

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

MUSLIM INDIA

AND

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PROBLEMS FOR THE EVANGELIST.

UNDER this heading we propose to publish a series of questions which often upset the mind of many a seeker after truth in accepting the tenets and doctrines of Christianity. They come from the pen of an able writer, who for the last twenty years, we believe, has been devoting heart and soul to religious research. He was once on the verge of the acceptance of Christ as his Saviour. We recommend these problems for solution to our reverend friends connected with the world-evangelising movement here, and our pages will always be open to them in this respect. They will, in some measure help their own cause, facilitating the efforts of those who they think are groping in darkness.

POLYGAMY A BAN.

EX-PRESIDENT TAFT, of the United States in America, has won our deep and heartfelt thanks, and everlasting gratitude of the whole Moslem world, by wisely vetoing, as we have just heard, a Bill which was so disastrous to the Muslim cause in America. It was practically contemplated to debar Islam from its shores. In our letter, inserted elsewhere, to the All-India Muslim League, which holds its annual meeting in the Easter

holidays at Lucknow (India), we hinted at the said coming enactment, and warned our brethren in the said League to widen their deliberations to questions affecting their interests out of India. The Bill, which for the present has been vetoed, provided that everyone stepping on American lands shall have to declare his disbelief in the institution of polygamy. Nothing can be more anti-Muslim than this. Polygamy has never been a rule of Muslim life. It can be dispensed with if necessary; but to disavow it is simply to repudiate our religion. It has got its efficacious but exceptional use under certain conditions, and is allowed under the verdict of our sacred book when those conditions arise. To extort a declaration of disbelief in the said institution under the penalty of the law is to force renunciation of Islam from its adherents when landing in America. In other words, the Bill, if enacted, was to close the doors of American lands against Islam. We therefore feel a sense of gratitude to the ex-President for his prompt and wise action. But it is no guarantee against possible future enactments. In our opinion, the time has arrived for us to exert ourselves for our existence in the world. It is a noble desire, and must have its support from our rulers, who, we believe, are deeply interested in our welfare. They really rule India, as they say, for the benefit of the Indians, and the benefit of the Muslim India is also abroad. It is not the exclusive duty of the Muslim kingdom to guard Islamic interests in the whole world; but the British Raj, which counts many more Muslim subjects under it than any Muhamadan rule can boast of, is also responsible for their protection.

As to polygamy, it is one of those vexed questions connected with Islam which has brought into existence a voluminous literature sufficient to set the question at rest in its favour for good. We really pity those who do not care to understand average questions like this, or are so tenaciously attached to certain deeply-rooted errors in them that they do not wish to part with them. But he would be a bad schoolmaster who gives up his position as a bad job simply because some of his pupils are hopelessly careless—paying no heed to him. The subject requires another attempt for getting it thrashed out. But want of space does not permit us for the present to do more than to insert here what was said the other day by Mr. Khwaja Kamal-ud-Din at Cambridge in opening a debate on Polygamy. We cannot, however, help remarking that under certain unavoidable circumstances the polity of Islam has legalised certain relations which the Western world sees her way to countenance even without the sanction of religion or legislation, numerically to an extent not to be dreamt of even in Muslim countries

THE EDITOR OF THE "ZAMINDAR."

OUR compatriot, Mr. Maulvi Zafar Ali Khan, the Editor of the *Zamindar*, the foremost vernacular daily of Lahore (India), who has already been introduced to our readers through these pages, left London for Constantinople on the 9th inst. He carries with him a cheque for £7,000 sterling to the Grand Vazeer there on behalf of the Zamindar Turkish Relief Fund, the double of which amount has already been sent by him to the Ottoman Treasury while in India. During his sojourn here he spent his days to the best advantage of his community. His self-sacrificing spirit hardly allowed him to see and enjoy "London life." He was too occupied in seeing men of some note here, in order to enlighten them on the current Muslim problems in India, and succeeded in winning the sympathies of some leading papers here to the side of his community. In fact, he used one of the *various pacific* means which our sister community in India has been using for more than thirty years here to gain their object. We badly need more individual efforts on these lines, and wish that Mr. Zafar Ali Khan could have prolonged his stay in London for some months more.

'OUR TOLERATION.'

WE are glad to note that our leader in the last number of *Muslim India*, under the title "Jesus, an Ideal of Divinity, &c.," has not failed to create a lively interest in the Christian circle of our readers. The Christian-like spirit which, it is said, pervades our whole writing is appreciated. But why not the Muslim spirit? Is a Muslim a stranger to such sentiments? Is he devoid of tender passions? In a word, is he incapable of being tolerant and meek? But we should not be astonished at this, we should remember that our readers here have the misfortune of labouring under gross misrepresentation concerning us, to dispel which will be our humble task in future. We, however, assure such readers that a Muslim cannot but be tolerant and meek. Islam is the only religion within our knowledge that gives a broad cosmopolitan soul to its true adherents. What should be the attitude of a Muslim towards other religions and their followers, will be found elsewhere in these pages under "Islamic Attitude Towards the 'Unsaved.'" A Muslim is enjoined by his sacred book to help every cause conducive to human welfare, no matter if initiated by a non-Muslim, and not to undo measures of reforms introduced even

by his enemies. "Do not create disturbance after reformation" is his watchword wherever he goes.

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UNIVERSAL BROTHERHOOD.

The very first word in the Quran teaches the Universal Fatherhood of God and the Universal Brotherhood of Man, a spirit which, being lacking on this side of the world, is chiefly responsible for all the sufferings inflicted on the East by the West. If we analyse the basic principles of both the religions, it is Christianity, and not Islam, which we are constrained to remark tends to create a narrow-minded disposition and an uncharitable nature towards others. If the most Merciful and High awards endless punishment and eternal death in the world to come to those who differ in belief from the adherents of His favoured religion, why should not the latter do the same in this world if those who differ from them in other respects happen to fall at their mercy?

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CHRISTIANITY SHOULD ACCEPT THE VIRTUES AND EVILS OF THE WEST TOGETHER.

The people in the West possess good as well as bad qualities. They have their merits and demerits. Their discoveries in the material sciences are blessings to the human race, and their weaknesses a curse. Drunkenness, debauchery and gambling have gone side by side with their other enviable acquisitions wherever they have gone. But the Evangelist claims the latter as the fruits of the religion, while for the former he lays the blame at the door of those who accompany him in foreign lands in commercial and political concerns; though they are all chips of the same block. It is bad logic; you cannot claim the one and disown the other. Do which you will, accept or reject in entirety, otherwise where can we draw the line of demarcation? We admit that the teachings of Christ do not give countenance to modern Western weaknesses, but at the same time we want the help of some Christian theologian to refer us to anything in the words and deeds of Jesus which led to the present culture. If Christianity shirks the responsibility of Western weaknesses, she cannot be accredited with bringing forth their virtues.

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There is, perhaps, a negative virtue after all in Christianity. It gave no code of life to its adherents, and left them free to do, what they chose, according to their environments. With some, this paucity of teaching enabled Christian nations to make progress and advancement, but the same want explains their moral delinquencies.

PRECIOUS GEMS.

DIVINE MERCY.

Mohammed asked : " Believe ye that a mother will throw her child into the fire ? " The answer came : " No. " Then said Mohammed : " But God is yet more merciful to His creatures than a mother to her child. "

DIVINE REWARD.

God has said : " The man who does good, I will pay tenfold and more ; and he who does evil will find requital if I do not forgive him ; and he who will come a span nearer to Me, to him will I come an ell nearer ; and he who will come an ell nearer to Me, him will I come to meet twelve ells ; he who comes to Me walking, to him I will run ; and he who comes before Me full of sin, but believing, I will come before him ready to forgive him. "

" The reward is as great as the suffering ; that is, the more unfortunate and miserable a man is the greater and fuller is his reward. It is true that whom God loveth He chasteneth. "

DIVINE LOVE.

God said : " For him whom I love I am the ears with which he hears, the eyes with which he sees, the hands with which he grasps, and the feet with which he walks. "

DIVINE REVELATION.

God said : " I was a treasure which no one knew. I wished to be known, so I made man. "

WHAT WEAKENS FAITH.

" Know ye not what undermines our faith and makes it impossible ? The errors of the expounders, the disputes of the hypocrites, and the comments of the rulers which lead away from the true path. "

THE PROPHET'S WORLDLY CONCERNS.

One day Mohammed said : " What have I to do with this world ? I am here as a traveller, who has stepped into the shadow of a tree and at once steps out of it again. "

" To him who loves me, poverty comes more surely than the stream to the sea. "

—*From the Sayings of the Prophet Mohammed.*

FOREIGN POLICY AND THE MUSLIMS.

IT is gratifying to see that the English nation is awakening to a sense of its duty towards those under her rule. A portion of the Press has felt the necessity of denouncing the policy pursued indiscreetly by Sir Edward Grey in foreign affairs. It is said that Germany is his chief fear, and the mania of keeping the balance of power has greatly affected his balance of mind. It is contended that the present policy has seriously damaged British prestige, and has made the proud nation a slave to the Slav.

This is what has been said from a ruling nation's point of view ; but the ruled nations, whose susceptibilities and sentiments have been cruelly slighted, look at the whole situation from a different standpoint.

Are not Russia, France and England the only three great Powers who count millions of Muslims under their rule, and through whose agency or neutrality Muslim kingdoms have been reduced to ashes through the past decade ?

Perhaps a Muslim is turbulent by nature in Western estimation, and as long as he finds political importance even in distant quarters, he is a dangerous subject ; he is likely to cause trouble and disturbance ; he may avow allegiance, but his complete subjugation is impossible if Muslim rulers are in existence somewhere else. Sir Edward Grey should have been more reasonable if these are the actuating principles of his policy. A reference to the Local Government in India, and our past conduct in the days of "unrest" there, guarantees against such apprehensions. We have shown that loyalty to the ruling power is an article of faith with the Muslims.

Our apprehension on this score becomes stronger when we perceive a different attitude adopted towards us in different places. Diplomacy and policy change with the change of scene. It is an open secret that the whole Muslim world has evinced the deepest anxiety as to the future of Turkey. The Muslims in Southern Russia, in India and in Nigeria, are equally affected. But if the Tsar of Russia sees fit to slight the feelings of his Muslim subjects, by sending a sympathetic telegram to the Slav Banquet at Moscow, in reply to an expression of a wish to see an early conversion of the Mosque of St. Sophia into a Cathedral, the English Governor of Nigeria showed more tact and diplomacy as a ruler of newly subjugated people, whom, if report is true, Sir Frederick Lugard assured at Kano (Nigeria), on the occasion of the Durbar, that England befriended the Turkish cause. How far this assurance was genuine, the facts are too palpable to require any remarks on our part. As to Indian Muslims, the policy of Sir Edward Grey oscillates between neutrality and estrangement.

But why this difference in different places? Perhaps the tyrannical rule of the Tsar has succeeded in reducing us to nothing, and our feelings therefore carry no weight with him; but our turbulent spirit in Africa requires a different and wise handling. As to the Muslims in India, the matter is not without hope. If Grey comes with knife for excision, Asquith has a balm to soothe our pains. Are we going from bad to worse?

There is no reason to think so. Why not rely on the English sense of justice? It is awakened now. There is a good model for Sir Edward Grey in Sir Frederick of Nigeria.

THE ESTRANGEMENT OF THE MOHAMMEDANS.

"THE TIMES" commits gross injustice to our tried and deeply-rooted loyalty to the Crown, when, in a leading article headed "Political Crimes in India," in its issue of March 1, 1913, it says: "We find traces of cardinal errors in the internal policy which has apparently led at last to the estrangement of the Mohammedans." It is true that the present impolicy in Persia, Tripoli, Morocco, and the Balkans has caused an appreciable amount of dissatisfaction in the Muslims in India, who have used legitimate and constitutional means to ventilate their injured feelings. But the same thing we observe in those circles here that are not 'sworn' to support party politics. To call expression of dissatisfaction an estrangement of loyalty is simply to show want of precision and propriety. If our present acts amount to estranged loyalty, the English language, we are afraid, will fail in its vocabulary to convey what is ordinarily done here by those who have reasons to differ with some impolitic measures of the Government. We never thought the English nation to be so degenerate as to regard their fellow-subjects as slaves and serfs. We know that there are very many people here who sympathise with us and welcome our attitude. We 'pay taxes the same as any Christian or Jew,' and we loyally give our services to the Crown. We have every legitimate right to disapprove of any Government measure which, in our judgment, may affect adversely our interests in India or abroad. The British Government is a wise Government, and as such must respect the feelings of its subjects. It is bad policy to curb expression of feelings. It leads to the adoption of heinous measures of passive resistance, which a Muslim by his nature and religion abhors. Mr. C. F. Dixon-Johnson has succeeded to a greater extent in reading the hearts of his Muslim fellow-

subjects in India when he writes the following in his letter to the editor of the *Yorkshire Post* :—

“Those politicians who urge that our foreign policy (if we have one other than the German nightmare) should in no way be influenced by the wishes of our millions of Mohammedan subjects, are making a very serious mistake in committing the gross injustice of ignoring loyal populations who pay taxes the same as any Christian or Jew, and who loyally give their service to the Crown, whether as civilians or the bravest of soldiers. These Mohammedan subjects of ours cannot express their wishes at the polls, therefore the greater responsibility rests upon our statesmen.

“There is a growing feeling, and with some reason, among the Musulman world that Christian Europe, become fanatical, treats certain States with gross injustice solely because they are Mohammedan and not Christian. Musulmen cannot understand the pharisaical doctrine that, because a State is not what Europe is pleased to consider progressive, therefore that State forfeits all right to an independent existence, and that to prepare the way for a particular brand of civilisation the wretched inhabitants must either renounce their liberty or suffer the worst horrors of war waged with the greatest cruelty.

“There are even very many who doubt whether the new brand of civilisation, even if it could be obtained without loss of liberty, without the slaughter, the burning of villages, and destruction of crops, is worth exchanging for the old.

“A few years ago a deputation of Moorish notables visited this country. They were pained and shocked at the immorality, the depravity, the poverty, and the drunkenness of the streets of London and our large cities, and were only too happy to return to the civilisation as they knew it.

“I quote from a letter recently received from a friend writing from Morocco : ‘Tetuan is still quite Moorish, but the Spaniards are expected to take over the town shortly. Soon there will be nothing left in the world of an independent Islam State, which is sad to think of for anyone who loves their civilisation, which I believe you do as much as I do.’

“I remember once a very poor Albanian—a Christian whom I used to take shooting with me in Albania—saying, ‘Ah, I hear from my friend who has returned to the village from England that it is terrible there ; the poor and starving people. Here we are much better off, and much happier. We have our dogs, our mules, and our sheep, and always something to eat. What more can we want?’

“I have received a letter from this man. He is now a miserable refugee with his family. He has lost his dog and his few live stock. He is one of thousands of starving refugees making way for the ‘new brand of civilisation.’”

ISLAMIC ATTITUDE TOWARDS THE "UNSAVED."

OF all the religions of the world Islam is pre-eminently the one religion which assumes a most tolerant attitude towards other religions, and a most respectful one towards the founders of those religions and the leaders of humanity. Its teaching on this point may be briefly summarised as follows: The one and the chief object of the creation of man is that he should attain a perfect union with God, and to make him attain this object Almighty God has been raising prophets in all countries and in all ages, who pointed out the right way to their followers. But after a certain time the teachings of the prophets were neglected or perverted by their followers, and other prophets were raised to again point out the right way. According to this teaching, whenever a prophet is raised by Almighty God, true salvation can only be attained by following him, because it is through him that Almighty God is pleased to reveal Himself at that time.

SALVATION NOT NARROWED TO BELIEF IN CERTAIN DOGMA,

Islam does not, therefore, arbitrarily narrow the sphere of salvation by making it attainable by believers in a particular dogma or doctrine, but it bases it on the sound principle that the way to salvation is pointed out by every prophet of God, and that it is by following that way that salvation can be attained. The Holy Prophet Mohammed was raised at a time when corruptions and errors had found their way into the systems founded by all the previous prophets, and hence it is through him only that salvation, which is another name for union with God, can be attained. Those who do not attain to this union in this world, which is a preparatory world for the next, must pass through another stage, which is represented in Islam as the punishment of hell.

SALVATION NOT UNCONDITIONAL TO A MUSLIM.

Whether all those who have accepted Islam will be saved unconditionally, it must be emphatically stated that the Holy Quran does not teach any such doctrine. It says clearly that only belief in God or the Holy Prophet or the Holy Quran would not avail any person unless he does the righteous deeds which the Quran states to be necessary for attainment to union with God. This teaching of the sacred book is in consonance with what has repeatedly been taught by all the patriarchs of the house of the Israelities, with Jesus Christ as one of them. St. Paul, of course, comes with a new theology. But he has absolutely failed to convince his unprepossessed readers as to

the logic of the strange doctrines he promulgated in his Epistle to the Romans.* His writings have led millions of men to dispense with law and righteousness, as with them faith alone is sufficient ; but right belief is, according to the Holy Quran, the seed which, if properly nourished by righteous deeds, will bring forth fruit ; but faith without deeds is utterly insufficient to make man attain to union with God. Such union, on the other hand, is considered a very hard task, and it is expressly said that there are very few who attain to such union in this life.

ETERNAL HOPE.

MORE than a quarter of a century ago Canon Farrar, of the English Church, wrote his famous book "Eternal Hope," in which he tried to reject the theory of everlasting punishment. Revolting as the very idea of eternal condemnation is—nay, an insult to Divine justice, love and mercy—the able writer could hardly convince his readers as to the truth of his data, who preferred reference to reason.

The eloquent author had to write hundreds of pages in expounding what has been so lucidly brought home in a few words in these pages by our learned contributor, Maoulvi Mohammed Ali, of Indian fame. No one even now can deny the gifted attainments of Canon Farrar as a writer and speaker on ecclesiastical questions ; but it is not the respective capabilities of the two writers on the same subject which make the difference, the difference lies in the material and data on which they had to found the superstructure of their arguments. While the Christian theologian could not, with any precision, lay his finger on some clear teaching of the Lord on the subject, and had to grope in darkness, putting stretched interpretation to certain scattered phrases quoted from the Bible, the Muslim divine was amply fortified in his argument with texts from the Quran. He had simply to open the sacred book and read verse after verse to corroborate him, and we congratulate him on his attempt to make his subject interesting, which has always been unpalatable to many a reader of refined tastes.

But it is not as to the subject of Hell only that the Quran is so convincing in its teachings ; there are very many other doctrines which have been inculcated by almost all the religions of the world, such as Heaven, the Day of Judgment, angels, revelation, prophethood, &c., &c. But all these sacred books, excepting the final Word of God, have failed to elucidate these truths on a rational basis to one's satisfaction. Al-Quran makes

* See the next number of *Muslim India* for a review on the Epistle.—ED.

up the deficiency, and we hope our gitted friend, Mohammed Ali, will prove by his pen in these pages what at present will appear to some of our readers as an assertion on our part. For the present we recommend his article on "Hell" to our friends of the Church who believe in the purgatorial nature of hell, and request them to consider whether the Quran or the Bible is the more convincing of the two. Do they not find in the former a gratification for the very cravings of their reasons, which we fail to perceive in the records of the four Evangelists? Does not the Quranic dealing with the subject under discussion intensify our sense of Divine love and providence for man? The Bible, no doubt, came to reveal certain truths, but it stands in need of being supplemented by the Quran, at least to satisfy those with whom bare dogmas carry no weight.

THE LACKEY OF RUSSIA.

MR. H. B. MARRIOT WATSON, of the Savile Club, in discussing the present foreign policy of the Government under the title quoted above, makes the following genuine remarks in the columns of the *Outlook* of February 22nd, which are most opportune and deserve every consideration. While recommending them to the urgent attention of the British public, we cannot help saying that we fail to understand the necessity of the concluding lines. They hardly add to the *rationale* of the case, and could have been dispensed with:—

" . . . In the Near East we have abandoned our traditional policy, which not only served us well but which had the additional advantage of being the only honourable and just policy. We have thrown Turkey into the hands of Germany, and have alienated the sympathies of the Muhamadan world, which is so grave a factor in the Empire. I do not attribute to Sir E. Grey all the blunders, the indiscretions, the prejudices, and violated neutrality which have characterised some of his colleagues. But he is responsible for loading the dice against the Ottoman Empire; he is responsible for withholding from the Muslims the consideration and justice which has been lavishly conceded to the Balkan Christians any time since 1877. In the Middle East, Sir E. Grey's policy of obsequious subserviency to Russia has resulted in the betrayal of the ancient Persian people, whose country will inevitably be merged in the territory of the Northern Octopus. In the Far East the Foreign Secretary has winked at what is the beginning of the annexation of Mongolia by Russia, and he has been guilty of the incredible injustice and folly of interfering with a struggling country's endeavour to put itself into a sound

financial position—this again at the instance of that same semi-barbarous Power, Russia, whose hereditary policy, achieved by mingled brutality and treachery, is unchanging through the ages. The hypocrisy and cynicism of our policy in China is beyond belief, and almost beyond conception. Thus always are we humble servitors to Russia. Bismarck called the late Lord Salisbury “a lath painted to look like iron.” Sir Edward Grey is a lath not even so disguised. He has made us footmen to the Tartar. We carry Russia’s parcels, this proud and mighty country of ours; and we are being dragged daily into deeper infamy. We have betrayed our trust in Near, Middle, and Far East, trailing as we are in the dust and mire of the Muscovite. Our natural alliance should be with Germany, and, if we could sweep aside Kaiser and Junker together, I believe the alliance would be practicable and develop of itself. As it is, it is our duty to go on alone, with friendly understandings all round if you will, certainly not with open partisanship for half-civilised Powers like Russia. It is not so long ago since this colossus was proved to be built of clay. Perhaps to-morrow there will be a further demonstration of the same fact.

“In the records of this Government it is written that they (1) have broken up an ancient and historical constitution; (2) have dismembered a mighty kingdom; (3) have despoiled a poor but venerable Church. To these facts it seems there will have to be added that (4) they have destroyed the foundations of our imperial policy, and have ruined our prestige and influence in the Near, Middle, and Far East.

“That apparently is the price we have to pay for the pleasure of keeping in office this amiable squire from Northumberland. I see that according to *Who’s Who* Sir E. Grey’s recreation is fly-fishing. I am glad to hear it. I believe the season has already opened. Let him lay down his pen, take up his rod and go North. Away with him from Downing Street to the pools and spates of the salmon rivers, where at least he can inflict no harm on his country!”

LOVE.

Yet—dare I speak what men will call a dream,
 I hear it in the happy murm’ring stream,
 From sunset glow to morning’s rosy light,
 In all the voices of the summer night,
 From earth below, from highest heaven above,
 The life of life is ever more for love.
 Believe it brother; this of all is best—
 To labour and to love and then to rest.

—*The Songs of Sidi Hammo.*

THE LOGIC OF VISCOUNT MORLEY.

By ZAFAR ALI KHAN, B.A.,
Editor of *The Zamindar*, Lahore, India.

FOR John Morley, the accomplished scholar, the profound philosopher, I have an admiration that knows no bounds; but for Viscount Morley, the Imperialist and the diplomatic apologist of Sir Edward Grey, I, as an Indian Muslim, have nothing but unfathomable pity. In his anxiety to explain away the conduct of the foreign Secretary, who has done all that could humanly be done to screen the Balkan Allies by hushing up the atrocities perpetrated by them, the President of the Council ignored some facts, mis-stated others, and altogether made a very poor show of logic in reply to his interlocutor, Lord Lamington, in the House of lords on February 19.

From independent Christian testimony it has now been established that, at the very least, 240,000 Muslim men, women, and children have been murdered in cold blood by the Allies during the past few months, not to speak of the diabolical work of pillage and outrage that is going on independently on a huge scale. The writings of Pierre Loti, Marmaduke Picthall, and a number of other pure-souled friends of humanity leave no doubt as to the appalling atrocities committed by the Allies in the plains of Trace, Macedonia and Albania. All that the Ottomans require is that an international commission should be appointed to institute a strict and impartial inquiry into the charges. This is a fair request, and if the Allies are really as innocent as they would like the world to believe them, Sir Edward Grey and his foreign coadjutors can possibly do no harm to their cause by acceding to the request. But of late a tendency has been growing in the Chancellories of Europe to regard the Ottoman as the outlaw among nations. Even elementary justice must be denied to him. As for sympathy with him in his troubles or appreciation of his heroic self-defence and his manly virtues, it is not to be thought of, for then "neutrality" steps in and bars the way.

When Lord Lamington—who is one of those noble Englishmen whose sympathetic attitude towards the Islamic world has earned for England the inalienable goodwill of Muslim India—urged that it was desirable that the Consular reports regarding the gross cruelties perpetrated by the Allies should be published by Government, Lord Morley replied that no Government could investigate the truth of these "rumours." His Lordship further observed that it was impossible for a foreign Government to go into a territory which was the field of war and investigate. Now, either Lord Morley's memory is very short, or he seems to think that what is good for the Christian gander is not

equally good for the Muslim goose. His Lordship had evidently lost sight of the fact that foreign Governments had found it impossible to take cognizance of the rumour started by a body of irresponsible zealots that the lives of the Christians in Constantinople were in danger. His Lordship had manifestly ignored the extra-cynical spectacle of foreign Governments actually despatching their battleships to the Golden Horn to avert a catastrophe which had been conjured up by the futile brains of the Balkan Committee. When mere rumours involving imaginary danger to Christian life could produce a naval demonstration on a small scale, surely the actual murder of a quarter of a million human beings should have had the effect of mobilising the whole British Fleet. But then Sir Edward Grey and his apologists might turn about and say that these quarter of a million human beings were only Musalmans.

One touch of sympathy makes the whole world kin. The noble sentiments to which Lord Lamington gave expression in the House of Lords illustrated this trite saying in the loftiest spirit of genuine Christian charity. We shall always be grateful to his Lordship for the feeling way in which he spoke of the Turks who are struggling heroically against overwhelming odds, and are performing prodigies of valour under conditions from which the mightiest of European Powers would have shrunk in dismay. It was a great pity, his Lordship observed, that public leaders here had never expressed any feeling for the Turks in their dark hour. The Press, which always took its cue from the Government, had actually taunted the Turks with continuing the war, and reproached them for not surrendering what they had not lost. Not a word was said in admiration of their courage and bravery at Scutari and Adrianople.

Diplomatic phraseology is very elastic, and a nonplussed diplomat can easily ensconce himself behind its accommodative amplitude. The present-day neutrality is just such a phrase, and during the past eighteen months it has served as a convenient asylum for the conscience of Sir Edward Grey, Mr. Asquith, Lord Morley, and other luminaries of international morality. Lord Lamington's complaint that there had been no expression of sympathy on the part of any leading member of the British Government with the sufferings of the Ottoman nation is regarded by Viscount Morley as unreasonable because such an expression of sympathy would constitute a violation of the principle of strict and inflexible neutrality to which the Government were committed with the approval of both Houses of Parliament and the country. This is very right so far as it goes. But the question is whether the Government have followed that principle with the impartiality which was its due. The answer to this question must be in the negative. Sir Edward Grey, who in playing second fiddle to Russia is strangely unmindful of the Imperial interests of his own country in Asia, has revealed himself only as M. Sazonoff's double in the

matter of England's policy in the Near East. How the shade of Beaconsfield must be fluttering in a wave of agony to see the burden of the Slavonic propaganda carried upon the shoulders of the British Foreign Office !

Lord Morley, in lending his unqualified approval to the doings of Sir Edward Grey, has actually the assurance to ask on what principle can the Ministers of the Crown so far forget their responsibilities as to openly sympathise with the Ottoman nation in its troubles, and thereby incur the odium of partiality. But surely Lord Morley cannot have forgotten that the Prime Minister of England did not, perhaps, incur that odium when, in his Mansion House speech four months ago, he openly expressed his satisfaction at "the gate of Christianity," as he chose to style Salonica, being once more under the wardership of the Christian Allies, and eagerly made the announcement that the fall of Constantinople was momentarily expected. Another Minister of the Crown—it was Mr. Masterman, if my memory does not fail me—was still more "impartial." This quintessence of modern Liberalism could not restrain his jubilation over the victorious march of the allies as they waded knee-deep in the blood of Musalmans, and actually declared that in trying to turn the Turks "bag and baggage" out of Europe the Allies were pursuing a just cause. A further unique exhibition of "neutrality," on which Lord Morley has such fine views, was given when, in consonance with the pan-Slavonic proclivities of Sir Edward Grey, a British cruiser landed a party of blue-jackets in Crete to haul down the Turkish Flag and hand it over to the German Consul. Crete is Turkish property entrusted to the safe keeping of the Great Powers who play the rôle of its protectors. Greece cannot possibly wrest the island from the protecting Powers, and if "neutrality" has the same meaning for Turkey as it manifestly has for the Balkan Coalition, the Powers should have at least had the tact of waiting till the final act in the Near East drama had been played out. Germany, Austria, Italy, France, and even Russia, however, have the tact to refrain from committing themselves to a step which is nothing short of the betrayal of a trust. On the score of "principle," therefore, Lord Morley need have no qualms of conscience in speaking sympathetically of the Ottomans.

So much for the "principle of neutrality." As regards the effect of Sir Edward Grey's share in the development of the Near Eastern situation on the minds of the Indian Muslims, Lord Morley, while having the goodness to admit that Muslim feeling is profoundly stirred, does not know what His Majesty's Government can do to improve the situation, or to assuage the feeling. All that one can suggest to Lord Morley is that it is time that the foreign policy of His Majesty's Government should be dictated by a greater regard for the susceptibilities if not for the interests of the Muslim world, whose goodwill it is not good policy to alienate permanently.

THE DOCTRINE OF HELL IN ISLAM.

By MOHAMAD ALI, M.A., LL.B.

Editor of the *Review of Religions*, Qadian, Punjab, India.

A PHILOSOPHICAL EXPLANATION.

THE belief in the continuity of the existence of the human soul is a universal belief, and one so deeply rooted in the very nature of man that the most powerful forces of materialism have not yet affected it in the least. Whether the deep-rootedness of this belief in human nature is due to its innateness, or whether, as an atheist or an agnostic would argue, it clings to the mind with the ordinary tenacity of old associations, it is a solid fact that the belief in a life after death has not lost any ground even in this civilised and materialistic age; and it is equally true that the progress of science and the application of scientific principles to all branches of learning is in favour of, rather than against the truth of such a belief. That every religion has preached that the righteous will be rewarded for their good deeds and the wicked punished for evil deeds is an undeniable fact, but even philosophically considered, the question affords a similar solution. We see that most often a man reaps even in this life the good or bad consequences of his good or evil deeds, and that except in rare cases he himself is responsible for the happiness or misery which is his lot in this life. If therefore, no human action passes without bearing its fruits, and they are not necessarily immediate, but in most cases require time to ripen, there ought to be some time for them to do so, especially in case of such action which one did on the very day he expired.

LIFE AFTER DEATH PROGRESSIVE.

Starting on the basis, then, that there is a life after death for every human being, the first question of vital importance which arises in connexion with this is as to the state of the soul in that after life. If a life after death has been ordained for the human soul, it could not have been meant but for its progress, its advancement to higher and higher stages. Without this the doctrine of a life after death becomes horrible. Even in this short space of life we find the soul progressing and advancing step by step from lower to higher stages. Could an everlasting life have then been designed for the unending torments of hell? The very idea makes one shrink and turn back in horror. Such a doctrine deals a death-blow to the justice and mercy of God. No intelligent being could have made man and preserved his soul for such an end.

Most religions have fallen into a grievous error on this point, and it is only the teaching of Islam that we find conformable to

reason and in consonance with Divine justice, love, and mercy. There are many that talk of the love and mercy of God, but, as if God were only the God of a particular people, His love and mercy are considered not to touch anyone who is outside the circle of believers in a particular set of doctrines. To such a person God cannot be said to be just, as he punishes his evils or unbelief of a few years with everlasting woes and torments. And though a tendency is witnessed in certain quarters to soften this horrible idea, the sublime truth that the human soul is ever progressing and attaining to higher and higher goals of spiritual progress and union with God, which the Holy Quran alone has taught, has not yet been recognised.

QURANIC CONCEPTION OF HEAVEN AND HELL.

It is true that the Holy Quran mentions hell as the abode of the evil-doers, and even depicts its horrors, but it must be borne in mind that, according to the Holy Quran, both heaven and hell are places for the perpetual advancement of man to higher and higher stages. The Holy Quran says on one occasion

لَتَرْبُنَّ طَبَقًا عَنْ طَبَقٍ .

“Verily you shall all be surely transferred from state to state” (lxxxiv. 19).

The whole mankind is addressed in these words, and accordingly, as those in paradise shall make perpetual advancement, those in hell will not be suffering fruitless torments. On the other hand, the torments of hell will be the means of purging them of the evil effects of their deeds done in this life. This is the only *philosophical explanation of hell*, and this explanation has been given by no other book but the Holy Quran.

HEAVEN AND HELL IN MAN.

It is the Quran only which teaches that heaven and hell grow out of a man, that a heavenly or a hellish life begins in this world, and that the spiritual fruits of good or evil deeds done in this life assume a manifest form in the next. The fire of hell is no other than the fire of sins, as the Holy Quran says:—

نَارُ الْبَاقُورَةِ الَّتِي تَطْلُعُ مِنْ أَلْفُودِهِ .

“The fire of the wrath of God burned on account of sins which rise above the hearts.”

The origin of the fire of hell is, therefore, in the sins which a man commits in this life, and it is thus with his own hands and in this very life that he prepares a hell in which he will find himself in the next.

HELL NOT ETERNAL.

The Holy Quran, as I have already said, does not teach that those in hell shall suffer everlasting torments, and this is an important consideration which conclusively settles the question that hell is meant for the advancement of man and for his purification. There are numerous passages in the Holy Quran showing that those in hell shall ultimately be taken out. Thus in vi. 129 we read :—

قال النار مثواكم فاليها الا ما شاء الله
ان ربك حكيم عليم -

“God said, Verily the fire is your resort to dwell therein, unless thy Lord will it otherwise. Verily thy Lord is wise and knowing.”

The statement that the evil-doers will abide in hell only for a limited number of years, shows clearly that according to the Holy Quran the torments of hell are not everlasting, for infinite time cannot be measured by a finite number of years.

HELL, A MOTHER.

In ci. 6, the hell is called a “mother” of those who shall go into it. The use of this word is, I think, the clearest evidence as to the true nature of hell as described in the Holy Quran. What is meant is that as a child is brought up by the mother, so those in hell will be brought up in that place for a new life, the life of perpetual advancement in paradise.

It is true that the Holy Quran also speaks of hell as a place of torment or tortures, but these torments, according to the Holy Book, are remedial. Just as a patient has to devour bitter medicines and to undergo operations and amputations which are most painful, but which are undoubtedly the only steps which can restore him to health, so also it is with the torments of hell, which are not only the natural consequences of the poison of sins, but are at the same time the most necessary steps to undo the effect of the poison, and to breathe into a person a new life in which he must go on making unending progress.

HELL A MANIFESTATION OF DIVINE MERCY.

Thus hell is also a manifestation of the mercy of God, though of a different kind from heaven. The one is a place for restoring health to those who have destroyed it by their own actions in this life, while the other is a place for the advancement of those who enter into the other life with their spiritual faculties uninitiated. In fact, so clear is the teaching of the Holy Quran on this point that none but a most superficial reader of it could overlook it. Again and again the Holy Quran speaks of the workers of iniquity as blind, deaf, dumb, dead—meaning, of course, that they themselves have wasted their spiritual faculties, and accordingly, before they can make any spiritual advancement in the attainment of that highest goal of the human soul, the union with God, they must be subjected to the operations which should restore the action of those faculties. In clearer words still, the Holy Quran tells us that “those who are blind in this life shall find themselves blind in the next,” which means that as they did not make use of the opportunities which were given them in this life to use their spiritual faculties, they will find themselves devoid of these faculties in the next, and will palpably feel the pain and anguish which is the necessary result of their loss, and which they are unable to feel in this on account of their engrossment in the things of this world. But the mercy of God will soon take them by the hand, and they will, after passing through all the stages through which it is necessary to pass to regain the use of the lost faculties, attain the real object of their lives. They will be purged of all uncleanness, for this is necessary to attain to a perfect union with the Divine Being which is the source of all purity.

DIVINE MERCY HUNDRED-FOLD IN THE NEXT WORLD.

There are many sayings of the Holy Prophet which clearly show the truth of what I have said above. In the Holy Quran it is written that “Almighty God has made it obligatory upon Himself to show mercy to His creatures,” and there is a tradition of the Holy Prophet according to which Divine mercy is not displayed only in this world as we find it so abundantly manifested, but far greater mercy will be displayed in the next; and the fact is that if this had not been the case, the showing of mercy in this world would have been futile. The tradition to which I have here referred, says: “The Holy Prophet, may peace and the blessings of God be upon him, said that God displayed only a hundredth part of His mercy in this world, and it is this hundredth part whose manifestation is witnessed in all the creatures in this world, and that the other ninety-nine parts of His mercy will be displayed in the next life.” According to this saying, the love and mercy of which we witness countless manifestations in this life, and in which is included not only the mercy of God which He shows to His creatures,

but also the mercy and love which is displayed in His unlimited creation, is only a hundredth part of the Divine mercy, and the perfect manifestation of His love and mercy will be witnessed only in the next life.

ISLAM REJECTS EVERLASTING HELL.

That Islam rejects the doctrine of everlasting torments in hell has already been shown, but it will also appear from some of the sayings of the Holy Prophet, which I quote here in conclusion. The holy traditions are too clear to require any comment.

God will ultimately take all those out of hell who have done nothing to deserve deliverance therefrom, and God will say : " The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them, except the most Merciful of all merciful beings. So He will take out a handful from fire and bring out a people who never worked any good." That the handful of God will hardly leave many dwellers in hell, a reference may be made to a verse in the Quran, which describes the handful of God thus.—

"The whole earth is a mere handful of God on the day of judgment."

Again the Holy Prophet said :—

"Verily a day would come over hell when it will be like a field of corn that has dried up after flourishing for a while."

"Verily a day would come over hell when there shall not be a single human soul in it."

MEN ARE FOUR.

He who knows not, and knows he knows not,
He is a child ; teach him.

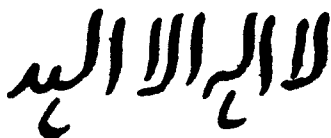
He who knows not, and knows not he knows not,
He is a fool ; shun him.

He who knows, and knows not he knows,
He is asleep ; wake him.

He who knows, and knows he knows,
He is wise ; follow him.

—*Hindustani Proverb.*

JESUS, AN IDEAL OF GODHEAD AND HUMANITY.



(There is no god but God.)

By KHWAJA KAMAL-UD-DIN, B.A., LL.B.

(For continuation *vide* Vol. I., No. I, *The Muslim India*, p. 17.)

CHRIST'S DIVINITY.

OF His two characters in representing Humanity and Divinity I think I have now discussed the human side of His character within necessary bounds, but much more is still to be said under the other heading. The world was not without its idea of God and His attributes before the advent of Christ. It came either through Divine revelation or His work as revealed in Nature; and these indices of Divine character induced man to believe Him an Almighty God, Omnipotent, All-powerful; Conquerer and not to be conquered; Destroyer of the wicked, and Vanquisher of, and not to be vanquished by, His enemies. But it is a great shock to find in the Son of Mary something damaging to our deeply-rooted sublime notion of Divine dignity. A God in man, but caught and bound by the Jews, Lord of the Universe and evincing fear and anxiety to save His life, which it is believed He came voluntarily to sacrifice; He is smitten and abused; He is scurrilously subjected to coarse jokes and inhuman derisions, compelled reluctantly to drink the mortal "cup." Did He not try to hide Himself when He heard of the Jewish conspiracy against His life? It was perhaps owing to the human element in Him, but after the event called the Resurrection, He had overcome death and had got a "celestial life"? He had no reason to evince fear and hide Himself again, but He did. This is what an Eastern mind unfortunately cannot conceive of God.

EXPLANATION OF CHRIST'S CHARACTER.

There is, however, an explanation to it. Patience is a Divine moral quality, and required manifestation, and got its full epiphany in the Lord. I admit that God is patient. We see Divine meekness in allowing wickedness to take the uppermost hand; sin to become rampart and evil to prevail sometimes, but we see God vindicated in the final destruction of iniquity

and unrighteousness. It is in the Light of this Divine victory that the former passiveness becomes a providential Patience and radiates with its full lustre, otherwise the suffering of every helpless creature is a Divine manifestation. This is what we read in the sacred literature of all the nations on the surface of the earth. This is what comes to redeem Druidism and even Paganism. Dumb nature even bears witness to the truth, where unhealthy matter sometimes finds luxuriant growth simply to be annihilated by the self-assertive cosmic energy. God showed His forbearance and patience, but was His indestructible nature and power of destroying others vindicated in the life of Christ? The world has seen many martyrs for the right cause besides Jesus. They suffered like Him and evinced similar patience. Was God revealed in them all? There ought to be some line of demarcation between a man as a man, and God as a man. It is rather in the destruction of His enemies by His own Hand than in His self-destruction, and that also expedited by the wicked enemies that God is glorified. Had His enemies seen their destruction at the hand of Jesus, the Glory of God would have seen redemption. Their subsequent annihilation, if any, proves nothing. The enemies of every martyr to truth besides Christ met the same fate. They could not survive for a long lifetime, and truth gained its supremacy in their discomfiture in almost every case. The Hindu philosopher has conceived a more dignified and sublimer idea of Deity than a theologian in the West. If God took a human birth in the manger once, He was born more than half a dozen times in the Brahmanical soil, but under environments more befitting His Divine grandeur. It is the prevalence of sin, no doubt, which causes His appearance in every case, but He comes to destroy the wicked and the unrighteous, and establish His Kingdom in India, while in the street of Galilee He falls a helpless victim to them. Naturally, the first of the two is preferable and more consonant with His exalted position, but His possession of tender passive morality cannot be ignored. To my mind both His appearances, in India and in Bethlehem, are not free from defect. His complete epiphany would be in a case which combines all His moral attributes. He should appear at a time when sin is at its climax: He should come in a humble position like Jesus, He should fight in the cause of truth like Krishna, and He should finally come over Victorious like Ramchandra. This is what is required of a God in man, and if it be possible that God reveals Himself in man, it is Mohammad and not any other worthy member of the noble race of prophets who satisfies all these requirements.

GOD UNCHANGEABLE AND IMPARTIAL.

"The Lord is good to all, and His tender mercies are over all His works," is as true to-day as it was when these holy words were sung more than 3,000 years ago by the sacred Psalmist. The truth was not lacking its testimony even when 'Adam

delved and Eve span.' Unchangeableness is one of the chief attributes of God, and He has always been Constant and Invariable in all His Providence. 'The ethereal firmament on high,' and 'the earth with all her treasures' beneath, were, within the foreknowledge of the Creator, for the benefit of the whole human race, even on the day when 'the Spirit of God moved upon the face of the waters.' The inexhaustible resources of nature are open to everyone, and have always been helpful to those who cared to work them out. God 'opens His hand and satisfies the need of every one.' His Providence has never been limited to any creed, colour or age. If this be the broad Divine morality, observable in His Providence for the physical sustenance of mankind, are we not justified in holding a similar belief as to His Dispensation for our Spiritual growth? We are fortified in this belief, when we make a comparative study of the various religions that sprang up in different parts of the world, even in days when the means and facilities for mutual intercourse between them were not known. These religions of the world may diverge from each other in their tenets and doctrines, but they converge on one basic line. Every religion claims a Divine origin for its doctrines, though it may deny this privilege to the doctrines of all other religions. Divine revelation is the foundation of every religion. Confucius and Zoroaster, Buddha and Ramchandra, Krishna and Christ, Moses and Mohammad, everyone of the blessed race appeared when the conditions of time and place required a reformer. They found the world at its lowest moral ebb, and they came to raise it. They found their fellow-men in the bondage of sin, and they came for their redemption. But the salvation they brought to others did not consist in self-immolation, which even the holy founder of Christianity did his best to avoid; though they met with, or suffered more than, martyrdom in their efforts as saviours of the human race. They brought a code of laws to regulate human life, which they claimed to have received from God. They inculcated certain truths which they declared had been revealed to them through Divine inspiration. They taught their followers to have strong faith in, and act upon them, and in that they saw the regeneration of the latter. In a word, they gave their fellow-men 'the law of the Lord'; and it was by the fulfilment of this that nations prospered 'like a tree planted by the river of water that bringeth forth fruit in season.' As light follows darkness, and rain succeeds drought, whenever and wherever evil prevailed and man became corrupt God sent, to use Jewish terminology, His 'sons and begottens' to teach man the 'Law of the Lord,' and to reconcile man to his Creator by keeping His Commandments. This is what history has so often repeated in every nation and creed. It gives us an insight into that particular phase of Divine Character, which unceasingly found its epiphany when sin became rampant and evil prevailed. Jehovah revealed Himself in the same way when he came for

the emancipation of the house of Jacob. Moses brought the law, and in its fulfilment 'the Children of the bondage' found their real redemption. A generation of Patriarchs was raised after Moses only to remind the Israelites of the law and its observance, and the last reformer of 'the fallen house' did the same when he said : "Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 18.) Mohammad, the last of the Divine Messengers, brought the same message when he came to redeem the whole human race. He appeared at a time when sin was at its climax, Man had trampled down all Divine bounds, transgressed all the laws of the Lord. Virtue had become extinct, and evil ruled the whole world in its four corners. The race of Adam was again within the fangs of the old serpent ; and 'no one called upon the Lord.' It was at the advent of Mohammad, and not some 600 years before, when 'the Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God'; but he finds that they are all gone aside, 'they are altogether become filthy : there is none that doeth good.' (Ps. 14.)

ISLAM, THE OLD COVENANT IN PERFECT FORM.

Gigantic as his message was, with the whole world before him to reform, Mohammad brought the old message, but in its perfect form, and adopted for other's salvation, the same straight path, so frequently trodden before him by various sons and begottens of God—viz., the prophets. He preached Islam, which means firm belief in and complete submlssion to the Law of God, and which most quickly redeems the world from the lowest ebbs of morality. Thus the whole sacred history of the world seems to uphold the same truth everywhere. Christ Himself was a staunch advocate of the Law and believed in its observance. The Covenant which he came to renew was the same old, simple Covenant of Moses, free from the innovations and mysteries which enshrouded His religion after Him, as He clearly said, and meant when he said : "Whosoever, therefore, shall break one of the least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven. But whosoever shall keep and teach them, the same shall be called great in the Kingdom of Heaven." To be great in the Kingdom of Heaven was vouchsafed by Christ to one who kept and taught the Commandments. But His church, based upon the Pauline superstructure, goes beyond the Master. It teaches what was never even suggested by Christ. It gives us an inkling into a novel characteristic of the Father, which He, as a Son, was not pleased to disclose. Nay, it takes exception, in a way, to the golden rule quoted above from the Sermon of the Mount.

(To be continued.)

From—

THE EDITOR THE "MUSLIM INDIA & ISLAMIC REVIEW" (LONDON),

To the Members of the All-India Muslim League (Lucknow).

DEAR BRETHREN IN ISLAM,—

Ussalam eleikum wa Rahmatullahi wa Barakatahu. I left India some months ago, and my departure from home excited unnecessary surmises as to the object of my visit to English shores. It was not to better my worldly condition that I made journey; the spread of Islam and its preaching have been an ideal of my life. It made me restless while in India, and was chiefly responsible for my journey to this side of the world. I came here with the object of finding the best methods of preaching Islam and disseminating Muslim literature in the West. But my sojourn here has brought me a revelation of things before unknown, as I presume they will be to most of you in India. You are assembled to devise means to ameliorate your condition and to improve your future prospects, and I think I would miss a great opportunity if I failed to invite your thoughtful deliberation upon what I have learnt since my arrival in London.

It is not merely a gradual dismemberment of the Moslem Kingdoms leading up to their total extinction that has been engineered, but the very existence of the Muslim community is threatened. The fate of the Moors in Spain awaits us everywhere, and our annihilation is only a question of time.

Unfortunately we have been an obstacle and hindrance in the way of European self-assertiveness, and have also constantly rebuffed Christianity, and it need therefore be no matter for surprise if our existence is considered undesirable in certain diplomatic and ecclesiastical quarters; but now it is ostensibly on humanitarian grounds that the peoples of the West desire to see us "finished" as soon as possible.

Brethren! you need not be startled at this occidental attitude towards you. It is not difficult to find its causes. If the conception of Islamism and the Muslim, prevalent in Europe, were correct and based upon valid data, I should see no reason why every fair-minded person having the least interest in humanity should not come forward to help Europe in her task of effacing Islam from the face of the earth. But if the situation has arisen through deliberate misrepresentation, and is a creation of gross calumny, the people here are not to be blamed for it, nor would it serve any purpose to bring our malicious detractors to task. Our sole remedy lies in dispelling the cloud of ignorance which enshrouds Europe and prevents her from appreciating Islam at its true value.

It is not only our institutions of polygamy, slavery, Jiziah, and Jihad which under misinterpretation arouse ignorant disgust

and unmerited resentment, but everything of Islam is now under the ban, and judged as past reclamation. Our theology and our ethics, our polity and our economics, our social and domestic conditions, all savour of barbarity. Our conception of God is an insult to the Deity, and our view of man an outrage to humanity. We have no faith in female virtue, and do not believe in chivalry on the part of man; jealousy has gripped us, and we have deprived mankind of that harmless pleasure which accrues only from free inter-mixture of men and women in balls and masquerades. We are dead to sublimity and blind to beauty, and will not allow others to appreciate the personal charms possessed by our female folks, which were meant by nature to contribute to universal happiness. We have secluded our better-halves, and stunted everything good and noble in them. Our ethics are a confused mass of conflicting principles, and an unharmonious *hotch-potch* of puritanism and sensuality. Islam, it is said, appeals to the animal nature, and leaves no opportunity for the play of the tender passions. It excites fanaticism, and kills reason and common sense. The Muslim, therefore, can make a conquest and retain its fruits by the sword, but he is absolutely incapable of giving good rule to the conquered races. In a word, ignorance and narrow-mindedness, ferociousness and brutality, sensuality and inadaptability, and what not other abominable 'tys' have been heaped on our heads, and in ecclesiastical coverings of grace and diplomatic insinuations are declared to be our chief qualifications. It is asserted that Islam has had its day. It did service to humanity in reclaiming races bordering on barbarity; it may still pave the way for Western civilisation and religion in certain parts, as, for instance, in Central Africa, but in the advanced parts of the world it should give place to its betters.

This is a brief resumé of what I have learnt here about myself and my religion through books, periodicals, newspapers, theatres and cinematographs in the short period of six months, which I could not possibly have learnt through my incessant study of religion for the last twenty years. But in the same breath, I say it is a lie and a brazen calumny of the blackest dye. In the beginning, no doubt, it was the work of some evil schemers against Islam, but now it is the honest belief of millions in Europe; and England is no exception. It is under such erroneous beliefs that European nations think themselves justified if they nurse intentions detrimental to you. The Cause of Humanity, in their wrong judgment, demands your immolation to its altar. You are charged with having contaminated half the world, and it is therefore imperative that the remaining hemisphere should be safeguarded from your unwholesome influence. Therefore there is no occasion for surprise if, as I learn from reliable sources, the United States of America contemplates legislation under which no Muslim shall be allowed to set foot on her shores. No wonder if

Europe, as the self-appointed guardian of human welfare, schemed to bring your kingdoms to the dust: the partition of Muslim lands may have been decided in European cabinets long ago, although put into operation only in the last decade. As Islam is believed to be a scourge to mankind, the sooner it disappears the better; this is the only possible explanation of the cold indifference which Europe preserves in the face of those inhuman atrocities and barbaric outrages, which caused the death of thousands of Muslims, admittedly non-belligerents. All the laws of humanity have been trampled, in Thrace, Macedonia and Albania, under the savage feet of the Bulgars and Montenegrins. All the rules and regulations of the Hague Conferences have been set at nought in the Tripolitan and Balkan wars, but the equanimity of the European mind has remained undisturbed. It not only fails to feel the slightest pang of remorse, but endeavours to minimise or explain away the terrible truth of these unprecedented occurrences. To show the light in which millions of honest minds here are deliberately misled in regard these dire events, I here insert a letter which probably comes from the pen of a clergyman, and appeared in the *Daily News & Leader* of the day on which I am writing.

“THE ‘MASSACRES IN MACEDONIA.’”

“Sir,—How greedy some people are to believe charges against their fellow-Christians! But even were these charges true, terrible as they would be, the last person who would have the right to complain would be the Turk. He would be reaping where and what he had sowed. The horrible picture of the great massacre of Armenians in or about 1896, as seen and described to me by one of many English sailor witnesses, has never left my brain. If Christian regular troops have done these unchristian things it is the result of centuries of education by Mohammedans. It is one more reason to end the Mohammedan rule. A persecuted, downtrodden race either becomes cowardly like the poor Armenians or fierce like the Cretans. Mohammedans have very much improved under Christian rule, as in India and Egypt. Christians have never improved under Mohammedan rule. If the charges be true, which I doubt, this is a most painful instance of it.

“LIONEL LEWIS.

“St. Mark's Vicarage, Whitechapel, Feb. 14.”

England has no doubt remained aloof till now out of her regard for us, but I am afraid our alleged Muslim backwardness and our retrograde tendencies are too incorrigible to keep her on the side of the losing cause. Already her traditional friendship has been converted into neutrality, which may not continue very long.

Brethren! In body I am far from you, but my heart is with you. I can imagine the intensity and magnitude of the pain which the facts revealed in my letter will cause you. But be patient, and with a cool mind think of an efficacious remedy for such misfortunes. If Europe is correct in her estimate of us, we have no just cause of complaint, if our days are numbered it is because we deserve it. But if Europe labours under gross ignorance and has been misled by deliberate calumny and misrepresentation, as the case is, do your best to correct her errors, and I assure you millions of people at least on this soil of freedom and liberty will advocate your noble cause.

In order to make myself clear to you, allow me to remind you of the European attitude towards you some fifty years back—England was then the great ally of Turkey; we could count on her support.

If the Christian bigotry of Gladstone could not bear Islam and wanted to see "the Turks leave Europe bag and baggage," he had to face a strong public opinion which then existed in favour of the Ottoman. He died without seeing his wishes realised. To convert Turko-philes into Turko-phobes in England was a task of gigantic calibre. A generation of back-biters and evil-speakers of Islam came forward to perform the ignoble work. The Ottomans as a race could not be found fault with. Everything abominable was therefore imputed to the Muslim—his religion: the only Faith of God—which has brought civilisation, light and peace to the world, which has furnished basic principles of modern civilisation, but which was painted in the blackest colours to create the present situation.

God has been pleased to put as under British rule, and the regime has been useful to us in various ways. The English nation can be accredited with a strong sense of justice and willingness to redress the grievances of her dependents. I know for certain that well-guided effort made here to enlighten the public on our concerns is sure to change the policy hitherto adopted. Besides, John Bull is too business-like to see his own interests jeopardised.

The creators of the present situation are too astute to allow the honest British nation to see the actualities in their real colouring. They are fully cognizant that the combined voice of the Indian Muslims, if heard here, will surely change the trend of public opinion. They therefore spare no labour to misrepresent and minimise the importance of your present doings. For illustration I may again refer to that deep interest which you are now taking in Turkey. You hold monster mass-meetings in the big towns of the Empire, which are important enough to create sympathy even in official circles of the highest rank, but the *Pall Mall Gazette* here tries to hoodwink its readers when it says in its issue of January 31 that "too much importance should not be attached to the resolutions passed by Indian

Muslims at Calcutta, Lahore and elsewhere regarding the attitude of Great Britain towards the Balkan war, because they are doing of the young Muslims like those of the young Turks in Turkey." The whole Muslim community in India is in stir and commotion on account of Turkey, but the Tory organ here tries to persuade the public that we are not 'intensely' concerned about Turkey, and the anxiety professed by Indian Moham-madans regarding the future of Turkey is not real and deep-seated, but excited by the young Muslim members of the Indian Muslim League. What can we expect when the nation which rules us has the misfortune to possess such untrustworthy and dogmatic papers as recorders of facts and indicators of public events. But if the ruling nation unfortunately has such incompetent educators of public opinion, she should not be blamed for her mistakes. The first business of the ruled should be to think of some better means of furnishing correct information. Our sister community were shrewd enough to realise this long ago, and made satisfactory arrangements here. They secured some pacific, but efficacious, agencies to create Hinduphile sentiments here, and are reaping good fruits from their foresight.

Brethren! you have assembled at Lucknow to deliberate primarily on your immediate concerns, but do not like your Hindu compeers localise your interest in your motherland. A Moslem is a citizen of the whole world, and not bound within the limits of his environment. You shall have one day to face God and His blessed Prophet, who have enjoined upon you to carry 'the holy message' to the four corners of the world. But half the world is going to be closed against you, and in the other half your enemies have numbered your days. This situation may, to some extent, be ascribed to the European hankering after self-aggrandisement, but it is chiefly owing to a wrong estimate and a false conception of Islam. The calumny against us is a legacy of the missionary propaganda, and a creation of the deep-rooted policy of the vile diplomacy; our cause has been seriously damaged by the untiring pens of detractors, and an incessant use of the pen is needed to counteract the poison thus created. It is not the European weapons of war which are reducing you to dust, but the misguided public opinion in the West which creates the deplorable predicament. Turkey may be relieved of her present throes, but your life as a race in the world depends entirely on a change in the opinion so ignobly created here against you. Brethren! this is a great problem for your consideration, and demands your immediate and thorough deliberation. I came here in pursuit of my humble aims, and not as a fortune-hunter: leaving a lucrative and increasing practice behind me, as your President-elect will assure you. I had to change my plan. I know that the task is too arduous for me alone, and to do full justice to it requires the sympathetic co-operation of many. I should like someone better qualified to take my

place. I should like to see a "Comrade," a "Muhamadan"; an "Observer," a "Review of Religions" and a "Zamindar" published daily and weekly in London, with free and gratis circulation in thousands. God be with you, and inspire you to do what shall be necessary to strengthen our cause throughout the world!—Your brother in faith,

KHAWAJA KAMAL-UD-DIN.

England : 158 Fleet Street, London, E.C.,

February 18, 1913.

BRAVERY.

To speak of bravery and courage in these belligerent days of ours is to relate stories of bygone ages. The undaunted spirit of gallantry and intrepidity is not much in requisition when the two combatants have to stand against each other at a distance of many miles apart, and cannons have to decided the events of war. It is not your courageous spirit but your purse which brings you victory. A race of musicians and singers like the Italian, and that of proverbial cowards like the Greeks, can afford to give a tolerably good stand, and win victories sometimes with the help of others behind the scene—when money can purchase good ammunition and efficient weapons of war. The Ottoman is not the *Sick Man*: He is hale and hearty, as strong and bold as ever; he can dictate his terms to his apparent as well as his real enemies, but his coffers do not help him. The war in Europe nowadays is between the bankers, and is actuated by the Press. Neither are favourable to him; he is too honest for them. His previous defeat was not his fault. He was a victim to strategy and deceit. But he has redeemed his name and honour, and if he fails it will be through lack of finance and not of martial spirit. His opponent is undoubtedly savage and sanguinary, but this blood thirst of the latter is that of a mean coward when backed by others. He is not gallant and brave, but devoid of all manliness, as he is cruel to grey hairs, tyrannical to the weaker sex, and inhuman to infancy.

* * * * *

A STORY OF UNPRECEDENTED BRAVERY.

To do good to the heart of the Ottoman now in the battlefield and keep his spirit up, we relate to him a story of genuine courage and true bravery evinced by his predecessors in faith some 1,300 years ago in the battlefield of Ohud, when the Holy Prophet himself was the Commander of the Faithful.

Those were the days of bravery, and dauntless martial spirit was ahead, especially in Arabia, where the people had inherited

it for centuries from a very long line of ancestors. They held fairs to sing emulously the valorous deeds of their own and of their elders.

The foremost thing that a dying clansman would enjoin upon his tribe was "Revenge." Even the female section of the nation was so dauntless as to accompany their husbands when they went to war. They contracted such furious and terrific habits as to tear off the livers and kidneys of their slain victims, making them into wreaths to garland themselves exultingly. They could not honour a person for any good quality, should he be found destitute of militant spirit. Prowess and valour were all in all for that nation of wild, warlike and fearless people. History is repeating the same in our days, though in a different form. It was to humanise them, and through them the whole world, and not to circumscribe their bravery and martial spirit, that the Prophet was raised in Arabia. His mission was to regulate, and not to thwart, nature and its gifts.

A NECESSARY QUALIFICATION OF A PROPHET.

A man up to their highest ideals was required to reclaim such a people, and every prophet is therefore endowed with powers and capabilities commensurate with the stage of development of the people to be reclaimed, and in perfect conformity with the requirements of the time. The prophet should be able to subdue others by excelling in what is considered by them the most distinguishing and highest mark of honour.

The whole sacred history bears testimony to it. The Nazarene Prophet was raised in times when healing of diseases without the use of ostensible medicines was regarded as a great achievement. Even certain pools of water in the valley of the river Jordan sometimes showed to possess such efficacious qualities, as admitted by the Lord Himself. He came to reclaim mortals of a fallen house under the yoke of the Romans. It mattered little, therefore, if He sometimes evinced anxiety to save His life, and tried to hide Himself from the conspiritors against His life; but He did excel all His compeers in healing the sick and curing the maimed.

* * * * *

WAR AS OLD AS HUMANITY.

But war is as old as man. The sacred and the lay history are full of belligerent events. Besides, the martial spirit in man is a gift of nature, and cannot be curbed; it requires regulation. With all her culture and advancement, with all her religion of charity and forgiveness and, in a word, with the Sermon on the Mount before her, Christian Europe is in arms. The great Powers are snarling against each other and ready to bite. Once unchained, and the Western lands are filled with gore and the East relieved for a time.

* * * * *

ETHICS OF WAR.

Are we not in need of some ethics of war? Is it not necessary to regulate our doings when hostilities are resumed? The Hague Conference had the presumption to make up the deficiency, but it failed. It formulated certain laws, which may or may not be perfect. But with all the countenance and support that the admirers of the Conference had from all the great Powers in Europe, it could not exercise any binding force. Religion is the only institution which commands universal respect and allegiance. The religion of Christ cannot do any good, being silent on the subject. It inculcates an anti-war spirit, but no one heeds it. A warrior prophet is needed, who, by his presence in the battlefields, by his actions and sayings in military exploits, by his precepts and example under contingencies of war, has left us lessons and directions to follow. That he has a greater chance to command obedience than a legislator or a promulgator of a conference appears from what occurred in the scenes of the Tripolitan and the Balkan wars. The Italian and the Bulgar set to nought all the laws and regulations of the Hague Conference, but the Turk, with all his alleged barbarity, proved to be more humane and civilised in his dealing with the non-belligerents of the hostile camps. The reason is not difficult to ascertain. The Italian and the Bulgar could slight the said Conference, but the Ottoman and the Arab in Tripoli and in the Balkans could not ignore the dictates of the Holy Prophet, who ordered his followers to spare women, children, and men of age, and the clergy, no matter if belligerent.

A HUMAN FORTRESS.

By M. SADARUDDIN, B.A., B.T.

It was in the battlefield of Ohud, in one of his defensive wars, when the Holy Prophet Muhammed, being hard pressed by the forces of the enemy, fell down in a pit and fainted.

He had received over eighty wounds: two of the rings of his helmet had run into his cheek, his face weltered in blood, and a blow at his teeth made one of them fly away. The enemy was marching on and sending volleys of arrows, and the life of the Prophet was in danger. He being senseless and no breastwork to defend him against the enemy, disappointment and despair were staring him in the face, but the self devotion and fidelity to their master, the unprecedented characteristic of the followers of the Holy Prophet, warded off the dire consequences of the situation. Abubaker, the first successor after the Prophet, was the first to see the danger, and was foremost in offering ready help, which example was at once followed by Ali, Talha, Zuber, Abu Ubaidah, Abu Dujáná, and many

others. The Prophet was in the pit, and a sure mark for the enemy. The fight being hand to hand, and the place being even and plain, the only fortification which could save the leader at the moment was a living wall of the human beings, which however was not wanting. They fortified the pit and exposed themselves to the coming volleys. The human fortress gave a brave defiance. Talha strained two or three bows, and received thirty-five wounds in the endeavour to shoot back the pressing enemy, and proclaimed that no blow will reach the sacred body of the Prophet but through his own chest, and besought his esteemed leader to refrain from raising his head, and thus obviate the danger of any shot striking at him. Abu Dujáná was afraid, lest the weak flesh in him should overcome his faithful love for his master, he therefore turned his back to the enemy and inclined over the Prophet. The other constituents of the living fortification made an impenetrable wall against the shots of the enemy. They fell dead one after the other, but their vacant places were filled up by others equally devoted. Ibu Comina, from the ranks of the enemy, came forward with the sword, but it was barely warded off his head by the naked hand of Talha, whose fingers were disabled for life thereby.

There were no hospital assistants or the sisters of charity to nurse the Holy wounded, but love and devotion made up the deficiency. Abu Ubaidah applied his own teeth to extract the rings of helmet firmly embedded in the cheek of Mohammed, and had to lose his own two teeth before he succeeded in his endeavour. Water could not be found at that moment to wash the body and face of the prophet besmeared with blood, but many a human tongue came forward to lick it off. Fatimah, the daughter of the Prophet, with Saffiah and other renowned ladies, were busily engaged staunching the blood and nursing his wounds. But it was Umi Nasibah, daughter of Kab, whose desperate spirit greatly contributed to win the day. She wielded her sword and drew her bow with the object of defending the Holy Person that lay in the pit. Other ladies like Umi Slaim, Umi Saleet, Aysha, and others caught the enthusiasm, and accordingly made an onslaught on the enemy, while nursing the wounded.

One of the young children was commanded by his mother to arm himself with a sword and dash upon the enemy to defend the Prophet.

MUSLIM INDIA.—Sir William Muir agrees with Zurkani, Bukhari, Ibu Ishaq, Ibu Husham, and Professor Mohammed Khizri, of the Egyptian University, in immortalising this unparalleled piece of bravery and fidelity displayed by the disciples of the Prophet of Islam. Does it not speak very highly of the teacher and the taught? Is it not an instance, the like of which can be boasted of by Chronicles? The followers

proved true to their profession, which they used to sing proudly as their war-cry :—

نحن الذين باليو محمدًا -
على الجهاد ما جئنا أبدًا -

"We are that very people that have pledged themselves to Mohammed to fight in defence of their faith throughout their lives."

* * * * *

It was the noble example of the Prophet himself which infused his followers with such a spirit. The company of the master had gone far to foster in the disciples high qualities like sincere and true self-devotion, which "others," with all the claims and pretensions ascribed to them, have failed to create in their "chosen ones."

On another occasion, in the battlefield of Honian, when the Muslim army could not stand their ground and began to make retreat, undaunted courage and self-confidence of Mohammed changed the whole scene. Single handed, the Prophet spurred his mule right towards the hosts of the enemy with the following words on his lips :—

انا النبي لا كذب - انا ابن عبد المطلب -

"I am the Prophet, and there is no untruth in it ;
I am the grandson of Muttalib.

This gave fresh courage to the Muslims, who recovered themselves.

* * * * *

The Prophet of Islam was quite up to the high ideals of his time inasmuch as he evinced a manly spirit, braving all dangers for himself, and always occupying the most conspicuous position in the first and foremost rank of his forces. Can a man of selfish motives ever dare perform such tasks? Such a wonderful demonstration of indomitable and intrepid courage on the part of the Divine claimant, to which the veterans of the Arab Clans stood eye-witness, and which was attended with brilliant success as a matter of course, not only broke the physical power of the Arabs, but conquered their hearts.

EUROPE IN ARMS.

Europe is in arms, and has always been more or less so since the dawn of Christianity. Is she to be guided at this juncture by the Holy Prophet or by the Blessed Son of Mary? Our next will reply.

INTERESTING DEBATE AT CAMBRIDGE ON POLYGAMY.

WE quote the following from the opening speech of Khwaja Kamal-ud-Din at Cambridge in a debate held on the 23rd of last month, the proposition under discussion being as follows:—

“That in the opinion of the House polygamy is, and has been, a useful institution to human society.”

* * * * *

“It is not in the spirit of an advocate, though lawyer I am, that I approach the subject, but as a believer in the truth of the proposition under discussion. I do not only assert, but I do believe, when I say that polygamy has been, is, and will be a useful institution to human society, under the given conditions prescribed by the Muslim Jurists, to bring the said institution into action. It is not an institution which is peculiar to Islam, but an institution to which almost all the nations of the world, in every place and time, without distinction of creed or colour, no matter whatever their culture or civilisation was, have given universal assent and practical support. You may theorise as much as you can, you cannot ignore hard fact. Polygamy, if allowed under law in certain communities, is certainly practised under usage in the other. If the East is polygamous by law, the West is not less the same by practice and custom.

“Abstractively marriage is a connubial connection between man and woman, and if, therefore, monogamy means sexual relation between one man and one woman, polygamy means the same relation between one man and more than one woman. And if this is what the terms mean in their abstractive signification, I am constrained to remark that Europe has shown a greater propensity towards polygamy than the adherents of Islam in the East. Reference to facts and figures, perhaps, is not necessary, but I can substantiate my contention in another way. I would simply refer to the alarming increase in the number of bastards in Europe, and to the rare practice of polygamy in the Muslim countries. While the percentage in some countries in the Continent comes up to ten, this seat of learning and religion—I mean Cambridge—can also boast of its modest number of fifty-three in every thousand. Nay, the other places of knowledge and culture are not behind this mother of science in this respect. If Oxford returns forty-five, Bedford produces fifty-

three bastards in every thousand. A child, legitimate or otherwise, is the issue of sexual intercourse. Legitimacy or bastardy do not diverge on basic lines; the former is the outcome of male and female connection under the sanction of society, while the latter is the result of disallowed relations. Therefore, the increasing volume of bastardy in the West proves the increase in the number of disallowed connections, and one who indulges in such relations is not necessarily sworn to one woman, which means polygamy in its abstractive sense. But bastardy is almost extinct in Muslim countries, because polygamy, sanctioned by the law, comes to take off the stigma of illegitimacy from the unfortunate child, who was not at least responsible for his birth under unfavourable circumstances. But polygamy in us is not a common occurrence—even not one in a thousand in India. I should admit that the people in Afghanistan, Persia, and Arabia have shown more inclination towards it. But the climate and other circumstances peculiar to them are responsible for it. Persia is nearly on the same latitude as some of the European countries where similar proclivities find play on a higher scale, though disallowed. Am I wrong, therefore, in saying that the human race in certain quarters has shown a tendency towards polygamy? The world became 6,000 years old, according to Christian calculation, but it could not do without polygamy. Europe with all her culture and civilisation could not remain indifferent to it. Almost all the best men that the world has produced as teachers of morality and spirituality have by their own practice given countenance to it. Lord Krishna, the wisest man, the God Incarnate in India; Solomon, the wisest of the house of Jacob; David, 'The first begotten Son of God,' were all polygamist to a startling extent. Even God was pleased to take birth in the house of a polygamist, as the blessed Virgin was the second wife of Joseph, the father of the Lord.

"I admit that everything has got its use and abuse; a blessing through abuse becomes otherwise. Who can deny the use and blessings of fire, especially in these frigid regions; but it has become a dangerous weapon in the hands of the Suffragettes here. No one can minimise the bounties of material sciences, but it has become a regular scourge of humanity in the hand of Europe by supplying her with her present weapons of war. In a word, it is nothing short of a truism that everything has got its use and abuse. Every atom of nature bears testimony to it. Look to the great luminary, the sun. It preserves our eyesight. If you pass a few months in a place which receives no sunshine, or if you continuously look at the disc of the sun for some time, in both cases you lose your eyesight. Thus abuse and disuse of everything is harmful. *It is the business of the legislator or an ethical teacher to teach us the proper use of things in existence and to frame laws to regulate things affecting our welfare. If we show certain inclinations they cannot be curbed,*

they may be controlled. It would be bad policy to do away with the use of a thing simply because it is likely to be abused. It is to find fault with the Providence whose hand created things for our use. You cannot thwart nature, but you may control and regulate it. That is what perfect legislation would do. Therefore, I say, *if man has shown inclination by nature to be polygamous*—and you cannot deny it in the face of what I have submitted to the House—you cannot dispense with it. You have to frame laws under which the institution under discussion may remain within its legitimate bounds. Islam has done so. It allows polygamy under given conditions, and one who indulges in it in their absence is a sinner and trespasser on those bounds allowed by Islam.

“Again allow me to ask you one question. Do we not possess various cravings and appetites? Do we not differ in our appetites from each other on account of the difference of our respective physical constitutions? You cannot but satisfy these cravings, and if one differs in magnitude and intensity from the other, our means to gratify them must differ also in quality and quantity. By way of illustration, I may refer to the cravings of the inner man, which we go to satisfy here at the *modest* rate of four times a day. But do we not differ in this respect also from each other? Will you feed me on the same amount which is sufficient even to surfeit Mr. ——? I hope you will not starve. You will make allowance for the extra requirements of my big body, which is not my own seeking, but a gift of nature. There can be no hard and fast rules for gratifying the cravings of nature in special cases. You cannot meet different magnitudes with the same measure, as you cannot cut the clothes of everyone from the same sheet. If you have to make exceptions under contingencies, if you have to make allowances for special cases, why are these exceptions and allowances not desirable in satisfaction of connubial cravings? Convince me that men, gifted with different physical constitutions and living under diverse climates and divergent latitudes, have got equal sexual cravings, and I will be the last person to say anything in support of the proposition. You call polygamy a sensuality. If a big moralist with a big body, by eating double the amount sufficient to satiate a comparatively little man, cannot in decency be called a voracious glutton, why may another man under particular circumstances be called sensual?”

“I am afraid the time at my disposal hardly allows me to do full justice to the subject in hand, and as yet I have been able to say something only as to the gratification of our natural cravings. But there are other great objects, to accomplish which the institution of marriage came into existence, and which, I am afraid, will totally fail under some circumstances if polygamy does not come to our help. Marriage is the chief agency of our procreation. It preserves and perpetuates our

race. A man, even though he may be a cynic, cannot be indifferent to a desire to see issue of his loins. A house is a churchyard if its walls do not resound with the chuckling of smiling children. A son or a daughter is a real blessing. A woman may be physically incapable of being a mother, and polygamy is the only remedy.

"If marriage is a law of nature, and every man and woman should live as husband and wife, how are you to remedy the consequences of that paucity which various agencies are incessantly causing in the ranks of men? War has become, and, I should say, has been from time immemorial, an indispensable thing with us. It causes the death of millions of men. Again, in England you have got twenty-two millions of women against twenty-one millions of men. The polity and economics of this country keep millions of men out of England. Navigation is chiefly in English hands; thus the number of men is decreasing here. Now, how are you to give the company of a man to every woman? If you curb nature you will suffer the consequences, which you are doing in various ways. How are you to remedy the situation—import men or resort to polygamy? The former you cannot afford—you are the most emigrant nation in the world. Your only salvation lies in polygamy. I have submitted that keeping women without the company of man is leading to far-reaching consequences. May I tell you that the solitary female life here is chiefly responsible for those heinous pursuits which characterise the militant movements of the Suffragettes? They have a laudable object before them as far as their demands are concerned, and I see no reason why every honest man interested in the betterment of the fair sex should not sympathise with their noble cause; but an idle mind is the temple of the devil. Eve with Adam was a meet companion, but no sooner left alone than she was tempted, and caused human perdition. Have not her daughters inherited her nature? Can they not afford to be, to quote Tertullian, "the gateway of Satan" if left without the company of Adam's sons? They are Eves; keep them in the company of Adams, and you are saved from their courting the evil spirit. Give your better halves their legitimate right: their first right is your companionship. Bind them with matrimonial ties, and household duties will have enough for them to attend to. In no time they will become mothers. Few more children, and all the energy which at present actuates militancy of spirit is exhausted. Domestic duty, which is the natural legacy of marriage, will hardly leave 'our ladies' time to come to Kew Gardens for their pernicious games."

* * * * *

The *New Age*, in its issue of February 27, while suggesting means to prevent the increase of the militant outrages by the Suffragettes, in a way proposes the same remedy which has

been suggested in the concluding portion of the above quoted speech. It says :—

“Our observations of the movement during the past six months, however, have convinced us that the agitation is more than ever a form of nervous trouble ; and that it is, with every successive outrage, becoming more pathological. All the more ridiculous, therefore, is the ill-conceived plan of fine and imprisonment adopted by the Government for dealing with it. If a doctor, in the course of his ordinary practice, is called in to prescribe for a woman who shows signs of incipient neuritis or hysteria, it would never occur to him that she should be bundled off to a solitary cell and fed there forcibly with a rubber tube. He would be more likely to order immediate change of air, of diet, and of companionship, the latter being by no means the least important.

Hysteria and want of companionship ; indeed ! And the most efficacious remedy has also been prescribed by a doctor in the *Daily Mirror*, where he says :—

“If marriage could be compulsorily imposed, it would certainly solve the problem of the Suffragettes.”

No doubt ; but how to arrange it, when the number of women in England is on the increase and the other sex is decreasing ? We intend to discuss this question again in our next.

Our April Number will contain

An Open Letter to the Prime Minister.

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