many a physical ailment. Is it not the same as the reservation of Sacrament and its administration to the sick?
truth and consigning the Mystery cult to oblivion as a piece of superstition. The West must follow the East now. Jesus was the last of the series, brought on the pagan altar to popularize Christianity amongst the pagan world. The period of God-Incarnate is over. Christianity has proved the last chapter in the history of the Mystery cult. But a very poor one. The former cults had the beauty of originality in conception, the nicety of the flight of imagination. But the Church aped the old cult most slavishly and boorishly. She went so far as to steal word by word the whole pagan terminology. Almost all the names given to Jesus in the Church theology have been taken from the same source.¹ The Alpha and Omega of Bacchus was put into the mouth of Jesus to suit the theory of Logos—another piece of literary larceny from Philo and others of the Alexandrian philosophy. The Qur-án exposed it at a time when no other suspected it. It said: "The Christian says the Messiah is the Son of God; these are the words of their mouth; they imitate the sayings of those who were pagan before; Allah destroyed them, now they are turned away" (ix. 31). Yes, God destroyed paganism through His Messengers, of whom Jesus was one, but it lived again through his followers; and lo! those who gave the name "heathens" to others became the same themselves.

The truth thus revealed by the Qur-án has, however, remained unacknowledged in Christendom for full eleven hundred years, after which period its light began to gleam and a silvery lining to edge the dense clouds some two hundred years ago in France and Germany. But to-day the Sun of the Truth is nearing its meridian. Allah be glorified, I thank Him. Simply through His grace it fell to my happy lot to do the last spade-work in furrowing out the truth. In this connection I am glad to remark that the Church Press in England in reviewing my book, The Sources of Christianity, did not question the accuracy of my statements in tracing the furniture of the Church theology to the pagan shrine. Nay, it has been admitted by some that the dates of the most important events in Christianity, the Crucifixion and

¹ Cf. my Sources of Christianity.
the Resurrection, were taken from the pagan dates of similar events, but it does not conclude, it is alleged, that Christianity became identified with the pagan cult. But the position thus taken is not tenable, because the events believed to have occurred in the life of Jesus on the dates in question are identically the same recorded of dozens of sun-gods of the ancient world. The Passion Story of Baal can undeniably be claimed as the origin of the Christian passion story.¹ For the benefit of my Christian readers I have published two chapters out of the "Sources" in a separate edition, and the Christian missionaries are welcome to have it free of charge if they write to my office, the Mosque, Woking. The booklet bears the title The Religion of Jesus and the Religion of the Church. It should be read especially by those interested in a Foreign Christian Mission. It will save them from a plunge into darkness and help them to pilot the ship of their endeavours through what may appear to them greatly "troubled water." My book has also been translated into Hindustani, Persian and Arabic, and the speakers of these languages are in a position to know something of the Church faith. The Mission should go there prepared to meet the Qur-ánic pronouncement that has to-day been proved to the hilt—that Christianity is the imitation of Paganism, a religion so hated by the Muslims. Justin Martyr had to face the same music in his days, and he could not deny the charge brought against his faith by the Pagans who found nothing new in the so-styled New Dispensation. They suspected in it rather a complete imitation of their own faith, and Justin Martyr had to write his Apologia in defence. But no sensible missionary of to-day would try the argument advanced by the ingenious Justin in his attempt to explain away the striking identity between Mithraism and Christianity.

The Arch-Fiend, so said Justin, knew of the truth that was to come; he wanted to confute it, and confuse its seekers. He therefore anticipated Christian verities in his tenets and mimicked its rites. The same explanation a few centuries later could also satisfy Cortez, the first Spanish Missioner to Mexico, where he discovered the story of his Lord as a mere

¹ See my Sources of Christianity.
new edition of the old story of Quetzacoatl, with the change of name and place; while his appearance in Mexico was hailed as the second coming of Quetzacoatl. It perplexed Cortez for some time. But the explanation of Tertullian restored his poise. But the modern mind finds no reason to ignore chronology. It looks into the ancient cults for the origin of the Church superstructure.

With these remarks I am compelled, my Lord, to dismiss claims of Christianity as a New Dispensation through the Grace of God.

But Muslims must accept the Faith of Jesus, for we accept him as one of the Prophets and his message from the Most High. We are also told not to make distinctions between him and our own Prophet. But our difficulty lies in another direction. The message of Jesus, unfortunately, comes to us through an adulterated channel—a book of dubious character—the greater portion of which is decidedly folklore, while we do not possess any efficacious means of discriminating between truth and falsity. How your deacons or priests can subscribe to the terms of the third oath, even in its altered form, as they do before they are ordained, is a riddle to me. No doubt it requires them to accept those portions of the Bible as true which speak of the Divinity of Jesus, and as to the rest they may have any belief they choose. But they do not believe in the truth of many of the Bible stories. Had there been some other proof of Jesus or of his divinity, independent of what we read in the Bible, the position could hold water. But the Bible is the only source of all our information on the subject. The well-known page in Josephus, or the letter from Pilate to Rome preserved in the Vatican, the spurious attempts of the worshipful builder of the Church to furnish some independent proof of the Crucifixion, are now admitted to be glaring forgeries—perhaps a piece of pious fraud typical of that period in Christianity when the end justified the means. The logical position is therefore reduced to this: the deacon is required to believe in certain portions of the Book because

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1 Cf. the Holy Qur-an, ii. 285, which reads: "We (the Muslims) make no difference between any of his Apostles."
OPEN LETTER TO BISHOP OF SALISBURY

year they speak of the Divinity of Christ, and he believes in the Divinity of Christ because he reads of it in the said portions. What a grotesque specimen of a vicious circle! What judicial court on this earth of God would accept a portion of a document in proof of a claim when another portion of the same is admitted by the claimant to be forged? Unless the said claimant makes out his case on the strength of some other evidence, independent of the impeached documents, he will be non-suited. The document may be partially true, but it must be rejected wholly for testimony's sake. Should we not follow the same sensible course in sifting the claims of Christianity? Were it not for the Qur-án the Jesus of the Bible could hardly have claimed our allegiance as a Messenger from God. Ten sermons with a few miracles, a few prayers with a few curses, as I have said many a time, cannot make a prophet. As to sermons, any student fresh from some seminary, like the Nazarene from some Essene monastery agog with the book-taught morality but unaware of its practical value, can manage to make fine speeches on the subject. The following that I quote from my book, The Ideal Prophet, applies word for word to the Jesus of the Bible. The Qur-án, however, secured him the adhesion of hundreds of millions of Muslims who accept him as a Prophet and give him every praise as such:

"Again, we may become struck with the idealistic beauty of some of the teachings of a Prophet; we may admire them, but our sentimentality should not influence us in accepting them as verities of life, we may only respect them as sacred relics of the past. We make another mistake when, in judging the character of a person, we accept words for actions. Virtues preached are often believed to be actually owned by their teachers. But it is a mistake. Practically every race has its own ethical literature in which we sometimes find rules of high morality worthy of a Prophet; but if the contents of books could be accepted as an index of the moral character of their writers, our judgment on the moral side of Lord Verulam would be other than it is. A character, however highly divine its claims may be, should not be accredited
with all the moral attributes which it inculcates in others, unless it acts upon them itself.

"There is an ancient Indian book in Sanscrit literature called Panchi-Tantar—' Words of Wisdom from Birds.' The book gives hints for good government and good citizenship. It used to be an essential part of the course prescribed for the training of princes, and the children of rulers in the East. All questions of morality, ethics and polity have been lucidly discussed in the book; but everything purports to come from the mouths of birds and other dumb creatures. A pigeon gives us a lesson how 'a friend in need is a friend indeed,' and illustrates the dictum by his personal experience of his friend, a mouse. An owl teaches us stratagems of war; a crow drives home to us a piece of wisdom, namely, that we should not be deceived by our enemy's apparent insignificance, telling how a lion, for example, was once lured to a snare by a fox. Another lesson—that a stupid friend is more dangerous than a wise enemy—is taught by reference to the story of a monkey who used to be on the watch when his master was asleep. One day some flies were disturbing the sleep of the master; the monkey killed him when trying to remove the flies with a sword. An interesting book of wisdom, no doubt; but the modern mind scarcely believes in its utility, seeing that it lacks reality and lifelike colours. We cannot be guided by precepts which were never put into action by their own teachers. That is a sound principle, and one that should guide us when selecting our teacher and guide. His actions, rather than his words, should entitle him to our allegiance. In fact, an ethical aphorism written on a wall is as good as in the mouth of a teacher, if he has never been able to put it into practice."

Before I conclude I should like to say a few words as to the shock we receive when we think of the sense of fairness and decency observed by the Foreign Mission Society in publishing the Bible. The days of mediæval honesty in Christendom are now past history, when the end justified the means, and everything that advanced the cause of the Church, no matter how unfair, was allowed and applauded.
OPEN LETTER TO BISHOP OF SALISBURY

But the modern mind expects some higher standard of fairness, especially in those who are in the position of custodians of conscience. The concluding eleven verses of St. Mark and the well-known verse of St. John, speaking of the Son and the Father and the Holy Ghost, are forgeries, an admitted addition to the ancient MSS. The fact was discovered by the first translator of the Bible into English and they made a marginal note in their version of the Bible which continued for some time. But we do not find the said note in any of the copies now published by the said society. Is it fair and honest to keep others in darkness as to the true value of the contents of the Bible? The reader must know that the concluding portion of St. Mark and the verse in St. John are spurious and a subsequent addition. But I am afraid the Foreign Mission would not allow the correction. It would tell against their very Mission, if they eliminate the verse from St. John; they lose the only pillar that supports the structure of the Trinity. No other verse in the whole Scripture speaks of it. The said eleven verses of St. Mark are the only justification for the existence of the Foreign Mission. You, as well as I, know, my Lord, that the call to Jesus came solely and wholly from Judaism. He came only to gather the scattered sheep and would not give the children's bread to the dogs, the world beyond the Israelites. The Foreign Mission is a mere trespass on lands forbidden by the Master. It transcends the limits marked by Jesus. Throughout his life the Gentiles and others did not concern him: they were the swine. Then came the make-believe Resurrection, and they say the Master changed his mind as to his mission and ordered it to be carried to the four corners of the world, but this all depends upon the questionable verses of St. Mark, and hence their retention in the Bible. St. Matthew is no authority on this point. The word "nations" there is a mistranslation and a wrong substitute for "the tribes"—the rest of the Jewish tribes scattered all over the world. This being the case, the Mission cannot afford to eliminate the verses from their version, nor will they put marginal notes, as the old versions used, to show the true nature of the verses. It would weaken the cause and show

187
the futility of their status, since in carrying on evangelical work in the non-Christian world they are acting against the express admonition of the Master. It may be that reasons other than religion are at the back of it all, and goading their activities, but decency, if not religion, assuredly demands the publishing of things as they are.

Yours faithfully,

KHWAJA KAMAL-UD-DIN.

CAPE TOWN,
February 24, 1926.

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EUROPEAN BIOGRAPHIES OF MUHAMMAD AND MUHAMMAD BIN OMAR AL-WÁQIDÍ

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

(Continued from p. 148, vol. xiv, Nos. 3 and 4.)

(b) The Value Attached to Wáqidi’s Al-Magházi.

The worth of Wáqidi as a writer having been gauged, the worth of his book is, ipso facto, thereby determined. What value could be attached to traditions narrated by so great a liar? Could they ever be regarded as authentic? This is why Imám Sháfi‘i says, "All the books of Wáqidi are lies."

Imám Darqatní says: "Feebleness is apparent in his traditions."

In the beginning of this article I drew attention to Wáqidi’s way of describing an event. I pointed out that he relates an event—nay, puts his whole book—in the form of a story, after having prefixed thereto the names of all the writers from whom he has derived it—a method which renders it difficult to ascertain whence he derives any given tradition. It was on this account that his book has always been regarded as unreliable and unauthentic.

Now let us put his book Al-Magházi to the test. We find
that Wáqídí has collected in one place all the names of his twenty-five Shuyúkh—persons whom he takes as his authorities—and has said "the statements of some of them have got intermingled with those of others." We find that he has proceeded to describe battles in a continuous way and without citing authorities severally. It is true that, now and then, he gives authorities singly for certain details, but it is done without system; there are links missing in the chain. His authorities can only be traced back to his Shuyúkh, and beyond them he has not given the names of the narrators.

Hence can be understood the value which the Muhadiththln—the collectors of Hadith—could possibly have attached to such a collection of narrators as this of Wáqídí's. This is the principal reason why Wáqídí's Al-Maghází does not enjoy an authoritative reputation with the scrutinizers of Hadith. Accordingly Imám Hanbal has declared this book to be unreliable for no other reason but his method of compilation ('Uyún'ul-Athar). Ibráhím Harbí, one of the defenders of Wáqídí, says: "If the way of description be the only defect with Wáqídí, then Zuhrí and Ibn Isháq have adopted the same way." But this rejoinder of Ibráhím Harbí is not to the point, because the personalities of Zuhrí and Ibn Isháq are in themselves greater and stand on a far higher level than that of Wáqídí. Besides, they have had recourse to this way of description only now and then in some of the lengthy narratives. The whole of their books are not written in this style. Wáqídí coupled his personal weakness and untrustworthiness with this new method of his. Both were detrimental to the repute of his book and led to its being regarded as unworthy of citation as an authority.

Then again, in the whole of his book it is very seldom that the chain of guarantors is complete; and if there is any such complete chain, it cannot be traced back to the first eye-witness; and if it can be traced back to the first eye-witness, then it is held to be untrustworthy because the events of such an unreliable book, unless corroborated and borne out by other reliable books, cannot be held as true and must consequently be discredited.
ISLAMIC REVIEW

(c) *The Reality of the Event.*

Now let us find out if there is any truth in the story of the Prophet having fainted at the sight of blood through fear in the battle of Badr. If we were to take the description of the event as alleged in the book of Wâqidi, I am sure my readers will by this time have formed an idea of its worth from the reputation of the writer and his book. Again, I am convinced that my readers will have understood what position could be awarded to the narrative of such a liar who went so far as to forge Hadith either from whom he relates or from whom he heard. The narrative upon which the point at issue is supposed to be based has been related by Wâqidi without giving any chain of guarantors at all; so that we do not know from whom he heard it, from whom he relates it, and who was the last eye-witness of the event. In short, the whole story is an invented lie, and not a single word of it is corroborated by any of the books on *Strat* or Hadith.

In any case when, in order to ascertain the reality of the event, I consulted the book of Professor Margoliouth, *Mohammed and the Rise of Islam,* and the above-quoted Wellhausen’s *Mohammed in Medina,* and then compared it with the original Arabic text edited by V. Kremer, I found, to my astonishment, that poor Wâqidi had not so much hand in weaving the web of lies as Wellhausen and our learned Professor Margoliouth, and once more was conjured up before my eyes the Persian saying, “Åwwal Zulm, dar Jahán andak bûd, harke ámad barán mazíd kard”; i.e. “There was not much of injustice at first in the world; everyone that followed added something to it.”

Now let us read, first of all, the version of Margoliouth. It reads: “When the first blood was shed, the Prophet retired into his hut and fainted; when he had come to himself he devoted himself to impassioned prayer, showing that he was thoroughly alarmed.”¹ Professor Margoliouth cites Wellhausen’s German translation of Wâqidi² for his excellent invention, which runs: “When the armies faced each other,

² *Mohammed in Medina,* p. 54. Berlin, 1882.
EUROPEAN BIOGRAPHIES

Mohammed fainted . . . he soon, however, came to himself.”

Now let us open Wáqidi’s Al-Maghází. What do we find there? The literal translation is as follows: “Then ‘Utba cried out to the Muslims for fight, and the Prophet was in his hut. His companions were in the ranks of soldiers; the Prophet reclined and sleep covered him, which overcame him. The Prophet said: ‘Do not fight until I give you permission, and if they come near you, then throw arrows at them, and do not draw your swords until they cover you.’ Abú Bakr said: ‘The people here have come near us and they have overtaken us.’ The Prophet woke up, and God had shown to them (his companions) the unbelievers to be very few in his sleep and had made little some of them in the eyes of the others. The Prophet became roused (from his sleep) and his hands were raised for prayer to invoke the victory which He had promised him” (Al-Maghází, ed. V. Kremer. Calcutta, 1855).

Readers! just imagine how plain the thing was and what they have made of it! Wáqidi talks of sleep only, Wellhausen translates it with “fainting,” and Professor Margoliouth interprets it as “fainting on account of fear.” Can there be a worse example of the European distortion of the text? Is it not playing havoc with literary decency? We reproduce here the exact words from Wáqidi’s Al-Maghází for the benefit of those who know Arabic:—


Now let those who have studied Arabic read, word by word, the text given above and let them point out what word it is that the Arabic professors in the Universities of Oxford and Germany have rendered as “fainted.” Neither is there a
word of "the shedding of the first blood," nor any mention of "coming out from his hut," nor any statement in connection with the "facing of the armies," nor anything about "coming to himself." Can better proof be needed of the thick-headedness of the European Orientalists, or a better example of how the facts are distorted? Is it not a most admirable illustration of the vaunted objective and impartial study of Oriental literature by the learned of Europe; and lastly, does it not give us a marvellous revelation of the depth of knowledge and impartial spirit of the Oxford Professor?

Now I wish to unmask the aim and object of this wilful misconstruction on the part of these learned men. Wāqidí, in the sentence "Ghashiya Naumun ghalabahú," i.e. Sleep covered him (the Prophet) and overcame him, has used the word "Ghashiya," which in Arabic means covered. This word is used in the Qur-án, in the same sense, in chap. xc. 1: "And the night when it draws a veil!"

The Oxford and German Professors have interpreted "Ghashiya" as "fainting," whereas an ordinary student of Arabic knows that to convey the idea of "fainting" through this word, it is necessary to use the passive form of the perfect tense of the 9th form, followed by the preposition "‘ala,” i.e. "ughshtiya ‘alaihi." And further, in the text, the word "Ghashiya" has the personal pronoun “hú” attached to it, and is followed distinctly by its subject “Naumun” (sleep), after which stands “istaiqaza”—awoke from sleep. Next, mention is made of the Prophet’s having seen a vision—when all this is there, what foolishness it is to render “he fainted” instead of “sleep covered him,” especially when, in the same breath, it is related that at the time of sleeping the Prophet was directing his companions as to the method of warfare and its tactics. Is fainting of this sort possible—a fainting that can be interrupted for a moment, so that the person who fainted may decide points of moment?

Then of "the covering of sleep," mention is made in connection with this occasion in the Qur-án: "Remember when God caused sleep to cover as a security from Him" (viii. 11).
ISLAMIC REVIEW

Now can these be the words of a coward? Then the Prophet, with an arrow in his hand, disposed the ranks of the Muslims and made them straight. Is it the work of one who faints and is a coward? The hero of the battle of Badr, ‘Ali, says: "That one from amongst us who could stand by the side of the Prophet was counted the bravest of all." Is this suggestive of a coward or one who fainted? In the battle of Uhud, when many were fleeing and more wavering, who was it who remained at his post? Who was it who was the target of the enemy? It was Muhammad (peace be upon him). Is that the act of a coward? In the battle of Hunain, when ten thousand of the companions had retreated, who was it who stood firm like a mountain? It was Muhammad (peace be upon him!). On their return from another battle, when all the companions were resting under the shade of some trees, and when a Bedouin, catching hold of the Prophet’s own sword, came forward, the Prophet was aroused from his sleep. The Bedouin asked: "O Muhammad, who can save thee now?" The Prophet said: "Allah." The Bedouin put the sword up, only on account of the Prophet’s wonderful balance of mind and tranquillity of disposition. Now is such the conduct of a coward? It is true that the Prophet has never stained his hands with the blood of anyone throughout his life, but that was because of the purity peculiar to prophethood. And this purity can never be branded as weakness of heart or cowardice.

Yes, even the beauties of Muhammad seem defects in his enemies’ eyes!

By the manufacturing of this narrative, Wáqidi wanted to explain the following verse of the Qur-án which was revealed in connection with the battle of Badr. "When Allah showed them to you in your dream as few; and if He had shown them to you as many, you (Muslims) would certainly have become weak-hearted and you would have disputed about the matter" (viii. 43).

Wáqidi’s ignorance of the fact, based on the conjecture that the Prophet dreamt on this occasion, led him to construct the

1 Muslim: Book, Battle of Hunain.
story of this miraculous dream. Whereas it is clearly menti-
oned in this very verse, which Wáqídí wishes to explain,
that before the battle was fought out this metaphorical vision,
showing him the strength of the enemy as inferior from the
point of view of the upshot of the battle, was pictured to the
Prophet in a trance.

Professor Margoliouth introduces the "event of fainting"
by two or three disconnected stories dealing with the imbecility
of the Prophet with a set purpose in view—to make the reader
ready to accept that which would follow. These stories, too,
are ridiculously vulgar. The Professor seems to have a dis-
tinctive knack—I would rather say he is an artist at it—of
distorting events, in arranging them wrongly, and in repre-
senting even the beautiful in the blackest of colours. And in
order to achieve that, he does not hesitate to encroach upon
the sanctity of the laws of grammar and philology, as well as
common sense. In short, he is ready to commit an outrage
on every kind of art to justify his ends; to play havoc with
literary decency does not even seem to ruffle his conscience.
Here is an example of the worst kind taken from his book
Mohammed and the Rise of Islam, p. 70: "He (Mohammed)
with Khadijá performed some domestic rite in honour of one
of the goddesses each night before retiring."

And yet the Professor dares to tell us in his footnotes
that he has taken this from Musnad, vol. iv, p. 222!

In the selfsame version the words have a precisely opposite
meaning. It is not the practice of Muhammad and Khadijá
of which mention is made, but that of the Arabs, whose custom
it was to worship the 'Uzza each night before retiring. Here
are the exact words of the text upon which Professor Margo-
liouth bases his statement:

"Haddathati Jārum li-Khadijata bintu Khuwailid innahu
samī'a' n-Nabiyya wa huwa yagūlu li-Khadijata Ai Khadijatu,
wa'l-Lāhi la a'budu 'l-Lāta wa'l-'Uzza, wa'l-Lāhi la a'budu
abadan. Qāla Fataqulu Khadijatu 'Khalli 'l-Lāta, Khalli
'l-'Uzza, Qāla Kānat sanamuhumu' l-Latt kānu ya'budina
thumma yaztaji'una."

The translation of the above is: "Khadijá's neighbour
related to me that he heard it from the Prophet, who was saying to Khadijá, ‘O Khadijá! by God, I will never worship Al-Lát and Al-'Uzza; by God, I will never do it.’ Khadijá was saying, ‘Do not talk of Al-Lát, do not talk of Al-'Uzza.’ The narrator says that Al-'Uzza was that idol of the Koreish which they worshipped before retiring.” What an egregious misconstruction! What a glaring and wilful misrepresentation! How daring of the thief to have a lamp on his hand! as a Persian saying has it. Even one who knows the rudiments of Arabic knows full well that “Sanamuhun”—their (more than two) idol; “kánú ya‘budúna—they (more than two) used to worship; and yazlajíúna—they (more than two) retired—all contain a personal pronoun of the plural number meant for more than two and that they have for their antecedent, the Arabs and the Koreish—never two persons, i.e. Muhammad and Khadijá. Professor Margoliouth seems to have been thinking of English grammatical rules while reading the above-quoted Arabic excerpt! He has undoubtedly, according to English grammar, by making the personal pronoun denoting more than two persons stand for only two, succeeded, at the cost of the violation of all the concords, in accomplishing something which will always remain a blot on the learning and ability of the European savants!

Qiýás kun zi Gulistání man Bahári mará, i.e. “Imagine what my spring would be like from my flower-garden.” Imagine from this small instance what gross misrepresentation the book of the learned Professor must be!

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