

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَهُوَ عَلَى سُلُوكِ الْكَيْمِ

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MUHAMMUD : A MODEL OF VERACITY AND UPRIGHTNESS.

AN INTERESTING EPISODE.

THE following very interesting episode in the lifetime of the Holy Prophet furnishes volumes to read the true character of Muhammad. The day on which Ibrahim, his son, breathed his last was darkened by a Solar eclipse. Some of the Arab tribes were singularly affected by the concurrence of the two events. They thought that the eclipse took place on account of the sad demise, and that the father of the deceased, whose loss was mourned by the heavenly bodies, could not be but a true Divine messenger. Consequently, they flocked to the door of the Prophet and requested him to make them Muslims. The Prophet, on hearing what they meant and what they thought, came out and told them plainly that the phenomena they had witnessed had no connection whatever with the birth and death of any mortal, and that if any of them had been induced under that impression to accept him as a Divine messenger he had better go away. Most of them went back non-Muslims.

Can there be another instance of uprightness and honesty of purpose like this? Could this be the act of an impostor? He could not have found a better occasion to strengthen his fold, especially in the early days of his ministry when this event

occurred, as the ranks of the Faithful were yet very thin. On the contrary, the noble conduct of the Holy Prophet of Arabia is exemplary. Instead of taking advantage of the tribes' superstition he honestly dispelled their mental delusion. Even his silence on this occasion could have considerably raised the number of his followers, *but he made no compromise with superstition*. He would not admit them to the fold of Islam because they could not approach it in the right way. Could such a man ever unsheath his sword simply to make forced conversions? Nothing could be more monstrous than such an imputation.

THE PLAIN-SPEAKING PROPHET.

The Holy Prophet was a staunch advocate of "light and truth." The title of "The Plain-speaking Messenger" given to him in the Quran becomes him well. Moreover, the Holy Quran enjoins upon him "Declare (O Prophet) that I do not say that God's treasures are with me, or that I know the hidden (Ghaib), or that I am an angel. Say that I am but a follower of the inspiration I receive from the Almighty." Under this Divine inspiration he proclaimed that "Treasures of God" were not at his disposal. This declaration shattered the hopes of such people as rally round a religious man with the object of gaining their worldly ends. By saying that the hidden (Ghaib) was not known to him he scared away such inquisitive persons as visit a holy man with no other purpose than to satisfy their curiosity by having a peep into the mysterious or into the future.

Muhammud (peace of God be on him!) said that he was not an angel, but only a man. This was to assign the religious leader his legitimate place in the world, and to shatter to atoms the idol of man worship. He declared further that the secret of human success lies in acting upon the "Word of God," and that he himself did the same and was fully sure of success. Subsequent events fully bear testimony to the truth of what he said, for to him and to his followers was vouchsafed the highest pinnacle of material and spiritual grandeur.

BASHIASAT AHMAD.

A WORSHIPPING ANIMAL.

MAN is admittedly a worshipping animal. Religion is an element essentially in human nature itself. Wherever he goes, whatever nation he visits, he is sure to find men worshipping something—the sun, the moon, the stars, the trees, the man; in doing so he finds satisfaction to his soul, though degrading to his own position. He himself the lord of the universe, to bow down before those created to be his ministers or equals! Blessed is he who worships one true God and gains the sublime satisfaction befitting his position in the universe.

MOVING IN THE GROVE TOWARDS ISLAM.

THE following came from the pen of Baron Headley, *El Farooq*, some eight or nine years ago, and appeared as an introduction to his small book of poems entitled "Thoughts for the Future." It will make a thoughtful study for all those who are interested to read of the large soul nearing the truth. The book itself is an instructive index of the mind of its author. It can be had from the Walter Scott Publishing Company, Limited, price 1s.

IN THE NAME OF THE MOST MERCIFUL GOD.

My love for God is a thing apart, inexplicable to my finite human mind, and known only to the dear Father who made me and gave me the power to praise Him unceasingly. I believe that, great as is my reverence for Moses, Christ, and Mahomet, and all the inspired saints and prophets, had there been no such revelation to mankind, I should love and praise my dear Father in Heaven *just the same*. My love and praise and trust cannot be estimated by any finite mind. Knowing, as I know, that God has given me His loving protection and kept my human frame from all harm ever since earliest childhood, it is not surprising that I should now begin to rely upon that protection and loving care with greater force, and it would indeed be strange if I now feared any ills or shirked any service for my dear Father, who also shelters under the wings of His loving care many of those I love and cherish.

As no man can take any credit for anything that he does or may do in this world or the next, I humbly thank the most Dear and most Merciful for all He has given, and I pray for increased gratitude for past gifts and favours and increased wisdom by which I may be enabled to help other human beings who may be poor or sad or unhappy, and perhaps not quite as strong as I am myself at resisting the temptations and withstanding the buffetings which are inseparable from the journey through the world. There is only one God we may worship and follow. He is before all, above all, and no other, however holy and pure, may be named in the same breath.

There is nothing new in all this. It is older than the hills, and the surprising thing is that human beings with brains and intelligence should have been so foolish as to allow dogmas and the tricks of sacerdotalism to obscure their view of Heaven and their Almighty Father, who is *always approachable* by each one of His creatures, whether human or saintly (*i.e.*, partly Divine). The key to Heaven is *always there*, and can be turned by the

humblest or most miserable human being without any help from Prophet, Priest, or King. It is like the blessed air we breathe, free to all God's creatures, and those who try to make mankind think otherwise are probably guided by interested motives—*e.g.*, salaries and stipends, which keep professions going, or some other worldly advantages.

The dogmas of the Christian Church—I care not whether Roman Catholic or Protestant—have repelled me ever since earliest childhood, and I don't know whether my boyish distrust of the creed as laid down by St. Athanasius was less strong than is my contempt to-day for the man who lays down the law from a pulpit and consigns millions of his fellow-men to everlasting perdition because they don't agree with him. It has always seemed to me very remarkable that educated gentlemen should be found who, in order to get into the Church, will cheerfully subscribe to the Thirty-nine Articles and that horrible creed, well knowing in their hearts that they do not and cannot believe one-half they put their names to. After over forty years of thought and prayerful effort to arrive at a correct view, the dominant idea in my mind is that the whole fabric of so-called religion is of man and not of God. I must also confess that visits to the East have filled me with a very deep respect for the simple faith of the Mahomedans, who really do worship God all the time and not only on Sunday, like so many Christians. Their beautiful trust in their Almighty and Merciful Creator, who is never absent from them for a moment of the day or night, awakens feelings of the keenest sympathy in my heart. I love to join in the devout praise of the earnest Mussulman because I know he is genuine; there is no pretence about him when he takes off the little bit of carpet from his horse's back and prostrates himself before his Maker. This happens several times every day from sunrise to sunset, and in his devout and happy mind he is present with God Himself. There has been no need of priestly aid; he has found the Mercy Seat alone and without any help from any outside source whatever.

That saintly man, General Charles Gordon, said of the Mahomedans: "I do not see the sect of Pharisees among the Mussulmans. Whatever they may think they never assume, as our Pharisees do, that A and B are doomed to be burned; and you never see the very unamiable features which are shown by our Pharisees."

"ALLAH!" Besmillah! Say that God is One
 Living Eternal; and beside Him none.
 Say Ar-Rahman! The Merciful, Him call,
 For He is full of mercy unto all.
 Say Ar-Raheem! Call Him Compassionate,
 For He is pitiful to small and great.

—(Pearls of the Faith.)

A BIRD'S-EYE VIEW OF THE LIFE OF THE HOLY PROPHET.

By Professor ATTAUR RAHMAN AHMADI, M.A. of
Rajshahi College.

THE Prophet of Islam was born in 570 A.D. in a Qureshite house at Mecca. His father, Abdullah, had died a few months before his birth. When he was six years old the death of his mother left him a complete orphan. And this poor orphan boy was growing under the wings of God for a great task he was destined to fulfil—to change the very life-currents of history! And yet what education did he receive that might fit him for such a high task? Was he not an *ummi*? Ah! yes—an unlettered man in the eyes of the superficial observer, but the very fountain-head of knowledge, the very source of wisdom—not acquired, but drawn from divine inspiration. A few years more, and we find him a young man, strong and handsome, stern and resolute, with grim earnestness depicted in his very face.

CALL TO THE OFFICE OF PROPHETHOOD.

Away from the noise of the city, in the solitude of the cave of Hira, he buries himself in deep thoughts—thoughts about life and death, and the final destiny of man. An ecstatic* vision possesses him; he hears a voice. This is his first lesson learnt in this strange manner. Unnerved and frightened, he comes

* Speaking of the condition of the Holy Prophet at the time of his receiving the revelation from God, the German Professor De Goeje, in the first volume of "Noldeke-Festschrift," pp. 1—5, says:—

"Certain it is that the attacks with which Muhammad suffered were not of the nature of epilepsy (*cf.* Muller, 'Der Islam,' p. 56, note 1). It is also very much to be doubted whether he had these attacks before his prophetic mission. I cannot accept Sprenger's assertion that Muhammad was hysterical. The picture of the Prophet, such as we know it, with his more than twenty years of unresting activity, is certainly not a picture which corresponds to that of one suffering from neurasthenia.

"We find in him that sober understanding which distinguished his fellow-tribesmen: dignity, tact, and equilibrium; qualities which are seldom found in people of morbid constitution: self-control in no small degree. Circumstances changed him from a Prophet to a Legislator and a Ruler, but for himself he sought nothing beyond the acknowledgment that he was Allah's Apostle, since this acknowledgment includes the whole of Islam. He was excitable, like every true Arab, and in the spiritual struggle which preceded his call this quality was stimulated to an extent that alarmed even himself; but that does not make him a visionary. He defends himself, by the most solemn asseveration, against the charge that what he had seen was an illusion of the senses. Why should we not believe him?"

back to his wife Khadeeja, crying: "Cover me with a blanket; cover me with a blanket!" "Rejoice," says his wife, "Allah will not suffer thee to fall to shame. Hast thou not been loving to thy kinsfolk, kind to thy neighbours, charitable to the poor, hospitable to the stranger, faithful to thy word, and ever a defender of the truth?" What a testimony of his character and conduct, even from his wife!

The preparation continued for forty long years. Now is the time, if ever, to put on the mantle of the Prophet. He hears a voice of thunder: "Arise and warn! magnify thy Lord! purify thy raiment, and flee from the abomination." He arose to warn. He delivers his message, but only to those round about him. His wife Khadeeja, his cousin, the young Ali, his servant, Zaid Ibn Harith, his friend, the elderly Abdullah Ibn Abu Qahafa (Abu Bakr)—these were the first fruits of his mission. What a lesson for us to begin.

CHARITY AT HOME!

And yet what a testimony to the integrity of his purpose! One day he invites his kinsfolk to a dinner at his house. The dinner over, the familiar Mohammad rises, and without any preface delivers his message: "O children of Abdul Muttalib! Verily I have come with the joys and blessings of this world and of the world to come. God has commanded me to call you to His service. Who among you will share the burden of my offer?" A mighty call, indeed! The familiar Mohammad was so unfamiliar to many of those present there. All noticed there was a power in his words.

Three years of silent preaching, the hour had now arrived to proclaim the truth from the house-top—nay, from the hill-top. He summons the people to mount Safar. They assemble there at his bidding. From the hill-top he delivers his solemn message with a voice of thunder: "I come to you as a warner and forerunner of a fearful punishment! . . . I cannot protect you from the doom unless you say, 'There is no god but Allah!'" A very unwelcome message indeed to a people immersed in gross superstition and idolatry. God's messenger was pelted with stones. His face bleeds. When asked to curse, he waved his hand saying, "Nay! I have not been sent to curse, but to be a mercy to mankind." Lo his heart—a sea of love!

PERSECUTION.

Persecutions began, as they must. God's soldiers kept His standard floating in the air. They bore, smilingly and uncomplainingly, all ignominy, danger and persecutions. Many wore crowns of thorns, but their blood only proved to be the cement of the Church. Muhammad himself had several narrow escapes.

TEMPTATION: REAL AND NOT VISIONARY.

Why not try to tempt this heretic? said one of his enemies. A deputation is formed. Utba leads the deputation to the

Kaaba where the Prophet was sitting. "O Muhammad, what purpose dost thou intend to serve by introducing this new creed? Thou wantest riches? Well, we will lay all our wealth at thy feet. Thou wantest power? We will make thee our chieftain. But stop preaching thy gospel." "Have you said your say?" asked the servant of God. "Yes." "Then have my reply," and he goes on reciting the verses of the Quran breathing the very spirit of this new gospel. The deputation returns mortified.

THREAT AND DIVINELY DEFIANCE.

Next we find the Prophet in a nice fix. Forces are brought to bear on his octogenarian uncle, Abu Ta'leb. He asks his nephew to give up his mission under the threat of taking away his protection. The noble Prophet refuses to temporise. "Though they should set the sun on my right hand," said he, "and the moon on my left to persuade me, yet while God commands me I will not renounce my purpose." But to part from his uncle—too hard to bear! He bursts into tears and turns to go. "Come back, my nephew!" cries the old man, "depart in peace and say what thou wilt, for I will never deliver thee up."

A TESTIMONY OF HIS WORK BEFORE A CHRISTIAN KING.

The persecutions gain in fury. Life at Mecca becomes intolerable. Eighty-three men and eighteen women secretly cross the Red Sea, and seek the protection of the Christian King of Abyssinia. The Qureish hunt them even there. When summoned to explain the new cult, Jaafar, the Prophet's cousin, spoke as the spokesman of the glorious band of refugees:—

"O King! we lived in ignorance, idolatry, and unchastity. A prophet arose and told us to worship one God, to speak truth, to keep good faith, to assist our relations, and to abstain from ungodly things. We believed in him, we followed him. Our countrymen tortured us, and now we throw ourselves upon thy protection. Wilt thou not protect us?"

THE FLIGHT.

The Meccans would not give up persecution. Some Medinites come, and at dead of night, under a spreading tree, swear allegiance to the Prophet and invite him to Medina. On June 16, 622, Mohammad set his foot on the soil of Medina. This is the beginning of the Hegira. The Medinites were not like the Meccans. They give him welcome. A mosque of clay is erected—a solitary house of God, like an oasis in the spiritual desert of Arabia, should we say of the world? Muhammad has now to deal with the Refugees, the Helpless, the Hypocrites, and the Jews. In fact he becomes the King. But, is there any change in his mode of living? Nothing—the same, simple, frugal man he is.

THE CONQUEST OF MECCA : NO BLOODSHED.

The soldiers of God now increase in battalions. In vain do the Qureish try to stem the surging tide. Ten years' truce is arranged. In A.H. 6 Mohammad and his followers enter Mecca. For three days they remain there and observe the rites of pilgrimage, and quietly leave the city in good faith. The Meccans marvel at their self-restraint.

The truce is broken even by the Qureish. The eighth year of the Hegira marks the triumphant entry of Mohammad into Mecca with 10,000 of his followers. The Meccans are now at his feet. Everybody expects the sacking of city and a huge carnage. But what is this? No bloodshed! A general amnesty to the Qureish—yes, those very Qureish who thirsted after his blood. Well might Lane-Poole cry, "through all the annals of conquest, there is no triumphant entry like unto this one."

HIS LAST WORDS.

Two years more and he was ready to meet his Lord. Forty thousand pilgrims assemble at the valley of Mina. His last solemn words went ringing through the hollow of the valley :—

**"YE PEOPLE! HEARKEN UNTO MY WORDS,
FOR I KNOW NOT WHETHER I SHALL BE
AMONGST YOU AGAIN. YE HAVE RIGHTS
OVER YOUR WIVES, AS THEY HAVE RIGHTS
OVER YOU. TREAT YOUR WOMEN WELL.
AND YOUR SLAVES, FEED THEM WITH YOUR
OWN FOOD, AND CLOTHE THEM WITH YOUR
OWN STUFF. DO NOT TORMENT THEM. . . .
KNOW THAT YOU ARE ALL ON THE SAME
EQUALITY AND ONE BROTHERHOOD."**

He looked up to heaven, and said : "O Lord! I have fulfilled my mission—bear Thou witness to it." Then he lifted up his hands, and blessed the people.

He lived only a few months more, and his sacred life came to an end.

May peace and blessings of God be upon his soul! Amen!!

ISLAMIC REVIEW.—His last words for the betterment of female rights, and yet the ignorant say that Islam degraded the position of woman. The present state of civilisation has yet to make strides and bounds to reach the height of the rank allowed to the fair sex in Islam.

BESTOWER, grant us grace to see
Our gain is what we lose for Thee.

—EDWIN ARNOLD.

THE
BISHOP OF WINCHESTER AT WOKING,
AND
ISLAM.

II.
GOD IN ISLAM THE ONLY TREASURY
OF GRACE.

"THAT the Muhammadans certainly could not say in the words of the Bible that God was a treasury of grace," was another pronouncement of the Bishop of Winchester at Woking, based upon his hazy notion of Islam. Had he ever cared to open the Quran, the very first word in the Quran, with its present English translation—*In the name of God, the Most Merciful and Compassionate* (though the translation does not convey its full meaning)—could have easily corrected his views. There are one hundred and fourteen chapters in the Quran, and every chapter is preceded with the said verse. *Rahman* and *Raheem* are the two Divine attributes mentioned in it. They declare in them the Muslim conception of Divine grace, and make God more lovable than one whose novel kind of grace found its revelation on the Cross. Before the advent of Islam, the main notion of the Deity was very hideous. Divine wrath, when once excited, was only to be allayed with human or animal gore, which was often shed at the sacred altars in India, Greece, and Rome. The Israelites had often to raise arms against those who offended their God. Crops destroyed, animals killed, property damaged, even children, women and men of old age not spared : and this all to appease the angered Jehovah. The so-called grace of the Blood hardly redeems the Most High or shows Him more merciful. One who condemns the whole race for the sin of one, who gives eternal punishment for a momentary offence, who cannot forgive sin without compensation, and with whom, as the current Christian belief goes, good actions without particular faith carry no weight. This is the description of God we draw from modern Christianity. Such a God is not a love-inspiring and lovable God and a treasury of grace in any sense of the word.

Such notions are not creditable to their originators, nor add one whit of glory to the All-Merciful God, and were never taught by Jesus Christ. They are incompatible with that boundless compassion and mercy which the Lord of the Universe showed in creating things before man came into being, but so necessary to his existence, and hence in compensation of nothing. One who has been so merciful and in reward of nothing, cannot His compassion in forgiving our sin be shown without atonement? We

need a very high notion of Divine blessings, and of mercy—unconditional and unmerited, which notion would actuate us to obey unreservedly our Creator and Benefactor, more out of love and gratitude than out of fear and avarice. It should assure us of His unlimited blessings which have already been conferred, and which further await our good actions. The first verse of the Quran comes to supply it. *Rahman* is the first attribute given to God mentioned in the Quran. It means the God of mercy, of love, of affection, of countless bounties, and of unlimited blessings—Who creates everything for our sustenance and evolution without our merits and in compensation of nothing. The second attribute of God mentioned in the Quran is *Raheem*. It means one who gives innumerable rewards for every good action of man, leave alone that with Him, as the Christian Church teaches, actions unattended with certain dogmatic faith are nothing. We are no doubt prone to evil. We do need rectification through chastisement. But the attribute given in the Quran under which our actions are to be judged is *Malik-i-Yaumiddeen*—the Lord of the day of requital. He will reward every good deed, but may or may not punish sinners. He is the Lord and not a slave, and therefore not bound under the hard-and-fast code of justice in forgiving a sinner. For this reason Islam does disavow the doctrine of eternal punishment. The term “unsaved,” so frequently to be heard among Christians, is not known to us. All will be saved by Him, is the Islamic faith in God. Could one call such a God anything *but the true treasury of grace!* It is all very well to hail Divine grace in sending His only begotten Son to save us from punishment by His suffering it Himself. But these graceful terms cannot conceal the canker at the very root of the doctrine. It leads to only one conclusion—that God cannot show His mercy without compensation, a thing belied by the whole Universe. But take it as it is, which of the two Gods is more gracious, more lovable: One who shows mercy without reward and merit, or One who cannot show it without having His anger appeased through blood and demands compensation? Christ never taught such notions of God. His religion has become polluted, and so also His teachings.

The principle of “give and take” rules all transactions in Europe. The Europeanised God of Christianity must act on the same principle. He must *take* something before he gives something. This “give and take” God was not known to Jesus, otherwise He could not say in His prayer: “Forgive us our debts as we forgive our debtors.” Do you call it forgiving of debt when another person pays off your liabilities? The Church sees the difficulty, and her ingenuity comes to her aid. It is said that the crucifixion of Christ is just like the payment of debt out of the pocket of the creditor. But the Church loses sight of the words “as we forgive” in the text, and the significance of “as.” Is not our one word sufficient to absolve our

debtor of all his obligation to us, or do we go through the farce of first paying something to our debtor and then asking him to pay us his existing debt in our coins, and thus we 'forgive our debtors'? We may forgive the previous debt in this novel way, but what about the new debt advanced to pay the old one? Again, we would dwell on the signification of the conjunction "as" in "As we forgive our debtors." We pray God to forgive our debts in the way in which we usually do forgive our debtors, and the one adopted by God in remission of our debts, if the Christian dogma is true, is decidedly strange to ordinary human experience.

It is said that the high sense of justice in God demanded the course adopted. But such apologists hardly seem to appreciate the use and occasion of justice. We must punish the offender when judging between the two parties. Forgiveness without compensation to the offended would amount to injustice, but if we have to judge between ourselves and the one who committed an offence against us, forgiveness means mercy and nobleness of mind. Punishment in such a case, though just, means vengeance. It hardly adds to our glory, and never commands applause. True nobility of nature and graciousness of character consist in unconditional forgiveness. The offence of Adam, for which we have been condemned by this just God, was against Him and not against the other, and the extreme ends of justice were not required to be satisfied. Could He not show that noble character which we mortals often do in dealing with our offenders? To call a god, therefore, who cannot show mercy without compensation, a treasury of grace is a misnomer. Islam, in the first verse of its Book, gives us a picture of God, who is lovable and love-inspiring, and the only treasury of grace.

CHRISTIANITY OR CHRIST.

LOOKING back upon the different religions of the world and their development, it is most interesting to notice how the pure teachings of the prophets have been corrupted, and the prophets themselves have been raised to a position of Deity and worshipped as such. In this way Christians, instead of looking up to God and following the teachings of Jesus, began to worship Him as the actual Deity. Most remarkable is it that no record of the teachings of Jesus was written in His day, but by reading the ancient authorities we can trace the dates of the compilation of books on His teachings about 200-400 A.D. The higher critics admit there is a doubt as to the dates and authorship of those books collected into one volume by the Christian Church and called to-day the "New Testament." Consequently we are very much in the dark as to whether we dare place any reliance upon the events described in that book. It is admitted

that Matthew, Mark, Luke and John did *not* write the books which bear their names. Naturally the query comes : then who did ? The matter is a complete mystery, and in order to make these books *appear* as *genuine* the monks compiled other books which they cunningly circulated, and then denounced them as forgeries. Let us, however, take the doctrine taught by Christ in the New Testament as it stands, and see if this is what is now known as Christianity. No sooner do the Christians gain any advantage than persecution commences. Various sects are formed : the Arians, Sabellians, Ebionites, Nestorians, Monophysites, Eutychians and Mariamites—not to name others—each hating and persecuting the other with a spirit which was certainly not Christ-like. Then the Church councils were called to decide what people **MUST** believe, and the doctrine of the Trinity invented—here died the *true* Christianity. What took its place ? Let us ask a simple question : “What must I do to inherit eternal life.”

Jesus would reply : “Love God and keep the Commandments.”

Athanasius (or the unknown author of the creed) would reply : “Unless you keep my creed whole and undefiled and **BELIEVE** all I tell you, without doubt you will perish everlastingly.”

The *Pope* would say : “First of all you must *believe* in my authority and infallibility. Secondly, *believe* nothing but what I tell you—do not think for yourself.

The *Church of England* would reply : *Believe* in the Divinity of Christ and all that is written in the Gospels.

The *various* sects would reply : “*Believe* in our particular tenet and you will be elected ; all who do *not* will be damned.”

Compare these replies with that of *Jesus*. Does He ask us to *believe* in a Trinity, in His divinity, in miracles, in particular dogmas such as the Atonement, His Virgin Birth ? He does not mention the word *believe*. He cared nothing for the particular tenets of the people. He was practical. He tells us to *do* something, not to *believe* something.

Did He not tell the Scribe that he was not far from the Kingdom of Heaven ? He did not deal with dogmas, whether His followers were Jews or heathens, but so long as they loved God and kept the Commandments they would have eternal life. *Practice* with Him was everything—theory nothing. *Jesus* tried hard to preach the One God and to bring about the Brotherhood of Man. Those who say that *Jesus* was this very God, consider well His words : “Why callest thou *Me* good ? There is none good save *One*—that is God.” Here He clearly states that He, like us, was human. Look at such incidents as the barren fig tree when He hungered, and finding no fruit vilified the tree, which withered. He prayed aloud to His Maker to put “this cup from Me.” His words on the cross, “My God ! My God, why hast Thou forsaken Me,” all prove

His humanity. His followers after, instead of following in His footsteps, with the advent of Paul absolutely changed the nature of their religion, and what we now call Christianity is really Paulism and *not* the teachings of Jesus.

We Muslims love and revere Jesus (O.W.B.P.) as one of *our* prophets; therefore, why should we quarrel? Are we not bound by this strong link, our mutual belief in Jesus? We ask you to think for yourselves, do not allow others to do so for you. Look back upon the conditions in Europe under Christianity and the dogmas of the churches to-day, then read the sayings of Jesus and compare them. Read further. Take the doctrine taught by Muhammad, that great Arabian, and examine his teachings side by side with those of Jesus; are they not the same? Was not the message of God given to mankind by both of these teachers? Study Islam and by so doing you will realise that you have slumbered, that it is *actions* which count and not beliefs, and you will be the better Christian for so doing. A good Muslim must be a good Christian at the same time. Throw aside all the doctrines which Christ did not teach, and follow Him Who sends all prophets, for as He sent Moses so also did He speak to mankind by Buddha, Zoroaster, Khrishna, Jesus and Muhammad.

KHALID SHELDRAKE.

"THE VOICE OF ISLAM."

1.

I HEAR a voice a-calling from far across the seas,
O'er tropic isle and ocean—'tis borne upon the breeze,
'Cross reef and palm and jungle and snowy mountain chain;
It all-compelling calls me—and echoes back again!

2.

When the heart is sad and restless, and life seems cold and drear,
What magic words of comfort it breathes into my ear!
Dispelling doubt and sorrow, all care, all fear, all pain;
It all-compelling calls me—and echoes back again!

3.

I hear the voice of Islam, the voice of praise and prayer,
As from the muezzin's minaret it quivers in the air,
'Cross reef and palm and jungle and snowy mountain chain;
It all-compelling calls me—and echoes back again!

FISHER.

God enjoins you to treat women well, for they are your mothers, daughters, and aunts.

—*The Holy Prophet.*

ISLAM AND RATIONALISM.

II.

Object of Human Life: Knowledge and Worship of God
—Their Meaning: Faith, Knowledge—Infidelity—
Islam a Progressive Religion.

To find* the object of man's life is a great problem. Religion claims to have solved it. To know God and to worship Him is the only human goal, which almost all the great religions of the world teach in different words and phraseology. Accepting that, as we do, we still grope in darkness unless we understand what the knowledge and worship of God means. If to know God is simply to believe in His existence, and to worship Him is to accept Him in the manifestation of His certain attributes, as most of the religions demand their votaries to do, we fail to understand how such a belief or knowledge can be conducive to our betterment. Besides, there can be no choice between one form of religion and the other. Any form of heathenism or idolatry will be on a par with modern Christianity. The present day idolater bows down before an image; but the image represents a certain god in man who appeared in days bygone in the world, and for his then marvellous feats and spiritual guidance was taken as God. Wooden, Thor, Jupiter, and Krishna—all men raised by God in various parts of the world to guide humanity and raise man. They possessed qualities seemingly superhuman in their own times. Ignorance and credulity invested them with the attributes of Godhood. They commanded human worship. They expired, but their images took their place to keep their memory ever green. Could there be any difference between one who addresses Krishna, a Hindu deity, in his prayer and invokes his help while keeping that great Hindu god before his mental eye, and the other who does the same thing, but, in order to cure detraction of mind and secure concentration of thought, keeps the image of Krishna before his naked eye? Reason makes no distinction between the two. For this reason we have always admired the Romish form of Christianity. A Protestant is as much an idolater if the Catholic is to be called such. If you have to accept Christ as God, and if you have to address him in your prayers; if you think He can come to your help, and His picture is always before your mind when you adore Him, it will be more useful to keep His idol before you, as it will help contemplation. There is nothing to differentiate one thing from the other. But how all this can be the object of man's life one fails to under-

* From our Lindsey Hall Friday sermons.

stand. Suppose one accepted Jesus as his Saviour, has he fulfilled the mission of humanity, which consists of various elements. We may presume that by accepting Krishna or Christ as our deity our craving to know of God was satisfied. But there are other sides to our nature—emotional and ethical. We know, we feel, and we do : how our feelings and actions are to be affected by our simple belief in some God in man as well as in the manifestation of His certain attributes. Again, human knowledge is progressive. We crave to know more and more of everything, and why not of God and His ways? It was revealed to us, we may believe, some two thousand years ago that Divine justice differed from human justice. God punishes the whole progeny for the sin of the first progenitor. He awards eternal punishment for a momentary offence. He is merciful, but His mercy cannot be shown without consideration in the case of an offender. His love to save us at the same time found manifestation of that *great treasury of grace* which is known as the Grace of the Blood. We need not put this theology to any test. But this was revealed to us centuries ago. Has our knowledge been stationary in other branches of science? If not, why this stagnation in Divine lore? We are soaring higher and higher in all realms of knowledge and science, and cannot remain satisfied with what was revealed to us at the Cross. Christ, however, promised us that our knowledge of God would find extension through the one who had to follow Him. But if His Church were filled with the Holy Ghost who was the coming Comforter, as is alleged, could any Church luminary enlighten us on what has been added to our store of knowledge about God after the revelation of the New Dispensation.

FAITH AND KNOWLEDGE.

But to call this kind of theology a knowledge, is to use a misnomer. It is a faith, and a matter of acceptance, which has come to us without the use of our faculties through which we accept something. We have no access to it but through what is believed to have been divinely revealed to someone before. Islam also enjoins faith in certain things unseen ; but our conception of faith differs from what the word faith means in Christian theology. With us faith is like the seed, with the potentiality of a tree. It has to grow and to be converted into a full-fledged tree of knowledge in the long run. We are asked to believe in things as a matter of faith, when for want of culture we are incapable of accepting them as a knowledge ; by degrees we get their knowledge by inference, followed by knowledge by senses, which, when further developed, brings us to the higher stage of certainty. For this very reason Islam does not compel us to accept its doctrines, principles and commandments simply on the authority of revelation, but appeals to our reason, and gives arguments for what it inculcates. The same we find in all

branches of human knowledge and science. That a point has got no magnitude, and that a line has got length but not breadth, are mathematical truths which demand simple faith to accept in the beginning, but become a reality and a certain knowledge on further mathematical studies. So is the case in every other branch of human knowledge and science, including religion as preached in the Quran. The faith of to-day becomes the knowledge of to-morrow if one cares to make progress. But the only exception to this universal rule is to be met with in the theology of modern Christianity. Things are taught which are repugnant to reason. No amount of study or application of mind make them otherwise. Faith remains faith in its infant stage always. Hence the novel distinction between faith and knowledge† in the Christian theology, which has been devised simply to conceal the unreasonable nature of its tenets. The same we find in all such religions based on myth and mystery. They appeal more to belief than to reason, and can supply no food for a mind hankering after knowledge.

KNOWLEDGE OF GOD BEGINS WITH KNOWLEDGE OF MEN.

Further, the comprehension of the Infinite Being by a finite man apparently seems to be an impossibility. We can know Him through our own self. The more we think of ourselves, the more we come to appreciate some grand Divine design in our creation. To know Him in the first place is to know this great design, and to find out means for its fulfilment is the best worship we can offer to Him. Our righteousness hardly adds anything to His self-sufficient dignity, and our iniquity does not subtract from His grandeur.‡ Fulfilment of all righteousness, according to the Quran, consists, in the first place, in doing things to advance humanity; Divine glorification means human glorification, and to praise God is to edify man. An inventor of a machine cannot be more praised than through its proper use and accomplishment of the object for which it has been invented. This is the best gratitude we can offer to him. To secure human advancement is to establish that kingdom of heaven on this earth which Jesus was longing for; and it can be done only by the observance of certain rules and regulations. Therefore it was preached that whosoever teaches the Commandments and keeps them is great in the kingdom of heaven (*Sermon on the Mount*). Obedience to Divine commandments, and not that bald belief taught by St. Paul, leads to the

† In some near subsequent number we will write more on this subject (Faith and Knowledge) in the light of the Quran. Rome was not built in one day, and our critics in the *Moslem World* need not lose patience. Such puerile attacks hardly do honour to their author.—ED.

‡ The Quran (31 : 11) : "Whoever is thankful is thankful to his own behoof, and if any shall be thankless . . . God truly is self-sufficient, worthy of all praise."

advance of humanity and creates that state of felicity and happiness which has been named the Millennium. Therefore, to know man in the first place is to know God, and to worship Him is to find out means, and act upon them, which may accomplish His great design in creating man. Praised be the Holy Teacher of Islam who revealed this secret to the world when he said : " One who knows his own self knows his Creator."

RATIONALISM CANNOT REJECT ISLAM.

The same truth has been imparted in the Quran in several places, and the verse given below explains it in a most lucid form :—

"And be ye not like those who forget God and whom He hath therefore caused to forget their proper selves. Such men are the evil doers.—The Quran 59 : 19.

This gives the object of a religion from God in a nutshell. Our forgetting Him leads to our forgetting our own selves. To be untrue to our Creator only means to be untrue to our own real and immaculate nature. This faithlessness to our own selves makes us evil doers. *This means infidelity in the Quran.* For this a Muslim is called the *Faithful*. Religion from God comes only to remind us of our own nature, as the Quran says of itself : " This blessed book is a remembrance (21 : 51) of that which is impressed on the nature of man and the laws of Nature, and does not preach strange and novel doctrines alien to our nature." Again, the Book of God says : " The Religion of God is the Divine impression on the nature of men with which all men have been created (the Quran 30 : 29). TO KNOW GOD IS THEREFORE TO KNOW HIS WILL in creating man, and to worship Him is to obey His Will in carrying out His great design. Could any Rationalist or Positivist take any exception to a religion if this is its sole object? Islam is the religion of God in this sense. It is a description of the impressions on our nature; it strengthens it and helps its advancement. If we aim at our evolution we should read first of all these impressions, and have religion from God; we should know the nature in which we are created. Would it do to have this knowledge through sufferings and trials, through shortcomings and failures, through persecutions and hardships? Is it not better to have it from One who made this nature. If a religion teaches something which hardly makes man one whit wiser, nor helps his nature, it cannot be from God. In this advanced state of ours one should rather be an atheist than to identify himself with any such creed or cant that makes religion a jumble of irrational dogmas, and fails to explain on a rational basis the efficacy of their acceptance by man in the advancement of humanity. But if Divine glorification consists, as Islam teaches, solely in man's self-rectification and self-edification, will not the

Rationalist and the Positivist join hands with us in our glorifying God? All need knowledge of God in the sense we have explained. But we are progressive in all our ways, so should be our knowledge of Him : We need means to approach Him and to have light from Him, to read His Will concerning ourselves. If our knowledge in all other branches of human endeavour has transcended the borders of bald faith, and increases solely through adoption of some efficient means, why should there be an exception in the case of our knowledge of God? Though we believe in the Divine origin of almost all the sacred books at present in the hands of various religions of the world, we fail to find in them such means given in perfect form and explained in a clear systematised way—this being one of the reasons for our belief in their unauthenticated nature. The book of Islam makes the only exception. In it we find the object of man's life fully explained. It gives in detail all the means of accomplishing this object. For the enlightenment of our readers we cannot do better than reproduce in these pages a reply§ to one of the five questions which the advocate of every religion was required to answer in a great Religious Conference held some years ago in Lahore (India) by the Convener of the said Conference, with the writer of these lines among them. The said reply|| was given by His Holiness Hazrat Mirza Ghulam Ahmad, of Qadian (India), the great Muslim saint and divine of his day, while representing Islam in that *Dharam Maha Utsab* (the great Assembly of Religion).

We invite every advocate of the Church of Christ to write something on these lines, in order to show that his religion supplies us with means to acquire true knowledge, and therefore revelation in the New Testament is final. We invite the discussion and our pages are open. /

THE THEORY OF THE ATONEMENT UNWARRANTED BY THE LAWS OF NATURE.

THE doctrine of atonement as represented by the Christians is against the laws of Nature. In Nature we find that the sacrifice of the low for the high is the immutable law of God. For example, man is the noblest of all the animals, and to preserve him every other animal is sacrificed. We see that bees, silkworms and all other animals are meant to serve the purpose of human life. To cure an ulcer on our body it often happens

§ See page 161.

|| All answers to five questions were published in the form of a small handy book, entitled "The Teachings of Islam," which can be had from Luzac & Co., 46 Great Russell Street, London, and from the "Review of Religions" Office, Qadian, India.

(as so often is done in the East) that hundreds of leeches spend their life. The whole vivisection operation makes sacrifice of the low for the high. Millions of goats, oxen and sheep give up their life for our sake, and thus we obtain our food so as to preserve our health. Taking all these facts into consideration, we see that God has appointed the inferior to be sacrificed for the superior. But we do not find any instance in which a superior being is sacrificed for the sake of an inferior one. If the Christians had realised the significance of the laws of Nature they could not have fallen into the error of taking the crucifixion of Christ, who is held to be God, as the sacrifice of the high for the low.

—*Translated from the writings of Hazeat Mirza Ghulam Ahmad, of Qadia (peace be on him !).*

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ANOTHER EXPLANATION OF THE CRUCIFIXION.

But perhaps it is more on the principle of justice than on the consideration of sacrifice that the crucifixion of God was in requisition, but not as explained by the clergy. Their explanation simply condemns justice. To punish an innocent man for a culprit is not only an inequitable act, but a gross injustice. To mete out punishment to the one who really causes an offence is the only way to satisfy the requirements of the law; and so it occurred at the Cross, if God Himself was in the person of Christ. It may not be an agreeable idea, but premises lead to this conclusion, if the Christian doctrine of sin is to be accepted as embodying the truth. According to the theory of criminal liability as enunciated by Benjamin and other Jurists, one who creates circumstances resulting in an offence is the principal offender, and those whom he uses as his instruments are merely his accessories; but again the liability of these auxiliaries varies according to how far they were free agents. If we are born in sin, and if to commit transgression has been put into our nature, as the Western theology teaches, we have really no contrary choice and no free will. Apparently we may be offenders; the blame should lie at the door of the One who made us so. He should come to the bar to receive justice, and so, perhaps, God did. He knew that as the Author of our sinful nature. If we violated the law we did so as an automatic instrument worked out by the Maker. But God, after all, was a just God, ever jealous to vindicate His glory. He honourably redeemed His attribute of justice by coming to receive justice in the Court of Pilate.

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AN INTERESTING QUERY.

If Jesus, the Second Person in the Godhead, was crucified and remained dead for three days, who conducted the management of the world during that time?

WOMAN IN ISLAM.

HER STATUS, RIGHTS, MARRIAGE, POLYGAMY, &c.

THE WOKING MOSQUE LECTURES.

WE quote the following from a local weekly reporting three lectures of a series started in February last, in the Mosque, Woking :—

WOMAN IN ISLAM.

Address at Woking Mosque.

After the usual prayer by Mr. Zafarali Khan, Khwaja Kamal-ud-Din resumed his address on Sunday on the status of woman. He said that woman was in the lurch before Islam ; marriage ties were very loose, and woman treated as a chattel, marketable, and subject to testamentary disposition under almost all previous civilisations. Islam had been stigmatised with polygamy, but it was not an article of faith in it. Without it they were Muslim as well. Under rare conditions it had its proper use, say in the case of female barrenness. Besides tribal wars, the defenceless state of woman, with her numerical superiority, made polygamy a healthy remedy. Mohammed approached the subject with a masterly hand. He allowed polygamy, but put it under conditions stringent enough to terminate it by the growth of civilisation. In the East polygamy was rare. Referring to the present state of things, the speaker said that woman here was numerically superior, and the amount of illegitimacy was alarmingly increasing. If woman could assert herself and loose morality stopped, nothing could be more desirable than monogamy ; otherwise, to be a second wife was much more honourable than to live under questionable relations. —*Surrey Herald*, April 3.

The same paper reports the lecture on March 29 thus :—

POSITION OF WOMAN IN ISLAM.

Lord Headley at the Woking Mosque.

In continuation of the series of lectures at the Mosque, Woking, an address on the position of woman in Islam was given on Sunday afternoon by Mr. Khwaja Kamal-ud-Din and Lord Headley.

There was a full attendance of the public, but consisting chiefly of women.

Lord Headley opened the proceedings by reciting prayer, and then went on to refer to the recent criticism of the Mohammedan religion by a speaker at a meeting of the Church Missionary Society at Woking. He said the missionary seemed to misrepresent everything, and talked about the Koran when, perhaps, he had only seen the outside of the cover; he certainly knew nothing about it. These people told lies, and why they could not behave themselves he could not imagine. He (the speaker) had never told a lie—his mother told him not to, and that was good enough for him. When he was a little boy his mother taught him to never do a dirty, mean, or dishonourable thing, and to never tell a lie. Then people spoke as if women had an awful time in the Mohammedan world, but as a matter of fact, women were taken great care of, and he had never heard of a Mohammedan illtreating his wife or women folk. They were particularly good to them and almost worshipped them. Their women did not have such a hard time as the Western ladies—scrubbing about the house and so on. Proceeding, his lordship read an article on the subject which he had written for publication in *Muslim India*. In the course of this he said that there was one passage in the Koran which was adverse to women, and that read: "Men are superior to women because of their qualities." It was a very good thing to say that in these days when women were trying to take on the duties of many it was not right. The Eastern idea was not quite like the Western idea, but he supposed that would come all right in the end.

Mr. Khwaja Kamal-ud-Din then followed with a lengthy address on the subject, which is to be continued on Sunday.—*Surrey Herald*, March 27.

RIGHTS OF WOMEN IN ISLAM.

Address by the Khwaja Kamal-ud-Din at Woking Mosque.

The prayer at the Woking Mosque on Sunday afternoon was conducted by Lord Headley, who afterwards recited some hymns he had composed.

The Khwaja Kamal-ud-Din then gave an address lasting an hour upon "The Rights of Women in Islam." Nineteen centuries of pro-

gressive development with the legacy of a prior civilisation, he said, had given birth to a code of etiquette which recognised female rights to a higher social level than men, but her legal position was nowhere, even in the Western advanced communities of Christendom. Until very recently even in England a married woman possessed no right independently of her husband. The law of coverture was simply degrading. In Islam woman could keep her property in entirety, with full right of enjoyment and alienation. In matters of inheritance the Muslim law was a great improvement upon the other laws. Woman inherited her husband, brother, father and son; she was independent co-sharer with man. She could enter into any contract she liked, creating rights and obligations in her own name, without any interference by her husband. As to marriage, the Khwaja said a woman, as a *sui juris*, could under no circumstances be married without her own express consent, and after marriage she did not lose her individuality. Marriage in Islam was a civil contract subject to conditions, the breach of which would make it void and the husband had to pay damages previously agreed upon. Monogamy might be one of the conditions. Quoting verses from the Koran, the speaker said that the ideal wifehood in Islam was love, affection and tenderness, not subordination and subservience. The Koran did not say in the words of the Bible: "Thy desire shall be to thy husband, and he shall rule over thee." Referring to the spiritual progress open to women in Islam, he complained of misrepresentation by the statements that Islam did not believe in the soul of the woman and did not allow her to enter Paradise. The Koran spoke in one breath of man and woman, and gave them equal chances. A woman (the daughter of the Prophet) was believed, continued the speaker, to be the Light and the Lady of the Paradise. With Jesus prayer, fasting and faith in God could create spiritual progress, but the Koran added to these three the following essentials—resignation to God, devotion, truthfulness, patience, humility, charity, and chastity. Under the teaching of the Koran man and woman were equally capable of possessing these attributes of spirituality.—*Woking Herald*, April 10.

MRS. NAIDU ON MUSLIM WOMEN.

The Journalist Section of the Lyceum Club, London, invited Mrs. Sarojini Naidu to dinner and to speak afterwards at one of their monthly *Causeries*. Mrs. Naidu, in her able and very interesting speech on the Indian woman of to-day, went on to speak of the Muslim women of India, the women who follow the laws given by the great Arabian Prophet—laws which are so misjudged by the West. He proclaimed a faith which suited the fierce, barbaric needs of the race and of the time in which he lived; he taught in clear, full measure the true principles of brotherhood and democracy. Muslim women, so far from being downtrodden, are going to be, said Mrs. Naidu, a great dynamic force in progress and freedom. Islam gives woman an independent economic status, an inalienable right of inheritance. "I know of no principle which gives greater dignity to woman," added Mrs. Naidu, "than economic independence. The laws of civilisation now fulfilling themselves in Europe were long ago anticipated by the teacher who made laws in Arabia and India. It is said that Muhammad declared that women have no souls, but these women, veiled to-day, leading a restricted life compared with you and your interests, have the true tradition of Islam and will be a sword of victory to every world-wide women's movement. The women of the Pan-Islamic world will be a great asset to the women of the West. They have achieved much recently. The Hindu women are still provincial and somewhat divided by caste; the Muslim woman has the solidarity of her faith."

Speaking of her life in a great Moslem State—Hyderabad—Mrs. Naidu told how the women, who are still veiled, whose voices even must not be heard by men outside their own family, have enthusiasm, large ideals, power to overcome obstacles, to organise, and to inspire men to do great things. She recalled how the women stood by the men in the great disaster by flood a few years ago, saying to them: "Why are you paralysed? We are here to help and serve, even while keeping our veils."

* * * * *

The East has taught you, Mrs. Naidu said in the concluding portion of her speech, "to reverence womanhood. This alone makes for greatness, and no race is great that does not revere women. It is the mother who gives the world its ideals and the possibility of their realisation." For as Mahomet put it, "Paradise lies under the feet of the mother."

WOMAN AND SOUL.

ISLAMIC REVIEW.—There is not one word in the whole Islamic literature which warrants the statement that our Holy Prophet declared that woman had no soul. It is one of the calumnies hurled down upon our heads by the ignorance and misrepresentation of the missionary propaganda against Islam.

Of course, some fifty years before the advent of Islam this very question was in a way at issue at the Council of Mæon, where a bishop raised the question whether woman was really a human being. After hot debate the majority concluded that she belonged to the human race. Some fathers of the Church, however, maintained that womanhood only belonged to this world, and that on the day of resurrection all women would appear as sexless beings. It was to destroy these false notions obtaining everywhere in those days that Alquran emphasised woman's personal right to enter into the kingdom of God;* and if life in Heaven means the highest soaring of soul in life after death, it is a woman and not a man, the daughter of the Prophet, who has been called Fatima-tuz-zahra—the Light of Paradise, and Khatoon-i-Jennat—the Lady of Paradise.

It seems to us that these adverse writers on Islam possess a very benighted notion of the soul and its progress, otherwise they would have known that the chief attributes of an advanced soul have equally been mentioned of woman in the Quran. Keeping fast and saying prayers with faith in God are the three chief spiritual requisites spoken of by Jesus Christ. But the Quran adds to them some other moral excellences—namely, resignation to God, belief in Him, devotion, truthfulness, patience, humility, charity, and chastity. These are the chief attributes of those with advanced soul; and if the Quran speaks in this respect equally of man and woman in the following verse it is mere calumny against Islam to say that it denies soul to woman:—

“Truly, the men who resign themselves to God and the women who resign themselves, the believing men and the believing women, the devout men and the devout women, the men of truth and the women of truth, the patient men and the patient women, the humble men and the humble women, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and women who oft remember God: For them God hath prepared forgiveness and a rich recompense.”—The Quran 33 : 35.

I SAW upon the terrace of a house a man alone,
Who trampled upon the clay, holding it in contempt.
That clay said to him in mystic language:

“Be still, for like me thou wilt be much trampled upon.”

* “Enter into paradise ye and your wives, whoso doeth the things that are right, whether male or female, and is a believer, shall enter into paradise.”

THE OBJECT OF MAN'S LIFE IN THIS WORLD AND THE MEANS OF ITS ATTAINMENT.

(From the "Teachings of Islam.")

THE third question set by the Conference relates to the objects of man's life here below and the means by which those objects may be attained. It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects, generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence. Thus the Holy Quran says :—

"I have not created the jinn and the men but that they should know Me and worship Me."—51 : 56.

The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God, and a total resignation to His will, so that whatever is said or done is said or done for His sake only. One thing, at least, is plain, and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature, and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it, or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God, and living for His sake. Almighty God says in the Holy Quran :—

"Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam."—3 : 17.

"Islam responds to and supplies the demands of human nature, and God has created man after the model of Islam and for Islam—i.e., He has willed it that man should devote his faculties to the love, obedience, and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam."—30 : 29.

We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that

the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow, but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind, and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares, and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

Take the question in another light. In the case of the lower animals we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one, and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner, we find that of all the faculties which Nature has bestowed upon him the highest is that which awakens him to a search after God, and encourages him to the noble aspiration of losing his own self in the love of God, and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed, with all his genius, to show anything like it. The perfection of man, therefore, does not consist in these matters, but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

We are now in a position to answer the second part of the question—viz., how can this object be attained?

The first means to attain to this end is that in the recognition of God a man should tread upon the right path, and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction, and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him, but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable:—

“Prayer is rightly addressed only when it is to the true God, for He has power over everything; but

the deities to whom people pray beside Him give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities, and their prayers are in error."—

13: 15.

The second means to attain the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur, and His other lofty attributes. The Holy Quran draws attention to this point in the following well-known verses:—

"God is alone in His person, attributes and glory, and has no partner; all need His support, every single atom owes its existence to Him; He receives favour from none, but bestows it upon all; He is neither a son nor a father, for there is none of His kind."—112.

The Holy Quran teems with verses declaring the omnipotence, majesty, and glory of God. It presents a God who attracts the heart on account of His beauty and majesty, and rejects the dead, weak, unmerciful and powerless gods of false religions.

The third means of reaching the goal consists in realising the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the *Fātiha*. The Sura runs thus:—

"All praise is due to God, who is the Creator, the nourisher and the supporter of all the worlds; His mercy and goodness are unbounded; He is the Lord of the day of judgment."

It is plain that the Divine goodness could not be perfect unless He first brought everything into existence from nothing, and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence, for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place:—

"If you try to count the blessings and favours of God, you shall never be able to comprehend them."

—14: 37.

The fourth means for the desired end is prayer. The Holy Quran says:—

"Call upon Me and I shall answer your prayers."

—40: 62.

Frequent stress has been laid upon this point in the Holy Quran, because man can reach God only with the assistance of God.

The fifth is *majāhida*—i.e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life, and applying one's wisdom in the way of God. The Holy Quran says :—

“Exert yourselves to the full in the way of God, whether with your property or your lives or your persons, with all their powers and faculties.”—9 : 41.

“Only they are successful who spend in the way of God of whatever We have given them as wisdom, knowledge, understanding, art, &c.”—2 : 2.

“And those who have made all sorts of efforts for Us, We shall surely guide in Our paths.”—29 : 69.

The sixth means by which a person may safely attain to the goal is perseverance—i.e., he should be indefatigable and untiring in the way in which he walks, and unswerving under the hardest trials. As Almighty God says :—

“Those who say : ‘Our Lord is Allah, the true God,’ and renounce the false deities and then show perseverance—i.e., remain faithful and constant under various trials and sufferings, the angels descend upon them and say : ‘Fear ye not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you ; we are your guardians in this life and the next.’”—41 : 30.

In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes, “Perseverance is more than a miracle.” The highest degree of perseverance is called forth when adversities encompass a man all round, when he is threatened with the loss of life, property and honour in the path of God, and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time—it is when a man is surrounded by these dreary sights, and the last beam of hope passes away, that perseverance must be shown. * Under such ills and sufferings a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the

righteous and the faithful still exhales. Referring to this, Almighty God directs the believers to pray to Him in the following words :—

“ O God! guide us in the path of perseverance, in the path by walking in which we may draw Thy favours and blessings and Thy pleasure upon us.”

“ O Lord! Give us in this affliction the contentment of mind which may give us patience, and ordain it that our death be upon Islam—i.e., total resignation to the Will of God.”—7: 123.

It should be borne in mind that in afflictions and trials Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of their hard lot is opposing His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says :—

“ The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful.”—2: 203).

In short, this is the essence of the constancy which leads to God.

The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls into error. To this end the Holy Quran says :—

“ Remain in the company of the righteous.”—9: 120.

“ Walk in the paths of those whom God has blessed before you.”

The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore,

continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives him consolation in hours of grief and animates him with a still more zealous desire to pursue his journey eagerly. Such is the Divine law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened, they take this journey with great vigour. Thus He says in the Holy Quran :—

"For them are good tidings in this world and in the next.—10: 65.

The Holy Quran has described numerous other ways which assist us in reaching the goal of life, but we cannot describe them here for want of space.

THE LIVERPOOL MUSLIM MOVEMENT.

IN the *Moslem World* for April the Rev. H. U. Weitbrecht, D.D., refers to the Muslims in Liverpool and the "Mosque" which existed there for some years. He writes :—

"A Liverpool solicitor, Mr. W. H. Quilliam, having first adopted Deism and then Islam, had rented a house in the West Derby Road, in the ground floor rooms of which he arranged a sort of Muhammedan worship. One service was held on Fridays, and two, at eleven and seven (not Moslem hours of prayer), on Sundays. The room was furnished with chairs, the Koran was read in English, and hymns were sung to a harmonium; in fact, the whole was a farrago of Moslem and Christian elements. Nothing was done to erect a real mosque, though many Muhammedan seamen and traders visit Liverpool. In 1891 Mr. Quilliam claimed thirty English adherents, including children, but since his repudiation by Indian leaders little has been heard of his "mosque" in Liverpool, and if we may give credence to a recent correspondent in the *Daily Sketch* it has disappeared."

Before any person writes on a subject he ought to take the trouble to learn at least the rudiments of the subject he intends writing upon; as a matter of mere justice the general facts ought to be ascertained. In the above case it was certainly not difficult to do so. I first came into touch with the British Muslim Association in 1901, and since then have followed its career very closely. In place of "little being heard of it" after 1891, as stated, from 1893 its activity increased.

During the years following the President, Mr. W. H. Quilliam, delivered lectures in all the large cities in England, and on several occasions even travelled to Glasgow. In 1893 the weekly organ of the Association was started under the title of *The Crescent*, and continued to be issued regularly down to 1908, the last number in my possession being under date May 28 of that year. The various volumes, fourteen of which are in my library, contain a record of the doings of the body, of the work accomplished, financial statements, of meetings held, both for prayer and instruction and business, and of public lectures given by the members. There is nothing in the whole history of the Association that is in any way discreditable to the members, or of which they need be ashamed.

In regard to the reverend gentleman's remarks on the services, it is evident that if he reported in India as stated, then he distorted the facts in the interest of his own religion. The facts are as follow: All the members who were in a position to do so met for Juma prayers on Fridays at *the correct* hour, Mr. Quilliam, or a distinguished visitor or other member leading the usual prayers in Arabic, just as in Muslim countries in the Juma Mosque. The name of the Imam will be found in *The Crescent*. I give a few entries as examples:—

No. 521, January 7, 1903—

“*Jumma* prayers were celebrated as usual . . . on Friday last. His Honour the Sheik-ul-Islam of the British Isles led the prayers and recited the *Khutba*, the Azan being given by Brother Hassan El-Arculli (Hong-Kong).”

No. 557, September 16, 1903—

“The usual *Jumma* prayers . . . The *Azan* was given by Brother Mahmoud Abdul-Latif, and the prayers were led by Brother Hassan El-Arculli.”

The key was left so that any member or members who wished could obtain admission for prayers at any time, the Association not being rich enough to maintain a regular caretaker on the premises. During my connection one meeting only was held on the Sunday, at seven, to which the public were admitted. It was held in the lecture hall. It was opened by the Chairman reading a portion of the Holy Kuran, in English, of course, a few short comments being made thereon. A hymn was sung, selected from a list of Unitarian hymns specially compiled for the purpose. If a copy can be obtained, those hymns will, I think, be found to be purely Islamic in word and spirit. A lecture followed, given by one of the members. All the principal lectures were published in *The Crescent*, a reference to the files will show a few of my own amongst them, delivered during my rare visits to England. Others in the monthly periodical of the Association, the *Islamic World*. The lecture

hall was furnished with seats, that was necessary, but not the room behind the platform, specially reserved for prayers ; that was bare of furniture, although only a curtain separated it from the hall. Quranic texts were placed on the wall, also an inscription explaining how the "Mosque" was purchased. A special carpet was kept on the premises for prayers. No special Mosque was erected, because the majority of the members, if not all, were working men, not millionaires.

The West Derby premises were purchased by W. H. Quilliam with a sum of money given to him as a *personal gift* by the then Ameer of Afghanistan, specially presented to him in person by H.H. Prince Nasrullah Khan when on a visit to England. The sum, if my memory does not fail me, came to something like £2,500 sterling, and was, to again emphasise the point, a personal gift to Quilliam. The building was probably purchased in his name and legally would be his property. The reason of Mr. Quilliam's leaving England in 1908 I need not enter into, the Liverpool papers made plenty of it at the time, and full reports will be found in them. His various properties were disposed of by his son, W. H. Quilliam (Billal Bey), the West Derby property as well. The exact details of the purchase and sale can only be supplied by Mr. Quilliam or his sons, and I do not know if they are called upon to give an answer. No meeting of the members of the British Muslim Association has to my knowledge been held since 1908, although, when in Birkenhead in 1910 after my return from the East, I called upon a few of them. I have no desire to attach any blame anywhere regarding the cessation of Muslim activity at Liverpool, and simply make this statement to save further random writing on the subject by people who seem indifferent as to whether their statements are or are not in accordance with the actual facts so long as they serve the purpose of telling against the other side, even when the facts are easily obtainable, as in this instance.

YEHYA-EN-NASR PARKINSON.

THE POWERS AND TURKEY.

SIR,—In the meeting convened by the Ottoman Committee in the Cannon Street Hotel, I find that one aspect of the question was not dealt with, because, perhaps, there was no one present who had the first-hand knowledge of it: I mean the effect of the Near Eastern policy of Sir Edward Grey on the people generally, and Musalmans particularly of India.

That policy produced an effect in India to ignore which would be very unstatesmanlike, if not criminal. But for the judicious statesmanship of Lord Hardinge it would have led to a disaster. Even now, if the Muslim population in India is not

handled carefully and gently, the people have now been brought to such a temper that the least carelessness on the part of the officials, much less a tactlessness of the Mestonian type, would upset the equilibrium of the mind of all the Musalmans in India.

The strain put upon their minds reached almost its culminating point when Mr. Asquith announced "the re-conquest of the gate of Christianity in Europe," and when Sir Edward Grey turned a deaf ear to the lamentations of the Musalmans at the merciless massacres of their brothers in the Balkans. The Musalmans of India did all they could to help their suffering brothers—the women giving up their ornaments and the children their luxuries. The whole Muslim nation was roused to a state of frenzy, yet Sir Edward Grey and the British ministers remained unmoved. Muslims in Tripoli were massacred in cold blood, and Sir Edward Grey kept quite quiet. Muslims in the Balkans were savagely butchered under the policy of extirpation, and he did not utter even one word of sympathy for the poor sufferers, much less raise a cry of indignation against the murderers. Surely a Gladstone would have behaved in a different way from him at this crisis.

It has been said in the papers, referring to the speeches made at the Cannon Street Hotel meeting, that the speakers ignored the state of Europe and assumed an independent British policy. The speakers at the Cannon Street meeting might have done so, but we in India did not. We never expected England to go to war for the poor Turks, who were her old allies. What we failed to understand was, why should England LEAD other Powers in their antagonism of the only Muslim Power left, which, being the protector of the holy places of the Musalmans, is the cynosure of every Muslim eye? Why was England the first to recognise the sovereignty of Italy over Tripoli; why were the British Ministers first to declare, after the defeat of the Turks, that the pledge of Europe to keep the *status quo* intact could no more be kept; why the British Admiral was the first to hoist the Grecian flag over Crete, and pray why was Sir Edward Grey the first to threaten Turks with dire consequences if they attempted to re-take Adrianople? Even now why has Sir Edward Grey been first in initiating a proposal to deprive Turkey of her islands, and why is he so keen in pledging himself and in securing the pledge of other powers to use force if Turkey does not submit to the plan of robbery?

We are perfectly confident that if Italy had not been certain of the friendship of England, if she had not been sure that Egypt would be declared neutral and Turkey would not be allowed by England to take her forces through Egypt, she could not have dared to raid upon Tripoli as she did. Or if the Balkan people had not known that England was under the thumb of Russia—the arch-intriguer—and would not stick to the pledged words of Europe that whatever may be the result

of the war the *status quo* would not be allowed to be disturbed, as it was not allowed to be altered when the Turks defeated Greece in Thessaly, they would have continued to indulge in their bloodthirsty pursuits as they did.

No honest man can say that the part England played in the Near Eastern crisis lately was above board. Even those of us who realised the difficulties of England could not help being distressed at the British policy of servile obedience to the wishes of Russia, both in the Persian and Turkish affairs, but those co-religionists of ours, and their number was the largest, to whom international politics were a closed book, they simply got wild at the attitude of Sir Edward Grey, and it was only the tactful sympathy of the Viceroy that stopped them from getting completely out of hand. However, it will take long now to restore the confidence of the people of India in the British Foreign policy, which has been apparently so anti-Muslim and against the liberal ideals of Great Britain.

The British Empire is now a very complex institution, and it is by no means an easy matter to harmonise the divergent interests of different people of different races, colours, and creeds. The task of the British Ministers has become very arduous and delicate indeed these days, and we—all the citizens of the British Empire—must appreciate their difficulties. But they, too, in their turn should be very careful of every step they take—nay, of every word they publicly utter. If Mr. Asquith had only known and realised the effect of his speech in which he introduced the question of "the gate of Christianity in Europe," and expected the fall of Constantinople, which never took place, he would certainly have thought twice before he would have taken upon himself even to humour the Nonconformist conscience in such a way as to embitter the feelings of millions of Musalmans against Great Britain. Or, if Sir Edward Grey had realised the situation in India and the difficulties he was creating in the way of a peaceful and contented Government there, if he had fully appreciated the hand of not "silken" but iron unity and of brotherly love which binds one Muslim to another unobstructed by the dividing seas and mountain ranges, and undisturbed by the differences of race or colour, he would not have laid mighty England in Persia and Turkey at the feet of Russia—the hereditary foe of India, of Muslims, and of Muslim dominions; he would not have taken a leading part in initiating measures for coercing Turkey. We may admit that the situation in Europe demands an *entente* with Russia, but surely it cannot demand a servile acquiescence to every act or wish of Russia. Sir Edward Grey seems to have taken upon himself to draw the chestnuts from the fire for Russia, and this policy has done a great deal of harm already to the British interests; and if England continues to take any more share in weakening the position of the *Caliph* or in despoiling the *Khilafat* of his territories, a time will come when

England will lose India, if not territorially, then commercially. Musalmans will join the Hindus in boycotting, not the European, but only the English goods. In Egypt and Turkey as well the British commerce will suffer still more. England cannot follow the example of Russia in disregarding the sentiments of its Muslim population. The Russian Empire is a compact Empire, but the British Empire is not so. Then Russian prosperity does not depend as much upon commerce as does that of England. English commerce has already suffered, and it will suffer more if its Muslim customers are lost.

AL-QUIDWAL

SELF-CONTROL.

IN my early days it always seemed to me a moot point whether it should be considered more noble to place oneself in a position entirely away from and free from temptation, or to mix freely in situations teeming with moral dangers and then exercise *all the time* that courage which is always on the alert and that strength of mind which enables a man to say "No; I recognise God's mercy, and appreciate the blessed gifts He has sent, but I will not abuse any of them."

The man who, by heroic measures, removes himself entirely from all temptations such as are to be found with the most seductive human pleasures, hardly shows that steady courage which says: "I love Thy beautiful gifts and enjoy them all with the senses with which Thou hast supplied me, but I love Thee better than them all; and, in the enjoyment of Thy blessings, I will endeavour to exercise that moderation which will redound to Thy honour and glory."

Take the case of the man who shuts himself off from the world, such as the hermit who lives in a cave on a diet of herbs and spring water. He has possibly much inward gratification, and a *feeling* that he is better than the rest of mankind; but is he useful to his fellow-men? The very conditions he has imposed upon himself make it impossible for him to set a good example of moderation, since there can be no exercise of moderation where there is no temptation. It seems to me that the man who struggles with the world, falls frequently, and commits many sins and indiscretions, is in a finer and nobler position than the hermit, provided of course that he is genuinely sorry for his transgressions, and never fails to ask God's guidance back to the straight path. The position of the ascetic is somewhat analogous to that of the suicide, who forcibly removes himself from the worries and anxieties of life: both shirk responsibilities, and retire from the contest—beaten at the outset. The man of the world, on the other hand, provided all his intentions are good and his aspirations high, is ever fighting a good fight, and endeavouring to improve himself for the sake

of his fellow-creatures. It may take a lifetime of struggle against the besetting sins ; days, weeks, months and years of prayers to God for guidance and help to overcome the apparently irrepressible inclinations may be necessary. But the Almighty and Merciful never fails those of His creatures who unceasingly seek His directions in times of trial and also in times of prosperity.

The strength of a man's character is chiefly brought out by trials and temptations, whilst his generous and noble qualities are shown to greatest perfection when, in the heyday of success and power, he has opportunities of showing mercy and forgiveness. A soft heart is not the only thing to be desired by a good citizen and soldier of God. No one who has not experienced the vicissitudes of life—seen poverty and affluence, misery and happiness, weakness and strength—can well pose as an example to mankind. You cannot be a true teacher of patience unless you have passed through times of irritation, pain, or worry, necessitating the exercise of patience. Affliction *alone* will bring out the highest qualities in a man who has the love of God in his heart. To such an afflicted mortal every reverse of fortune, every heavy blow—possibly cutting him to the heart—is looked upon by him as the chastening of the God of Mercy. The harder the blow the greater the reverence and contrition of the believer, who is thus made aware that his Almighty Protector is leading him in the straight path, and he is enabled to trust still further the infinite wisdom, infinite love, and infinite compassion of his only Guide in this world. He knows that his Creator is well aware that he hates and detests the devil and all his miserable devices, and that knowledge alone helps to brace his energies for any struggle, however severe—*because he can rely on God's help in any situation which may arise.* The very thought of the almighty and glorious presence of God cannot fail to give the loving and trusting believer a confidence and power beyond human understanding.

All the Holy Prophets at various times charged with messages to mankind have faithfully carried out God's instructions, and, of all these Divine messengers, there is not one who can be placed in a higher position than the divinely-inspired Mahomet (God's blessings on his memory!).

Loss of self-control was shown on various occasions by Moses and Christ, whilst the terrible shortcomings of certain other Prophets in the matter of morality and probity would have been utterly repellant to the great Prophet of Arabia, whose chivalrous nature would have shrunk from any mean or despicable action.

It will be conceded that forgiveness can be properly understood only by one who has been practically helpless in the hands of enemies so that he may appreciate the circumstances attendant on being at the mercy of others. Then he must also understand what it is to be a conqueror, and have the power of

wreaking his vengeance on those enemies. No one can lay claim to the quality of mercy who has never had anyone at his mercy, and there is no character in history which can be so safely held up for inspection and illustration of this particular quality as the Holy Prophet Mahomet. From being in most humble circumstances, and starting life as an orphan, he passed through the different stages of life allotted to him with beautiful resignation to God's will. He had God's protecting arms ever around him, and we do not read of any sordid or mean incidents in his life, nor can any acts of injustice be laid to his charge. The words of a favourite hymn come to my mind whenever I think of the struggles and conquests of Mahomet :—

“Fight the good fight with all thy might,
God is thy strength and God thy right ;
Lay hold on life, and it shall be
Thy joy and crown eternally.

“Run the straight race through God's good grace,
Lift up thine eyes and seek His face ;
Life with its way before us lies,
God is the path, and God the prize.

“Cast care aside, lean on thy Guide ;
His boundless mercy will provide ;
Trust, and thy trusting soul shall prove
God is its life, and God its love.

“Faint not nor fear, His arms are near ;
He changeth not, and thou art dear ;
Only believe, and thou shalt see
That God is all in all to thee.”

In “Hymns Ancient and Modern” these particularly beautiful verses occur ; but with the name of Christ instead of God. Wherever “Christ” occurs I have substituted “God,” so that I appeal to my own conscience successfully, and do not hurt the feelings of the composer of the hymn, since he doubtless considers that Christ was, or is, God.

It seems probable that human beings are born sinless, but that, as time goes on and the fight of life progresses, they are more or less led astray by their surroundings, and fall into all kinds of error and sins, from which the love of God alone can save them. Whenever God's love and power have been truly revealed to a man, his anxiety to do what is right comes before all other desires. Such a man will not be able to at once subdue all his failings and sins, but the taste of that which is perfect will awaken in him a dislike for all that is wrong and contrary to God's wishes. The harder the struggle the greater the victory, and the choicest rewards can hardly fail to come to those who conquer evil inclinations and attain to the blessing of self-control.

HEADLEY.

THE SCANDALOUS MANŒUVRE AT KIKUYU.

HOW ENGLISH PROTESTANT SECTS TRY TO DECEIVE THE AFRICAN MUSSULMANS.

By F. HUGH O'DONNELL,

Vice-President of the Anglo-Ottoman Society; formerly Vice-President of the Irish Home Rule Confederation, and President of the National Democratic League of Great Britain.

THE esteemed Editor of the *African Times & Orient Review*, who has done so much in three continents for the defence of Asiatic and African rights, has honoured me with a request for a contribution to his columns. I take advantage of his invitation with pleasure, in order to publish my protest against the very dishonest manœuvres of a number of the English Protestant Sectarian missionaries in Africa to deceive the African Muslims upon the hopeless contradictions and absurdities of the English sects. I am myself an Irish Catholic, but I would condemn just as strongly any attempt by Catholic priests to employ mendacity and deceit to hide a disastrous failure.

It appears that the English Protestant sects, which have as many different religions as there are Protestant sects, have become terribly embarrassed to hide their internal enmities and differences from the Muhammadan world. They hear the Muslims saying: "The Religion of Muhammad is One, and Unchanging, and Universal, making no distinction of race or colour in the worship of the One God"; and the English Sectarians are terribly embarrassed by their own divisions and contradictions, which looks as if every English Protestant sect has a different God of its own.

In order to hide this disgraceful state of misbelief, a large number of English Missionaries, including some Anglican Bishops, met at Kikuyu, in East Africa, some weeks ago. They said to one another: "We cannot make any conversions, we cannot oppose the success of Islam, unless we agree to hide the points of belief on which we differ, unless we only mention those beliefs on which we appear to agree, and unless we lend to one another our different congregations so as to pretend to the Muslims that we have One Faith, like Islam, and that we have many converts who believe it."

And all these contradictory and English Protestant sects agreed to pretend to have only one religion and to lend their different congregations and followers to one another. There were Anglicans, and Presbyterians, and Independents, and Baptists,

and Anti-Baptists, and Congregationalists, and Quakers, and a lot of separate and contradictory sects, who all agreed to pretend to believe in one another's strange religions in order to deceive the Muhammadans! *It was Sectarian lying made a religious virtue!* Lying and deceit. Nothing more.

But I observe that *all these English Sectarians forgot to pass a resolution against the colour line*, though the colour line is the most wicked blasphemy and infidelity against the One God who made all men with equal rights and duties as human beings created by the One God alone.

—*African Times & Orient Review.*

ISLAMIC REVIEW.—The pious fraud engineered in the Protestant Conference at Kikuyu is too glaring to hoodwink even a superficial eye. The Protestant sects are notoriously divided from each other by differences of belief of the most fundamental character. Do all Protestants even believe in the Trinity? Many of them are Unitarians—almost like non-Christian religions. Do they believe in one common baptism? Some hold that baptism is only harmless water; some that it removes all sins; some that it should be given to children; some that it must be reserved for people of full age. Do all of them believe in the Communion of Saints? Many of them believe it in all sorts of different meanings. Some hold that Christians on earth can pray to Christians who are dead on behalf of other Christians expired. Others deny this, and believe that no one here or hereafter can know or do anything whatsoever with one another. Do they believe in “the One Catholic Church,” which they pretended at Kikuyu to be a universal Article of their “unity of faith”? On the other hand, very few of them believe in One Catholic Church of any kind whatsoever. Do they believe in the remission of sins? Most of them do not; and those who say they do have most different ideas on the subject. Must a Protestant priest or bishop be consecrated in regular succession by previous bishops? Can any layman without any consecration by bishops become a priest or minister and teach out of the sacred Scripture. On these points, too, there is nothing but contradiction among the Protestant denominations represented at Kikuyu. This is the pretended and equivocating unity advocated and desired at the Committee of the Church Pastoral Aid Society. And all this artificial and pretended unity simply to face what is called

THE MENACE OF ISLAM!

In Africa we may ask what is the menace of which the Protestant missionaries are afraid? “The humble missionary of Islam, without the accessories of wealth and power at the back of others, carries his simple faith to people immersed in absolute darkness; uplifts them from pure heathenism, teaches them the duties of life, and turns them into beings with a true conception

of the relation of God to man. He teaches them the universal brotherhood of mankind in the faith of Islam, making no distinction of colour or race ; he tells them that Moslems are brothers, and that there are none higher or lower in the faith of Islam ; he endeavours to turn them into orderly members of the society in which their lot is cast ; he impresses on them the value of human life and the responsibility of man to God ; and he weans them from drink and the barbarous rites of heathenism to the simple worship of an all-seeing, all-wise Creator, and he asks them to revere the great Teacher, who in an age of utter darkness, called back the world to worship and the love of God. Is this the 'menace of Islam' against which the Protestant Conference at Kikuyu has invented a pretended 'unity' in order to disguise the real divisions and contradictions of the sects represented at Kikuyu, in order to induce a factitious combination against the work of the Moslem missionary ? The fundamental differences of belief, doctrine, and ritual are accordingly to be kept in the background with the object of driving the preacher of a simple faith, which admittedly raises the degraded heathen in the scale of humanity, from the field in which he has laboured so successfully." *

EARLY ARABIAN VERSE.

IT is wonderful the amount of pleasure that can be obtained from poetry, even although it is not great poetry. One of its beauties is that a taste for it may be cultivated, cultivated by perseverance. Perseverance is a grand thing ; one of the finest attributes in every field of human activity. It was by perseverance that the Holy Prophet bore down the opposition of his enemies and made Islam supreme over the whole of Arabia. I am aware that it is fashionable, at least in Britain, to have copies of the leading and popular poets on your table or in your book-case, although they may never be read, or, if read, not understood, merely glanced at for the sake of saying so in conversation or in company. I am not going to draw your attention here to the later geniuses in the realm of the art of methodical and rythmical diction of beautiful and concise word expression and phrase building. I wish to interest you in the early poetry—the poetry of peoples just emerging into the dawn of history at a time in their development, when art is in its infancy and when metres were simpler, perhaps cruder, than now. Experience then was neither so wide nor so intricate, no language so extensive and complicated.

This early poetry tells us of the poet's surroundings and

* From the letter which appeared under the names of Khwaja Kamal-ud-Din and Duse Mohamed Effendi, of the *African Times*, in *The Times* and the *Manchester Guardian* of Feb. 20.

activities, the things he knew and the things he loved. His sword, his bow or spear, his camel or his horse, of the beauty of his mistress, his love perhaps of wine and women—the undying themes of the poet through the generations of the race.

Nowhere did this sensitive plant bloom fairer or flourish more profusely than in Arabia, when Mecca was the home of idols and the tribesmen were a law unto themselves; before the light of Islam dawned in the solitudes of Hira, and before the Arab went forth for the last time to conquer from the Oxus and the Ganges to the fields of Spain. Here in the early poetry of the Arabs we are amid the rush of spears and blinded by the flash of the sword-blades of Yemen. Now soft as the zephyr, now biting as the simoom's breath. Always breathing the free and independent spirit of the desert and the rude chivalry of a semi-civilised life. Yet in spite of all ringing true to the heart and touching the secret recesses of the soul. He who knows how to read and think will live again with those wild, nomadic warriors and sharp-tongued, keen-witted singers of the sands, when blood feuds raged and the field of battle was the place to die. Listen to the verses of Murra, the father of Jassâs :—

“If thou hast plucked down war on me,
No laggard I with arms outworn.
Whate'er befall, I make to flow
The baneful cups of death at morn.
When spear-points clash, my wounded man
Is forced to drag the spear he stained.
Never I reck, if war must be,
What Destiny hath pre-ordained.
Donning war's harness, I will strive
To fend from me the shame that sears.
Already I thrill and eager am
For the shock of the horsemen against the spears!”*

And those of Al-Find, of the Banu Bakr :—

“We spared the Banu Hind and said, ‘Our brothers they remain :

It may be Time will make of us one people yet again.’
But when the wrong grew manifest, and naked Ill stood plain,
And naught was left but ruthless hate, we paid them bane with bane !

As lions marched we forth to war in wrath and high disdain ;
Our swords brought widowhood and tears and wailing in their train ;

Our spears dealt gashes wide whence blood like water spilled
amain.

No way but Force to weaken Force and mastery obtain ;
’Tis wooing contumely to meet wild actions with humane ;
By evil thou may'st win to peace when good is tried in vain.”†

* “Lit. Hist. of the Arabs,” p. 57, by R. A. Nicholson. † Ibid. p. 58.

Those are the songs of man bred in the lap of battle. The spear-points are white in the sunlight and the falchions silver sheened. The sheaths are the Banu Bakr and the breasts of Banu Hind, the blades drop crimson to the handle and the lances are incarnadined.

They were good poets, also splendid boasters and revillers, those old Arabs of pre-Islamic days, who at the fair at Ukaz won and held the laurel crown—Imrul ul-Qays, Tarafa, Amr b Kulthum, Antara, Zayd, Labid, and Harith the Lame. Each praising his descent and prowess, his family and tribe, the beauty of his horse or camel or his sweetheart with equal facility, or miscalling his opponents in the same deep numbers.

“ Well wot, when our tents rise along their valleys,
 The men of every clan
 That we give death to those who durst attempt us,
 To friends what food we can ;
 That staunchly we maintain a cause we cherish,
 Camp where we choose to ride,
 Nor will we aught of peace, when we are angered,
 Till we are satisfied.
 We keep our vassals safe and sound, but rebels
 We soon bring to their knees ;
 And if we reach a well we drink pure water,
 Others the muddy lees.
 Ours is the earth and all thereon : when *we* strike,
 There needs no second blow ;
 Kings lay before the new-weaned bay of Taghlib
 Their heads in homage low.
 We are called oppressors, being none, but shortly
 A true name shall it be !
 We have so filled the earth 'tis narrow for us,
 And with our ships the sea ! ” ‡

So wrote Amr. b. Kulthum, while even a poet of the calibre of Antara could thunder forth :—

“ On one side nobly born and of the best,
 Of 'Abds am I : my sword makes good the rest ! ”

Antara could sing stirring battle scenes and take his part in them when necessary. He lived to a great age, and died as such a man would have wished in a foray against a neighbouring tribe. It is possible to lay too much stress on the boastings contained in their poetry ; if we examine our own national songs and poems of to-day candidly, we will find the same spirit displayed—national or racial eulogy. The people of one nation or race seem to imagine themselves better and braver than those of any other. The emotion was not confined to the early Arabs, and it is not yet extinct by a long way. One

‡ “ Lit. Hist.,” p. 113.

thing, perhaps, we are more modest in : the individual, no matter how much he lauds his nation, does not usually exploit his individual accomplishments, at least not so openly, if that is a virtue.

Those men, too, were warriors bound by their customs, who loved their family and their tribe, and the land that gave them birth and sustenance. They were the fathers and forerunners of the men who in later years under the banner of Islam marched through three continents in martial glory, and built up a civilisation to which the present owes so much directly that the debt is almost incalculable and the splendour of which will never die.

Those Arabs of the desert, even when in later years transplanted by the rush of conquest to the rich towns and the fertile fields of Syria, Persia, and northern Africa, never forgot the pathless sand and the wind singing amid the Arabian hills. Maysun, the wife of Muawiya and mother of Yazid, amid the idleness and lavish hospitality of Damascus, could utter the plaintive cry :—

“A tent with rustling breezes cool
Delights me more than palace high,
And more the cloak of simple wool
Than robes in which I learned to sigh.

The crust I ate beside my tent
Was more than this fine bread to me;
The wind's voice where the hill-path went
Was more than tambourine can be.

And more than purr of friendly cat
I love the watchdog's bark to hear;
And more than a barbarian fat
A cousin brave and gaunt is dear.” §

It is well we should know something of the thoughts, habits, and actions of those early authors; they were the pioneers of the art and literature of the present. The present is a continuation of past. To understand the Now we must know what preceded it. They laid the foundations on which their children built. On which we are building to-day. Thought is a great ocean flowing ever onward from the past into the future, to which all nations and races and peoples have added and are adding their quota—some more, some less—but all something. Thoughts create thoughts, and thoughts spring continually from thoughts, and the mighty ocean of mind flows on eternally.

BEAUMONT HILL.

EUROPEAN PROMOTION OF ALCOHOLISM AND VICE IN ISLAMIC AND EASTERN NATIONS.

THE ABUSES OF CIVILISATION IN ISLAMIC COUNTRIES.

SPEECH BY THE O'DONNELL OF O'DONNELL.

(From *African Times & Orient Review*.)

AT a meeting of the Anglo-Ottoman Society, held at Caxton Hall, London, on April 2, 1914, the following address was delivered by The O'Donnell of O'Donnell on "The Abuses of European Civilisation in Islamic Countries."

The chair was occupied by the Very Rev. Khwaja Kamal-ud-Din, Chief Priest (Imam) of Islam in England, who, in introducing the lecturer, said that strong drink was admittedly a curse to humanity—a degradation morally, physically and mentally, but at the same time from the very beginning it had permeated the human social system and every growth and development of civilisation. It was very difficult indeed to trace its origin, but as old as the days of the mighty Pharaohs they found on the plains and cities, on the banks of the Nile and its Delta, evidences of the manufacture and commerce in intoxicating liquors. Similar evidences were to be found among the records of the Babylonians, Assyrians, Athenians and the Romans, and also the Jews. For nineteen hundred years the Church of Christ could not see any inconsistency between wine-bibbing and the teaching of Christ, but when the Nonconformist conscience awakened they saw the sin in wine-bibbing, and the spirit of strong drink was to-day recognised as poison.

"It* is pitiful to note," the Chairman remarked, "that strong drink is regarded almost as a necessity of life in Christendom; but the misery, disease, and pauperism which it brings in its train is simply shocking. A writer in an English magazine a few years ago summarised in the following passage the terrible cost of drink to the community:—

"At least one-third of all the recognised pauperism in the most highly civilised communities of Christendom results from bodily and mental inefficiency due to alcoholic indulgence. A similar correspondence of testimony shows, as we have seen, that the same cause is responsible for the mental overthrow of fully one-fourth of all the unfortunates who are sent to asylums for the insane; for the misfortunes of two-fifths of

* This portion of the opening speech by the chairman has been supplied to us by our reporter, which we add to what has been reported in the *African Times & Orient Review*.

neglected or abandoned children; and for the moral delinquencies of at least half of the convicts in our prisons, and of not less than four-fifths of the inmates of our gaols and workhouses. We have previously seen how alcohol adds to the death-roll through alliance with all manner of physical maladies."

"Who is a greater benefactor to humanity than he who saw all this long before others became conscious of it and saved at least one-fifth of humanity from all this misery and disease more than thirteen hundred years ago, when words full of truth in the following revelation were pronounced:—

O Believers! Wine and games of chance . . . are only an abomination of Satan's work! Avoid them that you may prosper. Only would Satan sow hatred and strife among you by wine and games of chance, and turn you aside from the remembrance of God and from prayer.

—The Quran, V. 92-93.

"A warning to a community similarly addicted then to drink as the various nations now in the world. They present as good a warning to a Muslim to-day as in the days of the Holy Prophet. Arabia, the birthplace, the nursery, cradle and house of Teetotalism. Yes, the same Arabia, when I put my foot at Aden, when coming to Europe, in that part of it presented a scene most shocking to my Muslim sense. It was the day of the Eid festival when I stepped upon the Holy Land of my Lord Muhammad, with emotions of reverence, love and obedience, but what did I find?—shops of wine, games of chance, a scene of gluttony and jollification.

"Who is responsible for all this? It is the duty of my friend, Mr. O'Donnell, the lecturer of to-night, to reply."

The Lecturer said: Very Rev. Sir, Ladies and Gentlemen,—I have been asked by the Anglo-Ottoman Society to deal with this question, which is of supreme importance for the peace as well as the hygiene of the East.

The great teacher of the Muhammadan religion, as the Rev. Chairman has reminded us, had 1,300 years ago inculcated doctrines of sobriety upon the warriors of Arabia; and as Muslim dominion extended the dominion of sobriety extended. Wherever you land on the coast of Africa—at any of those seaports frequented by European trade—you now see huge cargoes of Anglo-French gin coming ashore and being distributed among the merchants of the place. You may be sure it is not under a Muslim banner that this wholesale trade in the degradation of Negro races is being carried on.

I have taken as the leading subject of my address what is happening in what is called the French Protectorate of Morocco. I intend, besides dealing with this subject, with this branch of the drink question among native races, also to deal with other fearful abuses maintained by the British Government in India.

Unless here, in the capital and centre of the Empire, a healthy feeling is roused which will insist upon the introduction of reforms, we can never expect those reforms to be carried out at vast distances from the metropolis.

I deal with this question of the abuses under the French Protectorate of Morocco because it was under the protection of Britain that the French flag was hoisted over the independent Sultanate of Morocco. But a few years ago Morocco was an independent Muhammadan kingdom, and if anyone—any Christian nation, or nation reputed to be Christian—was to take a leading place in Morocco in the apparent future, England might have looked forward to that position. Yet, for some unknown reason, the British Government itself repressed the enterprise of British nationality in Morocco, and gave up all the superiority Englishmen possessed to their European rivals, and literally placed the sovereignty of Morocco at the disposal of the French Republic.

How is the French Republic fulfilling the obligations which have been committed to its protection? I have here extracts from the report of the French Senate drawn up by Senator M. Hubert, upon the horrible increase in the trade in intoxicating liquors which has occurred in the few years during which the French flag has been hoisted over Morocco. In the French Republic the various classes of drink producers and sellers form a confederacy still more formidable than the brewers and distillers, whose sacred interests are respected by every British political party. In every constituency the drink interest in France is so powerfully organised that it is practically impossible for any candidate to put up, with any hope of success, who does not do the work the drinksellers want him to do. As a result, Morocco is being opened, shamelessly, to the most foul trade in intoxicants which has ever disgraced our national civilisation.

In that country there is a systematic plan for creating colonies of alcohol-dealers, who spread themselves over the conquered land. In this Report of the French Senator there are such examples given as the following: "In the year 1907, in the seaport of Casablanca, which was the first seaport which fell into the hands of the French invasion, there were only five drink shops in the town, and these were notoriously for the custom of the foreign sailors who attended the port. To-day, or rather two years ago, in the year 1912—only five years after the first occupation—the five drink shops had risen to the enormous number of 161! But there is a more striking and scandalous example of what has been done by this civilised European power in the Muslim land which is under their Protectorate. In Fez itself, the capital of Morocco, the Holy City of the Moors, in which the virtues commended by the Muslim religion were practised by a fanatical population—in that city of Fez there were, in 1912, 400 French citizens resident in the newly-protected city. *Of these 400 citizens, 300 were sellers of intoxicating drinks!* (Shame!)

The contagion has gradually spread among the lower classes of the population surrounded by temptation, often badly fed, often underpaid. The Moorish workmen are led by the example of their European taskmasters to take the drink ; and I have here the depositions of French factory owners themselves, who admit that one-third of their Moorish workmen now spend their wages in intoxicating drink. That, very rev. sir, is the horrible legacy that a civilised country of Europe has bequeathed to your Muslim people. Now, the only justification that the French Republic can give for this state of things—for this inhumanity—the only excuse is, that the drink trade brings in large profits to the French Treasury. Well, somehow, it seems to me that, if we are to look forward to the permanent peace of Asiatic and African countries, we must be prepared to see a gathering of the heads of Oriental society, to whom the welfare of their compatriots is dear—we must expect to see them united at all costs to get rid of the domination of European powers, which are not only foreign, but which are absolutely pestilential to the countries they have come to occupy.

There are other evils of the grossest kind, not only tolerated, but permitted and officially rewarded and organised, in those districts of the East which have come into the trust of the British nation. We, the Reform party in India, have long been in possession of the proofs that what is called here the "White Slave Trade"—that the equivalent of the "White Slave Trade" is being carried on in a wholesale manner for the demoralisation and detestable pleasure of the British soldiers in India. (Shame!) During the last few days the witnesses upon this subject have been reinforced by the testimony of a British reformer who commands universal respect, and has deserved the widespread gratitude of all lovers of humanity in this English land. I refer to the distinguished public servant who gave the final stroke to the Belgian tyranny in the Congo, the distinguished Sir Roger Casement. Within the last few days he has published, what was already known to Indian reformers, the circular of the General Commanding-in-Chief the British Army in India, and it is enough to quote one paragraph of that official circular: "In the regimental bazaars it is necessary to have a sufficient number of women, to take care that they are sufficiently attractive, and to provide them proper homes." That circular of the Central Authority was already known to us ; but Sir Roger Casement has gone beyond the knowledge possessed by the Indian reformers. He has not only got the Order of the Central Authority, but he has been able to trace the general effect of that order in the orders which have been issued, in conformity with that circular, by the colonels commanding the British regiments in Indian provinces. Sir Roger Casement, as an Irishman, has had no hesitation about publishing the abominable circular which the officer commanding an Irish regiment—the regiment of the Connaught Rangers—the

abominable orders which he has issued to his subordinates. Writing to the assistant-quartermaster, the colonel commanding directs as follows: "The cantonment magistrate has already on more than one occasion been requested to obtain a number of younger and more attractive women, but with little or no success. He will again be appealed to. The Major-general commanding should invoke the aid of the local government by instructing the cantonment magistrate, whom they appoint, that they give all possible aid to the commanding officers in procuring a sufficient number of young, attractive, and healthy women."

Since civilisation began, was there ever a more infamous document penned than that? Consider the example that England of the Missions gives to all the Muslim and Hindoo East. Consider the use of the officers and representatives of justice—the cantonment magistrates themselves—who are to use their powers of legal compulsion in order to procure the young and attractive victims that are destined by the British Government in India for this infernal degradation. It is for you, ladies and gentlemen, each within your sphere, to bring the facts, now fully unrolled, before every gathering and every organisation of men and women in this land. If an argument were wanted in order to prove that women must have political power in this country, the argument is afforded by the revelation of the hideous system that is carried on by a Government that is not shared by women.

Now we have here the admission that not only do the military authorities use whatever power they possess, and whatever influence they possess, among the vilest elements of native society in order to gather from kidnapping, or misery, or innocence, this hideous tribute of young and attractive women, but we have also the demand for the infamous co-operation of the officers and representatives of justice, and the magistrates themselves!—"the cantonment magistrate has already, on more than one occasion, been requested to obtain a number of younger and more attractive women." The Court of Justice prostituted to be the vestibule of the house of ill-fame! Might I ask who is the War Minister? Colonel Seely has resigned. Mr. Asquith is in Fife. I venture to ask him most respectfully what sort of gratitude is displayed in return by the British Government to the victims which it has selected for performing this service to the British Crown? Are medals of the Indian Empire won by these women by their awful campaigns? We have now got the facts; we have now got the evidence of Sir Roger Casement—a name that can stand against any authority—and from this platform of the Anglo-Ottoman Society, which was framed and founded to bring about a better understanding between the English and Muslim races, we demand a wide and sweeping reform which must put an end to this abomination.

Very reverend sir, ladies and gentlemen, it is impossible for any word of mine to add to the persuasive force of this hideous circular itself. That is what we see a European State doing in Asia—we see what another European State is doing in Western Africa—and unquestionably the establishment of those innumerable houses of intoxication among the sober populations of Islam is necessarily accompanied by every other vice and degradation.

I will not weary you by dwelling further upon this subject upon the present occasion. I have felt it my duty to lay before you the simple facts; and upon you and your influence, and the influence of this meeting, and of those whom you are able to inform and guide, depend the wiping away of this vile blot of European civilisation, and the doing at length of common justice to that noble civilisation of Islam which, continually decried and denounced, is on so many points infinitely superior to the abominable rule of its conquerors. (Loud applause.)

At the conclusion of a general discussion of the subjects dealt with in this address which then ensued, the following resolution, proposed by Mr. Arthur Field (hon. secretary of the Society), seconded by Mr. Blake, was unanimously adopted, viz. :—

“That a letter be addressed to Sir Edward Grey, calling his attention to the abuses introduced by the French Protectorate in Morocco in spreading the trade in intoxicating drinks among a Muslim population.”

A resolution of warm thanks was moved by Mr. O'Donnell to the Very Reverend Chairman, the Khwaja Kamal-ud-Din, and to his distinguished colleague, the Very Reverend Imam Quazi Haireddin, Islamic Chaplain to the Ottoman Embassy. The resolution of thanks was carried unanimously.

A NEW INDUCEMENT FOR CONVERSION TO CHRISTIANITY.

INDISCREET steps taken under the Press Act in the Punjab in suppressing newspapers solely dealing with religion, coupled with another equally impolitic measure by the Punjab Government, have begun to shake in certain minds our established belief in the time-honoured policy of non-interference in matters of religion, hitherto so consistently pursued by His Majesty's Government in India. An Order has been recently passed to the effect that persons not belonging to agricultural tribes would, if Christians, be treated as belonging to the said tribes, and entitled to the privileges open only to that favoured class.

Since the passing of the Punjab Land Alienation Act the opportunity of acquiring land has most scrupulously been denied to thousands of the well-to-do classes. To be an agriculturist in the Punjab, therefore, is a great boon, and a favour much coveted by all men of position and importance. Instances are not wanting in which the applications of high-class Muslims and Hindus to be declared agriculturists have been rejected by the Punjab authorities. If these applicants, over whom precedence has been given to persons (not only of admittedly non-agricultural antecedents, but mostly of the lower caste) simply on the score of baptism, had likewise embraced Christianity, the fate of their application would have been different. We are anxious to know if the Government will assume the rôle of the missionary. A Hindu member of the Punjab Legislative Council has already asked a question in the Council in connection with this order of the Government, and the reply from Mr. Maynard on behalf of the Government is anything but satisfactory.

It would not be out of place here to reproduce the question, as well as its reply :—

Rai Bahadur Ram Saran Das asked : “ Is the Government aware that the recent notification, under Act XIII. of 1900, declaring the entire native Christian population of the districts of Lyallpur and Gujranwala an agricultural tribe, has caused misapprehensions among other classes? Would the Government be pleased to state the grounds of the notification referred to above in order to remove public misapprehension ? ”

Mr. Maynard, in the course of his reply, said : “ What has actually been done is something widely different. Native Christians of the districts specified have been placed in a group by themselves. So far from extending to them any privilege, the notification imposes upon them a disability. For it prevents a native Christian from selling land to any but another native Christian without first obtaining the sanction of the Deputy Commissioner. But it leaves him in precisely the same position in which he stood before as regards the power to acquire land from other classes. The circumstances which led to the issue of the notification were these : At the time that certain grants were made to Christians on the Lower Chenab Canal, the subsequent concession of proprietary rights to tenants on that canal was not foreseen. After it had been decided to allow tenants in general to acquire proprietary rights, attention was drawn to certain special features in the Christian settlements.

The Church Missionary Society had a considerable state in the villages and had built churches, and otherwise committed itself to objects which would have been frustrated by the introduction into its villages of a non-Christian element. It was, therefore, ordered that the purchase of proprietary rights by Christian colonists should be suspended. This order involved somewhat unfair discrimination against them, for the purchase of proprietary rights at the extremely low rate of Rs. 12 8-0 per acre was a privilege very highly valued by all classes of colonists. It was, therefore, decided to permit to Christians, as to all other classes, the purchase of proprietary rights, but to impose upon them the special disability in respect to alienation to which my answer has already referred. I may observe that there is, in the case of the Mazhbi Sikhs, a precedent for a group under the Land Alienation Act based upon religious as well as racial distinctions."

The reply, has made the matter worse. The Honourable Member of the Punjab Council complained of one concession to Christians, and the reply discloses a double premium on baptism: acquisition of new rights and protection of those already existing to the prejudice of the non-Christians. The question when divested of its graceful covering runs thus: Have not persons, not belonging to agriculturist tribes, and therefore disqualified to acquire land under the Punjab Land Alienation Act, been vested with power under this recent notification of the Punjab Government to acquire land? The notification, when read in the light of the above reply, establishes the following:—

(1) That the agriculturists who are Christians will have the right to purchase land from all other agriculturists, whether Christians or non-Christians, while the latter class will, after this notification, lose this right. In future they can purchase the land only from non-Christians and not from Christians, as they used to do till now.

(2) That a non-Christian, not otherwise qualified to become an agriculturist, by embracing Christianity can acquire the power of purchasing land at least from one class of agriculturist—that is, the Christian.

(3) That a Christian now agriculturist on adopting another form of faith will lose this privilege.

(4) That a Christian agriculturist if he rejects Christianity will find his power of acquiring fresh land curtailed.

The reply of the Financial Commissioner is not only evasive but misleading, inasmuch as it calls these privileges a disability. "Any agricultural tribes," in the words of *The Observer*, Lahore, "will welcome a 'disability' which would enable them to purchase the lands of the others and preserve their own lands from acquisition on the part of all other classes. The notification means that while Christians in the two districts will be able to increase the amount of their landed property, that landed property will always remain unreduced in the hands of Christians. A concession of this type, we believe, has been made in favour of no other class. As for the contention that the Mazhabi Sikhs had already been notified as being an agriculturist tribe upon religious as well as racial grounds, two wrongs cannot make a right." Is not this one notification in itself efficacious enough to convert the whole agricultural population of the two districts into Christians in the long run? Will the Punjab Government issue a similar notification in favour of the non-Christians? They should also be given the same concession within their own circles if the Government intends to keep its time-honoured traditions of neutrality in religion.

Christian missionary effort in the Punjab and elsewhere has proved a signal failure, so far as such section of the Indian community is concerned as could be converted by appeal to reason only. The missionaries have been compelled to turn their attention to the community of the out-caste—commonly called the "untouchables." They embrace Christianity not for the sake of truth, but for consideration. Why the low caste Indians go over to Christianity may be gathered from the following words of Mr. Gari in the Census Report in India for the last decade:—

"The low caste convert has much less to lose, while he gains materially in the facilities for education, assistance in gaining employment, and the like, and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest caste, such as the *Churáhs* (sweepers) of the Punjab, the *Mahars* of the Central Provinces, and the *Shanans* of Madras, to whom conversion means an accession of respectability."

In Chota Nagpoor a missionary frankly wrote to the Census Commissioner that as regards the INDUCEMENT to CONVERSION, "*as a general rule religious motives are out of the question. They (the outcaste) want protection against zamindari and police extortion, and assistance in the endless litigation forced on them by zamindars.*" The same missionary adds: "Personally I know some cases where individuals come for religious motives, *but these cases are rare.*"

These remarks in the Census Report make startling disclosures. They make it perfectly clear that the progress of

Christianity in India is not due to any true interest in it, but to other causes. The experience of more than half a century in India has made the Christian missions alive to it, and has induced its workers to chalk out new outlines. It has been found that India possesses stronger theology than the Western Continent, and to join issue with the non-Christian there was simply to expose her weak armoury against an alien attack. All hopes to secure conversions in classes ruled by reason and common sense have apparently been abandoned, and all activities have been diverted to quarters where the old, old miracles of *loaves and fishes* could work wonders. This explains the marked decrease in production of the Christian polemical literature in India observable in the last decade. The pen has been superseded, and the final resort is to the purse. All stalls to present this Europeanised brand of religion have been removed from urban to rustic population of the lowest type. Anything in black and white is no more in requisition. If the Press Act secures repressive and stringent application in suppressing all religious controversies, the missionary of Christ is not in the least the loser ; on the other hand, he gains. His note with the pen is finished, and he badly wants to be protected from its being wielded against him. In his heart of hearts he welcomes all such measures as the Punjab Government has adopted.

We give the following extract from a letter written by the Editor of the *Zamindar* (India), now in London, to Mr. Philip Morell, M.P., dealing with the subject :—

“To suppress papers like the *Ahl-i-Hadees* and the *Badr* on the plea that they contain ‘words which have a tendency to bring into contempt a certain class or section of His Majesty’s subjects in British India, namely Christians,’ is to use the Press Act for purposes which, to say the least, were never contemplated by its framers. The policy of His Majesty’s Government in India has been never to interfere in the religious beliefs and observances of various sections of the Indian community, to whom perfect liberty in matters sacerdotal has been guaranteed by law. For upwards of half a century Christian missionaries have been vilifying Islam and Hinduism with a great deal of vehemence, and have in turn been treated by their rivals to rejoinders which though pungent were nevertheless more in keeping with the laws of controversial propriety. Yet Hindus, Muslims and Christians have lived in India side by side in perfect peace and amity, and the Government has had no occasion to remind them that they have been using words which were calculated to breed mutual contempt or hatred. The admirable attitude of the Government in this respect may be summed

up in the reply which a Lieutenant-Governor of the Punjab gave to a representative Muslim deputation which waited upon him in 1897 with a request that a missionary publication, entitled the *Ummuhat il Mominin* (the Mothers of the Faithful), should be suppressed on the ground that it was full of the vilest and most indecent abuse of the Prophet. The Lieutenant-Governor replied that he could not accede to the request of the Muslims for the simple reason that to interfere with the freedom of religious opinion was against the established policy of Government. The Muslims felt the refusal very keenly, but had to console themselves with the prospect that although they could not as Muslims indulge in ribald abuse of Christian missionaries, they yet had the right to defend themselves against their attacks in a becoming manner as enjoined by their faith. But so is not the case now. The Rev. Thomas Howell, of Lahore, publishes a book ('Isbat-i-Kaffara,' printed at the Nawal Keshore Press, Lahore, 1913) which may be called the Billingsgate of theology. Its fulminations against Islam are simply disgusting. If the Indian Press Act could by any stretch of imagination be used for the suppression of theological polemics, the book of the Rev. Thomas Howell ought to have been proscribed under it. No action has been taken, but those who write in its refutation are put to task."

TESTIMONY TO MUSLIM LOYALTY.

HIS EXCELLENCY THE VICEROY's reply to the Address of the Muslim deputation which waited on His Excellency on March 25 at Delhi, India:—

Gentlemen,—It is a source of much pleasure to me to have this opportunity of receiving a deputation of the Mohamedan community of such a representative character as that which I have the pleasure of seeing here before me to-day.

You have referred, in the Address which I am very happy to receive from you, to the re-invigorated vitality of your own community during the past few years, and it is a fact to which I am able to bear testimony and at the same time to welcome. There is no doubt that during the past forty years a great change has swept over Islam in India, but zeal for the Moslem faith and for the uplifting of the community, and the loyalty of the Moslems to the Government of this country, where they

live and find freedom of worship, have gone hand in hand, and have created a high ideal from which the community has never wavered. This, indeed, was the policy advocated by the late Sir Syed Ahmed, the distinguished reformer and leader of the Indian Mohamedan community, and I can only state my firm conviction that in pursuing that policy the true salvation of the Mohamedans of India is to be found. It is a policy worthy of a community of political and social importance such as yours. There is no doubt that Mohamedan sentiment has been greatly stirred by recent events outside India, and that for a time a restless spirit prevailed, which might have been interpreted by those who regarded merely the troubled surface of the water as a dangerous portent, but which those who could see below the surface were well aware betrayed no real antagonism between Government and your community. It is true that feelings have been sore, and that here and there this has found expression in bitter or heated words, which it would have been better to have left unsaid; and it is true, unfortunately, that writers in the English and foreign Press have been misled by such expressions, and, owing to a merely superficial comprehension of the Mohamedan train of thought, have misrepresented the attitude of your community and attributed to them actions and thoughts which those who know you well can only regard as a deep misunderstanding. I can well sympathise with your feelings of resentment at aspersions that have been cast upon you and your people as a whole, but I can only assure you that I and my Government have never doubted the unswerving loyalty which we know quite well to be one of the noblest and most sacred traditions of your community. I need hardly repeat to you here what I said in the Legislative Council at Simla, on Sept. 17 last, to the realisation by the British Government of the absolute necessity for the maintenance of the *status quo* as regards the Holy Places in Arabia, but I would point out that this is an important and powerful link between your community and the Government of our King-Emperor, for it is only in view of the religious interests of the Mohamedans of India and the value that the Government attach to religious freedom and Mohamedan control of the Holy Places that such a responsibility could rest upon Great Britain. Now that peace has been happily restored in Europe and Asia, I look forward with hope and confidence to a period of peaceful development of the Mohamedan community by means of self-improvement and education, and to a policy of solidarity and co-operation with Government of all loyal, moderate and sober people for the welfare and progress of this Empire which we all of us have so much at heart.

In conclusion I thank you very warmly for the friendly tone of your personal references to myself and the policy that I have tried to follow. I cordially welcome the assurances that you have given me of the continued and unimpeachable loyalty of

the community which you represent, which I will not fail to transmit to the King-Emperor, although for me such assurances were not needed, and I devoutly hope that the pure and unalloyed faith of your people in the unity of God and of loyalty to their rulers may burn like a flame and ever grow brighter to lighten your path for many ages to come.

MUSLIM INDIA.—Want of space does not allow us to make any remarks as to the above, which we reserve for our next issue.

YESTERDAY.

By Mrs. SAROJINI NAIDU.

I.

ARE these the streets that I used to know . . .
 Was it yesterday or æons ago?
 Where are the armies that used to wait
 The pilgrims of love at your palace gate?
 The joyous anthems that thrilled the air,
 The pageants that shone through your palace square,
 And the minstrel music that used to ring
 Through our magic kingdom . . . when you were king?

II.

O heart that solaced a people's cry
 With the sumptuous bounty of Hatim Tai!
 O hands that succoured a sad world's need,
 With the splendour of Harun-al-Rasheed.
 Where the days that were winged and clad
 In the fabulous glamour of old Baghdad,
 And the bird of glory that used to sing
 In your magic kingdom . . . when you were king?

* * * * *

O Love! in your kingdom there is no change;
 'Tis only my soul that hath grown so strange,
 So faint with sorrow, it cannot hear
 Aught save the chant at your rose-crowned bier.
 O Love! my bosom hath grown too cold
 To clasp the beauty it treasured of old—
 The grace of life and the gift of Spring,
 And the dreams I cherished . . . when you were king.

—*The Asiatic Review.*

Whatever mishaps may befall you, it is on account of something your hands have done.

—*The Holy Prophet.*

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