

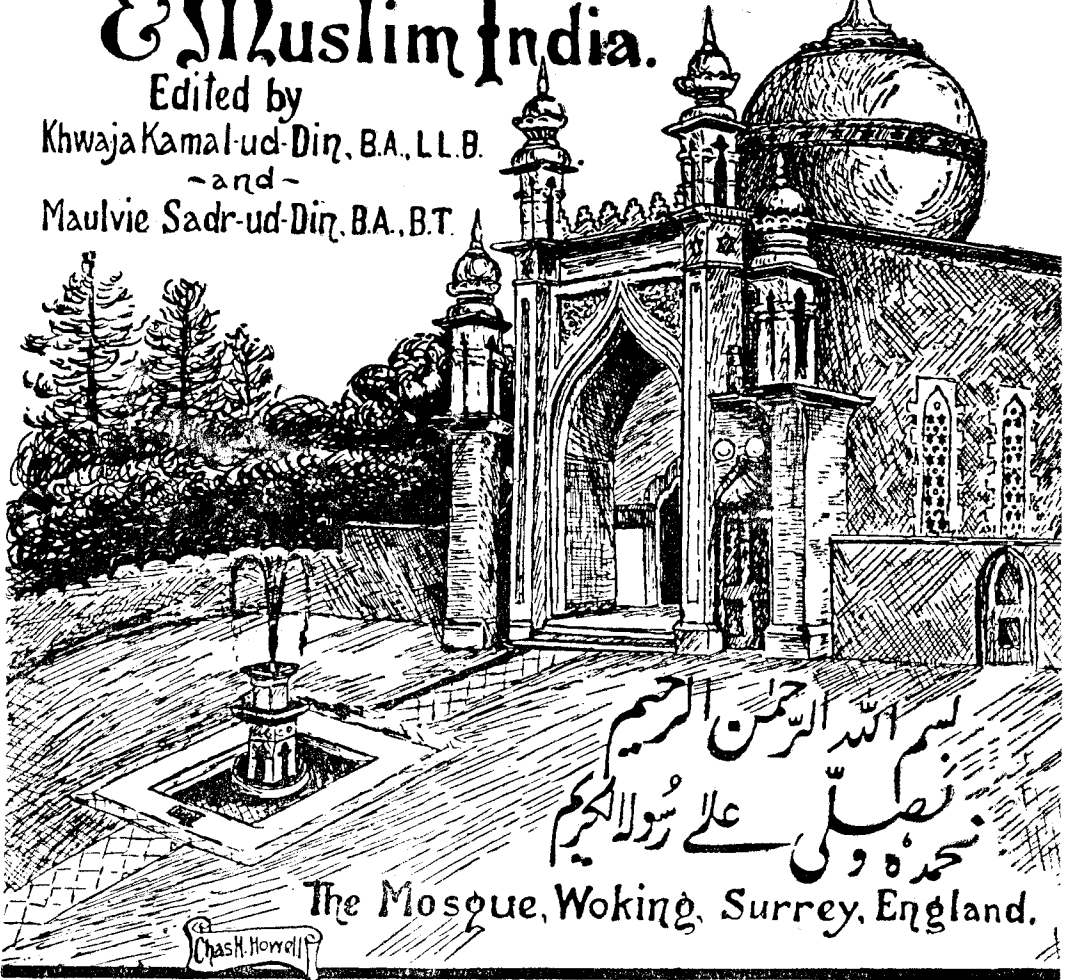
Islamic Review & Muslim India.

Edited by

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-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

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SERVICES AND CONVERSIONS.

Friday Services and Prayers are held at 39, Upper Bedford Place, Russell Square, London, at 12.45. Sunday Services are held at the Mosque, Woking, at 3.15 p.m., the Church being open to Non-Muslims as well.

English people are joining our universal brotherhood either by making an application in writing or by coming in person to either of the above-mentioned places. This month records as usual admissions of both descriptions. Friday, the 20th August, 1915, witnessed a declaration made in person at 39, Upper Bedford Place by a military officer, who was named Mohammad Asad-Ullah; and the following Sunday brought a well-known Editor to the Woking Mosque to make a speech and a declaration—Mohammad Sadiq being the name given to him.

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 tradition 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-án* 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 Rock¹⁰⁵⁹ 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.¹⁰⁶⁰

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)¹⁰⁶¹ and the Mighty *Qur-án*.

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-án* 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-án*. That the reference here is to the *Fatiha* is based on the authority of Bukháree. The *Fatiha* is called the Mighty *Qur-án* because it contains the essence of the whole of the *Qur-án*.

<p>لَا تَمْدَنَّ عَيْنَيْكَ 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 make <i>yourself</i> gentle to the believers.¹⁰⁶²</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 obstructors.</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>dividers</i>. Or <i>divided</i> the <i>Qur-an</i> into parts.</p>
<p>فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ .</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>فَأَمْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ .</p>	<p>94 Therefore declare openly what <i>you are</i> bidden¹⁰⁶³ 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 نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ 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 حَتَّىٰ يَأْتِيَكَ الْيَقِينُ .</p>	<p>99 And serve <i>your</i> Lord until there comes to <i>you</i> that which is certain.¹⁰⁶⁴</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 *مَدُّ الْعَيْنِ*, 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 *الْيَقِينُ*, or *certainty*, is here generally understood to mean *death*, because it is the one thing which is certain to come to every creature. *حَتَّىٰ 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 *Rā'ina* and say *un-zurna*¹⁵⁰ 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,¹⁵¹ 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:¹⁵² *do you* not know that Allah has power over all things?

Ar. doest thou.

150 (pronounced *rā'ina*) is equivalent to *Give ear to, hearken or listen to us,* but with a slight change of accent, it becomes (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-ān. 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-ān 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*.

THE I'D-UL-FITR IN ENGLAND

IT has been my peculiar privilege to have been present during the last thirty-five years at many celebrations of the "Shekkur Bairum," as it is termed in Turkey, or the I'd-ul-Fitr as it is acclaimed by the rest of the Muslim world. I have heard the rhythmic chant of the I'd salat rise as sweet incense to the foot of the eternal throne of the one, only, and true God in Morocco, in West Africa, in England, and in various parts of the Ottoman Empire, and have exchanged salaams and embraces, and wished an I'd Mubarak to brethren in Europe, Asia, and Africa; but I have never witnessed a more picturesque and touching scene than that upon which my visual organs feasted in delight on Friday, the 13th August last, at Woking; and from the very centre of my heart and the most profound depths of my soul I thankfully and reverently exclaim *U'hamdo l'illah* that I was permitted to witness and to participate in that holy function.

Here in England we had been passing, during the previous four weeks, through a period of hot, close weather; thunderstorms had raged with unpleasant frequency, tropical rains had fallen with torrential fury, lightnings had hissed and flashed, and the elements appeared to be in as furious and bellicose a mood as the denizens of Europe. The air was heavy, dull, clammy, and oppressive; here in London we appeared to be perpetually living in the super-heated *oda* of a badly arranged and not over-clean *Hamman*, with no refreshing cooling chamber into which we could enter and take our rest.

Such a state of climatic conditions and the fact that the sun rose at 3.57 a.m., and did not seek its couch until 8.30 p.m., thereby involving more than 16½ hours' fast, made the duty of keeping the holy fast of Ramazan particularly trying; but the reward came in the end, and as are all the recompenses bestowed upon man by Allah, ar-Rahman, ar-Raheem, it was well-pleasing to the recipients thereof.

The Muslims observed the fast with a clear conscience and the sure and certain conviction that the Almighty One, the Wise, the Knower, the Bountiful, the Munificent, would aid, sustain, succour and bless all those who trusted in Allah and bore witness to the Rasul-ship of His Blessed Prophet; but as the darkness of the night gave place to the first ruddy streaks

of the dawning of the morn, and as *Fatheha*, *Al Ikhlas*, and *Ayat-i-kursee* rose instinctively to one's lips, the sun, for the first time for a full month, shone brightly and clearly in the azure sky, and the birds twittered and sang hymns and pæans of praise to the Lord of all things and heralded in the I'd-ul-Fitr day.

There at Woking, on a grass-carpeted lawn, surrounded by lofty fir-trees, standing in rows like so many of Nature's sentinels to ward off evil from the True-Believers, was gathered a very large assembly to piously render thanks to Allah for all His mercies, and to glorify the name and work of the last and greatest of all the inspired messengers and holy prophets who have been sent to enlighten the world. And what a gathering it was! There was the gray-haired grandfather and the little child, the grizzled and, in not a few instances, maimed and wounded soldier; the respected matron and the demure damsel; the prince, the princess, the nobleman, and the simple artisan; the wealthy man and the *fakir*; the scientist and the humble son of toil; the scholarly professor and the untutored man; the writer of interesting and amusing literature and the author of more ponderous tomes; the master and his pupils; the parent and the child; the doctor, the lawyer, the accountant, the tradesman, and the artificer; the employer and the servant; stolid Englishman, the more light-hearted and vivacious son of France, the Baghdadi, the Persian, the Indian, the Nubian, the African, and the Arab, true son of the desert and of Islam. All were there, and all imbued with but one single thought, inspired with but one wish, united within one single fold, and all bearing glad testimony to the faith that they held, that most precious of blessings, the Faith most excellent—Islam!

Then as the burning rays of the sun shone upon and with refulgent light illumined the gilded tips of the horns of *al hilal* on the summit of the *Qubba* of the mosque, arose in accents sonorous and clear from the throat of the muezzin the musical and inspiring tones of the *azan*, and in five solid ranks, with shoulders touching, the True-Believers stood, and, following the Imam, repeated the quintuple cry of *Allah-akbar!* (God is almighty!) and joined in solemn prayer, while tears of joy and of thankfulness to Allah for all His mercy and goodness silently coursed down the cheeks of many of those present.

'Twas thus we said our I'd-ul-Fitr prayer in the year 1333

of the glorious Hijrah of our glorious Prophet. A spirit of true brotherhood was also visible at the luncheon and afternoon tea, offered to the whole assembly by the Imam of the Woking mosque.

Within eighty miles of where we prostrated ourselves in humble and solemn adoration before the Most High, cannons were belching forth fire and destruction and human beings were engaged in murderous and fratricidal strife, and Jehennam was planted upon the earth!

Here all was holy, peaceful, and at rest!

Verily the True-Believers are brethren and Islam is the habitation of Peace!

Praise be to Allah, who sent His Holy Prophet to illumine the world!

Thanks be to Allah, who enabled us all to pass so happy a day!

May Allah grant these poor eyes of mine the privilege of seeing the fulfilment of His blessed promise and the witnessing of the people of England entering into Islam by troops is the earnest prayer of His unworthy servant,

HAROUN MUSTAPHA LÉON, PH.D., LL.D., etc., etc.

THE EID-UL-FITR

A MUSLIM FESTIVAL AFTER THE MONTH OF FAST

ACCORDING to the moon the Muslim festival of the Eid-ul-Fitr fell this year of 1333 Hijrah on Friday, 13th August. The Muslims of these islands celebrated it in their own style.

It was not the first time that this great festival was celebrated in England, nor was it the first time that it was celebrated in exactly Muslim style, saying the Eid prayers in the open in a congregation. About eleven years ago a few pioneers of the Pan-Islamic movement, headed by Abdullah Almamoon Sohrwardi, said their prayers in pouring rain, surrounded by a numerous audience, and in the full gaze of dozens of cameras, in the Hyde Park of London, near the Marble Arch.

But never before had this or any other Muslim festival been celebrated in these islands in such a way and by such a large number of men and women as was the last festival. About four hundred persons took part in it, and hundreds of persons of the town came to watch this unique celebration.

The constitution of Islam in itself is a wonderfully divine constitution. Even these festivals and congregations have a meaning of their own, and give grand social and moral lessons to humanity, establishing and intensifying brotherly feelings between man and man. The last festival on the lawn of the Mosque at Woking was a great object-lesson for all thinking minds.

It demonstrated that those bigoted Christian zealots are simply day-dreaming, as far as the indivisible integrity of Islam is concerned, when they jubilantly declare: "The Muslim world has been divided. The whole of Africa has passed away from Muhammadan rule. As we are sitting here, your boys [English boys] are battering through the Dardanelles:

Uplifted are the gates of brass,
The bars of iron yield;
So let the King of Glory pass—
The Cross is in the field.

. . . God in His providence has divided the responsibilities of the Muhammadan problem among the nations of Christendom, absolutely, finally, irrevocably" (Zwemer). White and black, brown and yellow, men from the east and west, north and south, from countries where Muslim rule was being strangled before the outbreak of the war, even from such countries where Muslim rule had already been killed, men from "subject" races and men from "ruling" races, princes and peasants, civilians and military men, in short men, and women too, of various places, rank, and nationalities stood shoulder to shoulder, fired with but one idea—that of doing obeisance to our Cherisher of the whole Universe. It was a demonstration of the common fraternity of mankind, unique in this land, where not only political and social differences but also religious and sectarian schisms are the fashion. The prayers on the open lawn demonstrated that a Muslim is not ashamed of his God, that the four walls of a church are not necessary to form a prayer-room for him, that he can hold his communion with the Maker of all this globe and of all the globes everywhere, and that he can never be too humble before his Almighty King and beneficent Allah (God). The embracing of each other after the prayers demonstrated that in the sight of God there is no distinction of rights and privileges between a prince and a peasant, that all humanity is one, that a brother should be

given an opportunity to get reconciled to his other brother if between them any estrangement has found its way, and that colour and nationality are not any impenetrable boundary lines for the soul that seeks to establish universal harmony and brotherhood.

The celebration of the Eid festival at Woking was a demonstration of the triumph, not only of the doctrine of the Unity of God, but also of the Prophethood of the great Teacher who established, for all ages, highest ethical, moral, and spiritual principles; it was a demonstration of the fact that neither floating bulwarks nor the surrounding seas can stop the conquests of Muhammad (may all the blessings of Allah be on his soul), that material progress and scientific inventions can but help in his spiritual victories, that he was a Prophet for all climes, all countries, all nations, and that he is not dead, nor shall he ever die.

"It is my conviction to-day," says Rev. Zwemer, who is the past master in misrepresenting and disparaging Islam and Muhammad, "especially on the breaking out of this international war, involving every Muhammadan land, that we stand face to face, with the fullness of time, in the Muslim world." To his materialistic mind the breaking up of the Muslim empires presents a sign of the downfall of Islam. But in my mind I have firm conviction, and the last Eid festival still confirmed that conviction, that the future is Islam's and Muhammad's. If Christendom does not improve itself in morals, if it remains what it is, it will destroy itself. And who can doubt that after the "breaking out of this international war," involving almost the whole of Christendom, and after a disclosure of those moral and social vices, and the materialistic barbarity and ferociousness with which Christian nations were permeated, who can doubt that after hearing the cry of outraged women and tormented children in the invaded cities, and of "unmarried wives" and unfortunate "war-babies" in the peaceful towns. It is my sure conviction that if Europe does not take refuge under the banner of Islam—the banner of *La ilaha illallah Muhammad Rasulallah* ("There is no deity but Allah, and Muhammad is His apostle")—it shall perish by its own sword of individualism and militarism, and it shall burn itself in its own fire of immorality, irreligiousness, and atheism. This is no doubt "the fullness of time," but for the

victory of moral principles and spirituality, the victory of the doctrine of the Unity of God.

The time is approaching fast when God will no more remain an absurd mathematical problem even in Christian lands. The time will come when Europe will be freed of its four curses of selfish materialism, drunkenness, gambling, and licentiousness. The time will come when the Christian belief that woman was the cause of that sin with which, according to Christian nations, all mankind is permeated from birth will die out. The time will come when innocent and angelic children if they die unbaptized will not be sent to perdition because of the crimes committed by their remotest possible ancestors, and if they live they will not be allowed to grow up with the demoralizing conviction in their minds that they were born sinners, and that their sins can only be cleansed by the blood of Christ. The time, in short, will come, and that *Insha Allah* soon, when Islam will be accepted by the European nations as THE religion which satisfies man's reason and conscience both. The time will come when in European countries Eid-ul-Fitr and other Muslim festivals will no more remain novelties, and when the cry of *La ilaha illallah Muhammad Rasulallah* will be heard from high minarets five times every day from European cities.

At Woking, when after a little over five weeks the next annual Muslim festival of Eid-ul-Zuha is celebrated in memory of the traditional sacrifice by Abraham, it is hoped that a still greater success will attend it. The memory of that grand sacrifice should be as dear to the Jews and Christians as it is to the Muslims, and will it be too much to expect that the followers of these their sister religions will demonstrate their common parentage on that day on the lawn at Woking?

AL-QIDWAI.

THE NATURALNESS OF RELIGION

By DUDLEY WRIGHT

It is passing strange, but nevertheless true, that the fundamental principles and practices of the various religious systems of Christianity should, in many respects, be in opposition to common sense and the natural dictates of the human heart. The setting of one's signature to many of the doctrines of the

Christian faith involves a forcing or straining of the intellect, if they are not in harmony with the usual practices and beliefs incidental to human experience and existence. This is true of some articles of the Christian creed only, not of all.

The belief in a Creator may not, perhaps, be in accord with some modern scientific theories, but it is certainly a perfectly natural belief. When one's gaze is turned upon a masterpiece of architectural skill, a complicated engineering design, a picture or a sculpture, the natural conclusion is that some masterly hand has been behind the production, and to the author is awarded a tribute of praise, if not, even, of adoration. Even so is it with life itself. When the origins of religious systems can be traced it is found that originally the common belief was in one Eternal Supreme Being. It is only in the developments that corruptions crept in and that polytheistic ideas displaced the original monotheism.

It is not, however, in accord with the natural instincts to think that the Eternal (to adopt that expressive Jewish term bestowed upon the Creator of all mankind) should ever become so angry with the human race—His own creation and family—as to demand the sacrifice of one of His sons in order to appease His own wrath. It is equally in opposition to human thought and reasoning to imagine the direct incarnation of Deity into humanity, a sudden jump, which, even granting the ultimate absorption of the human into the Divine, as some maintain, is in direct contradiction of the fundamental teachings of evolution. Such a belief involves the straining of the intellect and is, therefore, non-natural.

Or, to consider an alternative view of the doctrine of the Atonement, adopted and accepted by many who are known under the title of "Progressive Christians," it is not in accord with the natural view to believe that the Eternal, desirous of demonstrating to His human family how greatly He loved them, should sacrifice deliberately one of His sons, not in appeasement of His own wrath, but as a revelation of paternal love.

Self-sacrifice is the most noble trait of character that can be exhibited, but an action such as that is a perversion of the meaning of the term and is contrary to the natural feeling, because no one can imagine any human father acting in a similar manner. Any religion which entails the suffering of any member of the human race is a non-natural one.

Communion between the Eternal and the human, whether direct or by the media of angelic beings, is a natural belief and practice, and postulates the gradual unfolding and development of the individual to whom such communications are made. This development is the result of the utilization of spiritual methods, accessible to, though not taken advantage of, by all. The formulation of the desire must be followed by practice along the path. One of the steps was that taken by the Prophet Muhammad, to whom, when meditating in the cave, came messages from the Eternal which brought guidance, joy, and peace, not only to himself but to millions of the human family. Prayer is not only the preliminary but the collateral practice of this communion with the Eternal. It is natural to pray, but it is not natural to pray in an unnatural manner. Gorgeous vestments and classical music are not the natural accompaniments of the act of prayer. Equally natural and essential for the development of the religious life in the individual is the practice of fasting, which does not consist merely in abstaining from the exercise of the sensual pleasures of eating and drinking. "God cares not," says Muhammad, "that a man leave off eating and drinking if he do not therewith abandon lying and detraction," and fasting as a means to the purification of the soul includes not only abstinence from food but also from every kind of evil. The practice of fasting is adopted by some Christians, but not by all, notwithstanding the definite declaration of the Prophet the Lord Jesus: "This kind cometh not out but by prayer and fasting." Even where the principle of fasting is accepted it is often, excepting among certain monastic orders, a mere make-belief. A man may keep the command as to fasting by the simple abstention from flesh meat, but may make up for the deficiency by a meal off salmon or lobster, and he will not be regarded as contravening the injunction if he indulges in an excessive consumption of alcoholic liquor, although he will thereby render himself guilty of the sin of insobriety. Not so with the Islamic commandment. As Marcus Dods has expressed it: "This fast (of Ramadan) is no make-belief, no abstinence during a hot month from the heavier articles of food to whet the appetite for the lighter efforts of cookery; but it is a bona fide total abstinence from food, drink, and smoking from sunrise to sunset of each day throughout the whole month of the Mohammedan

Lent." And conjointly with this the season is used as a period for spiritual discipline.

Religion does not consist of polemics concerning the fallacies of Arianism, the vagaries of Arminianism, or the contradictions of Calvinism. Nor does it consist of the writing or perusal of elaborate treatises on the Immaculate Conception, the infallibility of the elected head of any Church, the fate of unbaptized infants or adults, the border-line dividing venial from mortal sin, or the impossible task of attempting to demonstrate the rational character of the doctrine of the Trinity. The libraries of the British Museum and other institutions groan beneath the weight of the ponderous tomes which have been written upon these and kindred doctrines, which have occupied the writers whose time might have been employed to greater advantage in attempting to alleviate the evils which are far too common in human experience, often as the outcome of the teaching of pernicious and unnatural theological dogmas.

Islam not only inculcates the tenets, but the practice as well, of a religion; it has endeared itself to many millions of the human family since the day when the Prophet Muhammad, in the face of tremendous opposition, first propagated its tenets; and side by side with its spiritual teaching it has more than any other moral code, condemned intemperance in speech, food and drink, gambling, incontinence in both sexes, and succeeded more than any other religion in eradicating the curses which are too often, alas! the accompaniments of Christian civilization. In countries where Islam reigns one will search in vain for the gambling-den, the house of ill-fame, or the wine-shop.

Side by side with the ancient Jewish cry: "The Lord our God is One," may be uttered in a ringing, joyous strain, with no uncertainty in its delivery, the equally inspiring cry: "There is no God but Allah, and Mohammed is His Prophet," for in so doing one is honoured by declaring adhesion to a faith which, during the centuries of its existence, has not been found in opposition to common sense and reason.

BIQHŪDLUQ (ECSTASY)

(Translation of a poem by SHIEKH HAROUN ABDULLAH
EFFENDI.)

OH! learned men and wise, give ear unto my strain,
And I will thee apprise how peace thou canst attain,
Thy knowledge and thy skill, alone, is all in vain,
Only by Allah's will canst thou perfection gain;
Thou canst not buy with gold, nor rubies of the best
That which is never sold, north, south, nor east, nor west;
In caves for it ne'er seek, nor on the mountain crest,
Within thy heart, when meek, there make thy patient quest;
'Tis not the proud of heart that Allah wise doth choose,
But he who doth his part and ever Allah woos,
Who chants the sacred name and doth upon it muse,
Who, paradise to gain, his very self doth lose;
To such doth Allah come, and doth with him abide,
His vices doth benumb, and dwelleth by his side,
Close as the vein to heart, yet as creation wide,
Mercy and love impart, whatever may betide.
To me of gold ne'er talk, of rubies never sing,
To you I will not hark of any earthly thing;
My kulâh I prefer to crown of any king,
My zikr and my pray'r doth peace unto me bring;
From Salsabil I drink, 'tis sweeter far than wine,
For me do sweet birds sing, for me the sun doth shine,
For me doth Cafûr flow, and Zenjebil is mine,
For Allah is in me, and, Allah, I am thine.

HENRI M. LÉON, M.A., PH.D., LL.D., F.S.P.

Glossary.

Kulâh: the Dervish cap.

Zikr: form of worship.

Cafûr, Zenjebil, Salsabil: The names of three fountains in paradise.

RELIGION: WHAT IS IT?

THE LESSON OF "THE THREE DOVES"

By PROFESSOR N. STEPHEN

IN a previous paper I wrote of the Deity, and how, from the most elementary Fetichism, man grew to a knowledge of the One God; and casually referred to Religion or Worship as a Mental condition, the manifestation of belief. I venture now to enlarge that thought.

The first difficulty in answering the question heading this paper arises from the fact that so many people confuse Religion with Sectarianism; and then all hope of agreement is lost, for no disagreement is so bitter, or so uncompromising, as that of Sect. The Christian, the Muslim, the Jew, the Hindoo, all say "My Religion"—meaning really "*My ism*"—"is the only religion"; while inside these are again Sects without end, all bitter against each other even to the point of persecution and cruelty, all in the name of much-maligned religion. If therefore we would know what Religion is, we must first get rid of the idea that Sectarianism is or can ever be the broad principle on which is built true Religion. They are utterly antagonistic: *Sectarianism*, narrow, blatant, and exclusive; *Religion*, broad, thoughtful, and all-embracing.

Now religion is really a many-sided question, having a spiritual—a mental, an emotional—as well as a theological side, and these very often overlap each other; but I propose, as far as I can, to speak only of the mental side at present, and as a groundwork, or text, repeat the words of Professor Max Müller, as follows: "Religion is a mental faculty which, independent of, nay, in spite of, sense and reason, enables man to apprehend the Infinite under all its names or disguises." Continuing this thought, I propose to ask, and, as far as I may, answer this question—What is, and by what means may this mental faculty be attained?

It may be justly said, here are two questions, and in one sense that is so, but I intend to treat it as one only, for this reason: if I take the first part and say, What is that mental essence called religion? I meet at once the fact that hardly any two writers are agreed as to the correct answer, each defending his own particular *ism* against all other *isms*; but if I

treat it as one question we may hope to avoid this difficulty and find certain points, or principles, *common to all religions*, on which for the present we may be at one, while we "agree to differ" as to the *final result* of this mental faculty or condition.

It will be well also to recognize in the beginning that there are some minds so constituted that they can never attain to this faculty : for instance, the man who says and thinks he is so strong that he is *all-sufficient for himself*, and requires no higher help, can never feel this mental condition ; he is and must be an atheist, an unbeliever in God and all beyond this life, for, as I said in my previous paper, religion begins in man's realization of his own weakness, and a humble submission to and dependence on God ; or, to quote from Schliermacher, "True religion is a feeling of absolute dependence on a higher power" ; and that being so, the man who has no humility, but much pride, no submission, but much arrogance, can never feel religion himself, or understand what that mental condition is which enables another to feel and take comfort from such a source. So we see that the very foundation of religion is a feeling that there is a higher power than man, and a desire to recognize that power and submit to it when found.

But we must also bear in mind the fact that a foundation is but the beginning of a structure, a something on which it rests or may be built, but it is not in itself a structure ; so we may have the lowly spirit, the humble desire, to know God and do good, and yet stop short there, erecting no structure thereon, and still being far from that mental faculty which constitutes religion, because there is much more needed ere we reach completion, and chiefly three things :—Belief in the unseen, or *Faith* ; expectation of a future state or reward, or *Hope* ; and a *Love* of those attributes of the Godhead which constitute the happiness of Paradise and induce in us the practices of charity and mercy towards all God's creatures, and especially to our fellow-men. Let me illustrate this by relating the legend of "The Three White Doves."¹

In the days when man first knew his own weakness and came to a knowledge of God there went up a cry for help. And one said : This is indeed a hard thing and dark ; who shall say *what is* the truth, or how he may know it ? And

¹ This legend is founded upon and is a free translation of an Indian legend of great antiquity.

after thinking over it all day, sleep came upon him, and the Great Spirit came to him in a vision and said : Receive and cherish the gifts which I give you, and you shall be at the root of this matter and shall see light.

Then the Great Spirit created three white doves, and said : See, I give to man these three, who are Faith, and Hope, and Love. Let them dwell with you and be never far off ; so shall your heart be made strong, and ye shall learn the truth. So for a time these doves dwelt among men, and sought to be the friends of all. And some received them, and made much of them, and were greatly blessed. But some made a mock of them, and others passed them by unnoticed, and others again ill-treated them and drove them away. So there came a time when the doves flew back whence they came, and said to him who made them : We pray thee, let us return to thee, for we are weary of earth, and but few receive us.

Then said the Great One to the first : This cannot be, for here is no place for Faith ; all is revealed, and Faith is lost in full knowledge and fulfilment. But on earth is much need of thee, in that man sees but dimly. Dwell thou there until the end, and they who receive thee shall have great joy, but they who receive thee not cannot attain to the knowledge of me.

And to the second said he, in like manner : Hope is lost in full possession, for beyond Paradise there is no more to hope for ; all is perfect peace and full content to eternity. Stay thou with man, and to thee shall be given to comfort and sustain in the hour of trouble ; and man shall not fear death if thou be with him.

Then to the third he said : With thee it is another matter, for Love is of Paradise the greatest joy and of earth the brightest jewel. Yet mayest thou not return to me, for earth without thee would be lost to Faith and Hope. So must ye three *ever dwell together* : yet may Paradise not be without thee, for in life, in death and in Paradise, thou art alike desired ; so to thee shall be open the abodes of mortal and immortal, and thou shall pass in and out, and ever bear to earth a foretaste of the joys to come, for Love and compassion are the very keys of Paradise.

So the three doves returned to man, but the third still passes to and fro, for Love is life eternal.

Here, then, are the three great factors which go to build up

that mental condition which is religion : (1) Faith, to receive ; (2) Hope, to expect ; (3) Love, to realize. Just a few words on each. Faith, what is it ? One of our great English writers has said : " Faith is a mental certainty that a thing is, and is true, though the thing itself cannot be tested by any of the ordinary senses." Therefore faith is a trust, a trust beyond the limit of actual knowledge. Place it in the form of two propositions : (1) What we have seen with our eyes we know ; (2) But there are things of which we are certain, but which we have not seen. These we know by Faith. Or, in another form, Faith is a mental perception by which we *believe*, what we also expect afterwards to *know*, by demonstration. And it is only by this way that we can arrive at that mental condition called religion, or have any knowledge of God. And is this such a hard matter after all ? Rather do we not all exercise this very faculty almost daily, nay, hourly, in other and less matters, and is it not after all a question of degree ? I venture to think that even in this twentieth century, with all its doubts and difficulties, there is not a living soul without faith in some form and degree, and they who are most ready to say we have no faith (that is, religious faith) are often the most full of superstition, and deep down in their secret hearts acknowledge the power of the Unseen, and try to court its favours, calling it sometimes luck or fortune, or, for want of a better word, fate. Thus it is that Faith misdirected, or cut short, leads only to superstition and fear ; while at its fullness, humbly followed out, it leads up to truth and light, and the knowledge of the True God, whom we thus *know*, though we have *not seen*.

But there is such a thing as a dead faith, as well as a living faith—a dead faith which believes in a negative sort of way, but expects no result, like the faith of one who says, " Oh, yes, no doubt there is a god," but never gets any farther, or expects or troubles to know more. But a living faith is joined to hope, and hopes for and expects to attain to *all good*.

Here comes our second dove, Hope, expectation, or, to take the ordinary dictionary definition of the word, " the desire of some good accompanied by the expectation of obtaining it." A mere belief in the existence of *God as an entity* will not bring about the mental faculty or condition of religion. It must be accompanied by a personal acceptance of His love and mercy, and a well-founded hope or expectation that it will be extended

to us individually. Faith alone may enable us to arrive at a god to be feared or dreaded, or even to be propitiated in some way, and this may be worship but is not religion. Hope, on the other hand, destroys fear, and gives in its place love and trust, making religion a very personal matter, enabling us to pass through life trusting in God, and assured that by His mercy we shall triumph over evil and enter into eternal life. The atheist, the materialist and such, has no hope beyond the grave; for them beyond death's portal all is at best *oblivion*; hope and life end together.

I recall a story of an atheist who lay at his last hour, and round him were gathered his friends, and one who feared that death's approach might cause him to say something at last to show there was a god, whom he had all his life refused to believe in, said, "Don't fear, you are near the end; hold on." "Ah!" said the dying one, "but I have nothing to hold on to." That was the crucial test: there was no hope, no expectation of a glad hereafter; all was dark.

True religion believes and also expects. The old proverb says, "Blessed is he that expecteth nothing, for he shall not be disappointed," suggesting, of course, that to expect much is to court disappointment. But it is equally true that he that expecteth nothing shall have nothing. The mercy of God is great and His gifts many, yet will He not give if He be not asked, and he only asks acceptably who hopes to receive; and he who so asks shall receive and realize all the goodness of God, and then shall he also have the third white dove, for shall he not *love* the Giver of all good?

True, some minds are so constituted that the greatest gifts and favours beget no gratitude, but rather an increased greed; but such minds, so long as they remain so, can never attain to the condition we call religion. Their god is self, and the man of greed can never know what religion is; he may think he does, may even profess to know (as many do), but it is but a mistake, and will fail at the last place. Such a man in Paradise could not be happy there, for he would ever covet the happiness of those around him, and think it so much stolen from himself. The religious faculty must have faith and hope, but these must be strengthened and cemented together by love.

According to Muhammad "Islam consists in cherishing the profoundest respect for Divine commandments, and extending

sympathy to His creatures." Mere worship, mere ceremonial service, may be a matter of fear or expediency, but religion is a matter of love of and to *God first*, and as a result to all God's creatures; so he who attains to this condition or faculty is full of charity, ever kind and thoughtful, for, having his mind full of the great mercy and compassion of God, his life will show them to others by an earnest endeavour to follow and please the God to whom he owes so much, and who careth for all His creatures, so that not a sparrow falleth to the ground and He knoweth it not. So the man whose mind has attained to this condition will be more humble and less contentious, less ready to condemn, more ready to forgive, and as one who knows his own weakness, more thoughtful for the weakness of others, and thus bring into his life on earth a foretaste of the Paradise to come, turning aside anger and strife by kindly forbearance, and winning all his victories by love.

There are many creeds of many kinds; but creed is not religion; it is very human, and often very narrow. But there is *but One God*, whose mercy is over all, and He is a God of love.

In conclusion, what is the essence of true religion, the result of the attainment of this mental faculty we have been discussing? Is it not in these three things: Faith in God, love to all, and hope for life eternal?—life in that Paradise of God, where faith and hope are lost in fulfilment, and love is all in all.

GOLD AND DROSS

MAN, as the Buddhist says, "is a bundle of Samskaras." He has drawn from his ancestors his imperial knowledge and the qualities bound up with it—the habits and customs of his kind and the accumulated ideas of the race, gathered during the ages, stored up the memory-images of mankind—beliefs passed on by tradition from generation to generation and contained in the written records of the nations.

Sensitive to every change of the environment, his soul acts like a barometer, falling or rising in tune with every variation of the conditions. Poverty, strain, worry, and the eye grows dim, the brain turgid, the soul heavy. Sympathy or kindness, and the eye is aflash with happiness, the brain keen and the thoughts active. A change of weather, and the emotions swing

with the coming and the going of the storm. Bright, eager, full of joy and gladness and laughter when the sun shines, the birds sing, the flowers bloom, and the streamlet sings a pean to the stars. Melancholy, despondent, pessimistic, and listless when the sky is dark with rain and the heavens filled with cloud. Fleeting, flowing, rising, falling, the flotsam and jetsam of the ocean of humanity, physical and mental, material and spiritual, flashing forth its aspect on the screen. As the conditions vary the individual varies with them. This is at times responsible for outpourings of genius and at others for mental lethargy, for variations of writing in the individual—good, bad, and indifferent—and may in part bring about those inconsistencies of reasoning that blot our pages and mar the beauty of the thoughts. Great men do not make mistakes as often as lesser minds; when they do make a mistake it is generally an important one, as they handle the greatest subjects.

GREAT SOULS

feel the most, dare the most, suffer and live the most. They are the moulders of the future, the progenitors of the world of ideas yet to be. Theirs are for a time, but for a time only, the voices crying in the wilderness; sensitive and sympathetic, they feel the call for the emancipation of their fellows, and are readiest to respond to the stimuli. They are the sovereign alchemists of the time and the ages, transmuting base metal into pure gold. The pioneers of progress are they, whose deeds and sayings move the world, turn the tides in the affairs of men, and point the path that leads to righteousness and the salvation of the race.

GREAT SOULS IN A WORLD APART,

who live and move before their time, in the sense that they are far ahead of it, yet fearing not, but striding onward to the goal seen by a flash of prophetic vision, turning neither to the right hand nor the left—onward, through the very core of the ranks of men, shattering the idols in the path, and weaving as they go a "Marseillaise"—not of France, but of humanity.

In the Arabia of the latter half of the sixth century and the first half of the seventh century of the common era, one of those cried in the wilderness, cried in the name of Allah,

the compassionate and the merciful, and Arabia became world-prominent and Islam world-wide. The stream of living thought has gone on flowing down the ages, gathering volume ever as it flows, and still pours on with unabated current and increasing volume.

Great minds, minds truly great, filled only with the noblest thoughts, and moved by the highest aspirations, will detest all that is evil in nature, that is, all that tends to the degradation of mankind, all that goes to lower either the individual or the race mentally, morally, or physically. They will love all that goes to elevate mankind to higher and higher planes aesthetically and materially—in fact the highest in art, science, and literature. They will love the wonders of creation, the plumage of the birds, the glory of the flowers, and above all the pure soul, the pure mind, the noble character brimming over and fulfilling the highest principles and ideals of humanity taught by the prophets and sages during the aeons of the past. Bravery will attract them when the handmaid of worth and carrying in its train chivalry, kindness, and gentleness, courtesy and justice. But bravery will repel when accompanied by moral wrong, violence, tyranny, and the passions of the brute.

WE MOVE TO HIGHER THINGS.

Yet humanity is strange, mysterious, in its every action, in its every utterance. It has deducted, through experience from the realm of phenomena, laws whereby it may regulate its movements, by them has built up that fabric known as civilization. It has made dramas and enacted tragedies, and built up poetry; it has erected science and fashioned literature; and its laws and customs, its habits and teachings are many and varied.

SOME ARE TRUE, SOME ARE FALLACIOUS.

The wealth of aphorisms in the speech of mankind is enormous. Humanity has been prolific in its sayings, and often elevating. Prolific it has also been in its actions, although they have never equalled its sayings nor attained to the height of the principles it enunciated. It has time and again proclaimed "that example is better than precept"; but it has often given the precept, seldom the example. One thing it does not appear to have discovered—that many of

its commonest sayings are inconsistent and many false. People go on, somehow !

"Whatever is, is best," shouts a voice ; and the thousand voices reply, "is a saying worthy of all acceptance." If whatever is, is best, evil would be non-existent and our terms good and bad mere verbiage or meaningless. It is just as sensible, just as true, to assert, "Whatever is, is bad." Both sayings are absurd. It is the old fallacy I have pointed out before, so often met with in arguments on the "freedom" of the will—the use of a term, of relative mode as a term of absolute mode. Best, worst, good, or bad, are terms explaining a relationship between objects belonging to the same mode or series, and cannot be legitimately applied to an infinite, absolute, or total mode or series.

The statement, "We ought to be thankful ; things might have been a great deal worse," often offered to a person as consolation after some crisis of fortune or accident, is another of the same kind, varying only in degree. It shows complete ignorance of causation and the law of substance.

THINGS ARE DETERMINED BY THEIR CONDITIONS.

They are the resultant of all that preceded them, and to say that they might have been better or worse is to talk nonsense. Things can only be what they are. Links in an endless chain, that goes on eternally, unwinding itself. Not merely link following link, but link on link woven into one mighty fabric, infinite and eternal in its aspects and relations, embracing all phenomena, all forms, the total structure of the universe, the whole plan of creation. In a previous article I drew attention to Margoliouth's assertion of Islam as a secret society in the early days of its struggle in Arabia, under the guidance of the Prophet. A friend has sent me a copy of "The Story of Islam," by T. R. W. Lunt, with points of interrogation pencilled over many pages, possibly to obtain my opinion. That I leave for a future occasion. I wish simply to draw attention to one point here. We read :—

"Mohammed wished to keep the matter as dark as possible, and *those who knew* of this teacher and his little band of disciples regarded them as a small secret society, more or less harmless, etc." (pages 40-41).

"The advantage of secrecy during the first four years had been great; it had saved the cause from being crushed at the outset" (page 48).

A few lines farther on we read:—

"Mohammed now set up with some state and dignity in a *central position* (italics mine, J. P.) in the 'House of Al Arkam,' still famous throughout the Moslem world as 'The House of Islam.'

"Here the Prophet held meetings of his followers, received inquiries, and held audiences of pilgrims and others who pressed upon him."

It is not my desire, neither my place to attempt to reconcile the differences between Mr. Lunt and Professor Margoliouth, I do not believe either of them, and they can fight the matter out between themselves. But as a student of history I ask in the name of common sense, if Islam was a secret society at any period of its early history, at what period was it? Margoliouth puts the period during the occupation of the House of Arkam; Lunt makes it the three years previous, yet acknowledges that about forty converts were gained during those three years, and fails to give any data to substantiate his assertion. The former would make the House of Arkam in an unfrequented quarter; the latter, following Muir, gives it "a central position." The problem set up by those critics of Islam, is a parallel of the problem of Christianity set up by Christians themselves. One man writes an article telling you what Christianity is. When you criticize his article, another writes telling you that what you are criticizing is not Christianity; those views are now obsolete. When you reply to him, another informs you that neither of the preceding was Christianity, and so on continually. When the Islamic movement was started at Liverpool some years ago by my old friend W. H. Quilliam, the Christian missionaries were very eager in their desire to explain to the Muslims in the East, that it was not Islam as taught in the East, was in fact only a caricature of Islamic teaching and practice. The Liverpool movement was started by an Englishman and supported by Britishers; it was therefore policy in opponents of Islam to try and withdraw from them the support of the brethren in the East, and I am afraid they were to a degree

very successful. Although the movement with its centre at Woking is now conducted by Indians, the same policy is being attempted, so as to bring discredit upon it among Muslims in the nearer East and in Africa. This time it has proved to be an utter failure, but it is as well it should be exposed. In the "Moslem World" (vol. v, No. I, p. 90), H. E. E. Hayes says:—

"The doctrinal views therein expressed are not trustworthy. They do not represent the real Islam, and the various writers seem to be deluded by the Indian idealism, which is not Islam, as found in Egypt, Arabia, or Turkey."¹

That quotation may be taken as the general attitude taken up by Christian missionaries to Muslim lands, towards the writers to the ISLAMIC REVIEW. Nevertheless the real truth has forced itself upon them. They have to admit with a pang of jealousy that the views propounded therein are ideal, and that "the various writers seem to be deluded" to strike the selfsame chord. One could not expect a better compliment at the hands of sworn enemies of Islam.

Roses have thorns, but do not lose any of their beauty thereby. In spite of his mistakes—and we all make them—man goes on climbing higher and higher; in fact his very mistakes are lessons from which he learns, signposts pointing the way to a higher plane. We are a continuation of the past, with our own experiences added to those of our fathers. We are the teachers of the generations issuing into manhood and womanhood. Our sons will build on the structure erected by us, even as we build on the foundations of our predecessors. Life is an opportunity for creating values, and its value depends on our actions. Let us see we are worthy the heritage we have received by handing on to those who follow us an enriched experience gained in the fight for truth—good principles, true doctrines, true nobleness, and magnanimity—neither optimism nor pessimism, but meiorism founded on facts in agreement with science and the essence of all religion. So may we hand on a purer record free from many errors of the past. So may those who follow be enabled to create

¹ The writer is reviewing "Islam and the Muslim Prayer," by Kamal-ud-din.

ideals grander than ours and climb to heights of thought we shall never attain. Thoughts succeed thoughts; thoughts spring from thoughts even as atoms jostle atoms and element unites with element to form compounds. The material ever transforming; the spiritual ever pressing to a higher goal, amid the transient, the eternal—Truth.

J. PARKINSON.

MAN-JESUS AND GOD-JESUS

JESUS AS A MAN—a sublime character in history, all gentleness, selflessness, and humility; distressed with human needs but manly facing all temptations; humble in position, but having enough of moral courage to expose hypocrisy even in higher ranks; over-zealous in his hopes as to the fulfilment of Divine promises; put to rudest insults and hardest trials of life, but showing complete meekness, patience, and forbearance; ready to serve his friends and always kind to his enemies; working wonders yet never taking pride over it, even admitting others' ability to do the same, ever frank to admit his shortcomings; a true prophet of his time, cognizant of the social canker which was eating the heart and poisoning the life-blood of his people, coming with a remedy suiting the needs of his own times.

Take Him as a God, and all His beauty, grandeur, and sublimity dwarf into nothing. What a poor and pitiable notion of Divine attribute—God and led by the devil, victimized to wickedness, insulted and tortured by the most despicable amongst His creation; a helpless being before His enemies, though overcoming death to thwart their plan, yet afraid of being put to death again; working wonders yet concealing them from those most in need of them; anxious to escape from tasting the cup of affliction, but forced to drink it to its very dregs, thus regretful of His own plan to save humanity; showing ordinary human weakness in running to a tree when pressed with hunger, though it was no time for its fruit, and then losing temper at an inanimate thing like the tree when baffled in His attempt; showing complete ignorance of those faculties and cravings with which He Himself vested humanity when reading to man homilies of unpracticable moralities, etc.

THE JUSTICE OF ISLAM

By AMEENA (AN ENGLISH MUSLIM LADY)

THOSE who would give Islam a conscientious study would find it the most fair and just of all religions. According to Islam no child comes into the world "born in sin." It is not supposed to inherit the evils of its parents, nor wickedness committed by ancestors it has never even heard of, much less seen. Islam teaches man self-reliance. He is his own judge. By his own acts he can save or ruin himself. If he does right, he reaps the true and legitimate reward. If he does wrong, he must himself pay the penalty for it. "No burdened soul shall bear the burden of others' sins," says the holy Quran, and this is what justice demands. It would not be right that any one else should bear the burden of and have to make an atonement for another's sins. Under every just law worth the name it would be extremely unfair to expect some one who was perfectly innocent himself to be punished for crimes which others had committed. Yet this is the attitude adopted towards Christ, whom the Christians look upon as the Saviour of the world. Everybody with the least common sense can see how impossible it is for one man to redeem by personal sacrifice all the lives that have been lived and the countless millions yet to be born. If the sins of one generation of the Christians have been cleansed by the blood of Christ, then why should their children still be considered to be "children of wrath"? The statement contradicts itself.

If man were born without a will of his own, unable to choose right or resist wrong, it would be extremely unjust to punish or reward him. It would have been useless to have endowed him with reason and conscience. But according to Islam the God of the Universe is a just God. He has given option to man to choose for himself the right path or the wrong one, and he will be responsible for the consequences of having preferred one to the other. If he does right he has every reason to expect a clear conscience and happiness. If he does wrong it is only just and fair that he should suffer for his evil acts. But condemning a tiny infant before it has even enough knowledge or intelligence to differentiate between right and wrong can by no means be called fair, and there can be no justice in it. Nor is it

very just or chivalrous to pile one's sins upon the back of another and expect him to answer for the consequences of them. When man has himself to look to, either to stand or fall, he learns to depend upon himself, and to respect himself. If he believes that somebody else will be answerable for those sins he has committed he cannot possibly have any respect for himself. How can he be proud of his birth and existence?

There are two kinds of pride—wrong pride and right pride. One is a detestable form of conceit and self-arrogance which causes its owner to consider himself or herself better and worthier than other people, and to hold the neighbours and the poor in contempt. This is a horrible sin, and the Holy Prophet Muhammad (blessing of Allah be upon him) has frequently spoken against it. This foolish and sinful pride leads to jealousy and false ambition, and fills man with an exaggerated idea of self-importance.

How different is true pride. The man who tries his level best to do his duty, to please his God, and to help mankind, cannot help gaining the peace which always comes to a true striver after goodness. If a man has done his absolute best, a just God will not expect him to do more, nor judge his failings beyond the strength of the human capacity. For the Allah of Islam is man's friend as well as his Creator. He is the Merciful, the Compassionate, and does not expect of human beings impossibilities. "Allah does not put any burden on any soul more than it can bear," says the holy Quran. According to Islam God is beneficent and loving. He is the same to the rich and the poor. Even to the animals is His love extended, and they are "people" like man, created to help him in the working of this well-ordained Universe. Islam is a just faith. It teaches justice. It is not based on unjust principles.

The Christian creed is so full of unauthenticated events, mixed and confused statements and creeds, that the man who is really honest to himself is obliged to confess to his own soul that he cannot, with any degree of real belief, accept it. This is the reason why the Christian priests urge upon their followers not to do any thinking themselves. They are asked to believe blindly and not to question any of those unexplainable mysteries upon which Christianity has been based. Is this just? Then Christianity leaves man without any rule of life for his every-day work. The God of Christianity is a mathe-

matrical problem. The Book of Christianity is only a fairy tale. Man is puzzled by both. Is it just? Islam, on the other hand, gives a correct guidance, not only for spiritual life, but for the every-day life of this world also. By stopping drinking, gambling, and prostitution in its adherents it saves them from the three greatest curses of European countries.

While the Bible gives no rule for man's every-day emergencies, the Quran is a guide to everything, even to the table talk, and man's behaviour in his own house and out of it. Then is it just for Christians to condemn a man because he is unable to accept certain mysteries, believe in certain myths, and follow certain unpractical dogmas? Unlike Christianity, Islam is tolerant even to other religions. The holy Quran says that : "Whether a Believer (Muslim), a Jew, a Christian, or a Sabian, he who believes in God, in the Last Day, and acts aright, he will get his reward from his Cherisher ; neither fear shall overtake him nor grief." But Christianity condemns the unbaptized children of even Christian parents to utter and permanent perdition ! This is surely not justice. Justice is freedom. There is no justice in restricting even man's thinking powers preventing him from using his own reason. Those who honestly and truly study Islam will find in it absolute justice for one and all. It is a grand religion because it extends to every one and everybody tolerance, and prompts every soul to be just.

ANOTHER SERMON ON THE MOUNT

SOME six hundred years after the Sermon on the Mount, reported in the Bible, the plains of the Mount of Arafat, which stands in the vicinity of Mecca, resounded with the fiery words of another sermon from the top of the *Jub-ul-Arafat*, remarkable for its length, its eloquence, and enthusiasm. The Prophet of Arabia made his last pilgrimage to Mecca only a few months before his death. The faith of the Prophet had then been universally accepted in Arabia, and the people were swarming to him from all corners for light and guidance. His mission thus being fulfilled, he was rightly under the impression, though strong in health at the time, that his end was near at hand, as the very object for which he had been divinely raised had attained its complete accomplishment

by the time. With an immense concourse of Muslims he reached the Mount of Arafat on the 7th of March. He went to its top and addressed his hearers thus:—

“Ye people! listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you at this place.

“Your lives and property are sacred and inviolable amongst one another until ye appear before the Lord, as this day and this month are sacred for all; and (remember) ye shall have to appear before your Lord, who shall demand from you an account of all your actions. . . . Ye people, ye have rights over your wives, and your wives have rights over you. . . . Treat your wives with kindness and love; verily ye have taken them on the security of God and have made their persons lawful unto you by the words of God. . . . Keep always faithful to the trust reposed in you and avoid sins. . . .

“Usury is forbidden. The debtor shall return only the principal, and the beginning will be made with (the loans of) my Uncle Abbas, son of Abdul-Muttalib. . . . Hence the vengeance of blood practised in the days of Paganism is prohibited, and all blood-feud abolished, commencing with the murder of my cousin, son of Harith, son of Abdul-Muttalib. . . . And your slaves,¹ see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear; and if they commit a fault which ye are not inclined to forgive then part from them, for they are the servants of the Lord, and are not to be harshly treated.

“Ye people, listen to my words and understand the same. *Know that all Muslims are brothers with one another. Ye are one brotherhood.* Nothing which belongs to another is lawful unto his brother unless freely given out of good will. Guard yourselves from committing injustice.

“Let him that is present tell it unto him that is absent. Haply he that shall be told may remember better than he who hath heard it.²

Words that shall ever live to bring genuine happiness to every home and hearth and cause peace to reign in human

¹ In Islam slavery means something quite different from what was in vogue in other nations. Alqorun abolishes all kinds of slavery excepting prisoners of war. We will deal with this subject later on.—ED.

² “The Spirit of Islam.”

society in its development. Truism and reality, and no impracticable idealism and whimsicality. Practical lesson of forgiveness and charity in matters of daily life, and in its application the holy Teacher comes forward to set to his people the example of his teachings in his own family. Could any evangelist show the sentimentalities mentioned in the Sermon on the Mount of Olives translated into the very actions and deeds of their Sacred Promulgator? The above-given Sermon on the Mount, "certainly less mystical than the other," as rightly remarked by Sayyed Ameer Ali, P.C., appeals by its practicality and strong common-sense to higher minds, and is also adapted to the capacity and demands of inferior natures which require positive and comprehensible directions for moral guidance." In fact, there is no comparison between the two. One brought up under the influence of Essenic asceticism with a strong hope to see the Kingdom of Heaven within a few years could not be a proper guide of daily human affairs.

At the conclusion of the sermon Muhammad exclaimed :—

"O LORD! I HAVE DELIVERED MY MESSAGE AND
ACCOMPLISHED MY WORK."

The assembled multitude below with one voice cried, "Yea, verily thou hast." Then the Prophet said, "O Lord, I beseech Thee, bear Thou witness unto it."

"O Lord! I have delivered my message and accomplished my work" could only befit the last of the Prophets to utter with no fear of contradiction. Neither Moses nor Jesus could say so. The work of the former saw its completion only at the hand of his successors, while the latter had to postpone it till the appearance of the Comforter, who had to come after Jesus "to tell all the truth." Even secular history fails to show in its annals any parallel to such a successful career. Could Bonaparte or Alexander the Great say at the end of their life, "I have accomplished my work"? Decidedly not. Be his memory ever green, the Prophet is the UNIQUE CHARACTER in history in this respect.

BASHEER.

THE SPIRIT TO WIN

THE anniversary of the war has raised in pious minds painful memories of the lamentations of millions of sonless mothers, husbandless wives, and fatherless orphans. The heart of the Head of the Catholic Christian Church has been afflicted because "it is the blood of brethren that is being shed on land and sea," and because it is "the fairest regions of Europe, of this garden of the world, that are strewn with corpses and ruin." The Pope's cry for Peace is pathetic indeed. Limited as are the Christian notions of Divine grace and mercy, his heart bleeds because the Christian people are killing one another, and because Christian lands and cities are being devastated and ruined, Christian industries and workshops wrecked and shattered. When the warm blood of those people who worshipped the One and Only God—the Just, the Omnipresent, the Merciful, the *Rabul-alamin*—coloured red the rivulets of the Balkan lands; when defenceless women and children were butchered under the abominable policy of extermination and the horrible scenes of Inquisition were repeated in the twentieth century, the "Vicar" of "the Eternal and Supreme Judge to whom you must give account both of your public undertakings and of your private acts" kept as speechless as the Chancelleries of "civilized" and "humanitarian" European Powers.

"But to-day, on the sad anniversary of the outburst of the tremendous conflict," says the Pope, "issues from our heart yet more warmly the prayer that war may soon cease, and yet higher the paternal cry for peace."

When the wars were waged between defenceless Asiatics and powerful Europeans, the former defending their liberty against the "mailed fists" and death-dealing and blood-sucking commercialism of the latter, the conscience of the "supreme Pastor of souls" continued to sleep peacefully as did the much-vaunted regard for the aspirations and liberties of weak nations of European statesmen. But now, says His Holiness, "in our mind, sharing the troubled trepidation of numberless families, and conscious of the imperious duties imposed upon us in days so sorrowful by the sublime mission of peace and love to us entrusted, we quickly conceived the firm intention of consecrating our every activity and all our power to the reconciliation of the belligerent peoples."

This solicitude on the part of the Pope for the Christian

people only is due to the faulty notions of the attributes of God which Christianity, under the influence of Judaism, has given out to the world. In the eyes of the Jews they alone were the chosen people of Jehovah—*i.e.* the God was only a Jewish God. So also in the eyes of the Christians salvation can be secured only through Christ and his blood, so much so that even an innocent child, if unbaptized, goes to perdition.

To the Musalmans the Allah (God) is a loving and compassionate Creator of the whole Universe—He is the Cherisher of the nations of the West as of the children of the East, of the black and brown, coloured and discoloured, Christians and Jews, Muslims and non-Muslims. To a Muslim God is good and just, so this scourge which is devastating Europe can only be a just punishment to the people of our age for the good of the generations to come.

Under the Muslim notions there are two kinds of sins : (1) Sin against the Creator ; (2) sin against the creatures.

God has made the Universe with a certain object, and it is incumbent upon all the creatures to do their duty in compliance with that great object. Man's duty is twofold : (1) To be submissive to the Divine will and be prayerful. (2) To be good to his fellow-creatures and be charitable. The Loving and Merciful God forgives those sins which His creatures in their ignorance, or because of their weaknesses, commit against Him. "Allah is beneficent to all His creatures," so says the Holy Quran.

But the just God wants us to seek forgiveness of our fellow-creatures first if we commit any sin against them, and until that forgiveness is given He does not forgive us our sins. Under the Muslim conception *Haqqul-ibad* ("the right of creatures") must be satisfied before any amendment or repentance can be accepted for those sins that are against humanity.

Keeping this principle in view, the prayer of the Pope has no chance of being soon realized under the present circumstances. Since the last three hundred years or so Europe has committed grave sins against Asia and Africa, and now that Nemesis has overtaken her and just retribution is being meted out to her, she cannot get relief unless she makes amends for her past crimes, and is repentant in such a way as never to commit those sins again. Under her materialistic notion her arrogance increased day by day, and now it is her own materialism which is causing her ruin.

So far there is no sign of repentance. Even now European statesmen think of the liberties and aspirations of the weak nations of Europe alone, as if non-European nations have no right to liberty and have no soul full of pious aspirations; as if Asiatics, with their hoary and superior spiritual civilization, have no right to develop their countries and races on their own lines, according to their own conceptions of good and bad; as if those who worship Christ and believe in the cleansing power of his blood are the only chosen people of the Cherisher of the Universe, and so are the only people who deserve the blessings of self-government, freedom, and liberty.

The Pope's cry for peace is a cry well worthy of the heart from which it emanates. It will afford some relief to the coming generations to read his manifesto encouraging mutual love and peace in the barbarous and blood-stained history of these days. Every statesman in Europe would do well to write on his memorandum-tablet in letters of gold the Pope's warning: "Be it remembered that nations die not! Humbled and oppressed, they bear with quivering impatience the yoke laid upon them, preparing to renew the contest, and handing down from generation to generation a sorry heritage of hate and vendetta."

But alas! there is no prospect of an early peace. Peace will only come through exhaustion of one group or the other, and even that will be only temporary if it does not come after repentance. If the Asiatic and African lands remain the object of aggrandisement they will continue to remain a bone of contention between the Western Powers themselves, and will also give rise sooner or later to dismal transactions between Europeans and non-Europeans.

The word "peace" is said not to enter into the vocabulary of certain belligerents at the present time. Hence a greater need to discover that Spirit which would secure victory; though under the law of retribution even temporary victory would be vouchsafed to that group which has committed lesser sins than its opponents against God and man. The spirit to win will enter only the soul of that nation which is the less criminal. But let us see what that spirit has been in different nations at different times.

Nations have their own characteristics, and to thrill their respective souls a particular spirit is required for each. That

has been the case in past history, and there is no reason why it should not be in the present.

To the cold and materialistic temperaments the desire to safeguard the hearth and home, industry and land is the ruling passion, so in the Western people patriotism and nationalism create a powerful spirit.

The spirit of self-defence is a very usual but very efficient instrument on the occasion of war. Even a bee would much sooner attack her assailant, although the loss of her sting would cause her death, than calmly submit to rudeness. We find each belligerent to-day trying to infuse that spirit in its nation, and proclaiming to the world that each is fighting in self-defence and for its very existence. Foolishly even enemy statesmen have helped, in certain cases, to rouse this spirit of self-defence in their opponents by swearing an utter destruction of the empire of the latter.

There have been cases when the spirit of self-defence once roused in a nation has given it substantial conquests of new domains and territories. This happened not only in the wars waged by early Muslims, but also recently when Russia threatened the existence of Japan as a rising nation.

In history there are instances when personal ambition has succeeded for the time being in infusing a spirit of conquest. Alexander and Chengiz Khan, and later on Napoleon, all of them were filled with that spirit and shook the very foundations of this globe for the time being like an earthquake. But in the case of the first two their spirit died with them. In the case of Napoleon, in one sense it was dead before Napoleon himself died, but in another sense it got converted into a national spirit and became the nucleus of a spirit through which France secured glorious traditions—traditions that made the French one of the most brilliant nations of the world.

The secret of the world-wide success of the countrymen of Nelson was the spirit of duty—duty towards their land and their nation. Personal interests were cheerfully sacrificed for national good, and it was thus that a great empire was built up by such men who were not above the ordinary. The earliest basis of the gigantic structure of the British Empire in India was the subordination of personal interests by a British physician to the good of his community and country. There were signs that this spirit had begun to die out, and only a short time before

the war, not sectional interests only, but even thoughts of personal prestige were found to be getting greater attention than national interests. Labour troubles, suffrage wars, Ulster crisis and Cawnpore tragedy, etc., were results of a marked decrease in the old English spirit. When the war came that spirit seemed to revive; but there are signs, and the Welsh coal-miners' strike was the most prominent of these signs, that that revival was only temporary. In England a sort of delusion has been created under the ultra-cautious Press Bureau, and in India a panic exists among the despotic Bureaucracy, and these delusions and panics do not allow the development of that spirit of duty towards the Empire which could support it.

The spirit of liberty secured the freedom of Italy from the Austrian yoke, of America from the British domination, and of the Balkans from the Ottoman rule. There are many instances in which that spirit is still struggling to secure victory for the enslaved and shall, sooner or later, triumph.

The ideas of nationality, or even of patriotism, do not appeal much to the Muslim nation. Under Islam all Muslims, whether of the East or the West, coloured or not coloured, are brothers, and differences of longitude and latitude do not matter at all. To electrify the Muslim nation the best medium has been the religious spirit. It was that spirit which brought victory to early Muslims—which took them within a century from one corner of the world to another, flushed with victory and resplendent with glory. There is hardly any other nation which is spurred by the religious spirit to the same extent as is the Muslim nation, because almost all other religions are dreamy or unpractical—almost all others fail in their full appreciation of the human nature. Some are ultra-spiritualistic, others are extra-formalistic. But Islam has found a beautiful *via media*. Islam has neither the suicidal meekness of Christianity, nor the bloodthirsty revengefulness of Judaism, nor the absurd passivity of Buddhism and Hinduism. It inspires with a heroism both spiritual and physical, and thus the Muslim religious spirit, when rightly infused, is sure to secure a triumph. On certain occasions of Muslim history it generated a moral spirit which could not bear any fetterment or restraint, which made war a most solemn duty towards humanity, and which dealt a death-blow to Death itself.

When a rupture occurred between the Muslim Arabs and

the Zoroastrian Persian monarch the Muslim general sent word to the Persian monarch that if he did not humbly submit himself to the Arab chief the latter would send men to fight against him that were as fond of death as he and his people were of life.

When the Muslim general Musa reached the shores of the Atlantic he spurred his horse into it and cried : "O God, Thou art the witness that if this sea had not come between I would have gone on still further declaring Thy Unity." His was the pure and simple moral spirit. There is tall talk to-day also that the belligerents in this war have unselfish motives. Germany, as well as France and England, and even Russia, profess that they are fighting for none but noble objects, for the liberties of small nations, for the principle that right must be superior to might, for the destruction of militarism and navalism, and so on. They proclaim at the top of their voice that they have no personal axe to grind, but at the same time they cast covetous eyes towards Belgium, Poland, Albania, Constantinople, and Mesopotamia. Efforts are being made to give bribes to neutral States by promising them fresh territories belonging to other people. And yet each nation pretends to be fighting for moral principles alone.

The truth is that except Muslim wars no wars in history have been fought which had truly and purely noble and high motives of defending or advancing moral or ethical principles of the greatest importance to humanity. Not that all the Muslim wars were such wars. Many Muslim monarchs aroused the religious spirit to win wars of aggression and had base motives of territorial conquests. But the wars which Muhammad himself had to wage, or which were undertaken by his immediate successors, were *absolutely* free from all selfish motives and earthly ambitions. They were waged to defend and infuse the highest religious achievement of the human soul. Muhammad fought only to vindicate the highest ideal which man could ever conceive. In the wars of Muhammad no personal, racial, or even patriotic interests were involved. The watchword of Muhammad was—

Qul inna salati wo nuski wo hayati wo mumati lilahi Rubbilalamin la sharika laho (Al-Quran)—"Say my prayers and my sacrifices, my life and my death, are only for the Allah (God) who is the Cherisher of the worlds and who has no co-sharer."

Muhammad's watchwords were always acted upon by himself, and he infused in all his followers a spirit to act up to all the Quranic commands. Thus the whole nation of Arabia during his time was imbued with a moral spirit that could not but triumph. That newly risen Muslim nation had to wage wars, but its object and motive was no other except to secure the good of humanity. The sole object of the life and death of early Muslims was to establish in the minds of men for all time the conviction of the Unity of God. In their case paradise was really under the shadow of the sword when they drew the sword. By them the sword was used only for the spiritual good of humanity. To them there never came any thought of material gain or of earthly pleasure. Muhammad himself in his own life was recognized even as temporal monarch of the whole of Arabia, yet he lived the life of poverty and penury. Many days would often pass without a fire being lighted on the hearth of the Holy Prophet. He, the revered apostle of God, the august ruler of Arabia, submitted to the menial offices of the family, kindled the fire, swept the floor, milked the cows, and mended with his own hands his shoes and his woollen garments (Gibbon).

Although the Muslim territories had still more extended after him, yet in the minds of his successors also there was not the slightest shadow of selfishness or any desire for earthly advantage or aggrandisement. The Great Omar slept on the steps of the mosque and shared his camel in turns when he travelled to "conquer" Palestine.

When Abubekr assumed the office of Khalifa (sovereign), he enjoined his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the State. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a servant; but on Friday of each week he distributed the residue of his own and the public money, first to the most worthy and then to the most indigent of the Muslims. The remains of his wealth, a coarse garment and five pieces of gold, were delivered to his successor, who lamented with a modest sigh his own inability to equal such an admirable model. Yet the abstinence and humility of Omar were not inferior to the virtues of Abubekr. His food consisted of barley-bread or dates; his

drink was water, he preached in a gown that was torn and tattered in twelve places, and a Persian satrap, who paid his homage to the Conqueror, found him asleep among the beggars on the steps of the mosque of Medina (Gibbon).

The object for which Muhammad and his successors fought was achieved. The Unity of God and all those moral principles which depend upon it are now accomplished facts. They were threatened before, and endeavours were made to obliterate them or to keep them profaned by idolatrous notions, but now no sane man or nation would endeavour to destroy them. Such wars as Muhammad fought shall never be fought again because Islam shall continue to exist and to triumph in spite of the gleeful forebodings by some Christian bigoted missionaries of the imminent downfall of Islam. The KALEMAH TYEBA, *La ilaha illallah Muhammad Rasulallah*, is indestructible and imperishable, and so are all the ethical and moral principles that are involved in it. But moral wars can be fought even now, and moral spirit even now would be the surest means of securing a lasting victory. This war, although apparently a contest between Pan-Teutonism and Pan-Slavism, has in it certain moral principles of great importance to be decided. So it shall be won through moral spirit; and as the life of Muhammad supplies the best example of moral spirit, I will continue the subject in my next, *Insha Allah*, showing what are the moral lessons to be learnt from this war, and how Muhammad was inspired himself with and how he inspired in others the spirit which wins moral wars.

AL-QIDWAI.

KNOWLEDGE

A LECTURETTE by PROF. N. STEPHEN

"Knowledge lights the way to Heaven."—MUHAMMAD.

"Our knowledge is our power, and God our strength."—SOUTHEY.

IT has often seemed strange (and very often been my fate) to admit how very little we really know on many subjects; and that on others our deepest research has penetrated little, if any, below the surface, has grasped only the most obvious facts, leaving the inner and more secret workings of the subject in a darkness little less profound than that of centuries ago; that, in spite of our boasted learning, we are still little beyond

the elementary stages in most things ; while in none can we say we know all there is to know. In the glory of a new discovery it seems as if each successive stage is the final one, but we no sooner stand on our new plateau than we see another higher still just a little beyond, and when we reach that we shall see another and yet another ; for no knowledge is perfect or complete on this earth. The first step to true knowledge is taken when we realize how very little we really know ; how very much we have still to learn that

" Knowledge is
Bought only with a weary care,
And Wisdom means a world of pain."

—JOAQUIN MILLER.

But the reward is well worth all the care and pain, and lies not only in the love of knowledge for knowledge sake, but in this, that "knowledge is power," and the man who knows is master over all who know not so much. Hence the advice of that most worldly of all writers, Lord Chesterfield, to his son, to "assume a knowledge though you have it not," advice which has been acted upon by rogues and charlatans of every degree, from priest to Patrico,¹ from the earliest times of which we have any record, mostly with a large measure of success, even until to-day, when assumed knowledge is the stock-in-trade on which thrive an army of advertising impostors, quacks, and the like, who grow rich by trading on the credulity of their fellow-men, and whose real ignorance is even greater than their assumed knowledge.

If, then, a mere pretence of knowledge is such a power, who can estimate the value, or power, of the genuine article, or fix a limit to the satisfaction and pleasure it can afford to its possessor ?

But let me say, here, that knowledge may be overvalued, or perhaps I should say *overdesired*. Like other things which give pleasure, a man may become intoxicated with it, or rather with an undue pride in that portion of it which he happens to possess ; and then, like a drunken man, he sees things out of proportion, and even goes so far as to say, "This or that thing cannot be, because I know it not." Fortunately this is a fault, mostly, of the young and immature student ; a fuller knowledge and a more mature judgment in most cases effecting a cure in what is, after all, but self-assertion, an overdose of

¹ Patrico—a begging impostor (Old English).

self-conceit, which the failures and disappointments inseparable from the pursuit of true knowledge must eventually overcome. Still it is well to remember that

*"Knowledge is as food, and needs no less
Her temperance over appetite."*

—MILTON.

I was using this point a few days since with a friend, and he said, "Then you think a man may have too much knowledge?" I answer: No, he can never have *too much knowledge*, but he can easily have *too little humility*, too much assertion, and too little modesty, and these come not from too much, but too little, or *too restricted* a knowledge. Your specialist is always dogmatic, because he knows only one subject; but the man whose knowledge covers a wider field has broader views and comes to more temperate conclusions: the very fact that he has much knowledge makes him doubt that he knows all; and so he asserts less strongly, and takes more time to think out, and weigh with judgment and care, his every saying, lest he lead some astray. Nay, his

*"Knowledge ripens into silence, as she grows more truly wise:
And she wears a mellow sadness, in her heart and in her eyes;
Knowledge ripens into silence, and the lesson she doth teach,
Is that life is more than language, and that thought is more than
speech."*

—HAGEMAN.

Let us ask ourselves, then: First, what is knowledge? Secondly, how may it be acquired?

What is knowledge? The dictionary says it is learning, science, truth; and sums up thus: It is "a clear perception of that which is placed before the understanding." This seems to me the real test, because unless we are clear as to the truth and meaning of what we know or comprehend, if we have only a foggy, uncertain idea as to what we really mean on any point, we have not attained to a proper knowledge thereof; we are still like a scholar not advanced beyond the alphabet, unable to form words or sentences, though they be nothing but combinations of the letters we know. In other words, before our knowledge of mere facts can be of any value, we must learn and perceive how those facts combine to build up a theory or a science. Less than this is not knowledge, it may be mimicry—

just as a parrot is said to *know* how to speak ; but really he does not know—he has only learned to *mimic speech*, and does not know its real use or meaning. You may say that even a parrot knows the meaning of his phrases, but I do not think so : all he has is a memory that in the past certain phrases have produced certain results, and he expects them always to do the same. As I said in a previous article, I have made numerous experiments on this subject, the result being that while I believe most animals have a kind of *limited language*, by which they can communicate with each other, it is chiefly, if not entirely, made up of varying inflections of certain elementary sounds, while their possible knowledge is bounded by their powers of memory, and they learn only by experience. They cannot profit by the knowledge of their predecessors (except so far as inherited instinct leads them), and can only know such things as they have had actual experience of and remember.

Man, alone, has the gift of Intellect, of Mind, of absolute reasoning power, and

“Every mind was made for growth, for knowledge ; and its nature is sinned against when it is doomed to ignorance.”—W. E. CHANNING.

How, then, may knowledge be acquired ?

This is not an easy question to answer, for knowledge comes in many ways. But if I may use a merely arbitrary division, I should say we get pretty near the truth thus : (1) By experience ; (2) By study ; (3) By deduction. But it will be found that the three divisions continually overlap each other, and that our knowledge of most subjects is built upon a little of each, therefore I have placed them in the order in which they come to us in life—from childhood on to maturity.

First, that which comes by experience. This is the only knowledge of our earliest years, and it comes to us—just as it does to most of the animal creation—before our minds are fully ripe for any other learning. By its means we get a grasp of many of the elementary facts of life. We *know* certain things are, but we *know not why* they are. We see and remember that certain causes produce certain effects, but we know not how nor why. You will see at once that such knowledge must be extremely limited, both as to its variety and extent.

Still there are some who say, “This is the only knowledge,”

because it is the only knowledge which is absolute, which is beyond argument or doubt. For instance, we all know that fire will burn, and if any doubt it we can say "Try the experiment for yourself," and if they do so they learn by painful experience and will doubt no more on that point. But no really intelligent man is content with such a poor measure of knowledge as this, or the world would have come to a standstill long since. There would have been no progress, and we should still be as they were in the dark ages long since passed away. And so in search of "more light" we pass from Experience, to the knowledge which comes by Learning or Study.

Here we first see the superiority of Humanity over the rest of creation, for we begin to profit by, and build upon, the knowledge of our forefathers. We have the benefit, not only of our own experience, but of the experience of those who have lived before us. We have got beyond the alphabet stage; we have learned that certain arbitrary signs have, by usage, acquired a fairly fixed meaning. In the earliest stages these signs were more or less crude pictures, but as civilization and learning progressed, picture writing gave place to the more arbitrary and convenient form of alphabetic writing, varying in different languages, but alike in this: that a certain comparatively small number of signs could be combined in various ways to represent the spoken sounds of a language. From this point the spread of knowledge became more and more general. I do not intend to trace, in this paper, the various steps which led up to, and made possible, the widespread education of to-day. They will be familiar to most readers. Suffice it to say, we now have preserved for our use the knowledge acquired by many generations; and learning and study are the keys which unlock this storehouse, and enable us to take up the work, not *de novo*,¹ but from that point where our fathers left off—and not our fathers only, but the learned of all nations and all climes.

I may be told, however, that these men were often wrong; that they often came to false conclusions. And no doubt this was so, for they were mostly working in the dark, or at most in a half light, and often came to conclusions on insufficient bases, just as many do still. But it is the greatest delight, as it is the greatest part of our duty, to test their conclusions in the light of

¹ From the beginning.

added facts and submit them to the clearer judgment of an open mind. Our knowledge must come by study of their methods, by the repetition of their experiments under more accurate conditions. Then, by carefully noting any variation in the result, we can confirm or amend their conclusions. And if my seventy years' study has taught me one thing more often than another, it is that the old masters were seldom ALL wrong ; that they were right, nearly always, up to a point where they were led away, even as we often are to-day, by some false light, the true source and meaning of which they failed to grasp. Thus while each individual may do little personally, the world as a whole moves onward to a more trustworthy and complete knowledge of all the forces and properties of nature, and is able to use and apply them for the comfort and pleasure or profit of humanity. *Great knowledge seldom comes at a birth* ; it is the careful, and even painful, study of small discoveries that builds up the knowledge of those greater facts which revolutionize the methods of the world. I have often *heard of* useless knowledge, but I have *never found* such a thing. If I were to enumerate the things I have heard condemned as useless, which are to-day in daily use, it would be a formidable list ; but let me instance one—the telephone, now familiar to almost every one. I remember well the remark of a well-known scientist at a meeting when the microphone, in its first crude form, was introduced to a Liverpool audience. He stigmatized it as a waste of time, a useless toy. “True,” said he, “it enables you to hear a fly walking about in the next room, but who on earth wants to hear a fly walking anywhere, or what advantage can he gain by doing so?” His speech was applauded by some, but it is now clear that he failed to grasp the fact that this was the germ of a new knowledge which in fuller development should enable us to hear the conversation of a friend many miles away, and without which the trade of the world would be put back indefinitely.

No, *there is no such thing as useless knowledge*. Partial or imperfect knowledge may seem so, or may mislead ; but if not now, the time will come with the man who shall take that imperfect germ and nurse it until it grows into a tree, the branches of which shall reach outward afar and bear fruit abundantly.

Pass we to the third point, the knowledge which comes by

deduction, which may be defined as the thoughtful application of those facts which experience and study have made us acquainted with, so as to extend our knowledge into wider and more distant fields. It is the exercise of the most advanced form of intellect by reason and analogy, determining facts otherwise unknowable. It is the highest, even as it is the most debatable, of all knowledge, but (to my mind, at any rate) it is the most fascinating and absorbing of studies, and much of our most useful knowledge has been attained, and could only have been attained, by this method. Admitting, as I do most fully, the right of every one to doubt, or disbelieve, the deductions of others where they differ from his own, admitting also the difficulty of proving any mere deduction to be beyond challenge, I claim that where due care has been exercised, where a sufficiently large basis has been used, and where results by various students have supported each other, the knowledge so obtained is quite as reliable, quite as accurate, as that derived from actual experience. And, further, it is the only way by which we can gain acquaintance with Nature's deepest mysteries, or with the countless secrets of space, or the worlds—if they be worlds—beyond our own. How, then, do we arrive at this knowledge? First, as a simple example, we have a right to suppose that all matter which acts the same under given conditions is of the same nature, although it may be very different in appearance. I fear I shall get very technical if I try to go too far in this; but just consider what is known as "The Atomic Theory"—that is, that all things are composed of atoms, more or less closely combined: that granite and water, that mercury (quicksilver) and steam, are alike built up of atoms—in granite or stone very closely attached and to be separated only by force, in mercury less closely, in water still less, and in steam still less, it in fact being water the atoms of which have been driven farther apart by heat. And so even to air and gas, which are atoms still more loosely bound together. Now if this deduction be correct, we should expect that by pressure all these things could be caused to assume what we call the solid form; and this is exactly what modern science has shown they will do, and solidified gases and solidified air, the impossible of a few years since, the marvels of still less years since, are in daily use and familiar to all students of natural science to-day. In another form, we say from a knowledge of part, we can

deduce a fairly correct knowledge of the whole. All our astronomical knowledge is based on this theory, and though we have had a gentleman here ¹ who says it is all wrong and propounds another theory, I venture to think it is fairly accurate, being founded on observations taken over a large area and repeated with similar results whenever opportunity occurred. Take, for instance, the course of a star, or even the more variable comet. We in England see it in a certain position and travelling at a certain rate; other observers see it in another position, still travelling at the same rate; and after a time we see it again in the first position still moving at the same rate (or, if you prefer the term, *apparent* rate). We can deduce at once the distance or area over which it has passed, and the time at which we may expect it in the same position again, and if, as is the case in most of our astronomical deductions, that is proved correct by its reappearance at the expected time and place, we may reasonably claim that our deduction has been proved and is entitled to be classed as *knowledge*.

Mind you, I don't say final knowledge, but until it is proved incorrect, not merely by assertion or by some single experiment, or even a variety of experiments over a very limited area, but by observation and experiment repeated with equal care over as large or a larger area, and with as unvarying results, I must accept it as correct and say it is *something which I know*.

Space will not permit me to enlarge further on these lines, so let me ask in conclusion, as so many who love not knowledge have asked me, What is the use of all this? I answer it is of no use to those who will not profit by it—in order (1) To avoid mistakes; (2) To attain to a fuller light, a more perfect understanding. But even to those who use it little, it is a pleasure beyond price, for

“Knowledge in truth is the great sun in the firmament; life and power are scattered in all its beams.”—

D. WEBSTER.

Life and Power. To remain in ignorance is not to live; it is only to exist, to pass our days in a sort of mental lethargy, a death in life, only a little removed from the existence of a vegetable, and is a sin against God and morality. God has given us the power to learn, and to know, and it is our privilege,

¹ Liverpool, 1913 A.D.

no less than our duty, to know all we can ; to train our intellect, not let it lie fallow, but by constant use to keep it bright and clear, even as we would a priceless gem—which indeed it is, the most priceless jewel in humanity's crown.

There are some who will say, But I don't care for knowledge. Let my closing words be for such, if any such read this paper, Knowledge is of such a nature, so sweetly attractive, that

“They who mislike, the fault ~~is~~ in their judgments, quite out of taste, and not in the sweet food of sweetly uttered knowledge.”—SIR PHILIP SIDNEY.

I close with a passage from the sayings of Muhammad :—

“Acquire knowledge : it enables the possessor to distinguish right from wrong ; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when friendless ; it guides us to happiness, it sustains us in misery ; it is an ornament among friends, and an armour against enemies.”

Surely a most beautiful appreciation of the crowning glory of human mental power, the highest possible attainment of human intellect and power.

LIVERPOOL, *July*, 1915.

OMAR KHAYYAM

To the Editor of the ISLAMIC REVIEW.

DEAR SIR,

I have read with great interest the article in the last month's REVIEW on “Omar Khayyám,” by Professor Whymant.

That Omar was deeply religious I have for a long time argued, and thoroughly believe. To the reader even unacquainted with the mysticism of Persian philosophy, there is something in the words of the Rubáiyat that is so human as to make it irresistible.

The difficulty, however, is that Omar is more often claimed by the Agnostic and Rationalist than by the Religionist, and I should be glad if the writer of the next month's article would give through your columns his interpretation of the following stanzas, which to me seem to mark the author, not merely as an

agnostic, but as one who has decided in his own mind that death ends all.

I quote from Macmillan's edition (by W. A. W.), 1905 :—

XXIV

Ah, make the most of what we yet may spend,
 Before we too into the Dust descend ;
 Dust unto Dust, and under Dust, to lie,
 Sans Wine, sans Song, sans Singer and—sans End.

XXVII

Myself when young did eagerly frequent
 Doctor and Saint, and heard great Argument
 About it and about ; but evermore
 Came out by the same Door where in I went.

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.

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.
 Etc., etc.

The purely agnostic may claim Omar and quote him quite confidently. For instance :—

LXIV

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

XLVIII

A moment's halt—a momentary taste
 Of being from the Well amid the Waste
 And Lo! the phantom Caravan has reach'd
 The *Nothing* it set out from—Oh, make haste!

LIV

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

The Deist has equally good argument on his side, and one is apt sometimes to think that the wise philosopher is gently leading his student up to his own position. First granting that which is merely exoteric, by easy steps, and subtle suggestion, the pupil is led to contemplate the mystery of *Self*, and then in an anti-climax he bursts out—

LXX

The Ball no question makes of Ayes and Noes,
 But Here or There as strikes the Player goes ;
And He that toss'd you down into the Field
He knows about it all—He knows—He knows.

The superiority of his religion over the Christian Theology is well shown by the following :—

LXXX

Oh Thou, who didst with pitfall and with gin
 Beset the Road I was to wander in,
 Thou wilt not with Predestined Evil round
 Enmesh, and then impute my Fall to Sin !

But it is as a firm believer in an after life that Omar's full mission is found. His text is the Fatherhood of God, and the Universal Brotherhood of Man, and with this clue the esoteric is mysterious no longer. His unbounded faith could not be better expressed than in the lines—

LXXXV

. . . Ne'er a peevish Boy
 Would break the Bowl from which he drank in Joy ;
 And He that with his hand the Vessel made
 Will surely not in after Wrath destroy.

I am not sure that the Philosopher had not even glimpses of a continued activity after having discarded the physical body. At least he believed that "the good men do lives after them."

XCI

Ah, with the Grape my fading Life provide,
 And wash the Body whence the Life has died,
 And lay me, shrouded in the living Leaf,
 By some not unfrequented Garden side.

XCII

That ev'n my buried Ashes such a Snare
 Of Vintage shall fling up into the Air,
 And not a True Believer passing by
 But shall be overtaken unaware.

CHAS. E. H. WANN.

HULL.

OUR LORD OUR GOD IS ONE GOD

THE PRAYER OF ABRAHAM

O Thou Eternal One—Lord of all creatures—
 Thou hast created, Thou dost direct me ;
 When I am sick, Thou healest my features,
 If Thou cause me to die, my soul is then free.
 At the day of my doom Thy judgment I trust,
 Thy compassionate mercy endureth for ever ;
 Thy forgiveness may cover my sin—Thou art just,
 Thy grace all-abundant—a bountiful river ;
 Thy wisdom encompass my heart and my mind,
 Thy might as a girdle around my loins bind.

Do Thou join me with righteous companions and comrades,
 May my name be esteemed as one of the Right ;
 With honour remembered by offspring of all grades,
 Transformed by Thy grace into groves of delight.
 Let me not be ashamed when the trumpet shall sound
 At Israfil's roll-call to take our degree ;
 When riches and offspring, howe'er they abound,
 Shall nothing avail, save to him whose heart's free
 And sincere in his worship of Thee—of all others above—
 All Wisdom, All Might, and All Truth—All Beneficent
 Love !

كبر السنّ وارذل العمر وكان من المعمرين -⁴

والعجب من الابن انه كان يعلم ان
عشر الحق سبق الانس في الخطاء ولا ينتهجون محبة
الاحياء بل تجامزوا الحد في شباة الاعتداء
ثم تفاضل من امر سيّاتهم وما ترجه الى مراساتهم وما
شاء ان ينقفع الحق من كفارته ويكون لهم حيات
من ابارته ونجات من نار ابدية التي اعدت لهم فما
نفعهم ابارته ولا كفارته وكانوا يؤمنون بالمسيح
لما شهد عليه الانجيل بالبيان الصريح فكان الابن
مادعائك المذنبين الى هذا القرى وتقا عسى
كنخيل وضميني من المحتمل ان يكون للاب ابن آخر
صلب لتلك المعشر بل من الواجبات ان يكون كذلك
لتجنية العصاة - فان ابنا اذا صلب لنوع الانسان
مع قلة العصيان فلم من حرق ان يُصلب ابن آخر
لنوع جنّ الذي ذنبهم اكبر واكثر - والاهم الترجيح
بل مرجح باليقين وثبت نخل الاب او نخل البنين
ولا شك ان فكر مغفرة قوم عادين والتغافل من
قوم آخرين عدول صريح وظلم قبيح مبين بل ثبت
من هذا جهل الاب المنان اما كان يعلم ان المذنبين
قومان ولا يكفي لهما صليب واحد بل اشتدت الحاجة
الى ان يكون ابنان وصليبان لا يقال ان الابن كان
واحدًا فرضي ليصلب لنوع الانسان وما كان
ابن آخر لكفارة ابناؤا الجان لنا نقول ان الاب قادر وما كان

سريقولون مايقولون ولا يتخافون يوم الدين
 ويظنون ان المسيح عليه السلام صلب ولعن
 لاجل معاصيهم واخذوا نجائهم وعذب لتخليصهم
 وان الخلق احفظ الالب بذنوبهم وكان الالب
 فظاً غليظ القلب سريع الغضب بعيد عن
 الحلم والكرم مفتاضاً كالحرق المضطرم فاراد
 ان يدخلهم جميعهم في النار فقام الابن ترحماً
 على الفجار وكان حليماً رحيماً كالابرار فرفع
 الالب من قهره وزيادته فما امتنع وما
 رجع من ارادته فقال الابن يا اباي
 انكنت ازمعت تعذيب الناس واحلهم
 بالفاس ولا تمتنع ولا تغفر ولا ترحم ولا
 تزدجر فما انا احمل اوزارهم واقبل ما اباهم
 فاغفر لهم وانلني ما تريد ان كان قليلا ويزيد
 فرضي الالب على ان يصلب ابنه لاجل خطايا
 الناس فجاء المذنبين واخذ المعصوم وعذبه
 بانواع الباس كالمذنبين - هذا ما قالوا ولكن العجب
 من الالب الذي كان نشواناً وفي السبات
 انه نسي عند صليب ابنه ما كتبه في
 التورات وقال لا اهلك الا الذي عصاني ولا
 آخذ احداً مكان احد من العصاة - فنكث
 العهد واخلف الوعد وترك العاصين واخذ
 احداً من المعصومين لعله ذهل قوله السابق

والجذبات السماوى وورده عليهم² واراد فكانوا من الالهيين
 فقال بعضهم ما فى جبتى الا الله وقال بعضهم
 ان يدي هذه بيد الله وقال بعضهم انا وجه
 الله الذى وجهتم اليه وانا جنب الله الذى فرطتم
 فيه وقال بعضهم انا اقول وانا اسمع فهل
 فى الدار غيرى وقال بعضهم انا الحق فهو لاء
 كلهم معقون فانهم نطقوا من غلبة كمال المحورية
 والانكسار لاسى الرعونة والاستكبار وحقت
 بهم سكر صباء العشق وجذبات الحب
 فخرجت هذه الاصوات من خوخة الفناء
 لاسى غرفة الخلاء وما نقلوا الاقدام الى دون
 الله بل فنوا فى حضرة الكبرياء فلا شك انهم
 غير ملومين - ولا تجوز اتباع كلماتهم وحرص
 مضاهاتهم بل حتى كالم تجنب ان تطوى لاسى
 تروى - ولا يواخذ الله الا الذين كانوا من المتقدين
 المجترئين -

وعجبت للتصارى ولا عجب من
 المسرفين انهم يقرّون بان عيسى المسيح ابن مريم
 كان عبداً لله وابن ادم وكان يقول انى رسول
 الله وعبده وحث الناس على التوحيد البحت
 والاجتناب من الشرك وانكسر وتواضع
 وقال لا تقولوا لى صالحاً ثم تجعلونه شريكاً
 لبارى تعالى شأنه وتحسبونه رب العالمين.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لحمده ونصلي على رسوله الكريم -

ابطال الروحية المسيحية وكفارته - منقول من

تأليف سيدي ومرشدي اعلى الله مقامه -

قال الله تعالى في كتابه الحميد وفرقانه المجيد (ولكم
الذي مما تصفون وله من في السموات والارض ومن
عنده لا يستكبرون عن عبادته ولا يستحسرون
يستحيون الليل والنهار لا يفترون ام اتخذوا الهة
من الارض هم ينشرون لو كان فيهما الهة الا الله لفسدتا
فسبحان الله رب العرش عما يصفون لا يسئل عما
يفعل وهم يسئلون ام اتخذوا من دونه الهة اقل
هاتوا برهانكم هذا ذكر مني ومنى وذكر مني قبلي بل اكثروا
لا يعلمون الحق فهم معرضون وما ارسلنا من قبلك من رسول
الا نوحي اليه انه لا اله الا انا فاعبدون وقالوا
اتخذ الرحمن ولدا سبحانه بل عباد مكرمون لا يسبقونه
بالقول وهم بامره يعملون يعلم ما بين ايديهم وما خلفهم
ولا يشفعون الا لمن ارتضى وهم من خشيته مشفقون
ومن يقل منهم اتى اله من دونه فذلك نجزيه جهنم ط
كذلك نجزي الظالمين -

اشترط قول الظالمين بلفظ من دونه

ليخرج به قوماً اصبى الحب قلوبهم وحيج كروهم
حق غلبت عليهم المحورية والسكر وجنون العاشقين
فخرجت من افواههم كلمات في مقام الفناء النظرى

اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اصلے سر و دست رسالہ
فہرستہ دیورہ کر دیا ہے۔ آئندہ مکن سے بہت جلد حجم اور بڑے یا رسالہ مینہ میں
دوبارہ موجودہ قیمت سال روان اس وقت بعض سے بحساب پانچ روپہ وصول
ہو رہی ہے۔ اور مینہ قیمت رسالہ سات روپہ کر دی ہے۔ پہلے میں ان احباب
تفصیلاً مت میں عرض کرتا ہوں کہ یہ رسالہ تا جراتہ اصول پر نہیں چلایا گیا۔
غرض یہ ہے کہ اس کی قیمت سی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ پہلے
رسالہ کی اس غرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت لے لے یا لے
میں پیچیدہ بین نواؤں کی غنائت والہ میں یہ امر ہی خدا پر چھوڑنا ہوں۔ یہ رسالہ
تو بیکار مانی عوض ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر مسلم دنیا پر چمکنے
لگتا 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 ہے۔ کل اسلامی دنیا
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