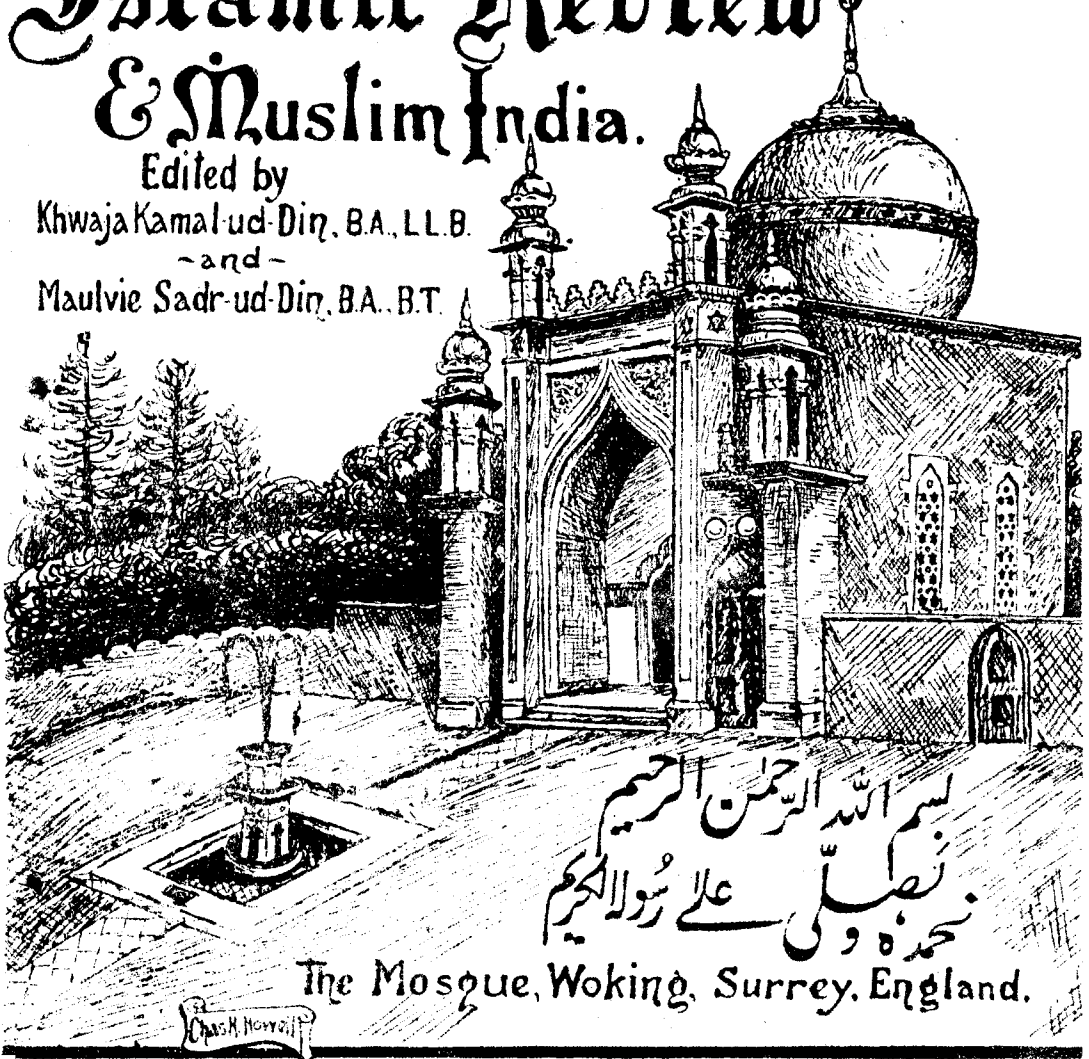


Islamic Review & Muslim India.

Edited by
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-and-
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PRICE SIXPENCE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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[No. 1

ALLAH

ALLAH gives light in darkness,
Allah gives rest in pain ;
Cheeks that are white with weeping,
Allah paints red again.

The flowers and the blossoms wither,
Years vanish with flying feet ;
But my heart will live on for ever,
That here in sadness beat.

Gladly to Allah's dwelling
Yonder would I take flight ;
There will the darkness vanish,
There will my eyes have sight.

LONGFELLOW.

GREETINGS OF THE NEW YEAR

ABOUT 100 BRITISHERS JOINED ISLAM

AN IMPORTANT MESSAGE

WE wish our Muslim brothers and sisters in general, and our English Muslim brothers and sisters in particular, heartfelt peace, happiness, and blessings of God. We sincerely hope that they will enjoy every felicity, and beseech the Merciful and Beneficent Providence to save them from troubles.

We wish to convey them a news that we believe will be received with the greatest joy. During the last year about one hundred Britishers—men and women both—have embraced Islam, the religion which is in perfect harmony with human nature, and which adequately meets the social, moral, and spiritual requirements. How very satisfactory it is to see that Unity is being effected between East and West. Islam is well adapted to bring about such a blessed unity. It seeks to eradicate national prejudices by declaring that God is not interested in any one nation alone of the world. "God is the Cherisher of the East as well as of the West" (The Quran). Sunshine, moonlight, the rain and the air, are shared, together with all the other bounties of God, by all the nations of the world. We all have been housed on one earth and under one vault of the heaven, in order that we may realize that the Common Creator of the East and West is absolutely undifferential in his treatment of the various peoples. The Islamic Bible goes to the very root of the evil from which sprang such pernicious differences that widened the cleavage between man and man. It proclaims that there is no such thing as East and West. The earth, in virtue of its rotation, brings every point in turn before the sun, and thus every point becomes East, and those very points are converted into West when the sun disappears from them. According to Islamic conception, God is "the Sustainer of Easts and Wests" (The Quran). This idea of a Common Creator for the whole of humanity intensifies the feeling of fraternity between man and man. The belief that Allah is the "Lord of the Worlds" (Quran i. 1), and that Allah is the "Cherisher of East and West," and that Allah is "the Sustainer of Easts and Wests," widens the horizon of vision, and endows us with a heart cherishing love of a cosmopolitan description.

Islam thus establishes itself to be a religion of very great

importance and utility. It bears fruit of true harmony, love, and peace. Islam provides a centre of gravitation for all. It reconciles, as a consequence, man to man and nation to nation. The differences of colour and race all disappear, love takes the place of hatred, peace that of war. It becomes a duty of every man and woman to carry the message of amity and goodwill to all. This is why one feels happy to find that an increase of so many persons has been achieved in these islands to carry that message to their other brothers and sisters.

These islands are inhabited by rational people, so it will be but right for them to accept such a rational faith, the sole object of which is to preach the Unity of God and to further peace and happiness among His creatures. The very word Islam means peace, and the Quran declares that "Peace is the word of God." We expect that our new brothers and sisters will endeavour to set a good example to others by their own peaceful, righteous, and philanthropic deeds, and will invite others to the same Islamic life. The injunction of the Quran is: "Ye worthy people that hath been raised up unto mankind. Ye enjoin the good, and forbid the evil, and ye believe in God. And if the people of the Book had believed rightly, it had surely been better for them!" (The Quran, iii. 106).

To invite others to the path of righteousness is the duty not only of religious missionaries but of all. Every Muslim is expected to live a Muslim life and be a Muslim in thought and action, thus attracting those to whom Islam was not known before. To show others the right path is the best work of charity; this is the deepest form of love and sympathy. Muslims should remember reverently the valuable words of the holy Prophet Muhammad (may Allah shower His blessings on him!) which he addressed to his disciple Ali on the eve of the latter's departure to assume the duties of Viceroy of Yemen: "If God grants you to guide aright one person only, it will be far more valuable than a drove of red camels." To show profound respect to God and to love dearly His creatures constitute Islam; and to guide people aright being the highest form of love, strenuous efforts should be made to carry out those noble ideals into practice. Professions, unaccompanied by corresponding deeds, count little in the sight of God. To Him our hearts are transparent to their very depths. In the words of the Prophet, he alone is Muslim who is good in thought, in word, and in deed. /

WHAT IS ISLAM?

Islam is a simple Faith. A belief in One and only God (Allah), possessing all the conceivable good attributes and absolutely free from all frailties, is its first principle. Those who follow Islam are called Muslims or Musalmans, but **not** Muhammadans. They worship One God—the All-mighty, the All-knowing, the All-just, the Cherisher of the Worlds, the Master of the East and the West, the Author of the heavens and earth, the Creator of all that exists. The God of Islam is Loving and Forgiving, but also just and swift in reckoning. He is the Friend; the Guide; the Helper. Every place is sacred to Him. There is none like Him. He has no partner or co-sharer. He has begotten no sons or daughters. He is free from passions, and is indivisible, impersonal. From Him all have come and to Him all return. He is the Light of the Heaven and the Earth, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

The Prophet of Islam was Muhammad, whom the Muslims must follow. He was the last Prophet, and finally and faithfully preached and established the doctrine of the Unity of God in a way that it can never now be shaken by any amount of progress of rationalism. Those who believe in the doctrine of the Unity of God are expected to respect His servant and messenger who established that doctrine. Muhammad is highly revered by all the Muslims, but is recognized as a man as are other Prophets, like Abraham, Moses, Jesus, etc., who are all respected by Muslims as righteous persons sent down by the loving God to guide His children. All the Prophets, whether of the East or the West, the North or the South, brought the same common message from the Creator, but their followers afterwards altered or corrupted it until Muhammad came, who left behind him an uncorruptible book.

The Gospel of Muslims is Al-Quran. It teaches man how to hold direct communion with his Maker, and also how to deal with his fellow-beings as well as God's other creatures. It has enjoined, "Be constant in prayer, for prayer preserveth from crimes and from that which is blamable, and the remembrance of Allah is surely a most sacred duty." But it has also said, "Blessed are they who fulfil the covenant of God and break not their compact; and who join together what God

hath bidden to be joined ; and who fear their Lord and dread an ill-reckoning ; and who from a sincere desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret and openly out of what We have bestowed on them ; and turn aside evil with good ; for them there is the recompense of that abode, gardens of eternal habitation, into which they shall enter, together with such as shall have acted rightly from among their fathers ; their wives and their posterity and the angels shall go in unto them by every portal (saying) Peace be with you ! because you have endured with patience ” (Sura xiii. 20-24).

Al-Quran is a book which has withstood the ravages of time, and stands to-day, after more than thirteen centuries, word for word and letter for letter as it came out of the mouth of the Prophet Muhammad. There are hundreds of thousands of Muslims who know the whole of it by heart. It is an uncorrupted and a living book, and the religion it preaches is a living religion.

There is no Priesthood in Islam. There is no intercession, no redemption, no saviourship. Every soul is responsible for its own actions. Islam points out both the ways—the one which brings to God, and that is *good*, the other which leads away from Him, and that is *evil*. No one can carry the burden of the other. Sincere repentance secures forgiveness. “ O My servants, who have transgressed to your own injury, despair not of Allah’s mercy, for all sins doth Allah forgive, gracious and merciful is He ” (Quran, chap. xxxix. 54).

Islam does not recognize any difference of sex in piety. Whether males or females, those who act rightly get their salvation. It does not lay down that human beings are born sinners or that woman was instrumental in the “ fall of Adam.” The holy Prophet has said, “ Paradise lies at the feet of mother.”

Islam forbids impurity of every kind. Cleanliness, both of body and mind, is essential for a Muslim. Physical cleanliness is a natural concomitant to the idea of moral purity, for no man can approach Him Who is All Pure and Clean in a state of uncleanness. All intoxicants are forbidden, so is gambling and the flesh of the pig. Suicide is unknown among Muslims.

Islam enjoins prayers, fixed alms to the needy, fasting,

affection to parents and kindness to all creatures—even animals and birds.

Islam encourages rationalism and scientific research by declaring that sun and moon and all the elements are subservient to human intellect and will in a great measure, and man can utilize them if he discovers the secret of those laws according to which they work.

The Universal Brotherhood of Islam has been joined by many English men and women of different grades in society. A British Muslim Society has been formed which has Lord Headley as its president, Mr. J. Parkinson as its vice-president, and Mr. Sims as its assistant-secretary. The Russian nobleman Yourkevitch, the French Viscount de Potier, the Egyptian Princess Saleha, Capt. S. Musgrave, Lieut. Barry Gifford, Mr. Basheer Muller, Major R. Legge, Prof. N. Stephen, Prof. H. M. Léon, M.A., Ph.D., LL.D., Prof. Ameen J. Whymant, Ph.D., Litt.D., Mrs. Clifford, Miss Bamford, Mrs. Howell, Miss Potter, Dr. Smith, Mr. Flight, Madam Bloch, Mr. and Mrs. Welch, and Mrs. Rose Legge are some of its members. The Brotherhood, being universal, is open to all, and anybody who would like to join it can either attend the Friday Prayers at 1 p.m. at 39, Upper Bedford Place, London, W.C., on any Friday; or Sunday services held at 3.15 p.m. at the Woking Mosque; or send the accompanying declaration to the Imam of the Mosque, Woking, Surrey, who will always be glad to answer any inquiries. Islam claims to be a rational faith, and undertakes to satisfy the reason and conscience both, so criticism is encouraged and every effort made to answer questions satisfactorily.

DECLARATION FORM.

I _____<sup>son
daughter
wife</sup> of _____
of (address) _____ do hereby faithfully and solemnly declare of my own free will that I adopt ISLAM as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

*La ilaha ill-Allah,
Muhammad al rasul-Allah.*

N.B.—Please address all inquiries to the Maulvi Sadr-ud-Din, B.A., B.T., Head of the Mosque, Woking, Surrey.

ENGLISH TRANSLATION OF THE QURAN 7

AN ENGLISH TRANSLATION OF THE HOLY QURAN

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

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

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

THE PRAYER

WE praise Thee, O Compassionate
 Master of Love and Time and Fate,
 Lord of the labouring winds and seas,
Ya Hameed! Ya Hafeez!

Thou art the Radiance of our ways,
 Thou art the Pardon of our days,
 Whose name is known from star to star
Ya Ghani! Ya Ghaffar!

Thou art the goal for which we long,
 Thou art our silence and our song,
 Life of the sunbeam and the seed,
Ya Wahab! Ya Waheed!

Thou dost transmute from hour to hour
 Our mortal weakness into power,
 Our bondage into liberty,
Ya Qader! Ya Qavi!

We are the shadows of Thy Light,
 We are the secrets of Thy Might,
 The Visions of Thy primal dream,
Ya Rahman! Ya Rahim!

SAROJINI NAIDU.

Hyderabad, Deccan.

A DECLARATION

"GLENHOLM," 67 PRESTON DROVE,
 PRESTON PARK, BRIGHTON,
December 3, 1915.

DEAR MR. SADR-UD-DIN,—I am writing to declare to you my conversion to Islam.

I have studied Islam for many months, and have found happiness and contentment both spiritually and morally that I have never known before.

My future ideal in life will be to live faithfully the life of a true Muslim. I should be pleased if you would announce my conversion to Islam, and also publish this letter in your magazine.

My constant prayer is that my brothers and sisters, both here and abroad, may embrace Islam, the only true religion, taught us by Muhammad, Jesus, and our other Prophets (Peace and blessing of God be upon them), that they may share with us the peace and blessings of Islam.

Fraternally yours in Islam,

(Miss) AYESHA KHATOON (MURIEL SMITH).

The festival is hoary with age. It was old before Romulus and Remus were suckled by the she-wolf or the foundations of Rome were laid. Old before Greece first bowed the head in adoration to god-crowded Olympus, or her sons awoke with music the Heliconian slopes. It is the birth-festival of the invincible Sun-god, proclaiming the time when the sun, after reaching the lowest point of the ecliptic, again commences the ascent of the celestial sphere: heralding the oncoming spring, the rebirths of Nature, when the flowers will bloom and the birds sing and all organisms join in a pean of joy. It was intimately connected with Paganism, as the birthday festival of the Sun-gods represented in the numerous cults; of astrological significance, no matter the month in which it might be held, whether at the winter solstice, the spring or autumnal equinox. It was almost world-wide in its range. In the Babylonian usage it was the festival of Bel, and later of his superseder Mardux. It played its part in the cults of Adonis,

Tammuz, Dionysios, Apollo, Osiris, and many others, when the human mind was dawning and growing stronger and stronger. It was *par excellence* the birth festival of Mithra, the invincible Sun-god, whose worship claimed the allegiance of the martial cohorts of the city of the Tiber. From Mithraism it passed to Christianity as that religion gradually triumphed over the other. As Cumont says:—

“It appears certain that the commemoration of the Nativity was set for the 25th of December because it was at the winter solstice that the rebirth of the invincible god, the *Natalis invicti*, was celebrated.”

So the 25th of December became the assumed birthday of the founder of Christianity and so passed down the ages as such, carrying in its train many details of ancient ritualism, many pagan survivals.

The Yule festival—New Year's Day—was the principal feast day of our heathen Teutonic forefathers. It falls in the middle of the Twelve Days—from the 25th of December (Christmas) to the 6th of January (the feast of Epiphany). The old heathen customs of magic and superstition still remain in a modified form, still survive and cluster round the celebrations ranging over the twelve days embracing the full festival. In Protestant circles it has been narrowed to Christmas and New Year's Day in particular. In England, Christmas Eve and Christmas Day takes first place; in Scotland, New Year's Eve and Day remains the more important. The holly, the fir, and the laurel—green boughs—play a prominent part in festivities, in decorations and Christmas-trees, even as the ancient Greeks carried a bough at the harvest festival and then preserved it for a year, so that the tree-spirit would during that period guard the growing and the ripening corn. The “Golden Bough”—the mistletoe—is hung in the hall so that the lads and lasses may kiss under its sacred berry.

In the days of our forefathers the white-robed Druids with a golden sickle snapped the mistletoe from the holy oak whereon it clung, letting it fall into a sheet. Then two white bulls were sacrificed—the bull being sacred to the Sun-god. Potions made from the mistletoe were supposed to act as antidotes to trouble and disease.

The oak was sacred to the god, and in the mistletoe found

clinging to it and flourishing in winter were concentrated the fire and energy—the soul—which gave life to the oak and to the grain.

In Germany at this season peasants visit their fruit trees at midnight and sing a rhyme round them, deck them with ribbons or sprinkle them with water. The rhyme is a parallel of the incantations of their heathen progenitors; the ribbons a survival of their libations and offerings to the spirit of the tree; the sprinkling with water, as in the baptismal ceremony, a means of purification. As Cumont points out when dealing with Mithraic rites:—

“We know, however, that conformably to the ancient Iranian rites, repeated ablutions were prescribed to neophytes as a kind of baptism designed to wash away their guilty stains.”

Among the Gnostics it often consisted of sprinkling with holy water. In the cult of Isis it was by means of actual immersion. In later Mithraism it was probably sprinkling with water, but in early times there is reason to suppose it was by sprinkling with blood from the sacrificial victim. The use of magic of that nature was practically world-wide. The Cree Indians hang strips of cloth and of buffalo flesh on sacred trees, and the natives of the Congo place vessels of wine beneath them. On the Siberian steppes the Yakuts deck the larches and other trees with tufts of horsehair and other articles. Nearer home, the trees which droop over sacred wells in Ireland are hung with rags by the peasants as a respect to the saints presiding over them, even as their fathers over one thousand years ago decorated them as a tribute to their god. In distant Burma the Burmese girls decorate the shrines at the pagodas with articles and flowers and candles, also trees by the roadside; to them it appears as a deed of merit, even as it did to their ancestors.

The grip of the past grows weaker. The magic has become harmless, and the incantations mere pleasantries. The participators in the ceremonies know nothing of the real origin and care very little for the meaning. From a mystic ceremony, solemn with religious rites and barbaric in its setting and splendour, it has developed into a pleasant holiday time, convivial and enthusiastic, when joy and sympathy and

generosity are supposed to hold perfect sway over the hearts and minds of men.

Gradually robbed of its old meaning and its old associations, it takes on new meanings in the light of modern science and creates new associations as the outrolling of the evolutionary process modifies the environment by changing the social conditions.

The New Year has become the time to sum up the errors and the victories of the past, to make fresh resolutions, and plan a better and a surer and nobler path along which to travel into the future—by our survey of the past to avoid the errors in the future, and strengthen those ideas and forces which gave us the victories gained in the struggle.

Here it has an interest for the Muslim, for it calls forth the pursuance of doctrines dear to him, ethical forces that Islam advocates and commands as strengtheners of the spiritual. The charity such a time is supposed to call forth should be no hardship for any follower of him to whom charity was a pillar of the faith. It is part of the duty of the Musulman. But in the performance of that duty, its aspect as *a* duty should be forgotten. It should become part of the character of the person, so bound up with his soul-life that to him the spiritual aspect only is uppermost, the deed as a deed, not as a duty, only apparent. But charity does not consist merely in the giving of alms to the needy, food to the starving, or money to those in debt. Sometimes more beneficial, nobler and diviner is the touch of kindness, the word of advice, the word of kindness, of sympathy with disability and suffering. Sympathy is the keystone of true brotherhood, uniting in one single whole the human race. Where sympathy reigns, tolerance and compassion, charity and kindness will be the fruits of the labour accomplished, followed by the extension and the strengthening of the ethical principles taught by the founder of our faith.

“Doing justice between two people is charity; and assisting a man upon his beast and lifting his baggage is charity; and pure words in which he rewards, and answering a questioner with mildness, is charity.”

Such be our guidance during the festive season and at all times; strive to make others happy, and by so doing bring happiness

to ourselves when we feel that the aim has been attained. So doing, we fulfil a noble purpose and gain spiritual power therefrom.

With the present number the ISLAMIC REVIEW begins another volume, commences its propaganda for another year. Primarily founded for the purpose of expounding Islam and putting it before the British people, it so continues the same career. Has it fulfilled its duty in the past? I leave readers to answer the question. The writers, I believe, have at least done their best. That substantial progress has been made is certain. The results are apparent on every hand: the modified tone of criticism, the less hostile spirit of the daily press. The British Muslim Society grows in numbers and power and energy. Yet I would not have the readers assume that the total progress made can be found by a mere counting of the heads of adherents of Islam in Britain. Sympathy and interest may have been raised in many quarters yet unknown to us. Seed may have been planted that has not yet reached maturity, but that the future will develop and bring forth into flower and in abundance. There is no saying exactly where our influence has been felt or into what regions it has penetrated. The REVIEW, after all, is young, and its influence will grow with the years in an ever-widening circle, the glory of the harvest increasing with the years.

Here with the New Year and our first number, writers and readers may make fresh resolutions worthy of ourselves and worthy of the cause. No work of permanent value will ever be accomplished by lassitude and negligence. Ardour, enthusiasm, determination, and faith in the cause will accomplish much. If those attributes are woven into the finest fabric of our soul, they will force us on to greater efforts and crown them with grander achievements.

Be up and doing. We are in a universe rich in mind-stuff and throbbing with the intensity of life. The value of our life is to be found in our actions, and our deeds should be noble to put us in a leading place.

To be active is to be alive, to live.

To be inactive is stagnation, moral death.

Stand fast by what you believe to be the truth, but be certain it is the truth.

Examine all things.

Criticism is the searcher for correct knowledge. Criticize yourself as you criticize the acts and opinions of others. Seek criticism, and do not fear it. There is no necessity for fear when one is in the right. He who has the greater knowledge has the greater power to do things. Knowledge gives power, raising one nation above another, establishing civilization, moulding individuals and races and systems. It is the most important factor in the formation of character, and therefore the basis of national, yes, all social life. So only can man use correctly the highest attributes attainable by his God-like, God-given intellect, and fulfil to the uttermost the decrees which condition and determine human destiny. Stand fast; "Fear not, the future shall be better for thee than the past."

Assalamo alaikum.

A MARRIAGE CEREMONY AT THE MOSQUE

ON Monday, 13th December, a marriage was solemnized by the Imam at the Mosque, Woking, in the presence of a very large congregation. The bridegroom, an Indian gentleman, was in *khaki*; the bride, an English lady, was in the Indian *sari*. As the date and time of the marriage had been announced beforehand in the local paper the gathering at the Mosque was very large. Men and women of different ranks in the town had taken this opportunity to see a ceremony which to them was quite novel, and the Mosque with its front was packed to the full.

Like other Islamic rituals and ceremonies, the marriage ceremony was very simple. The most important parts of a Muslim marriage are: (1) Mutual consent and acceptance as husband and wife, (2) witnesses, (3) dower.

Muslim marriage is a sort of personal contract, and it is not necessary that it should be celebrated only in a mosque. Witnesses are necessary to support the contract, and for the comfort and convenience of the bride dower has also been made necessary. Dower—in the present case it was £200—becomes the sole property of the wife, and she can do whatever she likes with it. Dower is settled by the would-be husband and wife before the ceremony takes place, and the settled amount is announced at the marriage. As there

is no priesthood in Islam, a Muslim marriage can be solemnized by any Muslim. In the present case the Imam of the Mosque not only very kindly agreed to perform the ceremony, but also extended his hospitality to the marriage party and to other visitors.

On Monday, the marriage celebration became a great function. Mrs. Howell, with her usual kindness, had come beforehand to help in the arrangements.

At 3.30 p.m. the ceremony began, and as that was very simple it finished in a few minutes. But the interesting and enlightening sermon by the Imam took some time to finish, and was highly appreciated by the audience. It was quite a revelation to them to hear that the Prophet Muhammad had given women such rights and privileges as they had never been given before, and some of which even now European society and Christian religion denies them. He first read out the following verses from the holy Quran, from the chapter entitled "Women," which establish the equality of sexes and teach man to respect woman—woman from whom every man is born—woman whose services were not dispensed with even in giving birth to the so-called "Son of God":—

"O men! fear your Lord who hath created you of one soul and created therefrom its pair, and from these twain hath spread abroad so many men and women. And fear ye God, in whose name ye ask mutual favours—and reverence the Wombs (women). Verily is God watching over you!"

This verse was revealed to Muhammad when the pagans looked down upon women to the extent that most of them buried alive their daughters, and those that were left were treated as chattels.

This verse was revealed to Muhammad when the Christian world, as unfortunately it does even to-day, in spite of all its boasted advance and progress, treated woman as an inferior being to man, whose very touch should be avoided by pious men, and who was instrumental in the fall of Adam and responsible for the sacrifice which, according to their notion, the "Son of God" had to undergo to save humanity from the vile act of eating an apple committed by Eve. The Quran, the Last Testament, taught men to respect women, while the Christian Bible taught them, as it teaches to-day, that

man is the master and that Jesus rebuffed even his saintly mother in these words, "Woman! who art thou: what have I to do with thee?" Up to this day woman has no access to the holy altar of the church. She should not even raise her voice in the church.

But the Imam very rightly pointed out that Islam recognizes that all the prophets, whether Abraham, Moses, Jesus, etc., were sent from the Merciful God to guide humanity in the right path, and so all those ideas which are attributed to Jesus and are derogatory to women must be interpolations brought in after Jesus. Like the idea of the Trinity, they are also ideas borrowed from paganism.

The Quran recognizes the rights of men and women to inherit the property of their deceased relatives, and says, "Men ought to have a part of what their parents and kindred leave; and women a part of what is left by their parents and kindred: whether it be little or much, let them have a stated portion."

The Quran treats men and women alike in the matter of salvation, and says:—

"Truly the men who resign themselves to God and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who oft remember God: for them hath God prepared forgiveness and a rich recompense" (33-35).

"But whoso doth the things that are right, whether male or female, and he or she a believer—these shall enter paradise, nor shall they be wronged the skin of a date stone. And who hath a better religion than he who resigneth himself to God, who doth what is good, and followeth the faith of Abraham in all sincerity? And God took Abraham for his friend" (iii. 123-124).

As to the relations between husband and wife, the Quran says that the first object of marriage itself should be "Love, and not passion." Then it says, "Fear ye God, in whose name ye ask mutual favours," i.e. the tie of marriage should be

considered a solemn and sacred knot bound under the name of God, and it should always be respected by both man and woman.

Further on the Almighty and All-knowing God anticipates any quarrel or misunderstanding that might arise between a husband and wife, and graciously says that under that eventuality both the parties should show the spirit of forbearance and forgiveness, and do this as under the recommendation of the Almighty Himself.

In the short time at the disposal of the Imam he could not of course bring out all the points advanced by Islam in favour of women, but the little he could say was enough to dispel many misunderstandings which the bigotry of a certain class in England had caused to be spread among the people of these islands against Islam.

The truth dawned upon the congregation that there is no religion or system in the world which has done so much to further the interests of women as has been done by Islam.

AL-QIDWAI.

HOW ALKAMA DIED

“Paradise lies at the feet of the mother.”

ONCE when the holy Prophet Muhammad was sitting with his friends around him, the talk turned on Alkama, who was very ill at the time. The holy Prophet asked how Alkama was, and on being told that he was in a very bad condition, Muhammad sent some one to make inquiries about him. After a while the man came back with the news that Alkama was in a very pitiable condition, and in his agonies of death was neither able to say his prayers nor to make peace with his God. On hearing this the Prophet was much moved and inquired if Alkama's mother was still living, and on being told that she was alive, called a servant to him and said: “Go and tell Alkama's mother that Muhammad sends his salaams to her and requests her to come to him, and if she is too old to come he will himself go to her.”

When the message of the Prophet was carried to the old woman, she said, “Far be it from me to disobey God's messenger; I shall go to him at once.” So she went to the Prophet, who received her very kindly and bade her to sit down and rest.

After she had rested a while, the Prophet asked her if she could tell him what was wrong with her son. "My son," said the woman, "is very ill ; he is lying at death's door but does not die. He has been suffering such agonies that his condition draws tears from the most hard-hearted of his enemies ; he can utter no prayers, nor can he ask God's forgiveness or make his peace with Him."

"Then," said the holy Prophet, "tell me what heinous crime your son has committed to be thus shut out from God's great mercy, Who loves you more than your own mother, nay many times more, and His compassion for you is far greater than that of the mother who gives you birth."

"My son," said the old woman, "is a very good boy, pious, God-fearing, straightforward, and honest. He says his prayers five times a day ; greater part of the night he is awake standing on his feet before his Creator and prostrating himself before Him in self-humiliation and prayers. There never is a day in the whole month of Ramazan that he does not fast—he is so fond of self-denial that he fasts during other months as well ; with his money he is liberal, he gives to the poor, helps the needy, he shelters the wayfarers and cherishes the orphan. He is gentle, meek and lowly, he has no overbearing vanity in him ; nor does he covet his neighbour's goods, but treats his neighbour with kindness and love. In short, my son is obedient to all the laws of life laid down for him in the holy Quran."

"Then," said the Prophet, "he must have displeased his mother, that in spite of every good action that he has performed all his life, and all the virtues he has, he is thus debarred from the great mercy of God."

"Yes," said Alkama's mother, "my son, to please his wife, has often gone against me and has made light of my displeasure."

Then the Prophet ordered some of the people around him to collect a great quantity of firewood and to arrange that in a heap one upon another, and after that was done he ordered two men to bring Alkama and place him on the firewood and set fire to it. When Alkama's mother heard this she began to cry and said, "My lord, what has my son done to you that you want to burn him alive?"

"You must know, my good woman," said the Prophet, "that your son is doomed to punishment and he shall burn in

the fire of hell. What is this little fire compared to that?—and is it not better for you to know and see a part of the punishment to which he is doomed if he dies without your forgiveness? *For God's mercy can never descend on a son who has displeased his mother and hurt her feelings.*

"Then," said Alkama's mother, "I forgive my son, and I pray God to forgive him and have mercy on him."

After his mother had forgiven him, the Prophet and the people around him went to see Alkama, and found him quite peaceful. After asking his mother's forgiveness and offering his prayers to God, Alkama died. After Alkama was buried, and the Prophet and his friends had joined in his burial and had prayed for him, Muhammad warned his people to beware of displeasing their mothers, "*for,*" said the holy Prophet, "*no one person in the world has more right on you than your mother; she bears you, nurses you, brings you up and forgets herself in you, and when you grow up your first thought ought to be your mother.*" "In Alkama," he said, "there is an example for you, for was not Alkama pious, good, charitable, and humble; but his one fault of ill-treating his mother outweighed all his other virtues, and had he not received his mother's forgiveness he would have been doomed to punishment. So remember, my friends, and teach your children to cherish their father and mother and to be kind to them in their old age, and never to say a rude word to them; for if you do, none of your good actions will be acceptable to God, for under the feet of your mother is your paradise."

MRS. KHADEVJUNG,
Hyderabad, India.

THE MUSLIM RITUAL

By LORD HEADLEY

PRAISE, gratitude, and prayers for guidance may be said to form the substance of all Muslim worship. There is very little of the "outward" ceremony, and to my mind one of the most beautiful evidences of the reality of the religion is to be found in the extreme simplicity of the mosques, where nothing is allowed to distract the mind or indicate that external reminders or aids are necessary when approaching the Creator. In the twelve poses of prayer, so indicative of humility and

surrender to Allah, I recognize the outward and visible sign of the inward and spiritual grace enabling us in every circumstance of life, on every occasion, and in every possible situation to offer up our grateful thanks and beg for His assistance.

Whether lying down, standing up, sitting down, kneeling, or prostrating with our foreheads touching the ground, we are equally acceptable to God, if our hearts are beating with a true love for Him.

Public worship in the mosques should, I think, be supplemented by household or family prayers, where the household can be readily assembled, say, twice a day. Private prayer and praise should never really cease, but should come from the heart quite naturally, and without effort of the will being called into action. It should be part of every human being's spiritual existence—as one wakes in the morning saying "Praise be to God . . ." without knowing it, and yet feeling the effects of these early ejaculations all through the day. Family prayers should, I think, commence with reading a chapter or few verses of the Bible or the Quran, and then should follow the Muslim prayer:—

"Praise be to God, the Lord of all creatures, the most merciful; the King of the Day of Judgment; Thee only do we worship and of Thee alone do we beg assistance: direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed or those that go astray."

Then may follow other prayers, and before the final prayer we might well say what may be called an ejaculation of confidence and gratitude:—

"Dear Father, Thou art very near,
We feel Thy presence everywhere—
In darkest night, in brightest day,
To show the path, direct the way."

And in conclusion I would say:—

"O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts."

The last-named prayer is from the Christian prayer book and concludes with the words "through Jesus Christ our Lord." It is a beautiful Muslim prayer, and the pious conclusion is perhaps unobjectionable but I never use it because it seems so *unnecessary*. Why address the Almighty "through" any other being? We are addressing our supplications to our Maker, Allah, who is above all and before all—surely the great God Almighty does not require the mention of any other name when we are thanking Him and asking His aid! Why should we have to mention one of the created when approaching the Creator?

Whenever allusions are made to our holy Prophets, Moses, Christ, or Muhammad, we reverence the names because the sacred messages and instructions sent through those Prophets came, we believe, direct from God; but we do not require their aid or human aid of any kind in approaching the mercy seat of God.

This is where Islam shines out so brightly—the created can ever approach the Creator without any earthly intercession or aid. We pronounce a blessing every time we allude to our Prophet Muhammad; similarly we bless and revere Jesus Christ and the other earlier Prophets. Islam so thoroughly recognizes man's weakness and the necessity for Divine revelation that it cannot well make distinctions. We believe that the holy Prophet Muhammad was the last great Prophet, and that his noble life and beautiful character reflected the Divine Will on earth; and we also steadfastly believe that in our efforts to approximate to the high ideals and follow the lofty example he set us we are endeavouring to fulfil the wishes of the Almighty. We never presume to say at the end of a prayer "through our Lord Muhammad," because we know that Allah will always listen to any of His creatures whenever they appeal to Him. How sad the thought that the Almighty can only be approached through the intercession of a "Mediator"! Moses, Christ, and Muhammad have delivered the messages, but God alone can give ear to and satisfy His creatures. We are His, and to Him must we return.

TAZĪR—THE REBUKE

A TURKISH STORY

By Professor HENRI M. LÉON, M.A., Ph.D., LL.D., F.S.P.

Mal insanile, insan olmaz (Wealth does not make the man).

Fakirlik aib dēil, tenbellik aib dir (Poverty is no sin, laziness is).

TURKISH PROVERBS.

IT chanc'd one day there hapt'd to stray, along a country road,

To take *hawā*, *fadul* Naja, far from his own abode ;

High in the sky, *ghūnēsh*, bright eye, so flaming fierce did shine,

So great the heat did on him beat, to rest he did incline ;

So on the ground, 'neath tree he found, he lay him down at ease,

Enjoy'd the shade, as there he laid, such shelter did him please.

In *tarla* by there caught his eye, busy upon the soil,

A *rēnjbēr* poor, a country boer, with diligence did toil ;

His *kāmiss* torn, his *shalwār* worn, his *pāpuch* old and soil'd,

'Twas plain to see that poverty was lot of him that toil'd.

"You fellow there, *fakir rēnjbēr*," did loudly Naja bawl,

"Come here, I say, haste to obey, come quickly to my call."

With humble mien, Alá-ud-deen (such was the *rēnjbēr's* name)

Laid down his hoe, and straight did go t'wards place whence voice had come—

"*Effendim* say, what wouldst to-day thou of me now demand ?

This very hour, if in my power, it is at thy command.

I've *ēlma* three here now with me, they're thine if thou desire ;

I've bread and cheese, partake of these, if thou dost them require ;

A *tessti* too, refreshing *su*, I'll bring from river brink,

'Tis bright and clear, and flows quite near, refreshing 'tis to drink."

"*Deli eshek ! Bosh lakirdjek !* What folly dost thou tell ?

Think'st of thy meat that *I* would eat, or drink from out thy well ?

Thou silly ass, as green as grass, whatever be thy name,

Thou *parasiz*, thou *akilsiz*, hast thou in thee no shame,
With *kāmiss* torn, and *shalwār* worn, to stand before me
now ?

Thy poverty should bring to thee a blush upon thy brow !”
Raising his head, the *rənjbèr* said : “ I’m poor, I know full
well—

That is no ill, ’tis Allah’s will, His reason none can tell ;
No crime in me is poverty, I do all that I can,
Not *zenghanlik* makes *merdanlik*, ’tis not the wealth makes
man ;

I work with heart to do my part, no lazy man am I,
No sin or shame is on my name, or doth upon me lie ;
Sherm is on he who lazy be, *tenbellik junha dir*,
Of we twain here, which most to fear Allah’s *darghinlik*,
sir ?”

GLOSSARY.

Ala-ud-deen (in English corrupted into *Aladdin*), “ Man of the Faith.” (There is a play on this word in the poem. It not only is the poor peasant’s personal name, but is further used in an allegorical sense.)

akilsiz, stupid, senseless, a dolt.

bosh, empty ; **bosh lakirdjek**, empty nonsense, foolishness.

darghinlik, displeasure.

deli, mad, foolish ; **deli eshek**, “ silly ass.”

dir, is.

effendim, my lord.

èlma, apple. (In Turkish, when a number qualifies a noun, the latter remains in the singular, thus “ three apples ” in Turkish would be written *ùch èlma*, “ three apple.”)

fadul, wealthy, fortunate.

fakir, poor.

ghùnèsh, the sun.

hawā, the fresh air.

junha, a sin, a crime.

khamiss, shirt.

lakirdjek, nonsense, foolish talk.

merdanlik, manliness.

Naja, proud. (There is a play on this word in the poem. It not only is the personal name of the rich young man, but is further used in an allegorical sense, as showing the character of the individual.)

papuch, boot.

parasiz, penniless, a pauper.

rènjbèr, a peasant, an agricultural labourer.

shalwar, trousers, such as are worn by peasants in Turkey.

sherm, shame.

su, water.

tarla, a cultivated field.

tessti, a pitcher, a jug.

tenbellik, laziness ; **tenbellik junha dir**, laziness is a sin.

zenghanlik, riches, wealth.

THE PHILOSOPHY OF MUSLIM PRAYERS

II

AS has been pointed out before, the times fixed for formal Muslim prayers have a philosophy of their own. Those times are the best suited for prayers. They are a test of a kind for the devotional nature of humanity. They help even to form the character of man, and teach him to be mindful of his duty on every occasion and at all times, either in the morning or evening, day or night. It makes him measure time, be punctual in his work, and be mindful of his duty. Howsoever pleasant a work a Muslim be doing, when the time of prayer comes, and when the human cry of *Muezzin*, instead of the meaningless loud ring of Mass bells or horns, calls out, in sonorous and attractive voice, the thrilling words in praise of the Almighty Allah, and reminds the true Believer to "come to prayers," to "come to prosperity" they run to prayers, preferring it, as a matter of duty, to all other engagements and attractions. But when they thus hear the *muezzin* who stops his ears, while crying for prayers, from hearing any other sound, so as not to be disturbed and distracted from inviting his brothers to prayer by any noise, either that of a railway train or a flying airship, and when they hear the voice of Duty calling them to offer their obeisance to the Mighty King of all the Universe, the Ruler of Heaven and Earth, the Judge of the Day of Reckoning, the Emperor of all Emperors, the Holy, the Pure, the Clean Allah, should they go forth with their soiled and dirty hands and face when even if they were called to an ordinary officer,

"boss," or "governor" on this earth they would be careful to see that they are clean, well brushed, and well combed before they attend to this call? Musalmans have been taught by their Teacher that the cleanliness of body is a natural concomitant to the idea of ethical purity. Other teachers have also taught their followers that cleanliness is next to godliness, but as usual they have laid down precepts alone and have done nothing to ensure in practice the carrying out of those precepts. Muhammad (may the peace of God be upon him!) has laid down fixed rules to achieve that object. Cleanliness, physical as well as mental, has become a religious duty among Musalmans. They have got set rules even for taking a bath, and do not consider themselves clean if they dip themselves in a dirty tub. They have to be very particular in other respects also that their bodies are really clean—clean in their toilet, clean in their wash, clean from hygienic points of view, clean almost scientifically. So when Muslims go to their prayers, they have to see that they have done their ablutions first. All those parts of the body that are exposed to dirt, etc., are washed well, not in accumulated water, which gets dirty and absorbs all the impurities after the first dip into it, but in clean running water. Muslims go to their prayers with clean mind and fresh and clean body.

When it is made necessary for them to go to the mosque, to say their prayers, even to touch their holy book, the Quran, only when they are physically clean they realize and feel instinctively how very necessary it must be to approach their holy Creator with a pure and clean mind. Of course, they know that they can ask for help from none but God. In whatever condition they are, whether clean or unclean, they can pray to Him and Him alone. But they feel that they should appear before Him with a clean body, and open out their mind to Him in a clean condition. Muslim ablutions have thus an inner or a *sufistic* meaning also.

When a Muslim washes his hands in his ablutions he means not only to clean them of dust and dirt, but also to clean them of all those unclean works which he might have done with those hands. When he washes his face, his nose, eyes, ears, tongue, and his feet he means to purify them from any unclean act done by any of those organs. As, for instance, if his tongue had morally soiled itself by doing any backbiting, or

if his ears had accumulated the dirt in them by hearing a slander of others, he should like to clear his tongue or ears of those uncleannesses before he goes to stand before his God in his prayers. Or when in his ablutions he has to pass his wet fingers over his head, that signifies that he wants to have a clear brain, free from all vile thoughts, when he goes to hold his communion with his Maker.

In short, the formalism of doing ablutions before Muslim prayers does not only mean physical cleanliness but also encourages the idea of mental and spiritual purity. Ablutions are meant to convey to the mind of every Muslim that physical cleanliness and mental purity should go together—that the spirit can best hold communion with its Maker when the body it rests in is as clean as it could be. The laws of ablutions or cleanliness have reduced the number of “the great unwashed” to its minimum in Muslim society, and it has increased to the maximum the number of such persons who go to prayers with a clean mind, inclined to secure further purity by sincere repentance offered to their Living, Hearing, and Knowing Allah of all the sins or mistakes they might have committed. They actually, as well as metaphorically, wash themselves clean of all the dirt before they go to their prayers. The necessity of doing ablutions before prayers increases in the mind the importance and the sacredness of the prayers. It makes one feel more earnest in performing his or her duty to the great Creator and Cherisher, the One Loving and Living Allah.

But as is the case with all other rituals and formalisms of Islam, ablutions before prayers are by no means indispensable.

Sura v. of the Quran lays down the rule thus :—

“O true Believers! when ye address yourself to prayer, wash your faces, and your hands up to the elbow wiping your heads, and your feet to the ankle. And if ye have become unclean (by emission) then purify yourself (by bathing). But if ye be sick, or on a journey, or any of you cometh from the place of retirement, or if ye have touched women, and ye find no water, then take clean earth, and touch your faces and your hands therewith. God desireth not to put a difficulty upon you, but He desireth to purify you, and to complete His favour upon you, that ye may give thanks. Remember the favour of God towards you, and His covenant which He has made with you when ye said, We have heard and will obey. And fear God—

God verily knoweth the very secrets of the breast. O true Believers! stand up as witnesses for God by righteousness, and let not hatred towards any induce you to do wrong. Act justly ; this will approach nearer unto piety. And fear God, for God is fully acquainted with what ye do. God hath promised to those who believe and do that which is right that they shall receive pardon and a great reward."

It should be noted that mere external purification or ablutions are by no means sufficient, as the last portion of the above quoted verse clearly says, to be righteous and just is nearer piety. God knows the secrets of the heart. If we do two thousand ablutions, and approach Him with a dirty heart filled with evil thoughts, our prayers will never be hearkened to. We should approach the holy God in all humility and sincerity, with all purity of mind and thought.

Muhammed himself laid great stress upon the purification of mind from such vices as pride and hypocrisy, etc. He declared it to be very important to cleanse and purify the heart from all blameable inclinations and weaknesses, and to free the mind from all envious ideas and from all such thoughts which distract attention from God. Physical ablutions are necessary no doubt, but mental ablutions are still more important. The object, as the Quran says, is to "purify you."

AL-QIDWAI.

(To be continued.)

IS THOUGHT ORIGINAL ?

By DUSÉ MOHAMED

"In the beginning God created the heaven and the earth, the sea and all that in them is."—GENESIS i.

IN the beginning the All-Wise, the All-Merciful, created the heavens and the earth. If, therefore, the Ruler of all things created all things, it does not require a great stretch of the imagination to arrive at the very obvious conclusion that thought was created at the beginning, and that what men call "original thought" existed from the beginning and was created by God at the beginning.

Solomon is reputed to have said: "There is nothing new

under the sun." I am at one with Solomon. If we admit the existence of God, we must also admit that all things are possible to God. A God to whom all things were not possible would not be accepted by mankind as a Supreme Ruler, and this applies with equal force to Jews, Christians, Muslims, Buddhists, Brahmans, and so-called pagans. In each case the existence of a First Cause is recognized, and although thought is an intangible essence, to admit of its existence is to admit that it pre-existed mankind, and was from the beginning. For example, it is only within the last half-century or so that the existence of germs of disease has become a recognized and accepted factor within the ranks of the medical profession. A hundred years ago, to have positively asserted that bacteria existed in living organisms would have entitled the exponent to a padded cell in a lunatic asylum. Even Louis Pasteur was ridiculed by the medical profession as recently as 1877; yet it has been conclusively proved that these germs do exist and had existed from the beginning of things.

Similarly, there being "nothing new under the sun," we can arrive at no other conclusion than that thought pre-existed mankind; that the thought we call original—that is, emanating from the brain of man alone—is nothing more than effective brain receptivity; that pre-existing thought requires the sympathetic brain to receive it, and this thought is developed, not originated. The Divine spark in man, whilst enabling him to develop thought, does not enable him to bring thought into being.

It will be very naturally asked: "What proof is there that thought is not original?" The answer would be: "Where is the proof that thought is original?" On the surface this appears to be a negative proposition, but all intangible things are negative. The wind blows; we feel but cannot see it.

We are "struck by a thought"; and this commonplace reveals the whole mystery of thought. We are struck, we are inspired by thought, even as the lightning strikes the conductor, even as the air-waves are transmitted through the ether between distantly divided points.

It has often produced wonder in the breasts of the so-called civilized that the reputed uncivilized should be capable

of assimilating higher thought ; that members of the "backward" races have frequently excelled the "advanced" peoples in matters of culture and erudition.

In this connection the whole question of the evolutionary process of mental development requires revision. It is generally assumed by thinkers that all "backward" races must pass through an evolutionary stage of mental development in order that they may be lifted to the mental altitude of the "advanced" races. We, however, find such examples as the holy Prophet, Muhammad (on whom be peace), arising from the "backward" races to lead the world to a higher realization of the omnipotence of God ; a Booker T. Washington and a Frederick Douglass, among the Negroes of the United States, guiding the political, social, and economic destinies of a whilom slave population ; a Toussaint L'Ouverture, another pure-blooded Negro, without any educational attainments whatever, organizing an army from a slave rabble, leading a successful revolt against a well-trained and equipped Napoleonic army in the island of Haiti, and founding a government which has lasted for over one hundred years ; a Sir Samuel Lewis, of Sierra Leone, on the West Coast of Africa, whose parents were rescued from a slaver, becoming leader of the bar in the colony of his birth, eventually receiving the accolade at the hand of Queen Victoria as a reward for his sterling qualities and unquestioned legal erudition.

These are but a few of the existing cases that may be cited to disprove the mental evolution theory. There will always be a favoured few, whether among the "advanced" races or within the ranks of the "backward" races, who will be capable of receiving and assimilating higher thought. A degree of brain refinement may be necessary to this assimilation, and it may not. In my humble opinion this refinement is always supplied to the elect by a Beneficent Creator. Your gentleman or poet, we are told, is not made, but is born to his condition either in the hovel or the palace. Similarly, a brute may be the son of a king and a saint the son of a peasant. Hence, if there be any truth in the theory of mental evolution, it were an impossibility for David, Shakespeare, Burns, Bunyan, or Joan of Arc to arise from the people, commanding the admiration and esteem of five continents, even as it would be impossible for Nero, Cæsar

Borgia, Richard III, Catherine de Medici, or Mary Tudor, to be born to the purple, and yet be guilty of crimes which cause their names to be universally execrated.

According to the theorists, the evolutionary process of mental development, in the case of the few princely evidences of mental depravity cited above, should have produced royal examples of mental rectitude, whilst amongst the former class, because of their lack of evolutionary mental development, superinduced by their humble antecedents, should have resulted in a parcel of louts fitted only for tilling, ostling, or other menial service. In the case of certain members of "backward" Negro peoples mentioned above we have more convincing evidence of the fatuity of the evolutionary theory. If, therefore, this theory is disproved, it is only fair to assume that there is no "original" thought as generally understood and accepted, but that the thought germs are eternally floating hither and thither until the receptive brain, peculiar to some special thought, is found for thought to take form and quicken. It is indeed true that the brain must be attuned to the reception of special thought-waves even as copper-ore is prepared to receive the air-waves known as wireless telegraphy; and this preparation is not the result of any evolutionary process, but the refining process of an All-Wise Creator, who has fashioned the brain of the Prophet and the brain of the poet or musician to receive divine or elevated thought and musical inspiration.

Solon, the great Athenian, says: "We do not possess our ideas, but are possessed by them."

Jesus Christ, the son of a carpenter (Matthew xiii. 55), could not have obtained anything in the form of "book-learning" at the age of eight, when he was reported to have questioned the doctors in the temple at Jerusalem; yet he possessed the Divine inspiration which causes us to recognize him as a true Prophet of God.

David, a simple Hebrew peasant, was responsible for the most sublime epic to the praise and glory of the One and Only God that has ever been penned.

Homer was not educated in the sense that we understand education, but his poetic excellence has compelled the admiration of the people of the earth for nearly three thousand years.

Shakespeare's early mental training is wrapt in mystery,

nevertheless he has built a poetic monument to his greatness that will outlast the language in which he wrote.

The teachings of Christ and of Muhammad, the Psalms of David, the poetry of Homer and Shakespeare, were all Divinely inspired, each of whom possessed the receptive brain peculiar to the task allotted them by the All-Powerful.

In each case the inspiration or the ideas they possessed had previously existed in detached form in some quarter of God's universe.

These men were the specially appointed instruments of the All-Wise, who inspired them to gather the fragments of Divine Truth and wisdom and make them into a composite system of enduring Faith or a series of epics of surpassing splendour. Their prophetic and written memorials give the lie to the theory of evolutionary thought, conclusively proving that thought was created in the beginning by an All-Wise Creator to be imparted by Him to His chosen instruments and ministers for the reformation and enlightenment of the world and as a lasting memorial to His Greatness.

NATURE'S PROBLEMS, NO. I

THE PROBLEM OF LIFE

By Prof. N. STEPHEN

NOTE.—If I am spared I propose to continue this series from time to time, not to make them exhaustive, but in the hope to raise a desire for further study of them than is possible in these brief papers.—N. S.

"Life's a riddle,
Who can read it?
Not you, not I.
Then, never heed it!"
Old Song.

So sang our grandsires centuries ago, finding Life, in many ways, a problem they could not solve; and we their children, with all our boasted progress, are in very much the same position so far as any real solution of the riddle is apparent.

My thoughts have been turned in this direction by the recrudescence, in various forms, of claims made by men of science, and others, to the discovery of "Life's Origin," which, if such claims were good, would mean the solution of this

problem; and they seemed to me worth some thought and consideration, for a real student never passes any claim to knowledge aside without at least some deliberation. May I then, without being in any way dogmatic, try to put before you the conclusions I have arrived at, after some little research and much thought, on the subject.

The last century has been described as "a Century of Problems," and they have been of all kinds—physical, moral, social, and technical; but none appeal to so large a circle as the Problem of Life, for we are all, learned and unlearned, peer and peasant, rich and poor, personally concerned in the questions, What is Life? and From whence does it arise? That is the riddle.

It must be admitted that great progress has been made, on many lines of inquiry, toward the more or less successful solution of many of these problems, all of which make for the comfort or pleasure of the human race. Science in particular has sought, and found, the answer to many a riddle. Medicine and surgery have made great advances and done much to banish some diseases, to prevent or cure others, and to alleviate pain. Marvels of mechanism and engineering skill have made everyday realities of many of the dreams of our grandsires, and we see the mysteries and so-called miracles of a comparatively few years ago, the commonplace facts of our everyday life. All this is progress upward, but in spite of all this, the great mysteries of Life and Death remain as much a problem as they ever were; and, so far as their beginning or end are concerned, science and learning of every kind have tried in vain to explain or reproduce them, and they still remain the unsolved problem. The most marvellous machine *is but a machine*, the most beautiful statue is but a statue; perfect it may be, but no nearer Life than in the days when Pygmalion prayed the gods to give to his work, Galatea, the one thing it was short of—Life.

The greatest scientific discoveries—telephones, phonographs, the wonders of electricity—what are they all but machines?—they fall short of that great mystery we call Life, in that they have no power of reproduction. They all wear out and are done with; they must be remade, a separate new creation in each and every item. They have no intellect, though some of them closely mimic it; no power of self-correction if anything go

wrong. In all their wonders they must be watched and controlled by a *living* intelligence, or they will return to the chaos from which they were evolved.

What, then, is this life, this vitality? Apparently springing from the infinite past, and passing away into the infinite future—

“Between two worlds, Life
Hovers ; like a star,
‘Twixt night and morn.”
BYRON.

God said, “Behold, I have given you the breath of Life,” and whatever that marvellous thing may be, we must accept it as the gift of God, the great mystery of creation.

“*God*¹ hath *created* you, and He will hereafter cause you to die ; some soon, and some of you shall have His Life prolonged to a decrepit age, so that he shall forge whatever he knew ; God is wise and powerful.”

(Kuran, Sura 16, “The Bee.”)

Ah, yes ; in spite of all our knowledge we get no farther than this—

“Life is but a day at most
Sprung from night, in darkness lost.”

And (except by faith) we can neither see into the night of its origin, nor the darkness into which it fades. What it is in its essential principle we do not know, and all our attempts to define it are of no value, because of our ignorance as to its source, or nature, apart from Divine creation.

In coming to this conclusion I have in my mind all or most that has been said of “cellular theories,” protoplasm, evolution, and so forth, but all these are far from proven or demonstrated ; and so long as all known chemical and physical powers fail to produce vitality, so long must we regard Life as a principle or force which invests matter, but is not of it ; which is not recognizable in many forms ; but which it is beyond the power or knowledge of man to produce, even in its most elementary form of simple, inert vitality, much less in its complicated and more perfect intellectual summit, humanity.

The idea of evolution may be truly philosophical, but its

¹ The italics in all cases are mine.

working out, so far as Life is concerned, is quite beyond proof or even explanation.

The Darwinian theory may account, probably does account, for the transmission of *many variants*, but it fails, in every case, to account for any *distinct species*, any NEW Life.

Then we have Herbert Spencer's carefully built-up theory. This is well answered in a lecture (the author of which I do not know), which reads thus—

“Herbert Spencer's bold attempt to produce from a homogeneous distribution of matter a heterogeneous, but dynamically stable, universe ; with a *subsequent development* of Life, instinct, reason, and social and moral qualities, is quite unsatisfactory, and even in some instances, self-destructive in its reasoning.”^{*}

In short, like the stories of Jules Verne, these theories are very clever ; but they require too much of the foundation work to be taken for granted. They *assume* a position, not proven, a possibility perhaps, but not more, and all the rest is built up on that assumption—a most unreliable method. It is much the same if we look at the plasmic theory. Protoplasm or bioplasm may be—probably is—a part of all living bodies, just as flesh (vegetable or animal) is ; but the flesh is not life, any more than the air we breathe, or the blood in our bodies ; which, however necessary to the sustenance of vitality, are not in themselves Life.

The question, What is this plasm ? is easily answered, because we know its exact composition. That chemically it is “an albuminous compound of carbon, hydrogen, oxygen, and nitrogen,” and, to be very exact, possibly sulphur and phosphorus ; but most likely these two are the *result* of the combination of the four first-named constituents, for Professor Huxley does not name them. He (Huxley) says : “Carbon, hydrogen, oxygen, and nitrogen are lifeless bodies ; but, when brought together in certain proportions, they form protoplasm, *which protoplasm exhibits certain vital phenomena*” (the italics are mine). So far so good, but how far does this carry us ? Not far, I fear. Let us see what is this *phenomenon*. Well, it expands under certain conditions, it contracts under

^{*} I fear this is somewhat technical, but I cannot alter it, not being my own.

others, it is identical with the body of the amoeba¹ and other low forms of life, also with the *cell contents* of the higher animals and plants; but *note well*, all these, even the minute amoeba, are *protoplasm plus something* — a something no scientist has yet been able to supply or define; and that something is Life, Vitality, call it what you will—the one thing that lifts it out of the range of our production. This Professor Huxley evidently realizes and tries to answer, for in a later part of his argument he says: “We do not assume that something called aquosity enters into and forms water when its component gases hydrogen and oxygen are brought together. What better reason, then, is there for assuming something called vitality, than of aquosity?”

This is the argument of a clever man, and at first sight is of a very specious character and very apt to mislead, but a little care will show it is of no value because it *assumes a similarity* in protoplasm and water *which does not in fact exist*, and which, further, does not exist in water and even the lowest forms of life, which (if you will pardon the repetition) are at least protoplasm *plus something*, and the reply to Professor Huxley's argument is to quote another writer: “That we know fully and perfectly the laws and conditions under which water is formed, and require to postulate no force other than the chemical affinity of hydrogen and oxygen to account for its formation.” The author might have added that water so produced is complete in every quality as if made by Nature; and we can also account for its behaviour and changes under all known conditions without assuming any force beyond our knowledge of natural laws.

But the living body, even in its lowest form (the amoeba, for instance, though there are even lower), through the vegetable up to the highest form of animal life, is the seat of a force, or of forces, which so far as science has yet demonstrated, can be reproduced by no known combination or agency. Scientists have found out what they call “the Basis of Life,”² the material of which living bodies are built up, have analysed it, and given us its exact composition, have shown that, in both animal and vegetable, it is the groundwork, so to say, of all

¹ The amoeba is a small (microscopic) animal found in water, very interesting to study, but far too minute to be visible except under a fairly high power glass.

² See “The Basis of Life,” Huxley, and “Essays and Lectures,” Huxley.

growth, and have given it the name of protoplasm, or bioplasm. But here or hereabout we reach the limit of our knowledge ; what mysterious power it is which determines, or enables, one organism to build up from this plasm a vegetable, another an animal, this a cabbage and that an oak, this a snail and that a man, is a problem that has never been solved.

Between *mere matter* and *living vital matter* there is a great chasm with, so far, no connecting link, because we have no means of tracing the changes, or processes, which enable the one to pass into the other.

Let me put it in the form of a proposition.

1. The amœba and the jelly-fish are protoplasm.
2. Science can produce protoplasm.
3. Neither science nor any other human power has ever yet produced either an amœba or a jelly-fish, much less any of the higher forms of life.
4. Therefore, even the amœba is protoplasm—plus (?).

But where knowledge ends faith begins, and to the faithful Life is no problem. It is the gift of God, Who alone can produce or create it.

“God bringeth forth the Living out of the Dead, and He bringeth forth the Dead out of the Living. And *He* quickeneth the earth after it has been dead ; and in like manner shall ye be brought forth from your graves. Of His signs one is, *He* hath *created* you out of the dust, and behold ! ye are become men ” (Kuran, Sura “Roum”).

Or again :

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of Life, and man became a living soul ” (Genesis ii. 7).

Is not this very life, then, one of the greatest answers we have both to the atheist and agnostic, this daily, hourly, living testimony to the existence of an All-powerful, Beneficent, and Eternal God and Creator?

And so I change our problem to, How to Live? That is a big question, and I propose to look at it from various sides in future papers, merely in this paper briefly and broadly

glancing at it in this form—How may I live well? That is, worthily ; not in its narrow, perverted sense of luxury or ease, but in its better sense of duty and honour.

“ He liveth best, who loveth best
All things, both great and small ;
For the great God, who loveth us,
He made and loveth all.”

COLERIDGE.

Here is the key to the whole matter. Whatever else you live for, whatever aims you have, live in the love of God : and no man can so live unless he love his fellow-man. The converse is equally true—no man can love his fellow-man and be far from the love of God. May I enforce this by quoting a favourite poem, a free translation or paraphrase from the Eastern poet, by Leigh Hunt :

“ Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
So to the presence in the room he said :
‘ What writest thou ? ’ The vision raised its head,
And with a look made of all sweet accord
Answered : ‘ The names of those who love the Lord.’
‘ And is mine one ? ’ said Abou. ‘ Nay, not so,’
Replied the angel. Abou spoke more low,
But cheerily still, and said : ‘ I pray thee, then,
Write me as one who loves his fellow-men.’
The angel wrote and vanished ; the next night
He came again with a great wakening light
And showed the names whom love of God had blest,
And, lo ! Ben Adhem’s name led all the rest.”
LEIGH HUNT : “ Abou Ben Adhem.”

Then duty must be done, and that is not always easy ; for we cannot choose what ours shall be ; be it high or humble we must accept it, sure of this—

“ He who best does his lowly duty here,
Shall mount the highest in a nobler sphere.”

We cannot say how or when we shall be born or enter into life, but we have all that freedom of will and action which enables us to discern good and evil, and to choose between right and wrong. I cannot believe ¹ (*pace* Lord Headley) that

¹ ISLAMIC REVIEW, Vol. III, p. 510.

any man is predestinate to evil courses, though he may be born with inherited tendency to them : he may *choose* wrong or evil and the Almighty may accept his choice and use him as an instrument in His great purposes. This view would be in accord with the oft-repeated declaration of the Kuran, "God is just," for there would be no injustice in accepting a man at his own choice, and using him in accordance therewith. But it seems to me contrary to the great love and mercy of God to *predestinate* any living being to unavoidable punishment. So no matter how strong the evil may be, we may avoid it if we really strive. But it is strife: Life is a battlefield, the contending forces being Good and Evil ; so we must fight, not being discouraged, for if we fail to-day we may succeed to-morrow. For as surely as night follows day so shall the day follow the night ; and if you seem beaten and wearied out remember this, "The darkest hour is just before the dawn."

This, then, is "the problem" we have each to solve : to so live this earthly life that we may pass through death's portals into Life Eternal. I cannot solve it for you, you cannot solve it for me. But we shall all find a happy solution if we

"So live, that when the summons comes to join
The innumerable company, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of Death,
Thou go, not like the quarry slave at night,
Scourged to his dungeon—but sustained and soothed
By an unfaltering trust—approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

BRYANT : "Thanatopsis."

He who will do good to the needy, God will do good to him in this world and the next.

Seek for my good-will in that of the poor and indigent.

Avert the wrath of Allah with charity, be it but half a date.

SAYINGS OF THE PROPHET MUHAMMAD.

LIGHT

By AMEENA (AN ENGLISH MUSLIM LADY).

ALLAH, let there be light
To guide us on our way ;
Leave us not in the dark,
Allah, Allah, to-day.

There are so many paths,
Many a diverse way—
Confound not our steps,
Let us see light to-day.

When with an aching heart
We wander from Thy fold,
Let us remember still
Thy love that ne'er grows cold.

Show us Thy guiding hand,
Where'er two roads cross ;
Working for Thee is gain,
Without Thee is but loss.

Allah—oh, leave us not,
Lord of our night and day ;
Allah—forsake us not
Though we yet go astray.

Oh ! let us know Thee near,
Even when most alone ;
Show us Thy glorious light
In every country and zone.

Let us thy presence feel,
Even when most forlorn ;
From darkness lead us on
Into the radiant morn.

Thus on from day to day,
From week, and month, and year,
So shall we know and feel
That Thou art ever near.

THE PSYCHOLOGY OF THE PERSIAN (MYSTIC) PHILOSOPHERS

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

No. 4. MUSLIH-UD-DIN SA'DI-AL-SHIRAZI

IN treating the psychology of this great philosopher it is necessary to know other men and their works. Even Arabian philosophers and poets are often as mirrors reflecting the brightness of this blue-robed *dervish*. For he wandered widely into all the Muslim countries of his day teaching and making verses which were to be the bright guiding posts to future generations. In the schools of modern Persia three books are put into the hands of young students—"The Gulistan," or Rose-Garden, "The Bostan," or Garden of Perfume, and the "*Pand-Namah*," or Book of Counsel. These books strangely enough bear a striking resemblance, fundamentally, to those put into the hands of very young Chinese scholars—"The San-Tzū-Ching," or Trimetrical Classic, the "Hsiao-Ching," or Classic of Filial Piety, and the "Ta-Hsüeh," or the Book of the Great Learning. They are similar, in that they both constitute a moral basis on which all other learning is built. In the East, rather than start the training of the young mind by instilling the elementary principles of the sciences as is done in the West, the principle of the inculcation of moral precepts proved through the ages to be the best and most adaptable to the national and international character is followed and deemed the most profitable way of introducing the vast world to the mind of the scholar.

In view of this, it is easily seen how in Persia (and the East generally) Sa'di has impressed the minds of the people. For it is a difficult task indeed to find the man qualified to undertake the great task of instructing the young throughout the ages of posterity. For while kingdoms wane and decay, and men pass from this mortal stage, the glory and beauty of the Gulistan remains, the fragrance of the Bostan is as yet unadulterated, and the perfection of the counsel in the *Pand-Namah* is proved to-day as it was in the long-ago days when first the sage spoke the maxims that are on the lips of the millions of descendants of the first Amir-ul-Muminin, Shah of Persia.

In several native biographies Sa'di is said to have been "of

gentle mind, lofty and idealistic in his thought, a true servant of Allah since his lips were never still from His praise, a dervish who went along the lonely roads of his own country charming the whole of the neighbourhood with his spontaneous song and with the excellence of his wisdom." Wandering through Persia he came at length to India, where he "taught such things as had been unknown to the hearts of men, and brought with him the fragrance of the Persian rose-gardens." Having delivered his message, he again wandered, leaving behind him a wondering assembly, astonished at his wisdom.

Perhaps Sa'di's proverbial patience and stoicism was due in part to his unfortunate marriage. His wife was a constant torment to him. According to a native account, "she was honey sweet until after they were husband and wife, when her sole idea seemed to be to annoy and upset the sage. So much the more angry did she become when she found all her attempts to anger him unavailing." To his eternal credit, be it said, he did her no wrong, and bore with her until death separated them. After this the spreading of wisdom was his sole desire and delight, and though he seldom betrays it in his verses, his mood was often that described by the Arabian poet, Ibrahim ibn Chafadshe, in his remarkable couplet:

"The world is but an empty leaf,
Whereon the night has written."

Another characteristic of his was his love of beauty. He was a great aesthete. Take, for instance, his opening passage to the Gulistan (this again full of Sufi mysticism and symbolism, as will be readily recognized):

"I had put on the hood of meditation and entered the Garden of Reverie. I strayed there for a time, and having isolated myself from my friends for a long time, I returned to them. Then they asked me, 'What fine thing have you brought us from the land whence you come?' I replied, 'I had thought to bring you a fragrant present from the Garden of Reverie and I filled the skirt of my robes with bright roses, but their splendid fragrance so intoxicated me that I let go the hold on my skirt.'"

What a beautiful idea is this! The fragrant roses, of course, are synonymous with the Zoroastrian "HU-HATA," or "good or fragrant thoughts." And so enwrapped was he in

his contemplation of Allah and his thoughts upon the All-compassionate, that he "became intoxicated and let go the hold of his skirts." He was so abnegated from self in his vision of Divinity, that he let go his hold on all things worldly and lost all interest in the world save for its being the Garden of Allah.

Again, his narrative in verse of the ball of clay recalls the old idea of example as a preceptor. A ball of clay—seemingly just common earth—was handed to a man in his bath. But its perfume was divine, and addressing it the man asked, "Are you of ambergris, or heavenly musk?" The clay made answer: "I am neither of these. My substance was taken from the common earth, but so long have I lain by the Loved One that I have taken the same fragrance." The Loved One (as explained before in this series) is Allah, and by contact with Him the meanest of clay may emit divine fragrance. And equally so all who came into touch with this romantic mystic of the East were possessed of his fragrance and took of his wisdom.

Sa'di was a true mystic. He had no vain delusions concerning this life. At the head of one of the sections of the Gulistan he quotes those immortal words which were engraved above the door of the palace of King Feridun—ending with this verse :

"What matter when depart thou must,
If death should find thee in the dust,
Or call thee from thy throne?"

Thus proclaiming a law little realized in the West as yet, "the true aristocracy is the aristocracy of learning." Social positions and honours exist but for a fleeting hour, but wisdom is the passport to the Great Beyond :

"As in their flight they vaunt their vain display,
Throne, kingdom, power, all show the fleeting sway
Held by the seeming great, do you regard
The purity of others' names to-day."

And listening to these words from the great sheikh Sa'di, one realizes the futility of storing up great treasures here and hears an echo of the holy Prophet Muhammad's advice, "Do no evil, speak no evil, think no evil."

The brevity of life and the folly of abusing our brief span is also a theme for the philosopher's verse :

"Do not in pride rejoice o'er fallen foes,
Take thou a lesson from the blushing rose—
Remember that thy bloom lasts but a day
And thy poor spirit rides the wind that blows.

If life in thought for food or dress be spent,
Sadness with folly raids your tenement.
How little do you know the joys of life
If all your steps to pleasure's room are bent."

.

All the human faults and failings are dealt with by this wise philosopher. In the part of his *Gulistan* dealing with fault-finding, he tells how he (although quite young) attended with his father the *Tahajjud*, or after-midnight prayer, in the mosque. While they were there young Sa'di noticed that all the devotees there were asleep. Turning to his father, he said, "Father, out of all these who came to pray, not one is there who is not sleeping." His father turned and said, "Would that thou also wert sleeping, little one of thy father, rather than proclaiming the faults of others." What a father to foster the future mentor of Persia's children!

Quite early in life he could sigh with the Arabian poet:

"I am in sorrow, dreaming of a distant place,
And there would I be throughout the day";

and as a natural result of this, could conclude with him:

"From side to side I swing my soul,
For I have put away desire."

And having put away desire, he was able to devote his life to others that they might know the joy he knew and stand with him "within the gates of the Divine Grace." Unselfish, patient, untiring in his devotion, learned in the true wisdom of life, he spent his days following the Bird of Truth. And although this elusive quarry has never yet been caught, and the gentle soul of the sheikh could not avail, he yet could point the way to others, and in this he fulfilled his destiny. For the guiding Hand of that mysterious Being controlling human life led him along the highway of things eternal until he reached his goal, leaving behind him a part of his fragrant soul wherewith the mind of man might be

purified and made more fit to tread the mysterious paths of the Beyond.

And never a rose-garden stirs to the touch of the zephyr but Sa'di's name is breathed therein. Never a spirit of beauty goes from the present darkness into the light, but a jewel of Sa'di is with him to guide. And until the race of man shall have passed into the mists, Sa'di will remain to instruct and help, for in his works he has left the imprint of his living soul to guide and sustain those who travel the thorny road he trod until the Palace of Eternity is reached.

A RESPONSE TO LORD HEADLEY'S NOTE

IN response to Lord Headley's request (REVIEW, Vol. III, No. 12) here are a few thoughts in brief form.

1. "Trust in God—but tie your Camel."

This really fine phrase brings before us two things. First, that there are things, many in number, which we can control only up to a point, beyond which we must trust in God for all good.

Second, that there are others in which we have absolute control—any man can "tie his camel," and with care tie it securely. It is surprising what a number of people there are who are always blaming God for the result of their own carelessness. To use a common expression, this is not "playing the game."

A man may have unlimited *trust* in God, and may sit by the riverside all day long, but if he does not bait his line and throw it into the water he will catch no fish.

2. "There is but one Counsellor worse than Panic, and that Counsellor is Despair."

I cannot say that I have ever felt either of these conditions; they are both a sign of weakness, I think; but Panic, like a shadow, passes away, while Despair takes the heart out of a man and leaves him a moral and physical bankrupt.

3. "God will provide."

Do you know, Mr. Editor, while many people find comfort in this proverb, to me it has always had a Micawberish¹ sound

¹ Wilkins Micawber, a character in "David Copperfield," by Charles Dickens.

as of one ever “waiting for something to turn up.” A sort of *Litany of the shiftless slacker*, who is lacking in that perseverance which makes opportunity, and throws the weight of responsibility on God’s shoulders to relieve his own of the burden.

The goodness of God is beyond measure, and He has many gifts for His people, but it is too much to expect God to provide the gift and to be at the trouble of thrusting it into your pocket. If you would have, stretch out your hands to receive.

Here is another view, a great favourite of mine :—

“*God* tempers the wind to the shorn sheep, but *man* must take care not to shear the sheep too close” (Billings).

4. “All things come to him who waits.”

A truth, with few exceptions ; but herein lies its tragedy how often they come too late !

5. “The Devil looks after his own.”

Yes, sir, he does all that, and takes very good care they never come to any real good. I am not a gambler, but like the American writer, “I want to bet a few stamps that no man ever matched himself against the Devil but he got beat.”

N. STEPHEN.

“LIKE GENTLEMEN”

ALTHOUGH it was clearly pointed out even by the champions of the Armenian cause that the alleged “atrocities” had no religious basis and could not be taken to the door of Islam, we find that there are people in this country who have got prejudiced against Islam through those stories ; so we give below an article under the above heading from the *Daily Telegraph* of the 14th of December last, in the hope that it will counteract the effect produced by those stories. It should be noted that this article, like hundreds of others that have appeared in the British Press, is based on the personal evidence and experience of Britishers and Colonists themselves, and is therefore far more reliable than stories received second-hand and from very suspicious sources. A true Muslim can never be responsible for atrocities, because Islam consists in being worshipful to the Creator and loving towards His creatures.

"LIKE GENTLEMEN."

HOW THE TURKS FIGHT.

NEW YORK, *Monday*.

The United Press to-day publishes the following article, written by its special correspondent in the Near East, Mr. William G. Shepherd :—

SALONICA.

The Turks fight like gentlemen. This is the testimony of every English officer and soldier who knows anything about the Dardanelles and Gallipoli fighting. The British camp at Salonika contains large numbers of men who have been fighting at one time or another against the Turks in the present war, and I have talked with many of them. Sitting in the tent of an Irish regiment to-day at noon, I heard Irish officers praise the Turks. "The Turks are devilish fighters, but always gentlemen," said one Irish captain. "The Germans never grant a truce to bury the dead or pick up the wounded, but the Turks never refused our offer of a truce. Fighting with the Turks always means hard but honourable and civilized fighting." "One day," spoke up another officer, "we unwittingly placed one of our batteries too near to a hospital. It happened because of some mistake in orders. The Turks were the first to notice it, and they signalled to us with a heliograph : 'We'll be forced to fire very close to your hospital if you do not move your battery from the neighbourhood.' Of course," continued the officer, "we saw that a mistake had been made, and we signalled back that we would move the battery, which we did."

"I saw them do an interesting thing one day," said a third officer. "During a truce to bury the dead the Turks flashed us a heliograph message in French. It read : 'Honour to all soldiers ! Confusion to all politicians !' Another time a Turkish rifle bullet hit one of our Royal Medical Corps officers in the leg, and he fell in sight of both Turkish and British trenches. The Turks immediately gave us a chance to go out and get him, and then they sent us a heliograph message apologizing for the fact that one of their men had stupidly mistaken the medical man for a Regular soldier."

"They apologized to our company, too," spoke up another officer. "One of their shells struck a motor ambulance, and when the Turks saw what they had done they flashed their

regrets to us, and said it had all been a mistake, and they were very sorry."

"Gallipoli is terrible, though," said one of the officers. "It is like a narrow ledge, on which two men are fighting. There is no place to retreat to. The side that weakens first goes over the ledge into the sea. Neither side can withdraw troops, for that would mean that at last one side would have more men than the other, and the stronger side would sweep the other to destruction in the ocean. Gallipoli is the bloodiest and the most terrible battlefield in history. I think it will go down in the books as a name of horror when all the truth about it is known."—*Exchange Telegraph Company.*

SAYINGS OF THE HOLY PROPHET MUHAMMAD

Do you love your Creator? Love your fellow-beings first.

God is not merciful to him who is not so to mankind. They will enter the Blissful Abode who have a true, pure, and merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.

One who takes charge of the orphan will be at one with Me on the day of requitals.

Look after the widowed women.

Help the needy.

One of the acts of charity is to feed the wayfarer.

He is not of us who is not affectionate to his little ones, and does not revere the old.

To gladden the heart of the weary, to remove the suffering of the afflicted, have their own rewards.

He who helps his fellow-creatures in the hour of need, and he who helps the oppressed, him will God help in the time of difficulty.

Who is the most favoured of God? He from whom the greatest good cometh to His creatures.

He who trieth to remove the want of his brother, God will forgive his sins.

The best of men is he from whom good accrueth to humanity.

All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

AGE OF THE NEW TESTAMENT

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How old is it? I like to begin with what is latest in studying great subjects, so I begin with the New Testament, and I ask, "How old is the Greek volume of which we have the translation?" The first printed edition of it was published in 1516. That does not take you very far back. We owe that to Erasmus. The oldest extant manuscript of it takes you back to A.D. 350, as nearly as can be reckoned. Still there is a period of three hundred years to bring you back to the age of the Book itself, i.e. to the time of the Apostles and Prophets of the New Testament. How is that period, the time between A.D. 305 and (I will say) A.D. 100, when the last of the writers must have been dead, to be bridged over? That period is bridged over for our purposes by means of quotations still extant in early Christian writers who lived before A.D. 350, and who therefore had access to copies of the Books, which have since perished. In A.D. 303 the Roman Emperor Diocletian ordered that every single copy of the Scriptures should be done away with; and consequently the great mass of manuscripts were destroyed; but still, in the providence of God there remained a number of books the writers of which had made use of these older manuscripts. The celebrated Lord Hailes (Sir David Dalrymple) once heard propounded at a dinner-table this question: Supposing there were no copies of the Scriptures extant, would it be possible to reproduce the New Testament from the early Christian writings of the first three centuries? He set to work on this idea, and in two or three months' time, being a man of a literary turn of mind, and possessing all the books requisite for the task, he succeeded in spreading on the table a series of quotations from the writings of the Early Fathers in which every single verse of the New Testament was to be found, excepting about eight verses.

So that there lie embedded in the extant works of the writers of the first three centuries enough to enable you, if you had the key to the order, to reproduce the whole of the New Testament.

Such, putting it very shortly, is the way in which we learn the age and substantial integrity of the New Testament; we go back from the present day to the beginning of the age of printing, then through the manuscript age to the Early Fathers, and finally, by their means, we reach into the First Century from which the Book has come.