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JOHN YEHYA-EN-NASR PARKINSON, F.S.G.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA.

VOL. II.]

[No. 2.

“THY WILL, NOT MINE.”*

WHAT a beautiful maxim, full of wisdom, truth and utility, the only lighthouse to guide the steps of humanity in the ups and downs of our mortal life. It is a most appropriate expression to convey literally the meaning and conception of Islam—a Religion of Obedience and Submission. Volition is the chief moulding factor of human action and character; but an unbridled will leads to certain ruination. The human will requires discipline and training. And if man was created to execute the Divine will, the paramount importance of the above-quoted golden rule becomes evident. The will of the Most High should predominate over the human will. This was preached by the Lord Jesus from the Cross. He taught us to follow it, even at the sacrifice of our life. This necessitates the knowledge of Divine will. Must we find it out through sufferings and exigencies, as the Positivist advises us, or should we read it through the pages of Nature, as the Theistic Church argues? It means the acquiring of wisdom at the expense of the other calls of our nature.

Let generations of men suffer through ignorance and folly, and through their failings, losses and shortcomings leave us a

* From one of the Friday sermons.—ED.

share of lessons for guidance. Is it not an insult to my sense of selflessness, and a gross libel on the All-Providential God. The theory may appeal to those who have an atheistic turn of mind; but when once we believe in the intelligent Providence of God all around us, Who has some sublime design in creating man, we do need knowledge from Him of His High Will in order to get it executed. This is the only function of religion. It comes to show us the Will of our Creator, and enjoins upon us to subordinate our wills to His Will. Besides, circumstanced as we are, do we not always follow some sort of will, of ours or of others, which has received the sanction of usage, conventionality, or expediency? Some will, we must follow, and why not that of One who willed some object in creating us, and Who alone can know how to get it realised?

Religions, as we have already observed, came to reveal the Divine Will to man, and as such it has been given to all without distinction of race and colour, and in "every time and clime." But it is also universally admitted that it became corrupt through human interpolation, and the Quran is the only book in sacred literature which can safely claim authenticity. But take them as they are, do these various scriptures mirror the Divine Will? Let us examine the records of the four Evangelists. Jesus taught us the importance of the heading of these lines at the expense of His holy life. In His blessed words we learn what God wishes us to do in our dealings with our enemies, in facing hard trials of life, in exposing hypocrisy, &c. But does this exhaust all that we need? Do not our activities go beyond what we find in the words of Christ? Are we not in need of Divine enlightenment in various other calls of life? Man has been given various limbs and joints, he has been blessed with hands, feet, and eyes, brain and mind. Have they not got some Divinely designed use? Does not their abuse or misuse cause wreck and ruin? Are we not responsible to God and to our fellow-beings for the proper use of all our limbs, joints and other organs? The Book of Islam at least insists upon this. The following are the words of the Quran:—

"And follow not that of which thou hast no knowledge, because the hearing and the sight and the heart, each of these shall be inquired of."—17: 36.

What a sane and true warning. The Book mentions here only three organs, but they are the chief instruments of volition and represent all other human senses. Most of our knowledge comes to us through sight and hearing, and the heart (or call it mind) is the fountain-head of volition. "Thy Will and not mine" is an apposite and most opportune injunction. But how to know "Thy Will" in the use of my hearing, sight, and heart: the first two, with other human senses, to receive information, and the last to form judgment and to exercise volition. I am

asked to subordinate my will to "Thy Will" in all walks of life ; but I have no means of knowing the latter. We owe certain duties and obligations to each other. It is the violation of such duties and obligations which creates evil, and the Great Divine design in creating man is lost. How, then, to observe "Thy Will" in attending to these various duties and obligations? Are we not in darkness at each step of our life? Do we not need some light, and, if so, why not the Divine Light? In fact, no religion can claim finality of Divine revelation unless and until it can claim for itself what the sacred Book of Islam rightly says about it in the following words :—

(a) *No doubt there is about this book, it is a guidance to the God-fearing.*—(2 : 1)

(b) *This book we have sent down to thee, that by their Lord's permission thou mayest bring men out of darkness into light, into the path of the Mighty, the Glorious.*—(14 : 1)

(c) *A sura which we sent down and sanctioned, clear signs we have sent down therein, that ye may take warning.*—(24 : 1)

(d) *It is He who has sent down to those who know not an apostle from among themselves, to rehearse His signs to them, and to purify them, and to impart to them a knowledge of the book and wisdom.*
—(62 : 1)

There are similar other verses in the Quran. We find in it the clear manifestation of "Thy Will," in order to guide us in everything appertaining to our life.

THE CHURCH OF CHRIST AGAINST ITS MASTER.

But the Pauline Church of Christ obviates the necessity of doing so. It teaches us just the reverse. It says that "Thy Will," which in other words means the Divine Commandments and Laws, cannot be observed by man. Violation of "Thy Will," which means "sin," is innate in human nature. Man has shown his absolute inability to follow the Commandments. They are accursed and lead to the curse in the words of St. Paul: We could not attain salvation through keeping "Thy Will"—i.e., the laws—and we were blessed with the Peace of Blood therefore. A wonderful revelation to Paul of what could not occur to his Master. Why did He preach "Thy Will and not mine" to me if He knew we were incapable of observing His injunction? They say He was God, but He could not understand my nature, and how can He be its Creator?

CIVILISATION : ISLAM AND CHRISTIANITY.

I.

And who believes in what hath been revealed to thee (Muhammad) and in what hath been revealed before thee, and full faith have they in what comes hereafter : these are guided by their Lord, they will be evolved.—The Quran II. 3, 4.

THE above is the concluding portion of what appears as the preamble of the Quran. It declares the intent and object of the Divine revelation which was received in early days or by the Holy Prophet of Islam. The revealed Law comes from the Lord, the Creator, Nourisher, and Developer of all human faculties and acts, as the sacred words show, and as guide to develop human evolution, which is the only true goal of civilisation. A religion without having this as its first object is a myth and a mockery. All human institutions are supposed to help our progress ; much more so an institution which claims Divine inspiration for its origin. Does not our nature disclose the highest capabilities for advancement ? How, then, can a Scripture be accredited with Divine origin if it fails to show guidance to the accomplishment of that end ? The above words no doubt enjoin belief in the past revelation, and this is to be seen throughout the teaching of the Quran. But human evolution is declared to be the only test of their genuineness. The Quran, therefore, warns us against accepting the old Books in their present adulterated form. It is now an established truth that human alloy has more or less crept into the teachings of of all pre-Islamic faiths. We believe in the Holy Message which the Son of Mary gave to the world some two thousand years ago, but we doubt the genuineness of its form as advanced by His Church. We need not, however, enter into any historical criticism as to the authenticity of the Evangelical record ; we may fortify our position by adopting a method more simple and convincing.

CAN THE PRINCIPLE OF CIVILISATION BE TRACED TO CHRISTIANITY ?

If beliefs give rise to human action, and if the conditions obtaining here at present could only come out of certain principles accepted and acted upon by men, Christianity should trace them to it as their fountain-head before claiming present civilisation as its fruits. We admit that Christianity and civilisation do stand side by side in the Western world, but it is no

argument in favour of the former. It is a mere coincidence, and is traceable to various independent factors. Western civilisation, besides, presents but a dark aspect, and it is only lame logic to claim for it beauty. Moreover, Christianity has been more than seventeen hundred years in Europe, but the evolution of modern ideas and the present condition of things have hardly seen one century. Barbarity, darkness and ignorance ruled Europe in days when Christianity was at its prime, and had received no onslaughts from science and rationalism. If the Church teachings had some intrinsic qualities to work out human civilisation, what kept back those excellent results now claimed for it?

CHURCH AND CIVILISATION.

In a way the Christian Church has always been a stumbling block in the way of progress. Every kind of reform in the West found the Church amongst its foremost enemies. Point out any landmark in the history of European civilisation which was reached without rousing strong ecclesiastical opposition. The Church did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge going beyond the four walls of the convents. All scientific discoveries were discouraged and branded as witchcraft. Woman saw her lowest debasement under the pious aspersions of the Church. A noble reform like the suppression of slavery was also opposed by the clergy. We are not averse to apologies. We might ascribe this all merely to the ignorance of the Mediæval Church if only modern advanced ideas could be traced to something taught in the Church Scriptures. For instance, temperance is one of the healthiest movements of the day. To preserve soundness of body and mind is and ought to be our first concern as members of civilised society; and it cannot be denied that "drink" has proved to be most enervating. If "drink" disappears from the West nearly half the evils of society will become extinct. This movement of temperance had also to meet the Church amongst its foes in its infancy. We are willing to ascribe this all to individual ignorance. But is there anything in the sacred Scriptures which helps the cause of "teetotalism"? We fail to see it in them; nay, we read the reverse in the Bible. The use of wine in the most sacred of rites cannot furnish a healthy check against intemperate habits. One may argue, as we observed in our last number, that the glory of God could not have found its manifestation through the miraculous conversion of water into wine if the latter was injurious to human growth. Nay, it would be an act of ingratitude to God, one may say, to abstain from the use of fermented juice of the grape, when God Himself had to create it to serve the needs of the marriage guest. Thus the miracle of wine, instead of causing any spiritual edification, has inspired many to indulge in it. If absolute

temperance is one of the chief factors wherewith to work out human evolution; the credit of discovering it first and of establishing it permanently in the world belongs to Islam.

CO-EXISTENCE OF CIVILISATION AND RELIGION NO CONCLUSIVE PROOF.

This, however, is not a logical way in which to come to any definite conclusion. The co-existence of any religion with civilisation and barbarity in certain places, or at certain time, is in itself no conclusive proof of the intrinsic merits or demerits of the former. There may be various other factors working independently of religion, which tend to create a particular state of things. It, therefore, does not sound reasonable to seize on everything really or seemingly meritorious and advertise it as a new feather for our helmet. The safest course to establish the supremacy of a religion over other forms of faiths is either to trace past reforms to the principles taught by that religion, or to find out from its tenets some efficient means to ameliorate existing evils. There are various questions which at present agitate the human mind. If Christianity be the adamant rock which acts as the foundation of everlasting civilisation, will any Church dignitary find the solution of present problems in its tenets and doctrines? For example, the sex question is the most difficult question before Europe. The Suffragette movement has but enhanced its seriousness. It cannot be denied that almost all our happiness, nay the very existence and continuance of our species depend upon the proper handling of the marriage problem. Is Christianity of any help to us in finding out the proper solution of the present situation? No one can boast of his civilisation without the satisfactory settlement of these questions; and if Christianity can rightly claim to be the backbone of culture and advancement, let its tenets supply us the means to meet present difficulties. Is there anything in Christian ethics to define, *inter se*, the rights and obligations of man and woman; or must her advocates wait for the time when some feasible means are found through suffering and expediency, and the results will then be claimed as the fruits of Christianity? This has been already done at least in one matter relevant to the marriage question—*i.e.*, the number of wives. Later on we will consider this subject under this very heading. Suffice it to say for the present that

MONOGAMY IS THE RULE OF LIFE IN ISLAM.

Monogamy has been very strongly recommended in the Quran as the most desirable course in domestic life. Polygamy has been allowed only in strictly guarded cases, and to meet certain contingencies of life, as in the case of women physically incapable of bearing children, while the circumstances of her husband create the necessity of an issue. But Islam provides

an efficient safeguard against the abuse of polygamy, and so it is rare in Muslim countries. In fact, Christians are more polygamist in practice than Muslims. But take monogamy as the only desirable form under all circumstances of life for human happiness, as has long been the law in the West; yet how can a Christian missionary claim it as amongst the ethics of his religion? The whole Biblical record supports polygamy. The prophets were the best specimens of humanity, and were raised to guide their fellow-beings in the Divine path; yet they indulged in polygamy. Jehovah, who is also the God of the Christians, recommended some of the prophets to add new souls to the number of their wives. The example and precepts of the Founder of Christianity are silent on the subject, and His religion was never understood, even by the fathers of the Church, for centuries, to say anything against the plurality of wives. Even up to the end of the seventeenth century of the Christian era no less holy personages than the bishops of the Church enjoyed the companionship of more than one wife. The Emperor Justinian, through legislation, enforced monogamy; and it was adopted, like many of his principles of jurisprudence, by the other European States, and monogamy became the order of the day.

CHRISTIANITY AND CIVILISATION DIVERGE ON BASIC PRINCIPLES.

The Church advocates only advertise their ignorance of the very rudiments of civilisation, as read in the light of their cardinal belief, when they claim it for Christianity. To an analytical eye Western religion and civilisation diverge even on basic principles. What one denies to man the other grants to him. Is not personal judgment or private conviction, which when allowed to man bring out all his mental faculties into full play and help him to soar into the highest realm of intellect, only an acquisition of a century or two to the European mind? Did not the Church try to stifle all private opinion in religious matters for centuries? Is not personal conviction still denied? What, after all, is civilisation! The evolution of the latent faculties in man and in the universe around him. He is civilised when he is fully developed, and how can his faculties rise to the highest point if personal judgment is denied to him? Analyse the doctrines which the Church now preaches as Christianity and you will find in them nothing to help human nature. They represent man as the most degraded atom in Nature, incapable of rectitude and hopeless of all reclamation. If this is the outcome of a religious teaching, it is difficult to understand what that religion has to do with human evolution. Our next will continue our problem, when we will discuss Islamic teachings on the subject.

AN ILLUSTRIOUS FIGURE IN HISTORY.

DIFFERENT LANDMARKS IN AN IDEAL LIFE

By M. H. QIDWAI, Barrister-at-Law.

MUHAMMAD is one of those illustrious figures in history whose personality has withstood the obliterating influence of time; whilst, on the other hand, he has been saved from the super-humanism which credulous man attributes to his past heroes.

We can almost see the man—healthy and sound, of medium height, with broad shoulders, piercing eyes, and handsome features—walking humbly in the streets of Mecca, instinctively loved by innocent children, and honoured and respected by his countrymen, who surnamed him Al-Amin, the Trusty.

The same man, a little ripened in age, may be seen again, on the top of Mount Hira, disgusted with the moral and religious degradation of his people. His soul soars aloft to that Being who never remains hidden long from pure hearts.

The recluse in the cave of Hira has become conscious of the existence of the All-Merciful, and of the pitiable condition of his countrymen, and we see him, moved by the noblest feelings of which man is capable, proclaim the Unity of God, impart the doctrine of salvation, and make strenuous efforts to educate his fellow-citizens, and to rescue them from the dominion of sin and error.

But all at once we see this man—hitherto so respected and honoured by his countrymen—persecuted, reviled, exiled, and even threatened with death. Because his conscience bade him free himself from the gross immoralities and sins then rampant; because he had the courage to make his convictions known, the benevolence to undertake the direction of his people into the right way; and because he felt that he was commissioned to call mankind towards One God—the Merciful, the Wise, the Just, the Forgiving, the Almighty, and the Omnipresent: because of these things his fellow-townsmen, who had once loved him, now took a dislike to him which soon turned to hatred.

But his marvellous patience and unique perseverance mastered all this. A further change comes after a time. Truth conquers falsehood, righteousness overcomes sin; and we see the same man, still indefatigable, despite advancing years, in the fulfilment of his mission. The poor shepherd, the recluse of Hira, has become the author of a mighty revolution, the conqueror of Arabia, the “minister of life,” the source, under God, of the hopes of a whole peninsula. He is now revered more profoundly by his compatriots than were the great monarchs of

Persia and Rome by their subjects; he is beloved by his followers above their own parents and children, and wields supreme temporal and spiritual authority over the peninsula, leading hosts of men along the path of righteousness, conquest, and civilisation.

ISLAMIC REVIEW.—Well may we claim for Muhammad the perfection of a perfect model for human guidance. He evinced various phases of what constitutes humanity in their best shape. He leaves behind him high principles of life, not only in the form of precepts, but converted into actions; no unpracticable sermons, no imaginary moral teachings, but the practice of actual life. But if we accept for argument's sake the precept of a teacher for his actions, as in the case of Jesus Christ, can a short ministry, mostly amongst men of weak intellect and low social status, secure opportunity for the manifestation of high morals of stupendous grandeur, though potentially existing in him, which demand different circumstances for it. Besides, every action of Muhammad is as in a mirror before us. He is more historic than Cæsar and Alexander the Great. In many ways His life is more clear to us than the life of our own parents; but the founder of Christianity is little more than a myth and a mystery. As credulity feeds upon mystery and rejects the scientific handling of religious matters, the more one is enshrouded in mystery the more one is in a position to command unique reverence.

*From the Persian of Zeb-un-Nissa, the daughter of
Emperor Aurangzeb.*

AT every dawn I say—
If not to-day,
My joy will come to me to-morrow!
And hoping for delight,
Dawn becomes night:
Till, thus deceived, I find unto my sorrow
At last
That, hoping for to-morrow,
My life has passed.

* * * * *

No learning have I but Love's fantasy;
The bulbul* woos the rose thus cunningly—
He learnt his sorrow and his song from me.

The moth that loves the flame thus ardently,
And, burnt to ashes, dies in ecstasy,
One with his love—he learnt his part from me.

—*The Indian Magazine.*

J. D. W.

* Nightingale.

THE MUSLIM IDEAL OF LIFE IN A NUTSHELL.

UNDER THE TEACHINGS OF THE QURAN.

"By time, verily man's lot is one of loss, save those who believe and do good deeds and enjoin truth and enjoin patience upon each other."—The Quran ciii.

THIS is one of the shortest chapters in the Quran. It sets forth in clear and comprehensive terms the Muslim ideal of life. It opens with an appeal to the conscience of mankind. It directs attention to the fleeting course of time. Every moment that goes by takes away with it a portion of man's life. Yet man is unconscious of the continual loss he is sustaining. Never does he ponder over his case, and try to catch time by the forelock. Every minute of man's life that has gone by is not now his, and he will have to account for all that was given to him in this life. Every instant not turned to account, every twinkling of an eye allowed to pass away profitless, will stand forth to blame him for deliberate carelessness and foolish negligence. If, therefore, man wishes to be able to render a clear and unmistakable account of his duties and obligations to his Creator, the very first thing he must attend to is the limited space of time placed at his disposal. Therefore the Holy Quran lays all possible emphasis on the regard and care man is bound to bestow upon every moment of his life. Man in general is constantly suffering a terrible loss respecting time. But, says Holy Writ, there is a class of men who are unaffected by the remorselessness of time. Every moment that passes becomes a permanent possession with them. They are the only exception, as the Quran says:—

"Except those who believe in God and do good deeds and enjoin truth and enjoin steadfastness and patience upon each other."—Ibid.

Quite alive to the momentary inroads of this constant enemy, these people put firm belief in God. This is the adamant rock on which the foundation of their moral being rests. When once man becomes sensible of the fact that he is responsible to his Creator for the best possible employment of all the means given to him for the perfection of his faculties and attainment of the end for which he was brought into existence, it is impossible to allow anything, however trivial, to run to waste. As time and tide wait for nobody, it is only right to make the best and the most of the short period of life allotted to each one of us. This is the only rational aspect of human life. The Holy

Quran enjoins upon the Muslim to let no moment escape without deriving all possible benefit from it.

“BELIEVE IN GOD”

is the first step recommended. All actions proceed from intentions. Hence it is that Islam aims at the purification of the heart first of all. Good motives produce good actions. Islam, therefore, emphasises the purity of thought and motives before the purity of actions. Believe in God, and the heart becomes the fountain-head of good and noble deeds. When a strong belief in God permeates the whole mind, foul thoughts and sinister motives become things of the past. In the absence of filthy motives low actions become an impossibility. Thus, Islam enjoining a firm faith in God at the very outset, snips evil in the bud and deals the death-blow to all irregularities of conduct.

THE EFFECTUAL WAY TO AMELIORATE MANKIND.

How efficient is the way adopted by the Quran for the amelioration of mankind! Man, as a creature, is in duty bound to tax his faculties to the utmost for the purpose of making the best and the most of the things entrusted to him by his Creator during his lifetime. Now, of all the things placed at his service, time is the most important. All mankind are at a loss with regard to time, as they are prone to idle it away in useless pursuit. Only those are the honourable exceptions who take the truth to heart that they will have to pay dearly for the time they are wasting so mercilessly. “Lose no time” is the verdict of every healthy conscience, yet few there are who care to value time at its real worth. How rightly, therefore, the Holy Quran says that all mankind are losers with respect to time, the only exception being the favoured few who believe in God, and as a result act upon His injunctions.

MUSLIM CONCEPTION OF SALVATION.

It must be borne in mind that salvation according to the Quran means the perfection of all the manly faculties and the suppression of the lower passions. Man was created to have true and firm connection with Him. Unless man makes the best and the most of all God-given faculties he cannot flatter himself that he has established a relationship with God. To neglect any gift of His is practically to slight it, and is a step towards offending God. In order, therefore, to please God the first and foremost thing is to make the best possible use of His gifts. Anything akin to apathy and indifference to any of His gifts is downright ingratitude, and must be condemned by a righteous mind. How can one, therefore, expect to find favour in the sight of God if he does not care to excel all past and present generations in all of his concerns?

INDOLENCE DENOUNCED BY ISLAM.

If there is any religion which denounces indolence and stagnation of the powers, it is none other than Islam. "Do good deeds" is an all-comprehensive term in the Quran so often repeated. It embraces all the vast variety of human activities which tend to promote the well-being of mankind in any way. It includes all the scientific, political, intellectual and spiritual movements which make for the healthy development of the human race, and affords ease, comfort, and safety to mankind, daily bringing man into closer and closer contact with the beauties of God. Every scientific discovery brings to light a fresh boon of God, and is therefore a practical step towards Him. Every new invention is a fresh revelation of His almighty power, and is therefore one of the direct means to attain nearness to Him. The harmonious development of our faculties, spiritual, intellectual and physical, should be the aim of every Muslim. He cannot afford to neglect any of them if he is righteous, because all of them are gifts of God, and deserve the best and most careful attention of man. The spiritual side is the most important of the three, which should therefore find the first place in the programme of life.

TO NEGLECT ANY HUMAN FACULTY IS A SIN IN ISLAM.

It is true that the development of all the faculties of man should be the concern of every Divine religion, yet it is equally true that things vary in value. Some are of more practical value than others. The spiritual side, being the most essential side, is entitled to preferential treatment at the hands of man. This must not be understood to mean that others should be allowed to decay for the cultivation of this one side. It is not so at all. All the three sides are inseparably bound up with one another. Each one reacts on the other two. The Holy Quran has thus laid great stress upon the development of the spiritual side, on account of its great importance. Whoever, therefore, neglects any of the gifts of God is a sinner in the sight of God. Whoever contributes to the welfare of mankind by the steady cultivation of any of the faculties deserves praise.

SELF-EDIFICATION THE FIRST INJUNCTION IN ISLAM.

The first thing enjoined in the Quran is the care of self, the perfection of the individual. Believe in God and do righteous deeds is the first requisite. Self-rectification and self-edification are the initial steps recommended. When the perfection of self in all its bearings is complete, then comes the second aspect of human personality. As a member of the human race, man is a social force and cannot help coming in contact with others. God says at this stage

"Enjoin truth and enjoin patience upon each other."—Ibid.

Now when you have got perfect mastery over your own selves, and have attained proximity to your God, invite others to the truth which has illumined your being and has helped you over the pitfalls of life.

THE SECRET OF FAILURE IN THE PRESENT-DAY PULPIT.

Man is by nature more susceptible to salutary influences and more amenable to rational argument by force of example than by precept only. First do yourself what you want others to do. This is the right and natural way of elevating humanity. The want of this is the secret of failure, which is generally the lot of the present-day pulpit or platform preacher. Himself quite the reverse of his thundering precepts, his artificial vein is looked upon by the audience as nothing short of rude impertinence, and as a consequence his loud and vociferous preaching generally ends in smoke. The only effect of his labour is a hoarse throat and a disgusted humanity. But men who first act themselves and then ask other people to do likewise can upset the world single-handed. It was by sheer force of example, coupled with precept, that the Holy Prophet of Islam and his worthy companions were able to shake the world from end to end, and dispel the cloud of darkness and ignorance from the face of the earth. The present-day jabberer cries uphill and downdale, but his voice seems to fall on deaf ears. He carries away the whole audience by his eloquence, but his oration seldom goes down into the heart of any listener. The Holy Quran does not countenance such sort of preaching. Correction and elevation of self is the first essential of human life, and calling others to truth with the double force of example and precept is the second aspect of it.

THE QUALIFICATION OF INVITERS TO THE TRUTH.

Those who undertake the hard task of inviting others to the truth have to face numerous difficulties. They should have a resolute mind, a stout heart, and a strong, indomitable will. No disappointment should discourage them; no hitch should make them despondent. It is always through perseverance and steady work that people have succeeded in accomplishing grand tasks in this world. God therefore says that, while you enjoin truth upon each other, enjoin patience and steadiness also upon each other, as the sacred book says.

"Enjoin patience upon each other."—Ibid.

Steady effort and a firm will to encounter all difficulties are the chief weapons of the heroes who take upon themselves the uphill task of bringing strayed humanity to the right path.

FOUR ASPECTS OF HUMAN LIFE.

To sum up, the Holy Quran has divided the entire range of human life into four aspects:—

Firstly, man is declared to be a loser with regard to time,

the most valuable concern of his. The Holy Quran therefore alludes to the negligence of man, and declares that to this general folly there are some exceptions in those who utilise every moment to the best advantage.

Secondly, believing that God has granted so many favours, it is righteous to desire the utmost benefit from all the Divine gifts, physical, intellectual and spiritual, which consist in self-edification and self-rectification.

Thirdly, to invite the world at large to the truth, and to induce them to do what we have done towards self-perfection. The double force of example and precept should have full play.

Fourthly, the regeneration of mankind, being a difficult task and of immense magnitude, patience and perseverance are indispensable characteristics of such exalted beings as have through untiring efforts reached the stage when man becomes fit for the regeneration of his fellow-beings.

SHERALI AHMADI,
Qadian India.

"THE MUTUAL RELATION BETWEEN ISLAM AND CHRISTIANITY."

First of a series of Free Lectures at the Mosque, Woking, England.

A CHALLENGE—TO WHOM?

By W. A. LLOYD.

THE little town of Woking, about thirty miles from London, was recently the scene of a remarkable experiment that in more ways than one may prove to be the precursor of something the future development of which no man may measure. Man may sow the seed, but who, except God, shall measure the harvest?

Woking possesses a small Mosque, with a capacity of not more than a hundred, together with an institute, which is the centre at present of Islam in England.

A lecture, entitled "The Mutual Relation Between Islam and Christianity," by Mr. F. Mohamed Sayal, M.A., was extensively advertised throughout the town to take place on Sunday afternoon, February 8, at 3 p.m. The lecture was intended as the first of a series, and was also frankly in the nature of an experiment. The townspeople were cordially invited to attend. The weather was far from propitious. It had rained more or

less heavily all day, and the streets leading to the Mosque were a succession of miniature lakes. Before the time for the commencement of the lecture the seating accommodation was all occupied, and men—and *women, too*—were standing on every available inch of space. Think for a moment what this signified. Empty churches are the rule rather than the exception in Christian England to-day, and the pulpit is continually bewailing the emptiness of the pews. Various reasons are assigned for this deplorable state of affairs. The usual excuse is the alleged indifference of the age to religion. But is the age indifferent to religion, as so many people believe? How explain the phenomenal success of the Rationalist Press Association, which literally covers the whole face of the country with religious publications? The R.P.A. is a business proposition entirely. How explain the numerous "isms" that flourish everywhere, and the existence of the countless charlatans who wax fat on the cash of their credulous converts? Lastly, if indifferentism is the keynote of the age in religious matters, how explain the fact that on a rainy Sunday afternoon, in nominally Christian England, a great crowd gathered in a mosque to listen to a lecture on Islam? Mere curiosity? Perhaps so, only if people are curious they most certainly are *not* indifferent.

Of course the atmosphere of a building devoted to religious uses is not exactly conducive to demonstrative expressions of approval or disapproval, but it was very evident the audience were keenly interested in the lecture. Mr. Sayal carefully avoided contentious polemics, and nothing was said that could possibly offend the religious susceptibilities of anyone. The lecture from beginning to end was an attempt to summarise in as lucidly as possible a manner the actual teachings of Islam. One thing most emphatically the lecture was NOT—it was not an attack on Christianity. The mutual relation between Islam and Christianity, the truths that are common to both, were carefully explained. An impressive and instructive address concluded with an earnest appeal to the audience to do its own thinking, and not to accept at their face value without careful inquiry the *ex-parte* statements of unsympathetic, and sometimes unscrupulous critics, when dealing with a religion other than their own. "Islam invites the fullest inquiry, for it has nothing to hide," stated the lecturer, *inter alia*. "It is so simple, yet so all-embracing, that he who runs may read, and understand." Its glorious truths are not obscured by theological subtleties purposely designed to mystify and confuse the ignorant, to the greater glory and profit of a sacerdotal class. It is an everlasting witness to the Oneness of God, and to the oneness of man. In an age when the civilised world would seem to have made Mammon its God, when a dull, deadening, soul-destroying materialism is rampant everywhere, Islam stands where it has always stood, unaffected by "Modernism," or any other of the manifold "isms" by which men seek to infuse new

life into the dead bones of discredited dogma. It is just Islam, God's Revelation of Himself to man.

The Woking meeting is a challenge: to whom? Of course, we shall be told by some of our separated brethren that it is a challenge to Christianity. It was not, and was never intended to be, anything of the kind. *It is a challenge to Islam.* A clarion call to the Faithful everywhere to be up and doing. The harvest is ripe, *where are the labourers?*

MEDITATIONS.

A GREAT deal has been said and written on the differences between the East and the West, both in habits and in thought, the latter especially. At the present time there is a difference: a difference of sentiment or feeling, a difference of outlook. Its philosophical conception of the world is different from the scientific method of the West. Things that appeal to the Eastern strongly and captivate him make no impression on the cold, critical inquirer of the West—the cold, critical inquirer only. The total individuals of the West are not imbued with the methods of science, but the scientific method is spreading. They seem to look at things from two different points of view, and those points appear to be wide asunder. I say “appear” because I have an impression that the standpoints are not so far apart as has been asserted, and that the results are even more closely allied. I may illustrate this by telling an old, old story, from an article of my own written some years ago. It is related that the great philosopher, Ibn Siná, once met and conversed with the great mystic Abú Sa'id ibn Abi'l-Khayr. When they parted the former said: “What I know, he sees,” and the latter said: “What I see, he knows.” “Pure in life and earnest in purpose, but starting from different points, both had attained the same goal, the one lead by reason, the other by love.” And why not? Reality is one vast, vibrating ocean, a connected series of undulations, by means of which pulsations we become aware of existence; we see, we hear, we feel and taste and smell. But the total vibrations are small in number compared to the total number of pulsations in the universe, which I doubt not are infinite. The light waves visible to the eye are only a short term in a series extending far beyond the red and violet ends of the spectrum. Like the light waves, the sound waves audible to the human ear are but a few steps in an infinite series. There are animals of keener sight and keener hearing than man. Things perceptible to one organism are imperceptible to another. Objects revealed to one are hidden from the other. What one knows another may see, what to one is darkness may to another

be clear as day. What one knows another may see. What to one seems obscure and contradictory may to another be simple and connected in one great series. What are our dreams, our imaginings, our speculations, our ideals, and our aspirations? What are our literatures, our poetries, our histories, our sciences, our laws, and our philosophies? Are they not arms of the same great river, currents in the infinite ocean of thought!

In the leading schools, among the greatest men, the predominating philosophical thought of the East is ontological; of the West, materialistic. It is not to be assumed that there is no materialistic thought in the East, and no ontological in the West. As one who tries to steer a middle course, recognising or believing that I recognise great underlying truths in each system, I fear extremes of both run over all continents. The greatest divergence has taken place in the last two centuries. The West was ontological mainly, but the advance of scientific research changed the currents of thought and remoulded every system, fashioning new ideals.

Climate has a good deal to do with the habits and enterprises of a people, and touches everything which acts and re-acts on the mind. Speaking generally of the teachers of ethics and philosophy, who in their circles move the peoples, either by writings or by oratory, we find them surcharged with emotion, the Eastern especially so; those emotions predominate his whole system of doctrine and his conception of the universe. The greater number are mystical. (I am not referring to the great religious teachers and Prophets, such as Muhammed, Buhdda or Confucius, neither of whom were mystics, neither did they belong to any of the schools of extremists referred to above.) "Verily! verily! I am nothing but flood and glory of love," says Swami Ram Tirath. "Verily! verily!" says the Western scientist, "your language is to me incomprehensible and nonsensical." Each looking at the matter from his own view-point goes on his way with his old convictions unshaken. While the Eastern sage is buried in silent contemplation and meditative and inert mysticism, forgetful of the world with its throbbing life and intense activity, the Western scientist is not only of the world, but in it part and parcel of the cosmos and its energy. He is there to collect, classify and arrange facts, and he does it methodically and persistently. While the mystic proclaims, "I am the truth," the inquirer says, "I am not the truth, but I am in search of truth, so that I may apply it to practical life when I find it."

The same sun shines down upon both of them as they pursue their way, and the great world swims and surges around them. The ocean of mind pours continually from the present into the future. Looking back over the history of the East, we see numbers of individuals—grand souls—standing out in strong contrast from their time, and attempting to impress upon their contemporaries doctrines rich with the highest principles of

humanitarianism, glittering with the dews of an unselfish and unstinted charity, and redolent with that fire that blazes alone on the altar of genius kindled by the breathing of God. In the general principles underlying the pure ethical-philosophical outpourings of the sages there is no difference between the East and the West ; here the two meet as one in the common rules of conduct, however they may differ in action and vary on points of detail and dispute on sources of inspiration. The methods may not have been exactly similar, but the laws have been drawn from the same reality.

The East is wonderful : wonderful to see and wonderful to dream in. It is not surprising to know it has been called "enchanted." I seem to see again the palm trees and smell the salubrious air. A myriad shrines are there, and parks and gardens fair with flowers. I wake to hear the roaring of the wind, the tumult of the storm—I am in the cold, bleak northland, with its mists and snow-crowned mountains. Probably for me no more Eastern sunsets and nights glorious with tropic stars. For me grey skies and piled-up clouds and cloud-drift. Yet, I am Scottish and love it all.

That does not keep my mind from wandering sometimes to that land where the sun blazes overhead at noonday, and to the thoughts and the philosophies of its people ; philosophies varied even as the texture and style of the garments with which they clothe themselves. Philosophy is an important part of the culture of a people. Their philosophy is the scientific aspect of their outlook on the universe as a whole, touching the total ideas, thoughts, ideals, and actions ; it acts and re-acts on the religious system, playing a large part in the habits of the individuals and affecting the character and conduct. Everyone is a philosopher more or less, although the "unsophisticated conscience," spoken of so complacently by Sir Oliver Lodge, has not the value he places upon it in resolving a scientific or philosophical problem.

Over twenty centuries ago philosophy had reached a high stage of development in India. It was the special recreation of the learned, principally members of the Brahman caste. In the silences and solitudes of the jungle ascetics mortified the flesh and dwelt in contemplation on the mysteries of Nature, though the beauties thereof seem to have roused very little rapture for exact observation. Penance, fasting, and torture of the body was the path they chose to travel along in an attempt to unveil the hidden chambers of the universe and solve the problems conjured up by thought. Their philosophy became practically a philosophy of shadows. Tincturing all their ideas, all their actions. Their sacred books are redolent with it, it permeated their religion—was, in fact, the key thereof, and moulded the whole social life of the people. The mutation of things was a panorama of shadows. Phenomena was an illusion, a veil of Maya, hiding from our senses the reality which lay behind. It

was the enchanted realm of the so-called inner light, the domain of ontology, the land of mist. It robbed the inquirer of his most valuable asset—the sense of sight—and made the whole universe appear to the benighted thinker as a great inscrutable enigma, and led to world-flight and pessimism. There was fog, fog, nothing but fog. No firm base on which to stand. The self appeared as a mysterious something or substance, the nature of which could not be known. “Everything exists permanently in self,” says the Hindu sage; which either means that if man was not alive existence would not manifest itself, or it means—nothing. Asceticism on the one hand, and imaginative ecstasy on the other. The play of climate and the play of mind. A land where nature is bountiful of mountain and jungle, where luxury revels and squalor is rampant—extremes of environment, of social pressure and status; result—extremes of mind, variation of thought. The squalor, famine, pestilence, and earthquake leading to pessimism, penances, and flagellation of the body. The glory of river and jungle and mountain leading to ecstasy, imagination, contemplation, and speculation on the universe. A myriad minds seeking the truth, attempting to reach the same goal, yet no two covering exactly the same ground or travelling along the same path. Pushing ever onward from the known into the unknown, measuring the past, spanning the present, and grappling with the oncoming future.

“Earthly weapons are of no use against Vasistha,” said the Brahmins to Rajah Visramitra. “If you wish to conquer him you must fight him with his own weapons. His strength lies in the merits he has acquired by his piety and his many penances. Can you accumulate merits by the same methods? If not, renounce all hope of Sabala.”

Here in the story of Rajah Visramitra we have a key to the riddle. A solution on a religious basis of those varying modes or states of mental emotion. The Sadhu inflicts upon himself self-torture by the most ingenious methods so that he may accumulate merits that will raise him above his fellows, and to a level with the highest Gods—*Brahma*, the Creator, the self-existent; *Vishnu*, the Eternal Spirit, the supreme preserver of things, who takes on various forms so that he may descend to earth at the critical moment to right the wrongs of mankind; and *Siva*, the destroyer, the rebuilder, he who has charge of the whole circle of animated existence, of the various forms of life, and the incessant round of birth, growth, decay and death through which all Nature eternally moves. Siva is the engineer who works and controls the terrible machinery of evolution by which he grinds out varieties and species, and genera and nations and races, sustaining and upholding certain types, and grinding others into powder. Not that the Vishnuite or Sivaite understands evolution in the modern sense of the term either

biological or cosmical. Such is the extreme of asceticism. Islam knows nothing of such extremes. Salvation cannot be obtained by mal-treatment of the body, only by a purification of the spiritual ; the physical should also be kept as pure as possible. If a man makes a mistake and discovers he has done so, Islam commands he shall honestly admit and right it, with due humility and repentance ; but it knows nothing of sackcloth and ashes or mortification of the flesh, whereby merits may be gained and sin purged. *Islam is not meant to be a burden to thee.*

The higher mystic, both in the East and the West, is on a different plane from the ascetic, as dealt with above ; not by torture does he seek salvation, but through contemplation and communion with the highest aspirations of his soul, so that he may subdue his body to the spirit and make the spiritual supreme, thereby putting all his energy into the higher life. The pure ascetic is selfish, the true mystic selfless.

"Whether here," says Rajah Yayati, "or in Swarga, or on the earth, or even in the Abyss Naraka, the seat of my being is in myself. Pain does not belong to me, but grief for pain I can avoid. Better than Swarga is to possess one's soul in tranquillity."

When this stage is reached the mystic has attained spiritual emancipation : he is free from all earthly desires ; he has become part and parcel of the all, and knows it. Absorbed into the Divine essence, he is at one with God. This is love, the love eternal.

"Thro' love the bitterest things seem sweet,
And bits of copper are made gold.
Thro' love the dregs taste purest wine,
And pains as healing balm unrolled."

(*Trans. from Jellal-ed-din.*)

India is the land of ascetics of all degrees, from those who practise minor austerities to those who go in for the severer forms. They are to be numbered by thousands, some writers have asserted millions, although I do not think I saw that many. Yet you meet them everywhere, in town and country, ascetics of some kind—Sanyasis, Dandis, Paramahansas, Brahmacharies, Singaists and Aghoris. You can tell the sects by the *tilaks* on the forehead. One bears on his brow the *trifala*, three lines drawn upwards from the meeting of the eyebrows. The central red, the outer white, he is of the sect of the *Ramats*. The red line is painted with *roli*, a preparation of turmeric and lime, the white lines with *gopickandana*, a calcareous clay from Dwarka out of a pool in which the frail *gopis* (milkmaids) drowned themselves in despair on learning of the death of their divine lover, the gay god Krishna. If the central line is black instead of red, the sadhu is of the sect of the *Madhavacharis*. The black line is painted with charcoal from incense offered to Narayana.

The three vertical lines have their significance. The central represents Vishnu, and the right and left Siva and Brahma, and remind the worshipper of the Creator, Preserver and Destroyer, recalling also the amours of Krishna on the banks of the Yamuna.

The *tripundra*, three horizontal lines along the forehead, painted with *vibuti*, a sacred ash, distinguish the Sivaite followers of Sankaracharya. The signs are innumerable. My memory cannot recall them all.

The majority of these devotees do not appear to practise anything beyond simple austerities, but thousands of the followers of Vishnu and Siva are self-tortured, mal-formed objects of pity, perhaps disgust. Parasites living on the community. Good men, in a sense, among them no doubt, but, as a great divine said, fit objects for heaven possibly, but of no earthly use.

Seeking for immortality through the gates of pain, they have made the body hideous, religion a mockery, and life a farce. What benefit immortality will do them, or what benefit they will confer on immortality, is one of the mysteries hidden by a double veil of Maya. When I saw their funeral pyres on the banks of their sacred river and the bodies dissolving into the elements from which they sprung, I wondered that a man who lived solely that he might obtain immortality should be burned into atoms at death.

JOHN PARKINSON.

THE POWERS AND TURKEY.

PROTEST AGAINST INTERFERENCE.

SIR EDWARD GREY'S POLICY CONDEMNED.

CALLED by the Ottoman Association, a meeting was held at the Cannon Street Hotel on Wednesday, February 11, to protest against the continued interference of the Powers in the internal affairs of the Ottoman Empire.

Sir THOMAS BARCLAY, who presided, owing to the absence in the East of Lord Lamington, President of the Association, said the society had been formed to promote the maintenance and integrity of the Ottoman Empire as now constituted, and to emphasise the strategical and commercial importance of that integrity for the British Empire. He moved: "That in the opinion of the meeting the continued interference of the Powers in the internal affairs of the Ottoman Empire acts as a dangerous and disturbing factor in the financial and commercial markets of the world, while it must inevitably, as in the case of the Balkan War, prove detrimental to the permanence of International Peace, so vital to the business interests of the City of London, and to the other commercial communities of the world, who are heartily invited to join in the expression of opinion contained in this resolution." No one who had any knowledge of business in London, he said, required statistics to prove to him that from the outset of the Balkan crisis, even from the beginning of the Turco-Italian War, business had been almost at a standstill. (A Voice: "Quite true.") With isolated exceptions, every effort made to enlist the interest of the public in new enterprises had failed, and that applied not only to London,

but to New York, to Berlin, and to our chief financial friend and ally, Paris. In France the danger was felt to be so near that for months no gold was allowed to leave the Bank of France, lest it should be wanted in an emergency everybody dreaded. All that disturbance of business was connected with the re-opening of the Balkan question. For a century it was foreseen that any such re-opening would endanger the peace of Europe, and statesmen had consistently applied themselves, as far as they could influence it, to the maintenance in the Near East of the *status quo*. The Concert of Europe was essentially an understanding among the chief European Powers to maintain that position, and so avoid a conflict among the rival interests involved. Contemporary statesmen had failed where their predecessors were more successful. (Hear, hear.) We had, let us hope, passed the main danger, and we must do all we could to avoid its recurrence.

DICTATES OF PRUDENCE.

That was now for obvious reasons an easier task for Europe than before the recent wars, but unless the European Powers abstained from constant interference with the Turkish Government—(hear, hear)—we should be confronted with a new set of difficulties which any attempt at European control could only, as hitherto, accentuate. New Turkey had not yet had a chance of dealing with the problems of her internal development, and we had shown an impatience towards her which was unworthy of an experienced Parliamentary nation. (Hear, hear.) Yet in spite of English impatience and the many unkind things we had said about, and were doing to, Turkey there was throughout the length and breadth of Turkey nothing but affection for Englishmen—(cheers)—and an immense respect for England, the land from which the most upright, the most conscientious, and most just of men, they ever knew had always come. The prestige of England in Turkey was too valuable a British asset to be frittered away by an inconsiderate policy. (Cheers.) If Turkey needed us, we, on the other hand, needed Turkey. She formed part of that neutral zone which generations of our ablest statesmen had considered necessary for the defence and consolidation of our Indian Empire. She also formed part of the line of communication to that Australasia which was destined to be another North America for the Anglo-Saxon race. We had, therefore, political interests of the greatest magnitude in the maintenance of the integrity of Turkey. We had also great economic interests which would be lost if Turkey should pass under the dominion of any other industrial State or States. The interest of this country in every respect was that we should remain the close friend of Turkey and of Turkish regeneration. (Cheers.) We had a prestige in the East which was worth all the armies of the world put together. That prestige was not confined to Turkey proper, but was as great in Eastern Europe as in Asia Minor. In order to keep up a prestige based on a time-honoured tradition of upright conduct we had to act up to our reputation and not yield to outside pressure and allow ourselves to be dragged into dictating terms to Turkey which she could not accept because they would be fatal to her internal development and independence. (Cheers.) England had too much to lose in the Near East to gamble with her good name. Hence it was that he moved the resolution, feeling that the time was propitious to strengthen the hands of our Foreign Secretary, who was second to none in that sense of national honour and high-minded integrity to which England owed her magnificent status among the nations of the Eastern world. (Cheers.)

Sir J. D. REES, M.P., seconded, explaining that the Earl of Denbigh was to have done so. Sir John had lived a great deal among Mohammedans, who had a great admiration for the English. He thought the time had come when sense rather than sentiment should direct our relationship with the Ottoman Empire. The House of Commons was unfortunately ill-informed, ignorant, and prejudiced with regard to the Ottoman Empire. He had the highest admiration for the Turk and was at a loss to account for the lack of sympathy exhibited of late towards him. The passing of the resolution would strengthen the hands of Sir Edward Grey, "that distinguished Foreign Minister who received more support from the side which he (Sir John Rees) represented than from that to which he belonged." He hoped that with the formation of the Association a new era would be commenced, and that our old traditional friend the Turk would once more be appreciated.

Mr. TRISTRAM HARPER and Mr. BARRETT supported the motion.

THE HEAVY HANDICAP.

Mr. MARMADUKE PICKTHALL said he had just received a letter from a Turkish friend in the Ministry of Finance, who wrote: "On the financial question of this country I will tell you something which will edify you. We are at the mercy of a gang of shifty, unscrupulous financiers, who make us daily sign agreements which will in their aggregate form the heaviest burden this unfortunate country has ever had to bear." Why was Turkey shut out from the decent money markets of the world? Why was the French loan still withheld? Simply because Turkey showed a fierce determination to resist the further degradation of her country. She was determined to do the work that England was by treaty bound to do for her, to maintain her integrity. We should have secured to Turkey fair financial treatment, which was all she needed to become again the strongest bulwark of our Indian Empire. His friend had been working for no pay. Cabinet Ministers had been making shift with half their salaries in order that Turkish soldiers should be clad and armed and fed. Turkish women had sold their jewels to pay for work which England was bound by treaty to do. It was impossible to over-estimate the force of Turkish patriotism. In spite of all, the Young Turks had remained fanatically pro-British. Turkey had actually asked for a British dictator to take over the whole government of the Turkish Empire for ten years. That request was refused. They then asked for a few British officials to overlook and manage the reforms which were projected for Armenia. That was favourably entertained, but it was suddenly refused months later because it happened just then that Russia and Germany had come to some sort of agreement having for its object the partition of the Turkish Empire. England had the offer of a virtual protectorate of the whole Ottoman Empire twice within the last five years; no other Power had had such an offer. He asked for a return to the old, solid, Oriental policy built up by our great statesmen of the past on the principle of the integrity of Turkey.

The resolution was carried unanimously.

MR. HAROLD COX'S ATTACK.

Mr. HAROLD COX moved: "That this meeting regrets that the recent policy of Great Britain has the appearance of having been persistently directed against the Turkish Empire." He said that he felt compelled to dissociate himself from what Sir John Rees said about Sir Edward Grey's policy. In his judgment Sir Edward's foreign policy had been marked by a long series of disastrous blunders. Take first what was said before the war. It was stated that war should not result in any territorial readjustments because everybody believed that Turkey was going to win. Afterwards the Powers forgot their resolution and allowed the Balkan States to take the greater part of Turkey in Europe. Then when the Turks occupied Adrianople first Sir E. Grey and then Mr. Asquith ordered them to clear out, because they were so instructed by Russia. Turkey remained in Adrianople. So England had been dishonoured by trying to deprive Turkey of winning back one of her most famous cities and having failed. We now had the question of the Islands and Albania. The Ægean Islands must go to Greece because there was a considerable Greek population. Suppose there was a considerable German population in the Isle of Wight, as there was in the summer, was the Isle of Wight to be handed over to German rule? (Laughter.) These Islands were essential to the defence of the Dardanelles, yet we threatened to use force in order to compel Turkey to give them up. The whole of our foreign policy since Sir Edward Grey went to the Foreign Office had been marked by subservience to Russia; it had been to keep Turkey weak in order that she might be ready when Russia wanted to swallow her. When Turkey asked for Englishmen to help in Armenia Sir E. Grey refused because Russia wished to keep Armenia in a state of disorder. And disorder meant robbery, rape, and murder. At the present moment England, professedly a Christian Power, was conniving at those crimes in order that it might be a mouthful for the Russian Empire. The same policy was applied to Tibet and to Persia. Sir E. Grey made a convention and Russia advanced her forces in Persia. As a consequence the magnificent natural frontier on the North-West of India had to be shifted forward. At the bidding of Russia Sir E. Grey assisted in getting rid of Mr. Morgan Shuster, who was putting the finances in order, and prevented Captain Stokes from carrying out the magnificent work in which he was engaged. For some reason

the present Opposition in the House of Commons persistently failed to criticise the policy of Sir E. Grey. There was a theory of continuity, but Sir E. Grey was not continuing the old policy; it was a complete departure from the old policy, which was to oppose Russian advances because of the danger to India. Sir E. Grey could not move until he received his instructions from St. Petersburg.

The Hon. WALTER GUINNESS, M.P., seconded the resolution, which was supported by Professor E. D. BROWNE and carried unanimously.

JOHN YEHYA-EN-NASR PARKINSON, F.S.G.

THE talented original of the photo on the frontispiece is not unknown now to most of our readers. The supreme literary gift of Mr. Parkinson has gained him a well-deserved fame and popularity. His contributions to these pages, well known for their versatile character, display deep philosophy, sound logic, and vast information. He has got a facile pen, which he wields with clearness of expression and vigour.

John Parkinson was born of Irish parentage in the small town of Kilwinning, Scotland, on February 17, 1874, of a family distinguished in the ancient history of Britain, and a branch of the Durham family, cadets of the North of England clan of the Fetherstonehaughs. When a child of seven months he lost his mother, and his guardianship fell to his grandparents. With no literary pretensions of any kind, they, however, gave their son the best education that a Scottish board school could give, and little John displayed an omnivorous appetite for reading even then.

In early years he read romantic literature chiefly, and the subject he took chief delight in was the geography of Scotland. In the year 1887 he was compelled to leave school and enter into service to help his grandparents in their old age, who died three years after, and young John, at the early age of sixteen, was left quite alone to make his own way in this world of struggles and difficulties. These adverse conditions gave him a real character, and he got that spirit of independence and courage of conviction which permeates all his writings.

Very early he became interested in astronomy, and he took up the study of mathematics again, which he had discontinued. His labours in the field of Astronomy were soon appreciated, and he was elected as a member of the West of Scotland Branch of the British Astronomical Association. With the growth of his age his hankering after fresh knowledge increased. He took up Biology, and became very soon an adept in it. One subject led him to another, and brought him to new fields of thought. He collected more than four hundred works by great writers on various scientific and philosophical subjects—such as

Huxley, Hallam, Haeckel, Darwin, Clodh, Brown, Grant Allen, Smith, Bryce, and others. About the year 1900 he for the first time began contributing articles on astronomy and various other subjects to the Press.

The study of the different systems of philosophy which claimed his attention then induced him to make investigation in the field of religion. He joined the United Presbyterian Church, but soon became dissatisfied with both its profession and practice, and he began to study Islam and its history. The sublime and simple teachings of Muhammad and the lofty philosophy and purity of Islam got strong hold of his mind. Having boldness of his convictions, he embraced Islam, and resolved to dedicate the services of his pen to the cause of Islam. He has been true to his resolution, and has contributed numerous articles of rare ability to various periodicals. In the year 1900 he took to poetry, though late, but very soon he showed that poetry was not a labour but a gift to him. The language, imagery, the sentiment and thought—all are exquisite and high-flown. 'His poetry, too, breathes a high and sublime philosophy, and indicates how pure, refined and cultured must be the person from whose soul emanate such grand and beautiful ideas.' "A Dream of Life," "The Sons of Islam," "The Lady of Troubadour," "Days of Love and War," "A Rose Garden of Meditation," and many others may be mentioned amongst his poems. Of late, sublime and noble chivalry in Islam has excited his admiration, and Sultan Salahuddin and Sultan Abdul Qadar have been the theme of his poetry. He has shown in these works—which, moreover, as yet have not seen publication—that chivalry was an Islamic spirit, and Europe only aped Islam in mediæval age. A poem of 2,500 lines on Salahuddin and another of 5,000 lines on Osmanli will, we are sure, bring the beauties of Islam to thousands of minds to whom poetry appeals more than prose. "The Sword of Beni Hasham" is another voluminous book written with unusual tact and ability, and will be of great help to the cause of Islam. We are extremely pleased to note that that noble lady of Hyderabad, Deccan, India, Mrs. Khadeve Jung, has made an opportune appeal in the columns of *The Comrade* for the publication of these rare MSS. at Muslim expense. Nothing can be done better! We know personally Mr. Parkinson. "Filthy lucre" has never been his guiding star. Love and only love of Islam has exclusively claimed his pen, and he will be willing to make all his works a present to Islam if our brethren in India make some arrangement for their publication. In conclusion we express our indebtedness to Mr. Ali C. Araf, of Rangoon, for the facts we have gleaned from his writings in penning the above.

ISLAM AND THE OCCIDENT.

MANY enlightened Europeans who have come to the conclusion that Christianity is not their ideal faith fall into the error of inventing a new system, which, retaining enough of orthodoxy to be "respectable," is after all as far from the ideal standpoint as the creed in which they have lost all faith. They never trouble even to consider religions other than Christianity, and here, in spite of themselves, they still betray the old spirit of intolerance and bias which they imagine they have thrown on one side. Thousands seek the "True Religion," yet grope in the dark. I appeal to all who are passing through the realms of doubt (as I once did myself) to keep an open mind, to inquire in all quarters for the truth. Too often do people think of Christianity as the only *religion*, and other creeds as merely travesties and imitations or, on the other hand, something scarcely worth considering as a religion. Europe and the whole Occident are crying for a pure, heartfelt practical religion. Christianity has had nearly two thousand years in which to convert Europe and to make a perfect civilisation, and owing to her own incompleteness has signally failed. To-day Christians cling to orthodoxy as mariners in their despair to a drowning craft. The various divisions of Christians are at loggerheads and the unity of Christendom is a chimera. Let all who are really sincere and hope for deliverance study the truth of Islam. If one says that Islam and its Holy Founder are of Asiatic origin and therefore FOREIGN, to those I reply: Did not Christianity begin in Asia? Was not Christ himself an Asiatic? How, then, is Islam foreign and Christianity not so?

We appeal to Europe and the great Continent of the West not to judge us until after a fair trial. Let us examine why Englishmen and others become Muslim. First of all, we require a creed that is simple, logical, and essentially practical, for we pride ourselves upon being practical people; one suited to the conditions, customs, and times of all people; a creed Divine and true, where the Creator and man stand face to face without any intermediary, and one that shall enable us to be at one with each other as brethren throughout the world. Let us see if Islam fulfils these requirements. The Kalima of Islam is, "There is no deity but God, and Muhammad is His Prophet." Here are two simple truths to which anyone may consent—Unitarian, Theist, or any believer in One God. We ask no blind credence; we have no mysteries such as the Trinity of the Christians. We appeal to you, firstly, to seek these things out for yourself, and if you do not see eye to eye with us, *unlike Christianity* we do not condemn you, for Islam gives perfect liberty of thought, which you must admit is eminently logical.

We deduce arguments for our beliefs, we do not ask you to accept them in a blind manner and condemn you to a hell if you find them too nauseous to digest. Then, again, Islam is *quite suitable* to European civilisation. Islam teaches a man nobility, makes a better citizen; and owing to its reverence for constituted authority anarchy is unknown to Islam. It teaches respect to all, and dignifies labour by the teachings of our Holy Prophet, who was a worker, and even attended to his own domestic needs—cobbling his own shoes. It mitigates the great curses of the lands where Christianity is impotent. Islam has abolished drink and gambling. Can Christianity claim one victory such as this?

Again, man learns that his actions are the levers which raise or lower him in the scale of perfection. The whole weight of responsibility for wrong doing rests upon himself, and so he is face to face with the Divine Being. Christianity places this burden upon Christ alone by its doctrine of the Vicarious Atonement—an immoral belief in Muslim eyes. All in Islam are brethren, are equals socially, and this unifies all people who accept Islam, whereas Christianity—so divided itself—still further completes the confusion of the races. A man is Catholic or Protestant before he is Christian. Islam has no invidious colour or class prejudice; but *all* men—black, yellow, red or white, prince and peasant—meet together as brethren. The sublime teachings of Islam recognise the truth of ALL prophets—Buddha, Krishna, Zaiathustra, Moses, Jesus, and Muhammad, all are messengers of God to mankind—and thus one can be Muslim and yet retain belief in one's own individual prophet. On the other hand, Christianity requires that faith in prophets other than Biblical must be given up, thus being narrow in its conception of revelation. The broader view of Islam certainly commends itself to the observer as more logical, and a more worthy conception of a merciful and beneficent Creator. People say that Islam cannot be accepted by Europeans who have become accustomed to priesthood, ceremonial, and instrumental music in the service of God. Is not the lack of a priesthood one of the greatest features of Islam which makes every man his own priest? The sacerdotal class is quite unnecessary. Ceremonial is very nice, but can also be dispensed with by one who really speaks from his heart to God. Instrumental music in the churches tends to play upon the emotions and produces a religious feeling of an unstable and emotional type, but not that quiet communion which is permanent. Is not the human voice the grandest music in the world? If one would like to sing hymns, why not? The Unitarians have some splendid hymns which any Muslim may sing with heart and soul. Let me appeal to the Unitarians themselves. Muhammad (on whom be peace!) was the greatest Unitarian; then why not come into line with us and admit the prophethood of Him of Arabia? We are Unitarians, let us join hands, and as a

minority here in England show an example of brotherhood and unity which shall cause men to wonder. False doctrine or dogma cannot stand against the truth, so we fear not the issue. Be not afraid, be of good cheer, come and help us and strengthen us with your presence ; there are no aliens in Islam ; from whatever land you come you are an equal and a brother.

KHALID SHELDRAKE.

THE MUSLIM PRAYER.

IN the October number, Vol. I., of *Islamic Review* we gave a translation and brief commentary of the Fatiah, the opening chapter of the Holy Quran, at the request of one of the presidents of the last Religious Conference in Paris. The said reverend gentleman, who is also one of the very few luminaries shining on the horizon of the Church of England, now wishes us to give also a full description of the Muslim prayer, with all that we recite, besides Fatiah, in various postures which the Muslims assume in their prayer. This we do now elsewhere, especially for the benefit of our new Muslim brethren in the West who need enlightenment on the subject. It will help them in the observance of their daily prayers. But we take this opportunity to emphasise the special importance which the Fatiah has as a prayer, as it forms an essential part of every prayer whether offered in the congregation or in private, so that no prayer, according to a saying of the Holy Prophet, "is complete without the Fatiah." We give here its translation, which runs thus :—

All praise is due to Allah, the Lord of the Worlds, the Beneficent, the Merciful. The Master of the time of requital. Thee do we serve and Thee do we beseech for help. Guide us in the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down nor of those who go astray.

These "oft-repeated seven" verses constitute the prayer for the guidance of every Muslim.

FATIAH MORE IMPORTANT THAN THE CHRISTIAN'S LORD'S PRAYER.

In a way it has a greater importance for him than the Lord's prayer for a Christian. The latter was taught to pray for the coming of God's kingdom, whereas the Muslim is instructed to seek for his right place in that kingdom which had already come—the hint, no doubt, being that the coming of

the Holy Prophet was really the advent of the kingdom of God about whose approach Jesus Christ preached to his followers (Mark i. 15.) Some hostile critics have suggested that the form of the prayer is suited only for blind and sinful men groping in the darkness to find out the way. Surely it is a very distorted view of the sublime words which express the natural yearning of the sincere soul to be kept on the right way and to be saved from stumbling.

The prayer contained in this chapter is the sublimest of the prayers that exist in any religion. A chorus of praise for it has gone forth from the greatest detractors of the Holy Quran, and they have been compelled to admire its "spirit." The entire chapter is composed of seven verses, the first three of which speak of the Divine attributes of providence, beneficence, mercy and requital, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on Allah. The attributes referred to are those which disclose Allah's all-encompassing beneficence and care, and his unbounded love for all of his creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise—the path of righteousness, the path of grace, and the path in which there is no stumbling. If, on the one hand, the narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in the world, and the rather narrow idea of paternal care and affection contained in "Father" has given way before the all-embracing beneficence and love of the Great Author of all existence, who provides and regulates the means of existence, nourishment and perfection of the creatures long before they come into existence ; there is, on the other, the high aspiration of the soul for an unbounded spiritual rise, and unhampered by all considerations of care of the body which craves for the "daily bread," and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the greatest spiritual eminence to which arose those to whom Allah was gracious—the prophets, the truthful, the faithful and the righteous (4 : 71). It sets before the eye that high goal—the goal of Divine grace—wherein is known no displeasure, and which is beyond the reach of error. With all its beauty even the Lord's Prayer sinks into insignificance before the all-comprehensiveness and majestic glory of the *Fatihah*, and one would in vain turn over the pages of sacred books to find anything approaching to the grand and sublime ideas contained in this chapter of the Holy Quran.

DESCRIPTION OF THE MUSLIM PRAYER.

SALÁT, OR THE MUSLIM PRAYER.

THE saying of prayer is obligatory upon every Muslim, male or female, five times daily—viz., early in the morning, a little after mid-day, in the afternoon, immediately after sunset, and in the first part of the night, before going to bed. The service consists of two parts—one part to be said alone, preferably in *private*, and the other in congregation, preferably in a mosque, but in case there is no congregation of Muslims, both parts may be performed alone. Each part consists of a number of *Rak'ats*, as we explain below.

The morning or *Fajar* prayer consists of two *Rak'ats* said alone, followed by two *Rak'ats* said in congregation; the mid-day or *Zuhr* prayer consists of four *Rak'ats* said alone, followed by four said in congregation, and these again followed by two *Rak'ats* said alone; the afternoon or *'Asar* prayer consists of four *Rak'ats* said in congregation; the sunset or *Maghrib* prayer consists of three *Rak'ats* said in congregation, followed by two said alone; the night or *'Ishá* prayer consists of four *Rak'ats* said in congregation, followed by two *Rak'ats*, and again by three, said alone. Besides these, there is the *Tahajjud* or after midnight prayer, which is not obligatory, consisting of eight *Rak'ats* said in twos.

DESCRIPTION OF RAK'AT.

One *Rak'at* is completed as follows :—

I.—Both hands are raised up to ears in a standing position, with the face towards the Qibla—i.e., Mecca—while the words *Allah-u-Akbar* (Allah is greatest of all) are uttered, and this is called the *Takbír-i-tahríma*.

II.—Then comes *Qiya'm*. The right hand is placed upon the left over the breast while the standing position is maintained, and the following prayer is that which is generally adopted, though there are other prayers too :—

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ فَتَعَالَى جَدُّكَ وَلَا إِلَهَ
غَيْرُكَ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

TRANSLITERATION.

*Subhánaka Alláhumma wa bi hamd-i-ka wa
tabarak- Asm-u-ka wa tá'dla Jadd-u-ka wa la
ila-ha ghair-u-ka. . . . Aoozu billá-hi min-
ash-Shaitán-er-rajeem.*

TRANSLATION.

Glory to Thee. O Allah! and Thine is the praise, and blessed is Thy Name and exalted is Thy Majesty, and there is none to be served besides Thee. . . . I betake me for refuge to Allah against the accursed Satan.

After this the *Fatihah*, which runs as the following, is recited in the same position :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ
الْذِّينِ إِيَّاكَ نَعْبُدُ. وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

TRANSLITERATION.

Bismillāh-irrahmán-irrahakím, Al-hamd-u lillāh-i Rabbil- 'Aálamín, Ar-rahmán-ir-Rahim Málik-i-yaum-id-dín, Iyyáka nábudu wa Iyyáka nasta'ín. Ihd-i-nas-sirát-al mustaqím Sirát- allazín-a d'namt-a'alaihim gair-il maghzoobi-i 'alaihim wa lazzaallín.

TRANSLATION.

In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, the Lord of Worlds, the Beneficent, the Merciful; Master of the time of requital. Thee do we serve and Thee do we beseech for help. Guide us in the right path. The path of those upon whom Thou hast bestowed favours. Not of those upon whom wrath is brought down, nor of those who go astray.

At the close of the above is said, *A'mín*—*i.e.*, *Be it so*—and then any portion of the Quran which the devotee has by heart is recited. Generally, one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed *Al-Ikhlás* (sincerity) is the one recommended for those who are unacquainted with the Quran. This is as follows :—

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

TRANSLITERATION.

*Qul huw-alláh-u ahad Alláh-us-Samad. Lam
yalid wa lum yri lad wa lum yakun la-hu
Kufun-an ahad.*

TRANSLATION.

*Say: He—Allah is one, Allah is He of Whom
nothing is independent. He begets not, nor is He
begotten; and none is like Him.*

III.—Then, saying *Allah-u-Akbar* ('Allah is the greatest,' of all), the devotee lowers his head down, so that the palms of the hands reach the knees. In this position, which is called *Rukoo*, words expressive of the Divine glory and majesty are repeated at least three times. They are the following :—

سُبْحَانَ رَبِّيَ الْعَظِيمِ

TRANSLITERATION.

Subhdn-a Rabb-iy-al-Azim.

TRANSLATION.

Glory to my Lord the Great.

IV.—After this, the standing position is assumed, with the words :—

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
رَبَّنَا لَكَ الْحَمْدُ

TRANSLITERATION.

*Sami-Alláh-u-liman hamidah. Rabbana wa-lak-
al-hamd.*

TRANSLATION.

*Allah accepts him who gives praise to Him. O
our Lord, Thine is the praise.*

V.—Then the devotee prostrates himself, the fingers of both feet, both knees, both hands, and the forehead touching the ground, and the following words expressing Divine greatness are uttered at least three times. This is the first *Sijdah* :—

سُبْحَانَ رَبِّيَ الْأَعْلَى

TRANSLITERATION.

Subhán-a Rabb-iy-al. A'la.

TRANSLATION.

Glory to my Lord, the Most High.

Sometimes the following words may also be added to the above :—

TRANSLITERATION.

Subhana-ka Allaha humma rabba-na wa bi-hamdika Alla-humma' aghfirli.

TRANSLATION.

O Allah ! Thine is the praise, O Allah grant us Thy protection.

VI.—Then the devotee sits down in a reverential position. This is called *Jahús*.

VII.—This is followed by second prostration, or the second *Sijdah*, as described above under V., with the repetition of the words three times given thereunder.

VIII.—This finishes one *Rak'at*. The devotee then rises and assumes a standing position for the second *Rak'at*, which is finished in the same manner as the first, but instead of assuming a standing position after the second *Rak'at*, he sits down in a reverential position called the *Qa'da*, and with the glorification of the Divine Being combines prayers for the holy prophets, for the faithful, and for himself, called the *Tahiyya*, which runs as follows :—

اَلْحَمْدُ لِلّٰهِ وَالصَّلٰوةُ وَالطَّيِّبٰتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

TRANSLITERATION.

At tahiyyat-u lilláh-i was salawát-u wat-tay-yebát-u, As- Salám-u alai-ka Ayyuhan-nábiyy-u wa rahmat ullah-i wa bara kátuh As-salam-u alaina Wa' ala 'ibád-illah-is sdlihin. Wa ash-hadu al- lá iláh-a illalláhu wa ash-hadu anna Muhammadan abdu-hú wa rasulu-hu.

TRANSLATION.

Endless existence belongs to Allah, and all blessings and all excellences. Peace be on you, O Prophet, and the mercy of Allah and His blessings. Peace

be on us and the righteous servants of Allah. And I bear witness that none deserve to be served but Allah. And I bear witness that Muhammad is His servant and His apostle.

IX.—If the devotee intends to say more than two *Rak'ats* he stands, but if he has to say only two *Rak'ats* he repeats also the following prayer of blessings for the Prophet :—

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
مَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

TRANSLITERATION.

*Allah-humma sall' alā Muhammad-in wa' alā
ālī Muhammad-in kamā sallaita a'lā Ibrāhīma
wā alā ālī Ibrāhīma inna-ka hamīd-um, majīd.
Allāh-humma bārak a'lā Muhammad-in wa' alā
āl-i Muhammad-in kam a bārak-ta a'lā Ibrāhīm-a
wa a'lā āl-i Ibrāhīm-a inna-ka hamīd-um majīd.*

TRANSLATION.

*O Allah! magnify Muhammad and the followers
of Muhammad as Thou didst magnify Abraham
and the followers of Abraham, for surely Thou
art praised and magnified. O Allah! bless
Muhammad and the followers of Muhammad
as Thou didst bless Abraham and the followers
of Abraham, for surely Thou art praised and
magnified.*

The following prayer may also be added to this :—

رَبِّ الْعَالَمِينَ مُقِيمِ الصَّلَاةِ وَمُزِيلِ الرِّبَا
وَقَبْلِ دُعَائِ رَسَائِلِ الْغُفْلَى وَلَوْلَا دِي وَ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

TRANSLITERATION.

*Rabbij' alni muqtin-is-salat-i wa min zurriyati
Rabbna wa taqabbal du'd. Rabban-aghfir-li wa
li-wali dayya wa lil-muminina yauma yaqumul
his-ab.*

TRANSLATION.

*My Lord! make me to keep up prayer and my
offsprings, too; Our Lord! accept the prayer; Our
Lord! grant Thy protection to me and to my
parents and to the faithful on the day when the
reckoning shall be taken.*

X.—This closes the service which ends at *Saldm*, or the greeting, being also the greeting of the Muslims to each other. The devotee turns his head first to the right and then to the left, saying in each turn of head :—

السلام عليكم ورحمة الله

TRANSLITERATION.

As-salám-u-alaikum wa rahmatullah-i.

TRANSLATION.

Peace be with you and the mercy of Allah,

XI.—Thus the service finishes if the devotee had to say only two *Rak'ats*, but if he had intended three or four *Rak'ats*, then after the *Qada* (see VIII.) and repeating *Tahiyya* therein (see VIII.) he takes standing position, and finishes the remaining one or two in the same manner (see I. to VII.), the last act being always prayer in the reverential mood, saying *tahayay* and prayer of blessings for the Prophet, &c., and the concluding prayer (see VIII. and IX.) to be followed by the *Slaám*.

Besides this, the devotee is at liberty to pray in any position as the yearning of his soul leads him to, for the *Salat* or the liturgical service of Islam is a prayer throughout. It is to be observed that in first standing up for prayer and in changing from one position to another the devotee says *Allah-u-Akbar*, or "Allah is the greatest of all," and therefore it is only just that man should in all positions and places be truly submissive to Him, sitting, standing, bowing, and prostrating himself when he is called upon to do so by one who is the Greatest of All. Only when rising from the *Rukoo* (see III.) he says *Sami-Alláh-u-liman hami dah—i.e.*, "Allah accepts him who gives praises to Him," instead of *Allah-u-Akbar*.

XII.—The prayer known as the *Qunut* is recited after rising from the *Rukoo* (see III.) (or immediately before assuming that

position) when standing, generally only in the last of the three last *Rak'ats* of the '*Isha* (night) prayer. The most well known *Qunut* is the following :—

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ
بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَسْرُكُ
مَنْ يَفْجُرُكَ يَا اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُحِبُّكَ
وَنُحْمَدُكَ وَنُتَجَبَّدُ وَإِيَّاكَ نَسْتَعِيذُ وَنَخْشَى
نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ
بِالْفَاقِرِ مُلْحِقٌ

TRANSLITERATION.

*Allāhuma innā nasta'imuka wa nastaghfiruka wa
nūminā bi-ka wa natawakkulu' alaika wa nusni
a'laik al khair-a wa nashkuru-ka wa la nakfuru-
ka wa nakhlu'-u wa Natruku man yafjuru-ka
Allāhumma iyyaka na'budu-u wa laka nusalli wa
nasjudu wa ilaika nasaa wa Nahfidu wa narjū
rahmataka wa nakhsha azābaka inna azabaka
bil kuffari mulhiq.*

TRANSLATION.

*O Allah! we beseech Thy help. And ask Thy
protection and believe in Thee, and trust on
Thee, and we laud Thee in the best manner and
we thank Thee. And we are not ungrateful to
Thee, and we cast off and forsake him who dis-
obeys Thee. O Allah! Thee do we serve and to
Thee do we pray and make obeisance, and to
Thee do we fly, and we are quick and we hope
for Thy mercy and we fear Thy punishment, for
surely Thy punishment overtakes the unbeliever.*

MUSLIM PRAYER AND OTHER PRAYERS OF THE WORLD.

These are the prayerful expressions which we make before our God five times daily, and yet we are styled as heathens by

the *well-meaning* Christian missionary. One has only to compare these solemn words with all the prayers which are recited by the followers of various religions and see what a spirit of Divine grandeur permeates every word and letter. The whole of the Muslim prayer is only a declaration of Divine Majesty and Glory, and Divine Holiness and perfection, and of the entire dependence of man on his Maker. As the body assumes every position of humbleness and adoration, the tongue gives expression to every form of Divine glory and perfection, and the heart cannot but be full of the deepest and purest emotions. The wording of the *Qunut* is specially noteworthy: What a great reliance on God! What a noble expression of obedience to Him and willingness to have no concern with those who are not of God! What a true fear of the Deity and fearlessness from the rest! There is no other noble desire, emotion, or sentiment which has not found its expression in the above words. In a way one can read the ideal of Muslim life in the words of his prayer. Can we find its parallel elsewhere?

MUSLIM PRAYER A SPIRITUAL DIET.

With a Muslim his prayer is his diet; and of which he partakes five times a day, and those who think that it is too often should remember how many times daily they require food for their bodies. And is not spiritual growth much more essential than physical growth? Is not soul more valuable than body? If to minister to the needs of the inner man you need breakfast, lunch, afternoon tea, supper, and late tea, do we not badly need spiritual refreshments at the same time? A Muslim says his prayer simultaneously with his meals. Did not the Founder of Christianity Himself emphasise this when He said:—

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

The word “shall” is too emphatic, and has His Church arranged to fulfil His words? “The people of England,”* says General Gordon, “care more for their dinner than they do for anything else.” What Gordon said of England is true of the rest of the Christian world. But the flock cannot be blamed so much as the shepherd who neglects to give proper guidance. To save us from the demon of Epicurianism, Jesus laid down this golden rule. Unfortunately for us His short ministry did not leave Him time or occasion to enlighten us on the practical aspect of this maxim. Besides, the low intellectual growth of His disciples did not warrant that. “I have yet many things to say unto you, but ye cannot bear them now.” The time for full manifestation of the Divine will had not then arrived. He had to “go away,” so that “the Comforter” may come after

* “Golden Gleanings from the thoughts of General Gordon.”

Him "to guide" us "into all truth." Christ therefore could not reveal "all truth." One with "the spirit of truth" had to come "to show things to come,"† and make up the deficiency. Did "the Comforter" come? He did come, they say, on the Day of Pentecost. This was His first visitation when "they (the disciples) were all filled with the Holy Ghost, and began to speak with the other tongues, as the Spirit gave them utterance."‡ The same spirit, it is believed, filled the Church of Christ afterwards. The evangelist of the day speaks with the other tongues, though never appears "unto them cloven tongues like as of a fire" (Acts ii. 2, 3). Nor do they need sit "all with one accord in one place," and wait the moment when "a sound" is "suddenly to come from Heaven as of a rushing mighty wind." Days of such Divine visitation have disappeared before short-sighted sordid materialism; and the modern evangelist has simply to sit with heathens and atheists not "in one accord" with him at the feet of an earthly master to have "the gift of the other tongues." This is so, but has the Church fulfilled the words of the Master? Has "all truth" been revealed through her? Has the Church taught what the disciples could not bear to learn from Christ? And which form of the Church can claim to do so—Roman or Anglican, Dissenter or Quaker?

The shortness of the space here leaves us no chance to discuss this question further, and we hope to devote more attention to the subject in some subsequent number of the ISLAMIC REVIEW, and will examine what Divine Light has been thrown by the Church on various religious subjects which agitate modern minds. But, for the present, we wish to know if something has been taught by the Church to make us alive to the above injunction that man shall not live by bread alone.

We slight these words for full six days and "live by bread alone," and when the day when God wanted us to rest comes the bell of the Church invites us to think of the words that proceed from the lips of God. But there, again, Mammon has the larger hold on our minds. Divine words coming from the pulpit, edifying only those who can purchase pews and front seats. A poor labourer living for six days on bread alone has lost the least chance even to fare better. This is what the Church filled with the Holy Ghost has arranged. She has absolutely failed to enforce the words of the Master. She could have guided us "into all truth," to fulfil the words of Jesus, if she had taught us to partake of spiritual diet simultaneously with physical diet. "The Spirit of Truth" descended on Muhammad, the Comforter, who brought the teachings of Christ to a practical reality. Five times we think of our bread, and five times a *muazzin*§ from the mosques call us for prayer and reminds us of the words that proceeded from the lips of God. The Muslim Izán (call for

† St. John xvi 13. ‡ The Acts ii. 4. § One who makes the call for prayer.

prayer) is literally, as well as formally, a reminder that "*Man shall not live by bread alone, but by every word that proceedeth from the lips*." of one who is Greatest of all, bread included. We give it in the original, with its English translation, for the benefit of our Western readers :—

Allāh-u-Akbar ; Allah-u-Akbar. Ash-hadu, an-lā illaha il-allāh. Ash hadu anna Muhammad-er-Rasul-allāh. Hayya lass-slah ; Hayyá lal falah, Allah-u-Akbar, Allah-u-Akbar. La laha il allah.

TRANSLATION.

God is the greatest, God is the greatest. I do testify that there is no one to be served but God. I do testify that Mohamad brought the Message from God. Come to prayer, come to prayer, come to prosperity, come to prosperity. God is the Greatest, God is the Greatest. There is no one to be served but God.

This is what a Muslim hears from the mosque five times a day when his inner man wants him to do something to sustain him. The call from the mosque reminds him that he shall not serve the inner man by living on bread alone, but God is the greatest, all his other concerns are small. He alone is to be served first. And if man hankers after prosperity: true prosperity shall come to him through prayer, which is to live on words that proceed from the lips of God. Has this theatrical tolling of the Church bell any comparison to make with that soul-edifying call which constitutes Muslim Izán? We cannot conclude these lines without quoting here what Pastor Mogola Agbebi, D.D., Lagos, Director of the Niger Delta Mission, said in his paper contributed to the First Universal Races Congress held in London :—

"Five times a day from the turrets and minarets Islam's call to prayer startles Africa, demanding attention from dawn to dark; and CHRISTIANITY IN ITS BEST FORM, whatever that may be, has never presented a formula more rousing than—

Rise, ye believers!
Prayer is better than sleep
Prayer is better than sleep."

Know that everything is vanity save God.

—*Labid, a Muslim Poet.*

Verily the most beloved of you by me and nearest to me in the next world are those of good dispositions; and verily the greatest enemies to me and the farthest from me are the ill-tempered.

—*The Holy Prophet Muhammed.*

HYMN OF PRAISE.

By LORD HEADLEY.

THE deepest love for Thee and Thine
Refulgent in my heart will shine ;
Thy slightest wish shall ever be
My care throughout Eternity.

Thou art my God, my Love, my King ;
Without Thee could not anything
I now enjoy be mine to-day,
And I should not have lived to say—

“O Blessed God, Almighty King,
Open Thy heart and let me in ;
I know Thy grace, Thy power, Thy love,
Altho' Thou dwellest in Heaven above.

“Thy glorious prophets, led by love,
Directly sent from Heaven above,
Did strive to show that only one
Great God above in Heaven shone.

“With Moses, Christ, and Mahomet,*
O may our steps towards Thee be set ;
Of mortal birth, they all proclaim,
Thy one eternal, glorious Name.

“And when of life is known the source,
Dark evil will have run its course ;
No mysteries will then appear,
For we shall be with God most dear.

“Death then no more shall touch with fears
Our hearts, or from our eyes draw tears ;
Great Allah, God our Lord and King,
Will banish every thought of sin.

“Jehovah, Father, we must now
Record the noblest human vow :
To struggle here as Michael strove
Successfully in Heaven above.”

* It is impossible to be a good Mahomedan without being a good Christian. Why are they at war?

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