

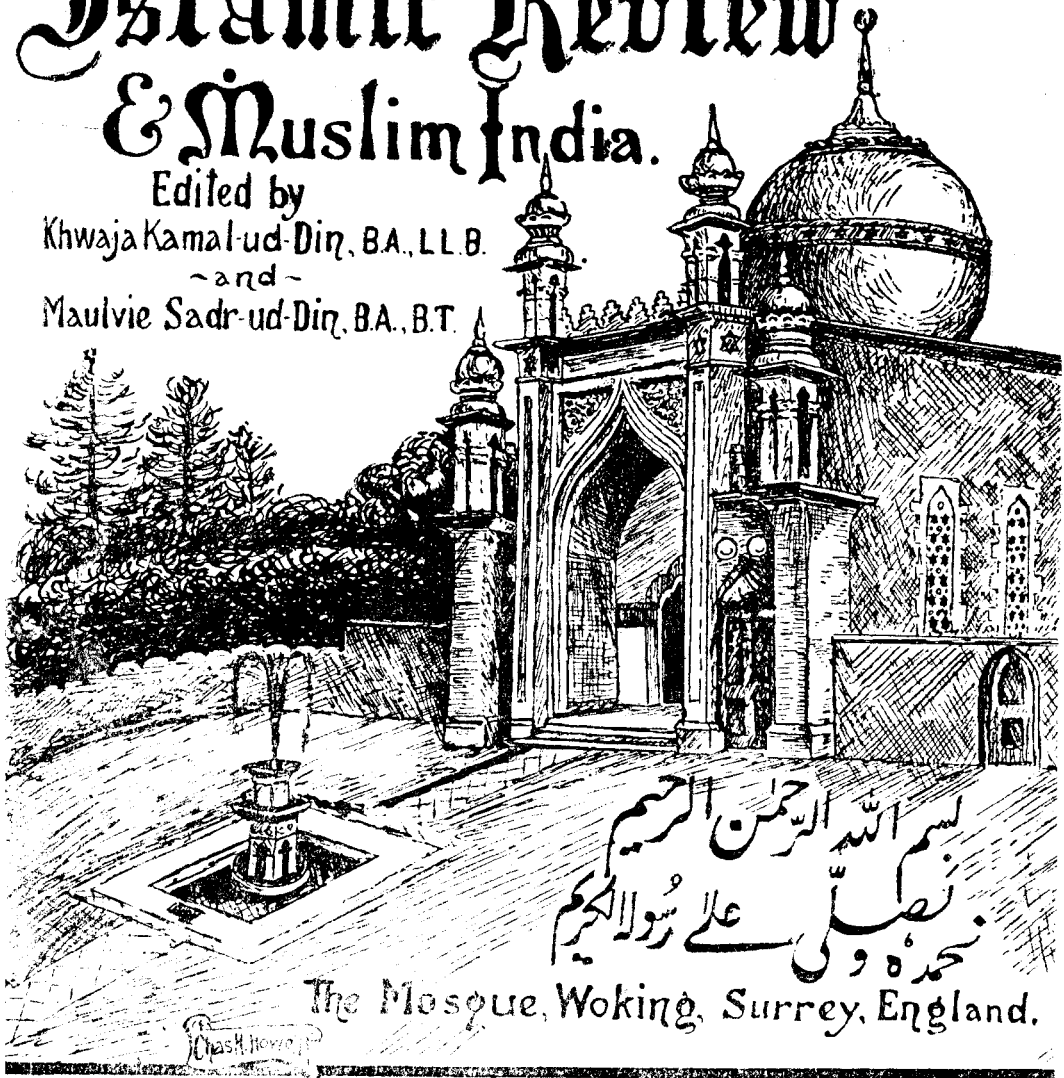
# Islamic Review & Muslim India.

Edited by

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-and-

Maulvie Sadr-ud-Din, B.A., B.T.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نُصَلِّ عَلَى رَسُولِ الْكَرِيمِ  
سُحْرَةُ وَ

The Mosque, Woking, Surrey, England.

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بسم الله الرحمن الرحيم - التسليم ورحمة الله



A. W. H. H. H. H. H.

Yours faithfully

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

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## SERVICES AND CONVERSIONS.

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Friday Services and Prayers are held at 39, Upper Bedford Place, Russell Square, London, at 12.45;

and

Sunday Services are held at the Mosque, Woking, at 3.15 p.m., the Church being open to Non-Muslims as well.

At both the above-mentioned places of worship, there were made this month declarations of the acceptance of Islam by several persons. The British Muslim Brotherhood accord them a hearty welcome, and hope that they will carry out the Islamic doctrines by cherishing profound respect to the commandments of Allah and showing benevolence to all mankind and indeed to all God's creatures.

## AN ENGLISH TRANSLATION OF THE HOLY QURAN

THE Maulvi Muhammad Ali, M.A., LL.B., has prepared, after a labour of six years, an English translation, with necessary notes, of the holy Quran, and has sent it to us to arrange for its printing and publication here. Each copy will run up to over 1,000 pages. The cost of the undertaking is expected to be Rs. 21,000, or £1,400, if only 5,000 copies are printed. It will be possible to put up the price of each copy, cloth bound and on good paper, to 7s. each. As it is the desire of all the Muslims to present their religion—the only rational religion known to man—before the advanced nations of Europe, it will be arranged that non-Muslims get each copy at 2s. less. A half-morocco bound volume will cost an additional sum of 2s. To give an idea of the translation and the style, we give here four sample pages. Although it will increase the expense greatly, it has been thought very necessary that the text in Arabic should also accompany the translation of each verse, as is shown on one page. The translation is faithful. The notes are comprehensive and explanatory. To those who know the learned translator his very name would be a guarantee to them that the translation is scholarly and based on the authentic traditions of the great Prophet as interpreted by the Muslim *savants*. For the benefit of strangers the selection of the sample pages has been such as to give out the characteristics of the translation of the whole, so that the reader of these pages should be able to form some idea of the nature of the whole translation.

It would but be superfluous to dilate upon the need of an English translation by a person who has not only a command over the English language, but also over the original (i.e. Arabic) of a book which holds a unique position in the world of literature. We appeal to our Muslim brothers to extend us a financial help to enable us to present before the English-speaking public a translation of our heavenly Book. We also appeal to those non-Muslims who are interested in comparative theology and who would like to possess from its very source a good knowledge of that great faith which claims 400,000,000 souls scattered all the world over.

Donations, or price in advance of the copies wanted, will be gratefully welcomed.

SECTION 6.

**The dwellers of the Rock and the warning from the fate of all those people.**

80-84. Punishment of the dwellers of the Rock. 85, 86. The doom of the Prophet's opponents is also approaching. 87. Seven verses of the *Fatiha* and the *Qur-ân* point to this. 88-93. The Prophet should not grieve on account of them, but should warn them. 94-99. He should openly declare the message and have no fear.

80 And the dwellers of the Rock<sup>1059</sup> too rejected the messengers.

81 And We gave them Our signs but they turned aside from them.

82 And they hewed houses in the mountains in security.

83 So the rumbling overtook them in the morning.

84 And what they earned did not avail them.

85 And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.<sup>1060</sup>

86 Surely *your* Lord—He is the Creator of all things, the Knowing.

87 And truly We have given you seven of the oft-repeated (verses)<sup>1061</sup> and the Mighty *Qur-ân*.

*Ar. thy.*

1059 The dwellers of the rock are the people of Samood.

1060 *He turned away from him and left him* (TA-LL), or *he turned away from his sin or crime, he forgave him* (TA-LL). The verse gives us a true insight into the holy Prophet's mind, and not only did he act upon this injunction while at Mecca, but he was equally forgiving in his conquests. Only one instance of the conquest of Mecca is sufficient to prove this, when having captured the city which had driven him and his followers most tyrannically, and whose people were guilty of shedding the innocent blood of the Muslims, he forgave all, though he could have justly slain large numbers of them.

1061 The oft-repeated seven verses of the opening chapter of the holy *Qur-ân* are here plainly referred to, which shows that the *Fatiha* was not only revealed but also repeated in prayers, long before the revelation of this chapter which is itself considered on the best authority to belong to an early period in the revelation of the holy *Qur-ân*. That the reference here is to the *Fatiha* is based on the authority of Bukhâree. The *Fatiha* is called the Mighty *Qur-ân* because it contains the essence of the whole of the *Qur-ân*.

<p>لَا تَمْدَنَّ عَيْنَكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۝</p>	<p>88 Do not strain <i>your</i> eyes after what We have given certain classes of them to enjoy, and be not grieved on their account, and make <i>yourself</i> gentle to the believers.<sup>1062</sup></p>	<p>Ar. <i>thine</i>.  Ar. <i>thyself</i>.</p>
<p>وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝</p>	<p>89 And say: surely I am the plain warner.</p>	
<p>كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ۝</p>	<p>90 Like as We sent down on the <i>obstructors</i>.</p>	<p>Or <i>dividers</i>.</p>
<p>الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝</p>	<p>91 Those who declared the <i>Qur-an</i> to be a lie.</p>	<p>Or <i>divided the Qur-an into parts</i>.</p>
<p>فَوَيْلٌ لِلَّذِينَ كَفَرُوا لِمَا يُعْطُونَ ۝</p>	<p>92 So, by <i>your</i> Lord, We would surely question them all.</p>	<p>Ar. <i>thy</i>.</p>
<p>عَمَّا كَانُوا يَعْمَلُونَ ۝</p>	<p>93 As to what they did.</p>	
<p>فَأَصْدَعْ بِهَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۝</p>	<p>94 Therefore declare openly what <i>you are</i> bidden<sup>1063</sup> and turn aside from the polytheists.</p>	<p>Ar. <i>thou art</i>.</p>
<p>إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝</p>	<p>95 Surely We will suffice <i>you</i> against scoffers.</p>	<p>Ar. <i>thee</i>.</p>
<p>الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ۝</p>	<p>96 Those who set up another god with Allah so they shall soon know.</p>	
<p>وَلَقَدْ عَلِمْتَ أَنَّكَ بِمَقِيقٍ مَدْرَكَ بِمَا يَقُولُونَ ۝</p>	<p>97 And surely We know that <i>your</i> breast straitens at what they say.</p>	<p>Ar. <i>thy</i>.</p>
<p>فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝</p>	<p>98 Therefore glorify <i>your</i> Lord praising Him and be of those who make obeisance.</p>	<p>Ar. <i>thy</i>.</p>
<p>وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ۝</p>	<p>99 And serve <i>your</i> Lord until there comes to <i>you</i> that which is certain.<sup>1064</sup></p>	<p>Ar. <i>thy</i>. Ar. <i>thee</i>.</p>

1062 This verse gives us a picture of the holy mind, for which the riches and embellishments of this life had no temptation and the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia, may be guessed from the last scene of his life, when he ordered the last pie in his house to be given away to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness which he showed to his followers. The *بَدَأَ الْعَيْنَ*, or *the straining of the eyes*, signifies *looking desirously*.

1063 This verse is generally considered as a proof of the early revelation of this chapter. Ibn-i-Hishām says that three years had elapsed from the first preaching of the Prophet before he was commanded to preach openly, quoting this verse as the commandment for open preaching. He further adds that before this the Muslims used to say their prayers in secret. This verse was therefore revealed in the fourth year of the Prophet's mission.

1064 *أَلَيْسَ*, or *certainly*, is here generally understood to mean *death*, because it is the one thing which is certain to come to every creature. *حَتَّى يَأْتِيَكَ الْيَقِينُ* lit., *until there comes to you certainty* is therefore understood to mean *the whole of your life*.

SECTION 13.

**Former scriptures are abrogated giving place to better ones, and Islam, or the religion of entire submission, is proclaimed.**

104, 105. Jewish hatred to the Prophet. 106, 107. Abrogation of previous laws and their replacement by a better law. 108-110. Their desire that Muslims should revert to polytheism. 111, 112. Only the religion of entire submission can bring salvation.

104 O you who believe! do not say *Ra'ina* and say *un-zurna*<sup>150</sup> and listen and for the unbelievers there is a grievous torment.

105 Those who disbelieve from among the people of the Book do not like, nor do the polytheists, that any good should be sent down to you from your Lord, and Allah chooses specially whom He pleases for His mercy,<sup>151</sup> and Allah is the Lord of mighty grace.

106 Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it:<sup>152</sup> *do you* not know that Allah has power over all things?

Ar. dost thou.

150 (pronounced *ra'ina*) is equivalent to but with a slight change of accent, it becomes *Give ear to, hearken or listen to us,* (pronounced *ra'ina*) which means *He is foolish or stupid or unsound in intellect,* the derivation in the first case being from *i.e. being mindful,* and in the second case from *i.e., being foolish (LL).* The Jews in derision changed the accent, "distorted the word," as stated in 4. 46, and thus made it a term of reproach. The word which means *wait for us, or grant us a little delay,* is suggested instead, because it cannot be distorted like its equivalent. The Muslims are here forbidden to use a certain form of expression, but the real object is to show how great was the hatred of the Jews towards the holy Prophet that they did not observe even the ordinary rules of decency. Morally the injunction is one worthy of the highest regard, as it disapproves of the use of words bearing a sinister meaning.

151 *lit., good,* and *lit., mercy,* both stand here for *Divine revelation,* for it was this good which the Jews would not like to be sent to the Muslims, and it was this mercy for which the Muslims had been chosen (A.H.).

152 These words are generally considered as forming the basis of what is known as the Doctrine of Abrogation in the Qur-án. The very disagreement of all authorities upholding it as to the actual verses abrogated is sufficient testimony against it, for while some accept no more than five verses to be abrogated, others carry the number to five hundred. If any verses that are to be met with in the holy Qur-án were really

107 *Do you not know that Allah's is the kingdom of the heavens and the earth, and that beside Allah you have no guardian nor helper?*

*Ar. dost thou.*

abrogated, there ought to have been the same agreement regarding their abrogation as regarding their being part of the Divine revelation. But the hopeless disagreement on this point shows clearly that the doctrine of abrogation in the Qur-án is based on mere conjecture. Moreover, there is not a single tradition tracing the abrogation of a single verse to the holy Prophet who could be the only authority whose pronouncement regarding the abrogation of a verse could be accepted as final. That is another reason which discredits the doctrine of the abrogation of the Quranic verses. In the Qur-án itself this verse and 16. 103 are looked upon as lending colour to the doctrine of abrogation, but as a matter of fact they do not lend any support to this doctrine, as the following discussion on the true significance of this verse shows, a discussion as to the meaning of 16. 103 being reserved for its proper place.

Reading the verse under discussion in the light of the context it is clear that the Jews are addressed here. The two previous sections deal, more or less, with a particular Jewish objection to the revelation of the holy Prophet, Muhammad, viz., that they could not accept a new revelation which was not granted to an Israelite. This is plainly stated in verses 90 and 91: "Evil is that for which they have sold their souls that they should deny what Allah has revealed out of envy that Allah should send down His grace on whomsoever of His servants He pleases"; "They say we believe in that which was revealed to us and they deny what is beside that." The same subject is continued, the Jews being addressed throughout. Their objection was: Why another revelation was sent down to Muhammad, on whom be peace, and why was a law containing new commandments promulgated? That objection was to be answered. The answer is given partly in verse 105 and partly in the verse under discussion. In the former of these they are told that Allah chooses whom He pleases for His revelation. In the latter, that if one law (i.e. the Jewish law) was abrogated, one better than it was given through the holy Prophet. The word *áyat*, which means a message or a communication, does not signify here an áyat of the holy Qur-án, but the message or the law given to the Jews. In the verse that follows, attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was in the main given for a particular people in a particular age and suited their requirements, should give place to a new and a universal law, the law of Islam. The old law had been partly forgotten and what remained was now abrogated to give place to one better and in certain matters one like it. It would thus be seen that the reference here is to the abrogation of the Jewish law, the statement being really an answer to the objection of the Jews, and there is no mention of the abrogation of the Quranic verses. See also note on 16. 103, which being a Meccan revelation, makes it clear that similar words refer to the abrogation of a previous law, for details of the Muslim law were revealed at Madina, and consequently there could possibly be no abrogation of the Quranic verses at Mecca; nor is any Meccan verse considered even by the upholders of the doctrine of abrogation to be among the verses which abrogate others. It may also be added that in the words *one like it*, the reference may be to the prophecy of Deut. 18. 18, the significance of the verse in this case being that *the new law was really better than the like of it*, i.e. the Jewish law.



## PRAYER A DIET

## WORDS OF JESUS REALIZED IN ISLAM

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

NOBLE words, and boldly expressed. They make prayer a real diet. "*Shall not live*" is too emphatic to need any further comment. Should we give up our bread and live on prayer alone? This perhaps was not meant by the Holy Speaker. He himself used to "eat and drink." Besides, we have soul and flesh both. If one seeks nourishment in prayer alone, the other in bread. Both are essential, though spiritual growth is much more important than physical. But what an irony of fate! "The people of England," said General Gordon, "care more for their dinner than they do for anything else." What Gordon said of his own nation is true of the others as well. To save his followers from being so slavishly ministerial to their inner man, Jesus laid down this golden rule of life for their guidance and edification of soul; but these words are generally slighted for full six days and they live by bread alone, and when the day when God wanted us to rest comes, the bell of the neighbouring church reminds us to think of the "words that proceedeth out of the mouth of God." No wonder if spiritual hunger in Christendom is on its way to extinction. Use of a faculty is its life and development. Its disuse brings forth stagnation and enervation. Starvation, physical or spiritual, must weaken appetite and cause death in the long run. We whet our digestive powers five times a day, we look hale and hearty, but we think of our soul only once a week—and that only very few amongst us. Is it strange if the flesh has nearly killed the spirit? But words of wisdom not translated into actions by their giver in a most tangible form are sure to be slighted. The "Sermon on the Mount" was never a reality, but "an unrealizable idealism." No one ever gave a serious thought to it for the purposes of practice, and most of the maxims promulgated in the sermon remained a dead-letter because Jesus did not find occasion to illustrate them through his actions. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was said to the Tempter, and the Temptation was only a vision. The low level of his disciples' intellect could hardly allow them to

accept as a rule of life what Jesus said in the vision. For the shortness of his ministry on this earth the world remained in darkness as to the practical side of this noble maxim of life. Jesus rightly remarked when he said, "I have yet many things to say unto you, but ye cannot bear them." The time for full revelation of the Divine Will had yet to come. Jesus "had to go away, so that the Comforter may come after him" to give us the whole truth. For full six hundred years the world could not realize the force of the holy words quoted in the heading of these lines. "The Spirit of truth," to fulfil the words of Christ, descended on Muhammad, "to show things to come." Through his actions he taught all his teachings to his followers. His mission extended to the whole world and his precepts were universal in their application. To observe "man shall not live by bread alone," etc., one should go to his God at least for as many times as he goes to his table. To keep up our physicalities we want five meals—breakfast, luncheon, afternoon tea, dinner, and late supper. Blessed be the memory of Muhammad who taught every Muslim to say his prayers five times a day—at such times which exactly correspond with the times of our daily meals. A Muslim has first to live on words of God, and then to think of his bread. Thus what was a mere idealism in Christianity became a reality in Islam.

## IKI HADJI—THE TWO TRAVELLERS

"The Fate of every man is borne upon his own neck."—SURA 17.  
"Bani Israil."

TWO travellers set out one day, and walked a piece together,

One found that flow'rlets strew'd his way, and pleasant was the weather—

Balmy the air, the sky all blue, and sweetly bloom'd the flowers;

"Praise God," he said, "for all I view, sweet is this world of ours."

Where'er he went, he felt content, and smil'd on each way-farer,

His smile a gleam of sunshine sent, no sunbeam could be fairer.

To each he'd say a blithe "Good-day, and brighter still  
good morrow!"

His words, as sweet as bul-bul's lay, seem'd made to soften  
sorrow,

And when of life he was bereft, and found e'en higher  
pleasure

In world beyond, the world he'd left his mem'ry sweet did  
treasure.

Within a turbah's hallow'd walls his body rests in slumber;  
His soul hath sped, at angel's call, 'mongst saints he's joined  
the number.

The other traveller thro' life, as 'long the road he trudgèd,  
Seem'd ever to engage in strife, a kind word e'en he  
grudgèd.

For him no sun shone bright and gay, for him no flow'rlets  
bloomèd,

Dark e'er the sky, and dull the day, and happiness was  
doomèd.

On all he met he'd glare and scowl; the bees e'en ceased  
from humming,

The children ran, the dogs did howl, whene'er they saw him  
coming.

And when he died, then no one sigh'd, and some said, "'Tis  
a pity,

That years ago this did betide, 'twere better for the city."

His grave lies there, a mound quite bare, and weeds do it  
encumber,

No one doth care if dogs lie there, they leave them there  
to slumber.

For your own sake a lesson take, from what I've just been  
rhyming,

It rests, my friend, with you to make harsh sounds or  
pleasant chiming;

A cheerful heart will bliss impart, and often easen sorrow,  
So start at once and do *your* part, and don't wait till to-  
morrow;

And learn this lesson, learn it well, 'tis by your own  
endeavour

This earth is made a heav'n or hell. This rule holds good  
for ever.

## ANNIE BESANT ON ISLAM

*(From her Lecture "Islam in the Light of Theosophy.")*

### THE TESTIMONY OF MUHAMMAD'S OWN COUNTRYMEN

to what they were and to what they had become by the teachings of the Prophet, stands on record ; we can understand what they thought of him as prophet, when the divine flash struck them by the teaching that he gave. They said, in a petition still preserved :

"We adored idols ; we lived in unchastity ; we ate dead bodies, and spoke abominations ; we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood ; we knew no law but that of the strong ; when God raised among us a Man, of whose birth, truthfulness, honesty and purity, we were aware ; and he called us to the unity of God, and taught us not to associate anything with Him ; he forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of our neighbours ; he forbade us to speak evil of women, or to devour the substance of orphans ; he ordered us to fly from vices and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in him, we have accepted his teachings."

### THE PLEDGE OF AKABA.

Once he had some converts from whom he took a pledge, the pledge of Akaba. As regards this pledge, remember that you are not dealing with a far-off time with no historians living, but you are dealing with the time of the seventh century, when records were well kept. See the pledge taken by these followers of the Prophet :

"We will not associate anything with God ; we will not steal nor commit adultery, nor fornication ; we will not kill our children ; we will abstain from calumnies and slander ; we will obey the Prophet in everything that is right ; and we will be faithful to him in weal and sorrow."

Such is the pledge. The very words of the pledge speak eloquently of the condition of the people whom he raised. Judge it by those things from which they promised to abstain. Human sacrifice was common, profligacy was widespread in

ordinary life. Such was the pledge that he accepted, such was the promise that he took from his followers. See how wisely adapted to the needs of the time were his moral teachings.

#### MUHAMMAD ON CHARITY.

I leave aside till later on, as I said, the question regarding women ; the question regarding toleration, I will also deal with later on. But I want to show you here that he laid among the ignorant of his own people the firm foundation of a noble ethic. Take his teaching on charity, and see how he defined it. What is charity? One would say, giving alms, giving money to the poor. Nay, every good act is charity :

“Your smiling in your brothers’ face is charity ; an exhortation addressed to your fellow-men to do virtuous deeds is equal to alms-giving. Putting a wanderer in the right path is charity ; assisting the blind is charity ; removing stones and thorns and other obstructions from the road is charity ; giving water to the thirsty is charity.”

So practical, so simple, are his teachings ; so splendid is

#### HIS DEFINITION OF THE DUTIES

that man owes to man. So he declares about righteousness :

“It is not righteousness that you turn your faces in prayer towards the East or the West ; but righteousness is of him who believeth in God and the Last Day and the Angels, and the Scriptures and the Prophets ; who giveth money for God’s sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives ; who is constant at prayer, and giveth alms ; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and in hardships, and in time of violence.”

#### MUHAMMAD ON KNOWLEDGE.

Muhammad the Prophet was an unlearned man, as the world counts learning. Over and over again he calls himself the “illiterate Prophet,” and his followers regard *Al-Quran* as a standing miracle, vindicating his claim as a divine Messenger, since it is written in the most perfect Arabic. Yet, unlearned himself, he places learning in the first rank of the things to be desired. He says :

"Acquire knowledge ; for he who acquires it in the way of the Lord performs an act of piety ; who speaks of knowledge, praises God ; who seeks it adores God ; who dispenses instruction in it bestows alms ; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not ; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when bereft of friends ; it guides us to happiness ; it sustains us in misery ; it is our ornament in the company of friends ; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next."

So again, with a just discrimination of values, this Teacher, for whom so many died, declares :

"The ink of the scholar is more precious than the blood of the martyr."

\* \* \* \* \*

Ali, the beloved son-in-law of the Prophet, gave a noble definition of science :

"The essence of science is the enlightenment of the heart : truth is its principal object ; inspiration its guide ; reason its acceptor ; God its inspirer ; the words of man its utterer."

It was these lofty views of the value of learning which led to the philosophy of the Saracens, the science of the Moors. When it is charged against Islam that it is not progressive, that its peoples lag behind other nations in the value set on learning and on science, its assailants, unless they ignore history, should surely seek for some other reason than the religion itself to account for the stagnation of the later days. For it was Ali, building on the foundation laid by the Prophet himself, who began the definite teaching which, after a hundred years of quiet growth in Arabia, burst upon Europe as a splendid light and, brought by the Moors to Spain, made possible the rebirth of learning in Christendom.

#### ISLAM AND SCIENCES.

It was Islam which, in Arabia and Egypt, in the colleges of Baghdad and Cairo, took up the Neoplatonic heritage, despised and rejected by Christendom as "pagan," after the

slaying of Hypatia, and saved its priceless riches to hand them on for European use. It was the value set on knowledge, in obedience to the Prophet's teaching, which led one branch of his followers to devote themselves to study in Arabia, while the other set out to the East and the West with the conquering sword which made Islam's mighty Empire. The students laboured unweariedly in philosophy and science while the warriors hewed their way to power, so that behind the victorious sword there ever followed the lamp of knowledge. Philosophy and science trod in the footprints left by the conqueror. First along the north of Africa the hosts of Islam fought their way and planted their banner; then from Africa into Spain, to found there the Moorish Empire. Universities arose, and students flocked to them from all parts of Europe, for in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb. Knowledge was brought by the conquering Moors, and Pope Sylvester II, in his youth, was a student in the University of Cordova, learning the elements of geometry and mathematics, which aroused later the horror of his ignorant priesthood. I have summed up elsewhere, in speaking on this subject, something of the science brought into Europe by the Moors:

"They take up mathematics from the Hindu and the Greek; they discover equations of the second degree; then the quadratic; then the binomial theorem; they discover the sine and cosine in trigonometry; they make the first telescope; they study the stars; they measure the size of the earth; they make a new architecture; they discover a new music; they teach scientific agriculture; they bring manufactures to the highest pitch of excellence."

#### ARCHITECTURES OF THE MUSLIMS.

Nor was all this brought to Europe only. India knows the splendid architecture of the Mughals, of whom it was justly said: "They built like giants, and finished like jewellers."

Some of the most wonderful architectural triumphs of India are the work of the Musalmans, and India has been enriched by these treasures, poured into her lap by her Muhammadan children. Their influence may be traced also in Hindu architecture, for no art can be imprisoned within the limits of a creed or a race.

## CHRISTIAN CHURCH AVERSE TO SCIENCE.

It is an interesting side-issue that much of the incurable suspicion with which official Christianity has regarded science is due to the fact that science returned to Europe under the banner of the Arabian Prophet, and was therefore regarded as a heresy ; science to the orthodox was anti-Christian, and they looked on it with hatred and with horror ; any one who cares to read the epithets hurled by the Christians against the Prophet of Islam will understand that anything brought to Christendom in his name would inevitably fall under the ban of the Church. During these early centuries of the life of Islam, the truths of science were spoken out at the risk of life, limb, and liberty ; the cruel expulsion of the Moors from Spain ended the long struggle and was one of the causes of the downfall of Spain from her place of pride. During these centuries also there were born to Islam some of the acutest metaphysicians and the profoundest philosophers that the world has known. They revived and carried further in Europe the philosophy which was the life of Greece, and is the Vedanta of the Hindu. In the writings of the great Doctors of Islam, the same splendid metaphysic is found which is the glory of the Vedanta, and here lies one of the reasons for union between Hindus and Musalmans in modern India. Islam and Hinduism can meet each other, and clasp hands in brotherly friendship on this high ground of philosophy and metaphysic, common to both, Musalman Doctors and Hindu Acharyas standing side by side.

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## WOMEN IN ISLAM.

Let us consider next the attitude of Islam towards women. One of the commonest sneers at Islam in the West is that it teaches that women have no souls. This is most certainly false. *Al-Quran* says :

“Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God ; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with. . . . True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and patient



women, and the humble men and the humble women, and the alms-givers of either sex and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward. . . . I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other."

Men and women are thus put on a perfectly equal footing in matters of religion.

But, it is said, Islam allows polygamy. That is so. But in justice to Islam two facts should be considered: first, the historical. The people for whose uplifting Islam was given were living, to a very large extent, in PROMISCUITY; sex morality had no existence among them; to command them to observe monogamy would have been useless; only gradual reform was possible. Hence the Prophet, being wise and far-seeing, first laid down as a LIMITATION OF PROMISCUITY, that a man might have four wives only; then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Musalmans—at least in India, of other lands I cannot speak—are rising out of polygamy.

#### POLYGAMY IN THE WEST.

The second fact is the present relation between men and women in all "civilized" countries. The true and righteous sex-relation between one man and one woman is preached as an ideal in some countries, but is generally practised in none. Islam permits polygamy; Christendom forbids but winks at it, provided that no *legal* tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility; the "mistress" is cast off when the man is weary of her, and sinks gradually to be the "woman of the streets," for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouths to reproach

Islam for its polygamy. *It is better for a woman, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all.* [Italics are ours.—ED.] It is good for Society that monogamy should be held up as an ideal, for its public recognition as right and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practised where there is one legal wife and hidden non-legalized sexual relations. The recognized polygamy of the East degrades the social conscience more than the unrecognized polygamy of the West—"hypocrisy is a homage vice pays to virtue"—but the happiness and dignity of the woman suffer less under the first than under the second.

Apart from this, Musalman women have been far better treated than Western women by the law. Until lately English law, for instance, confiscated the married woman's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islam her property was carefully guarded. And it is noteworthy how great a part women have played in Muslim countries as rulers, and in statemanship.

## AND THE LORD HARDENED PHARAOH'S HEART"

By LORD HEADLEY

THE reconciliation of man's free will with the mysterious power which guides all our actions is a matter of extreme difficulty, and one which has puzzled the philosophers of all ages. That Divinity "which shapes our ends, rough hew them as we may," must, one would think, override all such small matters as our poor little human resolutions. On the one hand it seems quite clear that upon our very smallest actions the future is built up, and yet those trifling actions are themselves the outcome of complications so intricate and obscure that we cannot follow

their ramifications: they had to be; they are; they were ordained, and the consequences are unavoidable. All living creatures in the wide world exist only on sufferance: all they think and all they do are only permitted by the Great Creator, to Whom the past, present, and future are as one, and Whose knowledge embraces all that is infinitely minute as well as that which is infinitely immense.

A thoughtful study of the Bible narrative of the Children of Israel, and their struggles to get away from Egypt, leads one to suppose that Pharaoh was sincerely anxious on several occasions to let Moses and Aaron take their people away into the wilderness, but the Lord hardened his heart, or, in other words, deprived him of his free will. All that happened was predestined, and it seems abundantly clear that, from the first plague to the last and the final destruction of Pharaoh's host in the Red Sea, man's will was entirely a negligible quantity. Moses and Aaron received their instructions, they were clearly not free agents; Pharaoh's heart was hardened and his actions were guided in such a way as to bring about the results chronicled, so that he was not a free agent either. There are many other instances given in the Old Testament to show that free will and free action were impossible, but the story of Pharaoh and the Children of Israel is probably the most remarkable of them all. In the miserable story of Rebekah and Jacob, who conspired to deceive the aged Isaac and obtain his blessing, we find to our sorrow that the sordid efforts succeed, and that Jacob through lies and deceit gains his point. Was this by the exercise of "free will" or was the misguided youth entirely at the mercy of his mother, who planned the whole disgraceful scheme?

Turning to the New Testament, we have the case of Judas Iscariot. Here was a man evidently predestined to the unspeakably mean and dishonourable betrayal of an innocent and familiar friend for a sum of money. That any exercise of "free will" was impossible is indicated by Christ's own words: "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Presumably it was not the miserable man's own fault that he had been born: he could not help being in the world any more than he could help being predestined—as Christ's own words show—to turn traitor to his friend. To carry the

reasoning a little further, we are driven to the conclusion that by acting as he did, and as he could not help doing under the decree of Heaven, he was conferring the greatest benefit on the whole human race, for did not his action bring about the Crucifixion of Christ, without which—according to the Christians—we should all be lost souls? The steps of the reasoning are simple. Judas, acting under Heavenly orders, betrays Christ, and we are saved: had Judas not so acted—had he exercised his “free will”—Christ might have escaped the Jews, and we should all have been damned eternally. The position is an astounding one, and I cannot resist the temptation to put it into yet other words: The miserable Judas, forced by the Will of Heaven to betray Christ, for doing so is enabled by his infamous act—which was *both ordered and execrated* by the same high authority—to bring about the salvation of mankind!

How can we be certain that the German Emperor—whose failure to express disapproval of dishonesty, cruelty, and brutal murder has earned the detestation of the civilized world—is a free agent? If we are to draw any parallel between the Kaiser’s conduct and that of Pharaoh and Judas, we may consider the possibility of the hardening of his heart and the absence of his free will. I am aware that any doctrine which throws a doubt on our power to exercise free will is extremely dangerous, but the cases I have selected from the Old and New Testaments appear to indicate that free will is not always permitted to human beings—these examples may be the exceptions which prove the rule.

## THE PSYCHOLOGY OF THE PERSIAN (MYSTIC) PHILOSOPHERS

By A. NEVILLE J. WHYMANT, Ph.D., Litt.D., F.S.P.

### NO. 2. HÁFIZ

THE first study in this series I devoted to Omar Khayyám as being the best-known Oriental philosopher among Western peoples. This month, however, I deal with the crowning achievement of the Persi-Arabic peoples in general and Islam in particular—the production of Háfiz.

In a study of the psychology of a genius like Háfiz many peculiar traits of character and aspects of mind present

themselves. It is almost impossible for one, however great a psychologist he may be, to give anything like a full and satisfactory description to the ordinary mind to which this genius is introduced for the first time. The outstanding point with Háfiz is (as in fact to a greater or lesser degree with all geniuses) that *he is his works*. The Diwan-i-Háfiz has been said to be a mirror of Háfiz; I venture to say more—that the Diwan-i-Háfiz *is* its author—the substance—while the creator of it was but its shadow. For in so many ways was Háfiz *apparently* inconsistent as regarded his own teachings, that to take his life literally would lead one into a position similar to that of condemning the whole of Chopin's works on account of that composer's erratic life. We will examine this *supposed* inconsistency farther on.

Háfiz' early life was as diversified and interesting as his later life—in some respects perhaps more so. One characteristic story is told of his very young days. His uncle had gained some renown as a poet, and Háfiz as a consequence was initiated into the mysteries of Oriental metre at an early stage of his life. One day, however, his uncle went out leaving an unfinished *ghazal* (an ode) on his table. Háfiz, roaming about, saw the poem, and adding the requisite further verses began to recite it. He found that in the verses written by his uncle there were several mistakes in the metre. He then corrected these errors and left the poem. When his uncle returned his amazement and fury knew no bounds, since he realized that his nephew had the elusive muse within his soul and his jealousy of his own reputation blinded him to the merit of the accomplishment of Háfiz. He was the more angered since a great scholar, seeing it, criticized it thus: "It is like mixing gold-dust with clay, or wedding roses to the dust."

Perhaps, however, the precocity of this Homer of Persia, was not his most prominent feature. There is always something beautiful yet elusive, something wonderfully and incomprehensively supernal about the living Háfiz of to-day. He was and is to be numbered among the greatest mystics of all time. It is perhaps the attribute he had which caused men to call him *Lisane ghaib*, "the Voice of Mystery," which is the secret of his power. For Mystery ever was the great lodestone of the human soul, whose Creator is Mystery itself,

and whose home is for ever Mystery. If Háfiz ever personified Allah, he did it in the paraphrase Lord of Mysteries. And yet his whole works betray his intimate acquaintance with the Being of Allah himself. Not an inscrutable mystery did He seem to Háfiz, but One to guide and lead, through daily, hourly companionship. And this is Háfiz to us who gather his flowers garbed in wonderful *living* words, which is the only way to understand him. His translators often—almost always—slay him. And thus is he well named Háfiz, which means (*inter alia*) “the guardian.”

His proper name was Mohammed Shemseddin, but he is universally known as Háfiz (a name meaning many things, as “the guardian”—see above—and “a man of great memory”). He was born in the romantic city of Shiraz, named also eulogistically “the rose-garden of Persia.” Shiraz was at this time the capital of the ancient kingdom of Farsistan, and ruled by the dynasty known as the Modhafferians. He was thus born most propitiously, since all things favoured his rapid rise to fortune (save those petty jealousies with which all geniuses must contend). He was courted by many princes, notably by the great Timur (better known in the West as Tamerlane), and by the Sultan Ahmed Ilekhani; but his real nature is seen when he courteously refused such high promotion, and preferred a quiet life of retreat with his books and friends.

The chief claim of Háfiz to immortality in the heart of man is that he succeeded in sounding the depths and reaching the heights of human emotion. He portrayed life—spiritual, mental, and physical—as it really is, and did not hesitate to speak his mind when he felt this the necessary course to take. This has brought him into conflict with the pure moralists and ethicists, who point to his life (and to his verses for confirmation) as being immoral and far from exemplary. This is a very interesting point—too often dealt with one-sidedly and with deep prejudice of race or belief—and it will be helpful to examine it here.

In the first place, many of the poems of Háfiz are in the style he made his own, viz., that peculiar Oriental verse-form known as the *ghazal*, our version of which is the ode. Now Oriental prosody or versification was confined, in its various sections, to certain subjects. Thus the *masnavi*, a short distich,

could not be used for any subject apart from Love, Divine Subjects, War, or Emotion. And so on with the *bait* (couplets), and the *Ruba'i* (a quatrain), until with the *ghazal* one was expected to speak of either Love or Wine. Very seldom in earlier days was this term extended, although to-day it is used for other subjects. And so Háfiz' morality is called into question because from his following a custom of long standing, uninstructed people thought him to be a vaunting profligate.

But one greater point arises. If the reader will turn to pages 346-50 of the July issue of the REVIEW he will find some account of the metaphysical philosophy of the Muslim world. Although very few people now think that Omar Khayyám was dominated purely by sensualism when he wrote his *carpe diem* verses, it is still a stumbling-block to many people—even to *littérateurs* of some standing—since they in their Western conceptions cannot grasp the fundamentals controlling this vast and far-reaching scheme of Muslim and Sufi philosophy. Words in the Western languages have in most cases degenerated into mathematical symbols, whereas in the East of to-day the Oriental languages of yesterday are composed, as ever, of living ideas represented by a stroke of the pen. Nothing is a mere symbol in the Oriental philologies—hence their charm and attraction for philologists.

Thus, then, when an Englishman reading a translation of some mystic writings finds the word "wine," he takes it to mean *wine as he knows it*; when he sees the expression "the keeper of the tavern," he thinks of the Eastern equivalent of a modern inn-keeper, instead of taking in his hands the key to the symbolism of the East. Many of the dissensions in the Church of to-day have turned on the eternal query "Literal or symbolic interpretation?"

It may thus be said with the authority of an axiom that the claims of the commentators of Háfiz are vindicated. The Sufi mysticism had been in existence years before Háfiz was born, and at his *début* in the world of letters there were in existence many vocabularies bearing such titles as "A key to the correct interpretation of Sufi mystic Terminology," etc. Especially considering the limitations (as to subject) of the *ghazal*, which, as said above, was Háfiz' particular metre, and that drunkenness, profligacy, and wantonness were prohibited sins to the point of excommunication (a much more serious

thing in the East than elsewhere), we must yield the claim of the Guardian Sufi. If further proof be needed we have only to point to the immediate and continual popularity of Háfiz, which would certainly have been withheld and changed to contumely if he had flaunted any of the vices of which he speaks so freely, in the face of the Muslim Church of the day—the most strict and rigid, perhaps, it is possible to conceive. It is sometimes natural and desirable to idealize the past and to deify its leaders, but very seldom is this temptation present when the leader was unworthy. His biographers—careful, un-biassed historians—reflect faults and virtues alike, but nowhere do we find accounts of vices, which could not have escaped the lash of the critic's tongue had they been present.

This great genius (who is thought by some to be the world's *one* poet) died, blessed by all who knew his name, in the year of the Hejira 797 (c. 1394 A.D.), and left on the pages of history some of the brightest messages the world will ever know.

This study of the genius of Iran would not be complete without some examples of his work, and so, at the risk of wearying the reader, I will give examples of some of his most illuminating odes and couplets, as these will help to fathom his nature more than reams of psychological dissection.

### 1. *His Carpe Diem Mood.*

So it is called by those who believe there were times when Háfiz gave himself up completely to wine, women, and song. As I have explained above, this is the result of a literal rendering, one of his verses being—

A. Speak not of Fate, ah ! change the theme  
 And talk of perfumes, talk of wine,  
 Talk of the flow'rs that round us bloom :  
 'Tis all a cloud, 'tis all a dream,  
 To love and joy thy thoughts confine,  
 Nor hope to pierce the sacred gloom !

This (as are all the other translations of this study of Háfiz) is rather a free paraphrase in order to conform the idiom of the Persian language to English, and also because a literal translation would be void of the spirit of the original (cf. the controversy on FitzGerald's translation of Omar Khayyám's *Ruba'iyat*).

But read this section of a *ghazal* of Háfiz in the Sufi fashion, and see the difference in its purport.



2. *Contemplative Verses.*

Although Háfiz betrays in his works the possession of a delicate and subtle wit, he is often found in a contemplative vein. Here, for instance—

B. Trust not in Fortune, vain deluded charm,  
Whom wise men shun and only fools adore.  
Oft while she smiles Fate sounds the dread alarm,  
Round flies her wheel—you sink and rise no more.

In some of his verses the apparent abandonment of everything in order to fly to pleasure has led some critics to consider him more than ordinarily profligate. He has been compared with Yesid, whose attitude to his father (displayed in the following Arabic verses) is supposed to represent that of Háfiz to the Muslim Church of his day. These verses were written by Yesid (a naturally vicious and cruel monarch) to his father Moawiyyah, who reproached him for drunkenness :

C. Must, then, my failings from the shaft  
Of anger ne'er escape?  
And dost thou storm because I've quaffed  
The water of the grape?

That I can thus from wine be driven  
Thou surely ne'er canst think ;  
Another reason thou hast given  
Why I resolve to drink.

'Twas sweet the flowing cup to seize,  
'Tis sweet thy rage to see ;  
So first I drink myself to please,  
And next—to anger thee !

It is far, however, from a complete analogy. Here is an open confession of profligacy (though not unmixed with wit !), which is never found in Háfiz' works. His soul was of a finer cast.

The Diwan-i-Háfiz is the great monument of extra-Quranic literature amongst Persi-Arabic peoples, and as such cannot fail to exercise a deep influence on the mind of man throughout the years. But such a mighty accomplishment is it, I could only touch the fringe of it, and leave this study to stimulate the minds of anxious inquirers, ready to follow in the steps of those who have traversed the road.

With one other characteristic story of Háfiz I will close. Walking one day, he saw a beautiful maid picking flowers.

He likened her to "an angel-face framed in rose-blooms," and wrote an ode upon her. The first couplet runs in a free prose—

D. "If that lovely maid of Shiraz would accept my heart, I would give for the mole upon her cheek the cities of Samarcand and Bokhara."

This reached the ears of the Sultan, and sending for Háfiz he asked him why he allowed his generosity to exceed his possessions so far as to give for a mole on the cheek the two richest cities of Persia and the chief possessions of the King? Háfiz, with his ready wit, replied, "Ah, sire! it is because of my over-generosity that I am now reduced to such poverty!"

And thus lived and died the shining star of the world, whose faith is Al-Islam. He set an example of unrivalled splendour to all followers of the Prophet of the Desert. The centuries that have rolled since his death have in no wise dimmed the mirror of his fame. He was and is for eternity. To those peoples whose faith is an hourly delight and security he is a friend and brother, and many times when the *muezzin* calls from his turret the admonition to the Faithful to pray, words of thanks go up to the Allah of the Universe, in that he sent a brilliant light to illumine an age of comparative darkness. Some one has said that Háfiz was the perfume to the flower, the colour to the rose. It would be much truer to say that Háfiz was the *innate essence and life* of the flower, and the Muslim peoples to-day the expression of that essence. He completed the web of literary immortality by weaving in the binding strand, and set right discords of ages by creating the one great chord.

And since it is impossible without idolatry to idolize men, must we not look to the Source of his inspiration, and, finding it, bow our heads in awe and worship? *Allah-u-Akbar*.

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And they say, "None but Jews or Christians shall enter Paradise." This is their wish. SAY: Give your proofs if ye speak the truth.

But they who set their face with resignation Godward, and do what is right,—their reward is with their Lord; no fear shall come on them, neither shall they be grieved.

Moreover, the Jews say, "The Christians lean on nought:" "On nought lean the Jews," say the Christians: Yet both are readers of the Book. So with like words say they who have no knowledge. But on the resurrection day, God shall judge between them as to that in which they differ.—THE QURAN.

## THE MORAL SPIRIT

THE first result of the moral spirit is that it secures great confidence and trust in the Master of the universe. Man finds out that it is not he himself who controls the whole universe, but that there is some Power above. He finds that he can only with difficulty control his own passions—that he cannot stop his own heart from beating. He finds that the only thing which he can do to secure his object is to strive his very best. Success is not in his hands, but in the Hands of Him who controls all the universe, all the circumstances that surround man. No moral spirit can enter into any man unless he has pure motives. The early Muslims had none but pure motives in them when they waged wars. The spirit with which Muhammad was inspired was the holiest, the noblest, and the grandest. He had fullest confidence in God, and was always sure of victory. It has been related that once he was sleeping under the shade of a tree, when one of his enemies came up and, naked sword in hand, woke him up shouting, "Who will save thee now, O Muhammad?" Muhammad opened his eyes, rose up undauntedly, and trustfully said, "My Almighty Allah." The enemy became nervous at that extraordinary courage and confidence, and his sword dropped from his hands. Muhammad at once picked up the sword and calmly asked, "Who will save thee now?" The poor man had no other alternative but to seek mercy at the hands of the Prophet, which was freely given with these significant words, "The same Allah is thy protector also."

Muhammad was endowed with the perfect spirit of submission to God and of confidence in His power and help. Under no circumstances could a cry of "Eli, Eli, lama sabachthani!" escape from his lips. There is no page of the holy Quran which is void of the name of the Creator. The last word Muhammad uttered when he went to bed was His name, and the first when he woke up also His name. Muhammad never put a morsel in his mouth without first invoking the blessings of the Cherisher of the universe. He never put on a coat, or rode a horse, without first uttering the name of Allah. In the flash of lightning, in the roaring of thunder, in the revolutions of the sun and the moon,

in fact in everything and every phenomenon of this world, he noticed the hand of the Almighty Creator. Even in the darkest moments of his life his faith in God never wavered for one thousandth part of a second.

When he with one of his companions took refuge in a cave, and was followed up by his bloodthirsty enemies, his companion got disheartened and said, "We are only two, and our enemies are many." The Prophet at once replied, "Do not be perturbed—we are three, as God is with us, and His help is quite sufficient."

It was through the confidence in God that was begotten in him by the moral spirit that Muhammad triumphed—and triumphed not for a day or two, not over this nation or that, in one country or other, but for all time, over all nations and in every country. There has been no man born in this world who had ever had such an unflinching confidence in God as Muhammad had. In fact that confidence has become proverbial—so much so that not very long ago an orator with more rhetoric than judgment compared a present-day monarch with Muhammad in his trust in God. Certain cartoonists even went so far as to make the sacred name of God and His holy Prophet a matter of jest in their papers. Muslims regard Muhammad only as a man, so in their eyes the comparison of him with another man was not a blasphemy. But Muslims believe that Muhammad was as perfect a man as could be possible, and that God always gives victory to the man who trusts in Him. As to the name of God, the Muslims cherish the profoundest respect, and believe that he who jeers at that name perishes.

Nations of this materialistic age should not be over-confident of their scientific, military, or naval progress. In spite of all the materialistic progress, no nation can be sure of victory. To attack with the asphyxiating gas it is necessary to have a favourable wind. Science has succeeded in producing poisonous gases, but it has so far failed to control the direction of the wind. To every thoughtful man it will be evident that in spite of the tremendous progress that has been made in scientific inventions, man's powers remain extremely and undeniably limited.

History tells us that many a battle was lost only through uncontrollable circumstances, and many a war was won through

favourable chances or luck. Who knows better than the inhabitants of the British islands what an important and fateful part uncontrollable elements have played in the past in battles; how many times invading armadas have been wrecked by merciful storms!

The help of the elements, circumstances, and chances is as necessary to-day to secure victory as it was before, and the belligerents to-day should look for victory towards the all-controlling Hand of God even as Muhammad did.

The spirit and triumph of Muhammad have been described thus by the great English thinker Carlyle: "To the Arab nation it was a birth from darkness to light. Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world, a New Prophet was sent down to them with a word they could believe; see the unnoticed becomes world-noticeable, the small has grown world-great; within one century afterwards Arabia is at Grenada at this hand, at Delhi on that. Gleaming in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Muhammad, and that one century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand? But lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada."

In "The Miracle of Muhammad" I added to these remarks: "In Arabia itself the change was accomplished in less than a tenth part of the time: it seemed as if some extraordinary power had renewed every thing in the country. The Ka'abad was the same, but what had become of its three hundred and sixty idols? The people were the same, but what had become of their hard-heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury, drunkenness, infanticide, bloody quarrels, human sacrifices and superstition? All these had vanished for good, and the divided idolators had become strict monotheists, a brotherhood under one leader and one authority, following the same law, aspiring after the noblest ideals, preaching the highest morality; having their own organizers, champions, heroes, men of

thought and action worthy to adorn the most civilized nations and peoples. Moreover, while the glory attained in a hundred years has faded, ungratefully hunted from Grenada and deprived of its sustaining power at Delhi, the ten years' light of Arabia still burns in the hearts of millions upon millions of people, and shall do so as long as the sun continues to shine, for there is within it, brighter than the sun itself, an indestructible germ of advance and civilization."

The territorial victory of Muhammad, although in itself one of the mightiest known to the world, was nothing when compared to Muhammad's moral victory. The principle which Muhammad adopted, and which created in him the spirit to win, was

*Alsai minni wo etmamo allallah.*

("To endeavour is for me, and to make those endeavours successful rests with God.")

Muhammad did not adopt the policy that if one were to strike on one cheek, the other should also be turned towards the striker to be smitten. His principle was to use, under sound control, all the powers given to man by the All-wise Creator, but to have complete confidence in Him who is the Master of the Universe. He prayed to God as if he himself was absolutely helpless and could not achieve anything except through God's help, but he worked for his success as if he himself was the master of his destinies and could accomplish everything. His spirit was of humiliation towards God and of confidence in human endeavours.

Napoleon tried to win wars by his own endeavours, and did win for twenty years. But his downfall was brought by the spirit of arrogance and of over-confidence in himself. The spirit with which he imbued himself in Egypt did not last when he returned to France, and the result was that he became too sure of his own powers and that brought his ruin. He deleted the word "impossible" from his dictionary, and an ordinary affair of which he was cocksure became impossible. If Grouchy had not failed to check Blücher, Napoleon would have not lost the fateful battle at Waterloo. But Providence meant to punish Napoleon for his arrogance and for his over-confidence in human powers and designs, and he fell.

Muhammad triumphed all his life because he never became arrogant, and remained always humble before his Maker. The

battles which Muhammad fought were extremely arduous. No other man ever had such odds against him. His opponents were always better armed and greater in number than his men. Besides this he always had against him the army of superstition, savagery, drunkenness, dishonesty, in short all the known vices. But he vanquished them all. His moral spirit was all-conquering. His wars were not only for the good of the enemy, but of the whole of humanity, and his victory the victory of right against wrong.

This gigantic war which is being fought to-day shall also be won by moral spirit. It is not an ordinary affair in the history of the world. It is a pre-designed affair, and is meant to teach a good many moral lessons to humanity. High and noble principles are involved in it. There will of course be territorial rearrangements, but great will be the changes in the ideals of men. Man will come to learn that Materialism and Militarism are like fire—beneficent when they are under control; ruinous when they become masters. So they should be kept under the charge of a sound religion. Man will come to learn that Nemesis overtakes the oppressor, that the weak nations should not be trampled down simply because they are helpless, that the liberties and aspirations of people should be respected. Man will come to learn that the peace and harmony of the world cannot rest upon floating ships, or well-buttressed fortresses alone, but upon mutual affection and goodwill of nations, and that armed-peace and artificial balance of power cannot contribute to international stability or happiness. Man will come to learn that solemn undertakings, treaties, and pledges should be respected, that brotherhood of men does not recognize the limitations of race or country, or colour or creed, and that nations of Asia and Africa, whether Christians or non-Christians, have as much right to liberty as those of Europe.

Frightfulness will not pay in this war. Base motives of territorial aggrandizement and of land-grabbing will not pay in this war. This is meant to be a moral war, and to establish again moral principles in the society of nations. Belligerents who wish to triumph should try to free themselves from vices and crimes, so as to gain the spirit to win. Destruction of innocent human lives, and crimes that are worse than murder, such as the outrage of women's modesty and the curtailment of men's liberty and freedom, which cause consistent pain not only

to the body but to the soul of humanity, if committed shall wreck the prospects of ultimate victory.

Belligerent nations would do well to take lessons from the history of early Muslims as to the conduct of the war. They did not sing "hymns of hate," nor pile abuse upon their enemies. They were ready to forgive even the worst crimes on condition of sincere repentance. There are many such instances in the life of Muhammad.

The Jewess who attempted the life of Muhammad with poison at Khaiber was forgiven by him, and so was the son of Abu Jehl, who was the greatest enemy of Muhammad.

It is related that after the treaty of Hudaiba, a beloved daughter of Muhammad whilst fleeing from Mecca in a state of far advanced pregnancy was overtaken by Habrar, who furiously drove the butt-end of his lance against her and caused her death. On the subsequent conquest of Mecca the murderer concealed himself for some time, but afterwards he presented himself before the Prophet. The wrong was unpardonable and heinous, the crime was most atrocious—but the injury was personal, and the man, in all appearance, was sincere in his penitence and in his profession of faith. So pardon was freely and unconditionally given.

The instructions issued by Muhammad to his troops whom he dispatched against the Byzantines consisted of these words:—

"In avenging the injuries inflicted upon us, molest not the harmless persons; spare the women, injure not the infants or those who are weak and ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit trees, and touch not the palm."

The same spirit underlies the injunctions issued by Muhammad's successors. Abubekr's instructions to his general, Yesid bin Abu Sofian, were:—

"O Yesid be sure you do not oppress your own people, nor make them uneasy, but take their counsel in all the affairs, and take care to do that which is just and right, for those who do otherwise shall not prosper. When you meet your enemies, quit yourselves like men and never turn your backs; and when you gain the victory, kill not little children, nor old people, nor women. Destroy no palm-trees, nor do any harm to animals,



killing only such which be needed for food and subsistence. When you make any covenant or treaty, stand to it, and be as good as your word. As you go on, you will find some religious persons who had retired in monasteries, who propose to themselves to serve God that way. Let them alone, neither kill them nor destroy their monasteries (Ibn Hisham)."

Muhammad's wars were fought with that spirit which is clearly discernible from above references. Our present war is also a test for nations and peoples. There will be ebbs and flows, advances and retreats, but the future lies with that nation, whether Muslim, Christian, or Buddhist, that gets itself imbued with that spirit with which Muhammad was inspired.

The moral condition of the world, indeed, demands the advent of another Muhammad.

But, alas! it seems to be beyond the potentialities and capabilities of this world to produce another Muhammad. However, nations or combination of nations can get themselves imbued with that high and noble spirit, and can together achieve what he achieved single-handed. Blessed shall be the nation that imbues herself with that spirit, not because she will win territories for herself, but because she will be the chosen nation of Him to whom belongs all that is in this universe, and will thus be a blessing for the whole world. It is not very easy to get imbued with the moral spirit. All the base motives should be crushed. The nation should be freed from passions of aggrandizement. Land belongs to God. He bestows it to that nation which gives the promise of being a good custodian of it. All the creatures are His, and He will give power over them to that nation which promises to treat them well. God wants a vicegerent on this earth to clear it of all those vices which have got their way again here. Nations are on their trial. Happy the nation that inspires herself with the spirit of Muhammad—the invincible and all-conquering moral spirit—THE spirit to win.

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AL-QIDWAI.

Dispute not, unless in kindly sort, with the people of the Book; save with such of them as have dealt wrongfully with you: And say ye, "We believe in what hath been sent down to us and hath been sent down to you. Our God and your God is one, and to him are we self-surrendered" (Muslims).—THE QURAN.

## THE CAUSE OF WOMEN VINDICATED BY ISLAM

"O men ! fear your Lord, who hath created you of one soul, and of his kind created his wife, and from these twain hath spread abroad so many men and women. And fear ye Allah, in whose name ye ask mutual favours—and reverence women, *who have borne you* ; verily Allah is watching over you."—THE QURAN iv. 1.

"Paradise lies at the feet of the mother."—MUHAMMAD.

MARY, wife of Pharaoh, Hagar, wife of Abraham, the mother of Moses, and the wife of Zakaria used to hold, according to the Quran, communion with God and receive divine messages. Thus the Quran exalts the position of women to the highest possible degree. In a very striking contrast to this Christianity assigns a very low position to woman and considers her to have been instrumental in introducing sin into the world.

Texts are quoted from the Bible in support of the Christian belief that the initial sin was committed on earth by woman, and that that sin had such a far-reaching effect that no amount of moral elevation could redeem humanity from the pitch of degradation, no amount of repentance could earn him forgiveness, and that no amount of supplication could move God whose mercy and grace are believed to be infinite to pardon it.

Woman's sin exacted a great sacrifice from God Himself. To appease His own relentless wrath He had to devise a means. A "Son"—"the only Son"—was ordained to be born—and that of a woman—to be offered in propitiation, so it was because a woman had caused Adam to commit a sin that the loving Heavenly Father had to deliver His Son to certain Jewish fellows to suffer disgrace and be crucified. This is the "Christian" notion of womanhood, that through her not she alone, but also man, has been condemned to be held a sinner and a holy and innocent man had to be sacrificed.

Muhammad, who came after Jesus, demolished the demoralizing theory of atonement and cleared the character of woman. "Your wives are a garment for you," says the Quran, and there could not be a better simile. Women cover our faults and save us from falling into wicked temptations, they impart elegance to our home and transform even human brutes into angels. A wife is, according to the Muslim Bible, a coat of mail to safeguard against sin, a strong fastness inaccessible to the devil, and a lighthouse of virtue and continence. A

virtuous wife is "a man's best treasure," in the words of our Holy Prophet. According to Christian notions woman is not only herself a born sinner, but was also instrumental in making man sinful. According to Muslim notions she is a safeguard against sin.

The Muslim Bible, which is the Last Testament, and which is up to date and admittedly authentic, devotes a chapter to the discussion of the rights of women. It maintains their spiritual no less than their secular rights. "Men ought to have a part of what their parents and kindred leave; and women a part of what their parents and kindred leave; whether it be little or much, let them have a stated portion" (iv. 8). The same was emphasized by the Prophet when he enjoined, "The rights of women are sacred; see that women are maintained in their rights." He is also known to have urged repeatedly that the kindest treatment should be extended to wives. Every Muslim is familiar with the injunction that runs thus, "The best of you is he who behaves best to his household." Do we not remember his words on which he laid particular stress in his "sermon on the mount" which ran thus: "Ye men, ye have rights; and ye women, ye have rights. Husbands, love your wives and treat them kindly. Verily ye have taken them on the security of God."

Do not these sacred words ring in Muslim ears: "Paradise lies at the feet of the mother," and "It is a pity that a young person may not attain to Paradise by missing to serve old parents." These injunctions have given a unique position to Muslim mothers who are venerated by their devoted children. What could assign women a more exalted position than such doctrine which placed Paradise under their feet, and what could lower them more than the belief which blames them for having made "the image of God" sinful and for having dragged him down from heaven? While Muhammad taught mankind to respect women, Christ is said to have taught, "Thy desire shall be to thy husband, and he shall rule over thee," and that, "Neither was the man created for the woman, but the woman for the man." Still more humiliating to woman are the words of St. Paul, who is held to have imbued himself with the right spirit of Christianity when he says, "Let the woman learn in silence, with all subjection, for I suffer not a woman to usurp authority over the man, but to be in silence."

Even the enlightened ecclesiastics cherished such beliefs as expressed by the Vicar of Crantock thus :—

(a) Man's priority of creation. Adam was first formed, then Eve.

(b) The manner of creation. The man is not of the woman, but the woman of the man.

(c) The purport of creation. *The man was not created for the woman, but the woman for the man.*

(d) Results in creation. The man is the image of the glory of God, but woman is the glory of man.

(e) Woman's priority in the fall. Adam was not deceived ; *but the woman, being deceived, was in the transgression.*

(f) The marriage relation. As the Church is subject to Christ, so let the wives be to their husbands.

(g) The headship of man and woman. The head of every man is Christ, but the head of woman is man.

In truth, never was the position of women so lowered and degraded as under the teachings of that religion which was falsely attributed to the great Prophet Jesus. Muhammad (peace be on him) when he came had to destroy all such notions that cast a slur on Jesus, and he undertook to uplift the position of women. He conferred upon them equal rights and privileges with man both in social and spiritual matters.

"But whoso doth the works that are righteous, whether male or female, and is a believer, shall enter into a blissful life of Paradise" (The Quran).

"Truly the men who resign themselves to God, and the women who resign themselves to Him ; 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 ; the men who give alms and the women who give alms ; the men who keep fast and the women who keep fast ; the chaste man and the chaste women ; and the men and women who oft remember God : For them hath God prepared forgiveness and a rich recompense" (The Quran).

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Yet there are men who take to them idols along with God, and love them with the love of God : But stronger in the faithful is the love of God. Oh ! the impious will see, when they see their chastisement, that all power is God's, and that God is severe in chastising.—THE QURAN.

**C. H. BETTS, LL.D., Ph.B., F.S.P.**

*(Member of the Jury d'Examen of the Philological Society)*

CHELLINGTON HOUSE, OXFORD ROAD,  
MOSELEY, BIRMINGHAM,

August 29, 1915.

THE MAULVIE SADR-UD-DIN.

MY DEAR FRIEND,

Will you please accept my sincerest thanks for the copies of the ISLAMIC REVIEW which you so kindly send me every month.

It is an education—a spiritual education—to read many of the articles published therein, and I have derived much edification from a contemplative perusal of them.

Your correspondent "Ameena" (page 413) is quite right when she states, "The prophet of Nazareth's teachings have been so altered and so changed from what they were, and from what he meant them to be, that they can no longer be considered to be his teachings at all."

We do *not* get the simple teaching of Jesus in our Churches to-day. In its passage from Palestine to the West, Christianity lost, in passing through Greece, its pristine Semite beauty and simplicity.

The curse of *Church* theology lies in the fact that there is so much of Greek metaphysics and Egyptian theosophy in it. Augustine and Clement, instead of elucidating the sayings of Jesus, have enshrouded them in a maze of super-added and adventitious appendages. We look in vain in the Jewish Scriptures and in the New Testament writings for the mystical confusions of the "Fathers"; and that creed which has been tacked on to the name of Athanasius is a flagrant perversion of New Testament teaching. The metaphysical subtleties which have been interpolated into Christianity, and which were largely borrowed from the Egyptian belief of five thousand years ago, have transformed the Gospel teaching into a series of syncretic ideas which are more of a hindrance than a help to seekers after the truth.

The professional religionists—falsely called Christians—have led men away from the truth instead of leading them to it.

They have mistaken darkness for light, shadow for substance, elusive ideas for spiritual realities, and around these chimeras have woven a theology which is quite Machiavellian in its character.

What the results have been every student of humanity knows. The avenues of thought and personal initiative have been blocked by musty formulas and dogmas, and instead of a race of free and independent men, we find, especially where the hierarchy are supreme, only the simulacra of human beings. Instead of unlocking the interior chambers of the soul, wherein are imprisoned the springs of spiritual force and power, and giving to these the freedom which is their primeval birthright, they have asphyxiated the struggling life with a mass of dogmas, rite and empty ceremony, and condemned it to a perpetual servitude.

This is not true religion! but a talisman for bringing the race into priestly subjection. This is not Christianity as the enlightened man understands it. True Christianity is a vital principle; an inspiration; a lofty ideal; such as is seen in the noblest manhood of Jesus of Nazareth. But how seldom do we see this nobility in the professing religionists of to-day! There is very little of that charity, that love, that beauty of life which characterizes "The Master." And on account of this there is a danger lest we should mistake the religionist of to-day for a Christian. There is a great difference between the two!

Instead of being antagonists, Christianity and Islam should grasp each other with the hands of true friendship. The essentials of both are pure, and true and noble, and necessary to the world's salvation. What detracts from modern Christianity is that its adherents are not, as a rule, so faithful and consistent as the Muslim. But the counterfeit should not be mistaken for the pure gold.

Mr. Dudley Wright (page 453) appears to taunt Christianity with being responsible for "the gambling-den, the house of ill-fame, or the wine-shop." These things are not a part of Christianity, but somehow they exist in spite of it; and the true Christian, like the true Muslim, can only regard their presence in our midst with loathing and with horror. Even as regards these there has been some notable reforms within the last twenty years, and as man becomes more enlightened

these, along with all the other evils which mar our happiness and our usefulness, will cease to be.

With very best wishes for your welfare, and a sincere looking forward to meeting you again,

I have the honour to be,

Yours respectfully,

CHAS. H. BETTS.

## ATHEISM IN EUROPE

AT the Mosque on Sunday, September 12th, the subject for discourse was the increase of irreligiousness in Europe. It was pointed out that a good deal of responsibility for the increase of atheism in Europe lay on the shoulders of the priests of Christianity, who have made that religion a puzzle and a conundrum. It is dinned into the ears of Europeans from their very childhood that Christianity is the only civilized religion, and by hereditary and home influence children in Europe grow up as Christians. But when they begin to think they find that that religion which was said to be the best does in no way satisfy the demands of reason, and so they lose faith in every religion, and become either out-and-out atheists or agnostics. The simple teachings of Christ have been altered beyond recognition. His own personality has been mystified, and St. Paul changed man-Christ into a God-Christ. By this metamorphosis, instead of raising the position of Christ, and instead of drawing peoples towards him, his position has been lowered, and the attraction for that religion which goes by his name has diminished among all sensible people who do not care to follow any religion blindly. In fact, the Bible depicts even man-Christ in a very unattractive form.

The life of Christ as described in the Bible becomes even less significant than that of many great men who preceded him in the so-called Heathen Age.

The morals of Buddha and Epectatus stand on a higher plane than his, and the calm perseverance and courage of Socrates when his end drew near were not approached by Christ if his chroniclers are right. The Bible relates many weaknesses of Christ. It says that once Christ was very hungry and went to a tree to get fruits. But the season being out the tree could not supply him with the required fruit, thereupon Christ did not hesitate to curse it. It has also been described

in the Bible that when it was given out that the Roman police were after Christ he showed the same amount of fear and anguish as any ordinary man would have done. He implored his companions to keep watch, and when they fell asleep he showed signs of agitation and fear. His cry of "Eli, Eli, lama sabach-thani!" was nothing but a human cry. In short, to make him out a god would mean to make him out a very, very poor god indeed, unworthy of adoration by any sensible and pure-hearted man. The problem of three in one and one in three is so complex and so obviously unreasonable that in this age of rational and mathematical progress people cannot be blamed if they refuse to have any faith in it. If the New Testament, as it stands, is really a Divine book, then by its own showing Christ shared with other mortals all the weaknesses. Then how can he be believed to be super-human? And where is the necessity of believing him to be super-human? Why should not the indivisible unity of God be presented before the thinking man? Why not keep Christ at his proper position—a man sent down on this earth by a loving God to guide humanity in the right path? Why not believe in Christ as the Muslims believe in him, i.e. as one of the great Prophets like Abraham, Moses, or Muhammad (may the peace of God be on all of them)? Why not believe in one and one God alone as Muslims do? Then the Muslims and Christians will be able to stand shoulder to shoulder to fight and vanquish Agnosticism and Atheism. The world needs a simple faith—a faith that would satisfy Reason and Conscience both, and if only the Christian priests were to become a little more reasonable and a little less superstitious the demands even of the present sceptic age could be satisfied. It rests with the religious heads of Christianity to continue to remain a contributory cause of the spread and increase of Atheism in Europe or to make an effort with the believers in the simple faith of Islam to stem its tide.

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The Messiah disdaineth not to be a servant of God, nor do the angels who are nigh unto Him.

And whoso disdaineth His service, and is filled with pride, God will gather them all to Himself.

And to those who believe and do the things that are right, will He pay them their due recompense, and out of His bounty will He increase them: but as for those who are disdainful and proud, with a grievous chastisement will He chastise them.—

THE QURAN.



## MODES OF FEELING

SENTIMENT is one of the strongest of the emotions, especially the range of sentiment which is akin to love, and is substantially good for the individual, and at least indirectly for the race, unless it develops into the exaggerated form which may be called sentimentality. It is one of the determining factors in the majority of human actions, principally in those crises in the life of the individual when great issues are at stake, issues which make or mar the future. So deep-rooted are certain feelings, that they influence the individual unconsciously; so widespread, so woven through the warp and weft of the character, that it is impossible to sum the total effect on the actions, or to tell what is or is not determined by them.

We are born in a certain place, or we pass many years of our life in a certain locality. We become bound to it by links of the strongest nature, and they influence every judgment and the action that follows for good or ill. Every pathway is familiar. Every street, every valley, every hill, woodland and pasture, brook or marsh, where common wild flowers and the rare wild flowers grow. Its varied outlines become by close association a pleasure to the eye, and its history and labour, its traditions past and present, are as music to the ear. More, its habits and customs, woven into the character closer than threads in a fine spun robe, remain, a permanent part of the fabric, the fabric that makes the "I" and "you."

There are local Derbys and National Derbys—continually they ramify the whole active life of mankind. In general, a person will support his own town against all other towns, his own country against all other countries, the empire to which he belongs against all other empires. A person's sympathies will be with the homeland or the men of the homeland no matter where—be it native town or be it native country, in the fields of sport or enterprise, or on the blood-red fields of war.

That we are biased by our feelings will be admitted by any one who has given any thought to the subject; how far our judgments are determined by that bias of feeling is a question that cannot be decided so easily. The war now raging gives in certain of its aspects a fine example of the influence of feeling in determining judgments, and of how national and racial sentiment can at times stifle or curb the reasoning faculty and blind

people to the truth, bringing about also what must in many cases be intellectual insincerity, if not intellectual immorality. I believe that Germany is responsible for the present war; all the people of Britain I have come in contact with believe so, and are convinced of the justice and righteousness of the cause in which we have drawn the sword. All the German writers I have been able to consult hold England responsible for the war. The arguments used by them do not seem to me of value, yet I do not doubt the sincerity of the most of them: they appear to think they are right, and the fact must be credited as such. As it stands at present, it does not seem possible to solve the problem by any process of logic so as to bring both peoples, or even the majority of them, to the same finding. The Briton holds to his side, and the German to his. It would appear to be "My country, right or wrong," and that with a vengeance. Yet, granting the sincerity of the majority of the writers on both sides, we must look for another solution. Such being so, it is evident that national feeling, national bias, the sentiment generated by birth, habits, customs, language and education, plays an important part in deciding the issue as to the final judgment of right and wrong in the case. Granting that those feelings so influence the judgment in a national crisis where war is the result, we are left with the question, Do the feelings or sentiments play the same important part in all processes of reasoning and in determining human actions? Personally I do not know, but judge the influence to be great. I am convinced that the sentiments referred to are often deciding factors in religious questions as well as in local questions, or in national and international affairs.

While none of us will be able to eradicate entirely the effect of family and national feeling, for those of us who desire always to act rightly and think correctly it is well to realize the fact, and to be on our guard so that we may deal justly in all matters and in all cases. It has been said that creed is a matter of latitude and longitude; it would perhaps be still more accurate, or at least narrow the issue, to say that creed is in general a matter of family and tribe and nation. People are born into a religious creed—that of their parents; they are brought up in it, and usually remain in it. Even when new truths or to them other opinions are put before, sentiment, family or national pride or feelings stand in the way of their acceptance; the new

ideas remain either unheeded or sentiment triumphs over reason, and the cause of truth and progress loses thereby.

Occasionally prophets arise, imbued with a strong personality, high moral purpose, and divine power and enthusiasm. Thousands, sometimes millions, follow them, accepting their prophethood and believing the teachings set forth in their evangel. Yet the children of those converts are born into the new faith and grow up in it as their fathers did in the old, and the rule remains correct in general. When such a teacher arises and passes away after his mission has been fulfilled there is a tendency among his followers to idealize him ; while among the members of other creeds there is a tendency to misrepresent him, due to those feelings or sentiments of family, national or religious pride and custom which enter into all thinking, and give it a certain tone, colouring, or tendency. The idealization process has most frequently taken the form of deification : the raising of the prophet to divine honours by conferring on him the rank of a God or Demi-God, looking upon him as superhuman, as a saviour of mankind, and worshipping him as a mediator between the supreme Deity and man. On the other hand, as regards the founder of an opposing creed or religion, there is a tendency to underestimate the value of his teachings and of his life-work, to lower his character and his example, and to hold his position up to ridicule. In both cases the tendency is unconsciously promoted in the great mass of believers, but it is kept in motion, stimulated, fostered, and developed by paid devotees and interested members of the ruling caste of the cult. The tendency in general is unintentional, but it has also its intentional aspect where the misrepresentation and the idealization are deliberate, where the multitude are by their leader or leaders encouraged in beliefs the leaders themselves have grown out of. I am here referring to the mere difference of education, the difference of outlook between a man of the highest intelligence and an average man belonging to the same faith and following the same teacher. Not the difference of education from one generation to another. With the growth of knowledge among mankind the outlook of different generations will vary, yet the essence of the religion, the fundamental ethical laws which are the backbone of religious principle, will remain the same ; the growth of knowledge will show them in a better and truer light, and the more knowledge the more

man will attempt to rule his conduct in conformity with them.

To-day the underlying principle is the same as of old. People are born into and brought up in a certain religion or sect of a religion. The bias against other creeds remains, but it grows less with every generation, probably with the passing of every decade. The environment is changing. Civilization is bringing in its train a wider intercourse of peoples, and with that intercourse a greater freedom of thought and a broader humanitarianism. Man in his progress through the ages has drawn more and more secrets from the bosom of Nature. He has studied the rocks and the elements and the stars, the path of the winds and the waves and the movements of substance. Studied the uniformities, the similarities and the differences, the relationships and the inter-relationships, and deduced therefrom the laws that bind atom to atom, element to element, and compound to compound. He has harnessed his steeds on the land, on the oceans, and in the air ; by his railways and steamships and telephones and telegraph bound country to country and continent to continent. The deeds of the Olden Gods of Hellenic Olympia wilt and wither in glory when compared with the achievements of modern man. While the commercial roadways of his fathers were narrow and short, and the means of transport small, difficult, tedious, his roadways now cross hills and valleys alike, and run over or under mountains and rivers. Where their sojourn was a matter of weeks or months, his is a matter of hours or days, while his ships float on every ocean independent of wind or tide, and his commercial activity embraces the roadways of the world.

Travel and newspapers and books have revealed to men the thoughts, beliefs, habits and customs of others ; and history, traditional, archæological, and written, has unveiled the records of the past and shown the growth of art and science and the whole elaborate fabric of our present institutions and the total activities of our civilization. With that intercourse has come a wider knowledge, and that knowledge has brought a sympathy and tolerance of the customs and opinions of others that is gradually breaking down the old antagonisms and narrowing the old bias that stood so often in the way of material and spiritual emancipation, dividing race from race and nation from nation.

Yet, in spite of our superior facilities for intercourse, our greater knowledge of the lives and characters of others, and our higher education, the barrier dissolves slowly. The old feelings are deep-rooted and hard to eradicate. Civilization has been likened to a veneer, a mere covering of the primeval passions. In certain circumstances those passions issue to the surface in all their early nudity, and man stands revealed as he was before art and science and learning cast its woven garment around him and clothed him as with the majesty of the Gods.

A clergyman once told me he was quite willing to admit that man was a brute; he was referring to Darwin's investigations. There may have been some ambiguity in his language, as the word "brute" is a symbol of the non-human part of the higher groups of the animal kingdom, but what he meant will be easily understood. When international or national quarrels or religious differences rouse every feeling into antagonism and every emotion into passionate resentment, and his very soul is swayed by old racial antipathies and the animosity of divergent creed, all those sympathies born of knowledge and intercourse are thrown on the winds and blown to the realm of forgetfulness. The last claymore has not yet been broken on the anvil of time, nor the shreds of the last plaid been tossed upon the cairn.

Yet so much progress has been made in the past, that there is hope for the future. Man has travelled upward through the ages, and the path still leads upward, on. Set-backs, retrocessions there will be, but they are only ripples on the ocean of advance—a check here, a check there, that may retard but cannot stop the onflow. The search has always been and always will be for Truth; the aim is a goal that lies far, far ahead. That search will never be given up; that goal will be continually aimed at, for the search and the aim are part of the character of man and will never be eradicated from his soul-life: they are man, active, man the living soul.

Sea-stars and sea-lilies are born, grow, decay and pass away. The anemone of the ocean draws carbonate of lime from the sea-water and deposits it in its body substance, leaving a monument of its energy in the coral reefs and atolls that sprinkle the surface of southern oceans. The suns of the

firmament, like the organisms of earth, run their cycles—cycle following cycle in an endless chain. Man has a grander and a nobler destiny than the planetary systems, the animals of the deep or the birds of the air. He has been gifted with a god-like intellect. Nature opens to him her secret chambers and confers on him her wealth and power, so he binds the very elements to his use, and the body substance of the universe he remoulds to his service.

What we have to hope is, that man will pursue his path with determined, unflagging effort. By heavy labour and many struggles and strivings he will reach the goal, when things now seen darkly will then shine clearly, and Truth, steadfast, strong, eternal, will hold dominion over all.

J. PARKINSON.

## THE SURVIVAL OF THE FITTEST

By AMEENA (AN ENGLISH MUSLIM LADY)

"THE survival of the fittest," though a very old phrase, is really a very misunderstood one. Most people seem to render "fittest" as meaning strongest, whereas really it is not so. The fittest may be a very long way from being the strongest, either physically or mentally. The survival of the fittest, however, is a perfectly true fact. If it were only the survival of the strongest, man would gain by brute force alone, devoid of any of the subtler or more intelligent virtues or acts. It has been known before now that a mouse has conquered a lion, though the latter as the king of beasts most naturally possessed the greater strength, as well as being larger in proportion. There is another saying also, that "the weakest goes to the wall." This is also true, though the majority of people think that by weakest, physical weakness is meant. They think of herds of wild buffaloes and other savage animals, who, being the stronger and more active, trample underfoot the sickly and deformed of their species. Thus the herd becomes strong, having weeded out the delicate and infirm animals, that are either killed by their stronger fellows or die of disease or starvation. The saying, however, has a different aspect or meaning when applied to the higher animal, Man. He is not like the tiger of the jungle, that lives its physical life by strength alone: man has other things to depend upon. He

has brains, intelligence, and common sense, as well as force of character and beauty of heart and strength of mind. He ought also to have the true courage and fearlessness born of faith in God, and a clear conscience.

The survival of the fittest applies also to religions, as well as to other important affairs of life. Christianity has had nineteen centuries to achieve its objects, prove its efficiency. The question is, Has it done so? And to that question it gives no reply. The reason it does not do so is obvious enough. For many hundreds of years it has presumably and outwardly been conquering by force, not by faith. First there was a wave when the Church of Rome forced unwilling Protestants to accept its teachings. To accept them they *had* to, but it could not make them *believe* in them, whatever they from fear of results *appeared* to do. Then Protestantism arose and "had its own back" from the Church of Rome, and thus came the turn for the Catholics to be obliged to profess what *they* did not believe. The result of this dissension and warfare is, that instead of Christians being at one with each other they are separated by dozens of different faiths and creeds. To such an extent has this discontent spread, that real thinkers and followers after truth are at last beginning to ask themselves if Christianity *is* the fittest religion for them to follow. Not only do they ask that, but many of them are asking themselves to-day whether they *can* reasonably and conscientiously believe the teachings of the Church. To judge whether it is the fittest religion, one has only to look at the fast emptying churches and the thousands of discontented, irreligious people, groping through life with nothing to fall back on. Unable to accept the teachings of the Church, and having nothing else instead, they end by having no religion at all. While others, afraid of losing position, friendship, and power, keep outwardly to the religion they have been brought up in, no matter whether they believe it or not. The world is a hard master, and it does not do to be out of fashion with it. Religion, however, is not what one has been taught to believe, nor what one's parents believe, or what the part of the world most in power orders one to believe: it is what one believes oneself. No two people even in the material world see the same thing exactly alike with the same eye. And surely nobody can possibly see a thing through some other person's eyes. He must look at it himself, and

should take it in as it is most suitable to his own centre of vision. The same rule applies to the spiritual world. You must have the religion which is best suited to your own particular and individual needs—nobody else's religion is the slightest use to you unless you can believe in it and follow it out yourself. The holy Quran says: "Let there be no compulsion in Religion." One has only to look at dismembered Christianity to see what result compulsion has had on it. Compulsion can never convert any one. Conversion must come from a person's heart; it must take place within his own soul. In other words, he must convert himself; nobody else can convert him. Outwardly, Christianity may appear to be one of the strongest religions of to-day, but whether it really is so is a matter of great doubt. It is the faith that will survive in a man's heart that counts, not what has merely a survival in public buildings, of brick and stone. The Bible says God does not dwell in a building made by man of paste and mortar, but in his heart. Even stones eventually crumble, but a true faith lives for ever.

For a temporary season the world may be dazzled, perhaps, by the glitter and false shine of false beliefs, which when examined, the gold proves to be brass and the silver tinsel. But in the end will remain the survival, not of the strongest religion, but the fittest for all mankind. The future is Islam's, because it is the fittest ethically and spiritually—it is also fittest for our daily life to guide us on the right path socially, morally, and even politically.

## THE MYSTICISM OF THE RUBA'İYAT OF OMAR KHAYYAM

By A. NEVILLE J. WHYMANT, PH.D., LITT.D., F.S.P.

I AM much gratified that my article of July last has provoked the questions appearing in the September number of the ISLAMIC REVIEW. It is pleasing to find that some people have felt Omar's power as a mystic and a philosopher, sufficiently to ask for an explanation of verses which *appear* to deny him the right to these titles.

Below I give what I believe is the explanation of the verses quoted by Mr. Chas. E. H. Wann in No. 9 of vol. iii. of the



ISLAMIC REVIEW. I make my translations, first, from the Ouseley MS. (No. 140, date A.H. 865—A.D. 1460, of 158 Ruba'iyat), in the Bodleian Library at Oxford, and secondly, where the verse cannot be found in the Ouseley MS., I translate from a copy of the Calcutta MS. (No. 1548—Asiatic Society of Bengal), which copy I was fortunate enough to secure some years ago.

A few notes may make the matter clearer. In the first place, as before stated, FitzGerald was by no means a *literal* translator. He has been said to "catch the spirit" of Omar perfectly, rather than to give a word-for-word translation. But even this is an exaggeration, for FitzGerald did not enter thoroughly into the mind and spirit of the "stitcher of the tents of science," and the result of his work was thus a realization of *Oriental* beauty visualized by a *Westerner*. Not until an Occidental is trained in the schools of the Orient and becomes *psychically* Oriental, can he hope to interpret properly the mystic poems and philosophies of the East.

Secondly, FitzGerald was influenced by the work of other Persian writers. Prof. Cowell often used to mention Háfiz, Jelul-ud-Din Rumi, Jami, and Nizami to him, and there are evidences in FitzGerald's translation of a blending of the thought of Omar with that of another philosopher. In some of his verses of despondency we find traces of the translation from the couplets of the morbid Nasir-i-Khusrow, and in others we find him mixed up with the *carpe-diem* verses of the Bacchus-worshipping philosophers of his own time. Hence a faithful, literal translation is necessary even though it may lack the beauty and grace of FitzGerald's version. This I endeavour to give below.

#### VERSES IN MOOD "QUASI-AGNOSTIC."

<i>FitzGerald</i> xxiv.	<i>Lit. Trans. of Ouseley</i> , v. No. 76.
Ah, make the most of what we yet may spend,	Let not grim sorrow thus embrace thee now,
Before we too into the Dust descend,	Nor empty grief absorb thy days allow.
Dust into Dust, and under Dust, to lie,	Leave not this book ; the lover's life enfold,
Sans Wine, sans Song, sans Singer, and—sans End !	'Ere earth fold <i>thee</i> ; the field's green bank hold thou !

But the last two lines are taken from the last two lines of Quatrain 35 of the Ouseley MS. :—

Drink wine! for long thou'lt sleep beneath the clay,  
Sans friend, sans comrade, sans intimate—ay!

*FitzGerald* xxvii.

Myself when young did eagerly  
frequent  
Doctor and Saint, and heard great  
Argument  
About it and about: but ever-  
more  
Came out by the same Door as in  
I went.

*Ouseley MS.* v. No. 121.

And for a time when young we  
spent a space  
With masters, and were pleased  
with our slow pace,  
But when the Doctors closed the  
discourse down,  
Alas! Where were we? Whither  
gone our grace?

This verse is also compounded with another, *vide* Calcutta MS., v. 281 :—

But finding there no soul of kindred bent,<sup>\*</sup>  
Came out by the some door as in I went.

*FitzGerald* xxxii.

There was the Door to which I  
found no Key:  
There was the Veil through which  
I might not see:  
Some little talk awhile of Me and  
Thee  
There was—and then no more of  
Thee and Me.

*Calcutta MS.* 387.

Behold, we neither know nor yet  
can guess  
The Eternal Riddle, whether no  
or yes.  
The Secret of Eternity still is  
hid,  
Nor in our efforts can we find  
success.

Behind the Veil much talk of Me and Thee,  
But when 'tis rent, absent am I and Thee.

*FitzGerald* lxiii.

Oh threats of Hell and Hopes of  
Paradise!  
One thing is certain—*this* life flies;  
One thing is certain, and the rest  
is Lies;  
The Flower that once has blown  
for ever dies.

*Ouseley MS.* 35 ll. 3 and 4.

And this thy secret—friend, O!  
guard it well,  
Nor aught of it to friend or foeman  
tell,  
The Tulips that thou seest wither'd  
there  
Will ne'er rebloom—so much for  
Heaven and Hell!

*FitzGerald* lxiv.

Strange, is it not? that of the  
myriads who  
Before us passed the door of Dark-  
ness through,  
Not one returns to tell us of the  
Road,  
Which to discover we must travel  
too.

*Calcutta MS.* 36.

Trav'ling far by vale, desert, and  
plain,  
All through the world I went, but  
went in vain,  
Nought have I heard of one return-  
ing thence,  
Nor trav'led once, is that road trod  
again.

<sup>\*</sup> "Bent" here means "trend of thought," "penchant," "desire," etc.

*FitzGerald XLVIII.*

A moment's halt, a momentary  
taste  
Of being from the Well amid the  
waste,  
And lo! the phantom caravan  
has reached  
The Nothing it set out from—Oh,  
make haste!

*FitzGerald LIV.*

Waste not your Hour, nor in the  
vain pursuit  
Of This and That endeavour and  
dispute;  
Better be merry with the faithful  
grape  
Than sadden after none or bitter  
fruit.

*Ouseley MS. 60.*

The caravan of life has passed us  
by  
In myst'ry; seize the moment pass-  
ing by  
In happiness, nor dream thou of  
the Dawn,  
A cup of wine, boy! for the dawn  
is nigh.

*Ouseley MS. 50.*

Behold the wise engaged in split-  
ting hairs  
About existence, when quite un-  
awares  
They perish. Dunces, fools they  
be,  
Choose grape-juice rather than a  
creed like theirs.

The verses quoted supporting the Deistic view speak for themselves, so I will just deal with those quoted above. Now that the verses have been stripped of their wonderful native garb and dressed in a rigid Western costume their beauty is not so apparent. Nevertheless it is easily seen how FitzGerald, holding to the inexpressible artistic beauty of the original, strove to reproduce that beauty in English—and succeeded so far as the limits of English would allow. Now to an examination of the verses.

Verse xxiv (Ouseley 76, 35). It is obvious that here Omar is relying on the perspicacity of the reader. After mentioning some of the most enjoyable things of this life (books, a lover's life, a green bank in contrast to the burning desert, wine, friends, comrades, etc.), he enjoins us to enjoy them to the full, since it seems they belong to this life alone. Since they delight the *body* and the body is left beneath the clay, there is no room for the supposition that after death we can enjoy *these* things. But the inference is obvious. "Higher joys than these shall ye know."

Verse xxvii (Ouseley 121, C. 281). This verse, I think, could not be used in favour of agnosticism, since it lays bare the futility of earthly *learning* unaccompanied by *wisdom*. Man of himself can do nothing, and all his attempts to exclaim "I do not know" are frustrated by the inner consciousness of some parenthood and of something in common with the whole of nature. The investigation of this nature is a metaphysical one,

but the agnostics make of it a physical-science investigation and grumble because the key does not fit the lock !

Verse xxxii. Here again we seem to find a futile grumbling at Destiny. Because we in our little space cannot solve *all* the problems of Life and Death, Immortality and Eternity we cry ourselves to sleep like peevish children. So vast are these problems that our progress in a lifetime seems as nothing alongside the question, and so we despair. But as sure as the ten numerals laid down by the Chinese thousands of years ago were the foundation of the mighty science mathematics, and also of the decimal system, so our seemingly small efforts of to-day will prove the stepping-stones to the completed edifice of to-morrow. We have not yet all the metal needed for the key,—how can it yet be filed ?

Verse lxiii. This verse may be partly explained by the notes to verse xxiv above. Is this paraphrase of Ouseley 35, ll. 3 and 4, very far-fetched, think you ?

“The life that has vivified a body will never return to that body again. How then shall you hope to profit by rearing huge edifices here and piling up much riches ? The true riches are not here but are to be found in the Home whence Life itself issues.” Note, too, how in “*This* Life flies” in FitzGerald, *this* is in italics.

Verse lxiv. Can the agnostic claim this verse ? True, we do not know *all* about that road, but the consciousness of the necessity for us to travel it points to more instinctive knowledge concerning it. We cannot truthfully say, “We do not know” anything as yet, for we are as infants in the cradle compared with those yet to be. The child two or three days old *knows* many things while we consider him a mental blank. Even were he reared in savagery those *instinctive* “knowings” would show themselves. And so, until we are developed and fully grown we must seem to suppose ourselves ignorant of things we *really* know and would realize we knew if only our consciousness were not so dulled. We ought to be sensitive to every minute vibration of the atmosphere, but it is a scientific fact that a revolving wheel in the dark makes vibrations which do not reach our consciousness (though they should do so). We do not become conscious of them until the revolutions reach 35 or 36 a minute and lose consciousness of them again at a few thousands of revolutions (an absurdly low figure since the

higher revolutions, to be perceptible to our consciousness, would not demand a very high state of efficiency).

The professor does not explain obscure syntactical points of grammar to his pupil before he has taught him the accidence of the language. And as yet we are but lisping the alphabet.

Verse xlviii. Suppose this verse to be taken literally, and so far from Omar being agnostic he is a pure gnostic—a believer in that peculiarly Persian philosophy which the West is only just beginning to appraise at its proper value, i.e. the Philosophy of Delusion. All consciousness is a phantom, or to put it into the form of the Chinese truism, "Everything is emptiness and emptiness is everything." It is a reversion to the old Nirvana teaching in the Japanese phrase, "*Siranu ga hotoke*"—"not to know (i.e. to be completely absorbed in contemplation of the Omniscient One) is to be a Buddha." To be unconscious of the world, self, and everything save the Eternal, *is* life, all else is unreal. This may seem very metaphysical and too difficult of comprehension for those who are not academicians, but a little thought will make it clear. And with an understanding of it comes a sense of the fundamental truth underlying it.

But taking Fitzgerald's words literally there is a question worthy a little thought. You say you are conscious that you live. Then can you have started from Nothing and finish *into* Nothing? Science answers No; but what is your answer? Again, supposing we delude ourselves in thinking we live, can a delusion originate in nothing? Again no. "The caravan of life has passed us by—in *mystery*." It is our duty to solve that mystery.

Verse liv. A realization this of the eternal dissatisfaction of the scholar and seeker of every kind. The accumulator of knowledge is never sated; he who piles up riches eternally craves more. The idealist seeks his ideal and then cries with the Buddhist, "Beyond our best there ever rises a better hope." He who strives for position would, in his lust for power, dethrone God Himself. And this shows our affinity with our Creator. Making man so infinitely below Him, He rests not until He has drawn man level with Himself. This verse is no vaunting of profligate desires in the face of true progress, but is an expression of momentary despair at not

finding what he sought and of vain struggle after a seeming reality—which when seen by other light proved phantom.

They talk of some strict testing of us. Pish—  
*He's a Good Fellow and 'twill all be well.*

The greatest teachers of all are those who learn the philosophy of long-ago ages and thus accumulate the experience of centuries. Omar, in varying mood, proved how transient are the joys of earth and through our estimate of them enables us to see, with proper perspective, the Real. Truly his philosophy is like that of "The Preacher," when he says, "In much wisdom is much grief, and he that increaseth wisdom increaseth sorrow. . . . And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit. . . . There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour. All go to one place, all are of the dust and turn to dust again." But he continues, "*Let us hear the conclusion of the matter—Fear God and obey Him, for this is the whole duty of man.*"

It is the "conclusion of the matter" wherein is found Truth. The philosopher judges all things by "ultimates," and ultimately in everything sees only good. And Omar was a philosopher. To-day as when he lived we are reminded of "Ultimate Good" and think of it, for the boatmen on the Nile glide lazily beneath a scorching sun with the rhythmic cry, "*Allah-u-akbar*," and five times daily the call goes out into the desert, "*La ilaha illallah Muhammad ur rasul-ullah.*" And with these sounds in his ear and the consequent thoughts in his mind Omar penned his *ruba'iyat* which were to mark The Way for future generations and bring fragrance in place of desolation.

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Say the Jews and Christians, "Sons are we of God and his beloved." SAY: Why then doth he chastise you for your sins? Nay! ye are but a part of the men whom he hath created! He will pardon whom he pleaseth, and chastise whom he pleaseth, and with God is the sovereignty of the Heavens and of the Earth, and of all that is between them, and unto Him shall *all things* return.—THE QURAN.

للايقاظ عن الغفلة على ان المسيح ابن مريم رسول  
بشرى الرسل لانه كان ياكل ويشرب ويستيقظ  
وينام والله في جهة يشار اليه ومحاط ومدرك ايضا  
بالبصار في زمان ومكان وفي كم وفي كيف وعلى انه منه  
تنشعب البدايات كالسنة والخطوة والهم والحزن  
والبكاء والخوف والرجاء والرغبة والسامة فهذه  
الامور هي من صفات البشر لا ينكرها جاهل فضلا  
عن العاقل -

وان قلت من اين نشأ زعم النصارى على ان  
المسيح ابن مريم الله قلت نشأ زعمهم الباطل من  
قول يوحنا الانجيلي في الباب العاشر (انا والاب  
واحد) فاخذوا منه ان المسيح مساو لله تعالى  
في الجوهر وزعمهم هذا باطل بوجهين الاول ان المسيح  
عندهم ايضا انسان ذو نفس ناطقة محتاجة وليس  
يتحد بهذا الاعتبار فيحتاجون الى التأويل فيقولون  
لما انه انسان كامل فكذلك الله كامل فبالاعتبار الاول انه  
خائر وبالعبار الثاني متحد وقد عرفت ان هذا  
التأويل باطل لان الاتحاد ضد المفارقة والاضداد لا  
يجتمعان -

الثاني ان مثل هذا القول وقع في حق الحواريين  
مثلا في الباب السابع عشر من انجيل يوحنا (لما انت  
يا ابتاه في وانا فيك ليكننا واحدا فينا) فاذا  
اولا تلك الآية بان المسيح متحد مع الله فلا بد من الحواريين ان يكونوا  
متحدين مع الله - (الثانية) ان اتحادهم مع

عند مصيبة مبتهلاً متضرعاً من اقول الدليل الى  
آخركه فما اجيبت دعوته وما شاء الله تعالى ان  
يوافق ارادته وقاده الشيطان الى جيل فاتبعه  
فما استطاع ان يفارقه ومات قائل ايلي ايلي لما  
سبقتنى فع ذلك كيف يكون الها ربنا سبحان  
ربنا ان هذا الآ بهتان مبين -

فلا تخفى ان الادلة جلّ شأنه وعم  
نواله لا تجرى عليه الفضلات ولا البدايات بل انه  
سبحانه وتعالى لا تتغير ذاته ولا تبدل صفاته ولا  
تختلف حالته قائم بنفسه غني عن غيره وعانه تعالى شأنه  
لا يؤده شيء ولا يعزب عنه شيء ومبه قوام كل شيء ولا  
يفعل عن شيء لم يلد اي لم يخرج منه شيء وكثيف كالولد  
بل لا يخرج منه شيء لطيف كغير الولد الكثيف مثلاً ولم  
يولد اي لم يتولد من شيء ولم يخرج من شيء وكما يخرج  
الاشياء الكثيفة عن عنا صرحها كالذات من الدابة  
والنبات من الارض والماء من الينابيع والثمار من  
الشجار والنار من الحجر والولد من النطفة فباطل  
قول النصاري في الروحية المسيح ٣ والكفار ٤  
نعم ان المسيح ابن مريم ٥ رسول من  
الرسول وبشر من نوع بني الانسان لا غير كما قال  
الله تعالى في كتابه الحميد وفرقانه المجيد (ما المسيح  
ابن مريم الا رسول قد خلت من قبله الرسل -)  
فهذا كلام خالف الفطرة الانسانية يوجب الخلق



الناس وكان من المتأخرين -

ثم العجب وكل العجب انّ إله النصارى  
ولد الابن ولم يلد البنات كانه عاف الاختان او  
كره ان يصاها رالا الصفات او لم يجد  
كمثله الشرفاء السرات - فهل من اعجوبة توجد  
في السكارى مثل اطروفة النصارى ام هل رأت  
مثلهم من المغتسلين - والد صل الموجب الجالب الى  
هذه العقيدة الفاسدة والامتنعة الكاسدة هو  
الانهمال في الدنيا والآخرة القاهى رأس كل خطيئة  
مع الهجوم بانواع الماثم والعصيان وشرق نعاء  
الجنان وانت تعلم انّ الشح يعنى عين روية  
الصواب لا ته يكرن على القلوب كالجاب فلا -  
يفتكر ولا يتبصر ولا يتدبر ولا يفتش الشح  
العجول من الزهاد والحدا بل يسعى مستعجلاً  
الى ملجأ السراب بمجرد قول الكذاب واذا بلغها  
فلا يجد الا وادى التباب فتضطرم في جوفه  
نار العطش وتثب عليه كالذياب وتحترق القلب  
كاحترق الجلباب فيسقط على الارضى من غلبة  
الاضطراب ويطير روحه ويلحق بالميتين -  
ثم نقول كيف نظن ان عيسى ابن  
مريم هو الله وما قرأنا فلسفة يثبت منها ان رجلاً  
كان يأكل ويشرب ويبذل ويتفوط وينام ويمرضى ولا  
يعلم الغيب ولا يقدر على دفع الاعداء ودفع نفسه

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نحمده و نصلى على رسوله الكريم

{ ابطال الرحمة المسيح وكفارة }

{ منقول من تحارير سيدى ومرشد قدس سره }

اقول انّ الاب لم ترك ابنا وانجاس

من غير كفارة اليه ابني آخر يفدى نفسه لهم ونجيهم  
لما نجى بكفارة المسيح نوع بنى الانسان لا يقال انّ ابنه كان  
وحيداً لاننا نقول فى جوابه انّ الاب كان قادراً ان يلد  
ابناً آخر وما كان كالعاجز الحيران فلا ريب انّه ترك  
الحق عمداً من النسيان او ما صلب ابناً ثانياً بخافة  
بتره كالجبان ومن المحتمل ان يكون الابن الآخر  
احب من الابن الاول الى الاب التوقان وهذا  
ليس بعجيب عند ذوى الازهار فانه قد يتفق  
انّ الاب صغر من الاء يكون احب الى الاء ففكر  
فى هذه الراء وفى هوذا وبنات وبنين سبحان  
ربنا عما تخرج من افواه الظالمين -

ثم بعد ذلك نرى انّ آدم  
كان اول ابناء الله فى نوع الانسان وقد اقرت  
انا جيل النصارى بهذا البيان ومن المعلوم انّ  
الفضل للمتقدم لا للذى جاء بعده كالمضايهين  
وقد خلق الله تعالى آدم بيده وعلى صورته وانه  
تعالى نفخ فيه روحه بكمال محبته واما المسيح  
فما كان لبنة اول الاساس بل انه جاء فى اخرها

۷۶  
اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل سالہ کا حجم کافی نہ تھا اسلئے سہر دست سالہ  
قریباً ڈیوڑھا کر دیا ج۔ آئندہ مکن سے بہت جلد حجم اور بڑے یا سالہ مہینہ میں  
دو بار ہو جائے قیمت سال روان اسوقت بعض سے بحساب پانچ روپیہ وصول  
ہو رہی ج۔ اور میں نے قیمت سالہ سات روپیہ کر دی ج۔ اسلئے میں ان اجاب  
تبعہ مت میں عرض کرتا ہوں کہ یہ سالہ تا جراتہ اصول پر نہیں چلایا گیا۔  
غرض یہ ہے کہ اسکی قیمت سی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے  
سالہ کی اس عرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت مجھے یا لاہور  
میں بھیج دیں تو ادوں کی غناست و اللہ میں یہ امر بھی خدا پر چھوڑنا ہوں۔ میرے  
نویکی مافی موضع ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چمکنے  
لگ گیا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے  
خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ج۔ مکمل اسلامی دنیا  
از سر نو اصلی اسلامی زندگی کی طرف آرہی ج۔ جن خدایاران سالہ کا سال  
سی و بیانی ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کا نمبر نہ لیا کرتا  
مشرق سال سے درست کر دین تو سالہ سے بہت سا بوجہ بھکا ہو جا دیتا۔  
لیونکہ متفرق حساب علی کی زیادتی کو چاہتے ہیں اور یہاں تک جانش نہیں۔  
میری عرض تو یہ ہے کہ حنفی مکن ہو یہ سالہ مفت تقسیم ہو۔ سو اس میں  
جو میرا مانہ بٹائے وہ عند اللہ اپنے آپ کو ماحور کیجے۔

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