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# MUSLIM INDIA

AND

## ISLAMIC REVIEW.

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

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

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بسم الله الرحمن الرحيم

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AND

## ISLAMIC REVIEW.

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### PRAYER.

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*O our Lord ! punish us not if we forget or err ;*

*O our Lord ! and lay not on us a load like that  
which Thou hast laid on those who have  
been before us ;*

*O our Lord ! and lay not on us that for which  
we have not strength ; blot out our sins and  
suppress all evil propensities in us and have  
pity on us ;*

*Thou art our Protector and givest us victory over the  
nations of unbelievers.*

THE QURAN I. 286.

“ISLAMIC REVIEW.”—“Suppress all the evil propensities in us”—a beautiful and an important improvement upon all that existed in the form of prayers in almost all pre-Islamic religions where forgiveness has been invoked for trespasses already committed. But here we pray for future righteousness and crave sinless life.

## PRECIOUS GEMS.

*From the sayings of the Holy Prophet Mohammad.*

### ON HUMANITY.

1. He from whom the greatest good cometh to His creature is the most favoured of God.

2. The best of men is he from whom good accrueth to humanity.

3. All God's creatures are His family ; and he is the most beloved of God who trieth to do most good to God's creatures.

4. Whoever is kind to His creatures, God is kind to him ; therefore, be kind to man on earth, whether good or bad ; and

#### TO BE KIND TO BAD

is to withhold him from badness, so that those who are in Heaven may be kind to you.

5. He who helpeth his fellow creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

6. What are

#### MOST EXCELLENT ACTIONS?

To gladden the heart of a human being ; to feed the hungry ; to help the afflicted ; to lighten the sorrow of the sorrowful ; and to remove the wrongs of the injured.

### RESPECT GREY HAIRS.

1. To every young person who honoureth the old on account of their age, may God appoint those who shall honour him in his years.

2.

#### HE IS NOT OF US

who is not affectionate to his little ones, and doth not respect the reputation of the old ; and he is not of us who doth not order that which is good, and prohibit that which is bad.

### TO EARN AN HONEST LIVING IS RIGHTEOUSNESS.

1. Those who earn an honest living are the beloved of God.

2. God is gracious to him that earneth his living by his own labour, and not by begging.

3. Whoso is able and fit, and doth not work for himself or for others, God is not gracious to him.

4. He who neither worketh for himself nor for others will not receive the reward of God.

5. Pray to God morning and evening, and employ the day in your avocation.

## AN EPISTLE TO THE EDUCATED MUSLIMS IN INDIA AND ABROAD.

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### I.

BRETHREN in Allah. Grace from God and peace be with you! I have a message to you. You adhere to Islam, which means sacrifice. Islam demands from you a sacrifice, and by the grace of God you are qualified to offer it. The sacrifice consists in this, that you should devote to the service of Islam a portion of your improved mental powers, your cultivated brain, and your polished intellects. The God of Islam, the God of Mohammad and the God of the Holy Quran requires you to serve the Holy Quran. You can render this service only when you yourselves hold fast to the Holy Book, when you observe the ordinance of Islam, when your heads be prostrate before the Lord in worship, when your lips become parched by keeping fasts, and when you devote to the service of God a portion of your time, of your money and of your powers, which means *Zakat*. Prepare yourselves for sacrifice in the way of the Lord, just as you sacrifice your animals. Slaughter your passions, your ambitions, your thoughts, your comforts, and the love of your homes and of your children, in the way of the Lord, in the service of your people, and for the glory of your religion, just as you slaughter your animals, for this is the meaning of the sacrifice which you offer.

Brethren in faith! The Quran and its sacred words are to-day the same as they were in the time of the Holy Prophet. If it worked a miracle in the time of the Holy companions, it can work a miracle to-day. "Thou shalt find no change in the ways of God," says the Holy Quran. Pray, turn over the pages of history. Was there ever a nation more ignorant and more corrupt than the Arabs of the "Days of Ignorance"? But do you find any parallel to the way in which the Holy Quran raised this nation from the lowest depths of degradation to the highest pinnacle of honour and glory? What makes the wonderful progress of our fathers particularly unique in the history of the world is the amazingly brief space of time in which they rose to the zenith of power and greatness. Not only the glory to which they attained by following the Quran is unparalleled in the annals of mankind, but the amazing swiftness with which they reached their goal is also unprecedented. But, dear brethren, you have certain advantages over the Arabs of the past: you are educated, while they were uneducated; you have the advantage of science and knowledge, which they had not before they were given the Holy Quran. Your intellects are now sharpened and your wits are whetted. But such was not the case with those who received the Divine message first of

all. If, in spite of these disadvantages, they made such advancement through the Holy Quran, what cannot be performed by you in these days of light and learning? And I tell you on the basis of my own experience that no one can appreciate the Holy Book like you educated Muslims. If there is anybody to-day who possesses aptitude to discover and value the deep truths embodied in the Holy Quran, it is you. If anybody can dive into the depths of the boundless ocean of wisdom and knowledge to bring out the peerless pearls that are to be found there in great abundance, it is you. O ye that deserve to be the true servants of the Holy Quran, be up and doing! If these nations of Europe are conquering different lands, as was prophesied in the Holy Quran—"They shall hasten from every high land" (xxi. 96)—let us conquer their hearts by means of the great truths, the deep wisdom, and the strong spiritual and moral power, of which the Holy Quran furnishes an inexhaustible supply.

European society in its desirable form is governed by a number of principles, the sum of which is known as Rationalism. If you consider the best of these principles you will find them in the Holy Quran, either in the very form or in a much better form. Many of these principles did not exist in the world before the advent of Islam. The Western savants tell us that they are the results of the research of the last one or two centuries. Go and tell them, and prove to their satisfaction, that the source of these principles came into the world some 1,300 years ago, and they will regard it as an honour to be with you. Indeed, some kinds of angels are bowing down before them; but they are not to be much envied for this reason. These angels belong to the lower world, while our forefathers ruled the higher regions. If the angels of fire, water, and electricity are to some extent engaged in their service, you should subject to yourselves the angels whose functions relate to spiritual and moral matters. These are things of which people in the West have little share. The recent piracy of Italy, the inhuman barbarity in the Near East, and the connivance of the Powers in Europe thereat, have dragged down to earth the false, colossal idol of Western civilisation from its high pedestal. And it is well that it has been so. It has vanished like the mirage. It has removed from our minds the high regard in which the Western civilisation was formerly held by us. And remember it is a fact established by history that if people acquire high morals, the things which belong to the lower sphere do necessarily follow in the wake. When the angels of the higher sphere bow down before one, the angels of the lower sphere necessarily submit to his authority. It was this secret of progress which was taken advantage of by your forefathers.

Educated Muslims! It is you to whom the nation looks up as the future guide of its destiny. Your deeds and your words exert influence on those joined to you by various ties. It is

time to see whether your lives are modelled after the teachings of Islam.

KHWAJA KAMAL-UN-DIN.

The Mosque, Woking, England,  
September 15, 1913.

## THE LORD OF THE EASTS AND THE WESTS.

“The Creator and the Provident of the two Easts,  
and the Creator and the Provident of the two  
Wests ; which of His beneficence do you deny?”  
—The Quran.

THE world had to see the time when the nations were to fight one against the other, when man would not suffer to see his own brother treading the same surface of the earth of God. His selfishness would cause destruction of the other, and he would see his self-aggrandisement in others' annihilation. But he had a noble side of his character as well ; he had been equipped with tender passions like sympathy, fellow-feeling, and kind-heartedness. His conscience would bite him, and to quiet its upbraiding false philosophy would come to his illusion. Ours are those days. The West wants to domineer at the expense of the East. Though all the nations are the creation of one God, equipped with equal capabilities, with chances equally open to them, yet to pamper selfishness men like Rudyard Kipling come forward to deceive their fellow-beings and say :—

“East is East, and West is West,  
And never the twain shall meet.”

Will he show us the exact point where the West begins and the East ends. We shall be glad to know those circumstances, the works of Nature which differentiate the Eastern nations from the so-called Western nations. The East and the West are only the illusions of short-sighted eyes. They are in reality one and the same, and their inhabitants are created by the same Providence, receive the same food and light, are joined together in their clasp of fellowship, in brotherly love and human sympathy, animated with the same spirit and the same aspiration. Study human nature, you will find it the same everywhere ; look to Providence, everywhere the same. If the West is in its ascendancy now, has not the East been ascendant in days gone by ? These are cycles and wheels of fortune. To think that the West is the fittest and has got a right to destroy all others is to be untrue to our Creator, who equipped the East with equal capabilities and chances. This great moral lesson has been inculcated in the Quranic

verses quoted above. God knew the time when the nations in the West would doubt whether their brethren in the East deserved existence. To warn them God says in the Quran that He has created and sustains what is in the West and in the East, and he who makes distinction between the East and the West is ungrateful and blind to his great Providence. The word *Mashraqain*, which means two Easts, and the word *Mughrabain*, which means two Wests, are very suggestive. If you are going to divide the world into two hemispheres, still there are two Easts and two Wests. They are relative terms, showing the sides from which the sun is supposed to rise and to which it is supposed to set.

When the sun is rising it is in the East, on the people of the Eastern Hemisphere; but it is at the same time setting in the West, on the people of the Western Hemisphere; and, similarly, when it is setting in the West on the people in the Eastern Hemisphere, it is rising in the East on the people of the Western Hemisphere. Thus in every twenty-four hours there are two Wests and two Easts, as referred to in the verse quoted above. But the earth is round in its shape, and its revolution on its axis brings every point of the globe before the sun. The sun rises at every point and sets at every point in the earth, which becomes a new East and a new West. Thus there are innumerable Easts and innumerable Wests. It is to this phenomenon of Nature that God has been described in the Quran *Rubbal Mushraq Wal Maghârib*—the Lord of the Easts and the Wests. The number used is plural, which in Arabic applies to more than two.

How vain-glorious and short-sighted this two-legged animal is! The Western nations should think upon the moral lesson of the Quranic verses. And yet these simple words have a deep meaning for those who are devoted to physical sciences.

#### ROUNDNESS OF THE EARTH AND THE QURAN.

That the earth is round in its shape was discovered long after the revelation of the Quran. But one can easily read the truth in the two verses under my discussion.

The word in Arabic which stands for East is *Mushraq*, which literally means place for the rising of the sun. Similarly the word *Mughrab*, which means West, literally means the place where the sun sets. How can there be numberless places on the earth for the sun to set and to rise unless the earth is round in its shape. Thus the last book of God, by declaring that God is the Lord of numerous Easts and Wests, not only gives a warning against the wishes of those who, in order to make invidious distinctions between various members of God's family, take props to their self-motivated theories from fallacious philosophy, but it was also a hint for the scientific world that the earth is round in its shape.

SHAIKH FEROZ-UD-DIN KHAN (Bannu).

## THE MUSLIM LORD'S PRAYER.

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*All praises are due to Allah (God), who is (Rab-ul-Aalameen) the creator and sustainer of the whole universe ; who (Rahman\*) confers on us bounties without our deserts and supplies things indispensable, creating them even before we feel their need ; who (Raheem\*) rewards our actions manifold ; who requites the deeds, being the Lord of the day of reckoning.*

*Thee, O Lord, we adore ; Thee alone we worship, and from Thee alone we solicit help ;*

*Guide us, O Lord, into the path which leads straight to Thee.*

*Guide us to walk in the footsteps, and tread on the path of those persons upon whom have been Thy blessings and favours.*

*Save us, O God, from the ways of those who slight the right path after being shown it, and incur Thy wrath.*

*Save us also, O Lord, from the path of those who, fallen into errors, have gone astray and not reached Thee.*

*Be it so, O God.*

WITH these seven verses quoted above the Book of God opens. They are recited by Muslims several times daily in their five prayers. How ennobling and energising they are ; how invigorating each word and every verse ! What a splendid vista of hope is opened before our eyes ; what a spirit of independence and freedom it infuses into our minds ; what a boundless progress and unlimited advancement it promises ; what a wise caution against anything which may incur the wrath of the Almighty, and what an effective check against what may lead one astray !

Before the advent of Islam, the notion of the Deity entertained by man was somewhat hideous. Divine wrath, when once excited, could not subside but with human or animal gore, which was shed from time to time at the sacred altars in India, Greece and Rome. The patriarchs of the house of Jacob had often to raise their arms against those who had offended the God of Israel. Villages were burned and crops destroyed ; animals killed and property damaged ; even children, women and men of age were not spared, and this all to appease the angered Jehovah. That special attribute of Divine mercy, which under Pauline teaching found its epiphany in the grace of the

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\* In all the English translations of the Quran the two words *Rahman* and *Raheem* have been translated "the most compassionate and merciful." It is a wrong rendering, and does not convey the real meaning.—ED.



blood, could hardly, one may say, redeem and vindicate the Most High. One who condemns the whole race for the sin of one, one who cannot forgive sin without compensation, and one with whom good actions without particular faith carry no weight, is not a love-inspiring and lovable God. Such notions are not creditable to their originators, nor add a whit of glory to All-merciful God, and were never taught by Jesus Christ. They are incompatible with that boundless compassion and mercy which the Lord of the Universe showed in creating things before we came to existence, but so necessary to our existence, and hence in compensation of nothing. One who has been so merciful, and in reward of nothing, cannot His compassion in forgiving our sin be shown without atonement? Man needed a very high notion of Divine blessings and of mercy, unconditional and unmerited, which notion could actuate him to obey unreservedly his Creator and Benefactor more out of love and gratitude than out of fear and avarice; it should assure him of His unlimited blessings, which have already been conferred, and which further await his good actions; and the opening verses of the Quran came to supply it. The first three Divine attributes given in the text quoted above open our eyes to our Creator, our Nourisher and Sustainer—the God of mercy, of love, of affection, of countless bounties, and of unlimited blessing—who creates everything for our sustenance and development without our deserts and in compensation of nothing; this is the idea which the word *Rahman* in the original conveys, and which has been wrongly translated ‘Most Compassionate’ in all English translations of the Quran. He is *Raheem* who gives thousand and one rewards for every good action of man, leave alone that with Him actions are nothing when unattended with certain dogmatic faith. The fourth attribute in the verse under discussion is very instructive: *Malike yaumiddeen*, the Lord of the day of reckoning. He will reward every good deed, but He may or may not punish sinners. He is the Lord and not a slave and therefore not bound under the hard and fast code of justice in forgiving sin against Him.

These four attributes given in the opening verse of the Quran are not a chance glorification, but the verse was inspired to reveal the true character of all other attributes of God, and eradicate from the human mind all wrong notions which existed before. They created erroneous beliefs and formulated false enervating dogmas. Then comes the next verse as follows:—

“THEE WE WORSHIP, O GOD, AND FROM THEE  
WE SOLICIT HELP.”

What a spirit of independence and freedom. We must not look to any individual for help. We must not approach others for favours. We must keep up our pertinacity of character, and should not be subservient to any man, but to our God, because all other men are our equals. We have been given an equal

chance with all others. The world and the bounties of God are also open to us. If other people have become superior to us in rank and status in any respect it is not a gift, but an acquisition and development of things within our reach also. What is accessible to them has not been sealed against us.

The very idea of the unity of God which this verse inculcates leads to the idea of the equality of men. If the Quran creates such a strong belief in the unity of God and kills all polytheistic tendencies in human mind, it is not because He is 'a jealous God.' Such an attribute we do not find in our sacred Book. Our God is too great for that. The idea of the unity of God serves another purpose. It creates an ennobling sense in us. It teaches that the whole universe is either equal or subservient to us. From time immemorial till now, man has adored the elements of Nature—from fetishism to man-worship. This was an impediment to his progress in natural sciences and a check to his personal advancement. He needed elevation, and the idea of the unity of God came to his help. With one stride all his other deities became either his ministers or his equals. In the first case he tries to find ways to make the elements of Nature subservient to his needs, and this is the foundation of all his scientific discoveries. In the other, he aspires to emulate his objects of worship, and becomes regenerated. Muslims lost everything when this noble idea of the equality of men became weakened in them. One who demands from man an allegiance which destroys equality wishes to become our God, and a Muslim cannot give countenance to it. This one idea, call it unity of God or the equality of man, creates all healthy and noble ideas of democracy, socialism, and universal brotherhood. It alone can stand responsible to make our world a millennium.

The next verse is very comprehensive and energising. In it we invoke Divine guidance to learn the

#### PATH OF THE BLESSED.

We are longing to know the ways which may enable us to become recipients of the blessings of God. Can you imagine anything nobler and higher, anything more desirable and worthy of possession, than what the wide scope of the words 'Divine blessings' does include. The verse opens to you anything and everything worth having. If we are taught by God Himself to approach Him with such a prayer, will He grudge us His favours if we tread the right path. The very fact that this prayer is a Divine revelation shows His willingness to shower upon us all that one can imagine—art, science, culture, civilisation, wealth, power, rule, piety, righteousness and high spirituality, in short, everything enviable in the world.

Thus our Lord's Prayer suggests to us the way which leads to our regeneration, and enables us to receive the Divine blessings. It informs us of those conditions which when present

are sure to invite and utilise Divine help ; and the very first verse is lucid enough to enlighten us on this secret.

God has created the whole universe for the evolution of mankind. We invoke His mercy in helping us to accomplish this grand design. But we are taught to address Him as *Rahman* and *Raheem*. These attributes, as stated before, disclose two distinct kinds of mercy : One reveals itself in creating things so necessary for our life and further progress, the other comes to make our actions fruitful. The former creates things which we cannot create ourselves, but which are indispensable for us as material to work upon ; the latter crowns our exertions with ample success when the created material has been utilised. The function of the one ends where that of the other begins. They are correlative, no doubt, but the latter only follows human actions, and does not work unless man has himself worked out what he finds in the Nature created under the former kind of mercy. And does not the whole of Nature reveal these two Divine attributes so aptly put in the Muslim Lord's Prayer ? The earth and everything in it, the atmosphere, the sun, the moon, the stars, and, in a word, every atom in Nature has been created by God to help us, to sustain us, and to serve us ; but they do not work to our advantage unless we make the first move. Let us apply to them and they are at our service, and our exertion, insignificant as it may be, gets an unlimited reward. Take the case of a scientist : his business is not to create things ; his sole work is to combine or separate things already created. Everything existed before, but a move from him, and wonderful results are achieved ; even the single grain cannot be produced without the cumulative functions of the various ingredients of Nature, but they all remain in abeyance, and no sooner does a farmer go to his field than every atom begins to perform its respective function. This great lesson is brought before our mind several times daily when we say our five prayers. We are reminded of God, who is *Rahman* and *Raheem*. He is bountiful in creating the things so indispensable for our sustenance and progress, but His bounties are of no avail if we are inactive and do not use them. As *Rahman* He is equally merciful to all mankind, but as *Raheem* His mercies are confined to those who care to benefit themselves by His mercies of the first kind. You wish to be the master of the world, God is ever willing to respond to your prayer : He will help you in this, your special demand ; but bring special fruits, make special efforts—first deserve and then desire is true everywhere. Ponder also over the order in which these two sentences have been put in our prayer : "Thee we worship, and from Thee we ask help." First 'worship' and then 'help.' Help comes only to those who worship first, and remember that the word '*Ibadat*,' which in the text stands to convey the idea of worship, also means to do our best to work out all the gifts of God. One who slights His bounties and does not apply

himself to them properly has, under the teachings of Islam, hardly realised the true Quranic conception of worship. To neglect things created is to insult their Creator.

Again, consider the very words "from Thee we ask help." You do not ask God to do anything for you ; you solicit His help simply. In these words of prayer you do admit that you have already begun to do your utmost ; you are doing what lies within your powers, and now you come to His door for His help. Thus

"GOD HELPS THOSE WHO HELP THEMSELVES," IS AN  
ISLAMIC IDEA.

The next verse again confirms the same principle, and explains the nature of the help we invoke.

GUIDE US INTO THE PATH OF THE BLESSED.

We invoke Divine guidance in adopting the right and straight path. Here again we declare our willingness to tread the path. We do not ask God to do something on our behalf. We are taught to express our willingness to traverse the course leading to Divine blessings. To reach the goal, of course, there are various ways, crooked and straight, long as well as short. We solicit God to show us the straight way, which must be short as a matter of course. One who is not willing to make the move, one who loves idleness and hates work need not approach God and knock at His door. He is marked for destruction, as the door is opened to those only who, before knocking, have shown their readiness to work and ask guidance to regulate their exertions.

\* \* \* \* \*

Here is a

GREAT MORAL LESSON FOR MUSLIMS

as well as for others, in this prayer. It is in reality the secret of success in every human endeavour. This is the way to walk humbly with God and receive His blessings. The Muslims of the early days took this Divine hint. They began to exert themselves to their utmost, and could achieve within a score of years what others could not do within centuries. They received new inspiration in every prayer. It renovated them and brought all their latent faculties into action ; fresh life at every moment, and unlimited therefore was their reward. But the case with the present Muslims is quite different. Their ancestors enjoyed the blessings of God and left a splendid heritage to them. Its abundance blinded the coming progeny, who forgot to be keenly alive to the path which could bring them to those blessings. Our lip prayers invoked the path of the blessed, the path of our forefathers, the path carved by them under Divine guidance, but we neglected and slighted it. And now what is our present attitude towards prayer ? One who has neglected all the good chances opened to him, one whose every energy has been sapped

through idleness, one who hates work and is in complete subjection to lassitude and inertia, and has begun to reap the fruits of his abuse of life, he at once thinks of Divine favours and hastens to say his prayers. What a mockery! What a shameless farce! We call our God "*Rah-bul-Adlameen*"—the Creator of the universe; of course, He has created everything for our benefit; we call Him "*Rahman*"; decidedly He has shown special mercy in supplying us all the things necessary for our sustenance and growth, but they require handling. But how can it befit our lips to address Him with the name of Raheem, "one who has to reward our actions manifold," when we have done no action? How can we have the courage to say "Thee we worship and from Thee we ask help" when there has been no exertion on our part? Where is the work, where are the actions in which we ask His help? Why call Him to guide us into the path of the blessed, if we have no mind to tread it?

It is no prayer, it is mockery; and we should be prepared to suffer the consequences. Brother Muslims! There is no delay in making amends. What was achieved by the early Muslims can possibly be our acquisition. Knock at the door and it shall be opened. To knock is your action, and to open is the work of God; but the move should come from you.

Consider the whole trend of this prayer, how ennobling, inspiring and energising! and yet a sort of blight has everywhere overtaken the race to which these electrifying words were first revealed.

Instead of firmness of resolution and purpose, instead of strength of will and character, instead of height of aspiration and ideal, everywhere lassitude, enervation and degradation. Those to whom the secret how to reach the top of the ladder of civilisation had been first revealed are going down, down to the bottom. But why, is there no remedy, no salvation, no strong embankment to face and divert this terrible inundation of inertia? Though the self-assertive policy of the nations in Europe and the inhuman, wretched philosophy of the survival of the fittest, which has incited its believers to sap all the juice of life everywhere, and to adopt various means, active or passive, to enervate others, are chiefly responsible for demoralisation in the East; yet the fault, as far as the Muslim nations are concerned, lies with themselves. They could have baffled all degenerative agencies if they had kept these Divine injunctions before their minds.

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## FREEDOM OF ACTION ENJOINED IN THE QURAN.

\* "Is one who goeth grovelling on the face (with head bent downward) better guided than he who goeth upright (with head erect) on a straight path? Say, God hath brought you forth and gifted you with hearing, and sight and heart ; yet how few are grateful."—The Quran 67 : 22, 23.

How simple these words, yet how full of meaning engrained with a true philosophy of life. To emphasise freedom of action and liberty of opinion, the Book of God, in the above quotation, takes two apposite illustrations from the animal kingdom, and thus brings home to us the truth that man was made to act as a free agent. One is the quadruped who walks on the earth of God with head bent down; the other is the two-legged animal—*i.e.*, man, who walks with head erect. Look to the muscles and formation, as well as position of the respective necks of the two, and two different objects seem to have been designed by Providence. Man can see his way at a long distance, and can make a choice between the right and crooked path, while a quadruped cannot do so. Man can move his head right and left, while the latter cannot do so easily. This observation leads us to one conclusion: Man has been made to find his own way and to discriminate between right and wrong, while the lower animals cannot do so; someone else should do it for them. Man is to lead, the animal is to be led. Therefore, one who cannot form his own judgment and is satisfied with the state of being led by others has hardly justified his being created as man. He is a quadruped and ungrateful to his Creator, as the next verse in the above quotation shows:—

*God hath brought you forth with head and sight and heart, but yet few are grateful.*

And what is gratitude to God? Do not take Him for an earthly potentate to be pleased with soft words of thanksgiving. Such a conception of gratitude we do not find in the Quran, which says:—

“ One who is grateful to God, he is so on his own behoof.”—The Quran.

Lip gratitude counts for nothing with God. It really consists in making proper use of His bounties. Your abuse or misuse and even disuse of them makes you ungrateful to God ; and this

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\* An extract from the sermon delivered by Kh. Kamal-ud-Din at Caxton Hall, London, after Eid prayer on Sept. 2, 1913.

idea has been brought home to us in the text. We have been given sight and hearing, with head erect, to see everything before us in its proper light, we have been given a heart to come to a right conclusion with a view to come to action to our best advantage. If we do not do so we are ungrateful to our Lord. We are not animals with head downward to be led by others; we have to lead others if we can. If we follow others blindly, we have not done justice to the wise providence of Creator in making our head erect on our shoulders.

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### A LESSON FOR A MUSLIM.

BROTHER MUSLIMS,—Are these Quranic verses simply to be read, or have they some real meaning for you? If they do not appeal to you, I am afraid of your Islam. Freedom of action, liberty of opinion, and pertinacity of character are to be in the Muslim nature, as these verses show. Leave alone questions appertaining to politics; keep up your entity in the moral, social, and intellectual sphere. Why should you be led by others in these matters like those with heads downward? Political subordination is immaterial in a way. Because you only need a good rule; if you have that, it is enough. Try to emancipate yourselves from moral and intellectual thralldom. It has demoralised you. It really is at the bottom of all that blight and inertia which mars all your activities. Why all this slavish subjection to the morality, mind, and sociality of the Occidentals? Europe was sometime an idol; but it has fallen now. She was weighed and found wanting. Look what moral depravity, what inhuman propensities, what deplorable want of real culture she has shown in certain quarters within the last few years; she is no longer Christian even. Will you be led by her morality? Be a man and not an animal, and God be with you!

## QUESTIONS AND ANSWERS.

### THE ISLAMIC IDEA OF WORSHIP AND PRAYER.

*Question.\**—What is the idea of worship in Islam?

*Answer.*—According to the teachings of Islam, worship consists in complete submission to the will of the One we worship, and in implicit obedience to His laws.

*Question.*—What are, then, the essentials of Islamic prayer?

*Answer.*—Thanksgiving and glorification, and invocation of Divine help.

\* All these questions were asked and answered in the Heretics' Club at Cambridge, after the address delivered there by the Editor on April 27, 1913.—See *Muslim India*, page 133.

*Question.*—Why this thanksgiving and glorification, if we have to obey the law?

#### THANKSGIVING AND GLORIFICATION EXPLAINED.

*Answer.*—Our sense of submission and obedience becomes strong if we love the source of the law. Love follows beauty and beneficence. Beauty excites admiration, which is parallel to glorification in the case of God, while beneficence creates gratitude which finds expression in thanksgiving. By repeating words of glorification and thanksgiving we are reminded of that superabundant Divine beauty and beneficence, which are revealed everywhere in the whole universe. It fills our heart with love and adoration for God, and hence our complete submission to His will.

*Question.*—Is God in need of our thanksgiving?

*Answer.*—He may or may not be, but an ungrateful person has never been liked by anyone.

*Question.*—Is not prayer enervating?

*Answer.*—Yes, it is likely to be so if one asks his God to *give* him or to do for him what lies within his reach or power to get or to do. In our prayer we Muslims do not pray to God to *give* us something, we solicit his help in achieving that thing; we pray Him to show us some proper way, which may enable us to do so.

*Question.*—If we have to exert ourselves, sir, where lies the necessity of prayer.

*Answer.*—Sir, in saying so, you simply belie your presence in the University of Cambridge. Are not books available everywhere in libraries? Have you not got your brain to understand them? without it your teacher is of no help to you; still, you daily go to your class-room and attend the professors' lectures. Have you not come here only to learn the proper way to acquire knowledge which you could not do by yourself? We aspire after achieving that human advancement which, in Islamic terminology, is named a Divine blessing. We are in need of some straight path to reach the goal. We are willing to tread the path, but we are afraid of a wrong path. We desire not to be led astray, and this is what we literally say in our prayer.

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## ISLAMIC VIEW

### ON PREACHING AND CONVERSION.

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"The apostle has only to preach his message.\* And remind, O prophet, thou art only to remind, thou art not an authority over them.† Say, O ye people, there has come to you the truth from your Lord, and he who is guided, his guidance is only for his soul; and he who errs, errs only against it, and say I am not a guardian over it.‡ But if they turn aside, we have not sent thee to them as a guardian, thou hast only thy message to preach.§ But say this is the truth from your Lord, so let him who will, believe, and let him who will, disbelieve." || —The Quran.

\* The Quran 5 : 99. † 88 : 21. ‡ 10 : 108. § 43 : 47. || 18 : 30.

THESE Quranic injunctions are plain enough. They clearly define the duty of the Prophet and his followers in the spread of their religion. It lies in delivering the message, and there ends their duty. Whether the message is rejected or accepted, it is not their concern. "Thou art not bound to guide them, but God guides whom He will," is another verse in the Holy¶ Book which inculcates the same truth. True guidance comes from God, and all human exertions to convert others to one's religion, other than preaching it, are futile and undesirable. This is the spirit of Quranic teaching on this subject : "Thou art but a warner," God repeatedly says to the Holy Prophet. "Mind your own self, no harm will accrue to you if anyone errs, when you are guided,"\* God says to his followers : "Let him who will, believe, and let him who will, disbelieve." Does not this verse—and such verses are numerous†—cut at the root of the false charge that the Holy Quran requires its followers to propagate Islam by oppressive measures? It, on the other hand, bids the Prophet and his followers to leave the acceptance of Islam at the choice of the people. It goes so far as to prohibit the Holy Prophet

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¶ The Quran 2 : 273. \* *Ibid* 5 : 104.

† "And remind them, thou art only to remind them, thou art not in authority over them" (the Quran 88 : 2). "And turn aside from him who turns his back upon our (God) remembrance" (*Ibid* 53 : 30). "Verily this is a memorial, and whoso will, let him take unto his Lord a way" (*Ibid* 73 : 18). "Nay, it is a memorial, let him who will, remember it" (*Ibid* 71 : 54). "Say this is a truth from your Lord, so let him who will, believe, and let him who will, disbelieve" (*Ibid* 18 : 30). "I (prophet) am bidden to recite the Quran, and he who is guided, he is only guided for himself and he who errs, say, I am only of those who warn." (27 : 93). "He who accepts guidance, accepts it only for his own soul, and he who errs, errs only against it" (77 : 16).

even carrying his persuasion too far ; nay, it tells him in plain words that if the persons he preached to, did not pay heed to his exhortation he should leave them to themselves, for he was not sent to compel them to accept Islam. " We know," says God to him in the Quran, " what they say about Thee, and thou art not over them or to compel, therefore remind, by the Quran, him who fears our punishment." The Prophet was repeatedly told to let alone, and not to worry about those who refused to listen to his preaching. " There is no compulsion in religion"† was another Quranic injunction, and the reason why there ought to be no compulsion in the spread of Islam is given in the verse following, which says : " The right way has been distinguished from the wrong," and therefore every man is at liberty to choose for himself between the two roads. The very name Islam signifies the same truth. It is complete but willing submission to God and voluntary resignation to the Divine will, and will it not be a contradiction of terms to say that compulsion is permissible in Islam? Conversion to Islam, in the words of the Quran, takes place only when one embraces it with an open heart. " Whosoever God wishes to guide, He expands his heart to Islam " (4 : 125). Can such conversion be a result of compulsion? We know for certain that the missionary propagandist in the East counts on the third generation of his new converts as Christians. It suits their trade. Firstly, they have to make a good report of their services, which consists in counting the number of the converts. Secondly, they have to facilitate the way for Western conquest. Both objects are served by baptising those who care more for money than for religion. But if, according to the Quran, conversion to Islam only consists in one's embracing with an open heart, one who suffers compulsion, nay, even a persuasion in the act of proselytisation, is acting contrary to the clear injunction of Islam. And yet this very religion, which contains such a splendid teaching on the subject, has been branded as the

#### RELIGION OF THE SWORD

by ignorance and calumny. Mohammad is at least distinguished in one respect amongst the blessed race of the prophets : he observed and obeyed every word in the Quran. So his life shows, and even his enemies have had to admit this unique feature in his character. He always was the first to observe what he taught others to do. How could he give countenance to any measure of oppression or persuasion in securing conversion in the face of all these injunctions? He has been consistent all through his life. Take, for instance, the Quran to be his own production, and yet consistency demanded a different course than what has been imputed to him under prejudice and want of knowledge. Many of the quotations given here we read in chapters that were revealed in the days of his ascendancy, when

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† The Quran 2.

the prophet was at Medina. Had such teachings been confined to that period of his life which he passed under persecution at Mecca, the silly theory of our detractors could hold water, who never feel ashamed to say that Mohammad, though meek and humble up to the age of 53 years, changed his course for oppression on the rise of his power in the spread of Islam. In the days of his full power most of the verses quoted found their revelation ; they repeatedly prohibited compulsion and persuasion, and recommended simple preaching.

Are we using the sword in countries where Islam is now baffling Church Christianity? Have not missionaries, being hopeless of the task, been inducing various Western Governments to use political measures to crush Islam? One has only to read the trend of events and he will conclude that these wolves in the guise of shepherds are recommending more heinous steps to various Powers which have been wrongly ascribed to us. An appropriate Divine revenge, if one has eyes to see.

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## DELIBERATIONS IN THE SIXTH INTERNATIONAL RELIGIONS CONGRESS AT PARIS, AND ISLAM.

THOUGH slowly, but steadily, the world is coming to truth, and is showing her modest willingness to accept it from wherever it can be found. How gratified we feel that almost all of the noble souls who met in the last session of the Religions Congress gave expression to the same truth which can be the heritage of a true religion. To most of the deliberations in this august assembly at Paris we find full support from the Quran, and we propose to write under this heading from time to time in order to pave the gulf yawning between Islam and all the seekers and lovers of truth. While deprecating generally the missionary conduct in using all sorts of means, no matter how undesirable, in securing conversion of others to their tenets, many of the speakers in the Congress deprecated the very idea of conversion. It was declared that our activities should remain confined to preaching only. One who has made his religion a trade, and goes to the four corners of the world to pave the way for the political aggrandisement of his employer, can alone take exception to this noble idea. But if various religions claim to derive their teachings from God, was it not desirable that such a wholesome principle, enunciated in the Congress to rule our activities in the spread of our faith, should have been revealed by God, and not left to human deliberation? We find something akin to it in the words of Jesus, when He sent His disciples to preach His Gospel ; but the Quran, the last Word of God, has thrown the full lustre of light on the subject, which we have discussed elsewhere.\*

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\* See page 336.

## EUROPEAN MILITARY EXPEDITIONS IN MUSLIM LANDS,

AS EXPLAINED BY DR. MONTET.

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ELSEWHERE\* we insert that learned paper on Islam which Dr. Montet, of Geneva University, read in the sixth Congress of Religions at Paris, a copy of which has kindly been supplied to us by the author, and has been so ably translated into English for our readers by Mr. Theodore Springmann, of Gottingen, Germany, at our request. One can hardly exaggerate the ability, erudition, and full grasp of the subject with which the learned professor acquits himself of the duty placed on him by the Congress. The opening lines of the paper are of special note, and deserve careful reading. They bring the cat out of the bag. They explain European aggression and interference in the Muslim lands in their true colour, and give the lie to all the so-called motives of humanity, civilisation and religion, which are usually advanced by the mercenary writers in the Western papers to create public opinion in support of European usurpation. Public opinion is a great power in the West, but to misguide it, is an easy thing. One has simply to watch the development of events here quietly, and he can easily read what in reality exists behind the scene long before it becomes an actuality: How years before big statesmen in the West begin to hint and make insinuations about supposed misrule in lands which they intend to make subsequent scenes of their activities. In somewhat ambiguous terms they begin to foresee what they wish, and prophesy what they have the power to bring about. Sometimes they become sympathetic enough to give advice for remedying an evil which really did not exist. It serves as a hint to other workers, and columns of newspapers are blackened to make a mountain of a mole-hill; stories are invented and books are written. Theatres, music halls and cinemas have to play their rôle as well, and within a short time even the peace-loving portion of people here—and they are millions in every Western country—begin to experience ideas of revolt against Muslim rule. The wire-pullers behind the scene keenly watch the trend of feeling, and when the public mind here is sufficiently agitated to give countenance to all the coming atrocities, a short ultimatum converts a peaceful country into a scene of bloodshed. How the Senator Flaissieres, and others in various Western countries in the West, began to calumny Islam in 1910-11! They represented Islam to be a religion of infamy, hatred, treachery and massacre—all imaginable cruelties were ascribed to it—and this was all done to prepare public mind to

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\* See page 346.

bear coldly all those unimaginable atrocities to which innocent Muslims were to be subjected in the coming future.

Turkey may congratulate herself on redeeming the honour of her arms in regaining Adrianople, but the object of the Concert in Europe is nearly gained. She has been dismembered and sufficiently weakened; she is disabled to give stand to the coming disaster brewing in European atmosphere. The next scene of Muslim massacre is likely to be Asia Minor. Referring to the Sultan, we often find expressions like the following in the newspapers here: † "He has a large empire in Asia; if it is now well governed, especially Armenia and Syria, there can be no pretext of interference!" This is a prologue of the coming drama. Offers to help Turkey in her administration of Asia Minor will be made, not to help her but to show to the public here that there is misrule and mismanagement. One Power may send her emissaries to excite the Kurd to fall upon the Armenians, and the other may demand redress, and the third find occasion for interference. We found the same in the near past. On one side Turkey was hailed for establishing Constitutional Government, while others were not inactive in exciting the adherents of the old *régime*. If some of the European Powers congratulated the Persians for having a Parliament, Russia came forward to help the ex-Shah and thus found pretext to strangle a Muslim nation. If some admired Turkey for her impartial policy in adopting Turkish language instead of Arabic—and which was really done at their advice—the speakers of the latter language were incited, on the other hand, to take it as a serious offence. Ideas of autonomy are instilled into their head with offer of protection not to see them breathe independently, but to cause a Civil war and reap the benefit. What an *honourable stratagem*! What an ideal of honesty and civilisation; and yet with great complacency it is said that the East is incapable of Constitutional ideas. This is what we conclude from events here. But the British Empire is a Muslim heritage, and we are interested in its maintenance, and look with jealousy on every measure which may affect its prestige in Muslim estimation. The insular position of England and her Muslim concern, demand a distinct and separate policy. The rule is for the benefit of the ruled; to respect our susceptibility and to honour our genuine aspiration is the first duty of our rulers. They need not justify European action. They should side our cause, and they will find their Muslim subject an embodiment of loyalty.

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SIR HARRY JOHNSON AND THE HOLY  
PROPHET.

Elsewhere, our readers will find an able article coming from the pen of an Egyptian gentleman, Mr. Ali Fahmoy Mohamed,

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† *The Globe* of August 25, 1912. London.

in refutation of base charges so wantonly made by Sir Harry Johnson against the Holy Founder of Islam in the columns of the *Westminster Gazette*. To find such absurdities coming from men like Sir Harry shows how truth, even now, is sacrificed to interest. With all his pretensions to knowledge of Islam, he has simply shown his ignorance of the Quran as well as that of the basic principles of civilisation and progress. Will Sir Harry Johnson care to study and find out all those factors and landmarks in the history of European progress, and the principles they are based upon, which worked out things desirable in European civilisation, and we assure him that he will find them in better form in the teachings of the Prophet whom he had the audacity to denounce. To make vague statements and uncorroborated assertions is no logic, and the writing of Sir Harry is unfortunately the same.

It is very well of Mr. Ali Fahmoy to enlighten the westerners about his religion and its teachings, but we doubt very much whether his attempts to do so would do any good to the propagandists of the Allies. Misunderstanding or want of knowledge can have its remedy, but deliberate misrepresentation and calumny with intent to secure political ends is an incurable disease. The inhuman savagery of the Allies has excited honest resentment. Peace-loving people have come to realise that the so-called crusade was, after all, nothing short of rapacity, lust, and massacre. To allow Bulgar rule in Thrace and Macedonia will be only to hasten extirpation of the nine-tenths of the population, most of which are Muslim. European Powers have also become discordant on the issues of the questions involved. The fate of the devastated territory is still in an undecided condition. *Now or never* is the time to blackguard Islam and its institutions.

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## TURKS, ISLAM, AND CIVILISATION.

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*To the Editor "ISLAMIC REVIEW."*

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SIR,—I can fairly understand why the masses of all sects of Islam and Christianity look upon each other as heretics, unbelievers, and even infidels. Presumably it is the law of Nature; mankind is born to traditionally stick to the surroundings and associations in which he finds himself localised from his birth unto his grave. Such masses are quite sincere, and therefore excusable in their misapprehensions and misconceptions. But I utterly fail to understand that, in this so-called age of enlightenment, when humanitarian apostles, inspired by philanthropy, do their best to establish esperanto, universal peace backed by an international army and international fleet, and energetically work for racial unity, an English gentleman

of the highest educated class, in the position of Sir Harry Johnston, expresses his Oriental opinions in the *Westminster Gazette* in a way that can hardly fail to show bias and prejudice. It is as curious as it is surprising of Sir H. Johnston to say: "My opinion of the value of Mohamed's teachings and effect of his Mahdi-like movement on the civilisation of the Græco-Roman and Persian Empires of the seventh century is one which has been quite sufficiently endorsed by great historians and philosophers for it to be permissible of utterance." As to the Mahdi-like movement of Mohamed, I quote here the very words of the holy Quran about Mohamed, the people, and uttered by himself: "I do not say unto you I have the treasures of God, nor do I claim to know what is hidden in the future, or that I am an angel. . . . I am but a human being like yourself." Again: "Mohamed is but a prophet who has been preceded by many a bygone apostle; were he to die or were he to be killed, you might upset his principles." Can there be any more self-denial on the part of the greatest of men, who changed the surface of the whole then known globe within a decade? And how can this be compared to Mahdism, which does not only claim superhuman nature and a hundred other legends, but even aspires to deity? It is erroneous and misleading, too, to say that all philosophers and historians agree with our opponent's opinion. We quote here in brief some of the many European historians and philosophers who admired and appreciated both Mohamed and his teachings. John Davenport writes: "Is it possible to conceive, we may ask, that the man who effected such a great and lasting reform in his own country, by substituting the worship of the only true God for the gross and debasing idolatry in which his countrymen had been plunged for ages, who abolished infanticide, prohibited the use of spirituous liquors and games of chance, who restricted within comparatively narrow limits the unrestricted polygamy which he found in existence and practice—can we, we repeat, say that so great and zealous a reformer to have been a mere impostor, that his whole career was one of sheer hypocrisy?" Edward Gibbon says: "The creed of Mohammed is free from suspicion or ambiguity, and the Koran is a glorious testimony to the unity of God." Thomas Carlyle says: "Our current hypothesis about Mohammed, that he was a scheming impostor, a falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies which well-meaning zeal has heaped round this man are disgraceful to ourselves only." Professor G. W. Leitner, LL.D., M.A., Ph.D., D.O.L., says: "The Jewish, Christian and Mohammedan religions are sister-faiths, having a common origin, and by expressing a hope that the day will come when Christians will honour Christ more by also honouring Mohammed. There is a common ground between Mohammed-

danism and Christianity, and he is a better Christian who reveres the truths enunciated by the Prophet Mohammed." As to Sir H. Johnston saying that the teachings of Mohammad "are intolerably silly or futile to twentieth century minds," the best reply is in E. Gibbon's words: "*A creed too sublime perhaps for our present faculties.*" I should respectfully ask what are the teachings of Islam and the Arabian Prophet which differ in any essential character from those of Christ and Christianity? So, brief as I can capitulate, the principal features of Islam are: Unity of God, worship of and devotion to the Almighty, Sacred reverence due to Christ, Virgin Mary and the Holy Ghost; love and practice of truth, charity, sincerity, philanthropy, and every other sort of human virtue; abhorrence and avoidance of falsehood, selfishness, insincerity, inconsideration as to others' feelings and needs, and every sort of immoral evil. What more beneficial teachings and prohibitions should Sir H. Johnston require or expect for humanity and civilisation when they attain the climax of glory? We should respectfully ask him to state the defects or demerits of Islam. As to his legend about the degradation of those nations that came under the sway of Islam, we should respectfully ask him, as we do ask every unbiassed person, to study and consult works like the "Spirit of Islam" and "A Short History of the Saracens," by the Right Hon. Sayyed Ameer Ali, and the "Life of Mohammed" by the late Sir Syed Ahmed Khan, before giving such a hasty opinion. We should respectfully ask him this plain question: Which of the nations that came under the sway of Islam was in a better state of humanity, morality or civilisation, and has been degraded by the immediate influence of the teachings of the Arabian Prophet? Arabia itself was a mass of semi-barbarian tribes, with every possible immorality, and, within a couple of years of the presence of Mohammad, there was suddenly *created a nation* hitherto unknown in the annals of history. As the whole world knows, it was Islam, and Islam alone, that created in Arabia a nation; and, in face of this unchallengeable fact, it is rather ridiculous to say that the great achievements of the Arabs are independent of their religious beliefs. One may ask, "What have the pagan Arabs achieved?"

There is no gainsaying that the Turks have not been allowed by their neighbours to prove a constructive nation. But then one has to consider these people when they embraced Islam, and issued from the steppes of Asia as a conquering nation. Since then they have been almost continually in a state of war and have hardly enjoyed a complete decade's peace, but have been always kept fighting either against foreign declared enemies or interior hypocrites, inspired and supported from without. With the Italian atrocities in Tripoli still fresh in mind and memory, it is sad to read Sir H. Johnston's words that "the Italian annexation of this province was excusable from mere motives of humanity." As for



Mohammedan persecutions of Christians according to Dr. G. Leitner "they do not compare with the massacres of Mohammedans by Christians." When Omar, in order to avenge a former massacre of Jerusalem by the Crusaders, swore to put the defenders of the city to death, he refrained to do so after taking it; for, as he said, "I will rather incur the sin of breaking my oath than put to death a single creature of God." I would respectfully ask Sir H. Johnston to compare the above with the behaviour of the Balkan States, miscalled Christian. It is greatly to be regretted that this gentleman, with his modern education "and twentieth-century mind," should by his letter further provoke the bitter animosity between those creeds at a time when the atrocities alleged to have been committed in the Balkans are so fresh in our minds.

Let me conclude by quoting Herbert Spencer's invaluable words: "In proportion as we lose truth more and victory less we shall become anxious to know what it is which leads our opponents to think as they do."—Yours faithfully,

ALI FAHMY MOHAMED.

14 Argyle Square, W.C.

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## A CHURCH WITHIN THE MOSQUE.

By Professor SADARUDDIN, B.A., B.T., of Qadian, India.

NOTHING can speak more eloquently of that largeness of soul and broadness of mind, which in religious matters characterised every word and action of the Holy Prophet of Islam, than the memorable event which occurred in the days of his power in Medina, when a Christian deputation from Nijrán, a territory in Yamen, came to wait upon the Lord of Islam. The deputation was headed by no less personalities than Abdul-Masih and Abu-Haris, two famous Christian Divines of the age in Arabia.

To show full regard to their religious position they were lodged in rooms connected with the Mosque of the Prophet. It was the greatest honour that could be bestowed upon the Christian deputation. Quite in keeping with the outward warm reception, and the lodgment in the holy cloisters of the Mosque, which was significant of Mohammad's heart, the Sovereign of Arabia was found to be equally affable, and void of all princely arrogance and sternness of demeanour.

A lively discussion ensued next day concerning the merits of the two religions, Christianity and Islam, and the holy men of Nijrán had simply to keep silence when the Prophet on their inquiry expressed his opinion about their Lord in the following words:—

JESUS CHRIST WAS A MORTAL TO ALL INTENTS  
AND PURPOSES, AND SHARED HIS ORIGIN IN

COMMON WITH THE OTHER PROPHETS. HE WAS  
AS MUCH A SON OF GOD AS EVERY PROPHET  
FROM ADAM . . . DOWN TO JESUS CHRIST  
HIMSELF.

These words, so truly expressed, had a marvellous effect. They could not be controverted in the face of what these Christian Divines of the deputation had read often in St. Luke (iii. 38), where the origin of Jesus has been traced to Adam, 'which was the Son of God.' Those were not the days of Church sophistry; words were used to be taken for the meanings they conveyed, and no attempt, therefore, was made to force idle interpretation as at present.

But the winning impression which the noble heart of the Prophet could make on these Christian fathers was his tolerant attitude in matters of religion. They belonged to the Romish Church, and had to attend to their evening service on the very day they reached Medina. They knew that the use of idols in Divine worship was abhorrent to Muslims. They knew that the Mohammadans used to turn their face while in prayer to the side to which they had to turn their back in service. They were apprehensive of serious consequences among the warlike companions of the Prophet. Hesitatingly they inquired of the Prophet about the place where they could hold their Church congregation, and their surprise as well as admiration for the noble soul of the Prophet knew no bounds when he gave them a practical illustration of his teaching that *a sanctuary devoted to God is as much meant for Muslim as for Christian*. In the presence of Mohammad and the faithful, Jesus was adored and worshipped as "the begotten Son of God" in the Mosque which had been dedicated to God Who is neither begotten nor begets a son.

The deputation went back after a few days stay at Medina, but the effect of Islam and the divine dealing of its founder was too grand to be resisted. The seed was cast and it bore fruit in due course of time. The whole town of Nijrán embraced Islam.

"ISLAMIC REVIEW."—This happened in the palmy days of the life of the Prophet. Those who give currency to all sorts of calumnies should learn a lesson from this story, and know that the sword was never used by the Lord of Arabia as an instrument of conversion, even at the time when he enjoyed consummate political ascendancy. His devotion to God and his love of humanity was a much sharper-edged weapon than a sword of steel to cut away all false notions and kill all polytheistic beliefs.

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## OUR DUTIES TOWARDS THE MUSALMANS.\*

By Dr. EDWARD MONTET, D.D.,  
Professor of Oriental Languages, University, Geneva.

AT present we help other European Powers to take possession of Muslim countries situated at the coast of the Mediterranean Sea. In 1908 France commenced what was called a peaceful penetration in Morocco. The manner adopted to affect it is not unknown to one. It may take numerous years more to accomplish the object. In 1912 Italy entered Tripoli and has made this country her own, and since then it is conquering it with arms in hand. Finally, there was begun last year the Balkan war against Turkey, which is now principally finished, though it may take a long time to see peace restored in the Balkanic peninsula.

We will not study here the causes of these wars. In them the question of right seems to have played a very secondary role. To name it a new crusade or a religious retaliation is absolutely out of question, nor can one call this all a work of civilisation.

In the Balkan affairs, resentment caused by the former Ottoman invasion, a wish to vindicate past oppression—or, before all, mistakes of the Turkish rule—may be named as some of the causes. But the principal motive and the moving element in all these military expeditions were the following: the imperious necessity of colonial expansion, and the economic wants and financial combination chiefly caused events in Tripoli and Morocco; while the necessity of new commercial outlets, the extension of the countries up to the sea, and other economic considerations, may be taken as real causes of the Balkan warfare.

I do not examine here at all the legitimacy or otherwise of these motives of conquests and annexations. I simply state the fact. Different people of Europe have by force taken vast Muslim countries. It is certain that these territories will remain in their power, and they will remain the masters of the latter. But there arises a religious question which absorbs our greatest interest. The conquerors are Christians, while the conquered are Muslims. A Muslim is very much attached to his religion, and his detachment from it, except in very rare cases, an impossibility; while the Christian mission has been of no effect in Muslim countries. It follows that the attitude to be adopted by the Christian conquerors towards new Muslim subjects is to be in a more general way towards Islam.

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\* This paper was read by Professor Montet on July 19 in the Religions Congress at Paris.—ED.

This is the subject on which I wish to speak here, and I will formulate it in the following manner : Our possession of Muslim countries imposes upon us distinct duties towards the Musalmans of the conquered lands ; and let us examine what are those duties.

Our foremost duty towards them, and which is a most fundamental and essential duty, is to respect their religion. I cannot say and repeat it too often when I say we have to respect Islam. Islam is worthy of our respect. It is one of the three great forms of Monotheism, and the most profoundly Monotheistic one. It is a grand religion, which in Asia and in Malasia, in centuries gone by, and in Africa in past days as well as to-day, has proved to be a religion of civilisation. Wherever in these Continents it did enter it carried with it not only religion and superior morals, but also a social ideal which, if it is not ours, contains none the less the principle of progress. But we do not respect Islam as we ought to do, or, to speak more plainly, many amongst us talk of it in contempt, and with a spirit of condemnation ; but they may be excused, they only show their ignorance.

These ill speakers of Islam come from different camps. You find amongst them Roman Catholics, Positive Christians of all churches, Protestants with sectarian spirit, missionaries to Moslem countries, free thinkers and atheists, politicians with anti-religious ideas like the Senator Flaissieres, with whom we have had, in 1911, a hard discussion on account of this subject in the newspapers of Marseilles (see the *Le lieu de Marseille*, September and October, 1911).

In the mouth of most of these adversaries we find accusations like these : Some of them treat Mohamad as a scamp, a . . . With them Islam is the religion "of all infamies, of all hatreds, of all treacheries, of all ambushes, of all rapes, of all massacres, of all imaginable cruelties"† (Flaissieres). They never think to explain how a religion that has never ceased to expand and to develop itself from its beginning, and which counts now about 280 millions of believers, could ever establish such solid foundation on this foul ground. Others affirm that Islam is not a universal religion, as it claims to be ; that it is about to die, if not dead already ; that it has no moral basis, nor does it exercise any influence on conscience ; and, finally, that it completely lacks mysticism. (A. Paccard, "La Moral de l'Islam d'après le Coran." Alençon et Cahors, 1913).

For several years I have devoted my life to the study of Islam ; I have lived in Islamic lands and in near relationship with many Musalmans. I think I am in dreams when I hear such phantastical assertions which are so little in harmony with

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† We have sent for the newspapers referred to in the text, and will very soon show the falsity and roguery of these base and villainous charges, in our pages, as well as in some of the Continental reviews edited in French.

historic and religious truths. As a Christian and in the name of my religious faith I protest against what I would call offence against the honour of a respectable religion. I will take up principal points in these attacks. To say that Islam is not a universal religion, and which amounts to saying that it is only an accident in history, is nothing but denial of a sure evidence. To assert that a religion which has not only spread over the fine part of the world, but under which descendants of the principal races of humanity found shelter, is not a universal religion, is simply to give countenance to a paradox, brilliant as it may be, but nevertheless a paradox without any sense. To affirm that this religion is about to die, if not dead already, is nothing short of denying a fact. Anyone who has any connexion with Islam knows how much it is missionary in spirit, and how far it sustains an active and prosperous propaganda. Go and ask our officials of Soudan, Tchad, Ouddaieh, of the whole Central and Western Africa, and they will tell you what you have to think of the supposed agony of Islam.

To say that Islam lacks a moral basis means to ignore the moral progress accomplished by Islam in its propagation across the world. Restrictions imposed upon the native polygamies, elevation of women in pagan countries, abolition of terrible customs, such as the anthropophagy, the sacrifice of men, the killing of crippled infants, the habit in Cyrenaique, and to grant to the host the privileges of the husbands, &c. (E. Montet, "Les Mission Musalmans." An. 19. Siecle, Paris, 1885, pp. 25-55).

And what shall we say of its prohibition of alcohol in all its forms? Leave apart Islam or Christianity, does anti-alcoholism lack a moral base? And what to say finally about founding of very numerous primary and high schools in the great centres of Africa and Asia; about collection of important books even in the centre of Africa, as that fine collection of manuscripts of Sheekh Sida at Bontelemit in Sanegal? Is not public instruction with Muslims and Christians a strong support of moral development?

To hold that Islam does not exercise any moral influence on conscience is to deny a most primary regard for that religion. I appeal here to all who, like myself, have known Musulmans and lived in intimate connection with them, and I am certain that no one will dare to say that Muslims are inferior to Christians in their morality and conscience. In Islam, like Christianity, moral laws are violated, but most of the Musulmans, like Christians, respect the law, and conscience speaks in them just as powerfully as in us.

To maintain that Islam has no mysticism is to show an absolute ignorance of that religion. Two great masters in Islamic lore, one C. H. Becker, of Germany, and the other Professor J. Poldziker, of Budapest—one of the most learned experts of Arabic in our time—while criticising a publication on

Islam by M. Hartmann, where the author omitted to speak of Islamic mysticism, make a true observation when they both say that it is impossible to comprehend and to grasp the religious sense of Islam without knowing Muslim mysticism. I myself have, in my lecture on Islam, which I delivered in the College de France, brought to light the deepness of the mysticism with the Persian mystics, as well as with their religious brothers in Africa and Asia.

I will state here that impartial judgment which an eminent writer, the famous German historian, Eduard Meyer, passed on Islam in the first volume of his masterly book, "Geschichte des Altertums," which he dedicated to philosophy of history. There he writes the following lines: "The Semitic tribes in the isolated land of Arabia, most of which is completely dry and where large areas are covered with the sands of desert, have taken benefit of all the means that nature and contact with other people of higher civilisation afforded. They have, where ever it was possible, developed agriculture, improved commerce, and organised other civic institutions, and have played a part in the history of humanity as few other people have done. Not like the tribes of the Mongol steppes, they have been simply bridging civilisation or destroying rotten one, but they have really been bringers of new civilisation, which though naturally depends in many respects on older civilisation, but shows nevertheless the impression of their genius and their proper individuality."

It is difficult to talk in more laudable and elevated terms of the historic rôle of the Musalmans of Arabia.

When we will bear sincere homage to the religious and moral character of Mohamad's reform, that very day we *have testified our respect for the religion of our Muslim brothers.*

Respect for Islam must not only be an individual thing. It is not simply a duty incumbent on each of us in particular, it should be a collective and national thing. It, I will say, should be a duty of State and Governments towards their Muslim subjects. Therefore

A STATE WHICH POSSESSES COLONIES OR WHICH  
BRINGS ISLAMIC COUNTRIES UNDER ITS PRO-  
TECTION MUST NECESSARILY HAVE MUSALMANIC  
POLITICS.

That means a line of conduct clearly established in its relation with its Muslim subjects.†

The Government of such a State must keep absolute neutrality, not only in the dogma but in all religious precepts. Any pressure direct or concealed by the Government on religious customs is contrary to the principles of freedom of conscience as well as to simple common sense.

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† A good lesson for British statesmanship.—ED.

You know, for instance, that *ZAKAT*, or religious tax, is one of the fine fundamental principles of Islam. It would be clumsy to impeach its deliverance, the more so because the Muslim law has since several centuries foreseen the case when the representative of the official power would take no more interest in the deliverance of that duty. The only thing a European Government can do here is to consider *Zakat* as a duty of conscience left to the appreciation of a true Muslim, without acknowledging the obligation of such a tax, as a Government. As to the pilgrimage to Mecca, a Government must not hinder it, but at the same time command respect for hygienic conditions and their observance. A Government would prove to be very little efficient by impeaching this pilgrimage. It would expose itself to a fearful discontentment among its Muslim subjects.

(*To be continued.*)

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## SMOKE AND FLAME.

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I HAVE received a letter in which the writer takes me to task for certain statements made in my article in the July number. I am sorry the writer has not given me permission to print the same as I should have liked to reply to it in full. One point of his criticism is of wide interest, and on which, to judge by the writings of various authors, there exists great diversity of opinion. The point is one which every student of history can investigate, and ought to do so if he desires to understand the mental development of the people of Scotland. Let me make the position clearer, and then leave the matter in the hands of readers. The writer of the letter takes exception to the assertion that the Covenanters were "men who fought for the liberty of conscience, but for the liberty of *their own* conscience." The words in italics have apparently upset the equilibrium of my critic. I presume, therefore, that he believes that the Reformers stood for liberty of conscience for all. If so, I beg to differ, the facts are against him.

If they fought for liberty of conscience for all, why did they burn the youth Aitkenhead? No sooner were the Presbyterian clergy in a position to do so than they initiated the same corrupt practices already condemned by them in the Romish Church. Complete secular control of the nation, political and social, was their aim, and the usurpation of the whole legislative power, also the extirpation of the overthrown faith. This is shown by the Acts passed by them and by the declarations of the leading divines, all of which were intolerant in principle and fanatical in expression. Catholics were forbidden by the Act of August 24, 1560, to celebrate Mass and worship after their own fashion. In May 1563 the Archbishop of St. Andrew's

and forty-seven others were indicted on the point. From the reports such things seem to have been common over the country. Knox himself writes: "Papists were so confounded that none within the realme durst more avow the hearing or saying of Mass."

The General Assembly resolved :—

"Imprimis, that the Papistical and blasphemous Masse be universalle suppressed and abolished throughout the hail realme, not only in the subjects, but in the Q. Majestie's own personne, &c."

They even went the length of ordering that "no one should be permitted to teach in school, colleges or universities, or even in private, save such as were authorised by the Church"—namely, by themselves. They even went the length of dictating the kind of dress to be worn, and forbade ornaments; speaking of the list of forbidden embellishments, J. M. Robertson calls it the work of men

"Who were capable of carrying priestly inquisition into the minutiae of life as no clergy had ever done before, and who were determined to get hold alike of the bodies and the souls of the multitude around them, crushing all individual instinct within their rigid scheme and deadening all the hues of life to their own joyless monotone of asceticism."

That this statement is just may be gathered from the Records of the Churches, Burghs and Legalities, and from the writings of men who lived and wrote and dealt either consciously or unconsciously with the social conditions of that period. Calderwood, speaking of 1596, says :—

"The Kirk of Scotland has now come to her perfection, and the greatest puritie that ever she atteaned unto, both in doctrine and discipline, so that her beaultie was admirable to forraine kirks. The assembleis of the sancts [saints] were never so glorious, nor profitable to everie one of the true members thereof, than in the beginning of this yeere."

In the spring of the very same year this very writer reports that official complaint is made of

"the common corruptions of all estats within this realme."

Then follows the usual complaints about coldness of zeal, ignorance and neglect of the Word, of superstition and idolatry and blasphemy. Then complaints which throw great light on the social conditions and morals of the people :—

"Little care, reverence, and obedience of inferiours to their superiours, as siclyke of superiours



in discharging of their duties to their inferiours.  
 . . . A flood of bloodshed and deadlie feuds  
 rising thereupon ; . . . Adulteries, fornications,  
 incests, unlawfull marriages and divorcements ;  
 . . . excessive drinking and waughting ; . . .  
 cruel oppression of the poore tenents, whereby the  
 whole commouns of the countrie are utterly  
 wracked. . . . Universall neglect of justice both  
 in civil and criminal causes.”

It is proposed that certain kinds shall be reproved by the  
 Presbyterie, among them :—

“ Ministers being found swearers . . . pro-  
 fainers of the Sabbath, drunkards, fighters . . .  
 given to unlawfull and incompetent trades and  
 occupations for filthie gaine, & etc.

Those men were part of the Assembly which gave laws to  
 the kingdom and dominated the religious, political, and social  
 policy of the country at a time when the Kirk had “come to  
 her perfection.” In the face of their ordinances demoralisation  
 was bound to set in, hypocrisy and fanaticism could be the only  
 issue. They took away the springs of thought and action and  
 brought about a cold, cast-iron system of ascetism and mental  
 stagnation. The Presbyterie Records, as cited by Buckle  
 (vol. viii.), show that they censured boys and servants for  
 Sabbath breaking ; they searched private houses during sermon  
 time, besides scouring the streets to find absentees ; they paid  
 spies and secretly terrorised servants to give testimony against  
 their masters ; they passed censure for omission to salute a  
 minister ; they ordered women to be whipped ; they ordered  
 merchants not to travel to Papist countries ; they rebuked those  
 who travelled, or paid visits, or strolled in the fields or streets,  
 or slept in the open air on Sunday ; they compelled mothers to  
 refuse shelter to their own sons when excommunicated. The  
 people had to read only what they authorised and print only  
 matter censored by them. Their intolerance carried them so  
 far that they even petitioned the King (James I.) to constraint  
 the Ambassador of France at the Court of St. James from per-  
 forming Mass in his own residence. They were as severe  
 against the Episcopalian, Ana-baptists and Quakers as against  
 the Romanist.

An examination of the Acts promulgated, of the records of  
 the Assembly, and of the declarations and writings of the lead-  
 ing divines, will reveal their intolerance to even a superficial  
 reader ; there could be no freedom of thought in such an  
 atmosphere, no stimulus to intellectual recreation. Learning  
 was scorched, and literature, save that of bigotry and Presby-  
 terianism, was practically obliterated. On the eve of the  
 Reformation, Dunbar, Lindsey, and Gavin Douglas, with  
 James V., laid the foundation of what might have blossomed

into a national literature, equal as it was to anything produced in England up to that period, save the work of Chaucer ; but the Reformation killed thought for nearly two centuries. Scotland was sterile when the great Elizabethan dramatists were striking the intellectual firmament with their thunders, and polishing the English language into a vehicle fit for the highest culture and capable of expressing the loftiest ideas. When the revival came in Scotland, it was alien culture that stimulated the social body and brought about the renewal of letters. The time for a purely national literature was passed, the new took its form and outlook from the Southron. Thomas Carlyle strikes the point very fair in his essay on Burns, when he says :—

“For a long period after Scotland became British we had no literature ; at the date when Addison and Steele were writing their ‘Spectators,’ our good John Boston was writing, with the noblest intent, but alike in defiance of grammar and philosophy, his ‘*Fourfold State of Man.*’ . . . It was by studying Racine and Voltaire, Batteux and Boileau, that Kames had trained himself to be a critic and philosopher : it was the light of Montesquieu and Mably that guided Robertson in his political speculations : Quesnay’s lamp that kindled the lamp of Adam Smith. Hume was too rich to borrow, and perhaps he reacted on the French more than he was acted on by them ; but neither had he ought to do with Scotland.”

The period of the Reformation was the Dark Ages in Scotland, the blue banner of the Covenant waved over the dreariest and barrenest period of her history—barren of all those intellectual and social forces that make for progress and carry a nation into the forefront of the world’s thought and to the height of humanity’s noblest ideals. Since my article appeared, I have received pleasant and unexpected support for the theses contained therein. Prof. Bury has printed in the Home University Library a new volume entitled “A History of Freedom of Thought,” in which he demonstrates the correctness of the statement made in my article, and carries the argument still further so as to embrace not only Scottish Presbyterianism, but the Protestant movement as a whole. He says :—

“It is an elementary error, but one which is still shared by many people who have read history superficially, that the Reformation established religious liberty and the right of private judgment. What it did was to bring about a new set of political and social conditions, under which religious liberty could ultimately be secured, and, by virtue of its inherent inconsistencies, to lead to results at which its leaders would have shuddered. But

nothing was further from the minds of the leading Reformers than the toleration of doctrines differing from their own. They replaced one authority by another. They set up the authority of the Bible instead of that of the Church, but it was the Bible according to Luther or the Bible according to Calvin. So far as the spirit of tolerance went, there was nothing to choose between the new and the old churches. . . . Luther was quite opposed to liberty of conscience and worship—a doctrine which was inconsistent with Scripture, as he read it. He might protest against coercion and condemn the burning of heretics when he was in fear that he and his party might be victims ; but when he was safe and in power he asserted his real view : that it was the duty of the State to impose the true doctrine and exterminate heresy, which was an abomination ; that unlimited obedience to their prince in religious, as in other matters, was the duty of the subjects ; and that the end of the State was to defend the faith. He held that Ana-baptists should be put to the sword. . . . Calvin's fame for intolerance is blackest . . . he stood for the control of the State by the Church, a form of government which is commonly called theocracy ; and he established a theocracy at Geneva. Here liberty was completely crushed ; false doctrines were put down by imprisonment, exile and death. . . .

"Thus the Reformers, like the Church from which they parted, cared nothing for freedom, they only cared for 'truth.' If the mediæval ideal was to purge the world of heretics, the object of the Protestant was to exclude all dissidents from his own land. The people at large were to be driven into a fold, to accept their faith at the command of their sovran. . . .

"Nor did the Protestant creeds represent enlightenment. The Reformation on the Continent was as hostile to enlightenment as it was to liberty ; and science, if it seemed to contradict the Bible, has as little chance with Luther as with the Pope. . . .

"Again, the intellectual justification of the Protestant rebellion against the Church had been the right of private judgment—that is, the principle of religious liberty. *But the Reformers had asserted it only for themselves* (italics mine, J.P.), and as soon as they had framed their own articles of faith, they had practically repudiated it."

—(Pages 77-8-9, 80-1.)

That was my case, and it is amply confirmed by the records. Although differing radically from my critic, I can to a certain extent realise his position, and sympathise with it. I used to believe those things myself. They were taught me in my childhood, and I prattled them at my grandmother's knee. It was only when the days of my adolescence were nearing an end that the truth flashed upon me like a flame of glory from the altar fire of the immortals, and I saw clearer and knew better and thought nobler.

Although a true world-concept burst upon me like a flash of light, the way I trod to the goal was long and arduous, and the path was strewn with thorns and briars, and scored with the red-hot lava of irruptive thought, and, amid the smoke and flame, superstition and truth waged war for the mastery. Ah! what a contrast—the Then and the Now; doubts and certainty; darkness and light; smoke and flame.

JOHN PARKINSON.

## 'HOW TO BE FREE FROM FEAR AND GRIEF.

PRINCE ASAAD AND PRINCE AMJED.

By A. W.

It is wonderful how absolute faith and trust in God banish all fear and make the most dreadful conditions and circumstances not only bearable but even beautiful. There is something very touching and highly illustrative of the *Mohammadan faith* in the pathetic story in the *Arabian Nights* of the two brothers Prince Asaad and Prince Amjed, who were about to be unjustly executed for crimes they had not committed.

ASAAD.

“O Thou to whom the sad complain, to whom the fearful flee.

Thou that are evermore prepared for all that is to be—

Lord, there is left me no resource but at Thy door to knock;

Yea, at whose portal shall I knock if Thou be deaf to me?

O Thou, the treasures of whose grace are in the one word ‘Be.’

Be favourable, I beseech, for all good is with Thee.”

AMJED.

“ O Thou whose bounties unto me are more than  
 one, I trow,  
 Whose favours lavished on my head are countless  
 as the sand ;  
 No blow of all the blows of fate has ever fall'n  
 on me,  
 But I have found Thee ready still to take me by  
 the hand.”

This story from the *Arabian Nights* shows the spirit of Faith which animates the average Mohammadan. Call it madness, call it fanaticism, or what you will, the fact of the real presence of God is the essence of the creed of the faithful followers of Moses, Christ, and Mohammad, and is the chief reason why they have no fear of death or hell, which hold out such terrors to many of us highly civilised Westerns. As General Gordon said :—

“ No comfort is equal to that which he has who has God for his stay, who believes not in words, but in facts, that all things are ordained to happen, and must happen. He who has this belief has already died and is free from the annoyance of this life.”

“ ISLAMIC REVIEW ”\* :—

“ *They who set their face with resignation Godward and do what is right, their reward is with their Lord ; no fear shall come on them, neither shall they be grieved.*”—The Quran 2 : 6.

“ *Whoever believeth in God and the last day and doeth that which is right, shall have their reward with their Lord : fear shall not come upon them, neither shall they be grieved.*”—Ibid. 39.

“ *Whoso shall follow my (God's) guidance, on them shall come no fear, neither shall they be grieved.*”—Ibid. 36.

“ *Assuredly they who say, ‘ Our Creator and Sustainer is God,’ and take the straight way to Him and show perseverance and firmness, no fear shall come on them, neither shall they be put to grief.*”

—The Quran 46 : 13.

There are various other verses to the same effect in the Book of God which speak of this life of felicity, mentioning also the conditions necessary to create this state of bliss. To be free from fear and to secure immunity from grief in this life and in the life to come is a most enviable thing, and the only energising factor in our life to keep us up in the hardest trials of life. The promise came not from Man, subject to Time and Space, full of human infirmities, but from God the Creator,

Sustainer, and the Ruler of the whole universe; and yet one need, not require credulity to feed on it. "Come to me and you are relieved of burden," "believe and you are saved," are meaningless words. They never proved to be reality here and can be of no assurance for the future; they may appeal to sentimentality-stricken persons who do not care to read them in the light of convictions based on experience and conscience. But what is taught in the Quran demands no mutilation of reason. Believe and observe the law under Divine guidance and you are saved, is a truism and cannot be denied. But those who are accustomed to read religion and practical life in two different lights may cherish any belief they like. With them religion loses half its beauty if its teachings are undogmatic and consistent with reason. They are untrue to their Creator who blessed them with rationality. One who cannot bring relief to himself cannot be a source of relief to his fellow being. This ought to be our criterion in our religious beliefs. Put your Deity to this sensible test and he is a helpless man.

## HUMAN LIFE :

### ITS END AND PURPOSE, AND HOW IT CAN BE ACCOMPLISHED.

*ACCORDING TO THE TEACHINGS OF THE QURAN.*

By Professor ATTAUR-RAHMAN AHMADI, M.A. of Calcutta.

"LIFE is no grimace, but a most serious fact." So said Carlyle, and men now seldom doubt that life is real and earnest, and that it has got a great purpose—a great mission which is not understood by all.

We often meet men who, whatever may be their belief respecting life and its purpose, take life easily and whistle it away. The only principle of their life, if it can be called a principle, is to eat, drink and be merry. Their life has nothing essential to distinguish it from the life of the brute; with them life has no meaning, and we may dismiss them in a moment.

There are others who take life earnestly and declare that

**WORK IS THE BE-ALL AND END-ALL OF EXISTENCE.**

In continuous and incessant work they find the true solution of the problem of life. That physical or manual labour has dignity one cannot deny. A study of the life of the Holy Prophet Mohamad clearly shows how highly he thought of manual labour. His companions often found him working with

his own hands, although there were men who would do anything, even to lay down their very life, at his bidding. However, it is worth our while to inquire if it is for such work alone that man was created. The worker at the mills or the labourer of the field rises early in the morning, hurries to his work, returns home at dusk after a day's labour, dines with his kin and kith, and then goes to his bed, to rise next morning and resume the same routine. That is what we practically find even in the higher calls of labour. Is not such a man little better than a machine! Does he not lead a life of machine work, stunting thereby the growth of the mental and spiritual elements within him! Such machine work can hardly be set as the purpose of the life of man, who is endowed with faculties higher and nobler than the mere use of the limbs.

There are others who say that the world must submit to

#### THE SOVEREIGNTY OF THE INTELLECT.

According to them, he may be said to have fulfilled the object of his being, whose life has been a process of intellectual growth. Engrossed with whatever concerns the mind, they lose sight of the other and better parts of human nature. To this class belong the philosophers, with whom reason is all in all. They refuse to credit anything which is beyond the comprehension of human reason. They quite ignore the fact that the data which furnish them with the materials of reasoning are neither exhaustive nor sufficient, for there are facts and phenomena that have never come within their observation. And then, again, there is the unfortunate fact of the shortness of life; even to the greatest genius a full and complete observation of men and things is denied. It has been truly said that there are more things in heaven and earth than our vaunted philosophy can ever dream of. The merely intellectual philosopher is a sorry creature, blown about by the egotism of unaided and uncontrolled reason. He becomes either a downright atheist, speculative or practical, or a sceptic at any rate.

#### THE POSITION OF THE SCIENTIST

is not a whit better. His eyes, bent on things material, are never lifted up to catch glimpses of the heavenly. To him nothing appeals that cannot be perceived by his five senses. He believes in nothing unless it can be weighed, analysed, decomposed, dissected, and finally tabulated. The philosopher and the scientist, whose vision is solely confined to reason and the intellect, cannot have a true belief in God. God is to them either a fiction or a supposed ideal for the advancement of mankind, as if He exists by man's courtesy and for man's own interest.

According to the Islamic conception, a life which has nothing but the service of the intellect for its ultimate aim and purpose is totally inadmissible. It hardly strengthens our moral or

spiritual side. In every age we may find geniuses without any moral inspiration, far less the spiritual. The private life of a Byron, a Burns, a Bacon, or a Napoleon shows us that genius can thrive and prosper side by side with moral depravity and utter want of character. It is clear, therefore, that here intellect does not lead us very far towards the realisation of the object of our life.

Many persons say, all that a man needs is that he should be moral, and declare that the purpose of life is served if we only work with the sweat of our brow to earn an honest living, and be good members of society, good citizens of the Empire, by contributing to the greatest good of the greatest number. It is an ethical morality: it has no reference to the Deity or to the duties that man owes to his Creator, and Islam rightly interprets such a morality as being lifeless, cold and shrunken. An atheist, too, may be a highly moral man in this sense, obeying unconsciously, perhaps, all the ten Commandments of the Bible. But is the morality of the atheist on the same plane as the morality of the true believer, who derives from moment to moment inspiration from above? Can it be safely said of an atheist, as it can be of a prophet or a saint, that he cannot but be moral? Belief in an Omnipotent Being, who guides and controls the universe, who watches and regulates human actions, who speaks unto the pious soul that bows before Him in submissive resignation, and will sit in judgment on the last day over our every-day thoughts, speeches and actions, is beyond doubt the most powerful incentive to an unbroken course of righteousness, and is the true dynamic of a pre-eminently moral life. Such a belief constitutes a sure and stable foundation of the soul to get what lies latent in man evolved. But can this be possible unless one follows the dictates of the great Creator of the universe, who alone knows what He created in man and what are the ways to be adopted by man to get the object accomplished? If development of what is latent in us is the great purpose of life, it can therefore be accomplished only by obeying and worshipping the All-powerful. "And We have not created the *ginn* and men but for worshipping Our own self"—such is the purpose of life as set forth in a simple and majestic way in the Quran.

When a person feels the hand of God working in the world, and directing the humblest details of his life, he gives himself up to God in absolute trust and child-like confidence, and, by leading a beautiful, spotless life, made up of constant prayers, hourly made and hourly considered, "carries a life-long hunger in his heart," and aspires after a union with the Divine. Such a constant feeding upon Divine love, such a belief in a living and speaking God, such a feeling of Divine presence may have the effect of enlivening the routine of our social life, of throwing a charm over the otherwise dark secular concerns, and illuminating the humble every-day duties of our life. Such an inspira-



tion clothes the daily round of our life with a sanctity, breathes a life into our dead and barren morality, and sets aglow all our *latent energies* and capabilities. A man of such a belief and such an inspiration naturally becomes an ideal member of the society to which he belongs, for a society must crumble to pieces if it is not founded on high morals, which again derive their life and energy from religion, the great organising force of this world. It is not your *incessant worker* nor even your *philosopher* or *moralist* that fulfils the high purpose of God, and redeems the pledge of his inner self; but it is he whose whole life is dominated by an unshakeable belief in the goodness, mercy and justice of God, who has lost his own in the will of his Creator, and quietly resigns himself into the arms of God, which literally means Islam. He has found the true "anchor of his soul," and with it the turmoils of his inner being have ceased; his soul has found rest, peace and a solemn serenity. He becomes a saint, and his nature changes into one "of ineffable sweetness and serenity—a nature in which struggle and revolt is over, and the whole man, so far as is possible to human infirmity, swallowed up in love."

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## WHY ARE CHRISTIAN MISSIONS A COMPLETE FAILURE IN THE EAST?

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AN appropriate reply to the above comes from Professor Brown, of Cambridge, in the following words:—

"The answer, to my mind, is as plain as the sun at mid-day. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of 'racial supremacy,' 'imperial destiny,' 'survival of the fittest,' and the like, grows steadily more, rather than less, material. *Did Christ belong to a 'dominant race,* or even to a European or white race'? . . . The dark-skinned races to whom the Christian missionaries go are not fools, and have no object in practising that curious self-deception wherewith so many excellent and well-meaning European and American Christians blind themselves to the obvious fact that they attract much more importance to race than to religion; they clearly see the inconsistency of those who, while professing to believe that the God they worship incarnated Himself in the form of an Asiatic man—for this is what it comes to—do nevertheless habitually and almost instinctively express, both in speech and action, contempt for the 'natives' of Asia."

WORKS by

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