

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA.

VOL. II.]

[No. 1.

THE BROTHERS IN ISLAM.

It had been said we could not meet,
Or join in prayers for further grace—
Together reach Thy mercy seat—
Or mingle praise in the same place.

O Heavenly Father, Thou hast shown
To us, Thy loving faithful sons,
How brotherhood has quickly grown
Insep'able while time still runs.

In all the ages of the past,
In all the future years to come,
Thy Name alone can bind us fast,
Whilst we can say, "Thy Will be done."

Great Allah, Lord, our God our King,
Who knowest what for us is best,
We praise Thy Name and loudly sing
The fusion of the East and West.

El Farooq,
January 5, 1914.

PRECIOUS GEMS.

From the sayings of the Holy Prophet Mohammad.

DIFFERENT FORMS OF CHARITY.

1. Doing justice between two people is charity ; and assisting a man upon his beast, and lifting his baggage, is charity ; and pure words in which he rewards, and answers a questioner with mildness is charity ; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

2. There is no Muslim who planteth a tree, or soweth a field, and man, birds or beasts eat from them, but it is a charity for him.

3. Every good act is charity ; and it is of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel.

4. Your smiling in your brother's face is charity ; and your exhorting mankind to virtuous deeds is charity ; and your prohibiting the forbidden is charity ; and your showing men the road, in the land in which they lose it, is charity for you ; and your assisting the blind is charity for you.

5. Whoever bringeth the dead land to life—that is, cultivateth waste land—for him is reward therein.

6. And if a man abuse thee, and lay open a vice which he knoweth in thee, then do not disclose one which thou knowest in him.

7. Lord Mohammad said : " It is indispensable for every Muslim to give alms." The companion said : " But if he hath not anything to give?" He said : " If he hath nothing he must do a work with his hand, by which to obtain something and benefit himself, and give alms with the remainder." They said : " If he is not able to do that work, to benefit himself, and give alms to others?" The Rasul said : " Then assist the needy and oppressed." They said : " If he is not able to assist the oppressed?" He said : " Then exhort people to do good." " And if he does not?" He said : " *Then let him withhold himself from doing harm to people ;* for that is as alms and charity for him."

KINDNESS TO ANIMALS IS CHARITY.

1. " Verily are there rewards for our doing good to quadrupeds, and giving them water to drink?" Lord Mohammad said : " There are rewards for benefiting every animal having a moist liver"—i.e., every animal.

2. An aduress was forgiven who passed by a dog at a well, when the dog was holding out his tongue from thirst, which was

near killing him ; the woman drew out her boot and tied it to the end of her garment and drew water for the dog and gave him to drink, and she was forgiven for that act.

FIRST CHARITY

A man's first charity should be to his own family, if poor.

THE PERFECT IMAGE OF GOD.

MAN was made after the image of God. This truth was taught by almost all the religions of the world in different forms and phraseology. Man has been equipped with wonderful capabilities. They make their manifestation in some, but remain latent in many. But every one of us is His image, and must possess, though potentially, all the attributes of God within the four walls of humanity. The door is not sealed against any. The Holy Founder of Islam gives the features of such an image in the following words :—

God said : " The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh."

How to reach this high state, the Holy Prophet again says :—

God saith : " O man, only follow thou My laws and thou shalt become like unto Me ; and then say ' Be,' and behold ' It is.' "

" Follow thou my laws " will enable you to possess all the " limbs and joints of God." You say " Be," and it will exist. ' There is nothing supernatural in it. If a person is in tune with the Universe and in complete harmony with the laws of Nature, then his will is in accord with the Divine will, and whatever such a person willetth cometh to pass.' " Follow My laws " is the only key to this heavenly treasure, possession of which makes man a true image of God. The path is hard to tread on, but it means not impossibility. If we are made after His image, His Divine features may be reflected through us. This high state of spirituality was more or less attained by all the faithful servants of God—Mohammad, Moses, Jesus, Krishna, and the other blessed, and is and shall remain ever open to all who " shall do and teach " the laws. Jesus when in such beatitude could say to others, " I am from the Father " ; " One who believeth in me, though he were dead, yet shall he live." Lord Krishna went further, and said : " I am Bhagwan " (God). Those who serve him, he says, in any way, they shall have their full

reward. He had come to accept sacrifices of man, not as priest, but as God. Mohammad cast a handful of gravelstones and sand into the eyes of 1,000 Meccans who had come to destroy his life and that of his followers, and it caused confusion into the ranks of the enemy, to their utter defeat. And God says in the Quran in this connection—

Thou didst not cast when thou didst cast, but God cast.

Mohammad's hand was the hand of God on that occasion. There is another verse in the Quran which explains this in a more laconic way :—

Say, O Prophet, to men, if they wish to be held as beloved of God, they can be so if they follow thee.

And one who is held as a beloved of God, his limbs are "limbs of God." One who follows Mohammad can become a perfect image of God, because Mohammad follows completely all the laws of God. Thus to follow the laws of God is to reach this high goal of humanity.

We cannot understand those psychological moments in human minds which enable men in the West to accept certain words of one Man as proof of His divinity and reject similar words in the case of the other. Words similar to, and sometimes more forcible than, the words of Jesus have escaped the blessed lips of the other. Why one is accredited with Godhead by them and others not, is a mystery. No miracle was ever performed by Jesus which was not done by the other prophets, and still one is God and the others are men. The explanation, however, is not difficult to find. Jesus was an Eastern. He spoke in oriental ways, which are strange to an occidental. A westerner can hardly appreciate eastern theological phraseology. The words of Jesus are quite clear to us; they never excite our wonder. We read the same in the words of the other great men of the East. We are used to all the expressions used by Jesus to describe His close relations with God. But others have used similar expressions. They were also taken by some as God, for such expressions Islam brought them from the pedestal of divinity, to which, like Jesus, they never aspired. The sun of truth is, however, near to rise in the West. The Unitarian movement is at its height. Liberal Christianity has exposed all the benighted, foggy theories of the Church, and the Divinity of Christ is at its wane. He no doubt was a great prophet, as the Quran says, and one of the few best amongst mankind.

MUSLIM EQUALITY.

DEAR Father, 'twas Thy loving care
Which did into our minds instil
The love for all Thy creatures here
And made us seek to do Thy will.

When we our anthems raise to Thee,
When foes around us press us sore,
O may we seek Thy face to see,
And learn to love Thee more and more.

O Father, may we live in Thee,
Do Thou our loving hearts enshroud,
We long Thy loveliness to see,
When we have to Thy wishes bowed.

'Tis not alone in open fight
In which we prostrate fall to Thee,
But it is when we do the RIGHT—
The outcome of Thy Majesty.

At certain times we fall before
The mercy seat that Thou hast raised,
And then we do Thy Name adore
And seek to see Thee loved and praised.

*The King and beggar side by side
Sing the glad song of gratitude,*
For Thou dost love them both the same
And giv'st them Thy Beatitude.

With Moses, Christ and Mahomet
Who gave to us Thy message sweet,
O may our steps towards Thee be set
And long Thy loving arms to greet.

HEADLEY.

. PARADISE ON EARTH AND PARADISE IN HEAVEN.

"A man who on earth has never known the desire of hearing his Creator on the wings of prayer, who has never striven for the gifts of the Holy Ghost . . . how could such a man be able to appreciate spiritual happiness? One who has never battled against his lower self and triumphed over his evil instinct, one who has never experienced the joy of drying the tears of anguish from a brother's eye, is evidently incapable of valuing ethical felicity. That man only, who has created for himself upon earth a world of noble thoughts, in which he has learned to live happy and independent of the vicissitudes of fate, can comprehend intellectual bliss."—*The Gospel of Hope.*

BEAUTIFUL, noble thoughts, so aptly expressed, though it is doubted very much if they will receive any support from what may be styled CHURCHIANITY: a religion never taught by Christ, but formulated by the Church on Pauline superstructure. One who has not tasted heavenly life on this earth, and has never experienced Divine beatitude here, is not worthy of entering into celestial felicity. He shall have simply to rue the day when he began to feed his credulity on tenets which sell heaven in exchange for simple belief in lip-words and dogmatised doctrines. The gifted author of the above expressions will, however, find full support for them in the Book of Islam. The Quran not only teaches that the paradise on earth is granted to the spiritual man, but the promised heaven in the next world is only

AN IMAGE OF THE PRESENT PARADISE.

The said sacred Scripture also describes the qualification of the heavenly man in this earthly garb. They are not those who, so to say, oblige their God by having belief in the Crucifixion of Christ, but who themselves bear their own cross and crucify their own selves to please their God; who do, or try to do, what Jesus did, and who suffer, or are ever ready to suffer, what fell to the lot of the Prophet of Nazareth. Referring to them, the Holy Quran says as follows:—

"And from among men are those who sell their very selves in return for the pleasure of God: these are they on whom the mercy and blessings of God descend."—II: 203.

'Such is the case of the heavenly person who has attained the spiritual stage of perfection, which only means sacrifice in the path of God. Exclusively devoted to God, he regards himself as having been created for no other object than obedience to God and sympathy for His creatures.' And this is what Islam

means in the very words of its Teacher. Mohammad, when required to define Islam, said that Islam was

OBEDIENCE TO GOD AND BENEVOLENCE TO HIS CREATURES.

‘When a man has thus submitted his will to the will of God, his every faculty is engaged in the performance of true virtue—not formally, but with sincere interest and pleasure, as if actually seeing his Master in the mirror of his obedience and submission. The intention of God becomes his intention, and he has no delight but in obedience to Him. He does not perform good or virtuous deeds simply on account of their goodness, but his very nature is drawn in that direction, and he finds his highest pleasure and bliss in them. This is the paradise granted to him upon this earth, and the heaven promised in the life to come is only an embodiment of the spiritual blessings which a man enjoys here.’ A missionary propagandist should feel ashamed of misrepresenting the Islamic paradise after reading what has been written in the above lines, and the following Quranic verses are further illustration of this truth :—

“And for him who fears his Lord, and stands in awe of His majesty and glory, there shall be two paradises: one in this world and the other in the life to come.”—55: 46.

“To those who are lost in the contemplation of Divine glory, their Lord has given a drink which has purified their hearts, their ideas, and their intentions.”—76: 21.

“They will drink of a fountain which they have made to gush forth with their own hands.”—76: 6.

The last verse in the above quotation is very suggestive. The celestial drink which men in heaven will quaff will come of a fountain which they have prepared with their own hand in this life. Their own actions will bear fruit; their own good beliefs, like a tree when watered, with their good actions will bring forth heavenly fruits.

FAITH WITHOUT WORKS IS DEATH.

By PRINCESS KARADJA, of Bovigny Castle, Belgium.

JUSTICE cannot exist without harmony between a deed and its consequences. The laws of cause and effect are felt throughout the universe. It is not conceivable that God would transgress against His own laws by remitting arbitrarily all the sins of the “faithful.” Every dogmatist, who fires shots at men of different creeds, cannot evade the result of his own lack of charity by

hiding himself behind the "shield of faith." All those who doubt the salvation of their neighbour but are convinced of their own, after the close of their earthly life, will find that nobody asks them: "What hast thou *believed*?" but that the only question made is: "What hast thou *thought, said and done*?"

Blind faith in certain forms of Theological dogma is certainly no necessity for the progress of a spirit; its advancement depends entirely upon the good deeds it has done and the temptations it has overcome.

Step by step we must patiently wander alone the long way towards the realms of light. Christ will certainly not tow the believing souls straight into heaven—as so many good people imagine He will. Of what value would be such an easily gained felicity? One only truly appreciates the happiness for which one has fought and suffered. That is the reason why man is obliged in struggle and tears—through infinite series of progressive existences—gradually to acquire the capacity of enjoying ever higher forms of bliss. It would be sad, indeed, if so imperfect a being as man should be arrested in his development by being allowed to enjoy eternal rest immediately after death. A stationary heaven is inconceivable—as immobility bears within itself the seeds of corruption. Blessedness must consist of an eternal crescendo.

Such a conception of religion must spur mankind on to mighty efforts. He who wishes to arrive at a certain goal, and knows that he must tread the path thither himself, begins energetically to struggle forward; whereas, he who believes that the goal can be reached without any personal exertion, remains naturally inactive.

The dogma of salvation through faith alone—which, by the way, is in direct opposition to the words of Holy Writ: "Faith without works is death"—is an enemy to progress. All personal efforts for attaining salvation would become unnecessary if faith were the only merit on which to rely.

To believe that which is credible is not meritorious—that is a quite natural thing; therefore, we are requested to believe that which is at variance with all laws of reason. Consequently, man's chief merit is declared to be suffocation of the intelligence, which has been granted him by a loving Father.

When human thought shall have succeeded in tearing asunder every dogmatic veil—in which the prejudices of past ages entangled religion—then antiquated articles of faith will lose the power of barring the way to the advancement of humanity. It is high time that dead dogmas made way for living truths.

Mankind resembles a huge building. Every religion is a large or small window, through which the same sun penetrates. The people seated at the different windows spend their time in quarrelling as to which one lets in the most light, and each one maintains that the "true light" shines only through the casement at which he himself is seated. May all those who have a

"good will" unite in a common effort in order to tear down the wall which separates all these windows, so that only one giant window may remain, through which God's radiant sun can throw its rays upon a united congregation of formerly divided orthodox Roman Catholics, Protestants, Jews and so-called "Heathens."

When all have realised that no single sect possesses the monopoly of entire truth, but that fragments of divine truth lie hidden in all religions, then one community will cease to hate and revile the others merely because they have various ways of comprehending the God of Love. Then all will unite in the knowledge that the best profession of faith is a life agreeable to God.

THE ACTION OF THE PRACTICAL ORDINANCES OF LAW IN THIS AND THE AFTER LIFE.

How does a true and perfect Law revealed from God practically operate upon the heart of man is another question which I shall briefly consider. This question has already been partly answered in dealing with the first question. A perfect Divine Law enables a man to rise from the deepest depths of ignorance to the highest pinnacles of light and knowledge; it turns the savage into a man, the man into a highly moral being, and last of all transforms his morality into spirituality and godliness. The injunctions of the Law have, moreover, the effect of regulating a man's relations with his fellow-beings and of increasing his sympathy for them. By its aid he begins gradually to see and know their rights and in his dealings with them applies his attributes of justice, goodness, and sympathy on the proper occasion. He freely gives to each, according to his desert, a share of his knowledge, property, comforts, and other blessings which God has granted him. Like the sun he shed his lustre over all and like the moon transmits to others the light which he borrows from the great and original source of light. He brightens like the day and shows the ways of truth and virtue, and again like the night he draws the veil over others' faults and misdeeds and affords rest to the tired and weary. Like the heaven he takes every distressed one under his shelter and fertilises the lifeless earth with salubrious rain, and like the earth he submits himself in all humility and lowliness to be trampled under others' feet as a trial for them and furnishes them with various spiritual fruits. The effect of walking in obedience to the ordinances of a perfect law is, therefore, that a man is able to perform his duty towards God and his duty towards man in a fitting and creditable manner. He is

totally resigned to the will of God and completely engaged in the service of humanity. Such is the transformation which obedience to the Law brings about in a man in this life. In the next life the spiritual union with God shall find a clearer manifestation in the sight of God and the service of God's creatures, which one has done simply out of His love and to which faith and the desire of good deeds are the only incentives, shall be symbolised into the trees and rivers of paradise. Almighty God says in the Holy Quran (ch. xci.): "By the sun and its brightness; by the moon when she walks after him (*i.e.*, borrows light from the sun and then transmits it like the sun); by the day when it shows the splendour of the sun and indicates the ways; by the night when it darkens everything and conceals it in the veil of its darkness; by the heaven and the final cause of its creation; by the earth and the final cause of its spreading forth; by the soul and its excellence which has made it balance all these things (*i.e.*, all the excellences which exist separately in each of these things are possessed combinedly and completely by the soul of a perfect man, and as they are all separately engaged in the service of mankind the perfect man alone performs all that service); saved is he from death who has purified his soul in this manner;" *i.e.*, who in complete submission to the will of God is engaged in the service of man like the sun, moon, &c. The promise of being saved from death is in allusion to the eternal life which shall be granted to the perfect one hereafter. This shows that a virtuous course of life in obedience to the commandments of the Law leads to eternal life hereafter, for which the sight of God shall serve as a sustenance.

OATHS OF THE QURAN.

God's swearing by His creatures is a method adopted by the Holy Quran at which the opponents of Islam have too often stumbled, but their objections are based simply upon ignorance. The oaths of the Holy Quran have underlying them secrets of a very deep nature which the hostile critics, being unable to comprehend on account of their being destitute of bright heavenly wisdom, have taken for a flaw. In order to comprehend this subject fully, we must consider the meaning and object of swearing. In ordinary transactions or legal proceedings when a person takes an oath, his object is simply to supply the deficiency of insufficient testimony. He really calls God to witness when there is no other witness in the case; for God is the knower of secrets and the best witness in every case. The manner in which he intends God to bear testimony is by His action—viz., that the truth of his assertion shall be confirmed if God does not send down His punishment upon Him after the oath as a mark of His displeasure which must follow a false oath. It is for this reason, too, that a man is forbidden to swear

by the name of any creature, for the latter has not the power either to know the secrets of men or to punish them upon a false oath. The object and meaning of God's oath must, however, be distinguished from those of mortals. Divine laws reveal a two-fold nature of the works of God—viz., obvious and inferential. The former are easily comprehensible, and regarding them very few or no differences exist; but in the comprehension of the latter there is a liability of error and much difference of opinion. In the form of oaths Almighty God has called attention to what may be inferred from what is obvious. To take the oaths mentioned in the verses quoted above, we see that the sun and the moon, day and night, heaven and earth, belong to the former class, and their properties as referred to in those verses are known to all. But the same properties as found in the spirit of man are not obvious. To lead to an inference of the existence of these properties in the spirit of man Almighty God has, therefore, called to witness His obvious works. The brief oaths may, therefore, be unfolded into a chain of reasoning. The hidden excellences possessed by the spirit of man are inferred from the manifest working of the sun and the moon, &c. Man is but a miniature world, and in his spirit is represented on a small scale all that exists in the outward world. By creating man God has, as it were, enclosed in a nutshell the various forces existing in the world. Now it is plain that the great bodies of the universe, for instance, have certain properties and forces which they employ in the service of God's creatures. It is, therefore, contrary to all reason to assert that man who is above them all and greater than all of them should be destitute of benefiting the creation like them. Like the sun he possesses a light, the light of wisdom and knowledge, with which he can enlighten the whole world. Like the moon he borrows a light from the most High, the original source of light, the light of vision, inspiration, and revelation, which he transmits to those who are yet in the dark and have not attained to the perfection of humanity. What is it but sheer ignorance, then, to assert that prophetship is a falsehood and that a message from on high, Divine Law and heavenly books are only impostures to gain some private ends? Consider, again, how daylight renders manifest every path and reveals its ups and downs. The perfect man is the day of spiritual light. His appearance brings the different paths into view and points out the right from the wrong, for he is the bright day of truth and virtue. We observe in like manner how the night affords rest to the tired and the weary. The over-spent labourer of the day welcomes the night and goes to rest relieved of the day's toils. Night, moreover, casts a veil over faults and thus saves a person from disgraceful exposure. The perfect man, in like manner, comes to give rest to the world and to lighten the burden of men. With his revelations and inspirations from the Source of Wisdom and Knowledge he pours balm into the souls of all wise men.

Great truths, which the wise men alone could not have discovered with the sweat of their brow, are disclosed with ease through the inspired one's agency. Revelation, moreover, assists reason and hides its faults, for it conceals its failings from the world. The wise man reforms himself and corrects his errors by the guidance and light of revelation, and thus with its aid he saves himself from public exposure. This is the reason why a Greek philosopher, Plato, committed himself to the disgraceful and foolish act of making an offering to an idol, while no such act is recorded of any Muslim philosopher because the latter had the perfect revelation of the Holy Prophet for guidance of reason. It is evident from this why God has called attention to the covering of night in the form of an oath.

It is, moreover, clear that the perfect servants of God take every distressed and fatigued person under their shelter like heaven. The prophets of God especially benefit the world with the showers of their blessings and favours as heaven does with the showers of rain. They likewise possess the property of the earth, and from their purified souls various sorts of the trees of knowledge and truth grow up in abundance, and with their shelter, flowers, and fruits they bless the world. Thus the laws which we read in the open book of nature are a witness to the hidden laws, and their testimony has been described in the form of oaths in the verses quoted above. How excellent is the wisdom displayed in the Word of God. And this is the word which proceeded from the mouth of an uneducated son of the desert. Had it not been the wise Word of God, the educated and the worldly-wise would not thus have been driven to their wits' end, and failing at last to realise the true sense with their imperfect reason objected to the passages where treasures of wisdom lay concealed. From this we see that when worldly wisdom fails to discover the true meaning of a point which is afterwards shown to be pregnant with meaning, it only bears a strong testimony to the superhuman origin of the words. Such has been the case with regard to the oaths of the Holy Quran which were considered as weak and vulnerable points, but now when the mystery has been solved and light has been thrown upon their true signification, all intelligent persons would derive pleasure from reflecting on this point.

The Holy Quran has also resorted to the form of an oath in another place when describing the need and truth of revelation by appealing to the laws of nature. Thus it says: "I swear by the heaven which sends down rain, and by the earth which opens her bosom with rain to let forth vegetables, that this Quran is the Word of God and His revelation discriminating between truth and falsehood, and that it is not vain and frivolous" (lxxxvi. : 14), *i.e.*, it is not uncalled for and unneeded, but like timely rain has come in its time. Here Almighty God calls attention to His manifest law in the form of an oath as a testimony for the truth of the revelation of the Holy Quran.

We see plainly in the laws of nature that rain comes down from heaven in the time of need. The greenness and verdure of the earth depend upon heavenly rain, and if it ceases for a time the water in the upper strata of the earth gradually dries up. Thus we see that there is an attraction between the heavenly and the earthly waters. Revelation stands in the same relation to human reason as heavenly water does to the earthly water. As with the cessation of heavenly water earthly water begins gradually to dry up, so also is the case with human reason which without the heavenly revelation loses its purity and strength. When, therefore, a long period of time elapses without witnessing the appearance of any inspired one of God, it is but natural that reason like earthly water should become noxious and impure.

As an illustration of this principle we may cast a glance at the pre-Islamic time. Immediately before the appearance of the Holy Prophet darkness prevailed everywhere. About six hundred years had passed since the appearance of Jesus Christ, and during this long interval no great magnetiser and inspired one of God had made his appearance. The whole world witnessed to a falling off from purity and virtue, and corrupt ideas prevailed generally. This was due to no other reason but to the discontinuance of revelation for such a long time. Reason and not revelation governed the heavenly kingdom, and on account of its imperfection and corruption led people astray. The earthly water of human reason dried up because the heavenly water of inspiration had not come down upon earth for such a long time.

This is the secret underlying the oaths of the Holy Quran. Almighty God directs the attention of men to His manifest law that the earth's bringing forth of vegetables and verdure depends upon the heavenly rain. This manifest law unrolls the secret law relating to revelation. Reason alone should not be trusted to, for its own existence is liable to pass away if revelation does not afford it nourishment. During the time when an inspired one of God is living upon the earth his benevolence extends to all, and human reason is generally brightened and sharpened in a marked degree. There is a general search after truth and an animation and activity of all the dormant faculties is observable. Such development of reason and zeal of the heart are the result of the blessed appearance of one who is a recipient of revelation. When you see, therefore, that there is a general search after truth and that everyone has stood up in the search of religion, know it for certain that heavenly water has been poured down upon earth and that Divine revelation has illumined some faithful heart.

—(From the "Teachings of Islam.")

SOME OF THE MAIN FEATURES OF ISLAM.

"It matters not whate'er ye name yourselves,
Believing Muslims, Jews, or Nazarenes,
Or Sābeans—whoe'er believe in God,
The last e'erlasting Day, and *act aright*,
Their meed is with their Lord ; no fear nor care
Shall come upon them, nor the touch of woe."

—The Quran 2 : 59.

"Islam forbids drinking and gambling ; recognises no priesthood, no doctrine of original sin, Atonement, or Redemption. Each soul must work out its own salvation. Islam holds out a hope of salvation to all. The soul that worships the Almighty, but not the Son ; the Light, but not the lamp ; strives after the True, and acts aright, shall have everlasting life."—
(From the Sayings of Mohammad).

A WORD TO THE WISE.

I VENTURE to suggest a line of thought which, I consider, deserves the best attention of all right-thinking men, and which, in my opinion, can serve to provide a meeting-ground for all the conflicting faiths of the world. True religion should not be a narrow, cast-iron groove, but a wide view and a broad outlook. God, the fountain-head of all religion, is not the God of any one people, but the sustainer and maintainer of the whole Universe. His sun shines equally on hamlet and hall ; His rain falls impartially on hut and palace ; His air is the common lot of plebian and patrician alike : in short, His bounties are not limited to any one nation, to the exclusion of others. This is the everyday experience of our physical life. Every one of us is an eye-witness to these phenomena of Nature, there being no denying it. The physical and the spiritual sides of human nature are a striking parallelism. What is true of one is surely true of the other. When God's favours are not the sole monopoly of any one tribe in the physical world, it can scarcely be believed that His gifts are confined to any country or nation in the spiritual realm. Looked at in the light of the above datum, it is the only rational explanation of the case that the founders of all the great religions of the world who appeared from time to time in different parts of the earth, and who, each one of them, succeeded in establishing a faith which has for long centuries withstood the ravaging influences of rolling

years, were the righteous servants of God. It ought to be a sufficient criterion for the truth of a prophet that he has found acceptance in the minds of millions of the human race. It is difficult to conceive that God, who has taken upon Himself the task of the physical as well as the spiritual sustenance of mankind, should suffer countless millions of His creatures to be mercilessly thrown into the abyss of falsehood for centuries together by an impostor and let them rot there, neglected and uncared for ; and in the meanwhile He, the compassionate and gracious God of the Universe, should single out any one particular part of the world for spiritual advancement. Need I say that it savours of injustice ? On deeper reflection the problem becomes easy of solution. It is truth alone which is imperishable. Falsehood may flourish for some time, and may even for a while seem to eclipse the truth ; but such a state of things cannot last long. Before long the bubble will burst, falsehood will vanish, and truth will shine forth in its pristine purity. In short, it is truth and truth alone that endures. The experience of every age bears out this living fact. There has scarcely passed a generation without witnessing quite a mushroom growth of newfangled ideas and short-lived theories which were helter-skelter ushered into being, but which were ultimately swept out of existence by the devastating hand of time, setting seal to the fact that truth alone is indestructible. A religion which has held sway over millions of minds for hundreds of years can reasonably claim to have flowed from the Divine source. The conclusion therefore comes home to us with resistless force that all the great religions of the world had their common source in God, and that if some religions exhibit an element of doubtful accuracy it is a fungus of later growth.

A reasonable thinker will therefore have no hesitation in endorsing the altruistic view that Rama, Krishna, and other servants of revered memory who held up the torch of light in the sacred soil of India in the good old times were all of them the chosen ones of God ; Budha, whose religion outvies all other faiths of the world in the numerical strength of its adherents, was also a bearer of truth. Jesus, whose followers are carrying light and learning from one end of the world to the other, was also an incarnation of truth. Moses, who raised the Israelites from the depth of degradation to the height of civilisation, was also a herald of truth ; Zoroaster, who spread the light of true knowledge in Persia in days long gone by, was also a prophet of God. Need I remind my readers that no other inference is possible with regard to the holy founder of Islam. Nobody since the creation of the world has ever been able to secure such a firm, unswerving hold on the minds of his followers as this grand personality. In the history of no other prophet can we find such overwhelmingly large numbers of men flocking together to uphold the cause of God, in the sacrifice of all worldly gains, and even life itself. In the life of no other

prophet can we meet with such a colossal success as that which fell to the lot of this masterly genius, and which will for ever continue to redound to his immortal honour and glory. These are hard facts and stern realities, having the unqualified support of history at their backs and staring the opponents of Islam in very face. His faith, the youngest in age but the oldest in essence, has Divine guarantee against human interpolations, which have marred the original beauty of so many faiths of the world. Every century opens with a fresh reformer commissioned by God to winnow out the purest grain of truth from the chaff of falsehood that may have gathered round the former in the course of time. Thus error cannot have time to flourish and fructify in the soil of Islam. Islam suffers equally with other religions from human interference, but it is being constantly clarified; whereas other faiths have come to grief owing to the absence of such a clarifying process having been designed for them. This is the exceptional feature which raises the Prophet of Islam far above the founders of other religions.

ABDUL HUG AHMADI.

‘SUFISM

OR,

MYSTIC SIDE OF ISLAM.

“To merge in God” and to be “at one with Him” is the first and last desire in an average man—a noble human craving evinced from time immemorial, in different garbs of phraseology suiting different “times and climes.” Religion creates and feeds this Divine passion in us. Man, it is said, has been made after the image of God. He possesses Divine element in him. His chief aim is to develop it; but he is hampered in this pursuit. He has other cravings in him. His nature represents the physical and mental sides. His sentimentality goes a long way to mould his character; an accumulation of conflicting elements, and yet it is only in their harmony that great results are to be attained. And who can deny this truth? The whole universe bears witness to it. Do not things of conflicting properties, when combined in proper proportion, create most desirable results; and why not in the evolution of humanity? But man without Divine help has often evinced his incapacity to solve this difficult problem of human evolution. He has often cultivated one side of his nature and ignored the other. If the world has never been without its followers of Epicurus, it has always counted generation of ascetics of the most austere

* From a lecture by Kh. Kamal-ud-Din, at the Theosophical Society, Folkestone, on December 13, 1913.

rigidity in every nation and age. If luxury at the table carries carnal desires to extremes and kills spirituality, asceticism, though favourable to spirituality in a way, causes mental imbecility and sentimental decrepitude. Under it certain latent faculties, no doubt, come to work ; sometimes an ascetic works seeming wonders, but the real object is lost. He becomes a burden on society. We are sociable by nature ; we have been given various faculties ; we have to help each other and use those faculties for the good of humanity ; but an ascetic is dead to all these noble sentiments. Nay, he sometimes shows moral weakness of the blackest dye. Not being in touch with common-day human society, he has not received the proper moral culture. He knows not how to observe his civic duties, and sometimes prove a moral delinquent. An average man is struck by his possession of power to work certain wonders, which the ascetic uses to his best advantage with a graceful show of piety, and the former takes him for a great Divine. I have seen marvellous thought-readers and hypnotic healers in India. I have seen men working wonders, but at the same time manifesting a disgraceful character. Europe has had the same sad experience in convents and confessionals in mediæval days. This apparent anomaly admits of easy explanation. We have been equipped with wonderful latent faculties. If we cultivate some and neglect the others, we may excel others in some respects. If a best musician is a moral wreck sometimes, why not an ascetic with no knowledge of sacred and social relations, a blackguard with all his power of seeing unseen things ? Asceticism within legitimate bounds is essential for spiritual growth. There can be no spirituality without control of the physical nature. But you cannot curb the latter ; you do so for a time and then become a helpless victim to it when once aroused. It would be to find fault with the wisdom of Divine evidence.

CARNAL PASSIONS SUBSERVIENT TO SPIRITUALITY.

In fact, all our lower passions and carnal desires are subservient to our spirituality, but they are indispensable. Any human institution, call it religion or otherwise, which helps only partial growth of our nature and ignores many other faculties, cannot claim perfection. We admit that God alone is and ought to be our final goal : but, on the other hand, He alone is responsible for equipping us with such versatile nature. How to evolve it is a great human problem. Our salvation, according to Islamic teaching, means our evolution. Will any church evangelist enlighten us how and under what process one's belief in the Grace of the Blood will evolve human faculties ? How belief in a certain event in history, or faith in a certain dogma, can develop and control our various passions and morals is a great mystery. In all human affairs we believe in rules and regulations. All our mundane progress depends on the observance of

certain procedure. But in religion, which only means a way to salvation, we are forced to certain beliefs, and our acceptance of them, it is said, guarantees our reaching the goal. An unpardonable absurdity on its very face! A hopeless failure in Europe for the last 2,000 years.

TO REACH GOD

is to evolve that Divine element in us which is hidden in various coverings of human passions and morals, physical as well as spiritual. How to harmonise these jarring elements, how to train and balance them? How to bring them to moderation, so that they may all be subservient to the achievement of one great end—viz., evolution of the Divine element, when the human soul becomes full-fledged, and man becomes imbued with attributes of God? It is to accomplish this great end that sufeism, or the mystic side of Islam, comes into play.

MYSTICISM IN EUROPE.

Mysticism in Islam has nothing to do with what in popular parlance is known as Spiritualism, pursued often to satisfy curiosity and feed credulity, nor is it concerned with that misnomer obtaining nowadays in some Christian circles. When an average theologian fails to grasp the real meaning of some Bible text, or is unable to understand or explain some narrative in the Scripture on rational basis, his ingenuity comes to his help; he at once jumps to some forced explanation, and with full complacency of mind names this strange feat of his as mystical interpretation of the Scriptures. The miracles of the Lord of Christianity receive an allegorical explanation, and the high-sounding title of mystical meaning is given to cover this threadbare method of reading the Bible. "Nothing shall be impossible unto you," said Jesus, when speaking about working wonders. "Howbeit," He continued, "this kind goeth not but by prayer and fasting." What this fasting and prayer mean we are still to be enlightened by these mystics.

It has already been explained that the Divine element which demands evolution to make man a perfect image of God has been clothed in various human passions and desires, and unless death comes first over all of them this high stage cannot be attained. The day on which death comes over our earthly life is the day of the triumph of spirituality and the day of the revelation of the Divine Being. We are blind as long as we are not blind to all other sights, and we are lifeless as long as we are not lifeless under the hand of God. This stage is not attained unless all the members of our body and all the faculties which sustain us are made to work in total submission to God; our life and death have no other object but in the pleasure of God. When a Sufi (mystic) has thus submitted his will and intention to the Will of God, the intention of God becomes his intention, and he has no delight but in obedience to Him.

"Thy will and not mine" is his watchword. This is what Islam literally means. Islam is that burning fire which burns "all low desires, and, setting fire to all false gods, offers our life, property and honour as a sacrifice before God. Entering into this fountain we drink the water of a new life.

"A fire resembling that of lightning flashes out of us and a fire descends from above. These two flames coming into contact with each other consume all low motives and carnal desires and the love of others than God. A sort of death comes over the first life," and we become regenerated. This stage has been termed by Muslim Sufees the meeting of God, for it is then that a man sees the face of God. His connection with God is so strong that he, as it were, sees God with his eyes. He is granted strength from above, the internal faculties are all brightened, and the magnetism of a pure, heavenly life works strongly. Upon reaching this stage, "God becomes his eyes with which he sees, his tongue with which he speaks, his hand with which he attacks, his ears with which he hears, and his feet with which he walks."[†] Man becomes a perfect image of God—a God incarnate. It is this stage of human perfection when Lazarus is raised from the dead and Naaman is cured of leprosy by man, when an exceeding great army can be raised in the midst of the valley which was full of bones, when dead are raised to life and hundreds of the companions in the Arabian desert get their thirst and other needs satisfied with one small water skin.

What has been said above to attain this *par excellence* state of humanity may be epitomised in the following words of the Holy Prophet of Arabia :—

"God saith, 'O man, only follow thou My laws
and thou shalt become like unto Me,' and then
say, 'Be' and behold 'It is.'"

"Follow thou My laws and thou shalt become like Me," explains the process as well as the object of Sufeism. It is not in killing our various passions, desires, and faculties which hamper our progress, but in bringing them into subjection to the will of God. We pass through a course of discipline. We need laws and regulations to conduct all our faculties, and hence the laws governing our physical, moral, and spiritual conditions. The physical conditions of man are closely connected with his moral and spiritual state. So much so that even his movements in eating and drinking play a part in the moulding of his moral and spiritual qualities. If, therefore, his natural desires are subjected to the direction of the law, they take the form of moral qualities, and deeply affect the spiritual state of the soul. Hence a Muslim Sufi, under the teaching of the Quran, lays special stress upon external purity and cleanliness in all forms of devotion and prayer, and in all the injunctions relating to

[†] From the Sayings of the Holy Prophet Mohammad.

internal purity and moral rectitude. In short, as the evolution of the soul wholly depends upon the subjection of all our faculties to the final end, so all our passions and desires need a governing code. Drinks, eatables, and external cleanliness are alike to be provided ; our relation to others in our various walks of life are to be looked after ; our morals are to be controlled.

If self renunciation to God's Will as preached by Christ from the Cross is the only way through which one has to pass before he reaches his divine goal, every human faculty and desire must have its own way of immolation, and unless I know the Will of God concerning my particular passion or desire, how can I immolate it to His High Will ? Thy Will and not mine can only be fit in the mouth of one who knows the Will of God as affecting every endeavour and walk of his life. Hence we need a Divine code to perfect our Sufestic course.

HOW ISLAM SPREADS.

MASS MEETING IN CALCUTTA TOWN HALL.

AT a largely attended meeting of Muslims in the Town Hall, Calcutta, under the presidency of *Maulvi* Najam-ud-din Ahmad, on the 21st December last, called to appreciate our humble services to our religion here, the president has been reported in the columns of *The Musalman*, Calcutta, to have made the following observations :—

We all know how the great heroes of Islam never hesitated a moment even to lay down their very lives in order to forward the cause of Islam—even now the Arab traders who visit the remotest parts of the world succeed in spreading the noble doctrine of our faith, and enlighten those who have up to this time been in sheer darkness. They do not take up the duties of ordinary missionaries to preach Islam, but simply by setting examples of the noble character and honest dealings of this Divine faith succeed in bringing innumerable converts within the fold of Islam. The phenomenal success in this respect, particularly in Nigeria and other parts of Africa, has elicited the admiration and envy of the most well-organised missionaries of other faiths. This proves beyond doubt the inherent superiority of Islam. . . . We have heard a good deal about Islam having been preached with the might of the sword. The fallacy of this sort of argument has been repeatedly exposed, and hardly needs any further refutation. The victories of Islam were achieved more by the moral superiority of our creed than by mere physical force. We find in history that a mere handful of Muslims always came out victorious without much bloodshed even when pitted against overwhelming odds of adversaries. All authentic accounts show that the most notable instances of conversion to Islam were due to a sincere conviction on the part of the convert. One of the latest

of such instances is the welcome announcement of the conversion of Lord Headley. This gentleman, a peer of the British realm, could never be said to have been gained over by any force or coercion. He has himself given us an account of the story of his conversion, and he distinctly tells us that he was led to embrace Islam because he was convinced that Islam is the only true religion of the world worth accepting. The truth of Islam dawned upon him by close study of whatever materials were within his reach, and no sort of force or persuasion were brought to bear upon him. *We welcome him as our brother in faith, and anxiously wait for the opportunity when he favours us with a visit to enable us to embrace him with true fraternal affection.*

Maulvi Najam-ud-din speaks but the simple truth ; the sword was never used in the spread of Islam. We have repeatedly challenged our critics to join issue with us on the subject, and to discuss it upon an authentic historical basis. Our pages are still open for the purpose. We, no doubt, are proud of our martial spirit, but when and where it displayed itself in converting others to our faith is a question still to be answered honestly by our adversaries. Unlike Christians, we have always been too honest to make our religion a cloak to conceal our political activities. The only religion whose adherents have ever been knee-deep in blood in the name of religion has unfortunately been called after One who preached the Sermon on the Mount. To say that Islam was spread at the edge of the sword is simply to go against history and to express a contradiction in terms. Islam also means peace. It enjoins peaceful means in its propagation. It deprecates even persuasion, leave alone force. And if the spread of religion means the spread of certain tenets and precepts, how on earth can one conscientiously preach the Quranic doctrine of "Lá-Ikráh fiddeen"—no compulsion in religion—by the use of compulsion! And is not Islam progressing by strides and bounds in the four corners of the world at present? Has it not proved a menacing foe to Christianity everywhere, in spite of all the political support at her back? Are not all conceivable means, from common jugglery to refined legislation, used to check the progress of Islam? Thus it gives the lie to all the slanderers of Islam in this respect. But Christianity has not failed to produce honest souls. Truthfulness, nobility of mind, and justice are not the monopoly of any special creed, colour, or race. Professor T. W. Arnold, of the Advisory Council to Indian Students in London, is one of those noble gentlemen who know how to be fair and just even to those who do not share their religious beliefs. In his book, entitled "Preaching of Islam," which has seen more than one edition, he has falsified all these charges against Islam. He describes all those laudable and peaceful means used by Muslim missionaries in proselytising others to their faith. The learned Professor has brought the whole Muslim world under deep obligation. No Muslim house should be without his book. He has also done great service indirectly to his own religion.

Evangelisation is a difficult problem before the Church. All means hitherto adopted have failed. The sword and legislation are the last resort which has been adopted, but Mr. Arnold shows his co-religionists a successful means of securing conversion. But we doubt if the book can be read with any advantage by the missionaries of the day. Self-sacrifice is the essential feature which a Western missionary lacks. One who fails to turn his hand to any other profession tries to secure the loaves and fishes in the Church. Curiosity and the desire for new scenes induce him to leave home for lands where he commands more respect and comfort than he could hope to secure in the land of his birth.

THE REFORMATION OF CHRISTIANITY AND ISLAMISM.

By AFRIKANDER.

“When the sun shall be folded up and the stars shall fall and when the mountains shall be set in motion ; when the she camels shall be left and the wild beasts be gathered together ; when the seas shall boil and souls be repaired (with their bodies) ; when the female child that was put to death shall be asked for what crime she was put to death ; when the leaves of the Book shall be unrolled, and the heavens shall be stripped away, and the fire of hell blaze forth and paradise draw nigh, then shall every soul know what it hath done.”—Koran, Sura lxxxi.

THE BENEVOLENCE OF MOHAMMADANISM.

THE God of Islam is represented by Christian missionaries as a pitiless tyrant, but this is not a just or correct estimate. The God of Islam is the “All Knowing,” the “True,” who knoweth every ant’s weight of good and of ill that each man hath done, and who suffereth not the reward of the fruitful to perish. He is the Guide of the Erring, He is the generous Lord, the Compassionate, the Merciful, the very forgiving. “Surely the future shall be better for thee than the past ; and in the end He shall be bounteous to thee, and thou shalt be satisfied.” “They are the blest who, though longing for it themselves, have bestowed their food on the poor and the orphan and the captive, saying : We freed you for the sake of God ; we seek from you neither recompense nor thanks.”

“Every soul shall bear the good and the evil for which it has laboured, and God will burden none beyond its power.”

"(Say :) Unto whom belongeth whatsoever is in Heaven and earth? (Say :) Unto God ; He hath prescribed unto Himself mercy."

"Come, I will rehearse what your Lord enjoined on you.

That ye assign not to Him a partner.

That ye be good to your parents, and that ye slay not your children because of poverty. For them and for you we will provide.

And that ye come not near to pollutions, outward or inward.

And that ye slay not a soul whom God hath forbidden, unless by law.

And draw not nigh to the wealth of the orphan, save to better it.

And when you pronounce judgment, be just, though it be the affair of a Kinsman.

And God's compact fulfil ye ; that is, what He hath ordained to you.

Verily, this is my right way ; then follow it."

SALVATION OF CHRISTIANS NOT DENIED.

"Verily," says the Koran, "those who believe (*i.e.*, the Muslims), and those who are Jews, Christians or Sabaeans, whoever hath faith in God and the last day, and worketh that which is right and good, for them shall be the reward with their Lord ; there shall come no fear on them ; neither shall they be grieved."

And a passage reads : "To everyone have we given a law and a way. And if God had pleased He would have made you all one people. . . But he hath done otherwise, that He might try you in that which He hath severally given unto you ; wherefore press forward in good works. Unto God shall ye return, and He will tell you that concerning which we disagree."

The Koran utterly discountenances the dogma of the Trinity. It supports the claim that Christ was an apostle of God, a prophet, and his birth miraculous, for the spirit of God was breathed into the womb of Mary. Nevertheless : "Jesus is no other than a servant, whom we favoured with the gift of prophecy."

THE MINISTRY OF JESUS ACCEPTED BY MUSLIMS.

The true Muslim accepts the ministry of Jesus and tries to work out the morality preached by Him. The world, even of those who called themselves Christian, had manifestly wandered away from the pure, gentle and merciful teachings of Jesus by the time that Muhammad arrived on the scene. Did he not call back the wandering forces of the world to purity, justice, mercy and progress?

The reason why Christians will not honour or even accept Muhammad's ministry is because of this question of the sonship of Jesus. It is denied by the Unitarians, who nevertheless

consider themselves Christians. It was denied by the millions of Arians, whose view of Jesus as a human minister of the One God it required all the forces of bigotry and oppression to exterminate. Agnostics, who read the Gospels respectfully, fail to see how any claim to divinity was ever made by Jesus, but so strong is the influence of dogma that Christians regard the established dogma of Christ's divinity as a matter beyond discussion.

Even so, the two beliefs, the established Christian belief that Christ is of the essence of God, and the Muslim belief that He was a man divinely inspired, as was Moses, to spread the law of God, do not make Muslims believe that Christians are outlaws, or beyond salvation. Their belief, which is regarded as an overgrowth, is vehemently opposed, but the efficacy of their Master's ministry is fully accepted.

DEFECTIONS BY MUSLIMS AS WELL AS BY CHRISTIANS.

Muhammad's statements and his life-work can be shown to be of as exalted an inspiration as those of Jesus ; but it is true that occasions have arisen in the history of Islam when believers have fallen away from the high morality of their religion. We need no reminder that Christians have often and most terribly abrogated the principles of justice, mercy, compassion, and even common probity. Under the Ommeyade Kaliphs the old pagan darkness and superstitions which Muhammad had dispelled and silenced came back among the people. In those days persecution became common, a thing unknown in Muhammad's day, and long after. When this rule came to an end, an era of mild and benevolent religion returned. With comparative infrequency abandoned or reckless (sometimes insane) rulers have broken the law and persecuted Christians (and even our fellow Muslims), but the entire range of Muslim rule has shown a higher average of consistent justice and mercy than Christian history.

FORMALISM AND DOGMA.

There is a contest to-day between the influence of the commentators and expounders, and the teachings of Muhammad as clearly spoken in the Koran. Formalism, dogmatism, theoretical and dogmatic interpretations sway a larger number than the pure word of the Preacher. Who can deny that the Moor is evident in Christendom? A Christian minister does not personally investigate the gospels and draw thereupon his religion ; the Catechism and the Articles of Faith perform the task for him if an Anglican. The traditions and decisions of their own spiritual leaders have tinctured the faith of every Christian sect.

There is a wide revolt against this tendency which is now being converted into a trend towards personal investigation. A similar movement is in full swing in Islam, and, as all the spirit of the Koran is to favour the personal conviction, there is every

prospect of its eventual success. This is the great hope for Islam, as indeed the like is the one hope of the Christian faith. Glosses put on the words of the Masters must be set aside; traditions must be divested of all validity; the message must be read by each as for and to himself, rites and ceremonies must be considered as destitute of sanctity, and unnecessary to the believer, unless enjoined in the Scriptures.

If any Christian regards this as an impossible task, he may perhaps appreciate the unreasonableness of asking more from the Muslim than he can perform himself.

In conclusion, the writer desires to acknowledge his indebtedness to the writings of Syed Ameer Ali and Khwaja Kamal-ud-Din.

—*The African Times & Orient Review.*

ISLAMIC REVIEW.—We assure Dr. R———, who is presumably the writer of the above, that “formality and dogmas” are not known in Islam, and the words of the Quran are too clear to allow any “theoretical or dogmatic interpretation.” The Holy Book does not force its reader to accept anything at the expense of his rationality. Personal conviction is the spirit of the Quran, and personal judgment encouraged. But the whole fabric of Church Christianity is based upon a set of dogmas which demand belief in mysteries and exact immolation of reason. Believe in A.B.C. and you are saved is not a religion for one who has the least respect for his personal judgment. That the law is honoured more in breach than in observance has been the fate of every religion, but like St. Paul we never called the Law of God a curse. We have always shown respect for all the laws given to us by the Quran.* While the “Sermon on the Mount” never saw even a semblance of practice in the whole of Christendom. It is only to be admired for its impracticable beauties and imaginary verities.

* See page 10.

RECENT EVENTS IN THE NEAR EAST.

THE FUTURE OF THE MUSLIM WORLD.

IN a well-attended meeting of the Positivist Society held at Essex Hall, at which Mr. Swinny presided, Mr. Mohamed Ali, editor of the *Comrade*, delivered an address, in the course of which he explained some of the objects of the mission on which he had come to England with Mr. Wazir Hasan. He said they had not neglected to seek opportunities for explaining the Moslem point of view in the first place to the authorities in England, and if their expectations in getting the ear of the ministers were not fully realised before they left England, the fault would not be theirs. They had purposely avoided publication of their views in the Press in order to give no chance to anyone to accuse them of coming here to embarrass the authorities, but the subject of that evening's discussion was a very general one, and there was no likelihood of embarrassing anybody at all if they explained the point of view of people whose outlook on life and affairs was to some extent different from that of the people in this country. He referred to the nature of the society which had convened this meeting, and to the common ground of humanity which no differences of ritual or spiritual conceptions could destroy. This led him to express the resentment of Indian Mussalmans on the subject of the atrocities committed in Tripoli and in the Balkans, and to the inaction of the British Foreign Office, and to a great extent also of the British nation. Referring to arguments about the exigencies of war and the difficulties of diplomacy, he said the Mussalmans were not impressed by them beyond acquiring a greater distaste for war and an increasing distrust of diplomacy. He criticised Sir Edward Grey's disapproval of intervention in Parliament of men like Lord Lamington and the Hon. Walter Guinness, and invited Sir Edward Grey to undertake a journey to India and overhear in the streets and lanes of Indian cities what Indian Mussalmans thought of his silence, and of the questions of others. Mr. Mohamed Ali stated that whatever discontent there was among the Indian Mohammadans was the result of Sir Edward Grey's own inaction, and not of the parliamentary intervention of men like Lord Lamington and Mr. Guinness. Referring to the Islamic States, he said the Positivists at least would not desire their continued existence or disappearance merely because it would benefit a particular nation or State, but on the larger ground whether it was beneficial for humanity or otherwise; but he pointed out that all were not Positivists, and prejudices of race, nationality and creed every day warped people's judgment.

Islam and Moslem States had suffered considerably in recent years on account of such prejudices, and although he had no inclination to preach Islam to the audience, Mr. Mohamed Ali emphatically repudiated the conceptions which were attributed to the Mussalmans by many non-Moslems—such as the conception that Islam is an enemy of progress, is rigid and unprogressive, denies a soul to women, enjoins or even encourages polygamy or slavery, or gives to non-Mussalmans the alternative of the Koran or the sword. He asked if it was reasonable, not only to condemn several hundred million people for their religious views, but also to accept the views of people of another religion about them as their own religious views. Not many centuries ago even in England the stake and the rack were used to punish people for holding religious opinions different to those of the majority. All this was supposed to have passed away long ago, but the speaker still believed that even to-day something worse than the stake and the rack were being used to punish—not individuals but whole kingdoms—for holding religious opinions different to those of Western Europe. He referred to the well-organised campaign which was started in Europe against Islam as a creed, a little before the Italian raid on Tripoli, and continued even to this day in order to prejudice the minds of the nations against such Islamic countries as it was proposed to despoil and finally destroy. Whatever military experts may say, the Turk had not yet forgotten how to fight, and the Mussulmans of the world still knew how to die; but the lesson of the recent losses of Turkey must have been entirely lost on the Moslem world if it had not yet recognised that Albania and Macedonia had not been lost and Thrace all but lost to Turkey, not on the Balkan battlefields, but in the offices of newspapers and in committee rooms and on public platforms in Western Europe. It was this which compelled the speaker to explain what relation Islam bore to the politics of Islamic nations. Referring to the lack of understanding of people in Europe about this matter, he said that although among Mussulmans of different countries there were obvious differences of country, race, languages, and often of historical associations, it was only in things that were unessential that the Mussulmans of one country were different from the Mussulmans of another, but that everything that was essential was common to them all. Physical contiguity and a common breed had nothing in them peculiar to human beings, for animals acquired a sympathy with each other on these accounts. As regards language, Islam had done this at least, it had given a common script practically to all Moslems of the world, and the language of the Koran was studied by the educated Mohammadans in every country. But the essential unity of Mussulmans and Moslem countries lay in the very fact, which had been distorted by the enemies of Islam into its rigidity and unprogressiveness. It lay in the identity of all those institu-

tions which go to the making of civilised society, such as the laws relating to matrimony and succession and conception about sex and relationship by blood, and otherwise. The main principles of Islam were unchanged and unchanging, but they had not prevented Islamic progress in the past and would not prevent Islamic progress in the future. All that they did was to provide for Mussulmans a social polity which gave to Islam its essential unity and its solidarity of sentiment, and on that account a Mussulman in Delhi felt united with a Mussulman in Damascus no less than a Briton in Durham felt united, let us say, with a Briton in Dublin. In a sense, therefore, Islam was not only a creed, but also a nationality, and the speaker contended that a nationality based on a unity of social conceptions and institutions was more rational and human than a nationality based on ethnological or geographical grounds. Referring to the charge that religion had wrought misery in the world by its wars, Mr. Mohamed Ali said that religion had no fewer interpretations than love, and if they did not cease to love because some loves had wrought misery, was it reasonable to ask them to cease to be religious because some religious people fought for religion. As for the wars of religion, those of nationality were no fewer nor less devastating, and a Positivist could not find much consolation in nationalism when he got disgusted with religion. He defended Islam, and reminded the audience that, in the first place, if his views were those of a partisan, they were all partisans of their own sets of views and opinions, whether religious or political, and that, in the next place, progress demanded variety so that the best may be evolved out of the many.

With regard to Europe's self-satisfaction, he asked them to consider whether they were not mistaking comfort for civilisation. It may be a matter of supreme satisfaction to people in Europe that it is so rich and so powerful, but that was no reason to consider that the rest of the world was a mistake and an impertinence; and they must not accuse Providence of a *primæval* error of judgment in enjoining coloured humanity to multiply and fill so large a portion of the earth. This attitude was not a new characteristic, nor confined to Western Europe alone. Self-sufficiency and arrogance of temper had marked every dominant type of civilisation in history. The ancient Egyptian considered his achievement so perfect that he daily propitiated his gods lest they should grow jealous of him. The Chinaman in his heyday of glory felt that he had realised his heaven on earth. The ancient Greek imposed constitutional checks even on Divine prerogative, and vainly imagined that he had reduced such an incommensurable thing as life to a system for all eternity. Rome similarly thought itself to be the last word on civilisation. And yet where were they to-day? If the descendants of the Goths and the Huns and the Vandals follow the example of this ancient civilisation and

indulge in a carnival of tall talk and vainglory, it was nothing very strange. The cynics may laugh and the wise may shake their heads, but the vainglorious would have their day, and only cease to be when the bubble bursts and the life purpose gathers fresh impulse at a new centre for another cycle of change.

The strange happenings of to-day in the Moslem world must be a great temptation to the pessimist to draw the gloomiest picture of the future of a once world-conquering creed, and to give way to that dismal contemplation of what may be, which paralyses the power to determine what should be and shall be. The Mussulmans, too, had begun to cast the horoscope of Islam, but the speaker said he could not understand why they should be accused of needlessly distrusting Europe and Christendom, when Europeans and Christians themselves had more than once declared that Europe was at last definitely retaliating on Asia for the alarm into which the Mohammedan arms had thrown the West from the 7th to the end of the 17th century. They had been assured by European writers themselves that, after clearing the Moors from her soil in the south-west at the beginning of the 17th century, Europe was now finally rooting out the power of Islam from Northern Africa; and, having checked the inrush of the Turks at the end of the 17th century and steadily weakened the Mohammedan grip on south-east Europe ever since, she was now battering one branch of Mohammedanism in Persia and another branch in Turkey, thereby threatening the Moslem Empire in Asia itself with isolation, and finally with annihilation. The West, having beaten back the ancient attack of the East, was now carrying on a counter attack into the enemy's quarters. At all points the independent dominion of the Mussulmans was hemmed in and threatened, and the future seemed dark for its continuance in any part of the world. Most assuredly the world-import of these events deserved more than a passing attention; but, said Mr. Mohamed Ali, he was not a pessimist, and would not despair. In the middle of the 17th century a well-known Turkish Grand Vizier, Mohamed Kiuprili, had intercepted a letter of the Greek Patriarch to the Vaivode of Wallachia, in which the Patriarch had said:—

“The power of Islam is drawing to an end. The Christian faith will soon be supreme, and the Lords of the Cross and the church-bell will be the lords of the empire.”

Between this ancient prophecy of the Greek Patriarch, said the speaker, and the more recent attempt of the Prime Minister of what is the largest Moslem Power, what a strange analogy and a still more strange contrast! Well, both these prophecies had only partially been fulfilled, but even to-day they had not lost faith in the power of Islam to recuperate its strength, not-

withstanding all that had been written against it and all that had been wrought against it in Africa, Asia and Europe. He based his belief on the nature of Islam's mission in the world, which was to be a mission of rationalism, humanity and the unity of God. The destiny of Mussulmans was not merely temporal power, and all was not lost because temporal power had slipped from the grip of the Mussulman. However, Islam had never encouraged a lacerating distinction between things temporal and things spiritual. According to the Moslem view a strict adherence to the spiritual precepts of Islam would not only ensure to the pious salvation hereafter, but temporal power in this world also, and viewed in this light the loss of temporal power to-day only betrayed the want of religious piety in the Moslems of the world. Conversely the extension of Islam's spiritual influence, in which he was glad to see signs everywhere, and nowhere more than in India, was certain to bring to the Mussulmans political dominance also. He added *that he hoped he would be forgiven if the Mussulman sometimes distrusted those non-Mussulmans who would like to dispense to him merely a soothing syrup of spirituality, particularly as these dispensers called themselves the disciples of One Who said that His was not the Kingdom of this world, and that Blessed are the meek for they shall inherit the Kingdom of the earth. For their part Mussulmans were confident of the future because they saw a return of their early spirituality, and given the peace that they needed, and that seventy millions of them enjoyed in India as Mussulmans in Persia and Turkey and in Africa had no chance of enjoying, the speaker hoped that they would evolve for themselves a future even greater than their past. Far from being disloyal to the British Government, as some autocratic Anglo-Indian officials pretended to believe them to be, they regarded the British connection with India as a dispensation of Providence, for it gave them peace, and introduced new factors in their development and growth which were not shared by their co-religionists abroad. They had a chance of combining the best in the East with the best in the West, and while disbelieving not a word of the Koran, and abating not a jot of their Islamic extra-territorial fervour, the Indian Mussulmans were determined to take advantage of the facilities which British rule in India provided for their self-improvement. But they were not content with their present share in directing the internal policy of the Government in India, nor with being considered a negligible quantity in the direction of the foreign policy of an Empire, which was not an Empire of 45,000,000 Britons or 11,000,000 Colonials only, but an Empire of 315,000,000 Indians also, among whom his Majesty had no less than 70,000,000 Mussulmans.

TEETOTALISM AND CHRISTIANITY.

ELSEWHERE we insert an able article from our talented brother Prof. John Parkinson on "Strong Drinks." Islam, as it will appear, makes a noble exception to the universal support which *Alcoholism* has received from all other civilisations. It is amusing to note that Teetotalism, like many other reforms in the West, found Christianity amongst its foremost foes. It was quite natural: the example of pious 'wine-bibbers,' and the use of wine in the most sacred of religious rites, cannot furnish a healthy check against intemperate habits. It is plausible to argue that the glory of God could not have found its manifestation in the miraculous conversion of water into wine if its drinking were injurious to human growth. Nay, it would be an act of ingratitude, one may say, to abstain from the fermented juice of grapes. Thus the miracle of wine inspires many to drink wines, and makes them miserable in the long run. That no amount of self-control can keep one within the bounds of temperance is our daily experience. More than half the number of crimes committed would disappear from the world if Muslim abstinence were observed. Muhammad's name be glorified, who saw it, and started the real reform!

OUR PAST WORK IN LONDON.

By KHALID SHELDRAKE.

ISLAM is gaining ground daily in all quarters of Europe. I have just received intelligence of the conversion of over five hundred Russians to our Faith. In England I have been in the field for ten years as Assistant Secretary and Vice-President of the Islamic Society. I remember Dr. Suhrawardy when the Pan-Islamic Society was formed. He predicted that the seed should become a sapling, and then a forest should arise from the fruit of that single tree. Islam in London began with no flourish of trumpets; we had no thousands of pounds for subsidising our efforts, but each individual helped as he could. The Islamic Society held the Namaz at Caxton Hall, and the worshippers were Ottomans, Indians and Egyptians—myself the only Englishman. Lectures were held and offices opened in Green Street, Leicester Square. Inquirers were many, and the "Light of the World," our little monthly, was eagerly subscribed to by all kinds of people. Opposition was very keen in those days and many obstacles were placed in our path. Dr. Abdullah Suhrawardy published pamphlets and many letters to the Press.

We held a mass meeting in Leicester Square Gardens, by the kind permission of the London County Council, and his Highness the Khedive sent a donation of £50, being impressed with our efforts. Miss Bertha Cave became a Muslim in those days, subsequently marrying Col. Ali Altaf. Then the plans for our London Mosque were prepared by Mr. Chambers, the well-known architect, and the daily papers had long articles on the entrance of Islam into England. We held several open-air meetings on Peckham Rye, which were very well attended. Then, most regrettably, Dr. Suhrawardy had to return to India, and his mantle fell upon our brother H. M. Shairani, who worked very hard indeed and collected a splendid library of Islamic literature. He arranged many meetings, and the Society rose from the ashes again. The principal events of our Faith were celebrated and all went well. All this time, however, we had no cohesion, no settled headquarters. With the advent of our brother Khwaja Kamal-ud-Din, however, all this is changed. Now we have a permanent programme and address; we can look forward to the future with full confidence. Few people realise how many Englishmen would become Muslims but for that fear of public opinion; let them take courage and openly confess Islam. Omar Flight, Ahmad Browning, Capt. Stanley Musgrade, Lord Headley and some ladies of respectability have done so—let them take cheer from this. When I took this step I was alone—isolated; but you can now mix with brethren and realise the perfect harmony that reigns in Islam. We are not units, and we are one, and if you come to us you become a brother and a member of the greatest fraternity in the world. Rally, then, to the Mosque, and support our brother in his noble, self-sacrificing work; do not stand aloof. We have no missions, no “revivals,” no pomp or splendour or beautiful music to play upon the emotions; we have only the message of Allah the Compassionate, and we appeal to your logic—your reason. We do not condemn you to a hell because you differ from us, the Holy Kuran says: “Let there be no compulsion in religion,” no one is forced to accept Islam, but truth will conquer, and step by step Islam will advance, heedless of opposition and misrepresentation. Many lies have been spread abroad about us, and many people only study the question from a biased standpoint—give us fair-play, for this is the Englishman’s birthright. Read our journal and literature, and argue with Muslims; we fear not. Allah and His Prophet are our helpers, so who can stand against us? You believe in charity, then practise that noble virtue, and you will find us ready to give you all assistance in our power. Let there be no quarrel between God’s people; before you condemn others search yourself and become resigned to Him. Learn the lesson of Islam, when you will feel that Divine “Peace which passeth all understanding.”

FEAR.

By LORD HEADLEY.

YOU may run up and down the gamut of human failings and find no single attribute which is responsible for so much sorrow and disaster. I have several sons, and from their cradle I have instilled into their heads and hearts the absolute necessity of fearlessness. Do not fear Man, or the Devil. All you have to fear is doing what you know God does not like. It seems to me, as a plain man and careful observer, that nearly all the so-called Christian religion is built up on the foundation of a purely imaginary idea that there is a very hot place waiting for you if you don't look at things in a particular way—*i.e.*, through the spectacles of those who have from time to time, and for motives best known to themselves, laid down certain laws as to rewards and punishments. If you do so-and-so, believe in me and my interpretations of Divine wishes, you will go to heaven; but, if not, if you dare to think for yourself, you will fall into the hands of an angry God who will subject you to everlasting damnation. What a dreadful creed. God Almighty is thus credited with the failings of an insatiable monster ready to burn in hell-fire the creatures made in His image simply because they don't or cannot follow the dogmatic teachings of certain sects of the so-called Christian Church? I say "so-called" advisedly, because I do not consider that the Christianity of our dear Lord Jesus Christ is at all represented by the Church of Rome or the Protestant Church. Hundreds of years after Christ the dogmas and sacerdotal practices became flaringly prominent, and then the Great Prophet of Arabia was given his mission against idolatry. His mission had wonderful results, and the Mohamedan faith in its simplicity and goodness spread from Persia to the Atlantic Ocean. Then some centuries later Martin Luther appeared, and endeavoured to sweep away the idolatries—for they are nothing less—of the then so-called Christian Church. He partially succeeded in his mission, and the Reformed Church no doubt was a great advance on the Romish Church; but it did not go far enough, and to-day we find that, though the Prophet Mahomet from the South and Martin Luther from the North made such strenuous efforts to do away with Sacerdotalism, the evils remained, and they remain to this very day.

I trust I may be excused for bringing in the following lines, because they seem rather frivolous when we are on such an intensely serious subject, but perhaps they explain the situation very clearly. A certain man was walking along a street when he met a gentleman attired in black with a white clerical

collar and tie. He said to the clerical one, "Oh, can you tell me something about religion?" "Oh yes, my friend, I can; verily you can only rightly believe in the truth of Hokey Pokey Whisky Bung. If you really believe this you will be saved." The inquirer after truth thanked his informant and said, "I don't feel quite sure about it; it's good of you to tell me. I will think it over." He then walked on, and further down the street met another gentleman attired in similar garments, and put the question to him, also mentioning the fact that he had heard that "Hokey Pokey Whisky Bung" was certain to lead to the better land. The cleric number two held up his hands in horror and amazement, and said, "Oh, my poor friend, you are being led in the path which leadeth to destruction if you follow H.P.W.B.; it is altogether wrong, and probably instigated by the Evil One: there is but one really safe path which you may tread to heaven, and that is *Hikey Pikey Sikey Krikey*. In this there is certain salvation. I will tell you all about it if you will give me a good living, a comfortable income, and a bit of land on which to build a church. But, my dear Christian friend, if you don't believe in H.P.S.K., you will infallibly be burnt for ever in hell fire." The anxious one walked a little further on and met yet another man attired like the others in decent black with tie and collar, and asked him about the correct thing in beliefs; but this one gave him such a pitiful account of sitting on clouds with harps and unpleasant companions that he said, in desperation, "Well, I'd rather go to hell with my friends than go to heaven with yours." Now, though this may seem flippant, it is not really so, for I want to show that the religion which depends upon the devices and imaginings of man is a poor thing and not worth cultivating. What is a religion based on fear of punishment worth? Absolutely nothing. What a debasing thought it is to imagine that the God of Mercy is for ever looking out for a chance of punishing us. The love of God, the recognition of His infinite goodness and the fear of ever doing anything wrong or deceitful or mean ought to be enough. What do I care about hell fire or any other fire if God is with me? None of my children and none of the good people I have been privileged to meet on this earth are afraid of me. Why? Because I love them and want to make them happy. For many years past I have every morning made a practice of asking God to send me some opportunity of doing a good turn to *someone*, and it is wonderful, and beautifully indicative of the efficacy of that prayer which asks for blessings on others, how often my earnest supplication has been answered and I have been made a happy man for the day.

STRONG DRINK.

IN DIFFERENT CIVILISATIONS.

DRINK, strong drink, is one of the greatest evils that has ever permeated the social system throughout the long progress and development of civilisation. A curse to humanity, degradation, moral, mental and physical, follow in its path. Vice of all kinds is to be found in a flourishing condition wherever it has hold. The Christian nations are the most drunken in the world. Under the ægis of Christianity alcohol has spread to the remotest places of the world, and the drinking habit developed enormously. Its devastation has been equally widespread. Fermented drinks were not the product of Christianity, they existed before it, although they spread under its protection and through the example of its followers and their leaders.

When fermented drinks were first manufactured we know not. We know that wine and wine-shops existed in the earliest civilisations, whose records have come down to us. Those teeming cities on the Mesopotamian plain, whose princes and rulers governed the East and along the banks and on the delta of the Nile, under the tutelage and sway of the greatest and most warlike of the Pharaohs. I propose here to give a sketch of the social conditions in those civilisations as far as wine and wine-shops are concerned, and what we learn about them from the inscriptions and tablets, and the engravings thereon.

The ancient Babylonians prepared wines from dates, imported other wines, also a beer called sikaru, probably made from cereals. Wine shops abounded. The law code of Hammurabi give some of the regulations under which they were bound. Also rules governing the seller of the wine, who appears to have been always a female. Those laws, though not so elaborate and technical, were very likely as efficient in maintaining order on the premises as the laws of the present. Simple; there was no difficulty in reading the correct meaning thereof, it was not probable to discover many different readings; lawyers as we know them would not be a necessity. Whether the Babylonians were in any sense of the term a people given over to drunkenness it would be hard to say. I do not think so, but we have little to guide us on that point. We learn at least from the inscriptions that on feast days in honour of the gods, and more especially after a successful campaign against the enemy, whether in Elam, Palestine, or Asia Minor, they were on a par with the Britisher at Christmas or on New Year's day. It was a scene of gluttony and jollification. The Assyrian may have been sober generally, but when he went a-feasting he went a-feasting with a vengeance. Nineveh became a city of the

intoxicated ; men could be found in all degrees of stupefaction. There were many varieties to choose from ; there was no need to confine themselves to one, unless, like the imaginary Highlander, they had a favourite brand.

In the later period of Babylonian supremacy, from the glorious period of Assurbanipal until Babylon itself went down before Cyrus and his conquering legions, the records are fairly complete on all aspects of the social system. We have, for instance, a list of wines in the days of Nebuchnezzar. We read of the wines of Izalla, of Opis, and of Bitati in Armenia. The wines of Tuhimmu, of Zemmini, of Helbon, of Amabanu, of Bit Kubaté, and of the Shukites in Elam. A later list gives us the wines of Nazahge, of Laku, and of Khabur.

A receipt dated the 11th day of Iyzar (April-May) of the third year of Nabonides is for the conveyancing of 75 *gas* of meal and 63 *gas* of beer for the maintenance of the artisans. I do not suppose they knew of that delicious beverage tea in those days, and it is plainly evident they did not ask the workmen to drink water. A *qa* was equal to about 1.66 litres, a little less than a pint of English measure. I do not suppose wine or beer was taxed to the same extent then as it is now for the purpose of national revenue. The Babylonian may not have been forced to pay a high price for his liquor. We read of two large casks of wine costing eleven shekels and five small casks ten shekels. A shekel would be equal to about three shillings of English money. The size of the casks is not given.

In an inventory of goods to be handed over to the slave Khannatu, in the sixth year of the reign of Cambyses, we find mention of fifty casks of good beer, which, together with the cup with which it was drawn, was valued at sixty shekels (about £9).

While the common people of Assyria feasted on bread and the flesh of oxen and sheep, and washed it over with heavy draughts of sikaru, the king and his leading chiefs and ministers, seated in the grand banqueting hall, fared regally on fruits—grapes, dates, apples, pears and figs—and choice cakes following each other in continual relays, and they regaled themselves with the choicest and rarest wines until able to eat and drink no more. Wines, even the most delicate, were not taken in their natural state, but mixed with aromatics and various drugs, which gave them a delicious flavour, and increased the strength ten-fold.

In ancient Egypt the custom was somewhat similar. The Egyptian as a rule was exceedingly sober, so it has been said. Like his neighbour in Babylonia, he, it appears, did not object to intoxication on feast days. The various cities had their supply of beershops, situated generally at the corner of a dark alley—a very good place for them, too ! Like those of to-day, openly frequented by some and secretly by others ; for all I know they may have each had their own special customers who

went there and nowhere else. They were kept clean, while a system of regular limewashing would appear to have been in vogue. They were well supplied with mats, stools, and arm-chairs; everything to attract, as at present, and make the customer feel at home, and, according to accounts, did a good trade. Customers were supplied with beer, wine, palm-brandy, and cooked and perfumed liquors. Beer was the favourite beverage of the people; it was made with a mash-tub of barley steeped in water, and raised by fermented crumbs of bread.

There was sweet beer, iron beer, sparkling beer, perfumed beer, and spiced beer (cold or hot), and beer of thick, sticky millet, like that still prepared by the negroes of the Upper Nile.

The wines were preserved in large amphoræ, pitched on the outside, and closed with a wooden or clay stopper over which mud was laid to keep out the air. Those jars were painted blue and stamped with the name of the owner or the reigning Pharaoh. An inscription in ink gave the origin of the wine and the date of its bottling as we would now say. The customer in making choice of his drink would have no difficulty in telling its age. A glance at the inscription of one told him: "The year XXIII., imported wine." Of another: "The year XIX., wine of Bouto." It was the same with his choice of variety. There were white wines and red wines, variety after variety, inscription after inscription told the origin. Wine from Mareotis; wine from Pelusium; wine, *star of Horus, master of Heaven*; native wines from the Oasis; wines from Syena; wines from Ethiopia, and the golden wines of Phœnicia.

The customer was no sooner seated than a maid-servant came forward and accosted him, saying something like the following:—

"Drink unto rapture, let it be a good day, listen to the conversation of thy companions and enjoy thyself."

Every now and again the maid returns, and the invitation is renewed:—

"Drink, do not turn away, for I will not leave thee until thou hast drunk."

Always, always the refrain: "Drink! Drink! Drink!" then, as it is now. The above are quoted from the inscriptions. The Egyptian moralists recognised the depravity resulting from, and the demoralising effects of strong drink, and wrote against it. This very fact shows that its ravages were sufficiently widespread to have a detrimental effect on the social system. If the results had been small such a body of temperance ethics as the inscriptions and writings reveal to us would not have arisen. Sayings such as.—

"Young men should avoid the shameful vice of drunkenness, for beer destroys their very souls."

"He that abandons himself to drink is like an oar broken from its fastenings, which no longer obeys on either side ; he is like a house without bread, in which the wall is wavering and the beam shaking."

The principal punishment meted out to drunkards in early Egypt seems to have been a given number of strokes with a cane, the victim of the *bastinado* being stretched naked on the ground, face downwards, one man at each arm and one at the feet holding him down, the man dealing the punishment at his head. This method appears trivial when we know that the Greek law-giver Lycurgus decreed that both legs should be amputated, and that Solon even went the length of condemning to death.

We now come to that part of our subject over which during the last half century controversy has raged fiercely in the Christian camp. For over nineteen hundred years Christians looked upon the drinking of alcohol as quite consistent with the principal doctrines of the creed. About the middle of the nineteenth century the Nonconformist conscience suddenly discovered that the drinking habit was a sin. Almost immediately exegetical interpretation was brought into play in an attempt to bring the Bible into harmony with the new development, the new mode of Christian conscience; beside, teetotalism soon became a distinct factor in politics that assisted the Nonconformist conscience. It is noteworthy that, like the slave trade and all other great social movements for the amelioration of the people, the temperance movement in its early stages found its greatest opponents in the ministers of the Christian religion.

The Wesleyan Conference of 1841 passed three resolutions to the following effect: (1) That unfermented wine should not be used in the Lord's Supper; (2) That Wesleyan chapels should not be used for temperance meetings; (3) That no preacher should publicly advocate teetotalism in another circuit without the consent of its superintendent minister (Rev. Dawson Burns, "Temperance Hist.," Part I., p. 199).

But the temperance movement grew in spite of the opposition; the clergy found it too strong for them, they were compelled to join it or perish. So the external influences, by continual and increasing pressure, permeated the body politic of the Church and changed the Nonconformist conscience, even as it is now acting on the State Church, and teetotalism became a part of the creed. With the change came the two-wine theory. At the sixteenth annual meeting of the Bible Temperance Association a resolution was passed on the subject, part of which ran as follows:—

"... this Association in annual meeting assembled, hereby earnestly calls upon all ministers of the Gospel and other expounders of

Holy Writ to adopt the two-wine theory, which harmonises the Bible with itself and also with all the facts of science, experience, and morals upon the drink, by showing that it uniformly commends the unfermented 'fruit of the vine' and condemns all drink of an intoxicating character."

Just think of it! The Christian conscience taking over nineteen hundred years to discover that teetotalism was right, and that the Bible spoke of both fermented and unfermented wines and advocated the latter! Such a theory will not stand examination. There is not a single text in the Bible in favour of teetotalism, and all the wines mentioned are fermented wines and were intoxicating. Let us examine them briefly:—

Yayin.—This wine is mentioned the most frequently; it occurs 141 times. It was the stuff given by the daughters of Lot to their father, and on which Noah got drunk and incapable.

Tîrôsh.—The next occurs thirty-eight times in the Old Testament. "Whoredom and wine (*yayin*) and new wine (*tîrôsh*) take away the heart" (Hosea iv. 2). "The sons of the stranger shall not drink thy wine (*tîrôsh*) for which thou hast laboured" (Isaiah lxii. 8, 9).

Shêcâr.—Gesenius describes it as "strong drink, intoxicating liquor, whether wine or intoxicating drink like wine, made from barley or distilled from honey or dates." Dr. Lees imagines he knows better, and says the word is oriental for sugar or palm-syrup. Let us see. "Wine (*yayin*) is a mocker, strong drink (*shêcâr*) is raging" (Proverbs xx. 1). Isaiah refers to it (Chap. xxviii. 7): "the priest and the prophet have erred through strong drink . . . they are out of the way through strong drink, they err in vision, they stumble in judgment." Yet some Christians dare to say *shêcâr* was not intoxicating. My opinion is that the Hebrew *shêcâr* is the same as the Assyrian *sikaru*, and that it was a beer made from cereals.

Asîs.—Occurs five times. "They shall be drunken with their own blood, as with sweet wine" (*asîs*) (Isaiah xlix). "Awake, ye drunkards, and weep, and howl all ye drinkers of wine, because of the new wine (*asîs*), for it is cut off from your mouth" (Joel i. 5).

Sôbe.—Occurs three times. Said to be derived from the root signifying "to soak" or "drink to excess." Dr. Pusey speaks of partakers of it as "mastered, overcome, powerless."

Chemer or *Chamar*.—Drunk at Belshazzar's feast. I have already shown the nature of the Babylonian drinks. Other names occur once, such as *Mesec*, *Mezeg* and *Mimsac*, as Jewish wines, probably varieties; there is nothing to prove whether they were or were not intoxicating; the probabilities are in favour of the latter. Nineteen hundred years to discover that

strong drink was demoralising! a fact taught by the inspired Arabian at the beginning of the seventh century of the present era, when that dark-eyed son of the Kurayish, the Messenger of Islam, preached his glorious evangel and planted the banner of total abstinence on the hill-tops of the world. He was the greatest temperance crusader that ever lived and started the greatest temperance army.

While Islam has always and everywhere stood the strongest bulwark against the drink traffic, Christianity has carried strong drink with it all over the globe. In Egypt the grog-shops have increased ten-fold since the British occupation, and in the face of the repeated protests of the Muslims, and other evils have gone along with it. Scarcely any part of Africa where the European races have gained a footing but has suffered from the deteriorating effects and devastating influence of alcohol.

"Do for God and the Prophet's sake," said the Muslim Emir Malek of Sape, "beg of the English Queen to prevent the bringing of rum into this land before the entire extinction of our people." That is and also has been the Muslim plea to the Christian nations through their Governments, and the plea goes still unheeded.

JOHN PARKINSON.

Note.—The translations of the monuments of the civilisations mentioned should be consulted; from them the above facts have been taken. It is not necessary to go through the whole literature. The works of Profs. Petrie, King, Hommel, Maspero, Sayce and Hilprecht are exceptionally valuable in this connection. There is a small pamphlet by G. W. Foote on the "Bible and Beer" that might be studied with interest.
