

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA.

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### ANNIVERSARY OF THE CAPTURE OF CONSTANTINOPLE.

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*[The London Muslims and others met at Caxton Hall on June 12, 1914, to celebrate the anniversary of the capture of Constantinople in 1453, when the following prayer was said by Khwaja Kamal-ud-Din at the commencement of the proceedings.]*

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#### PRAYER.

ALL praise and glory is due to Thee, O Allah! the Lord of the Universe. Thou art our Creator, Sustainer and Evolver; Thou hast out of compassion provided things to meet our need even before such need came to existence; Thy blessings to us are thus without our deserts, and Thy mercies find manifestation without compensation; but if we do one thing Thy reward is thousandfold, Thou art the LORD, the Lord of the day of requitals. O Allah! Thou, and only Thou, art the object of our worship. We deem it below our humanity to associate even any name with Thy hallowed name when we approach Thee in our humble prayer, and Thee, and only Thee, we solicit for help and guidance; show us the right path which may make us worthy of Thy choicest blessings. Keep us, O our only Protector, from the ways of those who slight Thy guidance or are led astray.

O our Maker and Fashioner ! Thou hast created us after Thy model,\* but men have become infidel to that Divine nature ; imbue us with Thy blessed morals which make no distinction between man and man, or of colour and creed ; under Thy dispensation Thou hast made Thy bounties open to all ; Thy earth is meant for all, so is Thy High Will ; enable us to be true to our words when we say to Thee in our daily prayers : *Thy will be done on earth as it is in heaven* ; kill all such inhuman and ungodly propensities in us which actuate us to make the earth narrow to others !

O Lord of the Lord of Christianity, O Maker of the Son of Mary and the Teacher of that gentle Philosopher of Nazareth, Thou wast pleased to chose Him from His fellow-men as Thy Mouthpiece, like other prophets of the world. He spoke only Thy Blessed will when He taught His disciples "Whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will . . . take away thy coat, let him have thy cloke also ; love your enemies, bless them that curse you, do good to them that hate you, and pray for them which persecute you." We find nothing without its use in Thy Providence, O Lord ! Under Thy wise Dispensation Thou hast always provided us with something better when old things become out of date. Has this high teaching of Our Lord Jesus Christ got no meaning whatsoever with those amongst us who, though caring to be identified with His Holy name, yet whose actions do not translate their belief in His teachings ? O Great Changer of the times and things, if in Thy judgment these blessed words were meant for days gone by, and now to be taken as mere commemorating legacy of Thy Servant Jesus, free us, then, O Lord, from this life of hypocrisy and dissimulation ; give us the courage of our convictions ; embolden us to denounce this false life which we lead in subscribing to what we do not believe through our actions !

O Lord of Muhammad, O Revealer of that religion of nature which has come to strengthen and evolve such impressions as Thou hast printed on the tablet of human mind ; that religion which suits our nature and demands no mutilation of reason for our belief in its teachings ; that religion of the Divine laws and obedience which makes faith without action a rotten seed, and which first was disclosed to Adam concerning the forbidden tree, which gradually evolved and found its final perfection at the hand of Thy last Prophet ; that religion which teaches us to believe in the universal brotherhood of man under Thy universal Fatherhood, and which kills all racial prejudices and colour distinctions, establishing equality of man as a corollary to Thy Holy and Indivisible Unity ; that religion of charity which made the Sermon on the Mount a practical reality ; that religion of charity to our kindred, to orphans, to

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\* *Khalaqallahu Adama ala soratehi*. The Holy Prophet Muhammad.—ED.

those reduced to penury, beggary, and bondage ; that religion of love and resignation which enjoins selflessness and self-immolation for the furtherance of human interest—namely, the religion of Islam. Establish, O God of peace, this religion of peace, of love and amity, as this is the only antidote to that self-motivated assertiveness which has poisoned human society and sapped all that is good and noble in man.

O real Bringer of true sciences and culture to man, we meet to-day to celebrate that great monumental event in history which Thy high dispensation was pleased to cause, to bring forth revival of learning in the world—*i.e.*, the fall of Constantinople before Muslim, which was emblematic of the fall of ignorance before culture, the fall of vice before virtue, and the fall of Mediæval darkness before light. It was through this great event that the old repositories of knowledge and philosophy were unsealed and were added to by our ancestors. We pray Thee, O our Lord and Protector, keep the memory of this great fall of ignorance ever so green, and enable us to meet again and again to celebrate its anniversary. Be it so, O God. *Amen!*

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### OUR IMMINENT DUTY.

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If we Muslims have any love for our Prophet, who amidst most severe trials exerted his best to spread the "Saying Truth," let us show it in our deeds by spreading the truth and rendering a helping hand to those who have entered the field to proclaim the doctrine of Unity. We are fast falling in the scale of nations. Is it because we have declined in our material wealth? Nay, it is otherwise. We lack spiritual wealth, our real heritage. That nation which is poor in spiritual treasure is truly poor. We lose this Divine wealth only when we neglect our love for God, the foundation of goodness and knowledge, and consequently lose our love for purity of character and become the slaves of passions. The early Muslims who lived in the dreary desert of Arabia were poorer than we from a material point of view, but they were far richer in treasure divine. They possessed an unbounded love for God, and they were supremely blessed through this necessary single element ; what was true before can again be true. Why waste time in repining for the fleeing treasure? Why not take time by its forelock and try to get spiritual riches? Material advancement, after all, is but a shadow of spiritual progress. This has been so in Islam.

W. MARKAR (Ceylone).

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A virtuous wife is a man's best treasure.

—*The Holy Prophet.*

## THE WOKING MOSQUE LECTURES.

### REVELATION—A DIVINE PROVIDENCE.

(Delivered on May 23, 1914.)

#### THEISM AND REVEALED BOOKS.

WE live on things created by God. We should be simply miserable without them; nay, we depend exclusively on them for our very existence. We eat, we drink, we breathe: things from without, and not from within, come to satisfy our such needs. We know, we feel, we think: things external, and not internal, invite or become the object of such functions. We are interested with various passions and desires; we are equipped with several hankerings and behests: all find their gratification in or from things external. In short, all our senses and faculties require initiation or food for their development from without. Our potentialities remain dormant like fire in a stone, but they become fully ablaze when the igniter comes from without. We are just like the earth which, when it receives rain from without, brings forth most desirable things out of her bosom. We possess the highest capabilities, our progress is unlimited—a truth which the Quran first of all taught to the world; but everything in us remains in abeyance till something from without comes to help and actuate it. Is not our heart (mind) a sealed treasury of high morals and splendid spiritualities? Does it not contain a Divine flame in it? But the igniter is always from without. If Divine inspiration comes to our help to bring out all that is noble and high and good in us, how can anything evolve from within, as the Theistic (Brahmo-Samajh) Church teaches, unless the Divine propeller comes from without and in some tangible form. The Theist does not believe in revealed books, as with him inspiration is an internal experience; but can he refer us to any faculty, any sense, or any capability in us which evolves itself, and for its advancement and culture does not stand in need of something external and intangible from God? We fail to see any. Then why to make exception in the case of mind or heart, the receptacle of Divine revelation and head of all spiritualities? It is an undeniable truth; and how eloquently the Quran falsifies these Theistic notions in the following words, which are in a chapter entitled “The Bee,” mostly dealing with matters appertaining to the question of Inspiration:—

*“God hath brought you out of your mother’s womb devoid of all knowledge, but hath given you hearing and sight and heart.”—(Quran 16: 18.)*

You were born with hearing, sight and heart, the three great agents for receiving and assimilating knowledge. Something

from without comes to impart it to you, your sight and hearing become cultivated when brought in contact with things from outside. Nay, they will lose their very function if they do not receive the opportunity of such contact. A child born with sight will lose it if he sees no light for several days after his birth. He will become dumb and deaf if he be left for a length of time in some speechless company where he hears no sound. Thus the two chief means of knowledge, sight and hearing, will become useless if something tangible does not come from without to help them. The heart is, above all human organs, a receptacle of Divine inspiration, which therefore must be external and not internal. Divine revelation, like all other gifts from God, comes to increase human knowledge and to strengthen our faith in God, and thus to evolve the spiritualities inherent in us since the creation of the human race, and continued to be so ever since. It is a Divine Providence. But some think otherwise. They seal the door of revelation at a certain period. They maintain that after the revelation of such and such Sacred Book the door of fresh revelation has closed. As far as the revealed Book is concerned, it seems to be possible, if the Book could remain in its original purity.

#### NECESSITY OF THE QURANIC REVELATION.

We live on many things, as I remarked in the beginning, and the munificence of Providence keeps them ever existent. Every act of consumption or corruption of a thing in Nature is followed by a fresh supply of it. This constant process in Nature only maintains our existence. Rain comes from heaven every now and then. One can hardly exaggerate its necessity to man. A portion of it meets with immediate consumption; another portion penetrates into the hidden recesses of the earth, there to lie imbedded for ever, and remain inaccessible to human use; while the rest becomes contaminated when mixed with other things. But a new supply in the coming year meets our ever existing need. This is the universal order of Nature observable in everything needed for human existence and perpetuation. But what is true of the physical side in man cannot be untrue of his spiritual side. Revelation comes from the Most High to nourish our souls. It has assumed the shape of the Sacred Books. Like rain, every nation was blessed with it. Like rain, some portions of it become extinct; others become inaccessible to human intelligence, being imbedded in languages dead and gone; while the rest becomes corrupt through human alloy. The original text of the Bible is extinct. What we have now is partially forgery and fabrication. The books of Zoroaster and several other prophets have met with the same fate. The sacred Vedas, they say, can claim authenticity: we need not dispute the allegation. But it is admittedly a sealed treasury, with its key lost. It is couched in a language which is but Latin and Greek even to those who possess it. Thirty

years' most strenuous and exclusive labour, it is said, is required to appreciate its truths; and it is quite worth while if God could not reiterate the same revelation. It was revealed to old Rishees some thousands of years ago, as a theory suggests, who lived perhaps in the Himalayan mountains. This hilly range receives enormous quantities of rain every year. Without rain life is miserable, even for a few months. Rain comes incessantly, but most of it penetrates into the valleys and recesses of the great mountains. Should the dwellers there do strenuous labour in the days of drought to dig up the water which the rain brought some time ago, and which is imbedded in the mountainous recesses, or should they look to heaven for fresh rains? The former course would be most unreasonable and inefficacious. Yet to dig up Vedic truth now concealed in unintelligible language is more difficult than to bring water out of mountainous beds.

As to other sacred books, they lost their genuineness. Their original purity, if continued, could have obviated the necessity of new revelation. They became extinct or corrupt or unintelligible. Why not a fresh revelation to make up the deficiency? How beautifully the Final Book of God proves the necessity of its revelation by reference to this every day phenomena of rain:—

*And we have sent down the Book to thee (Muhammad) . . . as a guidance and a mercy to those who believe; and God sendeth down water from Heaven, and by it giveth life to the earth after it hath been dead: Verily in this is a sign to those who harken.—(The Quran, 16: 67.)*

If revelation acts on the human mind like rain on the earth, there was a tremendous spiritual drought at the advent of the Quran. The whole revealed literature had become either extinct or corrupt or unintelligible. If God was gracious enough to bless the pre-Islamic generations of our race with His revelation—we of course are not His step-children—why should we be suffered to content ourselves with old and corrupt material? If the old Rishees could understand the Vedas without much labour, why should we be chained to wearisome drudgery for thirty years to unravel Vedic mysteries? The Quran came in time from God. Had it also been subject to human interpolation it would have necessitated a new revelation. But as the Book of Islam is at present assuredly the same as it was at the time of its revelation, a New Book would be a redundancy. Fresh supply in nature only follows consumption, corruption and extinction.

#### THE HUMAN HAND AND DIVINE REVELATION.

How inconsistent are we in our ways of life. The touch of the human hand to our food is a most undesirable thing. In

order to invite our attention and patronage every new brand of grocery assures us of its being free from the touch of the human hand. Bacteriology has enhanced the importance of such freedom; the milk of the cow milked by machinery is considered preferable; we use forks, knives and spoons when at the table. Things in the form of Nature are preferable to art: this is true of everything appertaining to our life; but in matter of religion we deal differently. How can one satisfy himself with the Bible if it has become contaminated with the touch of the human hand?

#### MUHAMMAD THE LAST MESSENGER.

All the sacred books are associated with some sacred personages. They came to us through some supermen called Prophets, who were the mouthpieces of God. They received the truth and explained it to the world through their actions and words. Their lives were a practical commentary on the Word of God. Example has always been better than precept; nay, precepts receive their best elucidation through the actions of their teachers; otherwise God could throw books from heaven like drops of rains. A book without a prophet is a dead letter. His actions are a veritable concordance of the Divine word; but he can enlighten only those immediately around him, or one or two generations removed, if his actions and sayings are not fully recorded. He is no more a prophet to us if we have no complete record of his life before us. No prophet except Muhammad is historic—who, in fact, is much more historic than Alexander, Cæsar, and Napoleon. Every phase of his life, which in itself is so comprehensive, is lucidly before our eyes, while a cloud of obscurity enshrouds Jesus, Moses, and other prophets of the world. Muhammad, in his full glory and lustre, shines like the sun at its zenith. Take any verse in the Quran, any injunction or ordinance of the Book, and you can find its illustration and commentary in his actions and words which are on record. Imagine anything appertaining to human life, and you have guidance and a model in his masterly life preserved in Muslim sacred traditions. How can Jesus be a perfect model or guide to humanity if we know very little of Him? Divest the Evangelist's record of all that is said of His birth, prophecies, and miracles and so forth, as they bring no guidance in our every-day life, and the account of His life cannot cover more than two or three pages. Can this scanty material be a torch of light to one in all the ups and downs of life? Come to the Prophet Muhammad, and everything is in its perfection. Like other prophets, if the tracks of his footsteps were dim and obscure, and not vivid as they are, the human race could reasonably demand the advent of a new prophet; but full and comprehensive records of the diversified phases of his life leave no room for such need. He is, therefore, the Last of the Prophets, and his Book the last word from God.

Human need to have the Book of God in its full purity, and to have the life of His messenger always before men's eyes, is amply satisfied.

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## WHO IS MUSLIM ?

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HE is an Israelite in following the Ten Commandments of God and the law of retribution with its legitimate bounds. He is a follower of Christ, doing away with all the ritual of the Pharisees, and denouncing their hypocritical observances. He observes the Law of Mercy promulgated on the Mount of Olive when it leads to reclamation. His object is reformation through mercy or retribution as the case may be. He is an Arya-Hindu in breaking images, and a Sanatondharmita in paying respect to all the godly men of any nation and creed, which has been called Avatars—incarnation of God. He is Buddhist in preaching ; Nirvian—i.e., self-effacement as the key of salvation. He is Unitarian to establish the unity of God. In short, he embraces—through the Quran—every beauty in every religion, and turns his face from what has been added to the religion of God by man—and this is Islam !

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## THE WOKING MOSQUE.

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THERE is a peaceful little Mosque  
From out the green trees peeping,  
God sends a gentle call to break  
The silence she is keeping.

To all who care to enter  
She has opened wide her door,  
God's loving welcome is for all,  
The rich man and the poor.

Beneath an alien sky she stands,  
The day is bright and clear,  
Around her crescent sunbeams play,  
And always God is near.

The sun sinks in the West,  
We hear the call to prayer,  
God's blessing on the little Mosque  
And all who enter there.

Woking.

MUBARKA ALICE WELCH.

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It is not right for a guest to stay so long as to incommode his host.

—*The Holy Prophet.*



## OUR FRIDAY SERMONS.

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### THE MUSLIM PRAYER AND ITS EFFICACY:

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May 29, 1914.

*Kaf Ha ya Min Sad. A recital of thy Creator and Sustainer's mercy to His obedient servant Zachariah ;*

*When he called upon his Lord with secret calling, and said : " O Creator and Sustainer, verily my bones are weakened and the hoary hairs glisten on my head.*

*And never, Lord, have I prayed to Thee with ill-success.*

*But now I have fears for my kindred after me, and my wife is barren.*

*Give me, then, a successor, as Thy special gift, who shall be my heir and an heir of the family of Jacob ; and make him, Lord, well pleasing to Thee."*

*" O Zachariah ! Verily we announce to thee a son ; his name John, that name we have given to none before him."*

*He said : " O my Creator and Sustainer, how, when my wife is barren, shall I have a son, and when I have now reached old age, failing in my powers ? "*

*He said : " So shall it be, Thy Lord hath said, ' Easy is this to Me, for I created thee aforetime, when thou wast nothing.' "*

*He said, " Vouchsafe me, O my Lord, a sign."*

*He said : " Thy sign shall be that for three nights thou speakest not to man."*

*And he came forth from the sanctuary to his people and made signs to them to glorify God morning and evening.*

*We said : " O John, receive the Book with firm resolve," and we bestowed on him wisdom while yet a child.—(The Quran xix. : 1-13.)*

IN these verses we read of a person who prays to his God to grant him something seemingly impossible. No means of achieving his object are available, yet he approaches his God and prays Him to work wonders for him ; and we read in the above passage that his prayers could invite response and acceptance. He is informed of it beforehand : he is shown the way to accomplish his object in his heart, and he is blessed with what he prays for.

Prayer is another stumbling block to modern minds. Its efficacy is doubted; its only utility, it is said, consists in the relief it brings to a depressed mind. Something lurking heavily in the breast finds ventilation through the words of prayer, and one becomes light of heart—a natural relief, wrongly taken for acceptance of prayer. Prayer, it is said also, causes enervation. Our dependence on God robs us of all energy. It kills our sense of self-reliance, and thus causes idleness. Besides, every event takes its natural course. Things that are to occur will take place; while no amount of prayer will remove an impossibility. These are some of the salient objections raised against prayer and its utility, and they are not without their weight. A wrong conception of prayer and the want of appreciating its true function and mode have naturally enough caused this modern attitude. The Quran, however, like many other difficult problems in religion, has solved it also, and has thrown a world of light on the subject.

The opening chapter of the Quran is a perfect model of prayer. Its words afford a satisfactory solution to all that troubles modern minds on the subject. There we invoke One who creates, maintains and evolves the universe. He brings forth things out of nothing, and creates means to cause desirable results. With Him impossibilities are possibilities. Impossibility, after all, is but a relative matter. Things beyond such means as are known to us are classed as impossibilities; but our progress in the realms of science gives the lie to our past experience and knowledge of means. The impossibilities of yesterday are the common occurrences of to-day. Impossibility in reality only means our ignorance of ways to accomplish the thing desired. Therefore a Muslim addresses One who is the Creator of Means to accomplish certain objects, and prays Him to enable him to have an insight into those means. But he has been taught to approach the Lord and Provider of the Universe in the light of his two attributes—*Rahman* and *Raheem*. The former shows His Compassion in creating things which are necessary to meet our needs, but could not be created by us; while the latter shows His Mercy in granting us such immense reward of our action in utilising the bounties He created for us under the first attribute. These two attributes of God we daily read in the pages of Nature. Every material necessary to work upon is existent; but it brings no use or gain to us unless we make the first move. Our one step puts the whole into movement, and produces marvellous results. We do one thing and our reward is a thousandfold. But initiative should come from us. To produce one grain of corn co-operation of the whole universe is required. The earth, the atmosphere and the solar system—all have to work together before we are able to reap the fruit. But they all remain inactive, and all their forces are dormant; yet no sooner does man move his limbs and joints—no sooner does he break the earth and plough the ground, and

puts work into the field, than the whole Nature is awakened from its slumber, it shakes off its ostensible lethargy and every atom in it begins to perform its proper function.

#### THE MUSLIM PRAYER AN ENERGISING FACTOR.

Thus our God is *Rahman*, in creating things necessary of our needs ; but as He is also *Raheem*, their utility to us depends on our application of them. The Word and the Work of God—*i.e.*, the Quran and Nature—corroborate each other in establishing this truth. If God's ways are unchangeable, and so we are taught in the Quran to believe ; if His laws do not allow of alteration ; yet prayer to *Rahman* and *Raheem* (God) can create a prayerful mind, and it is sure to galvanize us into life. Muslims are not taught to pray "Give us our daily bread" ; they are taught to say : "Show us the right and straight path" to enable us to earn our daily bread. Even before soliciting the Lord of the Universe for His help and guidance, a Muslim has to make another admission—*Iyyaka-naabudu*—we have done our utmost to accomplish our object, we have obeyed all Thy laws known to us, we have used all the means at our disposal, we now approach Thee for Thy help and guidance. The Christian Lord's Prayer may cause inertia and inactivity ; but the Muslim prayer only shows firmness of purpose to work to our utmost under Divine guidance. We pray for further enlightenment after making use of all the means available. There are various ways to reach the goal, but a Muslim prays for a short, straight, and right way. Thus we know no despair. Impossibility is not in our way. A Muslim has done his utmost, but if still he fails to achieve his end and himself knows no way to get out of the difficulty, he is not hopeless ; he goes to his God and prays for Divine inspiration.

#### ISLAM A MOST PROGRESSIVE RELIGION.

Islam, it is alleged, retards progress and impedes advancement. The authors of such views either know very little of Islam, or have never studied the ways which lead to progress. Perseverance to face ostensible impossibilities, coupled with firm resolve to find out new means in order to master the situation if all the means available are exhausted, is the only key to success and progress. Do we not say the same thing in our prayer when we recite

*Iyyaka-naabudu na Iyyaka wasta'een.*

The idea of worship in Islam is to obey the laws of God. We say to our God : We have done our best, we have exerted ourselves to our utmost, we have applied all that lay in our power, and now as our final resort we solicit Thee for help. If an unquenchable thirst to know more can solely be responsible for all great discoveries in the world, do we not evince and experience the same when in our daily five prayers we say "*Ihdenas-sarat-el-mustaqueem*"—show us the right path

and guide us in the straight course? How can such a prayer cause lassitude and laziness? Muslim prayer is a prayer for guidance, a craving for enlightenment and resolution for further exertion on receiving new light. It is a great antidote to despair and hopelessness. When we exhaust all the possible means and failure stares in our face, others may give up the pursuit as a hopeless task ; but a Muslim should not despair. He must face the situation with hope to overcome it, and approach God to learn of Him means and ways which till then have escaped his notice and research. He wishes to be in tune with all the laws of Nature, some of which are still unknown to him, and thus to work wonders. Is not prayer therefore a means of strength, a spring of hope? Yes, prayer removes ostensible impossibilities. Have not miracles of the past become commonplaces of the present ; and may not the impossibility of to-day become the possibility of to-morrow? Knowledge and culture are the only key, and the same we solicit from God five times a day in our prayer to Him when we say : Show us the right path.

#### ESSENTIALS TO MAKE OUR PRAYERS ACCEPTABLE.

##### (a) *Obedience.*

The same lesson we learn from the verses which form the text of to-day's sermon. Therein we read of a prayer by an old man hopeless of being the father of a son, and yet he prays for the same. They speak of the ways and conditions necessarily to be observed before we may expect any Divine response to our prayer. The very first word in these verses is the keynote :

*"A recital of thy Creator's Mercy to His obedient  
Zachariah."*

The two words in the original text are very significant—*i.e.*, *Rubb* and *Abad*. The former means One who creates, sustains and evolves everything in the universe, and in order to do so He has made certain laws which, when observed, produce results unseen and unimaginable. The latter means one who implicitly obeys such laws. Thus the mercy of the Creator of the universe in creating means to accomplish things apparently impossible finds its revelation in favour of One who is ever ready to obey the laws. Has not scientific discovery performed what may be styled miracles? But a scientific mind does not create things. It simply discovers laws under which various atoms in new combinations produce various results. A Muslim in his prayer to God solicits inspiration of such laws, with a willingness to obey them. Hence the first condition of an acceptable prayer is obedience to Divine laws.

##### (b) *Humility.*

Humility of mind in prayer is the second essential which we infer from the next verse :—

*"When he called upon his Lord with secret calling."*

Our different postures, gesticulations and intonations are all but the index of our mind. A shouting voice shows anger, pride, and sometimes pain. A smiling face means happiness, while low intonation shows humility of mind and lowness of spirit. Zachariah prays to his God with *secret calling*, with inaudible voice, which shows the greatest humility of mind; and if various postures of body represent different mental attitudes, Muslim prostration in their prayer surpasses all the postures adopted by different religions to show humility.

(c) *Admission of Helplessness.*

To admit our inability to achieve the object we pray for is the third essential of prayer. "O Lord, my bones are weakened, and the hoary hairs glisten on my head. . . . My wife is barren . . . and I have now reached the old age, failing in my powers," says Zachariah—full confession of his helplessness to become the father of a child. We can make such admission in a right spirit only when we have exhausted all that lies in our power, and have become hopeless of all the means known to us to achieve the purpose. Through our actions and efforts we have to show that we are in a helpless condition. We have done our utmost, and we want further guidance.

(d) *Gratitude.*

The fourth condition is to express our gratitude to God for the gifts already granted. "And never have I prayed to Thee with ill success," says Zachariah. He has always been prayerful to God to receive enlightenment, and has always achieved success. Lip gratitude carries no weight with God, who needs no pampering. He is Self-sufficient, and stands above our glorification. True gratitude to our benefactor consists in the right use of the gifts received. How can we express our true gratitude to God if we have not made the best use of His blessings? If through our idleness and inactivity we have failed to do so, our attitude to God is most insulting. Thus one only who has utilised to the best advantage all the blessings of God can express his gratitude. This is another energising factor, and actuates us to shake off all laziness and enervation.

(e) *Honesty of Purpose.*

The fifth condition is the most important condition. Here we confess before the All-knowing God our honesty of purpose and sincerity of cause. Let anything pleasing to God be your main object in gaining the thing you pray for and Divine acceptance welcomes all your prayers. "But now I have fear for my kindred after me (lest they should desert the worship of the God of Israel); give me, then, a successor as Thy special gift who shall be my heir as a prophet and an heir of the family of Jacob, and *make him, Lord, well-pleasing to Thee.*" Well-pleasing to Thee is the keynote of the prayer. We cannot solicit His help in granting us a thing which is not pleasing

to God. A burglar may pray for success in his clandestine pursuits, but his prayer is not pleasing to God. Anything producing blessing to mankind is pleasing to the Most High. "Islam," as the Prophet Muhammad said, "means obedience to Divine Laws, in order to secure benevolence to mankind." It is not to secure a prop for his old age that Zachariah prays for a son. He simply wants to have continuance of the office of prophethood in his family, an object of so great a use to humanity.

(f) *Prayer for Guidance.*

Prayer for guidance and enlightenment forms the sixth essential of the Muslim prayer, as shown in the beginning. "Vouchsafe me, O my Lord, a sign," says Zachariah. "Show me the way which I have to pursue to attain the object," is the prayer of the old sage. We have to show our readiness to act upon the ways which God reveals to us.

(g) *Action after Guidance.*

"Thy sign shall be that for three nights thou speakest not to man. And he came forth from the sanctuary to his people and made signs to them to glorify God." Zachariah was shown the way to get his powers rejuvenated. It consisted in making meditations. Deep contemplation of the Divine attributes, true appreciation of his blessings, temporary aloofness from his fellow-men, strict observance of silence, and so forth, are all helpful to cultivate various powers latent in us. The Book of God, the Quran is the best guide to develop all that lies within us. It reveals to us the best of all those ways which *Jog Bihās* and different branches of occult sciences recommend to their respective adherents for cultivation of mystic powers. To deal with them here would be foreign to the subject under discussion.

### DIVINE RESPONSE TO PRAYER.

In the verses under comment we read one important thing—Zachariah approaches his God with prayer, which is granted, but he is given the good tidings beforehand. This Divine response to our prayer is our great strength, the only lever of our confidence in Him. We may achieve the object we pray for, yet it is no proof that our prayer has been listened to by God. Things may occur in the natural course of events. To be sure of the efficacy of prayer one should have the assurance of its being accepted by God before the object prayed for is accomplished. We should have the Divine response in some tangible form before we find our prayer realised, otherwise our God is no better than a wall. He used to speak to the people of the past days. His attributes cannot now be in abeyance. He must speak now, and if some are not blessed with this Divine Beatitude, they are ignorant of the way to approach the Most High. The Church of Christ in its modern form fails to have such experience, and consequently denies its possibility. But

Islam not only assures us of it, but teaches us all the ways, which, when pursued, make us the recipients of Divine inspiration.

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## ISLAM: A TRUE CODE OF LIFE.

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*"Eternal peace is for them who walk in the right path."*

ISLAM is so simple in faith, so considerate and reasonable in all its commandments, as to fit the life of a shepherd, or to afford material for the deep philosophy of a savant or a philosopher; it appeals to the human intelligence, to a man's reasoning power. Justice and righteousness as its chief pillars; so very democratic that the great Meccan Prophet figures in the Muslim polity as a man with the status of a true Messenger from One Great God. He was not a God in the shape of a man. A frail widow could criticise the great Caliph Omar right in his face. Kings and emperors were reminded each time they sat on their thrones "Remember when meting out justice between man and man that there is a Greater Living than thou, who will sit in judgment over thy actions as a king and ruler of mankind." The wonder is that a man may know all these facts and not be a Muslim.

*"Place your reliance on Him, who is your real Master. Verily, what a nice master and sustainer must He be."*

Islam has come to stay in this world in its perfect form, a perfection superior to all other religions known. Hence it has no sanction for a compulsion, intolerance, or the events of "Inquisition." It has manfully met dangers, surviving most stupendous shocks, coming out all the more rejuvenated from the struggle. Writers and so-called historians, even moralists, have exhausted their ink of gall to make the fair face of Islam appear in a distorted, ill-informed form, but to what avail? Islam has just waited to let the cloud of dust pass away. It goes ever on in the path of Siratul Mustaqeem—"the path of righteousness, straightforwardness, and of truth"—invoking the aid of Him alone before Whom Muslims kneel, the One God, Creator of the Universe and the protector of all. If one is truly righteous, and has a thinking mind, has strength in him to call a spade a spade, he cannot help being a Muslim. By so doing, he will not abandon his respect by even a particle for Christ, Moses, Rama or Krishna. Islam—yes Islam with a perfect equality—enjoins the Muslims to respect all true religious reformers who came from God with a Message burning in their soul to mankind.

*"To God do not go the meat or blood (of the sacrifice) but then do go your piety."*

If any system of religion teaches real spirituality it is Islam. God does not need our prayers, fastings or sacrifice, but He holds dear a man's service to mankind, his adoration of Him alone. Hence it is the purification of human mind that is so dear and so near to Islam.

*"Verily God is nearer to man than his vein of life."*

This sense of his Omnipresence saves a man from all his troubles, if his soul is only stirred up to feel it. Nor can His great nearness be put in a more effective form.

*"No compulsion in religion."*

In face of such wholesome commandments, it requires a special degree of impudence to urge that Islam was spread at the point of the sword. Islam teaches the habit of deep thinking, it inculcates the strictest sobriety known to the civilised world, level-headedness, charity, benevolence, kindness to all, more particularly to one's kith and kin and neighbours. It loves children and respects womenfolk, bestowing upon them such rights as are now but grudgingly granted to them in Christendom. The general tenor of the Holy Quran is to maintain a perfect equality between the male and female sexes in all their legal, social and spiritual positions. The Quran has taught the respect due to ladies as well as precepts that secure the mutual confidence, comfort and happiness between a man and his life-mate. The rules in which separation is at all tolerated are for those hard and extreme cases of domestic discord, ill-feeling enrooted between man and his wife, and their incapability to live together in harmony. Justice and righteousness, kindness, mercy and charity in all its forms are the watch-words of Islam.

*"To talk with kindness and to forgive is far better than that charity which has in its train stings of pain. God is all-satisfied and all-forgiving."*

Under the banners of Islam, non-Moslems were guaranteed civil, political and religious rights along with the Moslems. It has conferred a complete religious toleration and even-handed justice to all. Usury, unlawful intercourse between sexes, a breach of obligations, slandering, mischievousness have all been repressed with a heavy hand.

*"Muslims! fear God and ever be with the truth-speaking people"—i.e., on the side of Truth and righteousness.*

What could be more effective? How very Divine! Islam could give no place or estate in its realm to priestcraft: it had



no patience with an intermediary between man and his Great Creator. No doubt great saints and truly religious men have flourished from time to time to revive the spirit of Islam. While they lived they were the centre of gravity, whither flocked kings and plebians in an equal degree, and were admonished and inspired and were treated alike. After death, Muslims may bless their pious souls respecting their final resting places. But non-Moslems! Yes, non-Moslems present a unique feature known in this respect: they actually worship them, approach the shrines with folded hands and bent knees, imploring the fulfilment of their worldly desires. Can as much be said of saints of other religions? We know of no Mahatma or a Padre who is held in respect half as much beyond what conventionality and etiquette demand. But this is not the point in Islam. Indeed, Islam looks askance at all this show of even remote form of idol-worship.

*"Do not disturb the public tranquility in a country after the peace is established. If you are a religious man this is very good for you."*

Islamic kingdoms have seen and may yet see more of political upheavals, the tremendous ups and downs in its great political career. Once a great conquering race, now in innumerable places they have a footing as a subject class. Can you name one isolated instance when they have plotted against the Government, or made an unconstitutional agitation to upset the state once it is established by law.

*"It is a duty for Muslim men and women to seek knowledge."*

If any religion has put the highest premium on learning, it is Islam. If a religion has put a stop to all forms of asceticism, so fatal to human society, it is Islam. Internal purity, the uplifting of the inner man, the real *ego*, the spiritual side of a man or, for that matter, of a woman in an equal degree has gone hand in hand with outward cleanliness. There is no *Yogi* life in Islam; of an ascetic cut away from human society, living in distant mountains and far from all the temptations of the world. There is no monk and nun, with all their concomitant evils so well known to the world. It has checked, countermanded, and practically in a severe form discouraged these serious drawbacks to society. It has in its place ameliorated the condition of women in general, and Islam has laid the true foundations of social and moral institutions which were to be not a blessing to Arabia alone, but to the world at large. Islam has, however, recognised—in fact, recommended—that there should be a class of men to preach the Truth—indeed, to show us the torch of light in this world of palpable ignorance. The Quran has the following: "Let there be people among you who shall invite to God, and bid that is reasonable and forbid what is wrong. These are the prosperous."

This is Islam! Embrace it who may! Every Moslem is its missionary. It has no compulsion.

*"Muslim are brothers unto one another, so get disputes between two brothers settled amicably and fear God, so that He may have mercy on thee."*

It is the most sacred bond and most effective form known: the bond of a common religion and of common aspirations. It has done away with the caste system in any form. There is no racial or colour bar in Islam. Europe, which laughs at the water-tight caste systems of the East, is not aware perhaps that it lives as it were in a glass house, and should be the last to throw stones on others. In India, members of the Civilian Club will not freely mix with even high-bred Europeans who are not so fortunate as to be members, not to speak of poor Indians, who are treated as a subject class. Can there be caste system in its worst form? As a Muslim he is his own priest; he can any day become a king; he can marry a king's sister; sit and pray with him, and embrace him as his very brother after the two Eds in the course of twelve calendar months.

*"Every mortal is mortgaged for all his doings."*

He must redeem his soul and work out his own salvation by living an upright, useful, and truthful life in this world. This is a great responsibility cast upon every Muslim. He is not to depend upon others. He or she must work to-day or never with "heart within and God overhead." There is no playing with his intelligence in Islam. It is cut-and-dried there. Those who seek it must find it there or nowhere.

*"In sky and on the earth, what significant signs of His Omnipresence there are: by which people pass and do not take notice of them."*

It is an eye opener to Nature and its beauties. This earth is but a particle compared to the countless worlds in the great Universe. Who created them? What harmony prevails? How clock-like they all work? It is their duty and they perform it right dutifully. A Muslim cannot be self-contained. He must work with others in the great plan set up by the Great Geometrician of the Universe.

*"God has said: 'I have not created Heaven and earth and what is between them to be made a sport of.'"*

There is some purpose in all His creations. We know as yet so little out of the great fountain of knowledge, and what a lot we can boast of. The present materialistic world can think of its momentary pleasure and nothing beyond it. But in the fullness of time this mist of materialism will disappear.

*"God blesses them who do not bear a false witness  
and those who pass by objectionable occupations of  
life with consistency."*

And also:—

*"God is pleased with them who are honest in their  
trusts and fulfil their engagements (contracts)."*

What could be more explicit, more salutary, seeing the world as we do in our daily life? In "fastings" a Muslim is a trained practical man, with a sense of feeling how others may endure the stings of poverty; in Haj Muslims find it a perpetual nucleus for a religious inspiration; in Zakat there is an organised fund to maintain the needy and distressed; in "prayers" the necessary recognition by man of His Omnipresence. These are precepts of a perfect man, who lived as a working unit in this world, of a man who had married himself, had issue and relations and friends; in short, he had full life pulsing in his vein. He acted up to his preachings, and his great life is before us in all its details. There is no mystery or fiction about him. He is not a messenger to the man in the moon; but to human mortals, with all their failings, limitations, and natural cravings of heart. Where can we find an adage equal to this?—

*"Pick up good things (of the world) and leave out  
the bad."*

Hence Islam has all its elasticity and adaptive vigour to suit all the circumstances of the case in all ages. Islam has laid down the laws so explicitly and in such details that even the Code Napoleon has not ignored it, when Bonaparte was framing it for his country. The laws of contract and of evidence and of possession are instances in point. It has produced besides the four great caliphs a host of great men of action and of pen, besides great princes. It has spread learning far and wide and made it open to all without let or hindrance. If a religion is truly democratic, it is Islam and Islam alone. All are brothers united in a mighty band of union and concord, and must treat each other in a brotherly affection.

*"Those who do good deeds, it is for them, and who  
do bad ones, also for themselves. You will have to  
go back to Him."*

This is what Islam has preached openly and unceasingly. Come all who seek the real and true and perfect light of religion—Islam of God, and as preached by His great messenger, Mahommed!

AZIZ.

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The thing which is lawful, but disliked by God, is divorce.

—The Holy Prophet.

## THREE STANDING MIRACLES OF THE QURAN.

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*An Appeal for all earnest Seekers after Truth to Study the  
Holy Book of Islam.*

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By SHAIKH FEROUZ DIN MURAD, B.A., M.Sc., Assistant  
Professor of Physics, M.A.O. College, Aligarh.

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THE Quran is a miracle by itself: it is a universal book meant for all ages and for men of all shades of opinion. It is suitable alike for the ignorant and the wise; for the scientist as well as for the layman; for the old as well as for the young. Its unequivocal denunciation of evil, and the practicable advocacy of virtue, its exquisite beauty of language, its richness of ideas, its sublime and impressive proofs of the Unity of God, its unimpeachable style, its unparalleled grace and comprehensive sweep of subjects are all miracles for zealous students of truth. Whereas, on the one hand, its simple grandeur and lucid expressions attract "the man in the street"; on the other hand, its profound metaphysical exposition of eternal truths and knotty problems provide food for thought to even the most abstruse transcendental thinkers.

For all rational thinkers a thorough-going study of the Quran itself is a proof positive of its Divine and unique character, but for those who stand in need of tangible and materialised arguments, we adduce here three astounding and irrefutable facts as three standing miracles of the Quran:—

*Firstly.*—No other book in the world can boast of such an unexceptional consensus of opinion with reference to its contents as this Quran of ours. Hundreds of thousands of devout Musalmans all over the world remember every word of it correctly, so that if, God forbid! all its printed and manuscript copies were to be destroyed to-day, they could be replaced without the least difficulty, and not a letter, not even a diatrical mark, would be displaced from its original position—its very same position which the lord Mahommed learnt from his God more than thirteen hundred years ago! The 7th verse of the 14th chapter of the Quran prophecies the same fact in very emphatic language thus:—

"Verily we have revealed the Quran, and verily  
we are its protectors."

A bold assertion, and a really surprising verification of the same. Five times a day the Quran is recited all over the world in the prayer-congregations; and every year, during the month

of Ramazan (month of fasts), the whole of it is completely recited at night time. If anything is really safe on the face of the earth, it is this unique book—more safe, far more safe, than even the Bank of England.

*Secondly.*—Whereas there are variations in the various editions of a book, it is the Quran, and the Quran alone, which is free from this defect. Man has not tampered with its contents, so that a copy of the Quran published in China is identically the same as a copy of it published in Morocco. Or, again, take a copy of the Quran written several hundred years ago and compare it with one published in 1914 : you would not find a single instance of that slow but continuous process of metamorphosis which has now changed all the olden books. Time and space do not govern the Quran—it is the one thing independent of their universal sway. It is held in the extremest respect by Musalmans all over the world, and its Divine character is clearly attested by the fact that there are no contradictions in it. God says to his Prophet, in the 8th Raku (section) of the 5th chapter :—

“Do not those people (who do not believe in the Quran) ponder over it (and see for themselves that there is not the least contradiction in it)? and had not its author been God Himself, they would certainly have detected several variations and contradictions in it.”

*Thirdly.*—As a book written in Arabic, God has challenged the whole world of non-believers to produce a similar book—the whole of it, or even a chapter of it ; nay, the Divine challenge extends even to a single verse—but still no scholar of Arabic has had the temerity to match his strength against it. When the Quran was revealed to lord Mahommed, it was an age of Arab poetry. Annual fairs were held in which Arab poets gathered together and recited their exquisite poems, moving the masses with their soul-stirring harangues. But when a portion of the Quran was publicly suspended in the Kâba (according to the prevalent custom), the chief of the poets spoke out spontaneously in a tone of wonderment and admiration : “ Indeed, it is not the word of man ! ”

We reproduce here the verses referred to above :—

“Tell them, that even if the whole creation were bent upon producing a book similar to the Quran, they shall not be able to do so, even if they all helped one another.”—4, 10, 15.

“Let those who do not believe in the Quran bring a book similar to it, if they are on the side of truth.”—6, 4, 27.

“These non-believers say that you have fabricated the Quran yourself (and say it is from God) : then

tell them to fabricate ten verses like these, and tell them to invoke the help of all who can do this task besides God, if they are truthful."—4, 2, 12.

And here is a verse from the very beginning of the Quran :—

" And if you doubt in what we have revealed to our Prophet, then come forward with a verse similar to it, if you are truthful, and invoke the help of all your helpers."—2, 3, 1.

And here is the same challenge repeated for the fifth time :—

" Do these non-believers say that you have fabricated yourself? Then tell them to bring a verse like them, if they are truthful, and let them invoke the help of all who can do it besides God."—8, 9, 11.

This, in brief, is a short statement of the three standing miracles of the Quran for all who regard the letter of the law more than its spirit ; otherwise an earnest seeker after Truth does not stand in need of the above, since, as we said in the beginning, the whole Quran itself is a miracle for him who studies it.

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## L'ISLAMISME.

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*L'Islamisme* is a valuable Muslim organ published by the Ikhwat-ul-Islam Society, Port Louis, Mauritius. It is written in French, though occasionally it contains short articles in English, too. The paper is doing a useful work for the intellectual, moral, social and religious advancement of the Mussalmans. It is published every week, and contains useful information about things Islamic throughout the world. We congratulate the Ikhwat-ul-Islam Society on their noble work, and hope the Muslim public in India and elsewhere will not grudge the Society the encouragement and patronage which it so greatly merits. The organ of the Society deserves a wide circulation and is a good medium for advertisement. Annual subscription for foreign countries, Rs. 4.20 or 7 francs.

—*Review of Religions*, Qadian, Punjab.

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GOOD temper lies in not offending another's feelings, and forbearing with him if thou receivest injury from him, seeking not any retaliation.

SIRREI SIKTI (Muslim Saint).

## MUHAMMED AND SWEDENBORG.

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How beautiful are the flowers! How wonderful their variety! Their perfume, how sweet! Yet we have seen flowers lying in the street—trodden underfoot, torn, damaged, soiled. Men, in some respects, are like flowers. Some are beautiful; not so much from their appearance, as from the character of their lives. Some are like the despised and damaged flowers cast upon the dusty road; not that they are less beautiful or that their odour is unworthy, but because of the cruelty or neglect or ignorance of men. Possibly in no aspect of human life is this so manifest as in religion. In every faith there are men of noble mind, men who are an ornament to their faith, and who are like some sweet flower shedding a beneficent perfume all around them. Men whose presence is helpful, whose society is a pleasure; and yet how often do we find enmity and distrust among men who in other respects are good and true, simply because they are of a diverse faith, they have a different religion. The day is coming, yea, its dawn is near, when men will understand each other better; when instead of looking for faults and imperfections (and surely none of us are free from these) men will look for the beauty, the true nobility, the brotherly kindness, the simple, honest, hearty manhood, of which there is such a rich abundance everywhere if only we recognise it when we see it, just as the world is carpeted with lovely flowers, from the simple daisy and violet to those splendid blooms whose oriental magnificence fills us with admiration and delight.

But what has all this to do with Muhammed and Swedenborg? Just this: These men, great in their generation, despised by many, accepted by others as being true messengers from the Divine Father, have given to their fellow-men writings in which their messages to men are contained.

Muhammed lived at a time when Christianity was as a flower that had been plucked to adorn the temple of idolatry. Not only were the nations sunk in idol worship, but Christianity itself had become so contaminated by paganism that it had made for itself a creed wherein a mere lip acknowledgment of One God was confused and confounded by the false declaration that God was a trinity of persons—or, in plain words, that there were three Gods: a doctrine which is as idolatrous as any of the deities of heathendom.

Swedenborg, who lived in the seventeenth century, tells us that Muhammed was the Divine Providence sent to destroy the idolatries of many nations. He destroyed these idolatries by proclaiming "there is One God," and by imposing upon his followers brotherly love, temperance and hospitality. The great

truth he proclaimed, "there is *One God* only," is the foundation of all real religion, and only as Christianity returns to the acknowledgment of that truth, forsaking the idolatrous dogmas of the trinity of persons, can Christianity truly take its place again among the pure religions of the world.

This was one of the main truths proclaimed by Swedenborg. He says, writing of the Muhammedans ("Divine Providence," No. 255, a book all Muhammedans should read): "That this religion is received by a greater number of kingdoms than the Christian religion may be matter of scandal to those who think of the Divine Providence, and at the same time imagine that no one can be saved except he be born a Christian, and in a country where the Word is possessed by means of which the Lord is known. But the Mahometan religion is no matter of scandal to those who believe that all things are of the Divine Providence. These inquire wherein such Providence can be traced, and they discover it. It is perceived in this that the Mahometan religion acknowledges the Lord to be a Son of God, one of the wisest of men and greatest of prophets, who came into the world to teach men. That it may be better understood that this religion was raised up by the Divine Providence and the Lord, for the purpose of destroying the idolatry of many nations, the subject shall be considered in an orderly arrangement, beginning with some observations concerning the origin of idolatries."

Again, Swedenborg says: "The reason why they (the Mahometans) did not acknowledge the Lord as the God of heaven and earth was because the Eastern nations acknowledged a God the Creator of the Universe, but could not comprehend that He Himself came into the world and took upon Him the human nature."

In many other places in the writings of Swedenborg Mahometans are mentioned, and Swedenborg clearly shows that those who are sincere and who truly worship God are children of God, just as are all the good and true in whatever religion they may be born.

It is by the acceptance of such truths as these that men are drawn nearer each other, that old animosities and foolish enmities are put away; and instead of men wasting their lives in a vain effort to make converts from one religion to another, they will seek to prove by lives of charity and true brotherhood that God, the one and only God, is the Father of all who love Him, and the Guide and Protector of all who serve Him.

JNO. ORME.

GRATITUDE is appreciating the gift of the giver and not abusing it, but making the best use of it.

Gratitude is looking to the giver and not to the gift.

JUNAID (Muslim Divine).



## ISLAM IN JAPAN.

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WHEN the writer of these lines arrived in Tokyo from New York early in 1909 he met there two of his co-religionists—one a retired soldier from Egypt, and the other a venerable man of learning and experience from Siberia. Hardly had a month elapsed before he had occasion to attend meetings and to hear the two gentlemen speak on Islam in different places. The Egyptian gentleman, however, returned home soon, while the Russian Muslim remained in Japan a few months longer, and created a small circle among the Japanese people interested in Islam. It was not long before the present writer and the Siberian brother were drawn closer through the common tie of Arabic scholarship and modern culture. Soon after the latter introduced the former to his Japanese friends, who were interested in Islam, and then left for Mecca on his way to Constantinople.

From the beginning of the era of progress in Japan, more than thirty years ago, religious instructions of any kind were tabooed in all schools and colleges of the Island Empire, the Imperial rescript containing cardinal principles of virtue being deemed sufficient to develop moral character in the youth of the nation. The Radicals of the early Meiji era, however, having observed slight flaws in the moral stamina of the young generation of the closing years of the glorious reign, turned Conservatives, seeking a remedy in the efficacy of religious influence. Hence not long since one could mark the leading lights of Shintoism, Buddhism and Confucianism—the three indigenous religions of Japan—turning over a new leaf and putting their respective houses in order: some, the product of modern culture, favouring Christianity as a religion suited to the spirit of new Japan.

Such were the circumstances in which Ibrahim Abdur-Rasheed of Siberia made his appearance on the social stage of this country. His personality and his conversation, as pointed out above, did not fail to attract attention. When he left this country his mantle naturally fell on these humble shoulders. The little band of the Japanese interested in Islam consisted of men of ripe age, who took more delight in the historic study of Islam than in its doctrines and theology. They had, to be sure, passed the age when the course of brain molecules could be easily altered and fresh ideas formed. The help rendered to the Islamic cause here by them was, nevertheless, not insignificant. They arranged meetings and invited influential people to listen to discourses on Islam. Thus a year elapsed and the Egyptian Muslim returned to Japan again. He co-operated with us, and we jointly started a monthly organ in English called *The Islamic Fraternity*, in April 1910. This was the first step towards the

systematic propaganda of Islam in Japan. The co-operation, unfortunately, was but short-lived, for within six months the Egyptian colleague, who was responsible for the major part of the expenses, desired to be released from the obligation. The entire burden falling on the shoulders of one individual naturally narrowed the scope of activity and retarded the progress of the cause; yet the career of the *Islamic Fraternity* under the single management proved satisfactory beyond our expectations.

With the invasion of Tripoli by Italy in the latter part of 1911, there commenced the second part of the rôle performed by the *Islamic Fraternity*. It was originally a religious organ to advance the cause of Islam in the Far East. The garbled accounts about Turkey, cabled maliciously to the Orient, were mischievous in the extreme, and compelled our paper to enter into politics and defend the cause of truth; for misrepresentations of the Turks and Islam tended to undermine the cause of Islam in Japan and to create a gulf of misunderstanding between the Turks and their co-religionists the world over. The interests of the Muslim world consequently demanded immediate action to explain the real situation and warn the Muslims in time against impending dangers. It is a matter of no small satisfaction that the humble efforts on the part of the *Islamic Fraternity* proved to be successful. This policy naturally involved some risk of incurring the wrath of those who were pursuing a contrary policy. Hence it was no occasion for surprise to us when at the time of the triumph of the late Kiamil Pasha's intrigues at Constantinople in the summer of 1912 our paper was denounced by Reuter's Agency throughout the East, and also by a certain M.P. in the British House of Commons.

The outbreak of the Balkan war, with terrible calamities in train, stirred the heart of the little band of Muslims in Tokyo to its depths, and afforded them opportunities of enlightening the Japanese public by holding meetings and publishing true facts in "El-Islam." Although the years 1912 and 1913 were anxious times for us, too, the work of propaganda continued uninterrupted, and the ground was prepared for sowing the seed of truth. But at the beginning of 1914 circumstances arose that required this writer's presence in the United States of America, and his absence from Japan for some time. His connection with the School of Foreign Languages, Tokyo, also ended, as the contract with that institution was not renewed through occult influences from extraneous agencies.

It is the duty of the Muslim world now not to allow the Islamic work of the last five years in Japan to end in smoke. From the beginning individual resources alone were the economic backbone of the Islamic work in Japan so far, but it is high time for the Muslim community to take up the financial responsibility upon itself. For, as the *salat* (the religious service of the congregation) signifies organisation, punctuality,

regularity, and discipline, the *zakat* (alms) constitute the economic basis, without which neither society can subsist nor civilisation progress. A certain sum of money should be placed at the disposal of the committee consisting of Muslim workers sent by the Muslim community to Japan; a good sized hall should be at first rented in a convenient locality in Tokyo for addressing Japanese audiences on Friday evenings and Sunday mornings; a small school should be started for inculcating among Japanese young men and women the doctrines of Islam; and a monthly Islamic paper, in Japanese and English, should also be started for the enlightenment of the general public in Japan and abroad. These few elements form the demand upon the Muslim world created by the present condition of the work in Japan. The problem demands immediate solution, owing to the absence of this writer from Japan for some time. It is certain that without the guidance of qualified teachers from a Muslim country and financial assistance the whole work would result in ruin. The desire of Khwaja Kamul-ud-Din, the Editor of the *Islamic Review* of London, for a short account of the work of Islam in Japan afforded me a golden opportunity for writing these few lines. It is hoped that the problem will receive adequate attention on the part of men of light and leading among the Muslims everywhere.

Tokyo, Japan.

MOHAMMAD BARAKATULLAH.

ISLAMIC REVIEW.—The above is very encouraging, and the Muslim community cannot admire Professor Barakatullah too much for all he has done to further the noble cause of Islam in Japan. For further information we, however, are in communication with our brother, Hassan Hatanu, the first and most energetic Muslim in Japan, and we hope we will be able before long to lay a workable scheme before our brethren in India for some practical step in this direction. For the present some seventy copies of the *Islamic Review* are being sent every month to Japan for free circulation, and this number will be increased if necessary.

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## A MUSLIM'S PRAYER.

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### OBJECT OF PRAYER.

To invoke Divine help to be free from temptations, and to inhale purity and goodness through constant communion with God Almighty Who is the fountain-head of them, is the object of the Muslim Prayer. One who is shielded by this help can traverse fearlessly over the world, which is so replete with snares and pitfalls.

### TO BE UNDER THE EYE OF GOD.

Everyone knows the effect of bad company on our moral character, and the number of men whose contact will improve

our morality is very limited. But he who offers prayers has the benefit of ever enjoying the companionship of God, the source of what is noble and graceful, for our Prophet has taught us, in his prayer, a *Muslim should feel the Divine presence and realise in his heart that the sanctifying gaze of the Lord is directed towards him*. Will not such a consciousness thrill our hearts and make the hair of our bodies stand erect? Verily such a holy communion will improve the very tone of our character. It is said of Caliph Ali (may his soul rest in peace!) that whenever he heard the call for prayer his face used to lose its colour and grow pale. We also read of the blessed Prophet Muhammad that while in prayers tears would often besmear his sweet face.

#### MUSLIM PRAYERS A BOND OF UNION.

How sublime is the Muslims bond of union, which is indicated by the graceful turning of millions of men to one central point. Is not this point calculated to inspire them with feelings of love and unity? If there is any nation on the face of this globe who has the strongest incentive to union it is the Muslims, who believe in *one* God, follow *one* Prophet, read and act upon the doctrines of *one* book, and turn so often to *one* centre—Kaba, and say their prayer in one language.

#### A PRACTICAL CURE OF PRIDE.

Is not pride a detestable thing? Our Prophet said that those who possess a mite of pride shall NOT enter Heaven. How to overcome this abominable enemy? by true obedience to the Divine Will. A Muslim often courts humility through his prayer, for in his prayer he prostrates himself down on the floor in glorifying the Most Mighty. The posture he assumes in his *Sujoodh* (prostration), when his forehead touches the ground, indicates a grand humility.

#### MUSLIM PRAYER COMBINES WORSHIP OF THE UNIVERSE.

How beautiful is the adoration of a Muslim who combines in his prayer the worship of all the created objects! He resembles in his standing all the plants, in bowing all the animals, in prostrating all the creepers, and in sitting all the mountains. How sublime is this mode of prayer wherein we find the modes of worship of all creatures represented.

#### LESSON OF PUNCTUALITY.

A Muslim who is particular of his prayers practices a great lesson of punctuality, because he has to perform them at appointed hours. How happy is he who applies this lesson from prayer to every other concerns in life.

ABDUL AZEEZ, of Colombo

## THE MESSENGER.

LA-ELAHÁ-IL-LALLAH MUHAMMED-UR  
RASOOL ALLAH.

### H.

ALTHOUGH with the arrival at Medina a new era dawned, that does not mean that trouble and anxiety were over, that hardship and suffering was no longer to follow the Muslim, that persecution ceased. The Prophet had now a home, a haven of refuge, of retreat, with many followers. Yet there were many enemies in Medina as well as friends. The people of the city were divided into three parties, which were soon to clash : first in the arena of words, and then in the arena of actual warfare. The three parties were : the first, the Muslims composed of the *Muhajirien*, or refugees, from Mecca, and the *Ansar*, or helpers, the converts of Medina ; the second, giving a nominal adhesion to Islam (Muslims only in name), led by Abdullah-ibn-Ubba, a leading citizen of the tribe of Khazraj, and were afterwards known as the *Munafikin*, or the dissaffected. They made things as disagreeable as possible for the Muslims without an actual breach of the covenant. The third party were the Jews. A great number of tribes of that race resided in the city and the neighbourhood. They, as the sequel proved, became the most dangerous element in the State for discord and evil. Medina and the hamlets within easy distance became now in reality a State, the Prophet not only holding religious supremacy, but temporal power also. Shortly after taking up the reins of Government he drew up a charter\* which was, at the time, agreed to by all the people concerned, those belonging to the divisions mentioned. This charter recognised the rights of all members of the community. It breathes a fine spirit of toleration, justice, and righteousness. It was superior to any covenant previously promulgated on parallel lines in Arabia, and in after years formed the basis of many a famous agreement between Muslim and Christian. We shall see later how the covenant was broken, and every stipulation violated. In fact, in spirit it was broken shortly after its ratification. The Jews subjected the Muslims to gross abuse with the tongue, if not with the hands. Poetry, ever effective in Arabia, was the medium adopted to lash the new religion, as they called it, and its expounder, and his followers. Moreover, they carried to Mecca information concerning the whole matters of State, and every detail regarding the condition of the Muslims. Things became so bad that it was evident the strong hand would require to be used unless

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\* The charter is given in full by ibn Hisham, the historian ; outlines in English are given both by Muir and Ameer Ali in their lives of the Prophets.

Muhammed and his people were content to allow themselves to be extinguished. The Prophet was, in his position, under the obligation to guard the commonwealth and maintain its integrity as a State, and was thereby compelled to adopt measures for its defence. We hear, therefore, of numerous small bands being sent out at various times, probably for scouting purposes,† and to ensure safety against forays, rapid forays being the special mode of attack made use of by the Arab tribesmen in their feuds. It is probable a few skirmishes took place, but no important blow was struck until January 624 A.D.‡ When three hundred Muslims led by Muhammed in person met over nine hundred of the Kurayish under the command of Abu Jahl, Utbah-ibn-Rabiah and other chiefs, with seven hundred camels and one hundred horsemen, the latter clad in mail, it was an imposing array compared to the little army of Islam. On the Muslim side Musab bore the banner of the Refugees in the van of the army, Hobab the banner of the Banu Khazraj and Sad ibn Maudz that of the Banu Aus on the wings. The Muslims stood on the defensive, in lines as they stood at prayers when paying devotions to their God. The Kurayish advanced in three columns, the Chiefs of the House of Abd-al-Dur hereditary standard bearers to the tribe carrying the banners of the centre and the wings. As was customary among those Pagan cavaliers, three champions rode out from the ranks and challenged an equal number of foeman to combat. They were Shaibah and his brother Utbah, and Walid son of Utbah, warrior of the race of Abd-al-Dar. A ready response was given, and Obeida, Hamza, uncle of the Prophet, and young Ali, his cousin, soon to be his son-in-law, went forth to meet them.

"Speak, that we may recognise you!" thundered Utbah. "If you be equals we shall fight with you."

"I am the son of Abd-al-Muttalib—Hamza, *the Lion of God, and the Lion of His Prophet*," answered Hamza.

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† I say scouting purposes, because I cannot accept the views of Muir and Margoliouth, that Muhammed acted on the aggressive by sending them out to attack caravans. In the first place, the bands were too small to be effective; and in the second it is inconceivable that men born to desert warfare and brought up in Arab habits, customs and traditions could have allowed caravan after caravan to outwit them. Thirdly, it seems preposterous to assume that between 622 and 624 A.D. those Muslim warriors were completely stupid, and that ten or twelve years later they had evolved so rapidly that they had developed enough martial ability and warlike bravery to overthrow the Roman and the Persian, who not only outnumbered them, but were supported by the prestige of centuries of domination and all the lustre of Imperial power. Even if it was true that in those cases the Muslims were the aggressors, their scions may rightly claim in their justification the previous persecution. Besides, an accusation on such a point seems an anomaly in the mouths of Christians, members of a religion whose priests were the first to preach, and whose adherents were the first to put into practice the doctrine that no faith should be kept with the members of another creed.

‡ Margoliouth gives March 16.

"A worthy foe," exclaimed Utbah, "but who are these others with thee?"

Hamza gave the names. "Meet foes, every one!" was the reply of Utbah, and turning, he called to his son Walid, "Arise and fight!" Ali went to meet him, they were the youngest of the six. The swords flashed and fell, and Walid went down before the steel of Ali. Again the scimitars gleamed quick and keen in the sunshine, and Utbah went down before the lion of the Muslims. Obeida, old and stiff, sank wounded before the blade of Shaibah, but that warrior fell an instant after beneath the stroke of Hamza. The champions of the old religion were fallen before the champions of Islam. The *melée* became general. Feats of individual prowess, valorous acts, deeds of heroism were displayed on both sides. The cry of the Muslims rang through the valley of Badr, *Ya Mansur Amit*—"ye conquerors strike." The ranks of the enemy wavered. Young Omeir cast away the dates he was eating, shouting as he did so, "Is it these that hold me back from Paradise? Verily I will taste no more of them until I meet my Lord!" Rushing into the thickest of the fray, he obtained the death he sought. Such was the spirit that animated his comrades. A spirit even numbers could not overcome. The Meccan army fell into confusion, broke, and fled. Even as the sun began to decline victory rested on the banners of the Muslim. The persecutor could no longer persecute with impunity.

The blow was a severe one for the Kurayish. Their pride suffered the most. They still held a vast array of fighting men in reserve, greatly superior in numbers and in munitions of war to anything the Prophet was able to put in the field against them.

He was soon also to be forced to defend himself against other tribes, some of whom were stirred up by his enemies at Mecca, others by his enemies at home. We find him shortly afterwards engaged besieging the quarter of the Banu Kainuka, a Jewish tribe resident in a part of Medina. After a siege of about a fortnight they surrendered at discretion, and he sent them into banishment. Expeditions followed against the Bani Ghatafan and the Bani Sulaim, two tribes living to the north-east and east of the city; but they retreated before him and there was little fighting. Then followed a foray of the Kurayish, under the command of Abu Sophian—the Omeyyad. With two hundred mounted men he skirted Medina, by way of the stations of the Bani Sulaim and Bani Ghatafan, and falling on the palm gardens and grain fields to the north-east destroyed them, burning the habitations that came in the path of the attack. The Muslims issued out as soon as they were able to gather a sufficient force, and the Meccans fled on their appearance. As they ran they cast away the wallets containing their food supply so as to lighten the horses and hasten the retreat. The affair is from that incident known in history as the affair of the meal-bags.

It was not to be expected that the Kurayish would allow the matter to rest where it was. The affair of the meal-bags was only a foray. Badr still rankled in the minds of the defeated, and preparations on a large scale were made to avenge it.

The help of either tribes was sought for, and in January 625 A.D. § Abu Səphian, with a well-equipped force of about three thousand men—seven hundred of them horsemen clad in mail under the immediate command of the famous poet, Amr-ibn-Alas, afterwards renowned as the conqueror of Egypt. They occupied the valley beneath the mountain of Ohud, and proceeded to ravage the precincts of Medina. Muhammed, with a muster of about seven hundred men and only two horses, marched out to meet them. The Muslim army, having partly circled the foe, took up its station on the base of the hill.

Muhammed posted his archers in a strong position on the brow of the hill to overawe the opposing cavalry, with strict orders that they were not to leave the position at any cost until commanded to do so.

The forces opposed each other in three divisions. The Muslim centre, as at Badr, was composed of the refugees, with Musab as standard-bearer. Talha, son of Abd-al-Oyyo, of the House of Abd-al-Dar, bore the standard in the centre of the Meccans, where Abu Səphian commanded. Khalid-ibn-Walid, destined in after years to lend lustre to the armies of Islam, commanded the Kurayish right ; while Ikrima, son of Abu Jahl was in charge of the left.

The battle opened with individual combats, warrior meeting warrior *à la outrance*. The Meccans were accompanied by a large concourse of women, who beat timbrels and hurled reproaches at the enemy and words of encouragement to their friends as the lines advanced.

“Courage! ye sons of Abd-al-Dar!

Courage, defenders of women!”

they shouted, as Talha advanced, challenging his opponents to combat. Young Ali, breaking from the ranks, bounded forward to meet him: a sharp, swift onslaught, and the Meccan went down, sorely wounded.

“Mercy, O son of my uncle,” cried Talha as he fell.

“Mercy be it,” replied Ali, “thou dost not deserve the fire.”

Another scion of the House of Abd-al-Dar dashed forward to bear the standard by right of his birth and his house. He also fell, for Hamza the Lion was now by the side of Ali. Seven standard-bearers, of the same brave race, one after another were either slain or severely wounded by the champions of Islam. The battle soon became general, the impetuosity of the Islamites bore the Meccan warriors back despite the numbers.

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§ Battle of Ohud. Various Arab chronicles give various dates, such as the 5th, 7th, 8th, and 11th Shawwal ; Muir gives January 625.

C. de Perceval gives 11th Shawwal (Saturday, January 26, 625).

Prof. Margoliouth gives 7th Shawwal (Saturday, March 24, 625).



Conspicuous in the foremost ranks performing deeds of prowess were Abu Dujana, bearing Muhammed's sword and with a red kerchief bound round his helmet ; Hamza, an ostrich feather shining on his breast against his mail ; and Zubair, with his yellow turban—good men all.

When the fight waxed hottest and the foeman thronged the closest, flashed and fell the scimitar of Ali, second to none, his snow-white plume tossed in the battle-van. The archers, seeing the tide of battle favouring the Muslims, in disobedience to the orders of the Prophet, rushed down from the position of advantage they held in the rear of the troops. One eye amid the foemen saw the error, and with a master soldier's promptitude hastened to turn it to the benefit of his side. The Black Eagle of the Kurayish, Khalid-ibn-Walid, seeing the mistake, collected the horsemen of Mecca, and like a thunderbolt of doom hurled the mail-clad riders on the now unprotected rear of the Muslims. Confusion followed. The ranks were rent asunder, line separated from line, and men from their commanders. The leaders rallied, parties rallied here and there, fiercely fighting, but the ranks were split up and the members surrounded by overwhelming numbers. To restore order was impossible. The Prophet himself was surrounded and slightly wounded, having to defend his life sword in hand. In fact, the cry arose that he was slain, but a few faithful followers bore him to the rear. Those left could only fight their way backwards to the hill of Ohud, the champions holding the foe in check until safety was secured. In the fiercest of the onset, the lance of Wahshi, the wild Ethiopian slave of Hind, flew through the air, flung with unerring aim. The next instant the white ostrich feather on the breast of Hamza was dyed a crimson hue. The mighty hunter of the Kurayish had fought his last great fight and struck his final blow for Islam. Over his body the unconquered sword of Ali cleft asunder head and limb, or shattered shield and helm.

The remnant of the Muslims were at last safe on the hill of Ohud. Some of the bravest lay stark and stiff with the uncle of the Prophet in the valley below. Many more, amongst them Ali, Omar and Abu Bakr suffered from the effects of the fray, bleeding at many a pore. One might that evening, from the standpoint of a looker on, have arrived at the conclusion that the last hour of the Muslim was at hand, and that Islam was at the point of perishing. In spite of the disaster and apparent impending destruction, things were better than they seemed. A power at work, unseen, but running through the whole, was welding and moulding them into a force stronger than ever, mightier than the world ever saw before. Earnest enough and powerful enough to carry from Arabia to the Himalayas and the Pyrenees the name of the one God and the teachings of His Prophet. Then on and ever onwards through the circle of the spheres, from sunrise to sunrise and sunset to sunset, over ocean and through continent and continent.

To a man, to men who believed they fought for truth and that God was with them, converts spurred on by a new idea and a holier and higher faith, the defeat of Ohud was neither overwhelming nor irretrievable. It was a whip to lash them on to mightier efforts, aye to greater glory.

When darkness came, uninterrupted by the enemy, the Muslims retreated to the city. While in the valley the women of the Kurayish raved, and raged, and mutilated the dying and the dead. Quick to take advantage of a movement of the foe in the direction of Mecca, Muhammed sent out skirmishers to follow and harass the retreating victors. Who, either too much exhausted by their past exertions or imbued with the belief that the Muslims had rallied and brought up a large reserve, hastened homeward, rendering the victory nugatory and leaving the Muslims defeated but unconquered, and masters of the situation in spite of defeat.

The phrase "history repeats itself" is a common one, and in a certain sense it may be held to be true. When a Power, a tribe, nation, or empire has been severely stricken by another, smaller enemies generally take the opportunity offered for declaring war also. We have had instances lately which will recur to the reader. After the battle of Ohud the tribes in the vicinity took advantage of the check to the Muslim arms and attacked them. The hostility of the Jewish tribes also became more rancorous. The Muslims would require to put an end to the treachery of the Jews and the repeated forays of the Bedawin if their existence as a coherent body was to be maintained and the commonwealth of Medina safeguarded. The next three years were almost wholly employed in warding off those opponents and punishing them. One thing is evident to us now, the enemies of the Prophet over-estimated the effects of the Kurayishite victory at Ohud. As events proved, the Muslims were still able to defend themselves, and as their numbers were increasing were soon in a position to attack the attackers.

A new plan for thinning the ranks of the Muslims was also initiated about this time. A number of tribes, such as the Bani Aamir and Bani Sihyan, enticed missionaries into their territory under the pretence of being instructed in the tenets of Islam and then put them to death. No people, no leader worthy of the name could suffer such acts of aggression with impunity. Some of the individuals in the city and vicinity of Medina, whose hostility and treachery was open and unabashed, were summarily executed by individual Muslims who, in the absence of Courts of Justice, which were not yet instituted, took the matter into their own hands.¶ The Bani Nadhir having refused to comply with the terms of the charter previously agreed to by

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¶ On this point I recommend the reader to the remarks of Lane-Poole, see "Studies in a Mosque," p. 69.

the Jews as a body, hostilities ensued. Their fortresses or quarters were besieged, and in a little over a fortnight the tribe surrendered at discretion. The Prophet punished them by banishment, allowing them to march out with all movable property, with the exception of munitions of war—a very merciful act after the animosity exhibited by them, and one they were to repay with ingratitude. They still continued to foment disturbances in the new settlements. The other Jewish tribes living at Khaibar made no armed movement to assist their compatriots, but redoubled their efforts to stir up the Arabs to combine in a great attempt to capture Medina. The propaganda bore fruit, and in the spring of 627 A.D. the preparations reached maturity. The Kurayish under Abu Sophian encamped outside Medina with an army surpassing in numbers any ordinary war array of the tribesmen. The Kurayish and their allies from Mecca numbered four thousand. They were joined by seven hundred men of the Bani Sulaim, one thousand of the Bani Fayarah, of the Bani Ashja and Bani Murrah four hundred men each. The Bani Asad and other tribes also sent contingents, bringing the total up to nearly ten thousand men. The cavalry were under the command of Khalid-ibn-Walid. The Muslims could only muster about three thousand fighting men. The Prophet, therefore, was not in a position to place in the field a force capable of meeting the enemy on anything like equal terms. To have attempted to do so would have been courting not only defeat but annihilation, and would have exposed the city and the women and children to the fury of the Meccans. Safety lay in defence and strategy. The women were placed in the fortified houses. On that side of the city where the houses were not close enough together to make a strong line of defence the Prophet ordered a trench to be dug, he himself taking a pickaxe and marking the line of the entrenchments. The Muslims laboured in relays until the whole was completed. The Prophet worked as hard as his followers, giving praise to God as they toiled without himself ceasing from his labour.

The trench was a new thing in Arab warfare, and proved an insurmountable obstacle to the besiegers. In spite of every effort the Meccans were unable to pierce the Muslim defence. Provisions became scarce amongst them, horses perished, the elements were against them. A storm arose, the wind overturned the tents, and the rain deluged the besiegers camp. Faintheartedness followed, and demoralisation set in. After a siege of over three weeks the Kurayish gave up the struggle, abandoning the camp. The majority hurried home, while a few took refuge with the Jewish tribes.

Of the Jews the Banu Kuraizha during the siege displayed bitter hatred of the Muslims, aiding and abetting the Meccans. Muhammed resolved to punish them, and as soon as he was relieved of the presence of the Kurayish sent part of his army

against them. It was a stern necessity. To permit them to remain any longer in the neighbourhood of Medina or even in Arabia was dangerous not only to the safety of the State, but his mission was imperilled by their presence. After a few days skirmishing the tribe surrendered. But they surrendered on the condition that their punishment should be left to Saad-ibn-Muaz, the chief of the tribe of Aus. That fierce warrior, who was suffering from wounds inflicted during the skirmishing, decreed that the fighting men should be put to death and the others deposed as slaves. The judgment was carried out. The sentence, no doubt, was severe looked at from the twentieth century standpoint, although more severe sentences took place lately both in Tripoli and the Balkans. In the light of the period in which it took place it was not by any means severe. The judge was of the Jews own choosing, the judgment equal to that of a court-martial of to-day, the crime was high treason. Even to-day the punishment for high treason is death, but unless the case is a serious one, taking place during actual hostilities, the death sentence is generally rescinded and one of lengthy imprisonment imposed. The number executed was probably about two hundred.

During the year following various encounters occurred. Sometimes a party of raiders would descend on the suburbs of Medina ; at others the Muslims would reply by expeditions into the territory of an enemy. In this way there was fighting with the Bani Lihyān, the Bani Mustalik and other tribes.

Then came the pilgrimage and the Peace of Hudaibia. Although the Kurayish were the guardians of the Kaaba at Mecca, the shrine was a national one. During the month of the pilgrimage every Arab of whatever tribe was entitled to attend for the purpose of worship, provided he went in peace, carrying only travelling arms—namely, his scimitar in sheath. As six years had passed away since the flight from his native city, the Prophet resolved on the pilgrimage incumbent on every son of Arabia. Over seven hundred of his followers decided to accompany him, and preparations ensued for the journey. On the arrival outside the town the Meccans barred the way, although the mission was a peaceful one, and refused him admittance. Not desirous of coming to blows with his opponents on such an occasion, negotiations were opened, and, after deliberations, a treaty was ratified by both parties. Peace was to endure for a certain period, and, on the following pilgrimage, the Muslims were to be allowed to visit the Kaaba in peace, and to have three days in which to perform their devotions. Other agreements were also entered into. Debarred on that occasion from entering the sacred precincts, the right to do so in the future was ceded ; so after performing the Islamic ceremonies of prayer and sacrifice at the camp outside the city, the Prophet and his followers returned to Medina.

About one hundred miles to the north-east of Medina

lay the Jewish settlements of Khaibar, filling the fertile valley of the Zeydick, and further south that of Wadi-ul-Kura. Like their brethren, they were incessant in attempts to stir up the Arabs against the Muslims, especially the Ghatafan clans living in the neighbourhood, and who benefited by such proximity, receiving munitions of war and other necessities. Reinforced by refugees from the banished tribes of the Bani Kainukaa and the Bani Nadhir, with members of the Bani Kuraizha, they became stronger and more provocative than ever. An expedition of about fifteen hundred men was despatched against them, Muhammed himself being present. Terms were offered, but were rejected. The forts were strong and the work of reduction was long and arduous, the campaign lasting a month. The honours of the fighting fell as usual to Ali, who always slew his man in single combat. One after another the forts were forced to surrender; at last the strong castle of Al-Kamus, the citadel of the valley of Zeydick, was stormed, Ali leading the way with the standard of the Black Eagle tossing over his snow-white plume. On the fall of this, the principal stronghold, the other Jewish townships in the neighbourhood surrendered at discretion. Their lands and immovable property were returned to them, and they were confirmed in possession; by way of indemnity the movable property was confiscated. The Jews were in future to be subject to the rule of Medina, and in return for protection to pay as tribute to the State half the produce of the land.

During his sojourn at Khaibar the Prophet was nearly poisoned by a Jewess—Zeinab, sister of a warrior Marhab. She placed a dish prepared carefully for the purpose before him and his friends. The Prophet detected the poison by the taste, and cried out that it was poisoned. Bishr, who sat next him, had already eaten and died in a few minutes. Muhammed himself was seized with severe pains, although he swallowed very little. His system appears to have been permanently affected by it, and it probably hastened his death. Yet the Prophet, with a clemency which on this and other occasions seems remarkable, forgave the woman for her attempt on his life.

Although I have dwelt on those warlike events which occupied the first seven years of the life at Medina, it is not to be supposed that during the period the Prophet neglected the work to which he was called or that his message was forgotten. It was during his whole career his first and principal concern. A Mosque was erected in the city immediately after his arrival, where the faithful met constantly for prayers, where he addressed them day by day, giving forth the message that was delivered unto him, expounding the truths and the beauties of Islam, and invoking Divine help for his people so that they might be strengthened and sustained in the path chosen; that they might recognise the unity of the One God, His mercy and His compassion, His beauty in all his works, and that salvation lay

not in the sacrifice of the innocent for the guilty, but in a good and noble life by obedience to the Divine laws.

The seventh year of the Hijra was drawing to a close, the time of the pilgrimage was at hand. In pursuance of the agreement entered into with the Kurayish, the Prophet and two thousand of his followers prepared to go to Mecca. On their approach the inhabitants deserted the city, encamping in tents on the hillsides or in the valleys. For three days the Muslims remained in the town, making the circuit of the Kaaba and performing the Islamic ceremonies of purification and prayer. When the period agreed upon came to an end they departed for Medina. So impressed was the majority of the spectators that a good number of conversions followed, amongst them the two warriors prominent in previous battles, and destined to be more famous in years to come, Khalid-ibn-Walid and Amr-ibn-al-Aas (Asi); with them came Othman-ibn-Talha.

The eighth year of the Hijra was important for two events. The first, the battle of Muta, when the forces of Islam fought their first stern conflict with the trained troops of Byzantium. The second event was the downfall of the Kurayish and paganism in Arabia with the capture of Mecca. In the previous year the Prophet sent envoys to the Emperor Heraclius, the King of Persia, and the "Maukaukas" of Egypt,<sup>¶</sup> inviting them to adopt Islam as their religion. Envoys were also sent to various governors of cities or provinces, petty rulers in Central Asia. An envoy sent to the Governor of Bostra was attacked and slain by Shurahbil, son of Amr, an official in the pay of Cæsar. An army was despatched from Medina in September 629 A.D. to avenge the murder. The troops were led by Zaid-ibn-Harithah; along with him in command were Ja'far, son of Abu Talib, and the poet Abdullah-ibn-Rawahah. They were opposed at Muta by a well-equipped army, far superior to them in numbers and in munitions of war. A sanguinary conflict ensued, one after another the leaders bearing the standard of Islam were slain, fighting like lions in the midst of the foemen. First Zaid, then Ja'far, and then the poet Abdullah. The army was on the point of defeat, when, at the critical moment, at the request of the Muslims, Khalid-ibn-Walid assumed command. By almost superhuman powers and skilful generalship that leader rallied the forces, and, although unable to turn the check to the advance into a victory, he stemmed the tide of Byzantium success and withdrew the army in good order. Checked, but not discouraged, they awaited the coming of reinforcements under Amr. That commander, on his arrival, soon restored the prestige of Muslim on the Syrian border. Khalid is reported to have broken no less than nine scimitars at Muta on the mail of his foemen, and for his bravery he was called by the Prophet

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<sup>¶</sup> For the identity of this person see Butler's "Arab Conquest of Egypt."

“one of the swords of Allah!” A few others at various times also received the distinction. But in history Khalid-ibn-Walid remains ever afterwards pre-eminently distinguished as “The Sword of God!”

YEHYA-EN-NASR PARKINSON.

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THE  
END OF THE WORLD AS DESCRIBED  
IN THE QURAN.

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A GREAT CONCUSSION.

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THE earth is not a self-existing being but a created thing, and is liable to destruction from some physical cause. The destruction of our earth, as the science of astromony shows, will result from a great concussion which the earth may receive by colliding against some other heavenly body. Another planet or comet may come so close to the earth that the magnetic gravitation of one body may draw the other towards itself, and after a tremendous collision both may be joined together, or the disintegrated materials of the less solid or less weighty body may, by force of the impact, be scattered into space, and, finally, join their original centre of gravity—i.e., the sun—and serve as fuel in kindling its heat; and the more solid body may, after the collision, regain balance and resume its revolution as before. Such incidents have occurred with respect to certain other planets and stars. Some stars appear to be joined with other stars, and they are called double or binary stars. With regard to the Milky-Way (*Galaxy*), it has likewise been presumed that most of the heavenly bodies have, in consequence of a collision, been reduced to fragments, which have been scattered into space. In short, according to science, our planet, when near its destruction, will receive a tremendous concussion, sufficient to disintegrate it into pieces. Its more solid fragments may regain their balance and resume their revolution, but those less solid and less weighty may be drawn towards the sun and consumed in that ever-burning fire. How lucidly the Book of God reveals these truths in one of its chapters when describing the end of World:—

“The *Concussion*! What is the *Concussion*? And what think you that concussion will be? On that day men shall be like moths *scattered abroad*, and the mountains shall become like carded wool. Then the one whose *balance* shall be *heavy* shall

lead a *pleasant life*, while the one whose *balance* shall be *light*, their *mother* is Haviaa, and what do you think it is? *A burning fire.*"

MD. ABUL HASSAN SIDDIQI, of Budaun,  
late Registrar High Court, Hyderabad, Deccan, India.

ISLAMIC REVIEW.—The words italicised by us in the above given chapter of the Quran are too suggestive to need any further comment. The light fragments of the earth after it receives the fatal concussion will fly to the sun, their real origin (mother), and be consumed with its ever raging fire. Only those with solid body will survive the concussion. So is it in the moral and spiritual world. Man is constituted of various atoms of the universe, nay, almost all its ingredients find room in his nature and constitution. Reference is often made in the Quran to several laws and phenomena of Nature. Besides man being akin to it on account of his physical nature, laws appertaining to the physical world correspond to those dealing with his moral and spiritual nature. Almost all physical phenomena have their parallel and semblance in the moral and spiritual world. All are the refined product of what originally came out of the Sun. We can only maintain our entity by gaining solidarity, and moral lassitude and spiritual lightness makes us unworthy of this very existence of ours.

The Book of Islam is not a book on science, but it makes reference to many a scientific truth in illustration of its moral and spiritual truths. And if the Book is from God, its description of certain natural phenomena cannot but be real truth. The first chapter of the Book of Genesis, with all that effusion of Western theology to explain it on a rational basis, simply proved that it was not the word of God, but a human interpolation and a forgery. But the Quran stands on a firmer base, and, in a way, is very suggestive. In some of our subsequent numbers we will give what The Book says about the emanation and the creation of the earth. If some of the truths revealed by it 1,300 years ago find strong support from science, its other truths may be taken as an instructive suggestion in the search for new truths.

Better that fair one's secrets be revealed  
By meanings in other persons' tales revealed.  
(Jaluddin Rumi).

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MAGNANIMITY lies in forgetting any obligation thou hast done to others, and not mentioning it as "I have done this for you," nor even ascribing it thyself.

JUNAID.



## CIVILISATION : ISLAM AND CHRISTIANITY.

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### II.

WE accept with pleasure the following from the able pen of our Brother, Prof. John Parkinson, in continuation of our article under the above heading which appeared in No. 2, Vol. II. of *Islamic Review*, pages 44-47 :—

In the April *Moslem World* the editor writes : "The impact of Western civilisation through commerce, literature, and Western governments has utterly disintegrated old social standards, practices, and ideals among educated Moslems, and is compelling them to readjust their faith in the Quran, or abandon it. The advocates of the New Islam in India, Turkey, Persia, and Egypt are the allies, and not the enemies, of Christianity in the realm of ethical reform and higher social ideals ; and we welcome their co-operation in this realm. The veil and polygamy are doomed, as well as slavery."

To read that paragraph one would imagine Christianity abolished slavery, polygamy, and the veil in Europe, and that all along the line Christianity taught a superior ethic, and fostered and helped social reform. Such was not the case, as has been often demonstrated, as I have previously demonstrated. The re-actions of thought spoken of is a commonplace of historical development, and, as I pointed out in a previous article, was the leading factor in the civilisation of Europe—it, in fact, civilised Christianity. The influence of Islam, the culture and learning of the Muslim during the middle ages changed the currents of European thought and brought about the Renaissance. Western civilisation, of which Christianity is only a part, and the most unprogressive at that, is now in turn re-acting on the Muslim and stirring him to emulate, perhaps eclipse, the glory of his fathers. It is reviving the spirit of Islam as it was in the early and palmy days when its cities were the splendour of the world, and its schools the arenas of the learned. That is the effect of contact, of exchanges of thought, of ideas ; the working of the culture forces on which progress depends. It is not Christian, and no religion has been more changed and altered by it than Christianity. To put the process of world progress down to Christianity is to do what Prof. Bury calls to "read history superficially." It is due, in simple language, to the contact of peoples, exchanges of ideas, the discoveries of science, the spread of knowledge, and that divine spirit in man which carries him on from point to point in his craving for truth ; a spirit that the Christian Church has never fostered, but has often opposed and tried to curb.

Writing in the *Literary Guide* for April, J. McCabe says :—

"The whole history of Christianity needs re-writing in a language and form that will make it available for the peasant, as well as for the artisan. . . . The entire and true story of the relation of Christianity to the people during its thousand years of complete domination has never yet been put before the people. But they have learned much of it during the last fifty years, and it suffices to make them rather disdainful of the claims of the clergy. The hundredfold reward being somewhat doubtful to-day, the clergy have taken to assuring them that Christianity has been their best friend as far as their earthly fortunes are concerned. They do not need to read much history to deride that claim, but they ought to know the whole story. . . . Sunday by Sunday they are told how Christianity abolished slavery and serfdom ; how nobles fraternised with commoners in the ages of faith ; how Christ was the first to talk of social justice in a grim capitalist world, and so on. These monstrous untruths should be nailed definitely to the counter."

My friend McCabe writes well and strongly ; although I do not always agree with him, he has hit the nail on the head in the above. As to the gap in our literature mentioned, there is one ; perhaps time will fill it up. Meanwhile, the "Short History of Christianity," by J. M. Robertson, "The History of the Freedom of Thought," by Prof. Bury, partly cover the field in several aspects. Another addition to the subject has been made within the last few days in the shape of a small volume of 150 pages, entitled "Christianity and Civilisation," from the pen of Charles T. Gorham. The work, so far as it goes, has been satisfactorily done. It might well form the basis of a larger and more comprehensive survey of the relation between Church and State, and the effect of Christianity on development in general, with special regard to legislation for the benefit of the people. Some of the author's remarks are pregnant with thought, some we may disagree with either in part or as a whole, but the whole is worth serious consideration :—

"Coercion of opinion was exercised by the Church with a relentless and systematic cruelty never shown by any other of the great religions" (p. 3-4).

"A further serious defect of Protestantism was that it failed to free itself of the evil tradition that persecution for religious opinions was not only justifiable, but essential to true religion and to the stability of the state" (p. 116).

It must be remembered by the historian that Christianity was not responsible for every evil that occurred under the system, no more than it was responsible for every contribution to good. All that can be demonstrated is that the whole structure of ecclesiasticism, with its dogmas and pretensions, was relatively evil, and that the teaching of the Church was practically on the side of intolerance, cruelty, and social and mental bondage, siding in general with the privileged class ; the central dogma, salvation from sin by belief in the death of an innocent sacrifice, being in its very essence immoral. While the coarser and more brutal teachings of the Old Testament were laid stress upon and made use of when necessary to rouse the fanaticism and passion of the ignorant multitudes, the gentler teachings throughout the books and purer ethics of the later prophets and of the New Testament must have had a leavening effect, and touched for the betterment many minds, although outweighed by the other. The purer ethics were just those which were less stressed by the Church, and even the highest morals were taught in a nobler form by the previous moralists of paganism, both in Greece and Rome. Even if we accept every teaching in the Gospels as being the very words of Jesus, it is sheer nonsense to assert that "He spake as never man spake." There is not one single utterance or doctrine attributed to Him but has its parallel in pagan teaching, and was taught by the religious leaders who preceded Him in time. There is not a new note in the Gospels.

You would think from the remarks of various writers that the "veil" was foreign to the Christian system. Such is not the case. The veil was worn in Byzantium. It was common in Europe among women of the better class ; in fact, is still worn in a modified form. In earlier times it was within limits a mode of protection, both in the East and the West. The times have changed, and it has become obsolete. It is going out because it is no longer necessary, not because Christianity has condemned it. The same applies to polygamy and slavery. I am, of course, aware of the fact that later Muslims as a whole have carried the Purdah system to a pitch never taught by the Prophet of Islam. As regards polygamy and slavery, I dealt with those subjects in the *Review of Religions* some time ago, and do not intend to deal with them here at any length. As to the first, McCabe says : "And so curious was the influence of the Old Testament that several of the fathers could not bring themselves to condemn it, and it was not officially suppressed by the Church until 1060 A.D. Luther and the Reformers allowed it even later." As to slavery, the Church was its strongest support during the anti-slavery crusade, and the ministers of religion its most zealous defenders in America and Britain, as I have demonstrated before.

In the volume by Gorham, mentioned above, there is a long paragraph dealing with the Muslim civilisation ; there is nothing

new in it, but it is worth quoting as coming from a man outside the pale of all religions, and I therefore take the liberty of quoting it in full :—

“While the greater part of Christendom was steeped in abject credulity, what was the rival faith of Muhammed doing? In the eighth century the Moors conquered Spain, and, as if by magic, a splendid civilisation sprang into being. An extensive commerce and a general love of industry created a wealth that astounded the Christian world. Wise laws developed and regulated an ingenious system of agriculture. The Moors bred cattle, sheep and horses. Civilisation owes to them the culture of silk and introduction into Europe of rice, sugar, cotton, and many fruits. They fostered the manufacture of textile fabrics, earthenware, iron, steel and leather. While Christians were slaughtering one another for the glory of God the Spanish Moors were writing treatises on the principles of trade and commerce. A Christian stricken by disease sought the aid of the nearest saint, and waited for a miracle; the Moor relied on the prescription of a physician or the skill of a surgeon. Rome and Constantinople were asserting the flatness of the earth, while the Spanish Arabs were using globes in their common schools. In practical science, especially in astronomy, botany, optics, surgery, and medicine, their achievements were beyond the imitation or even the comprehension of the rest of Europe for hundreds of years. The study of algebra and mathematics was carefully cultivated by the Moors. They understood the weight of the atmosphere and the principles of hydrostatics, discovered the theory of the pendulum, recognised gravity as a force, and, at least partially, discerned the theory of the progressive development of animal organisms. A school of poets arose in Spain who furnished the germs of the poetry of Provence; the fiction writer and the historian were held in high esteem. Dictionaries, one of which was in sixty volumes, and cyclopædias were compiled. The palaces of the rulers were adorned with mosaics and tapestries, and lighted by chandeliers; the courts were cooled by cascades; baths of marble were supplied with warm or cold water, according to the season. The scrupulous cleanliness of the Arab was as great an improvement on the verminous hair shirt of the Christian saint as the superb palace of the caliph

was upon the chimneyless barn of the Christian king. In the great City of Cordova, a centre of learning and prosperity, the streets were paved and lighted centuries before London or Paris had imagined such luxuries. All this reads less like sober history than like the annals of romance. But the wonderful civilisation of the Moors was not to be permanent. Weakened by the dissensions of their rulers, the kingdoms of the Crescent waned before the steady advance of Christian fanaticism, and with the final reconquest of Granada began the reign of bigotry and terror under the Holy Inquisition, and the sowing of the seeds of impotence and decay."

If a person is imbued with a keen historical feeling, and an underlying spirit of the romantic and beautiful in human activity, he will never tire of reading of those "Caballeros Granadinos," those gentlemen of fair Granada, those illustrious Moors of Cordova and Seville.

There is something arresting, something attractive about those cavaliers of the Beni Omeyya, the Beni Hud, the Beni Alaftas, the Beni Zegri, and the Beni Zeraj. Something daringly magnificent in that golden age of Islam when the white banner of Omeyya's scions tossed in splendour on the sun-bathed hills of Spain. And of those enchanted days of golden deeds and gentle feats-at-arms, of courtesy and chivalry, when the azure bend of great Al Hamar's race, the sons of Nasr, led the lists in tourney times. They were grand, grand men, those heroes of the Beni Kays, and those lions of the House of Abdul-Shams, chiefs of the tribe Kurayish.

Clans of Modhar, Clans of Khatan,  
West and east the pennons shine ;  
Princes of the Beni Hassan,  
Mighty lords of Hisham's line.

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WHEN thou hast set up the idols of good intentions within thy mind, breathe into them the preserved breath of the righteous and they will rise up into moving actions and realities. If evil passions create an earthquake in thy heart charm them into silence by the magic words of the truly righteous.

JAMI (Muslim Poet).

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Whoever loveth to meet God, God loveth to meet him.

—*The Holy Prophet.*

## THE SISTER RELIGIONS OF THE EAST.

By LORD HEADLEY.

THE British Empire cannot at the present moment boast of an unclouded horizon, for there are plenty of troubles now existing and likely to crop up in the near future. Both at home and abroad the difficulties to be overcome are real and pressing, and in these circumstances it seems a pity to do anything to stir up religious animosity. We need the whole-hearted support of all loyal subjects, of whatever creed or nationality, and we can safely look upon our Mahomedan fellow-subjects as ranged on the side of Law and Order. As a religious body they are by far the largest in the British Empire. The Quran expressly forbids all sedition and rebellion and insists that there shall be no violence or compulsion in religion: this being the case, the question may well be asked, Why not leave well alone? Here we have over one hundred million supporters who, like the Christians, believe in God, are taught to do their duty to their neighbour, follow the teachings of Moses, Christ, and the Prophet Mahomet, and do not seek any aggrandisement in the shape of temporal power. It is true that they would like to see the whole world embrace the simple faith of Islam, just in the same way that Christians would like to see the views of their particular sects universally adopted; no one can blame them for this, for their belief in their religion is deep and sincere.

With these views in my head I must confess that the speeches of the bishops at the last meeting of the Church Missionary Society, held in May this year, came as rather a shock. Dr. Whitehead, the Anglican Bishop of Madras, predicted a movement, at present in its infancy, on the part of the outcasts of India, and said that when they began to move as a body it would not be a movement, but an avalanche, and their present duty was not merely to deal with the immediate needs of the movement, but to prepare for that mighty avalanche, when some fifty or sixty million people would be crowding and making their way into the Christian Church. Doubtless Dr. Whitehead refers to many different creeds as well as to the poorer classes of Mahomedans in Southern India. But Dr. Lefroy, Bishop of Calcutta, seems to have singled out the Mahomedan faith as the one specially requiring the attention of the missionary, for he spoke of the problem of Mahomedan evangelisation and the splendid possibilities and hopes which presented themselves in connection with it if only the Church would rouse herself in some kind of adequate measure and tackle the work in real earnest. "The problem had never

received a tenth part of the attention its importance demanded ; it was a case of the Cross or the Crescent ; there could be no neutrality between the two ; one or the other must conquer. The only sound method of Christian defence against the onward march of Mahomedanism must be that of attack, the Church throwing itself heart and soul into the great cause, winning the Mahomedan world to allegiance to Christ."

The Bishop thus throws down the gauntlet, and invites a conflict with those who are well disposed and peaceful. It seems to me, as a humble man of peace, that his position would be far stronger if he would but recognise how many points of similarity there are between Christianity and Mahomedanism, which are really the sister-religions of the East. He knows that those great historical characters, Mahomet and Martin Luther, both fought much the same fight, though at very different periods of the world's history, and that they both fought against common enemies—idolatry, dogma, and sacerdotalism. The Mahomedans of the present day are probably the strongest opponents of atheism, idolatry, and priestcraft, and, as such, may be regarded as allies of the Reformed Church. They are at one on all essential matters such as duty to God and duty to neighbours, and are separated only by a thin partition, which might well be dispensed with. What can it really matter what we "think of the Trinity," the Divinity of Christ, or the efficacy of the Sacraments, so long as we endeavour to do what God has told us to do through Christ and the Prophets ?

Of all the Christian sects, the Presbyterians may be said to be most like the Mahomedans, though the differences as regards dogmatic beliefs are as marked as they are with other sects. My firm belief is that, if the Church of England would show more toleration, the Cross and the Crescent might very well combine against common foes. It is surely more important to stand firmly together against atheism and idolatry than to squabble and wrangle over the Divinity of Christ or the necessity of the Sacraments. Dr. Lefroy is an excellent man, and deserving of the greatest respect ; but, in common with many of my co-religionists, I am sorry he has taken a hostile line. It seems more an error in judgment than a deliberate attempt to stir up strife.

The rights of women are sacred.

See that women are maintained in the rights attributed to them.

Monopoly is unlawful in Islam.

A sincere repentor of faults is like him who hath committed none.

—*The Holy Prophet.*

## REPENTANCE AND ATONEMENT.

### A HOPELESS DISCREPANCY.

REPENTANCE and atonement are the two hopeful messages of the Church of Christ, but they are hopelessly irreconcilable when examined with an analytic eye. What makes one a necessity, *ipso facto* obviates the necessity of the other. In justification of the doctrine of vicarious atonement it is argued that we cannot but commit sin, being branded with the taint of original sin, and to escape its wages we do need an atonement. Plausible as it may sound, it creates no occasion for repentance. We do repent for doing or leaving undone what we should not or should have done. We may blame ourselves for the wrong use of our discretion; it may cause internal anguish and regret, which means repentance. But if to sin is human nature, and we are left no discretion in what we say or do amiss, we hardly feel inclined to be ashamed of our acts and omissions. We may feel sorrowful for doing amiss what we could have done otherwise. If a man is a mere automaton, as is the current theory here, and his actions and motives are to be interpreted in the light of the purely cerebral laws that govern his nervous system, we have no reason to regret. Similarly if our very nature, which under Christian dogma is sinful, leaves no other course open to us, repentance is of no consequence; how can one ever be repentant for what he has no control over? Do we blame a wheel when it is out of point? A man should no more be sorrowful for his sins than the engine when its machinery is not in working order.

### SINFUL NATURE NEEDS NO ATONEMENT.

The whole superstructure of atonement is based upon the theory of sin by inheritance, which leaves no justification for repentance. Nay, it obviates the necessity of atonement also. Can we *justly* be punished for what we are compelled by Nature to do? Who is the creator of our nature excepting God Himself? We could justly be punished for going against our nature had it been free from the taint of sin. But if God Himself gave this sinful nature to us, how can He punish or even chastise us for its dictates? He cannot. With such nature justice allows no punishment, and the whole theory of atonement falls to dust.

ABDUL QADER AHMADI, M.A., Cuttock.

### REPENTANCE IN ISLAM.

ISLAMIC REVIEW.—The learned professor of the Cuttock College, in the above, puts the whole question in a nutshell. The doctrine of atonement is based on the Divine sense of justice and mercy. We sinned. Justice demanded punishment.



Mercy came to our rescue and atonement was the remedy. Very plausible indeed. But is Divine justice honoured in meting out punishment to those who hardly merit it? If by God-given nature man is incapable of doing righteousness is punishment justified? There is no default and no neglect of duty, hence no punishment. No occasion, therefore, for atonement, and no need of repentance. This is clear and simple logic. But if we believe, as Islam teaches, in the sinlessness of our nature, sin then is voluntary and an acquired thing: a wrong use of discretion. It deserves punishment and needs purging. Repentance, then, is a necessity as the first step towards cleansing.

Islam makes man responsible for his actions. It teaches that man made after the image of God has been given a pure nature. He comes from God and partakes of the Divine character in some respects. He is given discretion to make choice between evil and good (The Quran, 91 : 8). If he errs, it is his mistake, as he has become untrue to his God-given immaculate nature; thus he deserves punishment, and he is in need of repentance.

#### THE ISLAMIC CONCEPTION OF SIN.

And what is sin after all? Nothing in itself can be evil. Anything created by God, the fountain-head of all goodness and virtue, cannot be wrong. Nothing which comes from God is evil. So says the Quran (4 : 81 ; 42 : 29). It is its improper use of it by us that makes it so. When we go beyond proper limits we sin. Repentance, then, is to feel internal anguish for doing so, and a determination to come back from the point we exceeded, and be within the allowed bounds. This is what the Quran teaches upon the subject, a wrong conception of which has defiled the purity of the religion taught by Jesus Christ Himself. Alquran, besides, makes very happy and apt use of words to convey its truths. In order to enlighten us on the subject of sin and repentance, all the words used to convey these ideas are in themselves sufficiently eloquent. *Junah*, *Zanb*, *Jurm*, *Ism*, &c., are the words to mean different shades of sin. There is one single idea of *being aside from the proper and right point*, which literally runs through all of them. Thus, according to the Quranic conception of sin, it is anything beyond proper limits. *Tauba*, which in Arabic stands for penitence, literally means to return—*i.e.*, to return to the proper limits. But it is our wrong discretion and evil propensity which carried us there. We want its suppression; hence the Muslim prayer of repentance or Istighfar, which runs thus :—

*Astaghfirullah Rabbi min Kulle zam-bin wa  
atubu elehi.*

I pray for protection of Alláh, my Creator and Nourisher, against all kinds of wrong propensities, and I return to Him.

What a natural desire and a rational course to be on the safe side. Do these Church dogmas, as explained above, stand for common sense, even leave alone reasonableness? What consolation can one have in the mercy of a Deity who is ready to punish him for what he could not do otherwise? Instead of being a check to sin, all such tenets open a vista to licentiousness and libertinism. No wonder if the moral perception is weakening here. How can you reprove yourself for evils, even of the blackest dye, if they were the dictates of God-given nature? But if credulity creates fear of punishment, because a right-minded person cannot fear an *honest* God punishing him for involuntary actions, Atonement comes to your help. Is this a consolation in grace or an absolution from all responsibility, and a premium on moral lassitude and spiritual inertia? The Lord Jesus never taught this religion.

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## ISLAM AND ESPERANTO.

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ISLAM and Esperanto have a common ideal in view. Each strives for the breaking down of these unnatural barriers of colour, creed, and caste that keep mankind in a perpetual state of armed suspicion of their neighbour. Many Esperantists do not know the meaning of the five-pointed star that is common to both Islam and Esperanto. The colour, green, is the colour of Nature itself, and is the emblem of peace. It is universal, and so is the fitting colour of the religion of mankind, and that movement which so labours for unity and peace. The five points are the five great continents, thus both colour and design indicate that mankind are all one people. All Esperantists are familiar with the root "kreski"—to progress, to grow—and the "Crescent," which is taken as the sign manual of Islamic countries, indicates that spirit of the desire for growth and progress which Islam gives to all Muslims. In this age we all aim for intellectual development and the betterment of humanity, so Esperanto is doing yeoman service in breaking down this barrier of language. This has already been done in Islam, as all Muslims, no matter whatever their country, become familiar with that sacred language in which the last revelation of God to the human race through our Holy Prophet Muhammad (on whom be peace!) is used as the vehicle of expression. In Islam all men are brothers, no colour or class prejudice exists, and when we pray we stand shoulder to shoulder in complete harmony and equality. Is there a finer democracy than that which was taught by all God's prophets from Buddha and Moses to Zoroaster, Jesus, and Muhammad? Let us all realise that all these men were noble and true, and that inspiration is not confined by God to any particular race, but is the common property of mankind, so that each epoch, each race, has a

Prophet to teach the Will of Him whom we all serve. Our Holy Book has been translated into many tongues, and as its mission is to humanity it becomes necessary to also translate into Esperanto, which will be a vital force in its attempt to unite Europe. I will translate the 112th Sura :—

“Diru : ke Allaho estas la Sola Dio  
La eterna Dio  
Li ne havas idojn, nek estas ido  
Kaj nenio en la mondo similas al Li.”

Also I should like to translate that great Prayer which we Muslims use five times daily in our prayers :—

Sura “Al Fatihah,”  
“Pro la nomo de Dio la indulgema and malsevera.  
Laudo estu al Dio, la majstro de la mondoj  
Plena de kompato, Rego en la tago de la jugo  
Al vi servu ni, kaj al vi ni pregu  
Konduku nin en la gusta vojo,  
En la vojo de tiuj, al kiuj vi afablas  
Ne de tiuj kiu koleras kontraŭ via volo  
Ne de tiuj kiuj eraras.” Amin.

Many Esperanto words are derived from the Arabic. I will not trouble you with many examples, but just take one or two. “Sukero,” “tarifo,” “admiralo,” “magazeno” are all taken from the Arabic, and so Esperantists should desire to learn something of that wonderful tongue which is spoken by over one-third of humanity, and which can claim to be the oldest language in the world. The above suras are taken from the only book in the history of the world that has remained quite untouched, unchanged for over thirteen hundred years. The critics of Islam have to admit that as the Holy Quran was given to us by our Holy Prophet, so it remains in its original purity to-day. I challenge anyone to bring another such book forward. The Bible has been added to and taken away from, re-edited and altered—so much so, that it is really difficult for the inquirer to be sure of any passage, as even the Church itself admits that the books are anonymous. This is the miracle of the Holy Quran, and a grand miracle it is; this is why we Muslims can face all criticism with the fullest confidence. We welcome the advent of Esperanto, and wish it every success, and we hope that Dr. Zamenhof will be spared to the world for many years to care for his wonderful tongue. Islam stands for progress, and the Prophet said: “The best among you is he from whom most good accrueth to humanity”; and this is our criterion for great men. The service of humanity is the true service of God.

Antaŭen Esperanto! iru tra la mondo en triumfo faranta la pacan laboran, cĵiuj sukcesoj atendu Vin!

KHALID SHELDRAKE.

الانكليزيين باكمل وجه فخره الله عن المسلمين خيرا - والآن قدمت الترجمة وشع  
تحرير ديباچه وسوايش في دفع الغلطات ورفع الشبهات وقع الاثر  
التي فخرها المخالفون في ديباچه ترجمهم وعراشهم وانشاء الله يتم عن قريب  
وقد عزمنا على الطبع ولكن يأسا دقي لبدني المذاكرة والعانة من اموالكم لان  
يد الراحدة لا تصفق / قال تعالى تعاونا على البر والتقوى واتى ببر والتقوى  
افضل من اشاعة القرآن الكريم الذي لا ياتيه الباطل مما بين يديه ولا من خلفه  
ولنظم رقيمتنا ببعض نظم شيخنا سيدي ومرشدي اعلى الله مقله ورفع  
في الدارين اعلامه قال

وما القرآن الا مثل الآخرة + فرأى نورا منها حسنى البيان + به ما شئت من علم وعقل +  
واسرار وبكار المعاني + وما ادراك ما القرآن فيضنا + خفي جالب لخواجج الجنان +  
له ندران نور من علوم + ونذر من بيان كالبحر + كلام فائق ما راق طرفي +  
بها لبعده والنيران + اية الشمس عند سناه + وما للعقل والسبب العاقل +  
واين يكون للقرآن مثل + وليس له بهذا الفضل ثاني + ثم قال اعلى الله مقامه -  
كتاب كريم حاز كل فضيلة + ويسقى كورس معارف ويورق + وفيه راينا بينات من الهدى  
وفيه وجدنا ما يقى ويصير + فيا محبا من حسنه وما له + ارق الله دروسه وعبر +  
وان سروري في اذكاره + فهل في الدرامى احاطه يكره + ورايه قد فاق الخدائق كلها +  
نسيم الصبا من شأنه تحيى + اذا ما تلا آية طالب الهدى + يرمى نوره بحرى كوني ومطر +  
كتاب جليل قد فاق شأنه + يدا في رؤسها المنكوش ويكسر + هو السيف في ايده حال لطف +  
فلن يعصم قوتنا ونفس + ثم قال اعلى الله مقامه ورفع في الدارين اعلامه -  
وان كتاب الله عز معارف + وجدته فيه عيون ما نستغيب + وكما كانت مثل غيبه فتعت +  
بها صحتي من هدى في فجر نورا + رايت بنوري نوره قبيبت + على حقائقه ففهمها اقلب +  
يصعد عن الطغرى ويهدى الى التقى + خفي عن طرق السلقه يلب + يترقى الى العليا وما من العالي +  
(ترجم)  
لما هو امر ظاهر ليس تجب \* محمد عبد الحميد \* المحقق مولوى فاضل +

قد تُرجم القرآن الكريم بلسان الانكليزي

مذهب الاسلام لا كغيره فان قديم للعالم باحسن وجه فلا يسعهم الا اتباعه -  
 ان الله تعالى جعلنا خزنة تعريده - وجعلنا حملة هذه النعمة العظمى اعني  
 بها القرآن الكريم - لكن الاسف وكل الاسف اتنا ما اذ بنا قدر هذه النعمة  
 المباركة لا نأري الخالفين لدينا الحق قد موه بين ايدي الناس باردي وبهرة  
 حتى ان بعضهم اصبح يعتقد كتابا وحشيا بل مفترًا والعياذ بالله - اليس من  
 الغرض الواجب علينا ان ندفع هذه الحملات - والذين ترجموا بلسان الانكليزي  
 لا لاجل اظهار معارفه بل ترجموا لاجل ان يحملوا علينا حملات منكورة كما قال سيث في  
 ترجمته اني ترجمت القرآن لاجل ان تنال فرقة البروسنت موقعا في رد الاسلام  
 اذا كان غرض المترجم هذا فهل يرجي خيرا في ترجمته لا والله العظيم بل انه  
 ترجمه غلطًا فاحشًا وحشاه باقوال لا يرضى بها قائلها - يا اخواني اما وجب علينا  
 ان نترجمه باحسن ونظبطه ونشيعه باهتمام جميع المسلمين - نعم قد وجبت علينا  
 فرضًا عينيًا فلا يسعنا ان نفعل من هذا الغرض الاكبر ثم انا قد شرعنا في تبليغ الاسلام  
 في بلاد اهل الغرب وانهم قد توهموا المذهبنا وذلك من فضل الله تعالى علينا ولذلك  
 لا بد لنا من ان نشيع القرآن الكريم بلسان الانكليزي فيما بينهم على الخصوص بان  
 نقدّمه للذين دخلوا في ديننا الحق والحق احق ان يعمل به ولا يخفى كره اهل الغرب  
 للمذهب المسيحي لانه ما ورا العقل كالثلث والكفارة وغيرهما - فاكثر اهل  
 المغرب يبحث ويشد على مذهب موافق للفطرة السليمة والعقول النيرة -  
 وذلك هو ديننا الاسلام لا غير - فيا سادتي لا بد لنا ان نقدّم لهم اصل  
 مذهبنا ولتلبا به واعني ذلك القرآن الكريم وذلك لا يكون الا وان  
 نقدّمه لهم مترجمًا بلسانهم ليفهموا ما فيه وليتذكروا معانيه ولذلك من قبل  
 اربع سنين شرع حضرت الفاضل الكامل العالم جامع العقول والمنقول  
 حضرت مولانا مولوي محمد علي افندي في ترجمة القرآن الكريم فترجمه بلسان

ارباباً لنا بل يجب علينا ان نعبد الله ولا نشرك به شيئاً فان استلنا لاد  
 وامر الله تعالى واحكامه وهد لنا في نشر العلوم الحقيقية بيننا وعودنا  
 انفسنا الوفاء والصدق والسداد وتركنا التفاق والشقاق والعدا  
 فحن المنصورون المفاجون وحنى الغالبون المكرمون - يا اخواني الوحدة  
 الوحدة قال تعالى واعتصموا بحبل الله جميعاً ولا تفرقوا - وحبل الله تعالى  
 هو القرآن الكريم - الموصل الى المقصود - وقال سيدنا ونبينا صلى  
 الله عليه وسلم يد الله على الجماعة وقال المؤمن للمؤمن كالبنيان  
 يشد بعضه بعضاً - وقال الشاعر - لن تكسر العيدان مجموعة ❀  
 وانما تكسر اذا انفردوا ❀ كذلك الناس اذا لم تكن ارائهم جامعة بدروا  
 نهلم بنا ان نرجع جميعاً الى العمل بالسنة النبوية لان الترقى والوصول  
 الى المقصود لا ينال الا بالتباعه صلى الله عليه وسلم لا نالرى احداً  
 فاز كما فاز الذين اتبعوه اما كانت العرب قبل بعثته خامدين فطار  
 صيئهم اما كانوا معدمين فكثرت اموالهم وشررتهم اما كانوا جاهلين  
 فصاروا اساتذت العالم بعلومهم ومعارفهم اما جلوا بعد تحقيرهم اما  
 اشتدوا وقروا بعد ضعفهم اما استغنوا بعد فقرهم اما غزوا بعد  
 ذلتهم اما قداموا بعد تاخرهم اما اجتمعوا بعد تفرقهم اما اهتدوا بعد  
 حيرتهم اما تواصلوا بعد تقاطعهم - قال تعالى ونزعنا ما في صدورهم من  
 غل - فساد في هذا كله قد حصلوه بالتباع ذلك النبي الكريم فبالله  
 عليكم اجتهاد وامن قلب ولسان في اتباعه فتخرجوا من هذه الشدايد  
 ان الامة لا تصالح الا ان يصلح نفسه كل فرد منها وذلك بالتباع  
 النبي المصطفى صلى الله عليه وسلم فان قال تعالى ان كنتم تحبون الله فاتبعوني  
 يحببكم الله - فالنبي هو اسرة حسنة لنا وانه قد امر بقوله تعالى قل  
 ان صلاتي ونسكي ومحياي ومماتي لله رب العالمين - والسلام عليكم ورحمة الله

لعني شكرتم لا زيد نكم - ولا بد لنا ان لا نأيس من روح الله - قال تعالى انه لا  
 يايس من روح الله الا القوم الكافرون - فيجب علينا الرجوع اليه والادابة  
 لديه - قال تعالى اني قريب اجيب دعوة الداعي اذا دعان فليستجبوا  
 لي وليؤمنوا بي لعلهم يرشدون - وقال تعالى ان الله لا يغير وما بقوم  
 حتى يغيروا ما بانفسهم - وقال تعالى من عمل حسنة فله عشر امثالها ومن  
 سيئة فلا تجزي الا مثله - يا سادتي ان هذه المصائب التي احتشنتها  
 هي جزاء افعالنا فاذا تركناها وقبلنا على الله تعالى كل الاقبال فانه  
 يرحمنا ويعزنا ويفتح لنا ابواب نصرته - ثم اني سائلكم فهل تحسن<sup>الفرقة</sup>  
 الى هادي ومرشد يرشد ام لا - نعم لا بد من الهادي الكامل والمرشد  
 المكمل ولكن نرى كثرة الهداة والمرشدين وكل منهم يهدي ويرشد الى طريق  
 وتلك الطرق لا تخلو من الضلالة والاعطالات - واما كتاب الله القرآن  
 الكريم فلا ياتي به الباطل من بين يديه ولا من خلفه فالعامل به لا يهلك قال  
 تعالى ذلك الكتاب لا ريب فيه (اي لا شك فيه ولا هلكة) هدى للمقربين  
 لكن المصيبة هنا اعني تقوى الله قد فقدت والخشية من الله قد  
 انعدمت - فاذا سمعنا وتسمربنا لباس التقوى فكتاب الله تعالى يكون  
 لنا هاديا ومرشدا وعند ذلك ينم الله بفضل منه ورحمة قال تعالى  
 حقق علينا نصر المؤمنين - وقال تعالى انا لنصر رسلكم والذين آمنوا  
 في الحيرة الدنيا ويرم يقوم الدشهاد - فالحاصل اننا محتاجون  
 الى العودة الى الاسلام والعمل بمقتضاه لنسجد كما ساد الاولون  
 من اسلافنا ونرتقي كما ترتقت ابائنا - واعلموا ان كل انسان يريد  
 ان يكون عزيزا مقدما على غيره وانه لا يكون كذا الا وان يسعى  
 بزوال اسباب التعظيم والتقدم من غيره له والا فكيف<sup>يكون</sup> كذا<sup>للبشر</sup>  
 فيا سادتي لا بد لنا ان لا نجعل هؤلاء الذين هم يطلبون العزة<sup>نفسهم</sup> لا

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ولايجادوا اهل الكتاب الا بالتي هي احسن -

لومن احسن قولاً ممن دعا الى الله وعمل صالحاً وقال انني من المسلمين {  
يا اخواني رحمنا الله واياكم ان ايامنا هذه ايام الامتحان والبلديات -  
وامانا عقبات واي عقبات - ومن حولنا مزيجات واي مزيجات -  
قال سيدنا ونبينا محمد صلى الله عليه وسلم { الذي ادار الامتحان ودار الاصطفا  
ولا شك في هذه المشكلات التي نراها من بأس الاجنبي وقوته وبغضه  
وعداوته وازدراءه بنا واحتقاره لنا في مجتمع الهيئة الانسانية -  
وليت شعري ما سبب ذلك سببه انتاقد طال علينا امد الخطا  
والخمول بما فرطنا في جنب الله فصرنا نرى الانتقال من هذا الطور  
الى طور آخر ضرباً من المستحيل وذلك ذهول متالاة الاحوال لا تدفع  
قال تعالى { وتلك الايام نداولها بين الناس } وقال سيدنا ونبينا محمد صلى  
الله عليه وسلم { لكل داء دواء } اقول ان الداء الناجع لا مرضنا هو  
الايمان بالله تعالى لان الايمان اكبر ما يؤتاه الموفقون من الحظوظ واعظم  
ما يحمله الناس من الآلات في جهاد هذه الحيرة الدنيوية - فيا اخواني  
لا بد لنا ان نبني جميع اعمالنا على اصول محققة الوصول الى المطلوب  
فالاول هو كتاب الله القرآن الكريم لان العامل بمقتضاه لتخفيف  
سعيه فضلاً عما يعقب ذلك من الاجر العظيم والثواب المنتظر والثاني  
العمل بسنة النبي الرؤف الرحيم لانه اسوة حسنة والثالث تذكر  
المسلمين بما كان عليه السلف الصالح من التعاضد والتضافر والتناصر  
والتأزر والتعاون وغير ذلك من اك سباب الاتحادية - وانا نشكر الله تعالى  
على هذه الحركة الاسلامية في انتباههم وتيقظهم من الغفلة قال تعالى



## (الاسلام واوربا)

عند التحقيق ان المذهب معه وم في اوربا والجلستان كما قال الاسقف الاعظم في (شفيلد) ان محبة المذهب وعزته قد ارتفعت من قلوب اكثر الناس - ان الناس هنا اعني في المغرب ثلاثة اقسام نصري والثاني ليس له تعلق في المذهب قطعاً ورأساً والثالث يحب المذهب وتحب ان يتمذهب بمذهب وانه تنفر من مذهب النصري جداً فلهذا القسم اذا سعى له يد خل في ديننا الاسلام لانه دين الاسلام حتى الفطرة السلية والعقل السليم - ومن مدي قرية قد اسلمت بنت واعلنت اسلامها في ديوان ليكسطن. فصارت غوثاً عظيمة عند ذلك - وكتب صاحب المريدة المسماة (لندن ميل) في الجلستان كثير من المسلمين ولكنهم لا يعلنون باسمائهم - اقول هذا الامر صحيح يوجد هنا كثير من المسلمين فقط يريدون احدى الحزبين على اظهار اسلامهم وقيل سعيانا ان عبد الله كويلم افندي قد سعى فاسلم على يده جماعة واني ذكرت اسماء ثلاثة رجال في جلستان في شهر (يونير) في فهرست جديدي الاسلام اعني ستر شيلدرك - وستر فشر - وستر فلايت - وايضا ان شخصين غيرهما واثان لثاني اشاعة الاسلام احدهما باركنسن - والاخر ستر جعفر مارشال والحمد لله رب العالمين ان هذا الاسود ما ذهب حفايلاً بل اسلم فيده - ثلاثة رجال وامراته وايضا اني قد سمعت باسلام رجلين في باريز فرنسا وان احدهما من اعضاء المجلس اعني (پارليمنت) والحمد لله على ذلك فنسال الله عز وجل ان يزدنا في اظهار كلمة التوحيد والاسلام وان يوفقنا لكل عمل صالح رضي الله عنه فانه على ما يشاء قد ير -

(المترجم)

محمد عبد الحى الحريزى (مولوى فاضل)