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MUSLIM INDIA

AND

ISLAMIC REVIEW.

RELIGION, ETHICS, POLITICS, LITERATURE, ART, COMMERCE.

A Monthly Journal devoted to the interests of the Muslims.

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

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بسم الله الرحمن الرحيم

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GOD IN ISLAM.

BELIEF in God is the first and foremost fundamental principle of all religions, yet different people in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place preaches a God who is above all tribal deities and national gods. Any phrase limiting the benevolent care of the Almighty Being to a particular nation, as the oft-recurring "God of Israel" of the Old Testament, of which even the New Testament is not free, is unknown to the religious literature of Islam. Not once is the "Allah" of Islam spoken of as the "God of the Muslims" or the "God of the Arabs" in the whole of the Quran. The God of Islam is not the God of a particular nation so that He should look after their needs only, whether those needs are spiritual or temporal, but He is described in the opening words of the holy Quran to be the "Lord of the Worlds," and thus while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include in it all nations of the earth, and thus widens the outlook of human sympathy.

Unity is the keynote to the conception of the Divine Being in Islam, and the unity of God is the great theme on which the holy Quran lays great stress. There is absolute unity in Divine nature; it admits of no participation or manifoldness. It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world. The laws of Nature which we find working in the universe, man's own nature, and

the teachings of the prophets of yore are again and again appealed to in the holy Quran as giving clear indications of the unity of the Maker. Consider the creation of the innumerable heavenly bodies : are they not with their apparent diversities all subject to one and the same law? Think over what you see in the earth itself, its organic and inorganic worlds, the plant and animal life, the solid earth, the great mountains, the seas and rivers : is there not unity in all this diversity? Think over your own nature, how your very colours and tongues differ from each other, yet in spite of all these differences are you not but a single people? Look at the constant change which everything in this universe is undergoing, the making and unmaking, the creation and re-creation of all things, the course of which does not stop for a single instant : is there not a uniform law discernible in this? If, in fact, you clearly observe uniformity in diversity in Nature, do you not see therein a clear sign of the unity of the Maker? Then look to the incontestible evidence of human nature—how, even when believing in the plurality of gods, it recognises a unity in the very plurality, and thus bears testimony to the oneness of God. Again, turn over the pages of the sacred scriptures of any religion, search out the teachings of the great spiritual guides of all nations, they will all testify to the oneness of the Divine Being. Behind every shadow of a doctrine of plurality the light of unity is clearly discernible.

Among the numerous sublime and perfect attributes of the Divine Being, the attribute of the beneficent love of God reigns over all. It is the attribute with which the holy Quran opens, and it is repeated in the beginning of every one of the one hundred and fourteen chapters of the holy Quran, with only one exception. It is contained in the name *Ar-Rahmán*, which has not any equivalent in any other language. It signifies the beneficent love of God exercised towards all creatures without any distinction, and it is through this deep and all-encompassing love that Almighty God provides for the life and sustenance of all creatures long before they come into existence. The same attribute provides for the spiritual needs of man. Referring to it, the holy Quran says: "My mercy comprehends all conceivable things." Allah is the Author of all existence, the Regulator of all affairs, the Orderer of the whole universe, the Sustainer of the whole creation, the Nourisher of all living things, and the Accomplisher of the whole existence so as to bring it to a perfect whole. He is the Merciful, the Compassionate, the Forgiving, the Holy, the Author of peace, the Grantor of security, the Guardian over all, the Restorer of every loss, and the Deliverer from every affliction. He is the most Perfect, the Glorious, the Possessor of every greatness, the Source of all good, and the Free from every defect. He is the All-hearing, the All-knowing, the All-mighty, the All-wise, the Generous, the Gracious, who loves good and hates evil, and who takes account of all human actions at every instant. These are

a few of the attributes of the Divine Being to which the holy Quran calls attention again and again, The Muslim conception of the Divine Being, in its vastness, in its perfection, and in its sublimity, thus shows a marked improvement over all existing conceptions of Divinity, and is in fact the most highly developed form of an idea which finds universal acceptance.

IN VISION.

I FASHIONED fragile fabrics on the border of my slumbers ;
 Of golden turrets radiant in a never-dying day ;
 With angel voices chanting in their sweet Idyllic numbers,
 And telling glad tidings unto all who passed that way.

I saw a storied temple all replete with wondrous glory,
 Where travellers worn and weary found rest in court and hall ;
 With every portal open, so fulfil the olden story
 Of peace and rest awaiting, and forgiveness granted all.

It vanished, and the world before me lay, with people kneeling
 In worship to a "golden calf," as Israel of old ;
 Though God hath sent His messenger, with words of truth and
 healing,
 For sinners hope, salvation, far more precious things than gold.

Within the world I saw a light, a light of regal splendour,
 That told mankind of unity : starred like an Oriflamme ;
 Beneath were heroes striving for a spiritual surrender
 Unto the Prophet's teachings, to the message of Islam.

JAKRIA FATEH-MOHAMAD MANIOR.

To the Editor "MUSLIM INDIA."

SIR,—I am desirous of collecting post-cards giving examples of Muslim architecture in various parts of the world, also local views in Muslim lands, giving general features and types of inhabitants. I shall be pleased to hear from any brethren willing either to send me views of their district or to exchange.
 —Yours, &c.,

YEHYA-EN-NASR PARKINSON.

Kilwinning, Ayrshire, Scotland.

PRECIOUS GEMS.

From the sayings of the Holy Prophet Mohammad.
(May the choicest blessings of God be upon his soul!)

BE KIND TO ALL.

Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

REVERENCE TO THE DECEASED.

When the bier of any one passeth by you, whether Jew, Christian or Muslim, rise to thy feet.

DO NOT BEG.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case God guardeth your honour, than beg of people, whether they give or not; if they do not give your reputation suffereth, or if you return disappointed, and if they give, it is worse than that; for it layeth you under obligation.

Whoever hath food for a day and night, it is prohibited him to beg.

WHO MAY BEG.

Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowable for an indigent, very needy person.

I said to the Rasul (the Prophet): 'May I beg from people, O Rasul, when necessitous?' Lord Mohammad said: 'No, do not beg; but if thou art absolutely compelled, then beg from the virtuous.'

DIFFERENCE BETWEEN THE BEGGAR AND THE GIVER.

The Rasul said (when he was in the pulpit and was mentioning the rewards of alms, and the advantages of avoiding begging): 'The upper hand is better than the lower'; and he said: 'The upper hand is the giver of alms, and the lower is the beggar.'

MONOPOLY UNLAWFUL.

Monopoly is unlawful in Islam.

BE GENTLE.

God is gentle and loveth gentleness.

LOVE IS BLIND.

Your loving a thing maketh you deaf and blind.

DO NOT AID OPPRESSORS.

That person is not of us who inviteth others to aid him in oppression ; and he is not of us who fighteth for his tribe in injustice ; and he is not of us who dieth in assisting his tribe in tyranny.

DO NOT OPPRESS OTHERS.

Verily God instructs me to be humble and lowly, and not proud ; and that no one should oppress another.

A QUAKER ON ISLAM.

ELSEWHERE* we insert a very interesting, concise paper, read by Mr. J. F. Holden, of Sandgate, in the Friends' Adult School at Folkestone on June 22. Mr. Holden, who is a Quaker by persuasion, is one of those right-minded Englishmen—and there is no lack of such honest gentlemen like him here—who know how to make an independent and unbiased study of what may be alien to others, and then stand to their convictions. The paper hardly requires any recommendation : it speaks itself of its merits ; though brief, it makes a thorough grasp of everything needed to enlighten a stranger to Islam. It is another significant proof of what we have repeatedly asserted in these pages. Islam hardly requires any proselytising propaganda in the Western shores. We require strenuous efforts to disillusionise the Occidental mind from the clouds of calumny and slander which enshroud Islam in the West. Let this be accomplished, and Islam is sufficiently appealing to the human mind.

To our misfortune, Europe had its information of Islam through a channel which was not only adulterated, but often gave what was absolutely unknown in Islam. It is not MIS-INTERPRETATION or MISCONCEPTION, but it is MISREPRESENTATION and FORGERY which has injured our cause.

Those who 'would forge whole books,' as Daille says, 'to serve the ends of the priesthood' cannot afford to give fair handling to a religion which has all along been a menacing foe to their propaganda.

We earnestly request our readers never to rely on those who have made 'Christian veracity parallel to Punic faith.' We undertake to supply every seeker after truth with genuine information concerning everything appertaining to Islam, and it should not be difficult to come to a right, independent conclusion.

* See page 246.

ISLAM.

(Paper read by Mr. J. F. Holden in the Friends' Adult School at Folkestone.)

FRIENDS,—In speaking to you on Islam (the Mohammadan word for the Faith) I feel I am attempting almost too big a subject in the time at my disposal: nevertheless, I am convinced that, if anything I may say to remove from the minds of my hearers whatever misunderstanding there may be concerning Islam, anything to bring truth to light and engender something of sympathy towards the Faith of nearly 360,000,000 of our fellow men and women, I may be pardoned the seeming temerity of making a World Religion the subject of a twenty minutes lecturette.

Buddha was in a sense correct in saying that the cause of all the world's misery was Ignorance: he meant, of course, ignorance in all its forms—spiritual, ethical, and mental; and ignorance, and that of the lowest form, we find responsible for the misery resulting from the quarrel between Christianity and Islam, the blind intolerance and the spirit that seeks to destroy rather than to understand.

Had Christian and Muslim alike been but approximately faithful to the teachings of their respective founders, holding to the pure spirit of their Faith—for Christ is the Prince of Peace, and desired that all men should live in the spirit of peace, and Mohammad said “let there be no compulsion in religion,” and again, “What, wilt thou force men to believe when belief can only come from God?”—I say, had this spirit prevailed then there would have been no 600 years of Crusades, with all their 20,000,000 victims of war, famine, and pestilence.

It is conceivable, on the other hand, that inasmuch as this spirit had free course so it might have expressed itself in mutual helpfulness and ready co-operation between the two Faiths, which, after all, have a common aspiration, that of the elevation of mankind and promotion of peace and goodwill upon earth.

And now for a few definitions.

“ORIGINAL SIN” UNKNOWN IN ISLAM.

Islam means—literally—submission to those Divine Laws which work for righteousness; no Mohammadan holds with the doctrine of “original sin;” he believes, on the other hand, that the soul comes pure from its Maker, but is free to choose and follow whichever course it likes, and it receives its deserts accordingly. The path leading from God is evil, the Arabic word “junnah” meaning to “leave the centre,” the same meaning, be it noted, as the word translated “sin” in our own Scriptures, but which is literally “missing the mark” in the Greek original. The other path of the soul, the one which brings man back to

God, is good, the Arabic word "taubah" or conversion literally means "turning back."

In its actual sense, of course, Islam means those laws as defined by the Arabian Prophet and the Unity of God, and whoso acknowledges the verity of these two conceptions is a Moslem.

Mohammed ("the praised") was born in Mecca in 571, died 632, founder of the Faith and compiler of the Koran ("the book"), in which is embodied the teachings and precepts of the Faith. Every Muslim reads and re-reads his Koran until his mind is steeped in its teaching; it is said to be no uncommon thing to find Muslims who know the whole of the book by heart.

MUSLIM CONCEPTION OF GOD.—The cardinal principle of Islam is the belief in the unity, power, mercy, and supreme love of the Creator; the attributes of God are nobly expressed in the Koran, and we will let that book speak for itself: "He is the All-mighty, the All-knowing, the All-just, the Lord of the worlds, the Author of the heavens and the earth, the Creator of life and death, in whose Hand is dominion and irresistible power, the Great, all-powerful Lord of the Glorious Throne, the Mighty, the Strong, the Most High, the Producer, the Maker, the Fashioner, the Wise, the Just, the True, the swift in reckoning, Who knoweth every ant's weight of good and ill that each man has done, and Who suffereth not the reward of the faithful to perish." But the All-mighty and the All-wise is also—"The King, the Holy, the Peaceful, the Faithful, the Guardian over His servants, the Shelterer of the orphan, the Guide of the erring, the Deliverer from every affliction, the Friend of the bereaved, the Consoler of the afflicted; in His Hand is good, and He is the Generous Lord, the Gracious Hearer, the Near-at-hand, the Compassionate, the Merciful, the very forgiving . . . Forgiver of sin and the Receiver of penitence. . . . He knoweth the secret whisper, the hidden and the manifest."

PURIFICATION.

Purification is enjoined upon the worshipper before prayers, since in Islam no man is supposed to approach his Maker in a state of physical uncleanness, and, as an unclean body implies an unclean mind, purification of those parts most likely to be soiled—the hands, feet and face—is considered necessary before devotional exercise.

This rule is, of course, liable to qualification; a Muslim can wash before entering a Mosque in the baths provided for the purpose, but in the desert where there is no water he must take clean sand, and with it rub hands and feet.

PRAYER.—The faithful are enjoined upon to pray five times a day: at daybreak, mid-day, afternoon, evening, and at night-

fall, "when a white thread cannot be distinguished from a black one."

Prayers are not necessarily said in a Mosque, but in any place and in the open air, wherever the worshipper happens to be at the appointed hour, since God in His Mercy and Power pervades the universe and in every place His seeker finds Him.

Five times daily the Muzin calls from the minaret: "Allah Akbar," God is great, four times; "I testify by God that there is no God but God," two times; "I testify that Mohammed is His messenger: hence, come to prayers, come to prayers! Come to regeneration, come to regeneration! God is great, God is great." The prayers used are simple petitions and expressions of praise, such as could be joined in by sincere men of almost any creed; the name Mohammed occurs but few times, and then in no sense of deification, but rather "have mercy upon Thy servant Mohammed."

ISLAMIC PRAYER BELONGS TO ALL THE HUMAN RACE.

When the Moslem stands before his God his first prayer is for Divine guidance. I cannot refrain from quoting the opening prayer repeated five times throughout Islam; call it Islamic if you will, it belongs nevertheless to all our race, for it echoes the heart's cry of all humanity: "Praise be to God, the Lord of the Worlds, the Compassionate and Merciful. The Sovereign of the Day of Judgment, to Thee we offer our worship, and from Thee we seek help and succour. Guide us in the right straight path, the path of those to whom Thou hast been gracious, and not of those with whom Thou art angered or who have gone astray."

NO PRIESTHOOD IN ISLAM.—Although there is a superintendent at every Mosque who is responsible for the right ordering of public prayers, there is no priesthood to act as intermediaries between man and his Maker; every man is his own priest, and to God alone he pleads for the Divine forgiveness and mercy. "Islam is a democratic creed, and recognises no distinction of race and colour among its followers: high and low, rich and poor, white, yellow, or black, all are alike equal in the sight of their Lord."

PROHIBITION OF WINE.—Islam characterises drink as "the mother of all wickedness"; and when one of our own London magistrates tells us that of the cases that come before him 90 per cent of them are due to drink, this is hardly an over-statement on the part of Islam.

I do not, of course, maintain that all Moslems are faithful to the rule relating to the prohibition of liquor; some among them no doubt render themselves liable to the severe penalty of the breaker of this law—not nowadays enforced, by the way—but the fact remains that the stern prohibition of drunkenness has saved the Moslem community from the vast mass of misery and

degradation due to the unrestricted use of liquor in Western countries.

Another fruitful source of unhappiness in Western countries, and a growing evil, one fears, is gambling ; this, and in fact all games of chance and divination, is absolutely prohibited in Islam.

CHARGES AGAINST ISLAM.

And now you may be thinking in your minds all this foregoing is very true, no doubt, and undisputably fine ; but how about those grave charges we have heard brought against the Mohammedan faith—is there to be no answer given to them ? Surely the position of woman in Islam is that of an inferior, nay a mere chattel, without a soul, to be disposed of as man may think fit ; and how about polygamy, is it not rather disgraceful that such a custom should be enjoined upon the faithful by Mohammed and freely indulged in by his followers ? And has not Islam been cruel and intolerant in its propagation ; and is it not a fact that its effect has been repressive of advancement among those who have come under its sway ?

Now we have all heard these and similar questions, and too often, perhaps, has judgment been passed without hearing the other side. I propose, therefore, to take the other side, speaking to you from the Eastern standpoint, telling you what they themselves say in reply to these charges, and I shall quote the words of the Koran in support of my position ; and I trust that, in the few moments remaining, no one will be the worse for standing in his neighbour's shoes and seeing through the spectacles of his Eastern brother.

WOMAN IN ISLAM.

We will commence with the subject of woman. Recently I heard in company one say that Mohammedanism denies woman a soul, that she could not go at all to heaven except her husband cared to take her there ; it sounds somewhat contradictory, but I give it as I heard it.

Now this sounded very dreadful, but since no one appeared to know any better, the company accepted it for a true statement of Islamic belief, for had they not heard the same thing before ? why it is notorious that it is so !

Now I will quote you three texts from the Koran which will convince you that the speaker was misinformed ; I could cite others, but these will, I think, suffice :—

(1) " But whoso doth the things that are right, whether male or female, and is a believer, whether man or woman, they shall enter into Paradise."

(2) Again, " Whoso doth that which is right, whether male or female, him or her we quicken into happy life."

(3) There is, however, a very clear verse which guarantees to men and women equally the heavenly reward of well-doing. " Truly, the men who resign themselves to God, and the women

who resign themselves to God ; the believing men and the believing women ; the devout men and the devout women ; the men of truth and the women of truth ; the patient men and the patient women ; the humble men and the humble women ; and the men who give alms and the women who give alms ; and the men who fast and the women who fast ; and the chaste men and the chaste women ; and the men and women who oft remember God—for them God hath prepared forgiveness and a rich recompense."

That is pretty clear, I think, and, incidentally, the text is of interest as specifying the virtues which have, according to Islamic teaching, the Divine approval. It will be noted that they are : Prayer to God, resignation to Him, devotion, truthfulness, patience, humility, charity, fasting and chastity.

MARRIAGE.—It must never be overlooked that marriage in Islam is a civil contract binding upon both parties, and failure on the part of one of the contracting parties to keep the contract may render such marriage null and void. A woman cannot be forced into marriage against her will, and

SHE CAN STIPULATE AGAINST HER HUSBAND
MARRYING AGAIN DURING SUCH TIME AS SHE IS
HIS WIFE ; IF HE DOES SO MARRY, THE MARRIAGE
IS VOID, AND IT IS OPEN TO HER TO SUE HIM
FOR DAMAGES.

No guardian can give in marriage any girl without first obtaining her consent to the proposed alliance. When married she retains her property, her husband cannot touch that property ; she retains it in full integrity, with full right of enjoyment and alienation. It might here be noted that it is only of recent years that the law of our country has protected to a certain extent married women's property. In Islamic law the wife is as competent to hold property and make dispositions as a single woman ; nor are they denied a share in the patrimony of their parents or kinsfolk in favour of the elder brother or male relations. The Koran directs that "the male should have the portion of two females, and if there be females more than two, then they shall have two-thirds of that which their father has left. No man shall be the heir of his wife against her will."

POLYGAMY.—It should be clearly noted that polygamy is a social custom and not a religious institution in Islam. If this were a religious institution then nine hundred and ninety-nine out of every thousand Moslems in India would thereby be ruled out of Islam, for NOT ONE Muslim in India in A THOUSAND has more than one wife, yet the nine hundred and ninety-nine are none the less Muslims.

The best minds in Islam, indeed, the great majority, see quite clearly that monogamy is the ideal, but recognise the existence of certain temperaments in certain men which, together with climatic and other conditions, render the attain-

ment of this ideal one of difficulty ; therefore, legislating for such men, as these men are, and not as they (or we) would like them to be, Islam has sanctioned and rendered lawful a plurality of wives.

The subject is one fraught with much difficulty, but the Eastern position is that if a man is not satisfied—for his own reasons—with one wife, he may re-marry “provided he can deal with all of them with equity.” Thus runs the law, and those who have eyes may see in this a virtual prohibition of polygamy.

The view taken is that, *better is it for the community, better, too, for the second woman that she should be accorded the honourable position of wife, though shared with another woman, than that—as, alas, in the West—she should walk the streets the victim of that man and a social outcast.*

So that, although we may not like this institution of polygamy—and neither do the great majority of Muslims, and its custom is, as I have said, much exaggerated—yet we should make a sincere endeavour to grapple with the social evil, and recognise that *the institution has effectually stopped in Islam the growth of the white slave traffic* which we in the West have so to deplore.

I trust that no one will run away with the idea that I am an avowed polygamist ; I am merely giving you the Eastern way of dealing with a problem which the reformers of East and West alike have to face.

TOLERATION IN ISLAM.

A word on intolerance and propagation by the sword. The wars of Islam were in the main defensive wars.

You may remember that the Meccans endeavoured to crush the new sect in Medina, and in self-defence only was the sword drawn and the Meccans overthrown ; yet in the hour of victory not a house was robbed nor a citizen molested. The spoils of the fallen in battle, which by right of conquest belonged to the victors, were—without compulsion on the part of the prophet—given for the support of the widows of those who fell fighting against the Muslims. This was fratricidal strife, no doubt, but to show that the prophet’s toleration was not confined to those of his own race I quote from a

CHARTER TO THE CHRISTIANS

in Mohammed’s own words :—

“TO THE CHRISTIANS OF NAJRAN AND THE
NEIGHBOURING TERRITORIES THE SECURITY OF
GOD AND THE PLEDGE OF HIS PROPHET ARE
EXTENDED FOR THEIR LIVES, THEIR RELIGION
AND THEIR PROPERTY . . . THERE SHALL
BE NO INTERFERENCE WITH THE PRACTICE OF
THEIR FAITH OR THEIR OBSERVANCES . . .
NO BISHOP SHALL BE REMOVED FROM HIS

BISHOPRIC ; NOR ANY MONK FROM HIS MONASTERY ; NOR ANY PRIEST FROM HIS PRIESTHOOD, AND THEY SHALL CONTINUE TO ENJOY EVERYTHING GREAT AND SMALL AS HERETOFORE ; NO IMAGE OR CROSS SHALL BE DESTROYED . . . THEY SHALL NOT PRACTISE THE RIGHTS OF BLOOD VENGEANCE AS IN THE DAYS OF IGNORANCE."

The Crusades I can only briefly refer to in passing, they were instigated by the friars and priests of Mediæval Christianity ; of that welter of warring nations it is better to forget the worst and to remember the best. Saladin, that perfect flower of Islamic chivalry, is a world figure, and his magnanimity displayed at the re-capture of Jerusalem by the Muslims should never be forgotten ; justified though he would have been by the spirit of the age in allowing his soldiers to take full advantage of the fruits of victory, yet we read that "all prisoners were released, supplied with food and money, allowed to depart with a safe conduct ; no woman was insulted, no child was hurt, no person was slain."

One feels that such a spirit almost redeems the shame of the Crusades, and, overleaping distinctions of creed and nationalities, calls upon us, Christian and Muslim alike, to labour together for the coming of the brighter day.

THE SUN.

To the inhabitants of this terrestrial ball—this atom revolving amid a boundless universe of things ; amid mighty nebulae and blazing stars, to which it is but a pin point, a speck in the illimitable vast—the sun is the most important of all the celestial bodies. To him we owe our very existence. He is the storehouse of the wonderful mechanism which guides the destiny of his family of planets, and his retinue of lesser satellites. The withdrawal of the light and heat would plunge the earth in darkness deep as that of night, leaving it illuminated only by the palpitating stars ; the temperature would drop to a point lower than that of our poles, and all higher life would be instantly wiped out. The breaking of his guiding rein, his gravitational power, would send the earth off an aimless wanderer, through the depths of interstellar space. To his benign powers the earth owes the glory and the majesty of its inhabitants in all their varied forms of life—Protozoa, Metozoa, Vermes, Anthropoda and Chorada—its mountains and valleys, its mighty oceans and its running streams, the perfume and the beauty of its flowers, its summer heat and winter snow. It is little wonder that the early progenitors of the human family, when in a semi-barbarous state of civilisation, not only looked with awe and admiration at

the solar orb, as with his gentle rays he sent warmth and light into every home, but that they bowed down in the deepest reverence and worship to the brilliant god of day as he traversed the disc of the firmament.

It was thought by some when the sun set in the evening he plunged into the ocean; they even seemed to hear the hiss as he sank behind the bars of the horizon, and, making his way through caverns in the bowels of the earth, reappeared on the other side in the morning. The ancient Greeks had a tradition that when he went down in the west he was caught by lame Vulcan, god of fire, who during the night sailed round the earth with the orb in his boat to the other side of the world, being hidden during the passage by high mountains; reaching the east at sunrise, the god once more hurled the golden ball aloft across the glaring field of heaven, then, setting sail again, went round to catch it as it fell. To account for the difference in the elevation of the sun during the different months of the year, they said the god, weakened by his exertions in the summer months, was unable to hurl it so high in the winter, but as spring approached his strength gradually returned.

Withal, the ancient star-gazers of the East made some remarkable observations on the movements of our great luminary. They followed its apparent path through the stars, marked the exact position of that path (called the ecliptic) and named the groups through which he seemed to move. We still retain the Greek name, the Zodiac. They measured the length of the seasons and, with extreme accuracy, the length of the year, and invented elaborate chronological systems to reckon time by.

Long before the invention of the telescope it was known the earth was a globe. And in the latter half of the eighth century, A.D., by the orders of the Abbaside, Khalif Almansur, the Muslim astronomers on the plain of Mesopotamia measured an arc of the surface, and from their results computed the circumference with surprising exactness, considering their instruments, to within a few miles of the now generally accepted value.

All that time the idea that the earth was the centre of the system was generally held. That idea was not overthrown until the telescope came in. But Copernicus previously enunciated the theory that the sun was in reality the centre of the system of planets, and that the earth, like Saturn, Jupiter, Mars, Venus and Mercury, was simply a planet revolving around him. This was confirmed shortly after the invention of the telescope by the famous Italian observer, Gallilio.

Until the telescope came into existence, the accepted idea was that the fair face of the sun was pure and spotless, without a blemish. The optic tube of Gallilio soon revealed it to be speckled with dark spots or blotches. The spots coming on at the one limb moved across the disc and disappeared at the other limb. This discovery, like all other scientific discoveries when

first announced, was received with incredulity ; only through process of time did it receive general acceptance.

Vast changes were observed to be taking place in the spot regions as time went on and the power of the telescope increased. The spots not only moved across the face of the sun, but were subject to individual velocities of variable speed. They also underwent variations of size and structure, changes sometimes taking place with great rapidity. They were in general composed of a black centre, which was called the umbra, surrounded by a dark but fainter shading termed the penumbra. At first taken to be merely surface markings, it was deduced from their movements that the sun was a globe in a state of axial rotation, the spots being carried round with it. Speculation was rife in regard to the constitution and cause of the markings. Prof. Wilson, of Glasgow, in 1769, watched a spot turning the edge of the disc, and observed that it exhibited itself as a depression, and the theory was introduced that the spots were rifts in the solar atmosphere through which the dark body of the sun itself was seen. In fact, for a long time leading astronomers held the opinion that the internal body was solid like our earth and capable of sustaining life. Later investigations have rendered those opinions untenable.

Henri Schwabe of Dessau was the first to undertake a series of systematic observations on the spots themselves. He continued day after day, weather permitting, for thirty years to put on record the number of spots visible on the surface ; his labours were rewarded by the discovery that the spots fluctuated in number during a given period. For a few weeks, perhaps months, no spots or very few would be visible. They would gradually increase in numbers and size until, reaching a maximum in about five and a-half years, the activity then gradually subsided until the minimum was reached, when another cycle would again commence. It has been found since that some maximums and some minimums are more prolonged than others, and the period of the cycle undergoes a slight fluctuation in length.

About the same period the eagle-eyed Dawes discovered that the umbra was in some cases indented by minute spots of a deeper black, to which he gave the name of nucleoi. He also found that certain spots were subject to a whirling motion, as if they were the centre of a mighty vortex.

At the middle of the nineteenth century Richard Carrington made a series of important observations. He found the spots were generally confined to certain parallels of latitude, those between six and thirty-five degrees, and that fresh outbreaks, after minimum, generally occurred in the higher latitudes veering towards the equator as the maximum approached ; he also found that the spots in different latitudes had a different period of rotation, those nearer the equator travelling the faster, as if the different regions were subject to drifts having different velocities.

The invention of the spectroscope gave a great impetus to solar research. The spots were found to give a spectrum like that of the general surface, continuous, only fainter. The spots therefore only appear dark by contrast with the more brilliant portion of the disc. The broadening of the lines over the spot region indicated general absorption, the various gases effected were found to be travelling at enormous velocities, but in no general direction. The same elements were observable as on our earth—iron, oxygen, hydrogen, calcium, and so on. The spots were nearly always surrounded by exceptionally bright patches, which have been called *faculæ*, or little torches. Sun-spots may therefore be said to be due to an uprush of bright and a downrush of cooler gases. The heated gas bursts through the chromosphere, or outer layer of the sun's surface; the cooler gases near the eruption pour down to fill the cavity. Lines of weakening are formed, further uprushes take place, and so the disturbance goes on, rapidly extending over a wide area until equilibrium is once more restored, and the gases subside into a more quiescent state. Spots are in reality solar volcanoes, but, unlike terrestrial ones, the line of weakening is at the outside of the cavity into which the cooler elements are pouring.

The spots sometimes become so large as to be visible to the naked eye, and are then best observed through a piece of smoked glass. Covering an area of thousands of square miles, this tiny earth of ours is entirely dwarfed by them; yet they are only spots on the sun. They prove an endless source of delightful investigation for the amateur observer, though aided by only the slenderest of telescopic powers, being readily followed by even a two-inch glass. They are easily observed by allowing the image of the sun to pass through the glass and fall upon a piece of white paper, when, if the paper has been carefully ruled beforehand, the position of the spots on the disc can be ascertained and their detail drawn without strain or fatigue. This method has also the advantage that the phenomenon can be viewed by a number of persons at the same time. The paper or screen had better be excluded from all extraneous light. A dark room, with only a hole large enough for the telescope to pass through and move easily, is the most suitable; otherwise enclose the paper in a box with a hole at the top to see through and fasten it on to the telescope.

BEAUMONT HILL.

IS THIS A CHRISTIAN SPIRIT?

MANY years ago, when Bishop A. Cleveland, an Episcopalian prelate, wrote the following, which has to-day become an actuality; he simply showed that sanguinary nature, which the orthodox Church has germinated even in those who are supposed

to be the guardians of the meek Christian fold. The writer should have been ashamed of the Teacher who taught him to love his enemies. But this was perhaps the spirit of the Europeanised Christianity, and the Great Powers came in course of time to give response to this wolfish yell. The Congress of the Liberal Christians in their recent session at Paris rightly denounced the doctrine of the eternal punishment waiting those who do not accept Jesus as their Saviour; as this is at the bottom of all evil. If the most merciful God finds Himself glorified in condemning eternally those who unfortunately hold some wrong beliefs, it is simply to further His glorious ends and establish His will on His earth if the orthodoxy incites Christian powers to extirpate the *unsaved*.

Trump of the Lord! I hear it blow!
Forward the Cross, the world shall know
Jehovah's arms against the foe;
Down shall the cursed Crescent go!
To arms! To arms!
God wills it so!

God help the Russ! God bless the Czar!
Shame on the swords that trade can mar!
Shame on the laggards, faint and far
That rise not to the holy war!
To arms! To arms!
The cross our star!

How long, O Lord? for Thou art just;
Vengeance is Thine; in Thee we trust;
Wake, arm of God, and dash to dust
Those hordes of rapine and of lust.
To arms! To arms!
Wake, swords that rust!

Forward the Cross! Break clouds of ire!
Break with the thunder and the fire!
To new Crusades let faith inspire;
To arms! To arms!
To vengeance dire!

To high Stamboul that Cross restore!
Glitter its glories as of yore.
Down with the Turk! From Europe's shore
Drive back the Paynim, drunk with gore.
To arms! To arms!
To arms once more!

HOW TO BECOME MUSLIM UNDER THE TEACHINGS OF THE QURAN.

(Continued from page 223.)

FEAR the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs, or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and lead their lives comfortably in these enjoyments, are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire; who weeps for Him, shall laugh; and who cuts asunder the ties of this world for His sake, shall meet him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you in heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides, and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven; nor can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God, for to trust in God is the safest course.

You cannot be recognised as Muslims upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is

the root of every goodness ; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble ! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honour is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in His path. If you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dis sever not the tie when you meet with failures. You are the last of God's chosen people ; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who select Him for His Lord, and He comes to him who goes to Him, and glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity, and your tongues, eyes, and ears purified of every defilement.

Light and darkness cannot be in the same place together. Every one who is crooked and not clear before God cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart, who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs ; they shall be delivered in the day of affliction. Their enemies who plot against them are fools, for they are in the bosom of God and He is their supporter. Who have faith on God ? Only those who are such. He is also a fool who plots against a wicked, mischievous, and daring transgressor, for he shall perish of himself. Since God created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power. The Lord is a faithful God, and for His faithful servants He shows His wondrous deeds. The world would swallow them and their enemies gnash their teeth against them, but He who is their friend saves them from every path of destruction and makes them victorious in every field. Blessed is he who holds fast the skirt of such a God.

AN OPEN LETTER TO THE PRIME MINISTER.

From the Editor of MUSLIM INDIA.

IV.

SIR,—While speaking at Birmingham last week you made some strange statements concerning Balkan affairs. You denounced the action of Turkey in advancing beyond the line to which, as you are pleased to imagine, she had agreed, “with the ink not yet dry on the Treaty of London.” You also warn her that, if she is ill-advised enough to set the provisions of that treaty at nought, she must be prepared for an opening up of questions that it is by no means in her interest to bring into debate. The Ottoman may, or may not, be ill-advised in his present step, but allow me to assure you, Sir, that you have been absolutely ill-advised to make this public utterance. You seem to pay no heed to opportune warnings against far-reaching consequences which your words and actions may lead to. No wise statesmanship would allow you, as the Prime Minister of a Government which counts more Muslims under her rule than any other nation, to act as the spokesman of Christian aggression against Islam. The legitimate resentment which your indiscreet remark on the fall of Salonica roused in Muslim minds, some months ago, should have been an efficacious check against such a suggestion, but it seems that those who should have claimed your first consideration, being numerically great, are not given even a second thought. Perhaps because they cannot go to the poll, nor can their voice affect votes to keep you in power. If this is your guiding principle, you are mistaken, Sir. Passive, legitimate measures may be adopted to coerce your voters to side with our cause. You have not only again hurt our feelings and slighted our sentiments, but your statement has excited surprise in some diplomatic circles in Europe. The intervention of the Powers at Constantinople, which you hint at, would, according to French views, be unjustifiable from the point of civilisation and justice. The foreign policy of your Government has already shown absolute incompetence and want of foresight, but it was never imagined that it was also deficient in logic and precision. You should have given your better thought to what you are pleased, Sir, to style the Treaty of London. Would you call it a treaty? Have you ever heard of a treaty without ratification by the monarchs concerned; a treaty which has still to delimitate the territory to be affected; a treaty to be executed by a league which ceased to exist long before the evening of July 21, when you pleased yourself by using a misnomer? Did hostilities terminate soon after the execution of the so-called treaty? It was not the Turk but the cut-throats of Bulgaria, whose recent experience in

receiving a public ovation instead of being snubbed for their savagery and butchery in Thrace and Macedonia, emboldened them to retard the progress of the coming peace. The Ottoman, in fact, made a noble move, if not to do anything else, at least to enable you to give a semblance of consistency between your words and actions. Were you not, at the commencement of the hostilities in the Near East, vociferous enough to make the whole world resound with your advocacy of the maintenance of the *status quo* on the eventualities of the war? The Ottoman only comes forward to honour your words and make you consistent. How is it that an action of Roumania did not elicit any stricture from you before the present movement of the Turk? I am afraid your Christian prejudices have got the better of your statesmanship. But suppose the conference at London had completed a treaty, shall I remind you that treaties under European morals are much more honoured in their breach than in their observance? Did not the Treaty of Paris of March 1856, article 7, guarantee the integrity of the Ottoman Empire in Europe? Did not the Treaty of London of 1871, article 7, and the Treaty of Berlin of 1878, article 63, confirm the above? The Treaty of Paris of April 1856, concluded between England, France and Austria, also guaranteed the aforesaid integrity, and declared any infraction thereof a *casus belli*. If the Great Powers could manage to eat their words, so clearly binding them in the above-mentioned treaties, it serves no purpose to harp on European promises to maintain the integrity of the Ottoman Empire in Asia.

One may believe your words when you say that you were ready and anxious to give Turkey such assistance as you could in the prosecution of the heavy tasks upon her, but her past experience is a sad one. The new Constitution was hailed in 1909 from every European corner. Every facility was vouchsafed to enable the Ottoman to work out his own salvation. Yet before the Constitution had lived a few months, Austria, Italy, and the inhuman Allies came forward to retard the very progress so much admired; and this with the consent and by the intrigue of the Great Powers, with the modest participation of your Government also, as the Balmoral Conference exposed. If Turkey is at present allowed to retain her European territory, which means Constantinople and its immediate environment, it is not out of any good offices of yours. The dog-in-the-manger disposition, certain of the Powers finds in it the solution of the most difficult problem for the present. It has not as yet been settled who shall be the owner of the place which commands the situation of the Dardanelles. This question once put to rest, Europe in no time will see the Turk, bag and baggage, out of Constantinople; the same is the position in Asia Minor.

One can understand this European attitude against Turkey, but your policy is an anomaly to many. Do you believe that

the safety and protection of your prestige in Egypt and India are strengthened by the annihilation of the Muslim power everywhere? I cannot say about Egypt; but you are absolutely mistaken as regards India. Your present words and actions, and the policy you pursue, do not go to strengthen your rule there. It is the sympathetic personality of the present Viceroy, though his Council has some reactionary elements, that comes as a balm to soothe wounded hearts and save the situation. Your Foreign Secretary has failed to fully grasp the situation in India and its borders. Will you take the trouble to make an inquiry about the representation which all the trans-border tribes separately made to various Deputy Commissioners of the N.-W. Frontier Province, only three months ago, concerning Turkish affairs? I wish your word could support the promise given to them by various officers. Will you also take the trouble to make inquiry about what was discovered in Lahore only one week before the entry of their Royal Majesties on the occasion of the recent Delhi Durbar, which, if it had succeeded, would have resulted in the commission of the most sacrilegious and heinous crime in India. It will show you the real situation, and will help you to understand that the community, hitherto quiet and abhorrent of anarchism, should be allowed to remain as it is. I shall be able to throw more light on the subject in my next.

KHWAJA KAMAL-UD-DIN.

July 28, 1913.

IMPRESSIONS OF ISLAM.

By DJAFFAR MORTIMORE (Birkenhead).

II.

OBJECTIONS are ignorantly levelled at Islam as being a faith propagated by the sword, but in what unholy wars has the Crescent been unfurled? Such a frivolous objection can easily be swept away by an appeal to the pages of history and by exercise of the force of reason. In the Holy Land what a dreadful picture can be seen. The "Holy Sepulchre," the cause of so much strife and jealousy and hatred between the Eastern and Western church; deep in the trenches of the cold Crimea lie the cold corpses of those who died in consequence of Christian disputes about that sacred dome. Away also on the burning sands of the Soudan lay the corpses of the soldiers of Christianity and Islam. Twelve centuries have passed by since those wild crusades for the conquest of the supposed tomb of Christ, and to-day prejudice still continues to be kept ablaze by hatred and bigotry.

Christians, split up into factions and strife, are still bitterly opposing one another for the predominance of faith to the detriment of law and liberty. With Islam there is a serenity of peace and unity ; no Inquisition, like that which drove the Jews and the Moors from Spain. Such injustice and cruelty have been perpetrated in the name of Christ that I feel only free to breathe the air of freedom in Islam. In passing judgment upon a religion the best criterion is the effect it produces upon the actual life of a people. Where is the reverence and manhood shown amongst Christians to equal that of a follower of Mohammed? Well may Carlyle say in his book, "Heroes and Hero Worship": "The lies which well-meaning zeal has heaped around Mahomed are disgraceful to ourselves only." Further, he goes on to say: "As there is no danger of any of us becoming Mohometans, I mean to say all the good of him I justly can." Further, he goes on: "The Hero as a Prophet is not now regarded as a God, but as one God inspired as a prophet. There is nothing antagonistic to Christianity; it is midway between Judaism and Christianity."

The reference by Carlyle was applicable in his day, but to-day Islam has a great following, and I question if Carlyle lived to-day that his opinion would not be altered, and he would accept Islam as the True faith of God. I remember some little time ago a friend, who was a pious Christian, saying: I would rather be Mohamedan than a Roman Catholic. Strange such an expression when a Roman Catholic is a Christian. It proves the bitterness of the sects of the Christian Church towards each other. Again, those who do not inquire for themselves say: I cannot understand why So-and-so can believe such a belief; or, again, several have said if Islam permitted the eating of swine's flesh they would willingly become converts. The tenets of Islam can always bear honest criticism. If it is asserted Mohamet is worshipped, that is altogether untrue; but is it not true that the crucifix is worshipped by some Christians? If polygamy is objected to, then I could honestly defend its limitation in Eastern countries under such circumstances. Would that professing Christians look to their own examples, for daily there are instances brought to light where such and worse is the case in our own country. Solomon, the Bible says, had seven hundred wives. If, again, it is the objection to the abstinence from eating of swine's flesh as a tenet, that, according to the Scriptures, was forbidden as a food from the time of Moses, and Christ also cast a legion of devils into the heard of swine, so that they rushed into the river and were drowned. Pork is an unwholesome food, for the swine is an unclean animal, and, strange but true, certain disease is unknown amongst the Jews and Mussulmans. Temperance and sobriety are traits of Islam, and no religion has advocated or effected such temperate lives like that of a true Moslem. A Musulman is forbidden by his religion to take wine or spirits, and the practice follows the

precept. Intoxication and certain vices are almost unknown in Eastern lands. A Persian friend once told me when he was ill and requested to take brandy that he would rather die than take such. He is not, according to precept, a true Moslem if he drink intoxicants. A Muslim is most attentive to the duty of prayer, wherever it may be, and puts to shame the followers of other religions, and in alms he gives unto his last penny. No doubt many of the customs of the East do not agree with Western ideas ; such as in England the hat is taken off as an act of reverence, where in the East a sunstroke might be the effect of such a custom, thus the Muslim salutation. When at prayer shoes are taken off, as such was a practice and ordered in the Holy Scriptures, believed in by Jews and Christians. For where the prayer is performed is Holy ground. Instead of the church bells the Azan is called from the minaret of the mosque, and would that more of those impressive calls to prayer could be heard throughout England, encouraging Muslims away from their own lands to go to their place of prayer, and what a pleasure and duty and a benefit to our Muslim subjects would it be for more in England to have the manhood of their convictions, and help to make easy the noble cause of Islam.

Let those who have been responsible for the insults through the Press, pulpit and town's meetings towards Islamic rule in Turkey reflect that such conduct not only offends and insults a noble nation, but insults the millions of Musulmans in India and in all parts of the world. It is only by careful diplomacy that such questions as the Balkan troubles can be settled. The bitterness shown towards Islam in England is indeed deplorable, but, seeing that it comes from bigoted Christians in England, one must allow an amount of latitude. It is for our younger men, who are imbued with truth to be bold, for they are slaves who fear to stand for the fallen and the weak. Prejudice and ridicule may at first be exhibited, but in the end respect will be the reward. Live up to the teaching of Mohamed, and your life will be a noble one, and you will be regarded as a brother in the faith in whatever part of the world you may be. The fraternal love and friendship of Islam causes all hearts to beat as one, and draws closer the bonds of an Empire's duty toward God and man. And as Browning says :—

"Man is not God, but hath God's end to serve,
A master to obey, a course to take,
Somewhat to cast off, somewhat to become."

THE GOSPEL OF HOPE.

By PRINCESS KARADJA, Bovigny Castle, Belgium.

THERE is a question upon which the human mind has pondered since many centuries. Generation after generation has in vain sought an answer to the enigma: "What is the goal of our wandering? Whither are we hurrying, children of the moment, perishable even as the grass of the field? Whither?"

The materialist promptly answers: "The goal of our existence is the grave. There is nothing beyond it. Bodily death implies the entire extinction of the human being."

Something within us rebels against this answer. . . . An inner voice gently whispers promises of immortality, and bids us remember that from time immemorial the presentiment of a future life has slumbered in the hearts of all the nations on earth.

This obscure knowledge has given birth to various religions. All of them—from the idolatrous worship of the savage to the teachings of Christianity—have this in common—namely, that they are proof of man's utter incapacity of being sufficient unto himself. In the hour of danger a secret instinct bids us to seek protection in the arms of our Creator. Our anxious heart sobs: "Lord, I perish," and lo! all is calm within us from the moment we have cast our anchor on the Lord. Pitiably indeed are those who have no God to whom they can fly.

In this century of enlightenment many are in this forlorn condition. The sacred instinct, which the Creator has implanted even in the breast of the savage, has been smothered in the heart of civilised man of to-day by a mountain of worldly wisdom. Religion and science are at war with one another. The one assures us that man is the image of God—the other replies: "Not so! He is only a perfected ape."

Everything that religion builds up science demolishes. The former demands us to believe things which the latter attempts to prove impossible. The consequence is a hopeless struggle between the needs of the heart and the claims of intelligence, both of which are equally justified. Feeling and reason must both be satisfied if man is to form a harmonious whole. Now the only alternative offered us is to do without the consolations of religion, or unquestioningly to accept all its dogmas. We must either subjugate feeling or bid reason to be silent. Such a lack of harmony cannot have been intended by the Creator, who has endowed us with both brain and heart. As this condition is evidently abnormal, it is of the utmost importance to discover the real cause of the division between religion and science.

May it not be found in the fact that science has made

enormous progress during the last centuries, while religion has been at a complete standstill? This immobility is contrary to the laws of development, noticeable in all creation—laws which urge manhood onward and upward. If religion is to help man to raise himself, then it must soar high above science. In the time of Christ this was the case.

Religion was then on a pinnacle far above science, which was as yet in embryo. Succeeding centuries reversed this position: they show intellectual advance, moral inertia, and spiritual decline.

This decline is very striking. The prophets of the Old Testament, the evangelists, apostles and early Christians, were filled with the power of the Holy Ghost: they worked great marvels. The spirit which animated them ought not to have died out. What happened in olden times may take place to-day, for "before God, a thousand years are as one day." Possibilities still exist for everybody who is filled with living faith, to receive the spiritual gifts enumerated by St. Paul in his first Epistle to the Corinthians, Chapter xi.—prophesy, miracles, speaking with many tongues, raising of spirits, faith healing, &c. The Christian Church cannot deny the existence of this possibility. Its members are therefore entitled to ask the following question: "Why do the leaders of the Christian community neglect to strive after these spiritual gifts through which they would be enabled to raise the Church to the exalted position it ought to occupy?"

Not only do they bury their own talent, but regard with suspicion all those who strive to develop their dormant faculties. They declare this attempt to be superfluous, as the Bible contains all that the human mind needs to know till the end of time. The leaders of the Christian religion are content with the fruits of the revelations made to their forefathers. They do not understand that in the course of centuries these fruits may have become insufficient to satisfy the hunger of humanity. These words evidently do not apply to the teachings of Christ—they are the very essence of wisdom and love, in heaven and on earth—it is only our knowledge of these doctrines which is insufficient. In consequence of the low intellectual status of his contemporaries, Christ was not able to distribute all his treasures of heavenly wisdom. A small portion only of the wealth of knowledge that he lavished during his early life has been preserved from oblivion and handed down to us. It is with this fraction that the Church declares itself to be content for ever and ever.

It is not surprising that after a lapse of centuries mankind anxiously claims the fulfilment of Christ's promise, John xvi. 12, 13: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he shall guide you unto all the truth, for he shall not speak from himself, but what things soever he shall hear, these

shall he speak and he shall declare unto you the things that are to come."*

These prophetic words clearly show that Christ foresaw the time when the intellectual development of man should be sufficiently advanced to enable him to perceive a greater number of the rays of light which emanate from eternal truth.

As Christ himself stated that—owing to the undeveloped mental condition of his disciples—he was unable to reveal to them the entire truth, the Church cannot reasonably declare that it is superfluous or wrong to strive after the fulfilment of Christ's promise regarding the spirit of truth, which is to reveal the future.

One may possibly reply to this argument that this spirit of truth only referred to the power bestowed upon the apostles at Pentecost, but such a *narrow* reading of the words of Christ—by which all future spiritual development is hampered—is quite arbitrary.

If the entire spirit of truth had been bestowed upon the apostles at Pentecost, then no question could ever possibly arise which religion would be unable to answer. In such a case science would be utterly incapable of demolishing a single dogma, as these would be based on unalterable certitude, and not on fluctuating faith.

Materialism has undermined faith in millions of hearts ; like a powerful ebb tide it has drawn mankind down into the abyss. The mighty flood of spiritualism is now to lift it heavenward. The spirit of truth will proclaim to all people on earth : " The goal of your wandering is not the tomb. The time has come when the future shall be revealed. Who has ears to hear, let him hear."

The first question men will ask—when once the overwhelming truth of spirit return has for ever set at rest all doubts regarding an individual existence after death—is this : " What kind of life shall we lead in the spirit world ? " †

Hitherto the Christian Church has only given us very scant information about the circumstances of spirit life. Most religions simply tell us : " Good people go to heaven ; evil doers go to hell."

From such an answer four new questions arise :—

" Who are good ? "

" Who are bad ? "

" What is heaven ? "

" What is hell ? " ‡

No man is completely good or entirely evil. All of us

* That the promise was fulfilled through the Holy Prophet Mohammad we will show in our coming number of the *Islamic Review*.

† *Vide* Islamic view of Life After Death in the May number of the *Islamic Review*.—Ed.

‡ See March number of *Islamic Review*.—Ed.

contain more or less of both. Consequently none of us is—in his present state—fit for either heaven or hell.

Let us look around us, in our own circle of acquaintances : How many have reached a standpoint of such high moral, intellectual and spiritual perfection that they are fit to associate with angels? On the other hand, would any one of us dare to point out a fellow creature, be he even the greatest criminal, and say : “He is worthy of eternal damnation?”

There is an infinite number of shades of good and evil. Great merit often goes hand in hand with great faults ; while again, many men, who carefully avoid flagrant sin, lead systematically a loveless, uncharitable life. The various influences exercised by education, surroundings, temptations and inclinations must inevitably lead to various results. All these favourable or unfavourable factors must be taken into consideration if the value of a human being is to be fixed with equity. No one can be certain that he will not lack moral weight when weighed in the balance. No one can dare to say : “I am good.” Not one of us, indeed.

Consequently, as no man can be considered worthy of entering eternal bliss immediately after death, the Catholic Church saw the necessity of an intermediate state—a period of cleansing—namely, Purgatory. This notice, which is perfectly correct, according to the statements obtained through spirit return, unhappily led to a great abuse—the so-called “Indulgences.”

It is highly probable that the torments of the departed are to some extent alleviated through the warm intercession of their friends on earth. Each loving thought we grant our dead penetrates like a bright ray of consolation into the gloom which perchance still envelops them. They perceive with joy that they are not utterly forgotten by their loved ones on earth, and learn with relief that past wrongs are forgiven. The prayers of the living for the dead are of scant value if they are not the expression of a love that has vanquished death. The thought of remunerated prayers is therefore absolutely repulsive. . . . Our innate sense of justice and right rebels against the doctrine that a priest has power, through a salaried intercession, to alleviate the torments of purgatory for a stranger whom he has never seen. It is, indeed, not surprising that Luther revolted against such a teaching ; but it is regrettable that his legitimate indignation led him to deny altogether the existence of purgatory.

Instead of the dogma of this unavoidable cleansing process, Luther proclaimed this doctrine, which is the very essence of the Lutheran creed : “The blood of Christ cleanses from all sin.” According to this belief man is saved by faith and not by deeds. All difference between good and bad people is thus swept away. We arrive at the following conclusion : “Believers go to heaven ; unbelievers go to hell.”

(To be continued.)

SIXTH INTERNATIONAL CONGRESS OF RELIGIOUS PROGRESS AT PARIS.

(HELD ON JULY 16-22, 1913.)

JUST at the time when the political bandits of the Allies in the Near East, after their plunder and massacre of the innocent Muslims, were cutting each others' throats on the booty of their robbery, and when the Invisible Hand of the Almighty was administering justice to the savage Bulgar for his cruelty, lust, and rapacity, Paris saw one of the noblest movements in the world progressing in its heart. The Congress mentioned above, though chiefly constituted of Christians, was in reality serving the universal cause of humanity. Disgusted with the dogmas, sacraments, and rites which, instead of establishing love, amity, and fellowship, had only disintegrated various components of humanity, and caused bloodshed in the name of religion, the best of the Western theologians met together to find that religion of

OBEDIENCE TO GOD AND BENEVOLENCE TO MANKIND,

which may restore spiritual blessed unity among all mankind and establish the universal brotherhood of man under the universal Fatherhood of God. Various speakers in the Congress discussed the desirability of a religion which, without mutilating their intellect or causing separation between beliefs and rational convictions, may furnish them with principles leading to unlimited progress and the final evolution of man. The present conditions in religion were found wanting; and a code of morality was desired which, in addition to what was taught by the gentle Philosopher of Nazareth, may also include truths revealed or discovered before or after his appearance.

It might sound heresy and innovation to many, but in our opinion it was absolutely in consonance with the teachings of Jesus. Did not the teacher of the Mount of Olivēs emphasize the strict observance of the law already revealed before he began to teach his own basis of morality, and did he not on the eve of his departure from the world promise the perfection of the law on the descent of the Spirit of truth? The day of the Pentecost was decidedly not the day of fulfilling the promise. The world did not see any improvement on the existing teachings. Thus, to discover a religion based on truths revealed in the past, present, and future of Christ was simply to follow his blessed injunctions.

The novel feature of the present session of the Congress was the inclusion of non-Christian participation in its deliberations. Our co-operation was invited, and the Editor of the *Islamic*

Review was requested to speak in the Congress on behalf of Islam.

A lively interest was excited when the possibility of a universal religion for the human race was discussed. Every religion was admitted to possess its own beauty and excellence, which could teach many lessons to the people in the West. Missionary work on its present lines was deprecated, and it was averred that the present attitude of the propagandist towards other denominations of the world was not creditable, and needed reformation. Professor Rudolf Otto, of Goettingen (Germany), was strongly of opinion that every religion could, and should be allowed to evolve on the lines best suited to it, and the Western religion should not be inflicted on them. It was desired that the liberal Christians should approach all other religions with respect, and in the spirit of a true quest to learn something, and to accept truth if found.

Professor E. Montet, D.D., of Geneva University, read his able paper on "Our Duty Towards the Musilmans," and rightly brought the whole Muslim world under his everlasting obligation. His position was not that of an apologist for Islam, but of a defender of the right cause. He deplored the misrepresentations so prevalent in Europe against Islam, and ably met all the charges which ignorance and mis-information excite every now and then against Islamism. The learned professor was followed by Khwaja Kamal-ud-Din, of the *Islamic Review*, who spoke on behalf of Islam. He was heard with rapt attention and admiration, and was able to create a new interest in Islam. Our experience has simply confirmed us in what we strongly opine, and have repeatedly expressed in these pages. Islam, when represented in its true colour, is sure to rivet the attention of every right-minded man of culture and enlightenment, and will appeal to reason and experience based on conscience.

Shortness of the time at the disposal of each speaker in the Congress could hardly permit anyone to quote the texts of his religion, and the representative of Islam was also compelled to confine himself to a bare statement of some of the special features of Islam. This led to some misconception, and it has been brought to our notice that the religion preached by the Islamic speaker, though highly appreciated and considered to be an *ideal of religion* by some eminent theologians there, was not, however, thought by them to be Islam, as it appeared to them so far above their previous estimation of Muhamadanism. We take it as the best compliment to Islam, as we know for certain that whatever was said on behalf of Islam was not advocacy but reality, and based on the Quranic text. We hope that Alquranic quotations when given in footnotes with the Muslim lecture in the Congress will clear the whole position.*

There is, however, another feature of this noble movement

* The lecture will appear in our next number.

which assures us of its success: it is not in the hands of the younger generation. Almost all the promoters of the Congress are grey-haired theologians of mature judgment. Most of them are dignitaries in the Church, and have academical degrees of distinction. They guide the trend of modern thought, and are in a position to exert their influence to the best advantage.

The movement, moreover, deserves the support and co-operation of every lover of humanity. We especially appeal to our Muslim brethren of the world to give warm response to this noble call. God has worked out circumstances which are sure to bring forth universal unification. Some cosmopolitan religion is the crying need of the day, and if Islam fulfils the requirements of the time, as its followers believe, the promoters and sympathisers of the Congress, who are thousands in number, have no grudge or prejudice against it. We need not pursue the destructive policy which the Muslims are sometimes tempted to adopt, though within legitimate limits, in imitation of the Christian missionary. The time has come to change the course, and one should work on constructive principles. If Islam has some beauties par excellence, everything good and noble in human nature has been sufficiently excited in the Congress to accept them. Can we do more than what has laudably been done by the liberal, generous souls in the Congress? The soil has been cleared of all unevenness and hedges, it has been even ploughed, and it is ripe time for the seed.

We believe in the efficacy and right cause of the Congress, and offer our hearty support and unswerving co-operation. Our pages welcome everything written in its support. In conclusion, we congratulate the Rev. Charles De Wendte, of Boston, for the unique success the Congress has met through his untiring efforts. Our thanks are not less due to Prof. John Vienot, General Secretary of the Managing Committee of Paris, and his energetic co-workers, whose warm reception and true hospitality in every sense of the word was also awarded to us.

ISLAM AND THE TURKS.

To set Islam aside without consideration as being incapable of collaborating in the work of modern civilisation would therefore be to do it grave insult.

Let us, then, wherever we can, work with Mussulmen in the endeavour to establish a better state of society, a better government, and thereby a better fatherland. But let us not forget that for this collaboration to be really fruitful we should show to Mussulmen in general, and to the Turkish nation in particular at the present moment, our esteem and our sympathy.

—PROF. DR. MONTET, Geneva
(in the *Asiatic Quarterly Review*).

DANGER IN INDIA.

IF anarchism became rife in India and British rule and life there in danger, England shall have simply to thank her present Premier and his foreign policy. His recent expression concerning Balkan affairs has again stirred the water already perturbed and made the situation worse. It has not only aggravated the unrest and dissatisfaction, but brought the Muslim community, as we hear from reliable sources, to an uncontrollable state. Anarchical proclivities, which have unfortunately been always favoured in certain quarters, and never discouraged, as the escape of the culprits from the law in every past offence shows, are likely to fructify and become full-fledged; and all attempts to suppress them a failure. Indignation meetings are again swarming like anything in every corner of the country, and will lower the prestige of the rule. Steps are also contemplated to effect strong passive resistance, and make the dissatisfaction felt to the whole nation here. Hindoos are not behind; they have come forward with sympathies enough to create sinister imports in many a ruling mind. But if they are everywhere hastening with their fellow-feelings, it is not to profit by these manifestations of Muslim wrath in furtherance of their political ends, as some think here, but they have become alive to the piggish obstinacy of a British Statesman, who is quite capable of slighting the highest sentiments of his fellow-subjects in India, and treat them with absolute heartlessness. That callousness with which inhuman atrocities in Tripoli, Balkan and Persia have been perpetrated by some and countenanced by others in Europe without causing a slightest pang of remorse in European mind, has caused strong fear in every mind in the East of a possible similar calamity which may befall them from European hands. They have become alive to the necessity of making strong coalition against similar invasion on their life, property, and honour. The popularity of the rule seems to be on its wane, and every confidence in English sense of justice, honesty, and veracity nearly lost. The hands of the Government may become weakened, and their way full of thorns; and we hope that the local Government in India will be advised to make strong protest against the words and actions of the Prime Minister which have facilitated the creation of conditions that a wise statesmanship will not allow.

It is, however, no time to criticise the present foreign policy. It is time to think of means to remedy the evil which it has created, rightly or wrongly. Words have done, no doubt, more wrong than actions, and they have been taken, and perhaps rightly, as index of actualities; but counteracting words will now produce no effect. Lord Morley's sympathetic reply to Lord Lamington in the House of Lords could act as balm to lacerated

Muslim hearts some months ago ; but the subsequent startling revelation of certain things have divested words of the present Ministry of their credence ; and we are afraid that his recent assurance, made on July 28, will be taken as a meaningless consolation. European veracity in matters of politics, in the estimation of the Indians, has become parallel to Punic faith, and commands no respect. Are these conditions desirable, and will their continuance edify British rule in India and safeguard their interest ? Decidedly not. Is not some efficacious remedy an immediate demand ? Do not expediency and best statesmanship require to go deeply into the root of the whole affairs, and to think immediately of means which may efficaciously remove the causes which are leading to serious danger in India ? Is it not necessary to create better understanding between the rulers and the ruled, which we are sorry to find is nearly lost ? The events of the past two or three years, with the indiscreet attitude of the British Ministry, have accumulatively created certain beliefs in, and imprinted deep impressions on Indian minds, which should be obliterated in the interest of British rule in India. They may be baseless and without foundation, but to show them so in this agitated condition of Indian mind will serve no purpose. Such an attempt would create suspicion and excite disbelief. Mere words, though they may come from the highest personage, are not now in requisition. Actions and only actions are required—some step condemning the present policy of the Premier may save the present menacing situation.

It is pity that most of the people here are purposely kept in darkness as to the real state of things in India. Things which should receive the first consideration of the nation, if considered as going against the avowed policy of the Government, are concealed and minimised by the Party-sworn portion of the Press here. India is the most precious jewel in British Crown and it should receive the best regard. We think we would do a great service to the rule if we bring some of the impressions of the Indians to the notice of the British public. We know that some of them are absolutely without foundation, but that they have taken deep root in minds is a hard fact. They should not be allowed to remain so, though to do so requires tact and ability. Creation of better understanding is urgently wanted.

IMPRESSIONS OF THE MUSLIMS IN INDIA.

1. That the avowal of neutrality by the British Ministry was not genuine, but a pretext to dupe the Muslims and help the enemies of Turkey.
2. That Italy could not even dream to invade Tripoli without having previous assurance from the British Ministry that Turkey shall not be allowed to send help through Egypt.
3. That occurrences in Tripoli, Balkan, and Persia were under the engineered plan of European Concert with the participation of England.

4. That the British Ministry favoured Muslim extirpation in Balkan, and did its best to conceal real facts.

5. That destruction of Muslim power is deemed necessary to strengthen Western rule in lands inhabited by the Muslims.

6. That Turkey is allowed to retain Constantinople simply to facilitate European usurpation in her Asiatic territories; because with Adrianople under Bulgaria her already shattered sinews will all be exhausted in defending Constantinople, and Asia Minor will be an easy prey to Europe.

7. That the present disagreement of the Great Powers in partitioning Asia Minor and Constantinople is only responsible for the promise to keep the integrity of Asiatic Turkey.

8. That Persia has already been partitioned, and suitable occasion is awaited to make it a *fait accompli*.

9. That Mecca and Medina are in real danger and aimed at.

10. That buffer-state policy has now been deemed as unnecessary, and the days of Afghan independence are numbered:

IMPRESSIONS OF THE INDIANS IN GENERAL.

1. That the effacement of the Muslim power is a prologue to bring the East under the complete subjugation of the West.

2. That Turkey incurred all these losses for her move to reform. Europe cannot bear to see reformation in others.

3. That life, property, and honour of the coloured races do not account much in the eye of the Western. He thinks himself to be vested with Divine right to rule others, who, he thinks, are born simply to minister to his needs and bear his burden.

4. That no laws of humanity or civilisation can restrain a European from committing any atrocity whatsoever against the other if it suits his purpose and occasion favours him. His object is to weaken others and destroy them to his own aggrandisement.

A GENUINE APPRECIATION OF "ISLAMIC REVIEW."

To the Editor "ISLAMIC REVIEW."

SIR,—The statement of basic principles of human law, and the quotations from Al-Quran which appear on pages 201-3 of your magazine are very interesting and instructive to those Christians who, like myself, have not read Al-Quran and studied the philosophy and religion taught therein, enabling them to understand in some sensible degree the faith inspiring the conduct of all true Muslims.

The statement and quotations seem to indicate the existence of a philosophy and religion professing to proclaim ever-enduring general principles regulating and governing alike individual and national conduct, which claim to be of Divine origin, and which are, therefore, adaptable to the ever varying circum-

stances of human life and work, relative alike (1) to the thoughts, emotions, and deeds of each of the members of each of the several families of human beings who, altogether, constitute the several members of the Political Body of a Nation ; and relative (2) to the policy, intentions, and acts of each of the members of the several families of nations who, altogether, constitute the several members of the Spiritual Body of Humanity ; as the manifest emanation or incarnation, in just and righteous human conduct, of the Divine Will on Earth ; as the revelation of the Spiritual Parenthood of God and the Spiritual Fraternity of Man. The realisation of such conditions and relations, in practice, here on earth constitute the eternal objective of the operations of both Christians and Muslims, who should, therefore, perform their work in the goodwill of beneficent emulation.

The revelation and teaching of the Divine code of law regulating and governing the whole life and work of man within each of the *internal* spheres of domestics, economics, politics, scholastics, ecclesiastics, and nationalism, and also within the *external* sphere of internationalism, can only mean the discovery and teaching of the scientific code of law suitable and adequate for regulating and governing both (3) the individual and the national life and work of human beings dwelling together in communities, and also (4) the intercourse between such communities.

The publication and exposition of such a code of law to the Christian peoples of the West from the head centre of the British Empire—which, like the city of God, contains within itself human beings “of every kindred and tongue and people and nation”—must tend to become fruitful in dissipating the shadows of ignorance which have hidden alike *the ideals* of true Muslims from the view of Christians and *the ideals* of true Christians from the view of Muslims.—Yours faithfully,

JAS. C. SMITH.

Royal Colonial Institute, Northumberland Avenue,
London, W.C., July 28.

AL-GHAZALI.

A PSYCHOLOGICAL STUDY OF THE MAN.

AL-GHAZALI as a thinker is difficult to class. He was not a specialist gathering and recording facts, but a generaliser, comparing and unifying the whole realm of activity. To say he studied every branch of knowledge, the science and literature and the philosophy of his day, and that he left an indelible stamp on the mentality of the race is, after all, to say very little. Many men have done those things ; men smaller than he was ; men unable to sit even at his footstool, pigmies beside a giant.

To say that he was the greatest thinker of his day, that he was the greatest of the Muslims, is indeed to say something that

carries with it honour and worth. Others may have been abler in special fields, but he was the thinker who most affected the thought of his co-religionists, and whose words had the greatest weight.

He was a force, a power. Where others drew many he drew multitudes. His grasp of science, his observational knowledge and his world-concept may be inferior to those of either Al-Beiruni or ibn-Haitham, but where they only in their day made ripples on the surface, he moved the whole ocean of mentality and altered the main currents of thought, changing the whole outlook of the Muslims.

Like many a less distinguished man, and many a lesser intellect, he wrote his confessions: His final conclusions on the universe—his world-concept; his struggle along the pathway of knowledge; his aspirations, his experiences, his search for truth. Do not all of us seek the truth? Do not most of us imagine we have got it? When we differ from the rest of mankind is not the rest of mankind wrong? It sometimes happens so. After all, there is a criterion for truth, and it is well for those who find it.

Confessions of men of high intellectual calibre are generally interesting. Of men like Al-Ghazali they are always so, giving a peep into the innermost recesses of the human soul, a soul tuned to every movement of the universe, and fashioned out of the subtlest thought. The warp and weft of the cosmos in its most fragile, delicate, and artistic form. Instinct with a power unlimited in its possibilities.

The great Imam was earnest and untiring in his search for truth. The world riddle was before him. Many previous thinkers attempted to solve its problems, grappling with its most intricate enigmas. The known flowed around him, and the unknown, awful and mysterious, into whose deeps the lamp of knowledge sent a sickly glare, which, growing fainter and fainter, was ultimately lost in the void and the darkness. But the seeker went on with his search.

In the realm of thought the goal is one, the paths are many. Numerous religions, numerous philosophies, a myriad doctrines, and a myriad sects. Each doctrine, or body of doctrines, being to its devotees the Truth—infallible, omnipotent. Each sect to its followers the only correct path to salvation. Into this vast ocean of ideas, driven by his restless energy, devotion, and fervent zeal, Al-Ghazali plunged amid the flotsam and jetsam so that he might, as he put it, "rise from the low level of traditional belief to the topmost summit of assurance." That after years of deep study, of mental anguish, and severe physical strain he attained to that assurance and found peace is one of the glories of his career and a grand example. No man can do more. He satisfied himself. Many men do that. But how many men draw the multitude after them, not only of their own generation but of many to follow, and by the act elevate them morally and religiously; raise them to a higher plane and imbue them with

nobler ideals and grander aspirations than they have ever known before?

Al-Ghazali did not climb to the heights of assurance without bruises by the way. The struggle was a hard one. The goal may have been fair with roses, but the path that led thereto was overgrown with briars and strewn with thorns. Many a day was spent in anguish and many a night was passed in tears. Tortured mentally and weakened physically, he at one period feared his reason would give beneath the strain. He was at that time, "not, it is true, explicitly or by profession, but morally and essentially a thoroughgoing sceptic." Then came deliverance, even as he says, "Not to a concatenation of proofs and arguments, but to the light which God caused to penetrate into my heart—the light which illuminates the threshold of all knowledge."

Probably many have gone through a similar experience, when in after years new ideas come into contact and strife with ideas inculcated in youth. Nervous tension, mental anguish. Some of us in the process shed almost completely the beliefs of our fathers, the ideas expounded to us at the knee of our parents or our guardians. Not so the famous Muslim; he arrived practically at his starting point after all the years of labour and the nights and days of suffering. Intuition, the inner light as the revealer of what Kant called things-in-themselves was his final solution of the key to the world riddle. He had fallen practically into line with the Suffis, the great mystical poets, thinkers, and teachers of the East. Harith al-Muhasibi, Junayd, Shibli, and Abu Yedzid Bustami were more attractive to him than al-Farabi and ibn-Sina. He smote the philosophers with greater effect than Samson ever smote the Philistines. He overthrew the whole system of naturalistic speculation, and even the science of his day, save in narrow pathways cut out by himself. He placed Suffism at the highest pinnacle of knowledge, as the only true path to peace, with its varying states of trance, ecstasy, suggestion, sympathy, and asceticism, as the noblest morals and the purest virtues; he gave it a recognised standing in the body politic of the Islamic church and brotherhood. The shell of his earlier beliefs was stripped off and cast aside, but the kernel was retained, he was still what he was at the beginning of his investigation—an Intuitionist and a Revelationist.

Some men are always extremists. A change of thought on their part—no matter how brought about, although in such cases the emotions are generally the dominating factor—sends them to the other extreme. Al-Ghazali may never have gone to the extreme after the manner of Husein ibn Mansur, but his peregrinations were all on the same plane. He was an ontologist to begin with, and he remained so at the final summing up. The outbreak of the poets against the extreme position of the ontological Suffis, led by such men as Abu'l-A'la and Abu'l-Atahiya, left him apparently untouched. As we shall see, his moral bias probably determined the point. We have to note

therefore, his revolt was an ethical one, his position philosophically was always ontological. He appears to have had a bias on both the ontological and moral side. Psychologically we have to ask the reason why, and attempt an explanation. We know too little about him personally to make a complete synthesis. Our physiological point of view is restricted; even the psychological aspect of his character we can only guess at from his writings.

It has been asserted :—

“that the habit of mind, which we may call objective, is associated with a well-balanced and easily working body, which is not constantly calling our attention to it, while the subjective habit of mind is more inclined to be associated with a less smooth and inconspicuous working of the bodily functions.”

That statement may be correct in general, although leaving out the multitude and taking only scholars or exceptionally well-read men, my own experience will not bear it out. The environment may in many cases be the determining factor. Where both factors are present there can be little doubt of the result. Al-Ghazali was reared in an environment where ontological or subjective thought (namely outlook) had predominated for centuries. Realism there was as well as Idealism, but Greek and Indian Idealism coloured the whole mental atmosphere to such an extent that even the naturalistic or realistic poets and philosophers failed to rid themselves of it. Such was the environment. Physiologically we know from his own writings that in 488 A.H., during his teaching at the Nizamiya College at Baghdad, he was struck down by a mysterious illness. He was hampered in his speech, his appetite failed and his digestion became sluggish, his stomach weak. He could neither swallow a morsel of bread nor drink a drop of water. The doctors gave him up, saying his disease was mental, and could only be treated mentally. In his weakness and feebleness the light came and he went out into the realm of the Suffis. As he says in his confessions :—

“Conscious of my weakness and the prostration of my soul, I took refuge in God as a man at the end of himself and without resources.”

Henceforth in his writings his tone is that of a partisan, not that of a seeker. This attitude is due principally to pride in his own powers of intellect. A pride that engendered in him a certain contempt for others, especially those who differed from him. A pride no doubt that is found in many other geniuses; it was strongly marked in Thomas Carlyle.

He is said to have met Omar Al-Khayyami and to have detested him. This is little to be wondered at. The eternal “perhaps” of Omar would have no attraction for him, he was not seeking for “a perhaps,” what he desired was certitude. He

was well aware of his own weakness, and in his *Ihya-ul-ulum* ("Revival of the Religious Sciences") devotes a chapter to the dangers involved in a love of notoriety and the cure for it. It is doubtful if he ever completely succeeded in curing himself, although his final Sufiistic beliefs and practices may have curbed the tendency. Cautious in his criticism, he always admits those truths of mathematics, logic, and physics that cannot intellectually be rejected. He learned long before Burns that

"Facts are chieils that winna ding."

His insight is deep, showing not only that his researches into the literature of his time must have been encyclopædian, but that his experience of men in the mass must have been wide and his observational faculties keen. A myriad phrases in his writings go to show this. Speaking of the tendency of weak minds, he says:—

"They judge the truth according to its professors,
instead of judging its professors by the standard of
the truth."

Of the wise man he says:—

"Once in possession of the truth he examines the
basis of various doctrines which come before him,
and when he has found them true he accepts them
without troubling himself whether the person who
teaches them is sincere or a deceiver."

He taught the people of the East to apply that principle to all thinkers. They neglected to apply it to him. Not but what his writings received criticism, especially after his death. His ablest critic, Abu Walid ibn Roshd, wrote a "Destruction of the Destruction," but its effect on Islam was practically nothing—it scarcely made a ripple on the surface. The reasons are obvious. Al-Ghazali's power was over the mass. He wrote for the people in language the people understood. He brought philosophy and scholastic theology down to their level, and there was sincerity in his every spoken word and every written line. Ibn Roshd, on the other hand, wrote not for the multitude, but for the few, and his writings often lacked sincerity. His opinions were definite enough, but it was plainly evident that his writings were sometimes a compromise. He often understated his own standpoint. Some problems he wrote round, instead of dealing with them directly. Not so with Al-Ghazali, he was enthusiastic for the faith that was in him, for the truth he knew, or as he realised it. He was a strong man in earnest, and his enthusiasm and his fire imbued his hearers and his readers with feelings akin to his own. His very strength and personality carried them with him, so that they thought as he thought, and became filled with his every principle. The environment, of course, had a large say in the matter. Ibn Roshd could not at that period, in Spain and Morocco, afford to carry his arguments to the

uttermost. Al-Ghazali could, that made a difference. The position of the two great Muslim thinkers was far apart, yet Al-Ghazali, although not carrying the process so far, was in the broad sense of the term rational, in so far as he substituted "private judgment" for mere "tradition" and "authority." That was the substantial difference between his early and his later position. While in his youth he relied on what had been taught him—namely, on the authority of others—in his later years he relied on his own experience. What his followers failed to see was that the private judgment of others when they differed from him might be equally as valid as his, and that reliance on private judgment gave an opening to any or all other modes of thought. Such a system was of immense advantage for thought, for mental emancipation and progress. Again, while the Western thinker had a bias for a natural explanation of phenomena—namely, a bias to find an explanation by means of so-called natural law, the Eastern thinker had a distinct bias to seek a super-natural explanation, which may have been due to his early training and to his physical infirmities combined, both factors tending to give him a subjective outlook. The one looked at things "objectively," the other "subjectively."

Al-Ghazali speaking of man says :—

"The highest faculty in him is reason, which fits him for the contemplation of God."

"If passion and resentment master reason, the ruin of the soul infallibly follow."

"The unintelligible can neither be accepted nor rejected."

Yet he had no hesitation in asserting : "Man had beyond reason and at a higher level a new faculty of vision bestowed upon him, by which he perceives invisible things, the secrets of the future and other concepts as inaccessible to reason as the concepts of reason are inaccessible to mere discrimination and what is perceived by discrimination to the senses."

In speaking of inspiration we are assured that :—

"To prove the possibility of inspiration is to prove that it belongs to a category of branches of knowledge which cannot be attained by reason."

In dealing with the doubts relative to an individual claiming to be inspired, we are to examine his case on evidence in the light of the facts pertaining to his life, and the truths of his teachings or sayings we are to test by experience. It will be noticed that in spite of his claim that man had beyond reason a higher faculty bestowed on him, the return for proof is always to reason, and in antagonism to his subjective outlook his final test is to experience and is objective. In his summing up he throws overboard his whole case for subjective illumination.

When he destroyed philosophy as then taught by showing that philosophy could prove nothing, and that there was no

certainty in the method of the philosophers, he left only one path whereby he might travel, that of subjective illumination, as understood and accepted by the Suffis. He was assisted into this position by his moral nature, seemingly the strongest part of his character. He had a distinct moral bias. His whole cry was for the Truth. His every faculty was absorbed in the search. The height of assurance was his aim mentally. Correct thought and correct action was the goal of all his strivings. He wanted to know the right and do it. Sensitive, he must have been of a high-strung-nervous temperament. One can imagine him torturing himself over a slight lapse in reasoning or an error in conduct; knowing no rest until he made the matter right. Such men are the salt of the earth.

While the simplicity of his language and demonstration was largely instrumental in drawing people after him, the purity of his life and the ethics he expounded and practised must have been leading factors in the case. A striking personality is one of the greatest forces in moving men. Even at the present day our investigations into the effects of personality on others and of suggestion are only in their infancy, but so far as we have gone we find those æsthetic features of wonderful complexity and vital importance. Although he made lapses of conduct and reasoning equally with all other great men, it shall be well with us if we make no more. I have not been concerned here with either the correctness or incorrectness of his doctrines—philosophical, scientific, or religious—but simply with what they tell us of those traits, both inherited and acquired, which affected his whole outlook on the universe, material and spiritual. We have seen that that outlook was mainly subjective, and he had with it a strong moral bias, and thus his constitution and his environment tended to foster and develop those very feelings which were the determining factors of his character. Not infallible but beautiful, dominant, masterful even in its limitations.

Al-Ghazali stands out an uncommon figure in the ranks of literature and in the firmament of thought. Sincere in every word and act. Devoted to Truth. An intellectual giant filling all the range of the knowledge of his day. A grand personality. A purist in morals. Intense with scorn for wrong, and the thirst for combat with error. Neither a pioneer nor a scholar. Not a specialist in any one field, but the possessor of a wide knowledge that touched every aspect of the science, philosophy, history, and literature of his day. His force of character must have been striking, powerful enough to carry the people along with him and to sweep his opponents away. The love of God, the love of Truth, detestation of wrong and error and the elevation of all that was good and noble, to these add the fire of genius and you have the master-mind which led Islam for centuries, the greatest of the Imams—Abu Hamid Al-Ghazali.

JOHN PARKINSON.

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