

# MUSLIM INDIA

## ISLAMIC REVIEW.

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

*A Monthly Journal devoted to the interests of the Muslims.*

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

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بسم الله الرحمن الرحيم

# MUSLIM INDIA

AND

## ISLAMIC REVIEW.

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### PRECIOUS GEMS.

*From the sayings of the Holy Prophet.*  
(Peace be on his soul.)

#### WHO IS MUSLIM?

One who performs his trust and fails not in his word, and keeps his pledge.

#### A PERFECT MUSLIM.

A perfect Muslim is he from whose tongue and hands mankind is safe.

#### WHO IS NOT MUSLIM?

He is not a Mumin (a believer) who committeth adultery, or who stealeth, or who drinketh liquor, or who plundereth, or who embezzleth.

#### TO HONOUR GUEST IS ISLAM.

He who believeth in one God and in a future life, let him honour his guest.

#### A MUSLIM AND HIS NEIGHBOUR.

He who believeth in one God and the life beyond (*i.e.*, a Muslim), let him not injure his neighbours.

That person is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry.

#### MUSLIM TO SPEAK GOOD WORDS.

A Mumin (*i.e.*, a believer) must speak only good words, otherwise remain silent.

## SIX DUTIES OF MUSLIMS.

"The duties of Muslims to each other are six." It was asked: "What are they, O messenger of God?" He said: "When you meet a Muslim *salaam* to him (wish him good and peace); and when he inviteth you to dinner, accept; and when he asketh you for advice, give it him; and when he sneezeth and saith, 'Praise be to God,' do you say, 'May God have mercy upon thee'; and when he be sick, visit him; and when he dieth, follow his bier."

## EFFECT OF ILLNESS ON A MUSLIM AND HYPOCRITE.

Verily when a Muslim is taken ill, after which God restoreth him to health, his illness hath been a cover to his former faults, and it is an admonition to him of what cometh in future times; and verily, when a hypocrite is taken ill, and afterwards restored to health, he is like a camel which hath been tied and afterwards set free; for the camel did not know, for want of discrimination, why they tied him up and why they let him loose; such is the hypocrite. On the contrary, a Mumin (a believer) knoweth that his indisposition was to cover his faults.

## MUSLIM IN HEART.

A man cannot be a Muslim till his heart and tongue are so.

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## THE HERETICS AT CAMBRIDGE AND ISLAM.

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THE Heretic Club met on the 27th of last month at 3 Cury Chambers, Cambridge, under the presidency of their Chairman, Mr. C. K. Ogden, M.A. of Magdalene College, to hear an address on "Islam and its principles as compared with Christianity," delivered to them by Khwaja Kamal-ud-Din, of "*Islamic Review*." The House, we are told, was unusually full, and the lecturer was heard with rapt attention, interrupted, however, with frequent applause and cheers. But the most interesting part of the proceedings were the questions and answers which followed the lecture. Almost all the questions put by various ladies and gentlemen present were pertinent and up to the mark, and the prompt answers by the speaker made the whole proceedings lively. We regret that our reporter has not been able to send us all the questions and answers, nor the order in which they were made, and we may, therefore, be excused for following the direction of our reporter.

## SOLOMON AND BALKEES.

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ACCORDING to the version of the Quran, Balkees, the Queen of Sheba, comes to pay her respect to King Solomon. She is a star-worshipper by faith, and Solomon therefore cares more for her soul than for her body, as wrongfully believed by some. Solomon tries to convert her to the right path, and succeeds in this attempt. She renounces all her polytheistic ideas, and returns to her country a true monotheist. The conversion, however, is effected in a very interesting way. To bring home to her the truth that some Great Hand works behind the eternal orbs, whose splendid beauty and marvellous work command her spiritual allegiance, Solomon prepares a crystal palace paved with bright glass, with a strong current of water flowing under the transparent floor. The Queen is invited to the palace, and on her entrance to it mistakes the floor for water; she tries to save her clothes from being besmeared with it, when all at once she is disillusioned by the wise King, who says: "This is not water which thou fearest, but a palace floored with smooth glass" (Quran xxvii. 44). The Queen is quick to appreciate the hint, and requires no further light to renounce her previous faith. What an apposite and beautiful simile narrated by the sacred book of Islam! The Quran, it may be said here, is not a book of stories, as some of the current revealed books are. In order to elucidate the truth it inculcates, it either appeals to the pages of Nature, always open before our eyes, or it takes certain events from the life of some notable men for illustration. A Christian missionary finds fault with the final word of God as being not so complete as at least the book of Ruth; but we are sorry to remark that the book of Islam is not a book of tales to amuse us in our leisure hours, but the book of 'Light and Guidance' to enlighten us on certain truths, and only narrates sometimes some historical facts by way of explanation. Here, as shown above, the chief object is to illustrate the blunder of those who, through superstition and gross credulity, give the homage due to invisible God, to frail creatures and material things. The world is likened to a crystal palace paved with glass, under the transparent floor of which a strong current of water is flowing. A superficial eye that witnesses the scene mistakes the glass for the water, being unable to attain to the reality and discover the truth. That through which the water is seen is wrongly feared as water itself. Such are the great heavenly bodies which we see in the universe, such as the sun, the moon and the stars, which only reveal the existence of the Powerful Being working behind them all. But faulty human judgment bows its head in worship before them under the same delusion, as the eye in the above instance mistook transparent glass for water. The Being that manifests itself through the glass is a thing quite different from the bodies themselves.

The polytheist is unwise enough to attribute the work, which is done by the Great Power, to the material things.

#### THE QUEEN OF SHEBA, A UBIQUITOUS CHARACTER.

But Balkees, the Queen of Sheba, of the days of the wisest King of the Israelites, was not the only person of her kind. Every generation of the human race has seen its own Balkees. Our evolution from fetishism to man worship is an interesting study. How Balkees from time to time bows down to different things—from the shell of an egg to the Son of Man. Anything that excites her curiosity, admiration and wonder can easily command her adoration, and becomes her deity; but Solomon comes with wisdom, and enlightens her that her object of worship is only an ordinary manifestation of the work of the Great Hand behind it. She feels abashed and stands corrected; but again another thing of better organism rivets her attention, and finds in her a devotee. History unrolled thousands of pages, and with a great struggle the Queen of Sheba came to realise, that man was the finest product of Nature and the lord of the whole universe, and cannot pay his allegiance to the rest of creation, and thus the elements of Nature lost their divine character in her eyes. But Balkees is a weak woman, and to satisfy her fancy she must have some tangible object for adoration; she is full of love and tender passions. Any human feat which seems extraordinary to her, will be worshipped by her. Jupiter, Hercules, Ramchandra and Krishna, and many others are her deities for the same reason. But Solomon is alive to her difficulties. Through his wisdom she finds that the supernatural things of the past are the ordinary events of the present, and the miracles of to-day are the commonplaces of to-morrow. But still she falls into the same error. Perhaps her womanish nature is responsible for it. Yes, it is so; she is tenaciously attached to her old polytheistic habits.

#### A PIECE OF WISDOM FOR BALKEES.

Queen of Sheba! come to Solomon. He has still a piece of advice to give you. Why do you worship man if you have left star worship? One coming out of your own womb cannot be your god. Yes! you wonder at some of his feats; you think that he manifests certain divine attributes in some of his doings; but he has admittedly shown innumerable human weaknesses. Dear Queen! do you say he is God as well as man, and hence a contrary in Nature; no, madame! it is an everyday phenomenon of Nature. Iron in touch with fire becomes like fire; it exudes light and heat; and, in the eye of one who is unaware of the cause of the apparent transformation, it is fire, but when out of fire it is the same cold, black metal!

Thus every man has got some divine element in him which, when he comes in touch with God, shines. He assumes certain divine characters: he works like God, speaks like God, and moves like God. Queen of Sheba! you may take him for God; but

Solomon cannot. He knows that the moments, when he is one with God, are of short duration, and must be followed by return to the ordinary human Nature full of shortcomings.

Compare the weaknesses of your adopted god with the transitory manifestation of some divine character in him, and if the former takes the uppermost in his life, Queen Balkees, your god is the iron in the fire!

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## WHY "NATIVES"?

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SIR,—Will you kindly let me have a short space in your valuable magazine to say a few words?

I read with amazement a letter from a Malayan gentleman in your last issue. My cause of amazement was based on the fact that he speaks of his people as "Natives." Now everyone knows that the word in its present sense means nothing but insult, and a lot of bad things, &c. It serves the people who rule some of the Oriental and African countries to always depict those countries in the worst possible light, and never to acknowledge one good point in them—except the means of making money. Well, they are the masters of the situation, and can say what they like. But is it not the duty of such countries to show and prove that they are just as much civilised, if not more, and that they have a power of differentiating good from evil, and that they have a right to be known by their countries' names, just as the rulers have? But instead, if they persist and insist in styling themselves as "natives" and taking pride in so doing, and think of themselves as always meant to be ruled, it will not mend matters; and is it any wonder that the outside world should treat them just as badly as the rulers? Liberty is the birthright of each and every individual and nation; and in the fight for the acquisition of this right, the weaker has to suffer, simply, if not solely, because the other has the might. What is the cause of this might? There are mighty men everywhere; but they are so with their own people, not with an outsider. And this can only be accomplished when they are properly educated. Nowadays, the motto of all nations is: "Educate, organise, unite." And if the Africans and the Orientals, who are in a dependent position, do the same, the day when they will no longer be "natives" will not be far. It is might only that makes nations civilised in the Christian era.

Some of my own countrymen—Hürdis—in spite of the Government of India's resolution not to use the word, still persist in calling themselves "natives." Nothing can be funnier than this!

Hoping never to see the word again in your valuable journal, and thanking you.—I remain, yours truly,

46 Torrington Square, W.C.

J. BEDE.

—(*The African Times*.)

## AN OPEN LETTER TO THE PRIME MINISTER.

*From the Editor the MUSLIM INDIA.*

### I.

SIR,—The present alleged departure of the Muslims in India from the old traditional policy, chalked for them, as it is said, by the late Sir Sayyad Ahmad Khan, of Aligarh, has excited unpleasant comment in the Press here. It seems to have created also some anxiety in the official circles, if the semi-official organs here, as well as in India, may be taken as a faithful mirror of actualities. The old loyal and contented attitude towards British rule, the boast of the Mohamadan subject in India, has, it is said, become revolutionised within the last few months, and their dissatisfaction with the Government finds expression in the demand of Home Rule and their proffered co-operation with the Hindus—from the platform of the All-India Muslim League. *The Times* of London, while indiscreetly threatening us with the loss of British confidence in our community, has in vain, as it says, tried to find any valid reasons for the said change in the last presidential address of the League. It is also said that our conduct in the recent Turkish affairs hardly becomes a subject of the British Crown, and transcends all the limits allowed by the rules of neutrality. Our dissatisfaction with the decision of the Government in questions affecting the proposed Muslim University has also created unnecessary apprehensions.

This upheaval of new ideas already seems to affect the policy of the officials in India, so much so that some of the responsible officers of the Punjab Commission, while examined as witnesses before the Public Service Commission, expressed their disapproval of any change in the present system simply on account of the agitated condition of the Muslims in India created by the events in the Near East. It is apprehended that the Government may also adopt a new policy of rule in the light of these events, and it is high time for us to clear the ground of all misunderstandings and misconception of facts, if any.

The Mutiny in 1857 in India was admittedly not the working of the Muslim conspiracy, nor the last of the Mughal was the willing instrument in the hands of the real mutineers; yet our community was the chief sufferer. The introduction of the competitive examination for the uncovenanted service in the Punjab, which decidedly has failed to secure efficient administration in the Province, has only acted to our detriment, and has deprived us of our legitimate share in the public service. We were in position and power only some fifty years

back, but now we stand far behind those who lost their status centuries before. It must be an irony of fate; to think of it as the outcome of an engineered policy would be simply to close our eyes against other blessings accrued to India through British rule. It suits Russia, perhaps, to adopt such means as to reduce men of position and influence amongst her newly-conquered races to penury and indigence, but the British policy of rule has been quite different and above these tactics.

There is another matter of serious apprehension concerning our relations with the Mohamadans of other countries as well as Islamic governments. Our present attitude in this respect has roused resentment in certain quarters and excited unmerited strictures. But what ought to, or should, be our attitude on the further development of events, possibly in embryo now, which may affect the prestige, nay the very existence, of Islam in the world, is a matter to be determined now to save further complications. That European greed of usurping other's life and property knows no bound is not, Sir, unknown to you. The cursed, and at the same time wrong, doctrine of the 'survival of the fittest' not only gives wrong notions to an Occidental that he is the best of the human race and the coloured races were created simply to bear the white burden, but justifies in his estimation all his means, fair or foul, to assert him everywhere. I know that the insular position of England and her already enlarged area of activities has left no desire in her for further conquests, but pursuance of a policy not necessarily sound sometimes, induces her to lend diplomatic support to others who are unscrupulous enough to abuse it. Was not the unwise treaty between Russia and England, apparently meant to delimitate mutual interest in Persia, followed with dire results and led in the long run to the strangulation of an ancient and noble race? Did not Bulgaria, Servia, and Montenegro start the mobilisation only twenty-four hours after M. Saznoff finished his mission with Sir Edward Grey at Balmoral? Does not the same diplomatic support given by your Foreign Secretary to Russian policy in the Balkans stand morally responsible for that unprecedented rule of butchery, cruelty, and lust which the world ever saw in this age of Christian civilisation inflicted on the Muslim population of Macedonia, Thrace, and Albania? There was nothing in the way of Sir Edward under the laws of neutrality to publish Consular reports as to the Bulgar and Serb savagery, but his indiscreet commitment at Balmoral not only prevented him to do so, but induced him also to minimise what was fully established through independent channels. Adoption of a different policy could have averted all these inhuman atrocities. Turkey could not have been dismembered, and the loss of Muslim life and property avoided. If Germany could use her good offices in favour of Islam, and won the admiration and gratitude of the Muslims, England had much more reason and justification to do so.



We, the Indian Muslims, may not be the custodians of Islamic honour in the whole world, as taunted by the *Times* here, but that we have got most profound interest in, and strongest sympathy with, the whole Muslim world cannot in future be ignored by any wise statesmanship after what has been observed in India within the space of the last fifteen months.

But the Turk is not out of Europe, 'bag and baggage,' and the world has not as yet been relieved of the bigoted Christian spirit of Gladstone. Islam is still 'the most difficult and dangerous foe' of Christianity, in the holy words of the Bishop of London, and requires 'breakwaters,' as his holiness proposes. It is quite possible, Sir, that the august assembly of the heads and the responsible representatives in Berlin on the occasion of the coming Royal marriage in Germany may conclude immediate extirpation of Islam and its powers, which the European Concert, as we believe, has engineered for years. Russian Bear may be suffered to prowl in Persia again. Asia Minor and Armenia have already got European interest in them to justify interference. Arabia may be deemed to require Protectorate from humanitarian principles. New laws may be framed to put an indirect stop to further progress of Islam in Africa, and the Mohamadans may be prohibited to put a step on American shores.

What should be our attitude if the possibilities become actualities and the British Government remains neutral? What steps, Sir, we should take at such a time requires your serious consideration. A wise handling of the whole situation may avert far-reaching consequences. As to the matter of neutrality, we admit, Sir, that most of us are ignorant of the niceties of the law. My co-religionists in India cannot be expected to know the ins and outs of the international principles of neutrality, but in my humble judgment, Sir, nothing has as yet been done by the Indian Muslims contrary to the requirements of the law, and the Press here has only shown its ignorance of it in criticising our conduct adversely. Besides, Sir, we have the conduct of the wisest statesmen in England to guide us in maintaining our position in a manner consistent with the neutral attitude of England, and your worthy self is amongst them. If, with all the responsibility of your position as a Prime Minister of the Government which counts the greatest number of her subjects in Muslim rank, you could not refrain from expressing the gratification of your Christian mind in seeing Salonica the gate of Christianity, as you called it in a jubilant spirit, again under Christian protection, our conduct in denouncing the inhuman butcheries and demonic savagery of your co-religionists of the Allies and helping our brethren, the victims of cruelty, lust and tyranny, was amply justified. Lord Lamington has rightly drawn the attention of the House of Lords to the undesirable attitude of England in Turkish affairs, and I need not repeat them here.

For the present I wish to minimise the trouble I am inflicting on you in reading this letter, but I intend to discuss the whole situation for your enlightenment. That I am in touch with the community I belong to, and my writings are representative all through, may be ascertained by reference to India.

I assure you I believe in the maintenance of British rule in India for the benefit of the Muslims there, and have always used my pen and tongue in its support. From pulpit and Press I have preached loyalty to rule, and have never sought any official for the purpose of any reward.

KHWAJA KAMAL-UD-DIN.

## A WORD OF ADVICE TO MUSLIMS.

*(From a personal letter addressed to the Editor.)*

FOR long ages we (Muslims) have neglected all signs portending either good or evil to our nation, and the result is that we have allowed misfortunes to take their course and have their grip upon us, and are wasting away opportunities of the good that would have been ours by a little exertion. I doubt if we are even now fully awake to the signs which invite our immediate action, and are writ large before our eyes. But, ah! what a pity and shame! our noblest schemes are sacrificed to the meanest personal motives.

M. A.

## Oriental Circle.

*A Paper will be read on*

**"WOMAN, FROM JUDAISM TO ISLAM,"**

BY KHWAJA KAMAL-UD-DIN,

*Editor of "Muslim India and Islamic Review"*

(112A Kew Road, Richmond),

IN ORIENTAL CIRCLE, LYCEUM CLUB,

128 Piccadilly, W.,

On TUESDAY, 20th MAY 1913, at 4.30 p.m.

The COUNTESS MARTINENGO CESARESCO (President of the Oriental Circle) will preside.

# A PRACTICAL HINT TO A NEWLY-APPOINTED ASSISTANT COMMISSIONER IN INDIA.

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ELSEWHERE we insert an able article with the heading, "Agitation in India and its Cure," from the pen of Mr. Sadar-ud-Din, Principal Mudrassah Taleemul Islam Qadian Punjab, an institution which has lately won the praise and admiration of the high officials in the province for creating a high sense of morality, discipline, and good citizenship in its scholars; and we hope that the able writer, who can rightly claim the credit of this healthy moral culture in his institution, will not fail to command the respect amongst our thoughtful readers for the suggestions he makes in his article. Want of the training of heart with the present intellectual training in the Indian colleges and schools is, in the judgment of Mr. Sadar-ud-Din, the chief cause for the anarchical propensities evinced in certain quarters in India. We admit that a sharpened intellect with uncultured heart and unbalanced morals is a dangerous weapon, but that this is solely responsible for the present 'unrest' in India one is not prepared to admit. The heart of the ruler as well, we think, needs some proper training.

Good rule can be secured through mutual good understanding between the ruler and the subject, which can be achieved only by thorough conversance with one another's character and mould of mind, and we are constrained to remark that no facilities have as yet been made in India to accomplish this object. The exclusive policy of the official class for a quarter of century before 1910 has in a way brought forth this situation.

The polity of the English nation may justify the appointment of the Viceroys and Presidency Governors from amongst those who have never been in touch with Indian life, and the newly-appointed Governor of Bombay may be praised in the English Press for his trying to attend here every public function affecting Indian affairs during the past few weeks, and this may be taken as his best equipment for the rule of millions of men; but what about those newly-appointed members of the Indian Civil Service Commission, who have to spend many years of life in contact with the Indians? Do they know Indian character and mind? Do they know how to approach the people they are supposed to rule? Some of them, through sheer ignorance of the condition of things in India, adopt unwise measures, which are chiefly responsible for the present deplorable situation. Has the Indian Government made some

arrangement to impart this necessary training to their young officers?

Cinemas, theatres, and the railway novels here are not reliable repositories of the required knowledge, where we are given a character which we contemptuously disown. They are meant to excite national pride and tickle curiosity in order to rob customers of their purse. We are not mean, timid, and devoid of nobility of character, as we are represented. These are false imputations and slander and libel. Again, khansamas (butler), bearers and lackeys are not specimens of our self-respect and honesty. They are as bad as the members of similar classes in England. There is a third class of men who are also taken wrongly as a study of our morals—those sycophant title-hunters and seekers of favours who hover about European bungalows from interested motives. And, unfortunately for the Indian, these are the chief sources of forming opinion as to our character by our rulers.

This has engendered an undesirable state in India. We are in need of British rule, no doubt, and the said rule is in need of stability. Hindus are docile by nature, and Muslims loyal by the faith. Is it difficult to rule them smoothly if their feelings are respected, their sentiments are regarded, and their honour maintained? Their demand of Home Rule is a good, entertaining amusement, and need not excite apprehension. Those whose energy, brain and wealth can easily be diverted by raising petty questions like those of Hindi-Punjabi and Urdu language are not the proper aspirants after Home Rule. *Thatka*, cow-killing and mutual vilifying strife are enough to engage their attention. But this all does not obviate the necessity of creating sweet relation between the Indian subject and the British officers, and we may be allowed to suggest some hints: Believe in our nobility of character, our self-respect and our love of peace; encourage our sense of gratitude towards our benefactors, and appreciate our good offices and sincere services. Leave your official capacity when you are not on duty. No more red-tapism beyond the four walls of your offices. We should regard your court-rooms as places of authority, but allow us to consider your bungalows as the houses of our friends. Encourage our confidence in your good advice, even in matters relating to our domestic affairs. In a word, be a good father, a friend, a brother, a teacher, a confident adviser and a stern ruler and minister at the same time—and you have solved, to a great extent, the problem which troubles you so much. The Viceregal Crown will cease to be the crown of thorns, as one of the Viceroy's remarked, and will become a crown of roses.

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## TWO MUSLIM SOLDIERS IN THE PERSIAN CAMP.

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By Professor MURAD, of Aligarh College, India.

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BEFORE the famous battle of Quadsiiyya took place, in the fourteenth year of the Mohamadan era, in which the whole Persian Army, under the leadership of their redoubtable commander, Rustam, was finally defeated and vanquished by the forces of Islam, Rustam sent word to the Musalman Army to send a messenger. Rabi-bin-Ameer was deputed for this service. He set out towards the Persian camp in a very simple and coarse dress, with his sword sheathed in a sheath made of tree-twigs and green leaves, and his arrows in a quiver of the same kind. The Persians had embellished their camp with all the riches of Persia, and exhibited in it the hoarded treasures of past ages. They had strained every nerve to impose upon the simple Arabs, and impress them with their grandeur and luxury. The courtiers were reposing on velvet cushions, and Rustam, with a scintillant diadem on his forehead, was seated proudly on a lofty throne in "right regal fashion." The whole spectacle was sufficient to dazzle the eyes of even the most veteran courtiers. But the Muslim soldier was a stranger to all this pomp and fruitless show. He had learnt that the only wealth worth coveting is the contentment of the heart. He comes freely forward on his curvetting Arab steed, ties the reins of *his* horse to a pillar, and advances with an erect head towards Rustam. He uses his spear as his walking stick, and pierces the rich carpets with its sharp point, impressing the Persians that their goal of life is as nothing to him. Reaching the throne, he strikes his spear with such force that, in spite of the thick carpets and all that, it digs into the ground. The whole camp is hushed with silence at this grand indifference to all their worldly show and wealth. Rustam inquires from him, "Why are you come to this land?" and he replies, "To make you worship the Creator instead of your idols." The courtiers examine his arrows and laugh at them, considering them nothing better than needles.

On another occasion Rustam called another embassy, and Mughira went to him. The Persians had taken still greater pains to decorate their camp and make it look as grand as possible, so as to inspire the Musalmans with awe. Mughira comes freely forward, and sits alongside of Rustam on his throne. The abject courtiers are enraged, and pull him down from the throne. He addresses them calmly, and says: "I did not come to you of my own accord—you invited me, hence it was not

meet and proper for you to treat me thus. As for my conduct, we are not accustomed, as you are, to allow one of us to pose like a god on a high pedestal, and sit at his feet like slaves."

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## ISLAM AND ITS PRINCIPLES AS COMPARED WITH CHRISTIANITY.

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An Address to the Heretics at Cambridge

BY

KHWAJA KAMAL-UD-DIN

On APRIL 27, 1913,

*Under the presidency of*

MR. C. H. OGDEN, M.A., Magdalen College.

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MR. PRESIDENT, LADIES AND GENTLEMEN,—

Allow me first of all to thank you for the honour you have conferred upon me by inviting me to address an intellectual assembly like yours. In a way, ladies and gentlemen, I am sympathetic with the guiding principles of your club. It is based on the cravings of human reason ; and man is, after all, a rational being. We may make allowances for things ultra-rational ; but things irrational on their very face, cannot be countenanced. I admit that all of us are not capable of comprehending everything on rational basis ; but we cannot be inflicted upon things apparently unreasonable under the garb and name of *mysteries*. We cannot afford to believe in dogmas and tenets that have got no bearing on our conduct of life. And what is religion after all ! a practical code of life conducive to our utility, to our civilisation, and to the development of our faculties. Religion may teach us to hold certain beliefs, but those beliefs must actuate us to adopt that code of life. It may propose certain practices to observe, but that also to equip us for the observance of the said code. Beyond that, I have no faith in religion. I hardly need a religion which bases my salvation only on my belief in some dogmas having no direct bearing on my life, and leaves me to choose my own code of life.

With all this deluge of literature, which is daily pouring here from the Press, and with all the rational hankering after knowledge in the West, I am constrained, ladies and gentlemen, to remark, Islam is still enshrouded with misrepresentation and

misinformation. Rationalism and free thought, unfortunately, took its conception of God and religion from current beliefs in the West, and was not satisfied with religion naturally. But Islam, represented in its purest form, was sure to change rationalistic attitude towards religion, as it has begun to do now. I for one, ladies and gentleman, would rather be an atheist than accept a god whose character and attributes received their epiphany in the Manger and on the Cross. I would rather be an agnostic than to know of God through the Church theology. But Islam and the Quran, our sacred book, appeals to me the necessity of religion. It has brought home to my mind that to be a good citizen and to be a useful member of the society I am in need of certain beliefs, which must act as guiding principles of my life, because no human action can come into existence without certain beliefs. Your belief in my coming here to address you is responsible for your to-day's gathering here; lastly, I am in need of certain practices and daily exercises, which may keep me in touch with those beliefs, and enable me to adopt the said course. In short, I am in need of certain law and code, with certain beliefs and practices to make me alive to the said code and the law, which when followed may bring my latent faculties into action and convert my potentialities into actualities.

In my to-day's address I have been asked, as I understand, to deal with the comparative principles of Islam and Christianity. It was therefore foreign, ladies and gentlemen, to the scope of my subject, as proposed, to enter into any argumentative discourse on the respective merits of the two religions, excepting where I thought necessary for elucidating the subject in hand. Muslims as well as Christians are theists, and believe in the existence of God. I start with this basic principle, and will try to confine myself to the bare statement of facts. Now I come to my subject, which is:—

## ISLAM AND THE PRINCIPLES OF ISLAM AS COMPARED WITH CHRISTIANITY.

Islam, in the literal sense of the word and the one given to it by Al-Quran, the sacred book of Islam, means complete submission to the law; and if Nature, taken with all its workings and manifestations as a faithful index to the will of that 'Great Intelligence' or 'Infinite Eternal Energy,' as Herbert Spencer says, 'from which all things proceed' may safely be relied upon by us as the best guide in adopting a religion or code of life for ourselves, it cannot recommend any course other than Islam to the human mind—*i.e.*, submission to the law. Even a superficial observer of Nature, cannot help seeing the most implicit obedience and submission to certain unchangeable prescribed laws observed by every atom in Nature. Nay, the

very existence of the various components of Nature and their reciprocal use and service to one another, which is solely responsible for the harmonious and beneficial working of the whole universe, exclusively depend upon their strict observance of the said laws. Imagine a momentary violation of the prescribed course by an insignificant atom, and the ultimate destruction of the whole fabric of the universe, is a necessary consequence. Look at the sun, the moon, the stars, the day, the night, the seasons, the trees, the ocean, &c., &c., they all have their respective prescribed courses, which they scrupulously observe, and there is no day in the whole history of the world when any transgression occurred. This is what Islam literally means; and the Book of God, the Quran, which for elucidating the truths it inculcates, always counts upon Nature, the work of God, as a testimony to His words, in this case also, to expound Islam refers in the most realistic way to what I have just said; thus bringing home to us the necessity of adopting the Islamic, that is submissive attitude towards the law of God, and warning us against our assuming the reverse course. The text goes thus:—

*In uddina indulla hilislâm . . . afâ ghera  
dinallahi yabghoona wa laho man aslama fiss-  
amawati walarde tuhan wa karhun wa elehi yar-  
jioon. . . . Wash-shamsu tajri le musta qerriu  
lahâ, zalika taqdir ul-Azeez-el-Aleem. Walqamra  
qaddarnaha manazela hatta adda kal-urjoon-el-  
qadeem; lash-shamsu yanbaghi laha en tud ri kal  
qadmara walallelu sabiq-en-nahar, Kullun fi falakin  
yasbahoon . . . . Wa man yabtaghe ghair-el-  
Islama deenan fa lan yugbila minho wa howa fil  
âkhrate minal khasareen.*

(TRANSLATION.)

"Verily Islam (submission to the laws of God) is the religion of God, . . . . Do they desire any other religion than that of God? To Him doth everything that is in the Heaven and in the earth submit in willing or forced obedience and to Him do they return. . . . Look to the sun, which with all her system is going to its place of rest; this is the ordinance of the Mighty, the Knowing. And for the moon: we have decreed stations for it, till it changes like an old and crooked palm branch. To the sun it is not given to overtake the moon, nor doth the night outstrip the day, but each in its course doth journey on." (QURAN xxxvi., 38, 39, 40).

This is Islam. Now, if they desire any other course than Islam that shall not be acceptable, and they shall be the loser.



### Islam : RELIGION OF NATURE ISLAM.

Thus we find that every component of Nature, as the Quran says, works in harmony with the rest to its best advantage in complete submission and Islam to the prescribed law. But is not man, the finest product of Nature, also a mere collection of its various atoms? Is he not a sort of microcosm? Do his constituents, when combined to make his body and soul, change in their nature? Do not our various limbs, joints, organs and muscles in their working, follow certain prescribed courses? Are they not submissive to our behests, provided we utilise them according to laws appertaining to them respectively? Do they not refuse to act when put to task in a different way? You wish to see, and your eyes obey you; you wish to hear, and your ears are at your service; but can you hear with your eyes, or can you see with your ears? Try to taste something with your eyes, or pour some water into your ear to quench your thirst, and you not only fail to satisfy your cravings; you are sure to have your faculties and organs impaired. Everything in you is Muslim—i.e., faithful to you when you yourself are Muslim—i.e., faithful to the law; but adopt the contrary course, and you are the loser. Thus the verse quoted by me comes home to you to its very letters:—

*Wa man-yabtughe ghair-el-Islama denun, falan-  
vuqbila minho wa howa fil akhrate minal khasareen.*

(TRANSLATION.)

‘If you adopt any course of life other than Islam, it is not acceptable, and you are the loser.’

Thus by our nature we are made to observe the law. The development of all our faculties solely depends upon our doing so. This truth again is taught to us in the following words of the Quran:—

*Fitlratullah-hillati fatran-nāsa eleha, la tabdila li  
khalqillah zalikā deen ul qayyam.*

(TRANSLATION.)

“To observe the law is a nature given by God to man, and he has been created on this nature, and no one can change the nature given to things by God. This is the faith which is firm.”

### CHRIST, A MUSLIM.

By nature we are capable of observing the law, and this is the basic principle of Islam which differentiates it from the received form of Christianity, because Christ never taught the present dogmatic doctrines taught by His church. He Himself

was a true Musalman, and literally taught Islam in most unequivocal terms when He said to His disciples :—

“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.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven ; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.”  
(*Sermon on the Mount.*)

But after Christ we are taught by Paul and his successors in the Church, that we are not capable of observing the law ; sin, which means transgression of the law, is innate in our nature, an inheritance ; we cannot escape punishment therefore under Divine justice unless atoned for, and which can only be effected by one of immaculate nature—namely, God. Thus the whole superstructure of Christian theology hinges upon one doctrine of inheritance of sin. Our incapability to keep the law is the root, and other doctrines are its offshoots. We need not question the rationale of theologies. I would accept it as it is, but allow me, ~~Ladies and Gentlemen~~, to make one suggestion. Is not the very attribute of Divine justice, which it is believed is responsible for the doctrine of Atonement, absolves me of all my liability to punishment ? Will you punish your servant, sir for doing or omitting to do a thing which by nature he is incapable of doing otherwise ? Will you beat, sir, your dog for not yielding rich milk, and your cat for not giving you a good ride ? Will you condemn your sheep for not entertaining you with melodious songs, and your pair of monkeys for not giving a good waltz ? No, sir. I know you are too wise to commit such unpardonable folly, your sense of justice will not allow you even to lose your temper on others for not doing things which they were incapable of doing ; and shall I understand, sir, if I have to accept the doctrines of the Church for my salvation, that Divine justice and wisdom is inferior to mine ? Nay, God, as believed by the theist, has another advantage over us—He is Omniscient and Creator. Is He not responsible for all the defects, if any, in my nature ? Is He not cognisant of my capabilities and incapacities as their author ? How can He, in all decency and justice, expect from me things of which He did not make me capable ? Why should he inflict upon me the law when He knows what I am, and is solely responsible for my being incapable of obeying it.

Christianity thus stands on the horns of a dilemma. If I can keep and teach the law, my entry into the kingdom of heaven has been assured in the words of Christ, and I do not need any atonement ; and if by nature I am incapable of doing so, a just

God cannot punish me, and the Grace of the Blood is unnecessary. On the other hand, Islam, which means complete submission to Divine Laws, teaches us that we all are equipped with the highest and best capabilities, which, when worked out properly, secure us our salvation. Heaven, in the terminology of Islam, is the name of that state of man after death when he leaves the world with all his faculties developed to make further progress, and one who dies while his moral and spiritual conditions remain untrained and unbalanced carries his hell on his own shoulders. Your heaven and hell is with you and in you. If you see that most often you 'reap even in this life the good and bad consequences' of your good or bad deeds; if you see that, except in rare cases, you yourselves are responsible for the happiness or misery which is your 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 the case of such actions which one did on the very day he expired; therefore, if on these logical premises you can be led to believe in the life after death, perfect development of your faculties for further progress has been named as heavenly life in the Quran, and unnatural and unmoulded state a hell.

#### TENDENCY TO BREAK THE LAW NO PROOF OF INCAPABILITY.

I admit that man from time to time has shown a tendency to break the law, but this evil propensity does not negate capability to do otherwise. "Every child is a born Muslim—*i.e.*, capable of observing the law," says the Holy Prophet, whose chief mission was to ennoble the human race; "it is his subsequent environment which make him non-Muslim, a breaker of the law." The whole problem resolves into one question for its solution. Has man shown capability to keep the law? and the reply, even on a superficial glance into the working of human society, is in the affirmative. It is surprising to note that those very nations who at present profess Christianity have given the lie to its basic principle by their daily life. We, the Orientals, are much more free of those fetters and shackles of social conventionalities which the West has created in various calls of life. Everyone amongst you daily observes a hundred-and-one rules of fashion and custom when in your toilet room, or at your table, or in some public function. Your ordinary games and pastimes are governed by rules and regulations. You can afford to do all this, but in the matter of faith you profess otherwise. Let me go a little further, to those rules and regulations which have received the sanction of the legislature. Are not most of you good citizens? Do you not observe almost all the laws of your country? I know King George has not as yet been relieved from the duty of entertaining daily many a

royal guest within the four walls of his jails, but millions of men literally follow and observe all what has been provided in your codes of civil and penal laws. Consult any jurist and he will tell you that all our laws of regulation and ordinances in their rudimentary form, can easily be traced to those laws given to Moses and his followings. What a nice, amusing idea to entertain. We all can become good citizens in the kingdom of King George if we like, but it is impossible for us to be so in the realm of God, whose laws are simpler, more natural and adapted to our conditions of life than what the complication of the modern society has inflicted upon us. Can you for a single moment imagine the growth and formation of human society even in its most rudimentary form without mutual understanding amongst its members to respect certain rules and regulations which the polity of the time frames for the protection of life and property? And can those rules be imagined even if man is incapable of observing them? I for one cannot understand why, in religious matters, we should fall short of average commonsense.

If all our civic laws can be easily traced to the Ten Commandments given to Moses, and if the dignitaries of the Church do really believe in the doctrine which they teach to others—that man by nature is incapable of observing those Commandments—am I to understand, sir, that their Holyships really believe themselves to be criminal by nature? as this is the logical conclusion which the above given premises lead me to infer.

#### RELIGION TO MAKE US CAPABLE.

Indeed, it is the business of religion to create that condition of mind in its followers which may actuate them to respect its laws and regulations. Christianity, constructed on quite a different basis, hardly needed any other principle to teach. All its doctrines, as I have shown before, are the corollaries of one basic principle which makes breaking of the law as our heritage. But Islam, which takes nobler views of man, has inculcated certain principles to maintain and keep up the nobility of our nature. Before I may explain Islamic principles to you, allow me to make reference in a way of illustration to such institutions which the polity of the society in every stage of its advancement has deemed it necessary for its successful working.

#### SEVEN UNDERLYING PRINCIPLES OF EVERY POLITY.

That we cannot dispense with the law is a truism. No two men can live together without mutual understanding to respect each others' rights and obligations. Security of life and property, the basic principles of every polity, cannot be achieved without such understanding, and the law comes into existence only to create, regulate and protect these *inter se* rights and obligations. But the efficacious working of the law requires its binding force over those who are meant to be governed by it. This necessi-

tates creation of certain institutions, and we can trace them even in the most primitive form of organised society. The law, in the first place, cannot command observance unless it traces its source to some body who, through consent or otherwise, has been or is vested with some sovereign authority over the others. Kingship, Parliament, Council of Legislation, &c., are the various forms of the same sovereign political authority. But can this source of law impart to you its ordinances without there being some intermediate agency between you and the authoritative body. Your own society practically has admitted the necessity of having some messenger of the law who publishes the will of the ruler to you. But the law, again, is a dead letter unless it is respected. You really need some actuating principle to abide by it. No law is observed unless it provides punishment for its breach. You shall be judged according to your action and receive the fruits of your deeds, is the only incentive which induces most of us to keep the law. Therefore, the polity of the organised society not only provides some institution to judge our actions, but also makes arrangement to secure our presence in order to bring us to book. But the law is to be operated through its functionaries, whose existence is also essential for its proper working. These are the six principles of every society which I may be allowed to call an involuntary mechanism of human society. But for the real welfare of the society we should become scrupulously jealous, even of our own actions, lest they may lead to any wrong; and this cannot be done unless we are keenly alive to the necessary consequences of our actions. We should believe in those unavoidable relations which do exist between every cause and its effect. That evil must lead to evil, and good must produce good, is the only guiding principle to make us useful members of the society. In other words, one cannot do good and shun evil without his firm belief in the principles of causation. Add it to the six principles I have narrated and you have seven working principles which utility recommends to every society to secure complete happiness. They may be counted as follows :—

The sovereign authority, his functionaries, his laws, his messengers of the law, his judgment, belief in causation, and our appearance to receive judgment.

#### SEVEN PRINCIPLES OF ISLAM.

One word more, and I will show how Islam teaches these very seven truths as its basic principles. Islam did not come to give you certain dogmatic tenets, without knowing which the world was not a whit the loser, before they were enunciated; neither it saddles you with certain ceremonials. Islam is a perfect code of life to regulate your daily conduct and make you a useful citizen of the world. It gives you certain principles to guide your life and enjoins upon you certain practices to bring

those principles into actions. Like Christianity, it does not teach you to disregard present life in the interest of one to come. Nay, it bases the happiness or misery of the coming life upon your present actions. "One who is blind in this world," as the Quran says, "shall remain so in the coming life," speaks volumes, of making your actions as actions of a right-minded man. But is not the human heart the only fountain-head of human actions? Are not motives lurking in our breasts solely responsible for all our doings? Does not regulation of action depend upon regulation of mind? Purity of action undoubtedly comes from purity of heart, and evil feelings generate evil actions. Your functionaries in the Criminal Intelligence Department may keep a most vigilant eye on my intentions read through my actions; can they pry into my heart, can they watch the working of my mind? It is impossible, and therefore you need one who may read what lurks in your breast—Alleimun bizatissadoor—one who knows your breast, as the Quran says—in order to make your heart a pure fountain head of good actions. Again, is not evasion of detection chiefly responsible for the continuation of crime? Is not avoidance of police observation and seclusion often sought by the criminals in order to do their malpractices? Have you arranged an ever watchful eye on a people's doings? No, you cannot, unless your sovereign authority possesses the attribute of Omnipresence.

Again, if suppression of crime to a great extent depends upon having all offences punished, do not hundreds and thousands of culprits remain unpunished? Can you bring all of them within the meshes of the law? No, you cannot. And what about punishing those who died immediately after commission of some offence? Therefore, if punishment is to be deterrent, your polity is incomplete unless it provides also to punish those who remain unpunished in the present life. Therefore, in order to make the polity of an organised society complete, your sovereign authority must possess omnipresence, omniscience, and power to read the secrets of the heart, beside other attributes. And to make your institution of punishment deterrent in its effect, judgment after death on actions unrequited in this life is essential. Add these necessary elements to the connotation of the above-mentioned seven principles of your polity, and you have the polity of Islam. And, to substantiate my assertions, I read now the text which gives the definition of Islamic faith. It recites seven truths, and one cannot become Muslim unless he believe in all of them; but before I read and translate the Arabic text, allow me to remind you of the seven institutions of your society. They are:—

1. Sovereign authority as the source of law.
2. His functionary to execute his will—*i.e.*, the law.
3. His will, which is the law.
4. Messengers of his will (law) to the subject.

5. Judgment on the observance and breach of the law.
6. Causation—*i.e.*, causes, and effects.
7. Our appearance to receive judgment.

Now I read the text—

*A muntu billdhe wa malekatihî wa kutbehi wa ruslehi wal yomal A'khira wal qadre khaere hi wa sharri hi minellahi ta'al á wál basu badial mout.*

(TRANSLATION.)

*Firstly.*—I do believe in Allah. God, the Source of law, the Omnipresent, the Omniscient, One who can read into my heart; and with His other attributes.

*Secondly.*—I believe in His angels, the functionaries of the will of the Divine fountain-head.

*Thirdly.*—I believe in His books, repository of the law.

*Fourthly.*—I believe in His messengers, through whom the law was imparted.

*Fifthly.*—I believe in the last day, when I am to be judged for my actions and omissions.

*Sixthly.*—I believe that God has determined measurements of evil and good as causes and effects.

*Seventhly.*—I believe in the day of resurrection to receive requital.

These are the seven principles of Islam, and one who believes in them becomes a Musulman. But are you gentlemen in the West, Christians or Musulmen? I don't mind your professions. By practice you have adopted Islam. You believe in the law and your capability to observe the law. You have practically adopted the said seven principles of Islam, though in a limited sense. Widen your connotation of these truths, accept the law in its perfect form which is in the holy book of Islam and you are perfect Muslim, a state you are nearing day by day, and God be with you! *Ussalam Ala Man ittabul Hlimdda.*

The address was followed with the following questions and answers:—

*Question.*—If heaven means a developed state of our faculties, what about the *houries* mentioned in the Quran?

*Answer.*—The question requires some introductory remarks before I attempt its answer. Allow me to tell you, first of all, that the Mohammedan paradise is not a material world like ours, as represented by the Christian missionaries here. No doubt the book of Islam in its description of heaven makes mention of things we see in this world; but all this is to be read in the light of certain verses\* in the Quran, as well as the sayings of the

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\* See page 13.

prophet, which clearly say that things in heaven are beyond human conception and perception. Therefore the *houries* of heaven are not the damsels of the earth. But why have they been described so? May I draw your attention to our own way of describing things not known to our hearers? Are not words mere indexes of ideas, and ideas mental pictures of things in the external world? But if a thing which is Indian does not exist in England, the English language can have no word for it, and to convey its idea to our friends here we shall have to refer to something which has some resemblance in some way with the thing in question. Similarly, if the Mohammedan paradise possesses things different from ours, Alkoran, in order to describe them to us, had to name things having some resemblance to heavenly things. Now I come to the question. Islamic heaven is the progressive condition of our faculties that are developed here with things to help the progress. What has the *houri* to do with it? I will simply ask one question: Has female company anything to do with the mould and formation of our character in this world? No one will deny it. Women decidedly have a humanising effect on our lives. Their company makes man of a brute. But the company could not have been coveted if the fair sex had not its own charms. If, therefore, female company has really got some wholesome effect on the development of our moral and spiritual character, which effect becomes much more intensified if our better halves possess charming faces and fascinating airs, are we not in need of similar company in our life to come if the faculties have still to make further progress? I think we really need the company of some black-eyed, vermillion-lipped *houri* of graceful air, whose charms may make an angel of a man. What would be the nature of her company or her relation with us is beyond our perception, as the Book of God says.

(*To be continued.*)

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## ISLAMIC VIEW OF LIFE AFTER DEATH.

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To know of life after death is a natural hankering of the human mind, and is only responsible for various beliefs and theories found in different religions and schools of thought. The religions of the Semitic origins also believe in life after death, where we have to reap the fruits of our present actions; but one in vain turns pages of the current revealed books to find any enlightenment on questions appertaining to futurity. Alkoran is the only book which, however, has removed the difficulty and can satisfactorily be relied upon for its rational solution of these intricate questions. But it is painful to note



that in this case also no pains have been spared by missionary ingenuity to mar the beauty of Islam. In order to conceal the defects of the evasive answer given by Jesus when asked to enlighten his questioner about life after death, and divert the attention of every seeker after truth from the Quran, its teachings on Hell and Heaven were distorted and its meaning hardly borne out by the text were proposed ; so much so that the phrase "Mohamadan's Paradise," in English literature, means seat of sensuality and dissipation.

We, however, are glad that our article on Hell by M. Mohammad Ali, which appeared in our March number, has not failed to excite interest in some of our readers here, and we have been requested to enlighten them on other questions relevant to the subject. In this number we translate something from the writings of Hazrat Mirza Ghulam Ahmad, of Qadian (Blessed be his soul !), for their benefit, and we hope it will help to bring our readers to truth which is in the following :—

"The state after death is not altogether a new state ; it is, in fact, a complete representation, a full and clear image, of our spiritual state in the present life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him, and their poison or panacea casts its influence upon him secretly, but in the life to come they shall become manifest and clear as daylight.

#### AN ILLUSTRATION IN DREAMS.

An idea of it, although a very imperfect one, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. When his temperament is prepared for a severe attack of fever, he may see in a dream flames of burning fire, whereas he may find himself in floods of water when about to catch cold. In short, when the body is prepared for a particular disease, a dream may often disclose the embodiment of the conditions giving rise to it.

#### EMBODIMENT OF SPIRITUAL CONDITIONS.

From the manner in which internal conditions are represented in physical forms in dreams, we can form an idea of the embodiment of the spiritual conditions of the world in the life to come. After our earthly course is ended, we are translated to regions where our deeds and their consequences assume a shape, and what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are substantial realities, as even in dreams, though the sight soon vanishes away, yet so long as it is before our eyes it is taken to be a reality. As this representation by images is a new and a perfect manifestation of the power of God, we may as well call it, not a representation of certain facts, but actually a new

creation brought about by the powerful hand of God. With reference to this point, Almighty God says in the Holy Quran :—

*Fla taalum má akhfi lakum min qurrate d'ayan*

(xxxii. 17.)

(TRANSLATION.)

‘No soul that worketh good knoweth the blessings and joys which have been kept secret for it,’ to be disclosed after death.

#### FRUITS OF PARADISE DIFFERENT.

Thus Almighty God describes the heavenly blessings that the righteous shall enjoy in the next life as having been secret, *because not being like anything contained in this world* no one knows aught about them. It is evident that the things of this world are not secret to us ; we not only know pomegranates, dates, milk, &c., but frequently taste of them. These things, therefore, could not be called secret. The fruits of paradise, though named after the fruits of this world, have, therefore, nothing in common with these, except the name. *He is perfectly ignorant of the Holy Quran who takes paradise, as described by the sacred book, for a place where the things of this world are provided in abundance.*

In explanation of the verse quoted above, the Holy Prophet (peace be upon his soul!), said that heaven and its blessings are things which ‘the eye hath not seen, nor hath ear heard, nor has it entered into the heart of men to conceive of them.’ But of the things of this world we cannot say that our eyes have not seen them, or that our ears have not heard them, or that our minds have not conceived them. When the Quran and the Holy Prophet tell us of things in heaven, which our senses are not cognisant of in this world, we should be guilty of cherishing doctrines against the teachings of the Holy Quran if we supposed rivers flowing with the milk which we ordinarily drink here.

#### MILK AND HONEY IN HEAVEN.

Can we, moreover, consistently with the idea of heaven, suppose flocks of cows and buffaloes reared in the paradisiac grounds ; and numerous honeycombs hanging on trees, with countless bees busily engaged in collecting honey ; and hosts of angels engaged day and night in milking cows and getting honey and pouring them continuously into streams to keep them running on. Are these ideas, which the Christian writers ascribe to Islam, in consonance with the teachings of the verses which tell us that this world is a stranger to the blessings of the next world ? Will these things illumine the soul or increase the knowledge of God, or afford as the heavenly blessings are described to do. It is no doubt true that these blessings are represented as material things, but we are also told that their source is spirituality and righteousness.”

## COMPARATIVE STUDY.

### THE BIBLE AND THE QURAN.

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

THE sacred books of the Semitics claim revelation from God for their origin, and the Mohamadans have been enjoined by Islam to have belief in such claim ; but one cannot fail to observe in them an evolutional development towards perfection according to the time and place they belong to. This only can explain the reiteration of the Divine revelation from Moses to Mohamad (peace be upon their souls!). The advent of the Holy Prophet counts, with some variation, the same reasons for its justification as the mission of the several patriarchs of the Israelites, including Jesus as the last of the race. That the Son of Mary came for the Epiphany of the Grace of the Blood is a belief past the time, and is already tottering to oblivion. All the prophets were raised by God to teach the men of their times ; and left their precepts and examples for the guidance of the coming generation. But we find in the Quran a distinct improvement of the old law upon what we read in the Bible. The teachings of the Old and New Testaments are like local and temporary laws, and look at human nature from one side only, while the Quranic teaching is universal and aims at the perfection of all sides of our nature. Illustrations are not wanting to fortify me in saying so. For instance, stress is laid in the Mosaic Law on retribution, and in the Christian teaching upon forgiveness—the one teaches “tooth for tooth” under all circumstances, while the other enjoins non-resistance of evil in every case, and the turning of the other cheek when one is smitten. But the Quranic teaching is practicable as well as mild. It holds an intermediate position between the two extremes of the Mosaic and the Christian’s doctrines. It says:—

*Jezda sayyetun sayyetin misluhâ wa man afd wa  
aslaha fa ajraho el Allah.*

(TRANSLATION.)

“ The recompense of evil is evil proportionate thereto ; but if anyone forgives, and is thereby likely to reform the offender, he will find a reward from God ”—i.e., forgiveness must be preferred in such a case.

It cannot be denied that different men have different natures. The doer of an evil to another person may some-

times benefit by the latter's forgiveness, and mend his ways for the future; while another man may not be deterred from doing evil, even by ordinary punishment. Hence it is that the Holy Quran does not make either retribution or forgiveness the rule in every case. With the differences existing in human nature itself, the only teaching, which is in consonance with human reason and nature, is that inculcated by the Holy Quran. Similarly, the Gospel forbids a man to 'look on a woman to lust after her'; but the Holy Quran forbids unnecessarily looking at other women in all cases; for an innocent look may soon be converted into a lustful one. That such is the case needs no facts and figures to prove. Our every-day experience bears testimony to the advisability of the Quranic teaching. Again, the Gospel says that a wife should not be divorced unless she commits adultery; but the Holy Quran does not narrow the advisability of divorce to suit an extreme case. According to it, divorce may be resorted to whenever there is a reasonable cause advising the necessity of such a course. If, for instance, enmity springs up between the husband and the wife; or they cannot live together with agreement and in peace; or there is danger of loss of life; or, though the wife may not actually commit adultery, yet she indulges in the preliminaries of adultery, and lives in the company of other men. In all such cases the husband is allowed to divorce his wife, if he thinks such an extreme step to be necessary; but even then, there is a strict injunction that divorce should not be resorted to hastily.

"ISLAMIC REVIEW."—We leave it to our readers to make their own estimates of the two books under the laconic review of our learned correspondent. We, however, assure him that many Christian Governments have awakened to the necessity of preferring the Quranic teachings to others on the question of the divorce. They are compelled to allow divorce in cases where there is no adultery, against the plain statements of their Scriptures. A reference to the report of the Commission on Divorce here will show that the commissioners simply recommend what have already been given in the books of the Mohamadan jurists, as conditions justifying divorce.

One who teaches: "Whosoever shall put away his wife, saving the cause of fornication, causeth her, &c.," can hardly be accredited with Divine foresight or Omniscience—a necessary attribute of God. He does not give us a perfect rule of life affecting our conjugal rights. Undoubtedly Jesus was one of the greatest teachers of humanity. His teachings suited the conditions of the time and place surrounding Him. Had He had an element of Divinity in Him, His verdict on the question of divorce would have been more comprehensive, and at least in the words of the Holy Prophet on the subject.

## REVIEW.

### "KING SOLOMON."

By PRINCESS KARDAJA.

#### II.

IN our last issue we congratulated Princess Kardaja for her happy delineation of the character of Shulamite, the first wife of King Solomon, in the drama under review. We remarked that this character compensates all that has been portrayed of female debasement in the book under the influence of biblical teachings, and Shulamite is a brilliant side of her sex. In fact, whatever we read of Solomon and Shulamite in the book under different phases of their conjugal relations in the days of sunshine and in the chill and breeze of life, it is a real and faithful picture of man and wife. When left alone in the company of his newly-married bride, the wisest of the house of Jacob shows the same human weakness which we daily observe in an average man under similar conditions. Solomon, who is deeply absorbed, as portrayed in the drama, in explaining divine mysteries to his courtiers and bestowing pearls of wisdom on his hearers, when, all of a sudden, he thinks of his bride Shulamite, abruptly cuts short his flow of wise words, and dismisses his hearers ; and he is simply true when, in a way of excuse, he says :—

*Sol.*—" When I behold my lovely Shulamite  
The Sage quick vanishes and there remains  
Nought but lover."

The two lovers are alone, and their happiness knows no bounds, and they give ventilation to it in the following dialogue :—

*Sol.*—" O Rose of Sharon, Lily of the Vale,  
Sweet is thy voice, and fair thy countenance.  
*Come to my arms, my dove, my undefiled."*

*Shula.*—" My King, my King, thou whom my spirit loveth  
Beneath thy shadow shall I rest in joy,  
Like to a palm tree is thy lofty form,  
With glory art thou crowned, Solomon."

*Sol.*—" Fair as the moon art thou, my tender blossom,  
There is no spot in thee, my Virgin.  
*The mysteries of love my lips shall teach thee,  
Until the shadows flee and dawn appear."*

*Shula.*—" *My fortress thou art, my strong wall of protection,  
Secure in thine arms shall I slumber in peace."*

*Sol.*—" Sweet wife of my youth, thee alone I desire,  
I pluck thee, my rose-bud, thy perfume I love.  
*Quick ! give me thy lips, for my veins are on fire,  
Come, fairest of women, come kiss, my dove !"*

What a faithful picture of the newly-married couple when left alone. The italics are ours, to show how truly Princess Kardaja describes the real position of woman under the arms of her husband ; how modest, calm and noble in all her words and expressions. But Solomon, after all, is Son of Man, his 'veins are on fire,' his patience is exhausted, he cannot stand bandying of courtesies ; words are smoke and fire to him, they bring him no gratification. Something tangible and material, "Come, fairest of women. . . .," is the only solution of the pressing moment.

Is it only ingenious on the part of the author, or the gifted Princess paints in true and vivid colours what every one of us reads and finds in himself, when put under similar circumstances ? Woman, always modest and shy, evasive and whiling away the time in honeyed words and happy caresses ; man, impatient and full of desire with all nerves on fire ; and yet, under the Book of Genesis it is taught

" Upon all women rests the curse of Eve.  
Their doom is to desire."

Is it true ? Is it man or woman who are labouring under the curse, if the desire may be called so ? If we read the life and nature of man and woman truly, Adam has been punished, and not Eve, with 'desire,' if *desire* is *punishment* ; and the reading of the Book of Genesis (Ch. iii. 16) should be : 'Thy desire shall be to thy wife,' instead of 'Thy desire shall be to thy husband.'

The wisest and most pious of men, like Solomon, have to resign all their serious pretensions when 'desire' begins to work in them, if they are true to human nature. But is it wrong ? Is it really *bestiality*, as some pretenders of virtue call it, though they may always be prey to it ? They should know that nothing coming from the wise hand of God, the original fountain-head of goodness and virtue, can be wrong. It is they who make it so by their abuse. Can they refer to anything in the whole creation which cannot be perverted into evil by wrong use ? Every blessing becomes a curse through abuse ; then why such nonsense on that particular gift of God, which is solely responsible for the procreation of our species. Cravings of nature cannot be curbed. Such an attempt has always led to disorder of things. Nature can be controlled and balanced under the guidance of great masters of humanity. Celibacy is no virtue. It is an evil, and generates evil. The history of Romish convents and the record of ascetics in the East hardly persuade us to think otherwise. True piety lies in the training of our passions and desires ; to thwart them would be to fight against our own nature, which is sin. Is God unwise to equip us with them ? One who *is not married hardly knows how to be an ideal teacher* of humanity.

Princess Kardaja, however, has given us a life-like picture of the happy husband and wife, when in the palmy days of youth ; but, alas ! "Sweet wife of my youth, thee alone I desire," Solomon

could not repeat again and again. There are other cravings of nature. Mortal as man is, he wishes to see himself immortalised through his progeny. He wants to see himself in the person of his children. It is a natural desire and preserves human race. There must be some means to satisfy this desire, and if one's first wife happens to be physically incapable of giving birth to a child, polygamy is the only remedy, and he is the breaker of the laws of nature and hence a sinner who scoffs at the idea. Seven years pass, and Shulamite is not blessed with any child. Unfortunately, she is barren, and cannot bring forth an heir to the throne. Solomon, through whose generation the race of David *was to be continued in order to give birth to the promised Messiah*, is compelled to have another wife, and thus he commits what is called an offence in the Christian world; but no one thinks for a moment that polygamy can only claim the credit of bringing the Saviour into the world. Solomon marries, and thus begins the sad chapter of Shulamite's life. But the patience with which she bears her sad lot makes her character much more brilliant.

(To be continued.)

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## PROBLEMS FOR THE EVANGELISTS.

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### III.

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By BASHEER.

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- "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder,
- "And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;
- "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.
- "Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.
- "And that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."—  
DEUT. xiii. 1—5.

THE text is accepted as the word of God by the Church of Christ, and is therefore binding on it. It is too clear to allow any other interpretation than what its plain words convey. It

establishes three things: First, that even a false prophet can show signs and wonders. Secondly, that a prophet who calls the people of Israel towards gods whom they did not know is a false prophet. Thirdly, that such a false prophet shall be put to death.

If Christianity in its received form was also taught by the Nazarene prophet, which I do not believe, the words quoted above constrain an honest thinker to regard Jesus an imposter. He is reported to have worked wonders and given signs which 'came to pass.' He is believed to have been put to death and crucified. He called the people of Israel to worship the Son and the Holy Ghost—gods which the Israelites did not know. Can any Evangelist refer to any text, Biblical or Rabbinical, showing that the people of Israel knew these gods before the advent of Jesus. Had they conception of the physical and limited manifestation of God in the person of a mortal who was beaten by the Jews and died on the Cross? Such gods they had not known. If, therefore, Christ taught the people of His time to worship Him as God and worked wonders and was put to death, the conclusion to which this belief, in the light of text set forth above, leads I leave to my readers to infer.

'ISLAMIC REVIEW.'—This shows the divine wisdom of Alquran when it teaches the following about Jesus Christ:—

*Wa qál el-Maseeh yá bani Israeel lábadullaha  
rabbi wa rabbu kum innaho man yúshrik billahé  
faqud harramallahn elehil Fennatah wa má wá  
humár.*

(TRANSLATION.)

And Jesus said, O, people of Israel, worship God, who is My Lord and your Lord; verily unto him who raises other gods beside God, God has forbidden paradise and fire shall be his reward.

As to the death of Christ, the Book of God says:—

*Wa ma qatalooku wa má salabooku wa lakín  
shubbaha lahum.*

(TRANSLATION.)

They (*i.e.*, the Jews) did not kill Him, and they did not crucify Him (Jesus did not die on the Cross as the Bible shows), but they were mistaken.

These verses clearly deny what has been alleged of Christ. Alquran represents Him to have called the people of Israel to the same God—my Lord and your Lord—not unknown to them. It also denies that Jesus was put to death by the Jews. Thus the whole fabric on which the Jewish accusation of calling Jesus a false prophet falls to the ground.

Is not Lord Jesus indebted to Lord Mohamad? (Peace be upon their souls!)



## THE MISSIONARY PROBLEM IN AFRICA, AND THE BISHOP OF LONDON.

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“ Muslimism was the only faith which had made progress against Christianity in different parts of the world. They must throw breakwater after breakwater across the path of this religion, which was the most difficult and dangerous foe that the Christian Church had in the world ! ”

THUS uttered the Bishop of London while speaking at a meeting of farewell to missionaries at the Albert Hall on September 27, 1911, being conscious of the hopelessness of their struggle against Islam. The advice could hardly be acted upon by the missionary class, as the glitter of European civilisation and the prestige of political domination had failed to overshadow the true lustre of Islam. But the ‘breakwater,’ so piously hinted by Dr. Ingram, assumed the form of sword and fire in Tripoli and Balkans immediately after his utterance to crush Islam. The Prince of Peace and the Meek Teacher of *Mercy and Forgiveness* was amply glorified by His harmless sheep in Thrace and Macedonia in their attempt to fulfil His prophetic words :—

“ Think not that I come to send peace on earth, I come not to send peace, but a sword. . . . I come to send fire on the earth.”

“ They must throw breakwater after breakwater across the path of this religion (Islam). ” Why not *fire* and *sword*, to use plain and direct language, and at the same to be more in harmony with the words of the Lord.

And there are still volumes to be read in these words of Dr. Ingram by the Muslims in Persia, Turkey, Afghanistan and Arabia. But this wholesale massacre, accompanied with the dismemberment of the Muslim kingdoms, does not mean the downfall of Islam. The direful events of the past two years come in a way to glorify the religion of the Quran. They vindicated it of all those base charges of cruelty, intolerance and sword which the ignorant missionary class hurled against it. We proved a noble and meek victim to Christian cruelty, lust and rapacity.

But we assure Dr. Ingram that the “breakwater” is not the proper remedy to establish the kingdom of Europeanised Christ, because His Church here is the Church of the rich, as Dr. Gore, Bishop of Oxford, said the other day in the House of Lords, and not the Church of the poor, as Jesus of Nazareth himself was. Dr. Ingram in his own case may compare his present with his past with advantage. Since his installation to his present exalted position, those who live in the East End have absolutely lost the chance of being edified in soul by his ministry. Perhaps the God he preaches, has got price which the slums in the East End cannot afford to pay ; they can

hardly spare anything to purchase pews in cathedrals ; while, on the other hand, the *fleecy* sheep of the West End—chief care of the big prelates here—have got other *good greens* to pasture on.

Religion taught by One who could hardly afford to have place of shelter to put His head under cannot be propagated by those who live in palaces. The example of the prelates here is followed by the missionaries abroad, and this adds to the failure of the work. We, however, recommend our missionary friends to read a very instructive paper by Sayyad Raoof Ali, Barrister-at-law, which we insert elsewhere.\*

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\* See pages 156—159.

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## THE EAST AND THE WEST.

By S. M. R. ALI, of Delhi.

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AT a time when Europe in contrast with Asia is in the van of progress, and her civilisation stands for all that is true not only in the physical world but, according to its supporters, in the field of religion and morality, it will be interesting to study how far her claims in the latter can be borne out by facts. That the European nations have been successful in the marvellous degree in exploring the realms of science, and have been singularly fortunate in applying its principles to their daily needs, cannot be denied. When we behold that yesterday's impossibilities are constantly being changed into to-day's commonplaces by their ever resourceful ingenuity, we are filled with wonder and admiration. It would certainly be futile on our part to attempt to disparage or underrate their astonishing achievements ; so far as the material aspect of their civilisation is concerned, history affords very few examples of such expansion, power, and organisation. And the very fact that the East is ranging herself on the side of the West, is modelling her institutions on Western patterns, and adopting Occidental ideals in practical life, is a sufficient proof that the Oriental recognises the efficiency of European principles and methods. There is no doubt that Maxim guns, airships, and wireless telegraphy stagger his imagination ; and if they were all to make life, he would have found it unnecessary to go deeper to know the real character of the civilisation which he admires so much. But when he carries his researches into the field of morality and religion to pick up something new or superior to his own, he is invariably disappointed. He finds that the sepulchre is "whited," impressive and glorious, but inside there is a corpse rotten to its very core. He is morally certain that the superstructure, built up on the shifting sands of ambition, hypocrisy, and unrighteous aggran-

disement, and unsupported by the rigid principles of true humanity, cannot last long ; he is also sure that all the gorgeous contrivances to hide the gangrene of corruption shall prove unavailing in the long run. Yet for the time being Europe is supreme ; she has in her hand the sceptre of Might, and the Oriental bows to *force majeure*.

However, let us analyse the essential causes that have placed Europe where we find her to-day—at the pinnacle of worldly splendour. According to the Europeans themselves, their civilisation is the result of the combination of three elements—viz., white colour, European descent, and Christianity. Before the Russo-Japanese war the consensus of opinion throughout Europe was that for a nation to be civilised in the modern sense of the word those three elements were not only necessary, but without them it was almost impossible for any people to progress. The remarkable adaptability of the Japanese nation and their complete assimilation of the European conceptions have, however, exposed the superficial character of this opinion ; for they have not only been able to accomplish the deeds that go to make a people civilised in the eyes of Europe, but they have done so without changing their creed, colour, descent, or even their characteristics as an Asiatic nation. What has been done may be done again. At least, it has been sufficiently vindicated that the East, with all its orthodoxy and “barbarism,” can be radically transformed into an active organism of civilisation if it so chooses ; and the signs of such a transformation are not wanting at the present day, but why it has been so late in choosing is a question which involves matters of real and primary importance. The East is not yet convinced whether the ideals and methods for achieving those ideals which the European civilisation represents are worthy of its pursuit and imitation ; whether the order of things it offers can truly be called civilisation, or it is, after all, a storm in the sea of eternity, which will abate when the physical forces are at rest, and an atmosphere of moral calm prevails. There is no doubt that the East is changing, and will continue to change, but it will do so not from any deep-rooted conviction of the goodness or superiority of the Occidental ideals, or the belief that her own moral standards are inferior or defective, but it will do so simply to guard herself against the aggressive exploitation of her moral and natural resources by the so-called civilised peoples, which can effectively be done only through employing Western modes and Western instruments.

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## AGITATION IN INDIA AND ITS CURE.

By Mr. SADAR-UD-DIN, B.A., B.T.

THE first decade of this century has been painfully remarkable for agitation and strife, which sought its manifestation in diversified forms throughout the length and breadth of India. The germs of this disease have not yet been stamped out, for we hear of unpleasant episodes, and officials falling victim to the attacks of the plague, the germs of which breed in foul hearts. A stern and inexorable irony of fate may be responsible for all this, in view of the well-known Oriental reverence of, and devotion to, the King. Influences must have been at work to bring about such a deplorable reaction. The cure lies evidently in the revival of the Oriental sentiment of devotion to the king. The Indians have been inheriting this devotional spirit from generation to generation as one of the articles of their faith. The British Government, therefore, could have effectively turned to advantage this attitude of their Indian subjects. The so-called rationalist may poke fun at the idea, but it is the one desideratum which has been keenly felt in these days of unrest and discontentment. I am not for conservatism. I would rather stand for reform in the administrative machinery, and suggest liberal views towards Indians. But I should like to lay my finger on the sore and suggest a cure. This is the most pre-eminent drawback that calls for earnest attention on the part of thoughtful men and on the part of the loyal well-wishers of the British Government. Logic robs, in some cases, the right disposition, which is the salt of life, public as well as social. Social intercourse calls for the development of right feeling, and the consequent sense of discharging duties and obligations. Sentiments have undeniably their place in the human frame, and a very important and useful part do they play indeed. This forms the pivot upon which the present article hinges, and which assures me that if the Indian sentiment of devotion to the King is taken advantage of, the unrest in India may be largely brought to an end.

The physical constitution resembles its spiritual counterpart in many ways. We cannot disturb the physical composition with impunity. Destroy the divine equilibrium and you destroy the health and happiness of man. One of the constituents of the human frame is the heart. The sound heart is as much important in maintaining the required equilibrium as the sound mind and the sound body. Nay, the sound heart is the fountain-head of all happiness and charitable intercourse. Should we neglect the education of the heart to the advantage of the intellect or the physique, we cannot but reap unpalatable fruit. It is the heart that directs and controls our movements,

for it is the seat of feelings which are translated into actions. The good or bad of an action is determined by the good or bad motive which gave it birth.

Education has enlightened the Indian mind to the utter disregard and neglect of the heart. One may in vain strain his eyes to find any provision to that effect in the curriculum of the Indian schools, much less in those of the colleges, which have gone a great way to impart one-sided instruction and to unwisely sharpen the weapon—intellect. The weapon has been entrusted to the uneducated heart. Is that advisable? No one will ever like the idea of committing so important a charge to the care and control of an imprudent organ, as the heart becomes without proper schooling. It cannot, therefore, too strongly be urged that the British Government may attend to the required upbringing of the young Indian. I am cognisant of the difficulty which besets such a course on the part of the Government. But difficulties should not weigh us down when we are undertaking such an enterprise, which is sure to lead to a very great amelioration.

I myself may suggest, later on, some adjustments, in view of the diverse elements concerning the factions in India.

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## ISLAM AND CHRISTIANITY IN AFRICA.

By SAYYED RAUF. ALI KHAN, B.A., Barrister-at-Law.

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WHEN one strains one's eyes to look out for help in the stormy sea of this age, over which racial prejudices and extreme selfishness have thrown a pall of darkness, there stands out in the distance but one haven of bliss, away from the fury of the wild waves and full of heavenly light, inviting all—black, white, yellow, brown, and red—to take shelter there and be comforted; this is the haven of Islam, the only place of refuge for the burning Negro, the despised Jew, and all who are weary and friendless. There is only one oasis in the desert of European civilisation, and that is the faith of the Arabian prophet. For he has not only taught us to love the black or yellow or white Moslem, but what is far more important, has *made* us love him as brother.

The Islam, which fused the wild and ever quarrelling tribes of Arabia into one nation, and made the sandy deserts the fertile spots of civilisation, is pledged to convert the dark continent of Africa, now inhabited by the rudiments of mankind, into a flourishing and civilised continent. The Moors, who carried the torch of knowledge into Europe, were only barbarians like the rest of Africans, but Islam imparted to them a genius unsurpassed by their contemporaries, and all their grandeur they owed to their exalted faith. But apart from the instances of history, even to-day the signs of a great future for the Islamic faith are

promising in Africa. The creed of the Arabian Prophet is making such immense strides in that dark continent that it has become a matter of serious concern to European Christianity, which is apprehensive of far-reaching developments in the future. The Europeans know very well that the Muhammadanisation of Africa will mean its civilisation, and ultimately will put an effective check to their policy of aggression and extermination. They also fully realise the vitality of Islam and the organising genius that its adoption by a primitive people magically infuses in them. As soon as an African Negro embraces Islam, he finds that he is treated on an equal footing with the best and the highest of his co-religionists, and no artificial barriers of inferiority of race or colour are put in his way. This equality of treatment naturally produces in him a keen sense of self-respect, which is the foundation of all character and morals. The whole atmosphere of Islam has a civilising influence over his mode of thought and conduct. He begins to consider himself a responsible being, and for the first time in his life becomes conscious of the eternal truth that in the eyes of the Master all men are equal. Then the spontaneous zeal of a new convert characterises his dealings with piety, and religious fervour makes him a determined and virtuous man. In a word, as soon as he sincerely utters the Muslim creed, he turns from the barbarian Afric into a Muslim gentleman, conscious of his duties towards God, his parents, children, wife, friends, and fellow-beings. A new era begins in his life, which opens up vistas of material advancement in this world and eternal bliss in the world to come. His career becomes full of hope and promise, and the endeavour to make his life beautiful before God and man realises in him the ideal of perfect manhood. Also, he becomes the centre of light for others who are yet in darkness and are groping their way to salvation. He sets about the work of his people's amelioration in right earnest, and makes it the one goal of his whole life.

This sudden transformation of the Negro's life is so significant that even European Christians cannot suppress their feelings of astonishment and admiration, and have to recognise, however unwillingly, that the Koran is the real source of civilisation. A quotation from *The Times* (London) of August 31, 1911, will substantiate what has been said above. In the leader headed "The Problem of Nigeria" the editor, after remarking that the Nigerian Negroes are equal to the Hindus in the art of agriculture, and taking Gibbon to task because he had catalogued the Nigerians as barbarians, goes on to say about the country: "There were extensive plans of government and conquest. That there were large cities of sun-dried mud is not much. A mere barbarian little above pure savagery can build. What he cannot do is to speculate rationally and produce literature, create a highly-developed system of agriculture, good manufactures, codes of laws and an effective fiscal system. Now the dominant races of the upland of Nigeria have done all

this with the help, no doubt, of the Koran and the foreign example." These words were written by a European editor, who will be the last person to show partiality to the Koran, but who would have fain underrated the civilising effect of our Blessed Book, if he could have helped it. They are eloquent in themselves and need no comments.

It is also evident that Islam has been able to make its headway in Africa without any systematised effort or up-to-date organisation on the part of the Moslems, and notwithstanding the tremendous opposition of the Christian missionaries, supported by the whole prestige of Europe. The defeat of European Christianity appears all the more crushing when we reflect that it has hopelessly failed in the task of Christianising Africa, although it can boast of all the modern machinery of proselytisation. But the causes are not far to seek. When a Negro embraces Christianity he becomes, so to speak, a Europeanised African, and the parental obligations and tribal customs are no longer binding on him. Besides, he begins to imitate European ways and manners, which mean the "advent of a life of wild license," and extreme indulgence in drinking intoxicants, and to crown it all he imbibes a rooted hatred and disgust of his own people. The laws in West Africa and other parts, formulated by the European Christians, permit the Europeanised Africans to disregard their social and tribal laws with impunity. Thus a converted Negro naturally becomes an undesirable from the tribal point of view, and alienates all sympathy and affection of kinship with his people. On the other side, the prominent characteristic of European Christianity—viz.: segregation and aversion to colour—keeps him at an arm's length from his white co-religionists. By abrogating his ancient religion and adopting Christianity he does not acquire any social status nor even the elementary right of being considered at least a human being; but the only boon his acceptance of Christ's godhead confers on him is perhaps the European dress and a dislike of his fellow-natives. But he is very soon disillusioned; for the sense of any real brotherhood between a black and a white Christian is utterly foreign to the European mind.

On the question of the West African Negroes a very interesting paper was contributed by Pastor Mojola Agbebi, D.D., Lagos, director of the Niger Delta Mission, to the First Universal Races Congress, held in London, and is published in the volume "Inter-Racial Problems," edited by G. Spiller. The importance of this paper lies in the fact that the contributor is a West African gentleman himself, and the director of a Christian mission. His views on Islam in Africa are unique and extremely valuable, considering that their holder is not an ordinary man but a recognised Christian leader. They are pregnant with hope and good cheer for the Islamic world, and are all the more welcome because they are the unsolicited testimony of the

marvels of Islam, and are both instructive and authoritative. In order to let the world see what a genuine antagonist thinks of Islam an extensive quotation is given below:—

\* "Islam in Africa is a demonstrative and attractive faith. It is the only religion which, besides Christianity, boasts of a literature that lays claim to Divine inspiration. Both the Christian and Moslem scriptures promise material joys to the faithful after death—'golden streets,' 'pearly gates,' 'beauteous maidens.' Christianity and Islam have many things in common, and many of our own relatives and friends are followers of the prophet of Mecca, as some of us are followers of Jesus of Nazareth. Islam is a permanent faith in Africa. Its calls to prayer, its manner of praying, its annual feasts, which are all subject to ocular demonstration, appeal to high and low alike from day to day. Its adaptation to the social laws, domestic arrangements, religious aspiration, political ambition, intellectual aptitude, mental energy, and racial instincts of the people, is *no longer a matter of dispute*. The African is no big child, no child race, according to the current expression of some Europeans; but a full-fledged man in the 'eternal providence' of the world. He may be child in respect of European greed and aggrandisement, European subtlety and guile, European trespasses and sins: but he is not a child to his creation or to the law of his being."

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## VICTORY OF CRUELTY, LUST AND BLOODSHED.

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(O.L., v. 36.)

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THAT the victory of the Cross over the Crescent in the Near East has been the victory of cruelty, lust and bloodshed over humility, chastity and meekness can irresistibly be proved from the following varied and cumulative evidence coming from disinterested sources. The most shameful feature of this black crusade has been the deliberate employment by the Bulgarian Government of not less than 12,000 Bulgarian Komitadjes—the bandit troops—who accompanied the regular forces to indulge in wholesale outrages and massacres unparalleled in modern history.

1. A Red Crescent† doctor writes: Everywhere the Albanians have been butchered without mercy. The women, children and old men have not been spared. I have seen every day in old Servia villages given up to the flames. Near Kratons the Servian General

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\* "Inter-Racial Problems," page 347.

† *The Outlook*, April 19, 1913.



placed hundreds of prisoners in two ranks and then shot them down with Maxims.

2. A Greek gentleman, prepared to produce proofs, from personal knowledge, states that in the village of Kara Pazar, on November 18, eighteen Komitadjis compelled the inhabitants to hand over to them all the girls of the village. At Haoutilar a father became insane from being forced to witness the violation of his two young daughters by Bulgarians. "An acquaintance of mine," he writes, "came across a young Turkish mother with her two young children, three years and one year old, pursued by Bulgarians. He managed to save her life but could not save her from violation."

3. The correspondent of the *Frankfurter Zeitung* wrote the following on March 14: Three hundred Albanians have just been shot by the regular Servian troops without trial. . . . We received from a responsible Servian source the frank announcement, "We will extirpate the Albanians." . . . To raze hundreds of villages to the ground, to *butcher tens of thousands of non-combatants—men, women and children*—these are deeds which no martial law, no precept of self-preservation, enjoins.

4. A German eye-witness, who stood within fifteen or twenty paces of certain horrible scenes witnessed by him, says: At Cavalla about a hundred and twenty Turks have been butchered in the most infamous manner. . . . The Komitadjis, in order to celebrate their arrival, arrested thirty-nine Turkish notables for a public massacre. . . . This is how they managed it. They stripped the prisoners and tied them together in groups of three. One of each group was thrust through with bayonets and finally decapitated; the second shared the same fate; the third, dragged to the ground by the weight of the two corpses, was bled like a sheep by the severance of his two carotid arteries. . . . The bodies lay unburied for fifteen days. . . . At Serres about fifteen hundred persons were massacred in twenty-four hours. Shots, it was said, had been fired from a Turkish house at the Bulgarian troops during their entry. A Bulgarian officer told me that it was afterwards proved that the shots had been fired by *Bulgarian Komitadjis in order to provoke a massacre.*

5. The correspondent of the *Koelnische Zeitung* at Salonika sends a circumstantial account of hideous massacres at Dorian, Asgandjilar, Benyuklu, &c. The former place was occupied by two hundred Servian cavalry and five hundred infantry, who murdered fifty-nine Moslems after barbarous tortures. The names of a number of victims are given, including "the three children of Omar Tchaouche."

What an ideal of Christian civilisation, represented by these Christian conquerors; what a shameless hypocrisy to begin the war in the name of "freedom for our fellow-Christians," and to exterminate the Muslim peasantry in order to make their fields and cottages the property of the Christians; and what a revelation of ecclesiastical character in its true colours in thanksgiving to God when the Church of Christ organises Te Deums in London and elsewhere because Moslem peasants are murdered by thousands, their wives and daughters violated, and their infant children cut to pieces! Are not these the fruits of the tree, to which we are allured by the sheep of Christ, the missionaries in India and elsewhere?

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