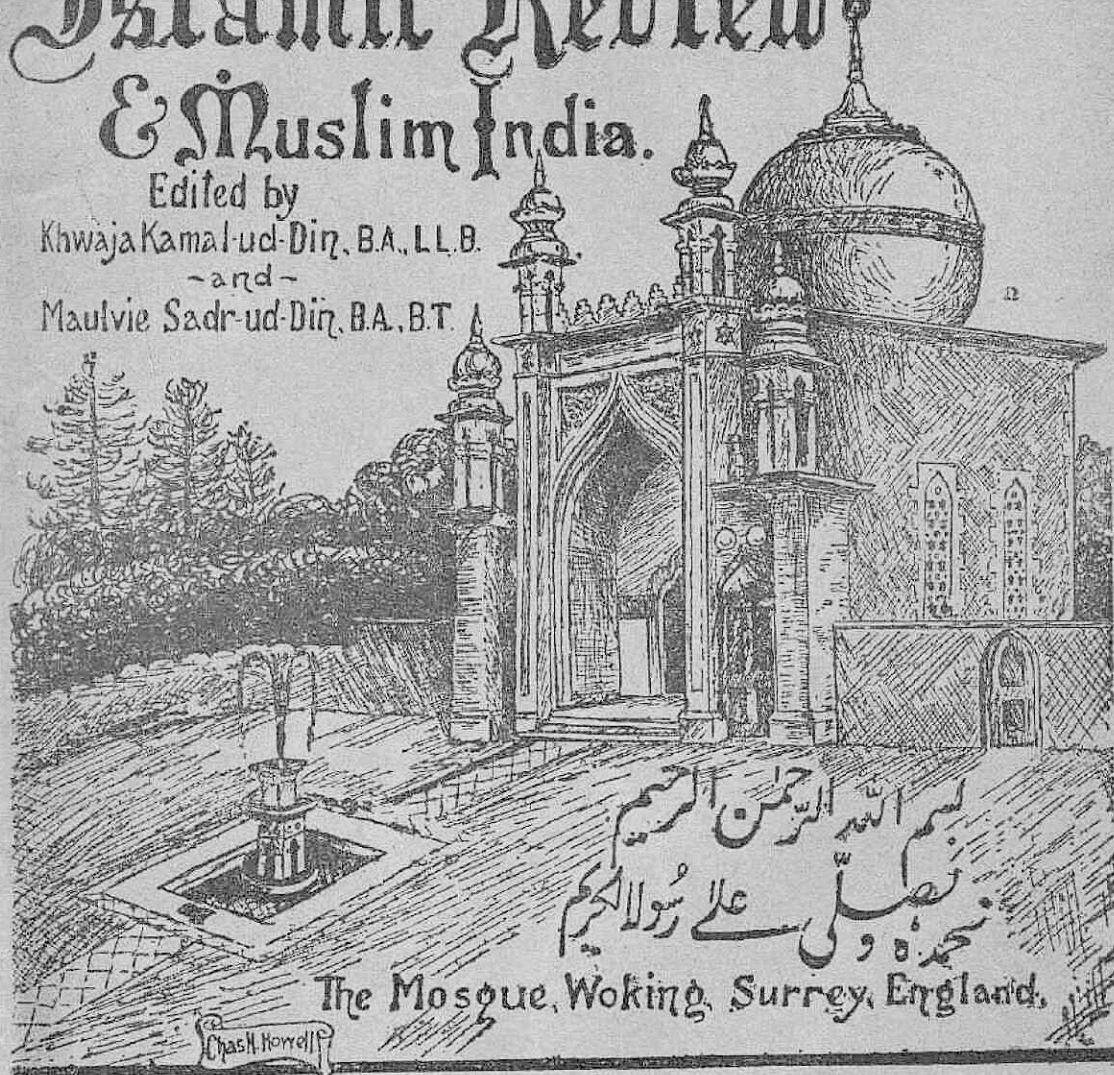


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.
-and-
Maulvie Sadr-ud-Din, B.A., B.T.



CONTENTS

	PAGE		PAGE
The Muslim Conference at Peking, 1916	338	The Peace-Metropolis of the World. By MAULVI MUHAMMAD ALI, M.A., LL.B.	358
The Festival of Id-ul-Fitar at Woking	342	Woman under different Social and Religious Laws. III. Woman under Christianity. By SHAIKH M. H. KIDWAI	363
A Moslem Memorial. Letter by LORD HEADLEY	344	Nature Problems. IV. The Price of Intellect. By PROFESSOR N. STEPHEN	371
Wine in the Communion	346	The Will to Do	379
The Life of the Prophet Muhammad	347	Principles of Muslim Law	382
Newton Anticipated by Muslims. By AL-QIDWAI	356		

PRICE SIXPENCE.

۴۶ اسلامک ریلوے کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے ضرورت رسالہ
قریباً دو گنا کر دیا ج۔ آئندہ مکن سے بہت جلد حجم اور بڑھے یا رسالہ مہینہ میں
دو بار ہو جاوے قیمت سال روان اس وقت بعض سے بحال پانچ روپہ وصول
ہو رہی ہے۔ اور میں افسوسیت رسالہ سات روپہ کر دی ہے۔ پہلے میں ان احباب
تکلیف مت میں غرض کرتا ہوں کہ یہ رسالہ تا جرات اصول پر نہیں چلایا گیا۔
غرض یہ ہے کہ اس کی قیمت کسی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے
رسالہ کی اس غرض کو مد نظر رکھ کر یہ احباب خود بخود زائد قیمت لے جائیں
میں پہچان لو ان کی غنائت و الامین یہ امر بھی خدا پر چھوڑنا ہوں۔ یہ رسالہ
تو دنیا کی فانی کوفہ ہے کہ اسلام کا درخشندہ چہرہ نہ عرف غیر اسلامی دنیا پر چکے
لگایا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے
خود بخود تقویٰ میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ عمل اسلامی دنیا
از سر نو اعلیٰ اسلامی زندگی کی طرف آ رہی ہے۔ جن خرداران رسالہ کا سال
کسی درمیان مادہ سے شروع ہوا ہے وہ بھی اگر گزشتہ سن کے نمبر منگو کر بحال
شروع سال سے درست کر دین تو رسالہ سے بہت سبب سے بھلا ہو جاوے گا۔
لیونکہ متفرق حساب علی کی زیادتی کو چاہتے ہیں اور یہاں گننا لاش نہیں۔
پیری غرض تو یہ ہے کہ مسافر مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں
جو میرا مانہ بٹائے وہ عند اللہ اپنے آپ کو ماحول کرے۔

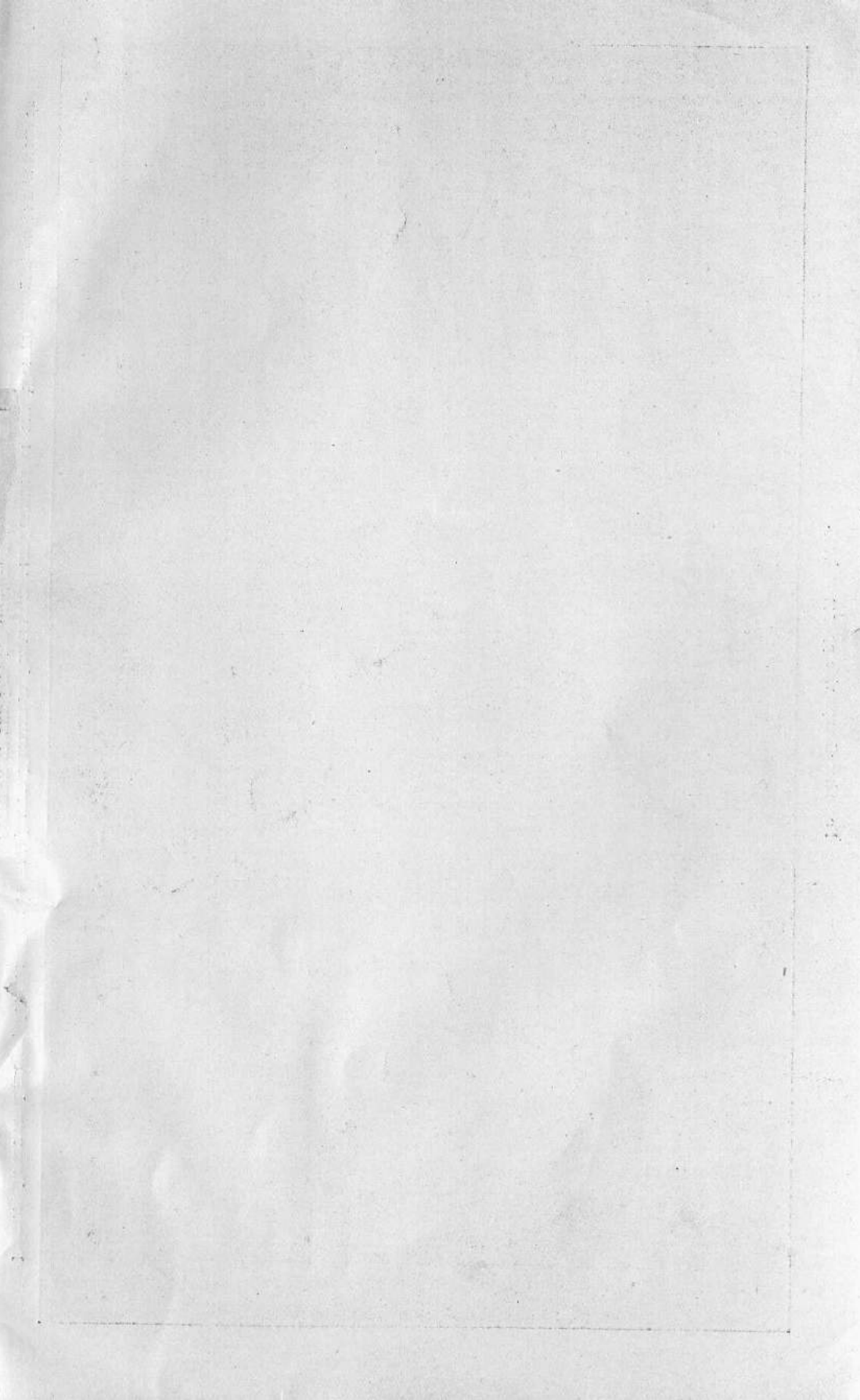
خواجہ کمال الدین Khwaja Kamaluddin

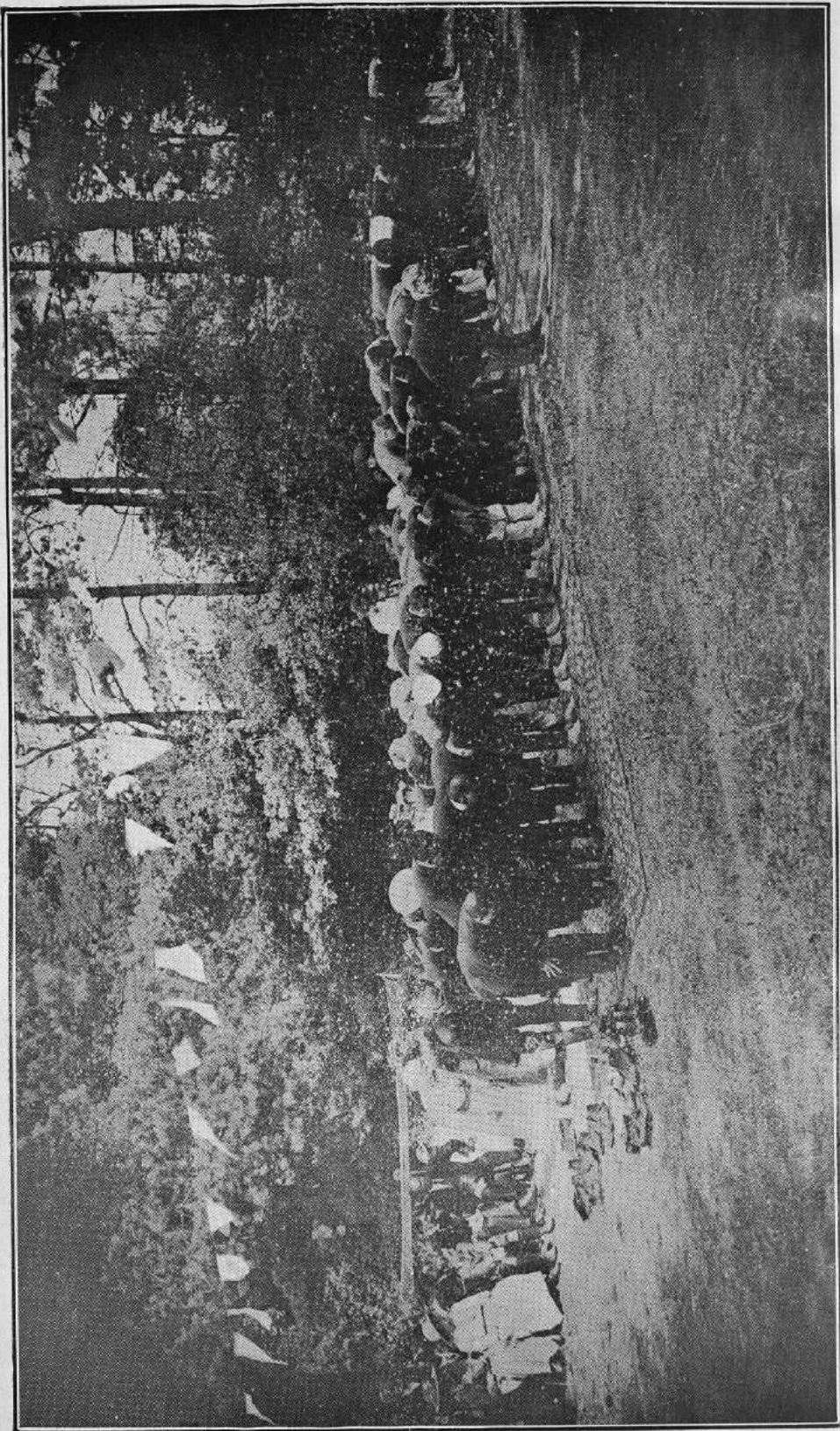
IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.

THE MOSQUE, WOKING, ENGLAND.





BRITISH, EGYPTIAN, PERSIAN, ARABIAN, AFRICAN AND INDIAN MUSLIMS AT PRAYERS IN THE PREMISES OF THE WOKING MOSQUE, ON THE AUSPICIOUS OCCASION OF THE EID, 1ST AUGUST, 1916.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ عَلَى سُبُلِ الْكَيْمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. IV]

AUGUST 1916

[No. 8

THE HOLY QUR-ÁN

The Arabic Text and its Translation, together with a Commentary, will be ready in a couple of months. Sample pages are given in this issue. Very expensive India paper will be used for the Qur-án, which will greatly enhance the elegance of printing.

Price - - 20s.

The Eid Festival was celebrated at the Woking Mosque on 1st August, 1916.

Friday Prayers with Sermons are held at 1.30 p.m. every Friday at 39 Upper Bedford Place, London, W.C., and Lectures are given in English every Sunday at 3.30 p.m. at the Mosque, Woking (Surrey). Muslims and non-Muslims all are welcome. Friendly controversy is encouraged at the lectures.

THE MUSLIM CONFERENCE AT PEKING, 1916

[It is a very happy sign of the times that our brothers all over the world are awakening to the danger of deliberate misrepresentation of our Faith by preachers and priests of certain other religions. Islam is the only Faith which satisfies Reason and Conscience both, establishes universal brotherhood of all mankind, whether black or brown, yellow or white, and respects all the great Teachers and Prophets. We welcome the efforts of our brothers in China, and are happy to publish the report and the rules of their Conference, using with thanks the English translation, with slight alterations, by Mr. Charles L. Ogilvie, of Peking.—Editor, ISLAMIC REVIEW.]

If religion is not true it cannot stand, and if it has no principles it cannot be propagated. Although our brotherhood is well established and has spread abroad, yet if we do not take steps to spread the truth and keep our methods up-to-date, even though our glory may be great just now, it will only be temporary.

The present is a time of discussion and investigation; if one does not go forward, he must go backward. No matter how great and glorious may be the truth, nor how deep and broad the principles, it is not easy for any system of thought or any society to become great and flourishing in a short time, nor to be free from the tendency to deteriorate and decay.

We Muslims have been careful to observe all Muslim customs, and we certainly have truth and principles. From the departure of our Most Pious One (Muhammad) from earth over thirteen hundred years ago, we have greatly benefited from the ability of his eminent followers. May the true Lord guide and help! Our religion long ago permeated all lands; our co-religionists have long since gone everywhere. In China the number of our believers has run up into the millions [the figures used imply any number from fifty to one hundred million] and the relations between them have been of the happiest. They have been loyal to the true doctrine, have fulfilled all their obligations and attended to their duties. They have been of great service to the Government. They have contributed greatly to the betterment of society. Who is there that does not respect us? Is not our prosperity great? But from the end of the Manchu dynasty to date there has been a falling off generally on the part of all the Chinese in the observance of customs. Our society has also been affected so that Muslims have withdrawn into themselves and had little to do with outsiders. We have been busy looking at our own good points and have paid no attention to others. We have been negligent in the discharge of our duties and have stood on one side disregarding the success or failure of our work. This state of the case has continued to the present. The danger is now clear to us all.

From without, our enemies (other societies or churches)

have taken up arms against us and are continually searching for an opportunity to send us harmful books. From within, blind and foolish disciples have lost the real spirit of Islam and simply observe the outward forms, and have even suggested alterations in our religion. We have noticed that among our fellow-Muslims those who really understand the Lord and regard Him as holy, who practise self-denial, attend faithfully to worship, and study the sacred lessons, are very few in number. The reason for all these failures is that the truth has been hid and our principles have been kept dark.

We must withstand those who would hurt us from without and awaken the sleepy and ignorant in our midst, and cause all disciples to understand Islam, practise self-denial, and do their duty. We shall not be doing our duty, if we do not cause the truth to be spread abroad and make the principles of our faith known to all. The responsibility rests upon us all and we cannot escape it.

The purpose of this Conference of the "Pure and True Brotherhood" is to gather together the well-known Ahungs (Mullahs), sages, philosophers, men of experience, *et al.*, at a given place for the sake of discussing the important as well as difficult points in our doctrine, and explaining them for the benefit of all. We intend to devote ourselves exclusively to religious matters, avoiding all political questions. Furthermore, we intend to prepare and publish literature on the doctrines of Islam, as a guide. The aim of the publications will be the spreading of the truth, the setting forth of the advantages of Islam, the extending of the principles and the preaching of Muslim customs. These publications will appear shortly, and if they are used we shall see our Brotherhood grow, and its good points will be manifest to all. Every one will be glad to hear the doctrine, and also to lend a hand. Then we shall all rejoice and our religion will prosper greatly.

The proposers of this forward movement are the Ahungs and elders of the mosques at Niu Chieh and Chiao Tzu hu t'ung, Peking, and the supporters are all the other Ahungs of Peking and the representatives from the eighteen provinces.

Regulations of the Muslim Conference.

- I. Purpose. The purpose of the Conference is to spread the doctrine, to promote co-operation, to unify our customs and laws, to make known the advantages of our religion, and to plan ways and means by which we may grow stronger as a religious body.
- II. Name. The name shall be "The Conference of the Pure and True Brotherhood."
- III. Scope. The scope of the Conference is very clearly marked out. Our work is with religion, and we have not the slightest relation to nor interest in politics.
- IV. Responsibility. In order to carry out the purpose of the Conference, we have the following responsibilities:—
 - (a) To prepare treatises in order to enlighten the members of our own society;

- (b) To translate our grand Scripture in order to make our doctrine known ;
- (c) To improve our grammar schools and method of teaching in order to strengthen and establish our people ;
- (d) To establish and improve normal schools in order to develop teachers ;
- (e) To emphasize the importance of lectures for the purpose of exhorting the people, and also to add to their knowledge.

V. Membership in the Conference. All members of the Muslim Brotherhood have the right to attend with the following qualifications :—

- (a) Authorized delegates with power to vote—all teachers and Ahungs.
- (b) Honorary delegates—respected and worthy laymen.

VI. Method of Procedure. The Conference will be held in Peking, and all societies must send their representatives to that place. This Conference will have final authority. In order to accelerate business and help discussion, there will be a Committee of Business and a Committee of Discussion.

VII. Officers. The Chairman and Vice-chairman of the Committee of Business shall be located in Peking. This committee shall consist of ten persons, all of whom are to be selected from Peking Muslims.

The Chairman and Vice-chairman of the Committee of Discussion shall be located in Peking. This committee shall consist of twenty persons, ten of whom shall be from Peking, and ten from other important centres.

All officers are to be selected from the Conference, but the Chairman and Vice-chairman of the Committee of Discussion must be elected by authorized delegates only.

External affairs are in the hands of the Committee of Business, and internal affairs are in the hands of the Committee of Discussion. Any other important matters that arise can be handled as the occasion warrants.

VIII. Time of meeting. There shall be four kinds of meetings : meeting of officers, regular meeting, great council and special meeting.

- (a) Meeting of officers—twice a month.
- (b) Regular meeting—once a month, at which all officers in Peking must be present,
- (c) Great council—twice a year, at which all officers must be present if possible, but those who live far away and cannot attend are excused. Upon conclusion of the Conference a report of the proceedings will be sent to all such.
- (d) Special meeting—time uncertain.

If some important question arises, the officers shall immediately gather together and decide.

what sort of a meeting should be held, who should be allowed to attend, etc.

IX. Great Council. It is most important that a Council should be held for the purpose of discussing matters. The method of procedure shall be as follows:—

- (a) Each delegate is allowed to present business.
- (b) The subjects for discussion and the order of those subjects shall be decided by the Committee of Discussion.
- (c) When specially important matters are presented, a notice bearing the names of all the officers shall be sent to the regularly authorized members, inviting them to consider the matter and reply by mail. Such matters are also to be examined and afterwards presented for discussion by the Committee of Discussion.
- (d) All members of the council shall have the privilege of discussing.
- (e) Decisions shall be made by prominent Ahungs from among the authorized members.
- (f) After the decision is announced, it shall be circulated widely.
- (g) Regarding matters that have to do with customs and doctrine, special care shall be taken to circulate the decisions so that all the adherents of Islam may know.

X. Finances. The expenses of the Conference shall be borne by the delegates.

The Conference has prepared these regulations roughly in outline, so that temporarily they may be used where needed. Where there are errors they can be changed or corrected as desired.

Subject Matter of the Treatises or Articles on Islam.

- I. Introduction. The writers accept full responsibility for the contents.
- II. Explanations of the Qur-án (Heavenly Classic). Selections will be made from books which have already been translated into Chinese.
- III. Sayings of Muhammad (the Most Pious One). By Wang Hao Jan.
- IV. Most important Muslim laws. Wang Ching Chai.
- V. Islamic customs. By Li Yün t'ing.
- VI. Muslim hygiene. Wang Ching Chai.
- VII. Life of Muhammad (the Most Pious One). Chang Tzu Wen.
- VIII. History of the Saints (Pious Ones). Wang Ching Chai.
- IX. Outline of Islam. Ma Ch'un I.
- X. Current thought—limited to religion. Sun Sheng Wu. The co-operation of all is desired in this matter, and Mr. Sun will gladly use information sent to him.
- XI. Church affairs—in Peking, in the eighteen provinces of China and in foreign countries. Sun Sheng Wu. Information sent to him will be used.
- XII. Open Forum. Co-operative authorship or editorship.
- XIII. Letters. Selections from letters received.
- XIV. Quotations.
- XV. Question box. Co-operative authorship or editorship.

The business office of the Conference is in the mosque at Chiao Tzu hu t'ung, outside the Shun Chih gate. Telephone 3254, South exchange.

Committee: Chang Te Ch'un, Wang Jui Lan, An Chen, Li Tsung Ch'ing.

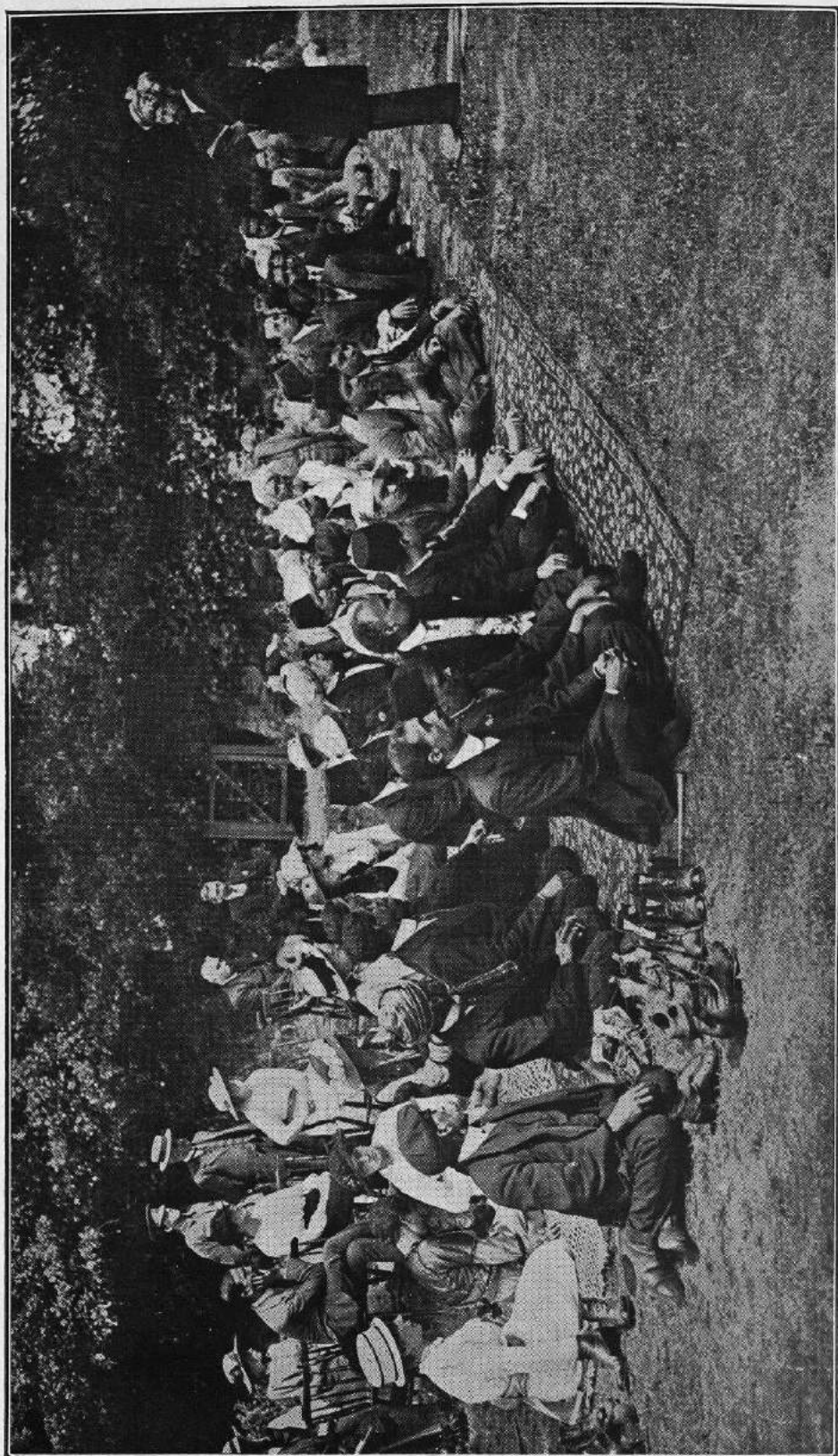
All who have any business will kindly present it to the committee at the above place.

THE FESTIVAL OF ID-UL-FITAR AT WOKING

THE Muslim Feast after the month of Ramadhan (Fasting) fell on Tuesday, the 1st of August. The little town of Woking, within twenty-five miles of London, was the scene of the celebration of the great event.

Those who took part in the celebrations hailed from various parts of the world. There were 'ladies and gentlemen from different counties of England, Scotland, and Ireland. Some were from France, a few came from Belgium, and the representatives from Turkey, Persia, Russia, Soudan, Egypt, and India, Central and Southern regions of Africa, etc., had their quota of those who worship the one and only Allah (God). Many members of the British Muslim Association, headed by Lord Headley, were also present. The wonderful and inspiring effect produced by this happy conglomeration of sexes, ages, races, colours, and nationalities was manifested from the cheerful faces of all those who were present. Every Muslim seemed to be proud of his universal, liberal and democratic faith which practically demonstrated the universal brotherhood of the whole humanity. The festival, in which so many Britishers took part, also, demonstrated the formidable advance of Islam in these islands. All the British Muslims—men and women and even children—felt themselves perfectly at home with their brothers from distant lands. Under the benign influence of Islam even the notorious insularity of the people of these islands had given way. All Muslims felt that they were one people bound together by the one cord—the Cord of Allah, the Creator and Cherisher of all people, the whole universe. The new Muslims felt that their visions had widened and their ideas had become more liberal. While before they believed that Christians alone were sure to get salvation, now they believed that salvation was open to all humanity. While before they thought that all mankind was born sinful and that sin was introduced by woman, now they believed that mankind was born sinless, that woman was not the culprit, and that whoever did good acts will get his or her reward. They found that Islam was free from all mysteries, and was a religion as suited for the advanced communities of Europe as for the primitive tribes of Africa.

It stood not only for all that which was most noble spiritually,



BROTHERHOOD LISTENING TO THE SERMON OF THE IMAM.

but also for all what was most helpful socially, since it dealt a deathblow to all the prejudice of race, colour, and caste. At Woking, in the forenoon of August 1st, a peer of the British realm bowed in obeisance to the Great Almighty in the same line with one who had no claims to a peerage. A prince of the East offered his homage to Allah with him who had no princely rank. A polished savant laid his offering of thanksgiving and prayer with a rough child of ignorance before his one and only God.

The converts from Christianity felt very happy over the fact that they believed in a religion which satisfied their reason, and which demanded from them a respect for all the prophets and teachers who were sent down from time to time to all the nations and peoples. When they were Christians they were ordered by their clergymen to believe, without thinking for themselves, in theological problems they failed to understand; now they were told to satisfy their reason and to work out their own salvation by their righteous and benevolent acts.

In short, high and low, men and women and children, vied with one another in displaying their adherence to their newly won treasure in practising the real equality and fraternity of Man, as preached by the Holy Qur-án.

The prayers were led by the Reverenced Maulvi Sadruddin; but as he himself pointed out, Islam has no priesthood, and any other Muslim from the congregation could have just as well led the prayers.

After prayers the Imam delivered the (Khutba) sermon. The subject chosen was the universality of Islamic teachings. He emphasized the liberality which Islam preached and the great Prophet of Islam practised. The sermon was punctuated by apt illustrations from the life of the Holy Prophet, who had such a broad mind that once he offered his own Mosque for Christian service when a Christian deputation from Najran came to wait upon him. The Imam concluded his address by explaining the catholicity of the great basic principle of Islam—the whole-hearted devotion to the one and only God, who has no peers, no sharers, and unlimited and unqualified love towards all His creatures, including birds, animals, and even plants. It was this on which the enduring monument of Islam rested, and no surer foundation of a faith could there be. It was absolutely wrong to think that Muslims worshipped Muhammad. They worship none but Allah—the one and only God.

After the sermon, Nurse Stenning and another lady declared their faith in Islam in these words :

"I believe that there is no god but God, the one and only God. I believe in all the prophets sent by God, as Abraham, Moses, Jesus, and others. I believe that Muhammad was the last prophet.

"La illaha illa Allah, Muhammad rasul Allah.

"I promise to live a virtuous Muslim life, by the help of God."

It was not till late in the night that the congregation broke up.

The help given by our British Muslim brothers and sisters of the town to make the festival a success was very valuable. They were quite as much interested in the success of the feast and worked as hard for it as any of those who have been born and bred in Islam.

We fervently pray that before we assemble again, after a little over two months, to celebrate the feast of sacrifice by Abraham, our number in these islands may be far, far larger. May all happiness attend all our brothers and sisters, wherever they may be.

ABDUL QAYUM MALIK.

A LETTER TO THE "DAILY MIRROR" BY LORD HEADLEY

A MOSLEM MEMORIAL

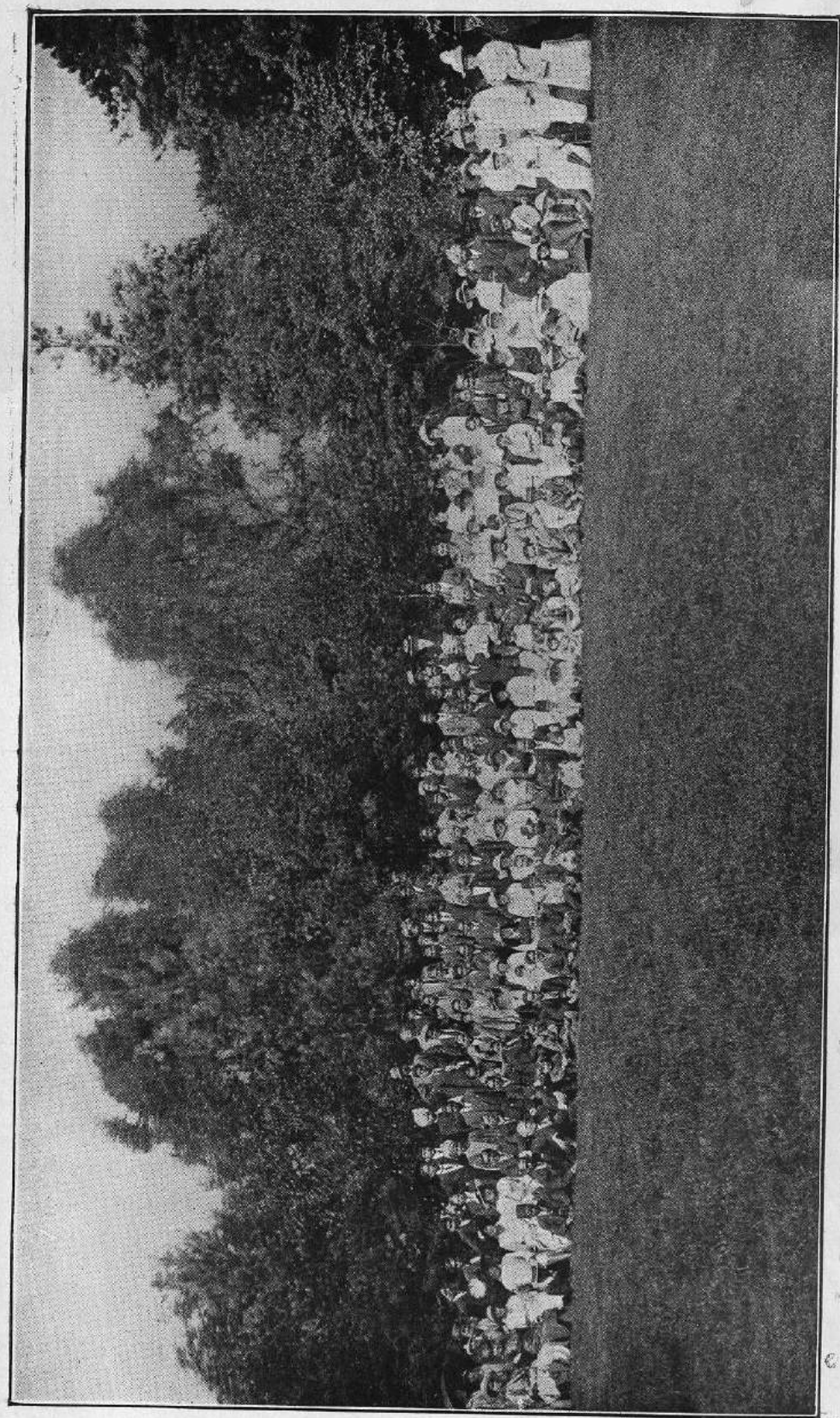
LAST week a paragraph appeared in your paper which announced that I was "appealing for funds to erect a mosque."

This is not the case.

Some weeks ago I suggested that the national gratitude towards our Indian brethren might be expressed in the most fitting manner if a sum were voted in Parliament for the erection of a mosque in the metropolis as a memorial to the brave men who have fallen in defence of the Empire. I do not wish to be a party to sending round the hat when it seems so clear that the memorial should come out of the funds of the whole nation.

I am informed by the India Office that such a course would be "unprecedented," and that no such proposal could be made by Ministers in the House.

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UNIVERSITY OF PENNSYLVANIA PRECEPTOR GROUP, 1890-1891

Well, in reply, I may point out that most things just now are unprecedented.

The war is unprecedented. We never had Indian soldiers fighting for us in Europe before. The situation is new ; let us mark it well by cutting ourselves free of some of the red-tape and generously voting the necessary money to commemorate not only the Muslims, but also the Hindus.

HEADLEY.

Royal Societies' Club.

MUSLIM INDIA:—We quite agree with our brother as to the urgent need of a mosque in London, and are confident that if the British Government were to show any interest or sympathy, the public in these islands, as well as in other parts of the Empire, would of itself, without "sending round the hat," build that sacred memorial. If the British Press is right, then even an enemy government seems to have laid down the "precedent" demanded by the India Office from Lord Headley.

In this connection it may also be mentioned that a generous lady, Miss Constance Faithful, through Sir George Birdwood, offered a large plot of land and a house for the General Muslim Cemetery. Lord Headley's proposal about the mosque and Miss Faithful's offer of the cemetery both have aroused very lively interest all over India, and people seem to be looking anxiously and even impatiently forward for the realization of both the schemes.

Unfortunately the officials do not seem to fully realize the importance of the schemes nor the risk of causing a deep disappointment.

As far as the cemetery scheme is concerned, we feel sure that there will be no going back upon a generous and charitable offer in spite of the discouraging official reply. British Muslims like Lord Headley are the fittest persons to whom an investment of a property meant to be for the benefit of Muslims generally should be made.

Modesty and chastity forms part of the Islamic faith.

One who does not practise modesty and does not refrain from shameless deeds is not a Muslim.

The best of you is he who behaves best to his household.

The world and all things in it are valuable, but the most valuable thing in the world is a virtuous wife.

THE HOLY PROPHET OF ISLAM.

WINE IN THE COMMUNION

(From the *Christian Register*.)

IN a recent *Register* a writer tells us that "we cannot afford to abandon the ministry of the Holy Communion." He says, "We, as beings with senses, demand physical symbols to enliven our religious memories and aspirations." Can that be accepted by Unitarians as convincing? I, for one, doubt if anything can hinder spiritual aspiration more than clinging to physical symbols as help. To commune with Jesus of Nazareth by symbolically eating his body and drinking his blood shows that we are still in the dark. Jesus is our leading light, and, as Paul says in his second letter to the Corinthians, "What communion hath light with darkness?"

The best way to commune with Jesus—and each other—is to go hand in hand, doing all the good we can: casting devils out of men with kindness, healing the sick with cheer, and comforting the poor with brotherliness. Can any doubt what Jesus' feeling would be, knowing his followers were doing this in remembrance of him, symbolic worship a thing of the past?

With the whole civilized world now against the manufacture and sale of alcoholic drinks, for prohibitory law to say "except for the use of churches" seems a terrible weight for a Christian to have on his conscience. Who can believe that Jesus will be with us in approving the use of drink in our worship of him that is everywhere else prohibited as an evil? What communion can there be between the Christ love and the world's worst enemy?

As the thought world enlarges and brightens, many more will be repelled than attracted by such worship, and more will commune with Jesus heart to heart, and say with him, "I will drink no more of the fruit of the vine, until the kingdom of God shall come," when alcoholic drink will tempt no man.

"Let the dead bury their dead; but go thou and preach the kingdom of God."

E. M. B.

[THE ISLAMIC REVIEW.—Islam forbade the use of intoxicant drinks and drugs over thirteen centuries ago, just as it declared the right positions of all the Prophets like Moses, Jesus, and Muhammad, and vouchsafed salvation to all those people who practically followed the good example laid down.

by the holy messengers of God. A belief in the cleansing power of the blood of this person or that as a means of salvation, and of drinking wine as a cannibalistical symbol of drinking the blood of Jesus or of any man or even of a god, is not only a superstitious belief unacceptable in the glare of twentieth-century rationalism, but is almost a heathen belief not fit at all for any people who claim to worship God. We pray that the "light" should really come to our Christian brothers, and that they may begin to see the efficacy of acts as compared to mere belief and may begin to see Jesus in his true colour—a righteous and good man, and save him from the burden of responsibility for their own vices, such as drink of alcohol, etc. !]

THE LIFE OF THE PROPHET MUHAMMAD

(Continued from p. 296.)

[ERRATUM.—Line 22, p. 292, should read : "Ali was the fourth successor of the Prophet, the first three being Abu Bekr, Omar, and Osmán."]

Abu Jahl was very severe on those who thus joined the True Faith. He reviled them and used bad language towards them, as well as to the Prophet, who was instructing them. His followers went to the extreme of throwing all kinds of rubbish at the Prophet and his disciples when they were saying prayers at the Kaaba, and at the doors of their houses. On one occasion the Prophet was severely attacked. A cloth was thrown around his neck by Ukbah, an Arabian chief, by which he was dragged along; the hair of his head was torn out by the roots, but he was defended by his first male disciple, Abu Bekr, whose faith in the integrity of the claim of the Prophet led him to expose himself even to danger. He addressed the enraged adversaries of Muhammad in the following words : "Do you intend to kill a man for nothing else than teaching that '*The Lord is God, the Lord is God*'?"

On another occasion a heavy weight was placed on the Prophet's back when he was prostrated in the worship of the Only True God, which so pressed him down that he was unable to rise. His disciples, on being informed, hastened to the scene with the object of relieving him of the burden. Foremost among them was his daughter Fatimah, who, at that

time, was very young. Even then she was characterized by her many virtues, and was dearly loved, even revered, by the Muslims, who on this occasion made way for her, and accorded to her the honour of relieving the Prophet. No resistance was offered to her, because of the affection in which she was held by all classes. It is also a tribute to the respect which the Prophet always showed towards children. His motto was, "Respect your children," and he always sought to inculcate paternal and filial love and respect. He had a very great regard for his daughter, and in later years, when she was wedded to his cousin Ali and came from her husband's house to visit him, he would come out from the house to meet her, and thus show her the utmost courtesy. One of his objects was to set an example to the people of Arabia by his teaching that female children should not be deprived of any rights. He set himself strenuously to work to turn the tide of the Arabian customs of the time, which were detrimental to the interests of female children. The opposition of Abu Jahl, Shaibah bin Rabia, and Utbah, in particular, was so great and strong, and the ill-treatment which they meted out to the new converts was so cruel, that a number of men and women Muslims called upon the Prophet seeking permission to emigrate. This was accorded by Muhammad, and they sought refuge in Abyssinia, in Africa, but the opponents of Islam pursued them even there. Omar and Amarah were dispatched after them, and they told the Negus that these new-comers had deserted their religion, and were traitors to their country. Their efforts, however, were futile. The woes of the Muslims appealed to the Abyssinians, who regarded it as wrong to their code of honour to deliver up any who had taken refuge in their country and sought their protection.

During all these troublous times the number of Muslims was constantly increasing. One of the most valiant of Arabian soldiers—the Prophet's own uncle, Hamza—threw in his lot with his nephew and his followers, again illustrating the fact that the more intimate a man or woman was with the Prophet and acquainted with his ways, the more firmly was the Prophet believed and respected by that person. Hamza was a man of between forty and fifty years of age, but did not join Islam until after he had devoted six years to the consideration and study of the Prophet's claims. After having embraced Islam

he went to the Kaaba to make his declaration that he would be the foe of any man who dared to attempt to injure the Prophet. His statement was not without effect, and, for a while, operated as a check upon the atrocities that were being inflicted upon the Muslims. A remonstrance was made to Hamza by the Quraish chiefs, who urged upon him that he was doing wrong in thus forsaking the religion of his forefathers and accepting that of a man who believed in one God only in preference to the gods of the Kaaba. But Hamza not only knew the Prophet intimately, but had considered thoroughly the claims of the religion he had adopted, with the result that their counsel fell upon deaf ears. The opponents of Islam were much chagrined to find Hamza joining forces with Muhammad, and his conversion was one of the factors which helped in the daily increase of the Muslim following.

Again the leading residents sought an interview with the Prophet. Utbah, Shaibah, Abn-i-Harb, and the representative of Bani Abdul-dar, Al-Aswad bin Mutaleb, Zama'n, Alwalid bin Mughira, Abu Jahl, Abdullah bin Abi-Munya, Umayya bin Khalf, and Al A'sy constituted the principal members of the deputation which waited upon Muhammad. They told him that he was unwise in introducing a new religion and denouncing the worship of idols, which was the religion of his ancestors. "You have disgraced your parents," they said, "and you look upon the wisdom of the people as ignorance. You condemn the idols, and there is no outrage which you have not perpetrated against them." The Prophet was, however, by no means afraid of them, and told them that there was "no profit in cherishing superstitious beliefs, that it was but right to believe in the One God, which was the only way to foster right morals." They went away disappointed, but resolved to make one more endeavour to dissuade the Prophet. They selected Utbah to have a further private intercourse with Muhammad to tell him "that the chieftains and clansmen had agreed to adopt him as their king, and would offer him their allegiance and heap money and treasures before him, and give him in marriage the hand of the most beautiful virgin daughter of any chieftain he might select, and, in short, accept any conditions or stipulations he might make if he would cease from denunciation of their idols, which they so greatly honoured."

In their conversation both Utbah and the Prophet of Islam

were very courteous, one to the other. Utbah addressed him as: "O Son of my Brother, you are one of our own family, and occupy the same station as we do, but the mission that you have undertaken is not understood by any of us and is splitting the nation. You are denouncing our idols and falsifying our gods, asking us to give up what our forefathers believed in. Would you condescend to listen to me if I lay before you a few things? If you would consider them you might, perhaps, find some of them acceptable to you."

"Certainly," said the Prophet, "O Abal Walid!"

It was the highest form of etiquette in Arabia to avoid calling a man by his name, designating him instead by some characteristic—a rule, which it will be seen, was observed on this occasion by both parties.

"I will listen to what you have to say," continued the Prophet.

"O Son of my Brother," Utbah continued, "if you agree, I will."

Then he made the offer already mentioned. When he had finished, the Prophet, by way of courtesy, inquired:

"Have you finished, O Abal Walid?"

"Yes," he replied.

"Are you prepared, then, to listen to what I have to say?" asked the Prophet.

"Certainly!" was the answer.

Then the Prophet recited to him the chapter from the Qur-án beginning: "Hameem, In the Name of God, the Most Beneficent, the Most Merciful. This Book is revealed by the Most Merciful and Most Beneficent God," and he went on to read the punishments which were meted out to those who belied the Prophets.

Utbah, though a very warlike and very strong man, began to realize the divine origin of the word spoken through a man who was unanimously believed to be trustworthy, and then, as a consequence, began to fear that the divine visitation might be repeated in the case of the Quraish.

He left the Prophet's presence, and did not even make a report to those who had entrusted him with the mission. He was so much impressed with what had taken place that for some days he remained indoors, avoiding all contact with the outside world. The people wondered what had happened, and

eventually waited upon him to know the result of his interview with the Prophet. Some of the people even went so far as to say that Utbah had been won over to Islam. In reply to the inquiries which were showered upon him, Utbah said :

"You know the Prophet would never tell a lie. His honesty of purpose, combined with that all-inspiring revelation which he recited to me, has made me fear that a Divine visitation may come upon us, and that has driven me to seek seclusion. If you wish to obey me, leave the Prophet alone. If any person troubles him, you should defend him. If he is victorious his victory will be our victory, as he is of our nation. His honour will be our honour."

The reply of the people to this outspoken acknowledgment was : "By God, you have been enchanted by him" ; to which his only answer was : "I have given you my opinion."

On a similar occasion when the Quraish chieftains were devising plans against the Prophet's mission, a leader of the tribe, Al Nazr by name, told them : "As to one of your plans I know that it would be futile, because whatever you have to say against the personal qualities of the Prophet people will not believe them, because they all know him thoroughly, he having been born and bred amongst them, and they have been intimately acquainted with him from his very childhood. They have seen him growing up in his youth and they have all learned to love him. As to honesty and truthfulness, he was the greatest amongst them. How can you blame him when he has reached an age which commands respect and the highest trust, simply because he has brought to you a message which is not to your liking?" "By God," he added, "he is no enchanter nor is he a visionary nor a diviner. Neither is he crazy or mad" (*Zurqani*).

The advice of this noble man did not commend itself to the opposition, and was of no effect. They continued to inflict injuries and insults upon the Prophet and his followers. Yasir, the father of Ammar, was ruthlessly killed, while Samaya, his mother, was stabbed in a most shameful manner in a vital part by Abu Jahl, the fiendish leader of those in opposition to Islam, as a result of which she died. It is disputed whether the father was first killed or the mother, but most of the authorities say that it was "a woman" who was the first martyr in Islam, and she did not attempt to dissemble her religious views even when

she knew that a terrible death might be the result of her open confession.

Bilal, the slave, was another who was tortured for his acceptance of the doctrine of the One God and the universal brotherhood of man. He was fastened to the burning stones and exposed to the scorching rays of the tropical sun of the Arabian desert because of his refusal to recant. He was entrusted to the care of a man whose instructions were to take him through the streets of Mecca and flog him for his persistence. But his faith in the Prophet and his mission were too strong for him to give in even to such ill-treatment, and even while being flogged he would continue to cry, "Ahad, ahad," meaning: "The One Only God, the One Only God." Strings were fastened round his neck by means of which he was dragged along, his neck being lacerated. There were many instances of this treatment, and they led ultimately to Abu Bekr, the first male follower of the Prophet, who was a merchant, making several purchases of Muslim slaves solely for the purpose of rescuing them from persecution. Bilal was purchased in this manner and set free. Amar was another slave purchased by Abu Bekr and thus saved from torment. Abu Fakaiha was another. A female slave, Hammama, mother of Bilal, was also purchased and set free, as well as another woman, Labeena, in addition to Al-Nahdya and her daughter, and another girl named Zabeera. Abu Bekr by these acts of charity drew upon himself the anger of his nation, although, previous to his throwing in his lot with the Prophet, he was greatly admired by them. These additional troubles made the situation even more serious. Khubah went to the Prophet on one occasion to inform him of what was happening. The Prophet was at the Kaaba, rapt in meditation. Khubah was astonished at his calmness: "O Prophet of God," he said, "why don't you invoke curses upon these people who are tearing away our brothers and sisters and subjecting them to such extreme torture if they do not succeed in getting them to recant?" The Prophet consoled him and said: "God will make us victorious, and there will certainly come a time when a traveller will be able to go from Sana to Hazaramoot without fear"—which prophecy was realized literally when the religion of Islam was adopted throughout Arabia. In connection with these persecutions it may be mentioned that in one instance the eye of

Zaneera, an Assyrian woman, was plucked right out. It was these persecutions which led the Prophet to advise many of his followers to seek refuge with the Negus of Abyssinia, to which reference has been made. The refugees were accompanied by several of the Muslim leaders; amongst them were Ruqayya, the saintly daughter of the Prophet, the wife of Usman, the third Caliph.

It was about this time that one of the greatest men of Arabia, and one of the bitterest foes of the Prophet, realized the truth of Islam, and proved to be as strong and staunch a supporter of him and his mission as he had been previously its opponent. This was the well-known statesman, Omar, who, later on, became the second Caliph. He was renowned, not only as a statesman, but also for his administration of justice, his equity and righteousness, as well as his scrupulousness in the use of the public treasury funds. He was, however, a very bitter opponent of Islam before he accepted it, and there is a very interesting story told of the conversion of this stalwart enemy. He used to go in search of the Prophet with the avowed intention of killing him. One very hot day Omar met on the road a man who taunted him in the following manner: "You claim to be one of the strongest foes that Islam has, but you don't know what is going on in your own house." Omar, very much surprised, said: "What do you mean?" "Why," he said, "your sister has embraced Islam." On hearing this news, which was extremely painful to him, he went at once to his sister's house and found her deep in the study of the Qur-án; for the converts were passionately fond of this book and were accustomed to read and study it both by day and by night. Omar listened for some time to the recitation of it before knocking at the door, which was opened to him by his sister herself. She was frightened when she saw her brother, whose face was red with rage. "O enemy to your own soul," he said, "I hear that you have forsaken your religion," and with these words he began to beat her. Then he felled her husband to the ground and caught hold of his beard and the hair of his head. The wife ran to the help of her husband, but was again beaten in the face by her brother. The blood began to flow, but, strong in her faith, she addressed Omar: "Whatever you want to do, do, for I have adopted Islam as my religion." "But what was the book that you were read-

ing?" he said; "I want to know what it is." They had carefully put away the book on hearing the knock on the door, and his sister would not permit him even to see it, "because," she said, "you are polluted and are not worthy to touch the Holy Book." He insisted upon her producing the book, but she would not consent to his touching it until he had bathed. Omar, finding there was no other way, complied with her request, and the Qur-án was then brought to him. He opened it at the chapter which begins: "Whatever is in the heavens and whatever is in the earth glorifies God. He is the Most Powerful and Exalted and Most Wise." After reading through the chapter he pondered over the words and then said: "I must believe in the One God Only, and in Muhammad, His Prophet." He went at once to the Prophet's house and knocked at his door to gain admittance. The friends of the Prophet, who were sitting around him listening to his religious conversation as was their wont, were afraid to open the door to Omar because of his expressed avowal to take the life of the Prophet. Omar insisted upon the door being opened to him, and the Prophet asked one of the company to comply with his request and to have no fear. When he entered the Prophet's presence two of the Muslims held him by the arms and brought him near to the Prophet. "Loose him," said the Prophet, "and let him come nearer." According to Omar's own statement he went up to the Prophet, who embraced him with such force that Omar feared that his bones would be broken. Again observing the Arabian custom as to courtesy, the Prophet addressed him: "Oh, Ibn-ul-khatib, believe in God. May God guide you aright." Omar at once replied: "There is no Deity but God, and thou art the Prophet of God." The Prophet and the assembled Muslims were overjoyed, and shouts of "Allahu Akbar" (God is the Greatest) rent the air and resounded through the streets of Mecca.

The conversion of Omar inspired the Muslim community with strength, and the Muslims began to perform their religious ceremonies openly. Omar insisted that Muslims should say their prayers openly, "because," said he, "we are of the truth, and we need not fear anybody in doing what is right." For this reason Omar was given the name of Al-Farooq, which means "the divider between truth and falsehood." The Meccans turned against Omar, but he was too strong for them,

and he became a staunch supporter of the Prophet and a lifelong follower of Islam. But the detractors of Islam instigated their eminent men, such as Abu Jahl and Utbah, to threaten the Muslims individually and collectively with all kinds of torture and infamy, and to decline to do business with them. They were told that they would be excommunicated if they did not desert Muhammad and his religion. Finding that their various persecutions were of no effect they even went to the length of excommunicating the Muslims, avoiding all social and business relationships with them for about three years, during which time the Prophet and his followers had to live in Al Shu'b, and suffered terribly during that period because of the refusal of the tradesmen and others to have any intercourse with them. This treatment began in the seventh year of the Prophet's claim to be the Messenger of God. Eighty men, women, and children left the country and went to Abyssinia, which was the second exodus to that Christian country. The Meccans pursued them up to the coast of Arabia, but the fugitives were one day in advance of the pursuing party. Their fanaticism waxed so hot, however, that some of them took to boats and went to the Negus and asked that the Muslims might be sent back to their native country, charging them with all kinds of calumny. It was then that the king sent for the Muslim leader, Jafar. When he approached the king he did not prostrate, and the king inquired as to the reason for this omission and the apparent disrespect. He was told that in accordance with the commands of the Prophet they did not prostrate before any one but God. He then made that memorable speech, which is reported by both friendly and unfriendly chroniclers, setting forth the chief doctrines taught by the Prophet: how he had freed them from such vices as indulgence in intoxicating liquors, gambling, adultery, contracting secret marriages, the killing of female children and the weak, the eating of blood and the flesh of dead animals, the worship of fetishes; how he had freed them from jealousy and selfishness, and inculcated the worship of the One God and the giving of alms as an essential part of their religion. One amongst them instigated the Christian king to put the question: "Does he not go against Jesus, son of Mary?" Jafar replied that the Prophet required them to believe in Jesus as a true prophet of God,

and to believe that Mary was a very righteous, chaste woman, and that the objections raised against Jesus and Mary by the Jewish people were wrong. On hearing this the Negus was very pleased, and rejected the applications of the enemies of the Muslims, and in the end himself embraced Islam.

NEWTON ANTICIPATED BY MUSLIMS

THE discovery of the principle of gravitation is attributed to Newton. In the seventeenth century the fall of an apple from a tree is said to have drawn the attention of Newton to it and then he developed its law. But Muslims had discovered it long before. They had discovered both the spiritual gravitation and the physical gravitation. Even their philosophical poets discussed it. The well-known Maulvi Jalal-ud-din Rumi, the Goethe of the East, has graphically propounded the theory of gravitation in both its aspects—spiritual and material. As Newton was supposed to be the discoverer of the law of material gravitation, I shall quote and translate a few verses of the Maulvi Rumi from his world-renowned mystic poem called *The Masnavi Rumi*.

*Fumla ajzai jahan zan hukmê paish
Juft juft o ashiquanê juftê khaish.*

It is owing to a law that all the components of the world
Are in pairs and couples, one loving and attracting the other.

*Hust her juzway ba dlam juft khwah
Rast hamcho kahruba o bergê kah.*

Every material body or part attracts the other in the world
Exactly as *kahruba* (amber) attracts a piece of straw.

*Asman goyad zamin ra merhaba
Ba tu am choon ahan o ahanruba.*

The celestial bodies (sun and stars, etc.) greet the earth
saying

We stand with you in the relation of magnet to iron (i.e.
attracting each other).

*Guft sael choon bimund een khakdan
Dermianê een muheetê asman.*

Somebody asked how it is that this dusty earth remains
Suspended in the circumscribing atmosphere.

*Hamcho qandilê moalaq der hava
Ney ber asfal miravad ney ber 'ula.*

Like a round lantern floating in the air,
Neither it falls down nor goes upwards.

*Ân hakimash guft kez jazbe sama
Az jehate shash bimund ander hava.*

The philosopher replied that it is because of the celestial
gravitation

That the earth is suspended in the air from all the six
directions.

*Choon zi magnatees qubah raikhla
Dermian mund ahanê avakhla.*

Just as in the centre of a hollow globe of magnet
If a piece of iron were put, it would remain floating.

These verses reveal many other points besides the law of gravitation. They tell us that Muslims knew even in the days when Europe was steeped in darkness and when Christian fanaticism forbade all scientific discoveries that the earth was globular, that Muslims knew of the atomic affinity, that they had discovered the electric propensities of amber and the attractive power of the magnet, and that they knew that this earth is not only globular but is floating in the air and is a sort of round lantern, i.e. it draws light.

And this *Masnavi* is by no means a book of science. It was not written to expound any scientific laws and theories. So this shows that many scientific theories had become established facts among the Muslims and were a sort of common property. This poem was written more than six centuries ago. In the thirteenth century of the Christian era, when Christians had not advanced even to this extent as to tolerate science and scientific discoveries, when men of genius were persecuted and even burnt alive by Christian governments under the command of Christian theologians, Muslim saintly persons were giving a place to scientific theories even in their sacred and religious books, thus offering another emphatic proof of the rational basis of Islam, and showing how absurd it is to say that Islam is against progress.

It is difficult to realize fully what the world has lost by the fanaticism of the Christians who burnt Muslim libraries in Spain and Sicily, etc., in Europe, and by the savagery of the heathens who sacked and burnt Baghdad and other Asiatic stores of Muslim knowledge.

AL-QIDWAI.

THE PEACE-METROPOLIS OF THE WORLD

BY MAULVI MUHAMMAD ALI, M.A., LL.B.

THE idea of *peace* is the dominant idea in Islam, the primary significance of the word *islam* itself being the *making of peace*. A Muslim is he who has made his peace with God and man, for peace with God implies complete submission to His will and peace with man implies the doing of good to fellow-man, and these two are the great characteristics of a Muslim according to the holy Qur-án: *He who submits himself entirely to Allah and he who is the doer of good to others* (2:116). *Peace* is the greeting of one Muslim to another, and peace shall also be the mutual greeting of those in paradise (10:10). The goal to which Islam invites is, according to the holy Qur-án, *dar-us-salám*, or *the abode of peace* (10:25). And last of all the God of Islam is Himself *As-salám*, or *the Author of peace* (159:23). Peace is therefore the essence of Islam, and Islam is pre-eminently the religion of peace.

The idea of a *peace-metropolis* of the world might sound to most ears as an idea of recent growth, but it originated with Islam in the desert of Arabia thirteen hundred years ago. Arabia was from time immemorial rent up by internal dissensions. In other countries there might have been wars; there might have been civil strifes in which one party contested supremacy against another; these wars and strifes might have been carried on at times for years, but the normal condition in all countries has always been one of peace. Arabia presents us with an altogether different picture. Here the normal condition was one of warfare, of the struggle of clan against clan and tribe against tribe. Other nations might stand in need of finding some cause justifying hostilities; the Arab needed none. Two instances might be sufficient as showing the truth of this remark. An ordinary trick in a horserace led on one occasion to the bloodiest war that was possible within the confines of a desert country. The slaying of the monkey of a creditor led to another great war.

Among all this frightful state of things, however, in this continuous tribal warfare, there was one redeeming feature. Mecca with its environments was inviolable. War could not be carried

on within the limits of what was known as the *haram*, including the city of Mecca and several miles of tract round it. Four months of the year were also held sacred, but this was also due to the sanctity of Mecca. The Ka'ba, as the sacred house at Mecca is called, the house giving to Mecca all its importance, "has from time immemorial been the scene of pilgrimage from all quarters of Arabia: from Yemen and Hadramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia" (Muir's "Life of Muhammad," Intro.). Time was needed for men to gather together at the holy place from distant corners of the country, and therefore war was suspended during the time. Amnesty thus prevailing throughout the whole country, pilgrims from every quarter of the country could, without the least fear of being molested by their foes, safely repair to the holy city, and thus perform the pilgrimage as well as carry on trade. Mecca thus exercised a twofold influence on the Arab population: within certain territorial limits war could never be carried on, and for a third part of the year the whole country was at peace. Hence it was in the strictest sense of the term *the peace-metropolis* of Arabia, affording always an inviolable asylum to the party seeking shelter there even if it was actually engaged in war at the time.

How did Mecca come to have this unique distinction which has not fallen to the lot of any other town in the world? Was it due to some mutual understanding between the Arab tribes, or to some compact agreed to by the jarring elements of the Arab population? The political condition of Arabia rendered an understanding or compact of this nature impossible. Not only was an agreement between the various tribes rendered impossible by the fact that permanently settled population formed only a small fraction of the entire population of the great desert country, but continuous inter-tribal hostilities were also a great bar to any general union. The different clans and tribes were all isolated from each other, and they could not entertain the idea of a common purpose or a common benefit. A population, mostly roaming from place to place, subdivided into innumerable bodies, each body not only asserting its independence of, but also being at constant war with, the other, cannot be conceived of as arriving at such an extraordinary conclusion by a general agreement of all the parties concerned

as the establishment of a common centre to whose sacred ground war should be an unknown thing, and every pilgrim to which should enjoy perfect amnesty during the whole of the vast desert country ; but even if such an agreement were possible, what value could be attached to it in the fury of war that constantly raged in the country? What power was there behind it that withheld the hand of the conqueror in the hour of his triumph as soon as the new moon of the first sacred month was seen? The experience of the world in the great world war which is now devastating fertile lands and fair towns is otherwise. What is an agreement to-day in the eyes of the civilized and educated people of the twentieth century? A scrap of paper! The most solemn agreements are set at naught by one Power and their violation is acquiesced in by the others. A treaty violated becomes a fact accomplished. Could we expect more of the barbarous Arabs of pre-Islamic times?

What was the force, then, which made Mecca an inviolable centre of peace in a country whose inhabitants were ever at war amongst themselves? Can we trace the history of Mecca back to a time when it did not enjoy the honour of being a peace-metropolis of Arabia? If the answer to this question is in the negative, the task of assigning this or that local reason would be fruitless. And here is Muir's answer to the question of time :—

"The *haram* or sacred tract several miles round Mecca was hallowed and inviolable, and had *from time immemorial* been so regarded. Four months of the year were held sacred : three consecutive and one separate. During this period war was by unanimous consent suspended, hostile feeling was suppressed, and amnesty reigned throughout Arabia. Pilgrims from every quarter could then safely repair to Mecca, and fairs in various parts were thronged by those whom merchandise, or the contests of poetry or social rivalry, brought together."

And again he says: "Tradition represents the Ka'ba as *from time immemorial* the scene of pilgrimage from *all* quarters of Arabia. . . . So *extensive a homage must have had its beginnings in an extremely remote age ; and a similar antiquity must be ascribed to the essential concomitants of the local worship*—the Ka'ba with its Black stone, the sacred territory and the holy months." (Italics are mine, except in the case of the word *all*.)

These two quotations make it sufficiently clear that the respect paid to Mecca and the inviolability of the territory surrounding it could rest only on some very ancient and well-grounded religious belief. The holy Qur-án refers to this when it says: "And when We made the House a resort for men and a place of security" (2:125); and again: "Do they not see that We have made a sacred territory secure while men are carried off by force from around them?" (27:67). Other hints of a similar nature abound in the holy Qur-án, showing that the inviolability of the territory around Mecca was laid down as a Divine institution at some very remote period, and exercised such a strong influence on the minds of the people that they dare not violate the Divine command. That ordinance was, no doubt, as old as the House itself, regarding which the holy Qur-án says that it is "the *first* house" appointed for men on earth (3:95). That might sound to some ears as rather an extravagant claim, but the opinion of a hostile critic quoted above, that the homage paid to Mecca *must have had its beginnings in an extremely remote age*, leaves little doubt as to the truth of the claim made by the holy Qur-án.

These considerations clearly show that the origin of the inviolability of Mecca lay in some Divine ordinance, an ordinance of so strong a nature that it has remained unshaken through all ages, and has stood the test of all the shocks that time could bring. Here is, then, a town, and the only town of its kind, that has served as a peace-metropolis among the most warlike people in the world and successfully withstood the worst warlike tendencies of a people whose chief occupation has been fighting through long ages. It has therefore sufficient reason to claim to be the future peace-metropolis of a world which cannot do without fighting, but which sorely stands in need of a centre which should be inviolable amid the most furious struggles of nations.

That claim regarding Mecca has already been laid down in the holy Qur-án. It is in the form of a prophecy whose fulfilment during the last thirteen hundred years amid varying circumstances is a sufficient guarantee of its truth. After making the announcement already quoted, that the sacred House at Mecca is the first house appointed for men on this earth, the holy Qur-án goes on to say:

"In it are clear signs: the standing-place of Abraham, and

whoever enters it shall be secure ; and pilgrimage to the House is incumbent upon men for the sake of Allah—upon every one who is able to undertake the journey to it " (3 : 96).

Three things are here mentioned as being clear signs. The first is the standing-place of Abraham. Though there is a particular place in the Ka'ba known as the *standing-place* of Abraham, showing the association of the name of Abraham with that of the Ka'ba, there is a deeper reference here. Abraham was the great exponent of the doctrine of Divine unity through whom various nations have been blessed. Hence in there being a clear sign in the standing-place of Abraham there is a further reference to the fact that Mecca shall be the future centre of the world from which Divine unity shall be proclaimed in the whole of the world. At the time when Islam made its appearance, the great ennobling doctrine of Divine unity had almost entirely disappeared from the world, and it was through Mecca that the doctrine was again established in the world.

The second sign is that Mecca shall be a place of security for all men in future. Here the doctrine of the inviolability of Mecca is extended beyond the confines of Arabia, and a claim is thus made that with the appearance of the world-religion preached by the holy Prophet, Mecca was no more the peace-centre of Arabia alone, but it became the peace-metropolis of the whole world. This change was necessary because Islam was not to be the religion of the Arabs, but that of the whole world, the holy Prophet's message being for all the nations of the world. It is with reference to its metropolitan nature that Mecca is elsewhere called in the holy Qur-án *umm-al-Qura* (lit. the *mother of the towns*), because it was to feed all the towns with spiritual food. This is the reason why Muslims are commanded to turn their faces to Mecca when praying.

The third sign is that a pilgrimage to Mecca shall continue to be made for ever, and no power in the world shall ever be able to put a stop to it. In this also there is an indication that peace shall always reign in Mecca, and that the bitterest enemies shall continue to meet there on friendly terms.

The most striking thing about the prophecies is that they were all announced at a time when the holy Prophet and his followers had apparently for ever been driven from the sacred place which is the object of those prophecies, and that place was in the exclusive possession of an enemy who did not allow

the Muslims to visit the place even during the sacred months, and when the small Muslim community was in danger of being utterly destroyed by the powerful enemy at any moment. To make such grand and majestic announcements under such adverse circumstances was undoubtedly a thing quite beyond the scope of human knowledge. Islam thus not only means *peace* spiritually, but it also offers to the whole world a physical peace-centre to mitigate the horrors of the great unavoidable terror of humanity, war.

WOMAN

UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS

By SHAIKH M. H. KIDWAI

(Continued from p. 331.)

III

(c) WOMAN UNDER CHRISTIANITY.

Before we begin this chapter we should like to explain the following two points to save any misunderstanding.

(1) We have the greatest possible respect for Jesus as a Prophet, a Reformer, and a Man. His teachings and the laws he really laid down could not but be good. But the original words in which he taught and any authentic contemporary records of the life he led are absolutely extinct, and he, being an Asiatic, the parables and metaphors he used and the right import and significance of his teachings were not properly, and in certain respects not rightly, understood by those European translators and writers who are responsible for the modern versions of the Bible. Jesus himself is in no sense responsible for those blasphemous conundrums that are supposed to be the religion of Christ and go under the name of Christianity, or for those vices and immoralities—some of which we shall have to discuss in the following pages—which are found in the religious, civil, and social laws of such nations as pretend to follow the teachings of that exalted and holy man—Jesus of Nazareth. For example, we do not believe that Jesus was disrespectful to his mother, as some versions of the Bible allege.

(2) Even when we do not express our explicit disagreement from all those Christian apostles whom we shall freely quote as the best religious authorities, who have piled vituperations upon

the woman sex, or those Christian writers as good civil or social authorities who have run down woman, it must not be taken that we agree with them. On the contrary, we believe that human nature, as animal nature, is the same in the East and the West, the North and the South. The difference in latitude and longitude, in colour or even in creed, does not change human nature. There are good men and women and bad men and women everywhere. Woman as a woman is virtue-loving, sentimental, affectionate, gentle, sympathetic all over the world, even when she is in barbarous countries and under savage laws. Our respect and love for European woman, Christian woman, as a woman, i.e. when she is not unsexed, is great. We have no doubt that in a few respects the civilization that goes by the name of Western civilization is somewhat superior to that civilization which goes to-day under the name of Eastern civilization. In fact we think that a union of the two civilizations, which can perhaps be quickened by intermarriages between the people under these two different civilizations, would evolve a very good civilization if it takes some of the good of the one and some of the good of the other to weaken the failings of the two.

We also think that the life of European woman and even man is much more regular and systematized to-day than that of an Asiatic. We admit that generally speaking even Muslim women, notwithstanding the commandments of their religion to seek knowledge, are in education and literacy far behind Christian women, although the latter have no religious commandments to acquire knowledge, just as now Muslim men are, in education and scientific progress, far behind Christian men who were once their pupils. We have no hesitation in saying that the advancement in education has produced very good results, and but for that the moral condition of women as of men under the so-called Christian civil and social laws would have been much worse than it is. We ourselves favour monogamy, which modern civilization of the West has adopted as a rule, although we do not consider polygamy a sin or anathema.

What our aim in this chapter shall be is to show how Christianity, as a religion, a moral power, a social institution, has treated woman and with what results. We shall endeavour to put a looking-glass which will reflect the condition, past and present, and some even future, of woman under the religion

that goes by the name of Christianity, and under the civilization which is called the Christian civilization. In the same way in the next chapter we will show how Islam as a religion, a system, a law, treats woman, and what is the effect of that in respect of the religious, social, and moral conditions of woman when Islam is acted upon.

Every impartial person will see that perhaps there is no religion in the world which has so lowered and degraded woman as that religion which professes to worship a God, or the son of a God, born of woman alone without the agency of a male. Christians do not recognize the immaculate conception of Lords Krishna and Buddha, but they feel proud of the immaculate conception of their "Saviour." Although they deny a father to their God or part of a God, they do not deny him a mother. And the major portion of them almost adore that mother too. They believe that to save mankind from sin, as the intercession of the "son" is required with the "Father," so also the intercession of the mother is needed with the son. Roman Catholics give a high place to the Virgin Mary in their pantheon of saints and gods. Yet all the Christians, reformed or unreformed, Catholics or Protestants, have based the very foundation of their religion on the criminality of woman. They have not only accepted the Hebrew story of the "fall of Adam," but have gone so far as to weave a network of blasphemous superstition round about it: that Eve ate the forbidden fruit first, and then instigated Adam to do so, who out of his love for her complied with her wishes so that she might not suffer alone the punishment of a revengeful God; that God sent them both down on the earth and the curse of their sin became ineradicable, so much so that every man born of woman is born in sin and the whole humanity required a saviour to satisfy by his own blood the wrath of a relentless, unforgiving, vindictive God; that that saviour, although a part and parcel of God Himself, came in the human form on this earth, was born of the Virgin Mary, lived for a few years among the fishermen of Galilee, claimed to be the King of Jews who put him on the cross, although he himself made every human effort to save himself from that ignoble death which was inflicted upon thieves and murderers, and with which his gospel—the Old Testament, in which he implicitly believed, had threatened FALSE prophets. Thus the whole fabric

of Christianity rests upon the criminality of woman. If Eve had not shown the frailty of going astray, if she had not tempted innocent, childlike Adam, sin would not have become inherent in human nature, and no saviour would have been required, no spilling of human blood would have been needed to "cleanse." No wonder that pious and saintly Christians like St. Bernard, St. Antony, St. Bonaventure, St. Jerome, St. Gregory the Great, and St. Cyprian, all cursed woman, and showered such abuses upon the sex as "the organ of the devil," "the foundation of the arms of the devil," "a scorpion ever ready to sting," "the gate of the devil and the road of iniquity," "the poison of an asp, the malice of a dragon," and "the instrument which the devil uses to gain possession of our souls."

No wonder that Tertullian defined woman as "the devil's gateway, the unsealer of the forbidden tree, the deserter of the divine law, the destroyer of God's image—man." No wonder that he accused woman thus: "Do you not know that you are each an Eve; the sentence of God on this sex of yours lives in this age; the guilt must of necessity live too?" No wonder that he groaned thus: "On account of your desert—that is, death—even the son of God had to die." No wonder that that great Christian saint Chrysostom whined as follows: "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

The Vicar of Crantock has summed up in the following words the complete inferiority of woman to man in different aspects and stages:—

(a) Man's priority of creation:

Adam was first formed, then Eve.

(b) The manner of creation:

The man is not of the woman, but the woman of the man.

(c) The purport of creation:

The man was not created for the woman, but the woman for the man.

(d) Results in creation:

The man is the image of the glory of God, but woman is the glory of man.

(e) Woman's priority in the fall:

Adam was not deceived, but the woman, being deceived, was in the transgression.

(f) The marriage relation :

As the church is subject to Christ, so let the wives be to their husbands.

(g) The headship of man and woman :

The head of every man is Christ, but the head of woman is man.

Up to this day, under the marriage law of the Christian Church, a woman, when getting married, has to pledge solemnly to obey her husband. Both in Great and Little Russia, even to-day, the ceremony of the bride taking off the bridegroom's boots for the first time is very important. In certain parts of Great Russia the old custom still clings, that as the bridegroom is about to take the bride from her house, her father takes a specially prepared whip, strikes his daughter gently with it, saying he has done it for the last time. He then presents the whip to the bridegroom.

Towards the end of the sixth century, the same century when the real Redeemer of the woman sex rose from Arabia, at the Council of Mâcon a bishop even raised the question whether woman really was a human being. He himself answered the question in the negative, but the majority of the assembly took a more lenient and "chivalrous" view and considered it to be proved that woman, although she was no doubt full of defects, was yet a member of the human race. Still some of the Fathers of the Church were careful to emphasize that womanhood only belongs to this earthly existence, and that on the day of resurrection all women will appear in the shape of sexless beings.

A council held at Auxelle forbade women to receive the Eucharist into their naked hands, and in various canons women were enjoined not to come near to the altar while Mass was celebrating. This sounds like a primitive Hindu custom. If a woman, a dog, or a Sudra touched a consecrated idol its godship was destroyed, and if that idol happened to be of clay it should be thrown away, otherwise the ceremonies of deification must be performed afresh.

Jesus said that he had come to fulfil the Law, so he accepted "Thy desire shall be to thy husband and he shall rule over thee" as the maxim of a married life for women. Jesus himself, it is said, was disrespectful to his own saintly mother, and addressed her in a way which would never be allowed in any respectable

society to-day. St. Paul, to whom modern Christianity is much more indebted than it is to Jesus himself, and whose personality, too, is much more historical, dictates: "Neither was the man created for the woman, but the woman for the man"; and again: "Let the woman learn in silence, with all subjection, for I suffer not a woman to usurp authority over the man, but to be in silence." Woman cannot touch the pulpit and the altar. In the Church of England, by law, she is in practice counted a thing unclean. The gulf between the sexes in non-Catholic churches is as wide as in the Catholic.

In fact, even if Christianity had not such a weak religious foundation as to be unable to stand firm before the attacks of rationalism, it would have still been doomed because of the insults offered by its religious heads and founders to more than half the creation of the world. No self-respecting woman, who has any regard to the honour of her sex, would care to associate herself with such a religion which has nothing but curse and vituperation for her, and which has based the fundamental principles of its faith on the supposed double criminality of woman—first of her own disobedience to her Creator, secondly of instigating an innocent man to share in her crime, and thus involving the whole humanity in a sin which could not be "cleansed" but by the sacrifice of one who was at least half human.

If Judaic belief also had not involved woman in criminality perhaps all the Christian women would have blessed that nation for having put the "man-god" on the cross, and thus secured some atonement for their sin, at least for that portion of humanity which has not developed sufficient reasoning power as to see that there can be no possible connection between the sacrifice of one individual and the sins of all mankind. But the worst of all is this, that although "the only-begotten son of God" has been sacrificed, although the Jews obliged humanity by putting an innocent man on the cross, although Christ's blood is supposed to have made atonement for the crime, yet Mother Eve's sin has not yet been forgiven, either by God or by man, yet every human soul is born a sinner, yet woman bears the stigma of being instrumental in making the whole humanity sinful!

What is the proportion of those people who believe in the cleansing power of the blood of Christ and in his saviourship as compared with those who have no such irrational faith? Very

small indeed. Then it clearly shows that the sin committed by woman could not be expiated for the majority of mankind even by the sacrifice of God's "only son." For the eternal perdition of the majority of the human race woman remains the chief cause! And there is still a darker side of this criminality of woman. Because of her criminality and the transmitted guilt, even the new-born infant of a Christian himself is subject to condemnation to the eternal torture of undying fire, until baptism has united it to the Church, for although it had committed no sin by its own will, it had nevertheless by its carnal conception drawn with it the condemnation of original sin. Lecky says that the opinion which was so graphically expressed by the theologian who said "he doubted not there were infants not a span long crawling about the floor of hell" is not one of those on which it is pleasant to dilate.

The whole body of Fathers, without exception or hesitation, pronounced that all infants who died unbaptized were excluded from heaven. In the case of unbaptized adults a few exceptions were admitted, but the sentence on infants was inexorable. Even Pelagius, who denied the reality of hereditary guilt, retained his belief in the necessity of infant baptism. Because of an apple that was eaten first by mother Eve and then by father Adam an infant whose existence was but for a moment descended into eternal fire.

Poor terror-stricken pious mothers, to evade this awful sentence of their church which was passed because of woman's transmitted guilt, pathetically tried now one way, now the other. Sometimes the baptismal water was sprinkled upon the womb; at other times, in the hope that Almighty God, through the favour of His "son," would be pleased to antedate the ceremony, the still-born child was baptized, and so forth.

Even the Reformation did not do much to relieve woman of this horrible and painful result of her old, old criminality. The Protestant taught even more clearly than the Catholic the doctrine of imputed righteousness, and was therefore more disposed to dwell upon the doctrine of imputed guilt. The Lutherans, in the Confession of Augsburg, asserted the absolute necessity of baptism quite as emphatically as the Tridentine theologians. Calvin was in some respects more merciful to unbaptized infants, but no school declared more constantly and more emphatically the utter depravity of human nature, the

sentence of perdition attaching to the mere possession of such a nature, and the eternal damnation of the great majority of infants. A few of the enthusiastic advocates of the doctrine of reprobation even denied the universal salvation of baptized infants, maintaining that the Almighty might have predestined some of them to destruction. All of them maintained that the infants who were saved, were saved on account of their connection with Christianity, and not on account of their own innocence. All of them declared that the infant came into the world steeped in guilt, and under the sentence of eternal condemnation.

The position of woman in the Jewish faith was low indeed, but Christianity has made it still worse. Christianity has fathered upon her the cold-blooded murder of not only an ordinary human being, but the very "son of God." It is true that to all appearance a few Jews were responsible for getting a man on the cross who was one of them, and alleged to have come to be their king, but according to the Christian belief that man was no other than the son of God Himself, and those Jews were only working in the hands of destiny to secure the expiation of the sin committed by Eve. So woman, in fact, was really responsible even for that Jewish crime. Poor woman! The charge sheet, according to Christianity, against her is as follows:—

- (1) That woman was the first to disobey God.
- (2) That woman prompted Adam to follow her in disobedience.
- (3) That woman was the cause of the fall of Adam.
- (4) That woman's guilt has been transmitted to the whole of mankind, and every child is born in sin.
- (5) That owing to woman's crime all humanity except a number of Christians is condemned to eternal perdition.
- (6) That woman, even if she is a Christian, is responsible to see her own unbaptized infant going to eternal fire.
- (7) That God had to send Jesus to be sacrificed because of the first crime of woman, so she is responsible for the crucifixion of Jesus.
- (8) That those who believe that Jesus was more than human have every reason to curse woman more for having caused "the death of their Lord."

Does woman—Christian woman—plead guilty to these charges? Does she realize her responsibility? If she accepts the responsibility which Christianity and even Judaism have put upon her shoulders, if she submits to the degraded position these religions have allotted to her, will she not feel ashamed of herself and of her position before those sisters of hers, like the Muslim woman, who have no such responsibility put upon them and whose conscience is quite free? The first thing women in Christian lands should do to get franchised and be morally equal to their Muslim sisters is to bid good-bye to Christianity itself, because it is this man-made religion which is responsible for their subjection and degradation. Unless Christianity is boycotted or its fundamental principles are changed, woman will not be able to secure real respect in Christian lands, nor will Christian women have any claim of respect in any land.

(To be continued.)

NATURE PROBLEMS

IV.—THE PRICE OF INTELLECT

By Professor N. STEPHEN

"It is a poor sport that is not worth the candle."—HERBERT.¹

"All things have their price, from crowns to kicks."—BYRON.

THE thought from which this paper has grown was cast into my mind by a gentleman, at the close of one of my lectures in Liverpool, in the form of a question. He said to me, "Does it ever seem to you that we have to pay a heavy price for being human, instead of mere animals?"

My answer at the time was given in the words of George Herbert quoted above, and there for the moment the matter ended; but things like that haunt me till I am satisfied, or have thought them out; so the thought stuck to me—it had been thrown into my mind like a seed, and taking root there, sprang up in the form of two questions:

1. Wherein do we differ from all other animals?

¹ In old times many games were played by the light of candles, the players having to pay candle money, often shortened into candles—hence the saying. It has been attributed to the French, I think wrongly; they have the same idea differently expressed, "The game is not worth the candle."—N. S.

2. What is the price we pay for, and what the advantage, we enjoy, as the result of that difference?

To the first, I say (following the usual line of thought) we differ, in that we have intellect; the power to reason from cause to effect, and to appropriate to our own use the knowledge gained by our forefathers. The mere animal does not reason; it perceives, and may remember that certain things produce certain results, but it does not know or care why. Also its knowledge must come from its own experience; it cannot profit by the knowledge of its progenitors, but must in each instance begin *de novo*.

To the second, I answer, the price may be stated in one word, RESPONSIBILITY! The advantage may not be so obvious to all; but it seems to lie in this, that this power places Man at the head of all created things, making him, next to God, the dominant power of this world.

If we keep before our minds the scheme of Creation, in its generally accepted divisions of mineral, vegetable, and animal, we shall have no difficulty in forming a ladder showing what I may term the evolution, or development, of its plan. At the foot the mineral creation, mere stocks and stones, having no power of growth or progress in themselves; being subject to no change, except the slow, gradual, and irresistible process of disintegration,¹ in accordance with Nature's immutable law—All things that are must pass away. Thence to the vegetable, with its more complex scheme of growth and reproduction: "The seed bringing forth the plant after its kind, whose seed is in itself," and yet having little or no power of self-preservation under adverse conditions, no power of volition, and some people say, no feeling of pleasure or pain; but I may say in passing, I am not at all sure about this last point myself.* Some of these are long-lived, but the greater number have but a brief period of existence, passing from seed to fruition and decay in a single season; others having seasons of alternate rest and growth in accord with Nature's law of re-creation, those things which move on without a pause being

* Some objection may be taken to this, for I know there are such things as earthquakes and such-like, but it expresses what is the general truth, the exceptions can take care of themselves.—N. S.

* Note, for instance, the behaviour of some of the more sensitive members of this class; it is a fascinating study, and the final answer is not yet found.

soon spent, or, as the proverb has it, "Soon ripe, soon rotten." So we find the slower the growth, the longer the life; even the so-called evergreens being only so in degree, retaining their foliage all the year, but making growth only in periods. Still, we may take it broadly that growth, the passing from an immature to a mature or more perfect condition, is the chief mark of advance distinguishing the vegetable from the mineral part of creation: an advance which culminates in the animal, and reaches its highest and crowning point in man, with his powers of intellect and reason.

I may be told by some critic that these lines are too arbitrary; that the common distinctions between vegetable and animal seem, in some cases, to overlap in such a manner as to defy such a line of demarcation. I agree, but to the ordinary mind the distinction is clear enough; the extra-specialist can take care of himself, I write just for the average reader. Only a few weeks since, I put to a class this question: How do you distinguish between animal and vegetable life? and the unanimous reply (written) was that animals had life, plants none! A most unsatisfactory, because incorrect, definition, so incomplete as to be valueless, for it requires no argument to show that vegetation has life, and even, in some forms, that more inclusive, if elusive, thing vitality. I pointed out that a better reply would be, that the animal is marked by the presence of will power, mind, and also, as a result, of voluntary and controlled motion,¹ and the consequent ability to select within limits the place and the manner of its existence.

Naturally the limits vary, but the power, or shall I say the germ of such power, is found in all animal life, from the amœba, whose existence may be bounded by a drop of water, to the elephants which roam unmeasured forests; or in the swallow, which in the season of migration travels long distances, and in man, where its limit seems to embrace the area of all the known world, and even to push forward toward the unknown.

Note carefully, however, that only in man is this power governed or directed by intellect, intelligence. But apart from that even, the instigating force is not the same in all, either in quality or degree: in some cases it is merely an automatic action with little, if any, perception of purpose or

¹ Even this is imperfect: some plants seem to possess power of motion.

effect; in others a mere instinctive impulse, such as the impulse to escape some threatened or sudden danger. This is so purely animal (as distinguished from human) as frequently to intensify the very danger it would avoid and cause panic—to which I shall refer later. In other cases it may be the result of some instinctive inheritance from the past, as seen in the dog and some other animals, whose habit it is to turn their body about several times before lying down, a relic of the time when its progenitors made their bed in long grass or reeds, which were naturally pressed down into a couch by the turning body—and this they do when the cause no longer exists. I have often seen a dog do it before lying down on a rug or carpet, thus proving it to be simply an impulse of instinct, falling short of intellect, which would have shown it to be needless; in other cases it may be absolute intention arising from a recollection by the animal that a certain act has in the past produced a certain result, and an expectation that it will do the same again. This closely resembles intellect, but in my opinion falls short of being intellectual, and is never more than an act of individual memory.

And so we are face to face with my first question again, "Wherein does humanity differ from other animals?" But it seems to me, leaving out for the present all question of soul or immortality¹, and bearing in mind what I have written, we may venture to answer: It lies chiefly in the possession of intellect, which may be defined as the power to comprehend, and act upon, received and thought-out ideas, understanding the why and the wherefore; the animal possessing instinct only, which is a power that acts upon some natural impulse or memory, but does not know the why of any effect produced.

In asking the reader to accept this answer, I know—none better—how very difficult it is to say where instinct ends and intellect begins, the trained animal often appearing more intellectual than the untrained man, the apparent act of instinct at times appearing more reasonable than reason itself; but I think, if you observe carefully, you will agree with me that this is merely the result of *memory*, *not understanding*, and is the result of intellect, not in the animal, but in the human, that is the trainer—the person who has taught the animal to remember.

¹ I shall return to this in another paper if I am spared, but it is too controversial for present subject.—N. S.

Still, we must recognize that the trend of modern ideas and the result of recent studies is to credit the higher sections of the animal world with something much nearer intellect than the old school did, and even to suggest that there may have been some reason for the stories of ancient times, when animals spoke and acted as men do now.

There is no more interesting study than this of Instinct *v.* Intellect. I devoted some years to it so far as I was able, and still like to try such experiments as time and opportunity bring in my way, and I am satisfied of the existence of a sort of language or audible means of communication with each other existing in some of the animals, certainly as between members of similar species; it may be only a series of tones or inflections. My own dog, for instance, has quite a variety of expression in his barks, and I can tell at once whether he merely wants to call my attention to some trifle, or to be let out; or again, if a visitor is a stranger or a friend, and many other things, entirely from these tones.

Then there are certain senses much more fully developed in animals than in man. Smell is a well-known instance; also there is a power to perceive coming weather changes, or certain dangers; and to that we must add the sense of locality, or direction, which has even been used as an argument in favour of animal intellect.

I ask you to note this, however: this faculty only applies to finding a place *already known*; but give a man a direction, written or oral, to a place never heard of by him, and by the exercise of his intellect and tongue he will find it with no great difficulty. The reader will see at once how superior the one power is to the other.

Space will not permit me to give details of my experiments, or I could tell how I have got into friendly relations with such shy creatures as water-hens; and of wild birds, thrushes and blackbirds in particular, six or eight at once, standing within a few feet of me for ten to twenty minutes at a time, while I played soft melodies on a small organ near the open doors of a room opening on to my small garden.

But this is leading me into a side issue. Return we to our question.

I am not quite satisfied with the answer as it stands, viz., that the difference between men and animals lies in the

possession of intellect or knowledge, instead of instinct. I think it would be more correct to say in addition to, rather than in place of, instinct, because there are times and circumstances, mostly of sudden emergency, when even in man—educated civilized man, not mere savages—instinct takes control and for a time intellect is dethroned. Then we have mad panic—knowledge, reason, all forgotten, and the ego, Self, dominant; then we see man as nature made him, the mere animal overpowering all his faculties, and leaving him for the time, in many ways, a little below some of the animals he looks down upon as mere brutes.

But if he be a man worthy of the name, this temporary relapse, madness it may well be called, passes, and thought brings shame.

Why shame? Because he feels that he has fallen below his proper place, has been for the time an unreasoning instead of a reasonable being—which latter is his birthright and honour, for herein lies all his superiority, his power to reason.

TO HOLD HIS LESSER SELF
SUBSERVIENT TO HIS MIND.

Have we got it at last? Is this the true answer to our question? Is it not a beautiful thought that man, in spite of all his passions and weaknesses, may be Master of Himself. Is the price too great? Do we have to pay too heavily for our position in the scheme of creation?

All true men will answer, No!!

"For who would lose, though full of pain, this intellectual being;
Those thoughts that wander through eternity!"—MILTON.

In this lies the real test of a man's worth, for it is neither wealth nor birth which makes the superior man. No;

"Mind is the man; I claim my whole desert,
From the mind's vigour, and the immortal part."—OVID.

The popular cry is "All men are equal," another instance that the popular cry is nearly always wrong; for is it not self-evident that the educated man must always be superior to the ignorant, even though it be in crime, but much more in all that makes for the comfort and welfare of mankind. Here we meet our earliest responsibility, for—

"Every mind was made for growth, for knowledge;

and its nature is sinned against when it is doomed to ignorance." (W. E. Channing.)

The State has recognized this, and in the most civilized nations made the education of the young compulsory, so I need not dwell on that. But I fear the personal duty for which each one of us is responsible is not so well realized: I mean the duty of seeing that his own mind is kept at its best, is not starved by mean thoughts and selfish aims; or worse still, destroyed by vicious or wicked living, by licentiousness or drunkenness. I often think, of all the implements the Devil possesses, alcohol is the most dangerous and insidious. Those who have had the opportunity to observe, know that neither genius, learning, position, nor strength are proof against it; and oh! what a mean, humiliating, disgusting sin it is when it masters a man, and gradually but certainly destroys his intellect, his health, and his character, leaving him a moral, social, and mental wreck.

What a picture of such an one the great novelist Charles Dickens has given us:

"The shaking figure unnerved and disjointed from head to foot. . . . The whole indecorous, threadbare ruin, from the broken shoes to the premature grey hair; . . . the helplessness of one who has gone down past hope of redemption, and become the last, most dreadful of all things, the wreck of poor, weak humanity."

I could write much on this, and write only of what I have seen and mourned over.

Who is responsible? Primarily the man himself; but does it end there? I say no; it touches all those who pander to its continuance, no matter whether it be the Church, the State, or the individual. "Am I my brother's keeper?" will be worse than no answer when the question is put, What did you do to save their souls?

The very first thing that set me thinking of Islam was the fact that it speaks in no faltering tone, it panders in no way to this evil, but says in plainest terms, I will have none of it. Ours is the responsibility to make the most and best of the ability, the powers, entrusted to us by God; we are not mere holders of these things, we are trustees; and it is not enough that we keep them as we receive them—we must use them,

brighten them, or we shall be but faithless stewards and at the last have no reward.

But even this is not all; for we shall suffer both here and now, because "The mind unused soon hastens to decay," and so we lose the power to do even what we would; our knowledge, our skill, our very power to work effectively is lost, for

"Skill in the arts is mental power, exercised in arts. That is all." (Rufus Choate.)

But responsibility does not end with ourselves, it goes deeper, even into the matters of daily intercourse and social life. We cannot live to ourselves alone; our acts will cause pain or pleasure to others, and we must be responsible. Note that even the beasts, who know not cause and effect, suffer, often, injury even unto death as the result of their own act, done mostly in ignorance.

But man, having intellect, must give a stricter account of his acts. He may not do things which benefit himself to the injury of his fellows; he may not even do that which leaves himself untouched, but inflicts needless pain on others. Why? Because he has the opportunity and the power to know the result of his acts. Ignorance is no excuse, because he need not be ignorant; thoughtlessness is no excuse, because he ought to think. That is "The Soul; the immortal part of him."

Of this phase Immortality I have, except in quotations, said nothing, and I enter into no argument now.

I BELIEVE IN IT, AS I BELIEVE IN GOD;

but even apart from that, is not the game worth the candle? I think it is, and only the coward, or the weakling, will grudge the cost. The real man, the true man, will say, there is no honour without responsibility, and meeting the call in a cheerful, hopeful spirit, find happiness in doing his best.

An old writer has said, "The real man, and the happy man, is he who keeps an even mind." The word "even" here is used in its old meaning, just or well-balanced. This makes him just, *honest* in his dealings, and content in the path in which he walks, realizing that it is not the easy-going, do-nothing life that brings content or joy, but the use of all the faculties with which we have been endowed—that

"It is mind that maketh good or ill,
That maketh wretch or happy, rich or poor."

SPENSER, *Faerie Queene*.

Intellect, Responsibility—they must go together. Nature gives nothing for nothing; it is a scientific axiom that we can get out of a thing only what we put into it: the steam engine develops power just in proportion to the steam produced; heat comes only with the destruction of fuel; and every task demands the consumption of so much mental or bodily energy.

"All things have their price, from crowns to kicks."—BYRON.

And all men have Intellect,¹ Mind, and may make of it what they will: may let it die in ignorance, may sully it by baseness, may even train it to strength in wrongdoing; or, on the other hand, make it great by knowledge, keep it pure and unsullied by a just and thoughtful life, strengthen it by the practise of all goodness, and polish it by true learning, till it shines the highest, most perfect, and noblest gift of God to Man.

(*To be continued.*)

THE WILL TO DO!

By C. H. BETTS, LL.D., Phil.B., F.S.P.

PAST achievements, even though they may be the perfect consummation of designed projects, are yet *enciente* with future problems. Just as the fully developed seed is but the embryo of a future plant, so every accomplished ideal contains the germ of other and loftier ideals. There is always a something beyond; and, generally, just beyond one's present reach. No matter how great the progress made, there is always scope for still greater progress.

Although perpetually progressing, man under existing conditions never reaches the grand climax. He can never write *ne plus ultra*! His work is never finished. There always remains something to be done. In the human programme "It is finished" finds no place.

For the problem solved a myriad of others arise out of the solution. The Sphinx-riddle persistently repeats and reproduces itself, and in the reproduction assumes different and

¹ Except idiots or imbeciles, of course.

differing aspects. The world is always in need of an *Oedipus*, or of one greater than he.

What seemed to be final yesterday is but initial to-day. Beyond the peak which we have spent so much labour and effort in scaling there are yet other and loftier peaks.

The prospect of climbing the higher and more distant peaks is not, however, disconcerting or discouraging; except from the fact that a *descent* is necessary before one can proceed from this to the higher *ascent*. This may sometimes provoke a feeling of chagrin and disappointment, mainly because it looks like having to do one's work twice over. It is a blow to one's vanity; a shattering of one's conceit. The discovery that one is not nearly so clever as had been imagined gives one a rude shock.

Likewise, when one discovers that the pet theories on which so much expenditure had been wrought and so much staked must crumble into the dust and give place to newer and better theories, a sense of having been injured sometimes takes possession of one. One feels that the "Fates" have not been kind, and so one feels disposed to lift the blame off one's own shoulders and put it on theirs. In short, there is a tendency to blame some other force or being for what one has failed to accomplish.

Few men can stand defeat! Failure is not a stimulating thing. It is not an easy matter to find satisfaction in disappointment. But perseverance overcomes difficulty, and the determination to conquer will remove a host of impediments as well as redeem a multitude of sins.

It is "the will to do" that is the determining factor as to whether our lives are to be successes or failures. To a very large extent the making of ourselves is in our own hands. It is quite true that our environing influences wield a mighty potency; that they *impress* themselves upon our individuality. But, on the other hand, a man should be the master of his environment, and not the slave of it. All the environmental associations should be tools in the hand of the man, instead of, as is so often the case, the man being the tool of his environment.

As to which shall be uppermost—the environment or the man—is a question of "will"! The stronger element will gain the day!

After all, the *choice* rests with the man! By his own actions

he determines whether he will be a "man" in the highest sense of the word, or merely a unit of the genus Homo!

With Alexander Selkirk let us say, "I am lord of all I survey," and mean it! In the moral sphere, if not in the material, this is gloriously possible. If we have the will we can all be MEN!

Our destiny is to rise! On the higher platforms of being we have a nobler work to do. Here is only the beginning! With the "will to do" we shall accomplish that for which we were born—something useful!

Deal gently with the people, and be not harsh; cheer them, and condemn not. And you will meet many people of the book who will question you what is the key to heaven. Reply to them to testify to the truth of God and to do good work.

That person is not of us who invites others to aid him in oppression; and he is not of us who fighteth for his tribe in injustice; and he is not of us who dies in assisting his tribe in tyranny.

That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.

A man cannot be a Muslim till his heart and tongue are so.

Whoever believes in God and the hereafter must respect his guest; and whoever believes in God and the hereafter must not incommode his neighbours, and the Faithful must speak only good words, otherwise remain silent.

O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family, or wealth.

Whoever is humble to men for God's sake may exalt his eminence.

Whoever looks after two girls till they come of age will be in the next world along with me, like my two fingers close to each other.

PRINCIPLES OF MUSLIM LAW

Translated from the Arabic text (*al-Majalla*) by MAULVI MUHAMMAD AHMED, M.A., LL.M., Ph.D., Barrister-at-Law, sometime Jr. Secretary Board of Revenue, United Provinces, and Revenue Minister, Bhopal.

1. *Figh* means the knowledge of the practical rules of *Shariat*.

2. Acts are judged according to their motives, i.e. a juristic result would be based on what was intended by an act. Consequently, if a man discharges an arrow intending to kill game but it strikes and kills a man, the archer will not be sentenced to death.

3. In contracts regard is had to the object and intention of the contracting parties, and not to the words used by them. It is for this reason that *Bai-bil-wafa* is treated as a mortgage.

4. What is certain cannot be rebutted by what is doubtful. If it is certain that a man has given a loan to another and there is doubt as to whether it has been repaid, the loan stands.

5. Everything is presumed to remain in its original state (until the contrary is proved): e.g. if a man purchases something from another, leaves it with the seller, and later on returns to take delivery of it and alleges that it has changed, the seller can urge that it has remained in its original state, until the alteration is proved.

6. Old things are presumed to be in their original state. For example, a roadway, a channel, or the bed of a stream is assumed to be in its original state until it is proved that it has been altered.

7. Wrongs are never too old to mend: i.e. mere antiquity is no excuse for (perpetuating) what is patently harmful. For instance, if there is a drain of foul water (running) along a public road, it can be certainly interdicted in spite of its antiquity.

8. Every one is presumed to be innocent (until his guilt is proved). When A. has damaged B.'s property and they differ about the quantity damaged, A.'s statement will be presumed to be correct, and the burden of proof will be on the owner if he asserts an excess.

9. Accidental additions are supposed to be non-existent,

until proved. For instance, if there is a dispute between A. the owner of a property and B. his partner (who contributes his labour towards the partnership) as to whether profits did or did not accrue, B.'s statement (that they *did not*) will be presumed to be correct, and it will be for A. to prove that profits accrued.

10. What has been proved to exist at one time will be presumed to continue so long as there is no evidence to the contrary. Hence if it is proved that a thing is owned by A., it will be presumed to continue to belong to him until his ownership is proved to have ceased.

11. An event is presumed to have occurred at a (comparatively) recent time: i.e. when there is a dispute as to the time of the occurrence of an event, it will be presumed to have occurred recently unless it is proved to have occurred at a remote period. For instance, if a Muslim dies after marrying a non-Muslim lady in a Muhammadan country, and in order to inherit his property the lady alleges that she had accepted Islam before his death, and the heirs claim that she embraced Islam after his death, the heirs' assertion will be presumed to be correct unless she proves her claim. In the same way a vendor's statement that the defect (noticed by the vendee) developed while the property (sold) was in the vendee's possession, will be presumed to be correct (until the contrary is proved).

12. Words are presumed to have been used in their (real) ordinary sense: i.e. words will be interpreted in their natural sense when there is no indication to the contrary. For instance, if a man says, "*Akalu fulanan*" ("I have eaten that"), he will be taken to mean to have eaten food unless there is something to indicate that he meant to deny his liability to another person, etc.

13. Express words preclude the possibility of implication. For instance, if A. takes a piece of cloth from B., a draper, and walks away with it, saying, "I take it for ten coins," and B. the draper does not stop him, but replies, "I will not part with it for less than eleven coins," A. will be held responsible for eleven coins, and the fact that the seller left the cloth with the purchaser will not be treated as his implied consent to sell it for ten coins.

14. There is no occasion for *ijtihad* (striving after a new solution) where there is a clear order in the Qur-án: i.e. where the meaning is clear, as in the Qur-ánic verse "God has legalized

sale and countermanded usury (*riba*).” No order passed at variance with this verse is valid.

15. If one departure from an established usage is proved to be authorized, it does not legalize other departures. For example, the fact that the Prophet held Huzaima's evidence to be equivalent to the testimony of two witnesses does not authorize a departure from the general rule of evidence, requiring the testimony of at least two witnesses to prove a fact, in favour of persons other than Huzaima.

16. One decision is not affected by another delivered by a court of concurrent jurisdiction. For instance, if an order of a Hanafi judge is appealed to the court of a Shafai judge, it cannot be disturbed by the latter even if the decision was contrary to *Hanafi* tenets.

17. Difficulties justify a relaxation of rules. Many provisions of law are based on this principle, such as those relating to debt, security, and the legal disability of minors, etc. The lawgivers have relaxed many rules, and allowed many exceptions accordingly: e.g. it is lawful to break a fast during a journey or in sickness.

18. When a rule presses unduly, it is relaxed: i.e. where it cannot be carried out without landing a party into difficulties its severity is abated, and it is made less rigid.

19. It is unlawful to injure another or to cause mutual injury. For instance, if a man opens a window overlooking the quarters of his neighbour's womenfolk, it is not lawful for the neighbour to retaliate by opening another window overlooking the quarters of the former's womenfolk. They are both prohibited from causing annoyance to each other. *Dirar* is where the parties injure each other.

20. Injury must be removed: i.e. it is necessary to destroy and remove all sources of injury; for example, by destroying a noxious animal, the causes of sickness or of disturbances, and other similar wrongs, such as robbery or theft.

Whoever does good to girls, it will be a curtain to him from hell.

A giver of maintenance to widows and the poor is like a bestower in the path of God, an utterer of prayers all the night, and a keeper of constant fast.