

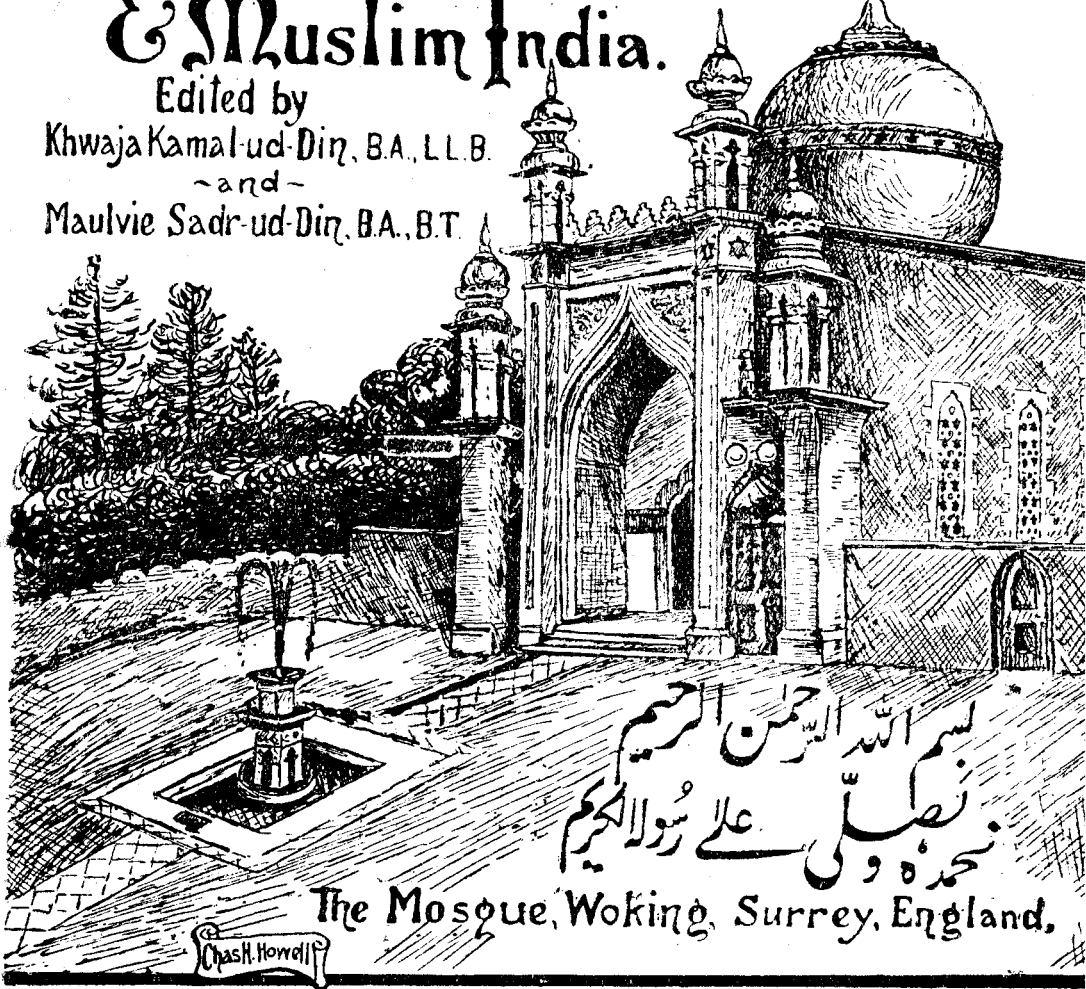
# Islamic Review & Muslim India.

Edited by

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-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

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### THE HOLY QUR-ÂN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready. Price 20s.* Prospectus and sample pages sent free on application. For Press comments see second page of the cover.

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English at the Mosque, Woking, every Sunday, and at 111 Campden Hill Road, Notting Hill Gate, W.,\* every alternate Sunday at 3.15 p.m. Muslims and non-Muslims are all welcome.

\* For Syllabus see page 51.

## NOTES

AFTER a very successful and a very busy month, characterized by those functions which we noticed in the last REVIEW, we feel satisfaction in adding the following to the same:—

Fortnightly religious lectures held under the auspices of the Society of London Muslims have continued without a single interruption.

Owing to the absence of Khwaja Kamaluddin, who had to address elsewhere, Mr. Syed Ehsan El Bekry, of Egypt, delivered a lecture at the London Muslim House on December 9th. He chose for his subject the text of the 110th chapter of Al Qur-án. His choice of the subject, which he designated "The Triumph of Islam," seemed to have been a very happy one. After explaining the meaning of the Quranic text, he drew the attention of his hearers to a yet greater significance underlying the word "triumph." It was not merely the triumph over those obstacles which hindered the career of the Prophet (Peace be upon him!) in his noble ministry. It comported much more. It meant practically the greater moral victory of righteousness over evil, of light over darkness, and that of knowledge over ignorance. The success of the Holy Prophet's mission found its culmination in these solid achievements, which serve, even in the present day, as the very bedrock of the natural religion of humanity—El Islam. The lecture was followed with great interest by all those present.

Khwaja Kamaluddin, who could not address on this occasion, was engaged long before to address the Spiritualists' circle at Clapham, to which institution he repeated his visits. He explained to his eager audience the real relation which existed between that phase of knowledge known as Spiritualism and the spirit of Islam. Amongst such of his audience as were not conversant with the beautiful features of Islam the discovery of this wonderful catholicity of the religion of Allah produced an amount of satisfaction. We are glad to note that all of his lectures which he delivered in October and November have been consolidated in the article entitled "Harmony in Religion and Science" which we publish this month, reserving the publication of the second instalment of "The Problem of Human Evolution" for a future number.

We have nothing to record about the activities of the Muslim Literary Society except to note that on the 20th December it held its half-yearly general business meeting. New office-bearers and a new committee were elected for the ensuing session. A few changes were made in the membership of the ex-committee, who number seven instead of ten as they did before. We are glad to note that Mr. Yusuf Ali and Mrs. Haneefa Bexon were elected to kindly continue as president and secretary respectively of the society. Mirza Hasham Ispahani, Mr. Pickthall, and Khwaja Kamaluddin were chosen to be vice-presidents. The society owes them a great deal for the success of its work during the last session, and it is expected that with such a happy beginning it is bound to have a very useful future before it.

Weekly lectures at Woking were held with the exception of one Sunday, when the weather was more than miserable. The following Sunday our brother Sgt. Khalid Sheldrake addressed the gathering on the Quranic precept "Lá Ikrah Fiddin"—there is no compulsion in faith. He illustrated his discourse, which was a sort of comparative study of Islam and other religions of the world, by apt illustrations from their respective histories, and eventually established the broad fact that the universal sweep of Islam, even in the present day, in the face of very well-organized propaganda of some of the other religions, was a reality, the simple reason being that the Faith of Allah made a strong appeal through its plain yet rational teachings to mankind of all grades of intelligence.

We expect a little lull in our activities during the latter weeks of December, but hope that with the beginning of the New Year it will amply be made up.

Syllabus of lectures in February–March :—

February 17th.—"How to Address God in Prayer—with a Special Reference to the Word 'Father.'"

March 1st.—"What is Sin?"

## ETHICS OF ISLAM

*"Lantana tulbirre halla lunfiqo mima tohibboon ; va ma lunfiqo min shai-in fa innallaha bihi-'aleem."*—AL-QUR-AN iii. 91.

IN laying down ethical rules the most difficult part for the moralist or philosopher or legislator is to define virtue and vice and to lay down their right and definite boundaries.

In the first portion of the above verse of the Qur-án, Muhammad—the greatest moralist known to the world—lays down, under the inspiration of God, a definite standard, to help the conscience of every man to judge whether his usefulness and benevolence to the society or even to other creatures are really righteous or fall short of it. The translation of the above verse would be as follows, but it should never be lost sight of that it is beyond the scope of any other language to express the full import and significance of the Quranic verse. Every word used in the Qur-án is just suited for the expression it is meant to convey. No other word, even in Arabic, can convey the exact shade.

"By no means shall you attain to righteousness until you spend (benevolently) out of what you love ; and whatever thing you spend, Allah surely knows it" (Muhammad Ali's translation, p. 170).

If there were no other proof of Muhammad being inspired from God, the above verse alone would have been enough to substantiate his claim to be an inspired messenger and teacher.

The standard laid down in the above verse is most exact, most definite. It is very philosophic. It is beautifully democratic. It is wonderfully universal. Every conscience can judge the action by that standard. That standard can be applied in every walk of human life. A philanthropist can profit by it. A statesman or politician should keep it always before him. Any man or woman who claims to be useful or benevolent should judge himself or herself by that standard. Sacrifice is the main pivot. But such sacrifice which is not self-annihilating ; rather that sacrifice which is self-ennobling.

If a person has a million pounds and spends ten pounds of it for the good of others, that should not satisfy his conscience unless of course he is too miserly to love his every penny. But if a poor man with very limited means spends ten pounds for

the good of others, although he needs that himself, although he love that himself, he deserves to be satisfied that he has done what was expected by his Maker of him.

If a public man wants to be useful and benevolent, and has a good deal of time on his hand, or expects a good deal of remuneration for his work, and takes up the public work only as a hobby or a business, he must not have any claims of righteousness (he might have that of being a good business man) if no sacrifice is involved in his work. But the time and energy which are valuable to him and which he loves if spent for the good of others make the gift righteous. If they do not involve any sacrifice, then he who gives them to others should rather be thankful to him who relieves him of some of the superfluities he possesses.

The ethical level of the above standard is higher than that of "Do unto others as you would they should do unto you." The latter puts more the business point of view and prompts good actions with the motive of gain or utility. The first makes love and sacrifice the criterion of the Quranic standard which every person can apply according to his own capabilities or means. In regard to the Biblical standard one will have to judge as to the capability and means of others as to what should be expected from others.

The Quranic principle can mould the human character to the heroic point. If every human being were imbued with that principle, what a harmonious brotherhood it would form—how benevolently one would help the others!

Love for others would be developed to a much higher degree than the love for self; yet the effect would be action, not animation or self-immolation. It would teach how to live for others, how to be useful and benevolent for others, and not to make oneself incapable of being useful or benevolent to others by lethargy and self-immolation.

Every person has in him a natural ambition to be righteous. Righteousness can be secured by being useful and benevolent to others. Nobody can be useful or benevolent without making himself fit for it. That is, the Qur-án wants everybody to make himself fit and active. What it demands is that everybody should see to it that he does not live at the expense of others—that he should rather be self-sacrificing and willing always to further the

interests of others, even at his own expense. The Qur-án expects everybody to be a hero in his thoughts and actions, words and deeds.

The last portion of the Quranic verse raises the standard still higher. It says that Allah is Omniscient. A person can deceive himself, he cannot deceive God. The sacrifice should be real, not only imaginary; self-delusion and egotism will not do. People, whole nations, are often involved in self-delusion and egotism. Both sides of the belligerents in this terrific war claim to be in the right. One party of the two must at least be deceiving itself. But none can deceive God. While a man wants to satisfy his conscience, he should see that he is not involved in self-delusion. He must always remember that an all-knowing, ever-vigilant Power is watching every action of his. He cannot conceal his motives from Him. He cannot conceal his mind from Him. He should spend for others from what he really loves. All that he loves he is not desired to spend, but whatever he spends for the good of others must contain something of that which he really loves, not only in his own estimation but in the sight of his conscience, his ever-vigilant Creator.

AL-QIDWAI.

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## THE BEAUTIES OF ISLAM

BY AN ENGLISH MUSLIM LADY

THERE are many customs in this world of ours, some which beautify, others mar, but as we look carefully into the subject we find that the whole thing concerning custom is not so much what it makes one believe as what it originally meant, and was brought forward, not that our life should be miserable, but that it should be a means of alleviating any hardships and so make life easy. Custom dies hard, and one in particular which dates back from time immemorial and one which says, "Because my ancestors did so-and-so, therefore it is good enough for me." With regard to religion this idea has been observed very carefully, especially in the West, where people enjoying an easy life have found it easier to accept the religion of their parents rather than think for themselves, and ask the question, "Were my parents correct in their mode of worship?" A custom which mitigates towards making one think for oneself concern-

ing religion, is that on no account must a man in the West be guilty of committing such a *faux pas* as to discuss religion with any one except the dignitaries of the Church. In the East things are different. Take India : this place is a hotbed for religious controversies, and consequently we find that the converting of the Indians away from their own faith is easy if once you can persuade them where their religion is at fault, but it is very difficult to convert the Muslim, and in speaking to a Christian missionary some time ago, he told me that for every hundred converts to Christianity made in India four were Muslims, ninety Hindus ; also that their difficulty in converting Muslims was due to the fact that they were unable to explain any real difference. Now the real difficulty this missionary encountered was, that he forgot that there is nothing new in any of the religions of to-day, but what can be claimed for El-Islam is that it is pure, unadulterated, and practical ; everything which is good in other religions has been preserved to us in its original and purified form, so why not question ourselves regarding our religion. I do think ninety-nine times out of every hundred we would not be satisfied to continue in the Faith which has been adopted for us here in the West. Is it not our duty to question ourselves ? We choose our friends, our husbands, our profession, and so forth. When we go to purchase an article we choose for ourselves ; we will have what we want, or nothing. So why can we not make this same choice in our religion ? The other things in life are mere details, and yet we consider them of such vast importance. And now you will ask what are the beauties of Islam. They are so great in number I can only dwell upon a few, too numerous to count as the sands on the seashore. Lately I have been making a study of the life of our Prophet Muhammad (on whom be peace), and have been wonderfully impressed by the many beauties of his everyday life, for he was only mortal man : his religion Islam, which means Peace.

Think of the greeting amongst all Muslims, *Assalamo-Alaikum*, meaning "Peace be upon you." Is it not beautiful ? How different from the Christian greeting. In the Christian Church it is said, How beautiful is that hymn, "Peace, perfect peace" ! In the Bible, when Christ walked across the sea and all become calm, peaceful—"My peace I leave with you." "Peace on earth, goodwill towards men." In this beautiful religion of Islam there is nothing taught by our Holy



Prophet which cannot be practised in everyday life by all. It is not a religion of fashion as so many here in the West; not for the rich only, but all worship together, standing side by side; no special seats in the Mosque for the rich, leaving the poor to worship aside; no such thing as being considered an aristocrat because you pay for your seat as in the Church—no, the rich stand beside the poor and receive the greeting of peace. Islam is a simple religion. I name it simple, it seems so appropriate, for its simplicity is sweetness—and the word simplicity appeals to the mind of most people. In the Christian Churches, what do they say? “Jesus so beautiful, such a sweet face!” In the Catholic: “Mary or the Madonna, how beautiful is her face, how simple and sweet she looks!” But take the life of Muhammad: the doings, the sayings—not the features—are they not far more illustrious? So is Islam. Muhammad was born in Mecca 570 A.C. He engaged in trade for some time and was a faithful servant to Khadija, and after being in her service many years she married him, and he was a devoted husband. His father died before his birth, and his mother when he was only six years old. This doubly orphaned child, bereft of all that parentage, that tenderness which forms the blessing of early childhood, remained in his grandfather’s charge three years, when his death threw him to the care of his uncle, Abu Talib. Muhammad was fond of solitude, and spent many hours in the desert in communion with the mighty living soul of the universe.

He was an illiterate man, and the proud title of “the unlearned Prophet” was ever his. Thus the orphan son of Amina (for that was his mother’s name), who to this day evokes a pathetic remembrance in the heart of every Moslem, grew from infancy to youth, youth to manhood, with many thoughts in his mind, brooding over the moral desolation that surrounded him, for his people were sunk in the grossest idolatry. In early manhood he made two journeys to Syria, where was opened before him a page which naturally revolted a sensitive mind. He found Christian sects rending each other to pieces; he saw the effect of incessant wars and strifes on the people, their utter misery and degradation; so he returned filled with utter misery and disgust.

When twenty-five years old he married Khadija—a widow of noble birth and much wealth, who accepted Muhammad’s

teachings—fifteen years his senior. His marriage lifted him above the ordinary cares of this world ; it gave him not a wife but a devoted friend, who brought him solace when he most needed it—on his return, torn and distressed, from his solitary meditations ; and she gave him comfort when hunted by his enemies. Khadija stood by his side in the darkest hours of his ministry. For fifteen years he thus lived, leading a life which won the love and respect of his people.

Now after these fifteen years he had a revelation, he then being forty, and when the call came he was frightened ; what did he do ? He returned to his wife and told her the story of his vision, of his agony at the thought of the coming great responsibility. Her belief that he was to be the destined Messenger of God to his people was balm to his heart, and brought back the faith, the hope, the trust in God's merciful providence and love for mankind.

One night when lying wrapt in thought the voice of God spoke to his soul in unmistakable notes. Muhammad was not only a prophet, a teacher of glad tidings, as was Jesus, but the unanimously elected chief magistrate of a prosperous city. You will note he was an orphan, a poor man, a rich man, a husband, a father, a prophet, a magistrate, a soldier. Had he not the experience of man and his mind ? His first act as chief magistrate was to issue a charter defining the duties of the citizens and the obligations of the allied Jews who lived in the neighbourhood, forbidding intestine warfare and bloodshed, and requiring all disputes to be referred to the decision of the Prophet ; and this was the beginning of the commonwealth of Islam.

Some Christian brethren may say a prophet should not be a magistrate, he is a teacher of religion, as Christ ; but I would ask, what is it which fills the lawyer's day, or magistrate's ? It is a great, a noble profession, he is giving a hand to that mighty enterprise, the bringing back a God of Justice into an unjust and iniquitous world. He is one wheel in that vast machine which has for its aim the rectification of human wrong—the doing justice in all forms, in the name of a God of Righteousness, between man and man.

In proportion as that undertaking prospers, virtue will be encouraged and iniquity will stop her mouth. There must

be a judge to balance conflicting considerations, or a jury to draw conclusions from evidence and counter evidence of facts—was there a more suitable man to hold such a position than a prophet? The work is one, and it is God's work. One day He will be the Great Judge of the whole universe. Let a man go forth to his work day by day, and whatsoever his part in it, so long as he oversteps not that part, by exaggeration, by distortion, by invention, by calumny, by conscious untruth, whether he be advocate or judge, he is alike abiding in the vocation wherein he was called. The words which fell from the lips of Jesus—"My Father worketh hitherto, and I work."

Yet I would ask, does he not question himself day by day as to the productiveness of his workfield? Does not the saying come again and again to the mind, "Thorns and thistles shall it bring forth to thee"? A hundred weary days, occupied in one monster trial, and the work viewed as an end, who does not say to himself, "My whole profession is concerned with that which without sin would not be, I spend my strength in vain, my labour for that which satisfieth not"? What will the Great Judge say when we face Him, regardless of creed? We cannot say, "We did not stop to think." Many will say, "We laboured for that which satisfieth not." So I implore all readers to search for the beauties of Islam, question ourselves, as one day we shall be questioned. Learn of the beloved Prophet, let us unite with the people of the East, where the true spirit of Islam reigns. Cast aside this materialism prevailing in the West, let spirituality enter your minds. You then obtain the Peace taught by our Holy and beloved Prophet, and the Peace which passeth all understanding. Al-Qurán says: "Thee alone do we worship, and Thee alone do we ask for help. Guide Thou us on the right path. The path of those on whom Thou hast bestowed Thy blessings, excepting those on whom Thy wrath has descended, and those who have gone astray."

A close and careful reflection over the individual verses of Al-Qurán brings home the fact that this chapter contains a guidance for man to his final goal of union with God, carrying him step by step through various stages of spiritual development.

There are only two obvious motives which prompt submission to, or worship of, a being, viz. love and fear, the former being always prompted by beauty and beneficence, so God

has in this chapter appealed to both these incentives. Some people are moved by a feeling of love, while there are others who, devoid of all the softer sentiments of love, are swayed by fear. The wisest course is to appeal first to the tender instincts of love, and failing that to have resort to the feeling of fear. So, quite consistently with human nature, the opening verse of the chapter makes mention of such attributes of God as bring His beauty and goodness to the forefront, and thereby inspire man with an overwhelming sense of love for Him. His name is Allah: He is the Creator, Sustainer, and Supporter of all. It is He who maintains the believer as well as the unbeliever. He has brought into existence all those necessities of our life with which we are not even familiar, but without which it is even impossible for us to live. He rewards our good deeds in the most suitable manner. When those who are capable of being moved by feelings of love think over these attributes of God, they at once burst into the humble invocation, "Thee alone do we worship," and when love reaches this sublime stage and a sense of the glory of God thus consumes all lower passions, human nature of itself bursts into the prayer, "Guide Thou us on the right path."

How different the teachings of Islam and the beloved Prophet from the teachings of Christ. The Prophet Jesus said, "And if he smite thee on the one cheek, turn to him the other also." This is one teaching of Christ. Take Muhammad (blessings on him). When the Meccans made attempts to capture Medina they even seduced the neighbouring Jews to assist in the design. The attacks were repulsed and the safety of Medina and the progress of the New Gospel (Islam) were permanently assured.

The refractory and treacherous Jewish clans were ordered to quit the Medinite territories. Expeditions were sent out to repress the raids of hostile tribes and to punish crimes against unoffending people. They were enjoined in no case to use deceit or perfidy, or to kill a woman or child; they were told, in avenging the injuries inflicted them, molest *not* the harmless inmates of domestic seclusion, spare the weakness of the female sex, injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing of the unresisting inhabitants; destroy not the means of their subsistence nor their fruit trees, and touch not the palm. Could we in this

wonderful Western land of ours, this supposed Christian country, find any laws to equal the above? If we could, how different would conditions be at this present time! Are we, so-called Christians, respecting woman, child, dwellings; are we respecting the means of existence, and the fruit trees? I say we are destroying everything which might be beautiful in man and woman. We make murderers of men and slaves of women. Think of this dreadful war—the misery upon the mother, the wife, and the home amongst the better class. Now take the poor. Where the woman is able to go to work for her existence she must toil all day, neglect her home, and often her children. They have to content themselves with the old sayings “He died for his country,” or “He is doing his bit,” and believe—which seems to me the saddest thing of all—“Your money will win the war.” “Lend all you can, buy all the loans you can. Every 15s. means so many bullets, to kill. So buy and buy—buy again.” Do you not think it would be better to throw aside this false hypocrisy of Christianity? The teaching of Christ is being fully realized to-day in the one word “Retaliation”—and are you satisfied? Do you not think there is a Supreme Power, a God, a Creator, who will give that peace for which the whole universe now craves, and which has been since the seventh century the teaching of the Holy Prophet and Islam? It is now time to find out the real truths and ask yourselves, “Is this Christianity?” Some ask, “Is God asleep?” I have seen this placarded many times. These Christian brethren forget what they preach, “God moves in a mysterious way, His wonders to perform,” or they could not ask such a question.

HANEEFAH BEXON.

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## LIFE AND DEATH OF NATIONS

*“Which of you is best in deed.”—THE QUR-ÂN.*

THE law of life and death works throughout nature. Death does not mean extinction, nor life a creation out of nothing. It means rise and fall. Nations, like all other things, have their causes of growth and decay, not perhaps unknown to a student of history. But the final Book of God is not without its words on the subject. One word only, but a volume to read

in that. The following lines are read in the opening verses of the 67th chapter of the Qur-án, with the title "The Kingdom," dealing with the subject: "*Blessed is He in whose hand is the kingdom, and He has power over all things. Who created death and life that He may try you which of you is best in deed.*" Again, in ch. 10: 14 the Muslims are addressed thus: "*Then we made you (their) successors in the lands after them so that we may see how you act.*" Similarly the Jews were told when Moses was taking them to the Promised Land: "*It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act*" (7: 129). Thus Jews being made rulers in the Promised Land was conditional upon their doing good. Nations that work evil are swept away and others are raised in their place that they may do good to others. They live only so long as they do more good than harm to humanity. But when they begin to devote their lives to luxury and indulge in evil, decay overtakes them. They are brought under the rule of others under the same condition. It is not militarism or brutal might that creates right to rule. High morality and true service to humanity is the secret of power. A conquering nation is only a custodian of the affairs of her subject. It is the inability of the ward to look to his affairs himself, and not a plan to fatten one at the expense of the other, that brings a minor under a guardianship; which must come to an end when the interest of the ward becomes neglected. But unfortunately those in power forget their position. Success and affluence bring in their train the curse of ease and luxury. Moral decay begins to make its appearance. Worth gives way to tactics and stratagems. Demoralization of the subject is counted upon as the best device for the elongation and strength of rule. But they fail to appreciate that the time of rule is the time of probation. "*Which of you is best in deed*" is the governing principle of Divine economy which selects one nation to rule the other. Survival of the best in doing good to others is the lesson, so clearly taught in the Qur-án, that rules every branch of life and activity, and not "survival of the fittest" in its received sordid sense.

SYED ERFAN ALI.

## WINTER THOUGHTS ON DEATH

"THINK and Reflect" is a command which occurs in the Holy Qur-án ; it is not only noticed once but its repetition is very marked. And is it not, after all, true that the forgetful mind of man requires a perpetual warning to wake him up from worldly lethargy? To think and to reflect upon our latter end is essential, if a human being is to disentangle his soul from the ignoble meshes of the worldly snare and soar to the celestial lights.

But alas! we are naturally inclined to banish the thoughts of death from our minds, and voluntarily give ourselves up to such avocations and pleasures of life which may distract our attention from an idea of something which is repugnant to flesh and blood. The view-point of a Muslim is, however, not this. He sees death awaiting the command and is not horrified at the thought. This faculty of not dreading death is partly acquired and is partly engendered by his Faith. Acquisition is effected by reflecting often upon the transitory aspect of life and nearness of death, which serves him as an impetus to collect what he can in his favour.

To a meditative mind the winter offers some analogies. Nature at this time of the year has lost all the colour and charm with which it was adorned in summer. Now we see the fields and the gardens deserted and devoid of beauty, the leafless trees have lost their magnificence and submissively droop before the cold blasts of the east winds. The grass on the hills is yellow, and the odiferous flowers are no more; this is a lively image of our state when arrived at the winter of life.

All the alluring phase of spring and summer of earlier years has vanished, and in consequence of infirmities and vexations we no longer relish the amusements of youth.

In winter we are, to carry the analogy further, often surprised and overtaken by the falling shadows of night in the midst of our engrossing employment; so also with the night of death in the sunshine of life. In the midst of projects for the future aggrandizement, in the midst of great undertakings which we hope to accomplish, the curtain may fall. So let us close this meditation with a prayer:

O God! grant that it may find us so employed as to be conducive to Your benevolent acceptance, and to our eternal happiness.

Edinburgh.

SYED IQBAL ALI SHAH.

## SERMON ON THE MOUNT

### A PRACTICAL REALITY

THE Sermon on the Mount unfortunately has now been accepted on all hands as a hopeless idealism, but it is a practical reality. I admit that much eloquence and energy have been wasted to convince the conscientious objectors that the utterances of Jesus from the Mount of Olives was simply an ideal to be aimed at and that it had no practical side. Even utterances from the Church pulpit have now denied its practicability. The novel development of events in our times has opened the eyes of nations to accept all religious and moral tenets at their real worth.

The days of peace are more favourable to theoretical ideals than days of troubles and tribulations. Critical moments in the history of the world have always acted as a melting pot to crystallize ideas.

In the face of an implacable enemy, when the necessity of self-preservation calls for a campaign of retribution and reprisals, one wonders not at what in times of peace may appear to be a strange utterance in a Christian land. Lord Rothermere, the Air Minister, when defining the new air policy in a speech at Gray's Inn Benchers' dinner on Dec. 14, 1917, said the following:—

My advisers have asked me to be precise in my statement of our air policy. Much talk only encourages the enemy and is apt to discourage our people at home. In this statement there comes first and foremost the question of reprisals. *At the Air Board we are wholeheartedly in favour of reprisals.* (Loud cheers.) *It is our duty to avenge the murder of innocent women and children.* As the enemy elect, so it will be the case of "an eye for an eye, and a tooth for a tooth," and in this respect we shall strive for complete and satisfying retaliation. (Cheers.)

That the Air Minister only voices the nation's feelings is evident. The Church has already echoed the same, and in fact no one can deny its truth. But how to satisfy the conscientious objectors to whom the following is meaningless if Lord Rothermere and with him the Bishops of London and Chelmsford and many other dignitaries of the Church of Christ are the true exponents of the religion of Christ; besides, it would be a real difficulty indeed to reconcile their present attitude with their past belief. "You have heard it has been



said, "An eye for an eye, and a tooth for a tooth, but I say unto you, Thou shalt resist not evil." And if Jesus laid down a true maxim in saying, "Whosoever shall smite thee on thy right cheek turn to him the other also," does not Lord Rothermere go against the Master when he says:—

We are determined, in other words, that whatever outrages are committed on the civilian population of this country will be met by similar treatment to his (enemy) own people.

The whole difficulty has arisen from accepting Jesus as a Universal Teacher and his utterances possessing application for all times. No apology can save him from being a hopeless dreamer in idealism. But accept him as a teacher and a prophet for certain people labouring under certain difficulties, and each word of Jesus becomes a true elixir of life. What has always appeared to be an impracticability to friends and foes will become a reality.

Retaliation and forgiveness play their respective parts and are indispensable for the very existence and moral health of humanity. But Jesus in enunciating the principle of non-resistance to evil looks to another condition of life peculiar to those who cannot afford to retaliate or forgive. If reprisals and retributions suppress evil, forgiveness reclaims wrong. But retribution and forgiveness can only be exercised by those who possess strength and power to do so. Weak nations and enervated people who are at the mercy of others cannot afford to do either. They cannot forgive any person, as none is at their mercy. They cannot retaliate, because they are weak; nay, the very idea of retaliation would entail further oppression and retort would court persecution; non-resistance to evil is the only gospel of life in their case. Being smitten on one side, if they turn the other cheek for another blow they are sure to excite mercy in the heart of their persecutor. Resistance from the beaten party infuriates the victor, but humble submission softens his heart and induces him to leave his evil intentions. Imagine the condition of a subject nation which is hated and despised by the members of the ruling nation, and has got no means to repel the consequences of the latter's hatred! Will not the words of Jesus be a true gospel of life to such people? Jesus was a Jew and true to his nation. His mission was to the House of Jacob. He was a true Prophet

and a real seer. He saw the hard times of trials and vicissitudes which were in store for his people and which could have sufficed to bring about the extinction of the whole nation of the Jews from the surface of the earth; he therefore gave them a Gospel of life. Look to the past history of the Jews in Europe. They have been subjected to all kinds of persecutions, they have been labouring under every class of disability. No kind of oppression has been spared in their case by their Christian rulers, and yet to-day those very people are strong enough to control the chancellaries of Europe and mould the financial policies of the Western nations. Had they acted upon "an eye for an eye and a tooth for a tooth" principle, they must have disappeared from the surface of the earth like other nations in history. But their policy of non-resistance to evil inspired mercy, sympathy, and feelings of friendliness in the hearts of their very oppressors. They could find advocates of their own cause in the ranks of their own enemies. Similar has been the history of another nation in the world. I mean the Hindoos in India. While mighty nations among the ancients like Syrians, Egyptians, Persians, and Babylonians are merely a name in books. Hindoos could manage to eke out their existence in the face of troubles and tribulations of the direst nature. One wonders how this nation could survive all those invasions and attacks to which the Hindoos were subjected from generation to generation. It was "Resist not evil" which was the secret of their survival. Jesus was a Prophet raised by God, and to think that he taught us certain ideals is to bring him down from the position of a teacher to that of a dreamer and visionary. One can think so in the case of an ordinary moralist, but one raised by God and receiving revelation from the All Knowing can not utter things which are not only impracticable but suicidal in their nature if received for general applicability. Give Jesus his true position as a teacher of a certain class of humanity, giving tenets applicable to particular circumstances and suiting peculiar conditions, every word which he uttered and every precept which he laid down becomes a word of wisdom, a word of truth, and a word of life. But accept him as a teacher with a mission to the whole world, with teachings applicable to all conditions of

life, and suiting all times, and you will find in him a hopeless visionary. It was more to secure forgiveness from than to bestow it upon others that Jesus gave a timely lesson to his followers in the Sermon on the Mount.

KHWAJA.

### “EVERY WORD FROM GOD”

“YES, with all my contact with Western learning and culture, I see no difficulty in believing every word of the Qur-án, and so its arrangement, from the lips of God,” was my reply to Lady —, who was under the impression that, like Western theologians, we were trimming our sails to suit the wind and were moulding our religion to modernism. She thought that as Christians had given up their belief that every word of the Bible was from God, so we had also amended our belief in the Qur-án. Surprised as she felt at this reply, my explanation, however, seemed to satisfy her. “If I see no logical difficulty,” I remarked, “in accepting a tree as a handiwork of God, I can easily see my way to accept a Book as a work of God. Is not a tree, after all, a special combination of material already existing in nature? If such association of certain elements into a complex like a tree can rationally be ascribed to the Divine hand, could not a certain combination of words already existing in a language be a Divine composition?”

The above may be said of every book which claims its origin from God, but a composition from God should possess those characteristic features which distinguish Divine combination of material from that of man. Perhaps honey would be the best illustration of my meaning, which, after all, is the combination of the sweet juice of different flowers worked out by a Divine agency in the form of the “bee.” We also combine juice of different flowers and make several different beverages; but what this small creature effects by working instinctively in obedience to Divine laws cannot be worked out by the combined exertion of the whole of humanity. The Book of God refers to this truth in the following verses: “And your Lord revealed to the bee, saying: ‘Make hives in the mountains and in the trees, and in what they build: Then eat of all the fruits, and walk in the ways of your Lord submissively.’ There comes forth from within it a beverage of many colours in which there

is healing for men; most surely there is a sign in this for a people who reflect" (Al Qur-án, chap. xvi. 68, 69.

This illustration from the physical world is introduced to show a similar working of the Divine laws in the spiritual world. The concluding portion of the quotation, "There is a sign in this for the people who reflect," deserves special attention. If the bee was needed to gather the juice of the flowers to produce some combination for physical healing of men, is it logically inconceivable that a prophet working as it were instinctively in obedience to the Divine laws prevailing in spiritual and moral worlds has by Divine revelation collected all that was best and noblest in any religion or religious teaching, and summed it up in a book called the Qur-án? If this collection of words possesses characteristics commonly possessed by other combinations of materials by the Divine hand, I see no reason why I should not accept every phrase and sentence of the Qur-án from God and so its arrangement. I admit that it may be said of the Bible as well, but as its inherent defects, now admitted by its own believers, divorce it of Divine character I need not say more about it.

A thing from God is unique in its shape, in its qualities, and in its character. No human effort can compete with this uniqueness. A book claiming Divine origin for its composition should possess uniqueness in its form, quality, and character, which may defy all human competition. The Book of God makes similar claim in the following words: "And if you are in doubt as to that which we have revealed to our servants, then produce a chapter like it and call on your helpers besides Allah if you are truthful, but if you do it not . . . and never shall you do it; then be on your guard against the fire, of which men and stones are the fuel." A similar challenge has been made in chap. x. 38, and in chap. xi. 13; while in chap. xvii. 18 the whole of mankind are declared to be unable to produce a book like the Qur-án—a statement befitting a book claiming Divine origin. The same can be said about an apple, a flower, a grain, a blade of grass; and if uniqueness of shape and form in these products of nature is one of their distinctive features, bringing them within the category of things made by God, uniqueness in diction and style in the case of a book from God should fulfil the same requirement. That the Qur-án is a unique production of Arabic literature, and has ever been

regarded as the standard of the purity of that literature, goes without saying. It could evoke tributes of praise even from its enemies. Here I quote a few opinions of some of the Christian writers about it:—

“The Qur-án is universally allowed to be written with the utmost elegance and purity of language. . . . It is confessedly the standard of the Arabic tongue.”—GEORGE SALE.

“Such-like topics of the Qur-án are set forth in language of beauty and vigour abounding often in real poetry. There can be no introduction to the noble tongue other than the eloquent lessons of the Prophet himself, couched as they are in the language of singular force and beauty. The language of the Qur-án is considered the purest Arabic and contains such charming style and poetic beauties that it remains unimitable.—*The Popular Encyclopædia*.

“That the best of Arab witnesses has never succeeded in producing anything equal to the merits in Qur-án, . . . To compose such revelations at will was beyond the power of the most expert literary artist.”—*Encyclopædia Britannica*.

The book was produced at a time when Arabic diction and style was at its climax. It was the golden age of Arabic literature. Men of rare abilities vied with each other in their literary productions. But they bowed down to and literally prostrated before the miraculous beauty of that strange flood of eloquence, so purely sane and so logical and rational that escaped mostly in trance from the lips of one who did not know reading and writing. From the time of its revelation till now the claim of the Qur-án for the Divine uniqueness of its style and diction has remained unchanged.

As to general character of a natural thing a book from God should disclose in it knowledge which cannot conceivably be a human possession. The Qur-án teems with such knowledge, but here I would quote one instance by way of illustration. In chapter x. of the Qur-án we read the following: “And we made the children of Israel to pass through the sea, then Pharaoh and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no God but He in whom the children of Israel believe, and I am of those who submit” (90). “What! now! and indeed you disobeyed before and you were of the mischief makers” (91). “But We (God) will deliver

you with your body that you may be a sign to those after you" (92).

The last words in the above quotation disclose certain facts which we do not read in the Bible nor any other history. It shows that the body of the Pharaoh of Moses was not lost but cast ashore. The Pharaoh of Moses has, however, been discovered as preserved among the mummies in Egypt. The discovery has recently been made, and could not have been within the knowledge of the Holy Prophet, and is it not a clear example of the knowledge which can only be found in a book from God and not from human brain? K. D.

*(To be continued.)*

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## GOOD AND BAD IMPULSES.

"Their sin is greater than their profit."—AL QUR-ÂN.

By LORD HEADLEY.

SINCE my last address entitled "Warnings" I have been thinking over the question of "mind poisons" and the extremely insidious character of their assaults and their far-reaching ultimate effects.

I have purposely avoided consulting any medical authorities on such matters, because it seems better to give my own experiences and conclusions unbiased by any results which may have been arrived at by other observers and investigators. It is also my hope that very possibly an outspoken narration of facts may be the means of shedding a ray of light on certain obscure brain aberrations, and thus be of assistance to those who are engaged in scientific research, and I shall be indeed thankful if this turns out to be the case.

My efforts at arriving at conclusions through introspection and incontrovertible evidence may not be successful, but I am in hopes that they may at least help to lead to a closer consideration of much that is at present looked upon as paradoxical and insoluble.

Introspection and the careful weighing of personal evidence relating to the happenings on all occasions when mind poisons may have had any influence in shaping the course of events, require the utmost care, because there is a very great danger of exaggerating or underrating the importance of incidents at such times.

The task is therefore one of extreme difficulty: it involves a consideration of innumerable actions, follies, generous impulses, kind as well as unkind deeds—many of which will possibly be attributed to that “second glass” spoken of by Sir James Paget—noble aspirations, ignoble desires, properly controlled generosity and wasteful extravagance on undesirable luxuries.

It is my wish to be perfectly fair and impartial, and to refer to the good as well as to the bad results of stimulants of all kinds; to try to hold the balance and arrive at a true and fair conclusion.

There are very few people who will deny that many of the most brilliant speeches, wonderful writings, and greatest deeds of valour have been originated by the use of mind-stimulants in the form of alcohol or drugs. As an example; one may imagine a great idea lying dormant in the brain of an indolent man. Nothing but a strong stimulating influence will wake that man up sufficiently to enable him to give the world the benefit of his genius; and we are thus compelled to praise the action of that very mind-poison we have so much reason to fear. It is said that people are generally more happy and contented after a good and wholesome meal, and one can quite easily understand that a man might be more kindly disposed and ready to help the poor and needy after a good lunch and bottle of champagne, than he would be after a biscuit and glass of water.

So much depends on the state of the inner man: it takes a real saint to be charitable when suffering the pangs of hunger.

We may perhaps go to the length of admitting that an ordinary man might do more for the widow and orphan after a champagne lunch than he would after the same lunch minus the exhilarating wine: he might also make a better speech, sing a better song, write a better article, or tell a more humorous story after a few glasses of port than he would after consuming weak tea and dry toast.

At the present moment it would be of interest to ascertain the effect of alcohol on the “conscientious objectors,” for it seems that, administered medicinally of course, it might have the effect of stimulating the patriotic feelings which appear to be dormant for the time being. It seems quite possible that

doses of alcohol prescribed by a doctor and accompanied by short and pithy lectures on the desirability of protecting one's country and relations might have a revivifying effect on those torpid individuals. Here, again, as in the case of the indolent man, we should have to praise the action of the mind-poison used as a medicine to bring about a specific result.

We have all heard of the use of stimulants to inspire what is called "Dutch courage" on the field of battle, and it is well known that thousands of lives have been saved by the timely help of brandy or other spirit when the patient is so run down that such aid is absolutely necessary. So that I hardly think it is necessary to say more at present on the utility of strong drinks in certain circumstances; we must, I think, admit the fairness of looking at both sides with very open eyes and with an unbiased understanding; otherwise we can only hope to be classed with fanatics, and those who prefer ignorance to knowledge and shut their eyes to all that is at variance with their own training and experience.

An excellent example of the kind of fanaticism to which I refer is to be found in those types of faith which refuse to see any hope of salvation outside a belief in, say, the dogmas of a particular church. We know that God has instructed us in the past through revelations to His chosen Prophets, but no one knows the limit of the Creator's intentions towards us in the future, or when the final word may be spoken; whether there can be any finality at all where all is infinite, or whether our contemplation of the immeasurable will advance us in any way further than a humble recognition that God's ways are not our ways, and that we are quite incapable of following the mysteries of this world, to say nothing of the marvels which may be in store after the great transition to the next sphere of existence.

We must at all cost keep an open mind, and be ready to examine carefully whatever is sent for our instruction, for; depend upon it, nothing happens by chance. Each individual's character is the resultant of untraceable happenings in the past; God alone can weigh all that has been, and He alone knows all that will be:

I propose now to give examples of cases in my own experience where eccentric acts, crime, or misfortune may have:



been primarily attributable to the abuse of alcohol or drugs. We must never lose sight of the *cumulative effect* of stimulants, for this is far more pernicious than is generally supposed ; and we must never fail to make allowance for what may be called "personal error," *e.g.* one man will declare that So-and-So was "blind drunk," another will affirm that he was merely a little "fresh" or "lively."

Needless to say I can mention no names, though I can vouch for the accuracy of my statements, because each case has come under my own personal ken. Also, I do not give dates, because, were I to do so, the identity of individuals might be revealed—suffice it to say that my reminiscences extend over a period of about forty-five years, and that incidents are taken at random and not in order of sequence.

1. A lady with excellent husband and large family was observed to be strange in her manner at certain times, unaccountably depressed and melancholy. It was at last ascertained that the grocer's bills were unduly heavy, and that she was in the habit of ordering considerable quantities of spirit which disappeared very rapidly. Every effort was made to put a stop to her dreadful habit, but she managed for years to have spirits smuggled into the house in concealed parcels, and even in old medicine bottles concealed in her boots. It is well known that the craving is very strong in dipsomaniac cases, and that extraordinary cunning is often shown when the fit comes on—the patient losing all sense of proper feeling, truth, and honour. In this particular case the illness, terminating in death, was of a very painful character, and brought great trouble on the family.

2. I was walking home to my chambers about an hour after midnight when I heard frantic cries of "murder" coming from some tenement houses in the neighbourhood of Gray's Inn. Running as fast as possible I came to the front door of a dirty-looking house and pushing my way in, ran up to the third or fourth floor from which the cries came. Opening the back-room door I found an enormous and flushed man in a state of *deshabille*, who glared at me and used strong language. He had evidently just been hammering almost to death a poor, thin woman, who was half lying on the side of a miserable bed which seemed to be about the only article of furniture in the place. I started by asking him what he meant by causing such

a disturbance, and he replied by offering to throw me out of the window. The situation was rather strained, but I knew that the slightest indication of fear would be fatal to my object; so I went to within striking distance and told him that I could deal with him in a way he would not like, that I was an ex-champion heavy-weight, and that I was not promising anything I could not perform quite easily. He was in a mad drunk condition, but these words spoken with that quiet confidence which a combination of skill and considerable physical strength gave me, produced a magical effect. The bully gave in at once, and I then spoke kindly to him and his poor victim, who was covered with blood and in a very weak condition. He promised to make no more noise—he had been roaring like a bull—and his promise was kept. Whether this man was a habitual drunkard or was merely the victim of a "birthday" I never knew, though the absence of furniture rather pointed to the former. It has always given me satisfaction to think that I may have been the instrument for saving that poor woman's life. The example is one of alcoholic mania and might, like so many others, have led to murder.

3. It was once my good fortune to meet a very pleasant man who seemed to have but one fault—the drug habit. It was perfectly astounding to what subterfuges he would resort to obtain the drug and a hypodermic syringe. On one occasion he asked the assistance of a friend whom he requested to take charge of certain keys which locked up the medicines, and begged this friend on no account to let him have those keys for three days, by which time he expected the strong craving to have passed away. On the second day he approached the friend with a very plausible tale about wanting some lint or bandages and begged for the keys. But the friend was a friend indeed, and would not hear of any such thing, and this was very much resented. The drug habit was very strong in this case, and I believe the patient is now completely broken down and confined in a home.

4. A young man fresh from the university became acquainted with certain individuals considerably older than himself, and these people, themselves engaged in various theatrical speculations, introduced him to a life of frivolity in which supper parties, enlivened by the presence of pretty ladies of the theatrical world, formed probably a far greater

attraction than any love for histrionic art. At these convivial gatherings champagne and other wines flowed freely, and the excitable young man said and did things which he certainly would not have done had he not been stimulated by alcohol. In this case the results were particularly disastrous and far-reaching, for on a certain occasion the victim—or culprit—became infatuated by the charms of a lady he was unable for certain reasons to marry. The resulting entanglement led to untold misery and trouble, and more or less wrecked the whole lives of two people who might, but for that unfortunate step, have lived in comparative happiness. This is no isolated example: we see thousands around us. In 95 per cent. of such cases the stimulating effect of wine or spirits has given the man sufficient boldness to make a proposal he would be ashamed to make if quite sober and right-minded; just as bad is the effect on women, who are, if anything, worse than men when under the influence of drink. There can, I think, be no question that the sex problem is made far more difficult of solution by the abuse of stimulants. Not that men and women would stop doing imprudent things if all the wine and spirits were poured into the sea, but I do think that the absence of intoxicating liquors would make them far less reckless. If the young man whose foolish conduct I have described had drunk nothing stronger than tea or coffee, years of anxiety and anguish might have been avoided: but it was to be, and lifelong trouble has resulted.

5. A litigant in an important case had to give evidence on a point which merely required the most ordinary, straightforward narration of events about which there could be no possible doubt, and there was not the slightest wish on his part to tell anything but the whole truth. Unfortunately he had to give his evidence after lunch, and unfortunately also he took just double his ordinary allowance of stout, and this had the effect of fuddling his brain so much that he became confused in his answers to the opposing counsel, and those who did not know him thought he was trying to mislead the Court. Had this man taken a cup of tea or coffee the result might have been somewhat different—it was that “second” pint of stout which upset his clear judgment when he wanted to be at his clearest and to be most impressive. This case brings to my mind the story told of an old-time English Judge whose friends

remonstrated with him on his excessive consumption of stout, which was his well-known failing. His reply was: "I have to drink large quantities of stout in order to bring my intelligence down to the level of the Bar." Perhaps this may be quoted as a type of the good results occasionally to be got out of drink!

6. I once knew a man who obviously drank considerably, but no one ever saw him drinking, and it was for a long time a mystery to his friends how he obtained the liquor and where he consumed it. He was never seen entering or leaving a public-house and not a drop of alcoholic drink came into his house. At last his method was discovered, and it was found that he used to visit grocers and shops where bottles of spirits could be obtained for consumption off the premises; having purchased a bottle he would transfer its contents to a large flask he carried in his pocket, and would drink the whole bottle at the first favourable opportunity. True devotees are excessively cunning, and often succeed in deceiving those who are watching them in the hope of saving them. In this and similar cases we observe that the love of drink fosters many undesirable qualities such as secretiveness and untruthfulness.

7. A young man not much over twenty years of age was a slave to the drink habit and drank heavily at all times: in fact as fast as he got money he spent it all on drink. When out of funds he would experience the most dreadful depression, and would frequently stop in the middle of a walk and burst into tears, and he would be quite inconsolable until someone gave him a little money, on receipt of which he would rush to the nearest public-house and purchase a bottle of spirits, and, so anxious was he to get it inside him, that he was known on occasion to knock off the neck of the bottle against the wall and, regardless of the danger of the broken glass, drink of the contents. The poor young fellow died very young, for he had undermined his constitution and a very trifling illness carried him off, to the great grief of his parents, for he was their only child.

8. I know two instances of Government clerks who might have risen to very high positions in their Departments, but lost all their chances by drinking incessantly. One of these men often worked overtime and thereby secured extra pay; but in order to keep "up to the mark," as he expressed it, he had very frequent recourse to the bottle, and thus eventually got into

such a shaky condition that he could not shave in the morning until he had had one or two glasses of whisky ; which doses were repeated at pretty frequent intervals during the day and well into the night too. The end was tragic, for the poor fellow died rather suddenly, leaving his wife and family very badly provided for. Both the men I allude to were well educated and quite "brainy," and both owed their failure absolutely and entirely to drink.

9. A most respectable and hard-working man whose responsible position brought him very prominently before the public in a large catering establishment, was married to a woman who was also clever and capable but who was hopelessly addicted to drink. At the end of the day she would frequently be discovered dead drunk on a doorstep or any other place where she fell. In the end she brought so much disgrace upon her unfortunate husband that he lost place after place and finally had to separate from her in self-defence. Home broken up, his life was spoiled, and he himself reduced to take service in inferior positions.

10. A young man of good social standing, whose kindness of heart and love of field sports endeared him to his friends, took to drinking rather more than was advisable from a very early age and the habit grew upon him until he became its slave. His nature was, however, so kindly that he was never known to do anything harmful to others even when quite intoxicated. He was entirely his own enemy, and his untimely end was brought about by alcohol. I can give instances and proofs that at least twenty men I knew well have contributed to their own destruction by the abuse of stimulants ; men who should all be alive now but for the wretched poison which was allowed to sap their intelligence and undermine their constitutions.

11. A gentleman, who had suffered a great deal of family trouble, endeavoured to forget his worries and cheer himself free from those dark and dangerous thoughts which will come into the head in times of very great sorrow ; in resorting to alcoholic stimulants for the purpose he did the worst thing possible. Starting with moderate allowances of drink, he quite unintentionally went on to take larger quantities than were good for him, and thus became incapable of using the discrimination which would have kept him from excess. In all such cases be it observed, the patient, or culprit, is the worst

judge of the real condition of affairs, but can very rarely be induced to listen to reason or weigh the results of his folly. Whenever reason is absent there must be insanity, and the difficulty is to determine when brilliant cleverness—as a result of alcohol—ceases and eccentricity or madness comes in. One of the most brilliantly clever women I ever met was in the habit of drinking very large quantities of the strongest old ale and, unlike the judge whose bibulous habits I have alluded to above, she drank without any desire to bring her intelligence down to anyone's level; if she felt lonely or depressed, the favourite ale cheered her up and made her feel happier and more able to do good to her many friends, and also to the poor to whom she never turned a deaf ear. But I must say that the ale was at times conducive to eccentric conduct, and I have never been able to decide whether it would have been right to attempt to secure less eccentricity at the expense of her happiness and usefulness to others. Without the stimulant she would probably have moped and become hardened and unsympathetic towards others. It is a difficult problem, and in the case of the gentleman, whose family troubles were so severe, it seems doubtful whether he would have survived his multiplied woes, but for some distraction, only, in avoiding Charybdis, he fell into the clutches of Scylla!

12. Another case was that of a man who had nearly succumbed to an attack of brain fever, and had been left in a state when all stimulants should have been carefully avoided. Not realizing this, he drank as usual, and gradually became very much deranged; so much so that his friends thought it necessary to place him temporarily under restraint. In a few months he completely recovered, but the loss of time and money was very serious, and the distressing thought that a little prudence might have averted the disaster has followed him ever since. In diagnosing such cases, it seems probable that medical men find it hard to decide when alcohol should be absolutely forbidden, and when it may be permitted in moderation.

13. A similar case was that of a married man with a family, who had earlier in life suffered from brain trouble, which had left him in a very precarious state, which he entirely refused to recognize. No amount of talking and arguing would make him see his danger, and it was only when he took to knocking the

female members of his family about to such an extent that they frequently had to leave the house and take refuge in their neighbours' houses, that his people saw their danger ; but even then he would not himself admit that he was anything but a most loving and gentle husband ! The derangement in both the above *might* have appeared without the aid of the stimulants, but it is impossible not to believe that their action accentuated the trouble.

14. I have come across several cases of acute mania, brought about by alcohol, as well as by great mental shocks or imaginary wrongs, and very real wrongs also, and have often wished to be able to detect the causes of the aberrations. The result is evident enough, but to trace the cause to its source and decide whether alcohol or mental anxiety are to be blamed is a very different matter. One is always faced with the scantiness of the data obtainable—each individual case requiring the most thorough investigation ; for example, we may find that great worry, grief, or business troubles may have caused insomnia, to relieve which the sufferer may have “flown” to alcohol, or the drinking habit, either suddenly acquired or the result of long excess, may have been the cause of the aberration in the first instance.

15. A man who was extremely fond of his wife, got it into his head that another man was always running after her. It was pure imagination on his part, but it drove him completely off his head, and the curious part of it was that he had not the slightest idea who the man was, though he declared over and over again that he would kill him the moment he could get hold of him. This man was dangerous, because with his unbalanced brain he might have committed a murder, and he therefore had to be placed under restraint.

16. A somewhat similar case was that of a man I knew very well, a good, sober, trustworthy fellow. Some trouble upset his mental balance, and he got firmly into his head that he had stolen some sheep and had run away with another man's wife—both crimes of which he was entirely innocent. His remorse, however, was so great that he did not consider himself worthy to live, and frequently suggested that his friends should kill him. He, too, had to be placed in a home.

17. Another man I knew fancied he heard strange noises and voices at all sorts of unlikely times and, as it seemed

possible that he might be influenced to do something dangerous or foolish, he also was in charge of an attendant at all times. In none of the last three cases could alcohol be accused of bringing about the trouble, and I rather think that misfortunes and worry coming at a time when the patient was, so to speak, "receptive" to mental shock, caused breakdowns.

It must not be supposed that alcohol and drugs are the only stimulants capable of producing mental derangement: I am credibly informed that the excessive drinking of strong tea, which has been allowed to stew on the hob day after day, has a most deleterious effect, and that in certain parts of the United Kingdom a great deal of the insanity amongst women is directly attributable to such tea drinking. The above instances are but a few taken at random from my own experience, extending over less than half a century; by how many thousands must they be multiplied before a tithe of the sum total of alcoholic mischief is arrived at. This is not intended to be a fanatical diatribe against wine, beer, or spirits, but an examination as to how far these products may be beneficial or the reverse, and it seems to me that the only way is to use authentic records and to examine statistics.

The few records I have given may, I think, be taken as fairly typical, and they disclose more misery and loss than one cares to contemplate. Think of what it means to the afflicted one, to his immediate surroundings and the future generations; consider the loss of health, wealth, and happiness. His money has gone in purchase of drink, which has also gone, and too often there is nothing left but an empty cupboard and crime.

It is now many years since I studied the statistics showing the number of gallons of beer, spirits, etc., consumed per head in this and other countries, but what struck me most was the enormous total of our drink bill. Secondly, I was forced into an acknowledgment that many crimes and misdeeds were directly the outcome of drink in some form or other.

The country seems to be engaged in a most unbusinesslike transaction, viz., spending some hundreds of millions of pounds in purchasing that which takes away from its vitality and usefulness. It is buying a big loss.

So many hundreds of millions are thus spent which might with greater benefit be expended in the purchase of better food, better clothes, and a better and healthier condition of life.

The drink bill takes away millions of substantial meals which would make millions of our little ones grow up stronger and more capable, takes away our means of clothing them properly, and reduces tens of thousands of those who might be well-to-do, to comparative poverty.



These two things we have to show for our money are poverty and crime; qualified only by a certain amount of harmless gaiety and good-fellowship, which can doubtless be obtained from the moderate use of stimulants. But whilst on this point, I must say that many of the most lively people are to be found amongst the total abstainers, who are perhaps less liable to the fits of exaltation and depression which may be noticed in heavy and moderate drinkers; and for this reason they are less likely to exaggerate, and their cheerfulness is probably of a more lasting character. I think I remember that on one occasion Mr. T. P. O'Connor was giving advice to young journalists, and that he laid particular stress on the great advisability of keeping away from all intoxicants.

In concluding this article, which will, I hope, be very shortly followed by another in reply to arguments which may be brought forward, I take advantage of the privilege which is given me of pronouncing in favour of total abstinence, and I have not only given up all stimulants myself, but have forbidden the use of all alcoholic drinks in my house. This may seem to many to be rather a severe measure, but when one considers the small amount of good arising from the use of stimulants of an alcoholic character, and the terrible and lasting nature of the evil piled up for this and future generations, there can be no possible doubt as to the record of the scales of Justice. "Their sin is greater than their profit," may be interpreted as follows—because, of course, alcohol, being merely a substance, cannot have "sins" which is a human attribute: "The sins, follies, etc., induced by alcohol are in the aggregate far greater than any advantages which can be extracted or expected from its use."

As I have often said before, the ideal state would be a community so well ordered and self-disciplined that a proper and rational enjoyment of *all* the good things of the world, would be possible *without any fear of abuse or excess*; unfortunately such a condition of affairs can never arise so long as human nature is what it is; we must take the world as we find it, and not as we should wish it to be, and if mind-poisons are found to be very attractive, but vastly dangerous at the same time, every effort should be made to minimize the danger.

It is, I think, very dreadful to see a mother giving her child drops of gin or rum to "keep it quiet, poor little thing!" For this may lay the foundation for a love of drink. It is well known that poor people often do this, and much evil no doubt results therefrom.

In my humble opinion, drink should never be placed in the way of young people, and the best way of showing its evil possibilities is by avoiding having it on the table on any occasion. Example is much better than precept, and even if setting the example does involve a little self-denial, it is in such a great and glorious cause—the betterment of the human race—that it should weigh nothing in the scale.

# MUHAMMAD THE SIGN OF GOD

By SHAIKH M. H. KIDWAI.

*Continued from page 48, ISLAMIC REVIEW, Vol. VI.*

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AS far as Islam as a religion went, its perfection was complete. For these last thirteen hundred years there has been no addition to or subtraction from that.

It might be said that Muhammad could not represent the omnipotence of God, because Muhammad adopted physical means to secure his triumph and the triumph of his faith. The use of means in itself militates against the idea of Supreme Power—against His omnipotence. God, if He meant to prove His omnipotence, should not have adopted any physical means, and should have given Muhammad sudden success. Why He made Muhammad fight the battles, risk his life, and secure only gradually by great and arduous personal exertions, by the unflinching support of the few friends and followers he had made, the triumph of his mission?

Mill says, and nobody can deny the truth of it, that the necessity for contrivance—the need of employing means—is a consequence of the limitation of power; who would have recourse to means if to attain his end his mere word was sufficient?

Muhammad anticipated this objection over thirteen hundred years ago. He plainly said that God was under no necessity of using means to work His will. Under the inspiration of God Muhammad said:—

*Innama amroho iza arada shaiyan ainyaqula laho kun fayakun.*

*Fasubhanal lazi biyadehé malakuto kullé shai-inva ilaihe turja'oon* (Al-Qur-án, chapter xxxvi. vv. 82, 83).

We quote from the translation of the Christian Rodwell the meanings of the two verses and of five others preceding them, as all these throw light upon the subject of design, application of means, and omnipotence.<sup>2</sup>

“Who even out of the green tree hath given you fire, and lo! ye kindle flame from it.

“What! must not He who hath created the Heavens and

<sup>1</sup> Three essays on religion, p. 75.

<sup>2</sup> “The Koran,” by J. M. Rodwell, p. 134.

the Earth be mighty enough to create your likes? Yes! and He is the skilful creator.

"His command when He willeth aught, is but to say to it, BE, and IT IS.

"So glory be to Him in whose hand is sway over all things! And to Him shall ye be brought back."

After God created those atoms or electrons, that matter and energy which are taken by scientists to have had no beginning, and which are given the credit of having evolved, through definite and settled laws, the universe and all that there is in it, without any contrivance, simply by the word *Kun* ("Be") as a sign of His omnipotence, He then, out of His own free will, without any pressure, without any help, contrived means and instruments to work out definite laws, to manifest His wisdom and intelligence, and to leave impressions for man of undeniable design.

The object of not using any means in creating the fundamental atoms or electrons was to give proof of His omnipotence. No scientist can explain the "how" or "why" of the electrons. He takes them to be uncreated. Why? Because God has left no trace of any means, in fact he never used any means, as the Qur-án tells us, in creating these electrons. He had to demonstrate His omnipotence—that he could create even such matter without any contrivance, only by one word "*kun*," that could be taken to be the fashioner of the world by learned scientists. When the scientists assert that matter and force, atoms and electrons are uncreated, they know that they are indulging in an impious fraud. If the matter and energy existed from all time, and if they were solely responsible for this universe, then it should have always existed as it exists to-day. There ought to have been no change—not even by accident. The laws of gravitation and repulsion, the evolution of planets, the creation of life and all its consequent developments—all the laws of Nature must also have been permanent with matter and energy. But that is not so. Scientists cannot say that our present solar system had no beginning. Everything had a beginning except God. Matter and energy certainly had a beginning, though because they were created without any means or contrivance we cannot say how and when they were created. After creating them God set laws for the evolution of the Universe. The Universe developed and

evolved according to those laws. Heaven and earth, ant and man, all evolved through those definite and set laws which God had set.

Surely nothing is detracted from the power of God by believing that the world was evolved gradually through complete laws of extreme precision. It rather overawes us more of the intelligence and skill of the Creator when we see what wonderful means, designed of course by none but God Himself, have been used, and how wonderfully the Universe obeys the laws laid down for every atom in it, how the least deviation from it brings instantaneous punishment, how upon the death of one seems to depend the life of the other in the organic creation, yet all different kinds and species exist.

Al-Qur-án appeals thus to the power and intelligence of God :

And the sun runs on *to a term appointed for it* ; that is the ordinance of the Mighty, the Knowing.

And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day ; and all float on in a sphere. <sup>1</sup>

Mill says : "First, then : there is one conception of Theism which is consistent, another which is radically inconsistent, with the most general truths that have been made known to us by scientific investigation.

The one which is inconsistent is the conception of a God governing the world by acts of variable will. The one which is consistent is the conception of a God governing the world by invariable laws." <sup>2</sup>

Al-Qur-án, while asserting repeatedly that God is Omniscient and Omnipotent, holds to the latter view and now and again says :—

*Falan tajida lisunnatillahé tabdila,  
Wa lan tajida bisunnatillahé tahvila.*<sup>3</sup>

Thou shalt not find any change in the ways of God—yea, thou shalt not find any variableness in the way of God

<sup>1</sup> Al-Qur-án, chap. xxxvi. vv. 38, 39, 40.

<sup>2</sup> "Three Essays on Religion," p. 60.

Al-Qur-án, chap. xxxv. v. 43.

(Rodwell, p. 293). Omnipotence and government by invariable laws is reconcilable when the ruling and the legislating Power is the same.

Mill admits: "If there be a Creator, his intention must have been that events should depend upon antecedents and be produced according to fixed laws. But this being conceded, there is nothing in scientific experience inconsistent with the belief that those laws and sequences are themselves due to a divine will. Neither are we obliged to suppose that the divine will exerted itself once for all, and, after putting a power into the system which enabled it to go on of itself, has ever since let it alone. Science contains nothing repugnant to the supposition that every event which takes place results from a specific volition of the presiding Power, provided that this Power adheres in its particular volitions to general laws laid down by itself. The common opinion is that this hypothesis tends more to the glory of the Deity than the supposition that the universe was made so that it could go on of itself."<sup>1</sup>

What could be more reasonable, then, than for Muhammad being used as the undeniable sign of the omnipotence of God to man? Nobody can deny that he proclaimed his Mission and carried it through. The task was gigantic, and the means adopted were heroic. But he succeeded through the help of the Omnipotent God. The instrument was Muhammad, but Muhammad was the creation of God. Why Muhammad had to adopt means was because God did not choose to change his "*sunnat*"—the invariable law. Man would not have been impressed with any sudden triumph, man would not have profited by any immediate convulsion. Earthquakes and other catastrophes like it have no permanent effect upon the mind of man as a proof of the might of God. His power, together with design and intelligence, have been completely and permanently manifested by the work done by Muhammad. Muhammad was, and still is, the best sign of the Omnipotence of God.

If we can draw any conclusion from the working of Nature, we can say that, although mercy of the Cherisher and Sustainer of the universe underlies it, and without that the universe would have come any second to a catastrophic end, the Supreme Power rules the world, not only with immutable laws,

<sup>1</sup> "Three Essays on Religion," p. 61.

but also with an iron hand. No law of Nature can be disobeyed with impunity, very often the punishment is very severe.

"Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed."

Man has no doubt been given power to protect himself. All other creatures who have feelings of pain have been given the same power. Man can conquer even death, insomuch that he would be spared the pangs it causes. But even the least consideration of the working of Nature would convince everybody that the doctrine of the absolute love of the Creator which Christian theology has put forward, cannot be held to be true.

God is no doubt loving, but to say that God is all Love is as wrong as to say that God is all Wrath. If Mills' theory that Nature represents only a callous and cruel Maker is not correct, the Christian theology which represents God as a father who would suffer his children to do wrong, now that He has atoned for their lives by a cruel and horrid sacrifice of His "only begotten Son," besides being immoral and misleading, cannot appeal to reason at all. If God should be compared to a father He should be compared to such a father as would be strict to his children, and see that they do not develop in them any vices that would do them or society any harm. God can be only a father who loves his children but does not spoil them. He has laid down the government of the world under strict laws. His Providence works as a surgeon who does not hesitate even to amputate an arm of his patient, if by that he can save the rest of his body from blood-poisoning. A surgeon cannot be blamed of cruelty when he uses a lance or a knife with the best of motives, and for the good and health of the patient.

In the same way if Muhammad had to take recourse to the sword he cannot be blamed. He did not allow himself to be killed or crucified as his predecessor was. He defended his new found nation. In this his object was nothing but good of

the people themselves—good of the humanity at large of setting a model nation—a model Empire. However, there can be no greater mistake than to think that Muhammad used the sword for the propagation of the Truth.

Al-Qur-án says, "La ekraho fiddin"<sup>\*</sup>—there should be no compulsion in the matter of religion. Draper admits—

"It is altogether a misconception that the Arabian progress was due to the sword alone. *The sword may change an acknowledged national creed, but it cannot affect the consciences of men.* Profound though its argument is, something far more profound was demanded before Mohammedanism pervaded the domestic life of Asia and Africa, before Arabic became the language of so many different nations.

"The explanation of this political phenomenon is to be found in the social condition of the conquered countries. The influences of religion in them had long ago ceased; it had become supplanted by theology—a theology so incomprehensible that even the wonderful capabilities of the Greek language were scarcely enough to meet its subtle demands; the Latin and the barbarian dialects were out of the question. How was it possible that unlettered men, who with difficulty can be made to apprehend obvious things, should understand such mysteries? Yet they were taught that on those doctrines the salvation or damnation of the human race depended. They saw that the clergy had abandoned the guidance of the individual life of their flocks; that personal virtue or vice were no longer considered; that sin was not measured by evil works but by the degrees of heresy. They saw that the ecclesiastical chiefs of Rome, Constantinople, and Alexandria were engaged in a desperate struggle for supremacy, carrying out their purposes by weapons and in ways revolting to the conscience of man. What an example when bishops were concerned in assassinations, poisonings, adulteries, blindings, riots, treasons, civil war; when patriarchs and primates were excommunicating and anathematizing one another in their rivalries for earthly power, bribing eunuchs with gold, and courtesans and royal females with concessions of episcopal love, and influencing the decisions of councils asserted to speak with the voice of God by those base intrigues and sharp practices resorted to by demagogues in their packed assemblies! Among legions of monks, who

<sup>\*</sup> Al-Qur-án, chap. II.

carried terror into the imperial armies and riot into the great cities, arose hideous clamours for theological dogmas, but never a voice for intellectual liberty or the outraged rights of man. In such a state of things, what else could be the result than disgust or indifference? Certainly men could not be expected, if a time of necessity arose, to give help to a system that had lost all hold on their hearts.

"When, therefore, in the midst of the wrangling of sects, in the incomprehensible jargon of Arians, Nestorians, Eutychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council, but the dread battle-cry, 'There is but one God,' enforced by the tempest of Saracen armies, is it surprising that the hubbub was hushed? Is it surprising that all Asia and Africa fell away? In better times patriotism is too often made subordinate to religion; in those times it was altogether dead.

"Scarcely was Muhammad buried when his religion manifested its inevitable destiny of overpassing the bounds of Arabia."

In the *Encyclopædia Britannica* we find "It is to be remembered that the Arab armies were not devastating hordes; they recognized the need of law and order wherever they went, and it was the policy of their leaders to take over the administrative system of the countries which they seized."

Muhammad was not only the sign of the might, omnipotence, and supreme sovereignty of God, who carried his purpose through in spite of all the obstacles, in spite of the use of the sword against it, but also the sign of the goodness and mercy of God. Muhammad combined in him the virtues and strong points of Moses and Jesus both. He represented God's attributes of JALAL and JAMAL both—peace be upon him and his followers, and also triumph be for him and his followers!

#### MUHAMMAD, THE SIGN OF THE GOODNESS OF GOD.

Philosophers and scientists are inconsistent in their belief as to whether Nature represents goodness and beauty or cruelty and callousness. Mill at one place holds that the greater part of the design of which there is indication in Nature, however



wonderful its mechanism, is no evidence of any moral attributes. But on the same page he admits :—

“ Yet, endeavouring to look at the question without partiality or prejudice, and without allowing wishes to have any influence over judgment, it does appear that, granting the existence of design, there is a preponderance of evidence that the Creator desired the pleasure of His creatures. This is indicated by the fact that pleasure of one description or another is afforded by almost everything, the mere play of the faculties, physical and mental, being a never-ending source of pleasure, and even painful things giving pleasure by the satisfaction of curiosity and the agreeable sense of acquiring knowledge ; and also that pleasure, when experienced, seems to result from the normal working of the machinery, while pain usually arises from some external interference with it, and resembles in each particular case the result of an accident. Even in cases where pain results, like pleasure, from the machinery itself, the appearances do not indicate that contrivance was brought into play purposely to produce pain.”

In the next page he further admits :—

“ There is, therefore, much appearance that pleasure is agreeable to the Creator, while there is very little, if any, appearance that pain is so ; and there is a certain amount of justification for inferring, on grounds of Natural Theology alone, that benevolence is one of the attributes of the Creator.”

Ernest Haeckel, the greatest living scientist and theorist, is also inconsistent. At one place he says :—

“ We now know that the whole of organic nature on our planet exists only by a relentless war of all against all. Thousands of animals and plants must daily perish in every part of the earth, in order that a few chosen individuals may continue to subsist and to enjoy life. But even the existence of these favoured few is a continual conflict with threatening dangers of every kind. Thousands of hopeful germs perish uselessly every minute. The raging war of interests in human society is only a feeble picture of the unceasing and terrible war of existence which reigns throughout the whole of the living world. The beautiful dream of God's goodness and wisdom in nature, to which as children we listened so devoutly fifty years ago, no longer finds credit now—at least among educated people who think. It has disappeared before our deeper acquaintance with the mutual relations of organisms, the advancement of œcology and sociology, and our knowledge of parasite life and pathology.”

*(To be continued.)*

# RELIGION OF ATOMS

## I

### HARMONY IN RELIGION AND SCIENCE

Is it then other than Allah's religion that they seek (to follow), and to Him submits whatsoever is in the heavens and in the earth willingly and unwillingly, and to Him shall they be returned.—THE QUR'AN chap. iii. ver. 82.

To a superficial mind science and religion may appear antagonistic to each other, but all our researches in the realm of science are in reality based upon this Quranic revelation: "*And to Him submits whatsoever is in the heavens and in the earth, willingly and unwillingly.*" If religion means belief in a man or in a certain event in history, or in some novel epiphany of certain supposed attribute of God, which belief in itself, without being attended with any action, works wonder in securing salvation and transmutes miraculously ugliness into beauty, religion undoubtedly possesses nothing in harmony with science. But if, on the other hand, religion synonymizes some code of laws; if it comes to disclose to us our nature and its capabilities and shows us the way to work them out, and if it enunciates certain beliefs which, when translated into actions bring our faculties to fruition, one fails to find any conflict between religion and science. Religion, no doubt, begins with beliefs in things unseen; but does not science do the same thing? All its activities find their play in regions unknown. Everything unseen stimulates its energies and the unknown nature of things invites its exertion to add new stores to its ken.

Science does not create anything. It starts with the firm belief in the existence of certain unchangeable laws to which all matter is subjected in order to disclose its various properties. A property itself, in the eye of science, is another name for the results which accrue after matter submits to certain prescribed laws. To discover them is the sole object of science, and by *complete subjection to such laws* it works wonders. If the emanation of matter took place from the First Intelligent Cause we shall have to look to the

same as the source of all law. All scientific investigations therefore, go to find out those God-made laws which rule atoms in Nature, and their implicit obedience to which causes manifestation of qualities inherent in matter. Obedience to Divine laws—Laws of Nature—is the ruling principle of science, it is innate in the nature of atoms, and may be named Religion of Atoms.

Even a superficial observer of Nature cannot help seeing the most implicit submission to certain prescribed laws observed by all components of Nature. Their existence and their reciprocal use and service to one another, which stands for the harmonious and beneficial working of the whole universe depends upon their strict observance of the said laws. Imagine a momentary violation of the course determined for an insignificant atom and the ultimate destruction of the whole fabric of the universe is a necessary consequence. Look at the sun, the moon, the stars; the day, the night, the season, the trees, the ocean, etc., they all have their respective given course, which they scrupulously observe, and there was no moment in history when any transgression occurred. The truth was brought home to us in the Qur-án centuries before "Modern Science" had its inception, when it said: "And whatsoever is in the heavens and in the earth makes obeisance to Allah only, willingly or unwillingly, and their shadows too at morn and eve" (xiii.: 15). "Do you not see that Allah is He whom obeys whatsoever is in the heaven and whatsoever is in the earth and the sun and the moon and the stars and the mountains and trees and the animals, and many other people." "A sign to them also is the night. We withdraw the day from it, and lo! they are plunged in darkness, and *the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing. And as for the Moon, we have decreed stations for it till it changes like an old and crooked palm branch. To the Sun it is not given to overtake the Moon, nor doth the night outstrip the day. Each in its sphere doth journey on* (xxxvi.: 37, 40).

A truism—Each in its sphere doth journey on! A reign of the law—a uniformity all through Nature, thus disclosed in these simple words long before "modern science" revealed it to the Western world. Each component of Nature to pursue its own course, no violation, no trespass, but implicit obedience

to some fixed and unchangeable law. This alone reduces conflicting elements into one harmonious whole, a cosmos out of chaos. Regularity and Law-abidenceness as the Qur-án revealed, is the rule of the universe. Every atom in nature owes its existence and its further growth to perfection to its submission to the law. Specks of ether have to pursue special course in order to constitute electron. Electron under controlled arrangement give birth to all inorganic world and so they further evolution of matter. Specialization in fixed ways and organization in systematized form. This uniformity is alone responsible for all scientific discoveries. Science, as remarked, creates nothing. Its whole province is confined to the discovery of the laws that guide the forces of nature.

These laws give religion to atoms. Such discoveries were impossible and futile too, if there be no certainty as to the unchangeable character of laws and obedience thereto by Nature.

Is it design or adaptation? Does not Nature follow a prescribed course? Does not the law govern matter? Had its evolution been haphazard, disorderly and unsystematic, one could argue in favour of adaptation in the working of Nature, with the law merely as its sequel. But science always finds system, order, and regularity as the governing principles in the whole universe, and her discoveries are only discoveries of *rules and regulations prescribed to govern matter*. It means design and intelligence. The law precedes matter, and hence no adaptation. We quote here a few words from the writings of the great Muslim Saint from India, Hazrah Mirza Ghulam Ahmad who in his book, "Teachings of Islam," while proving the existence of God so logically made the following remarks :—

"Had all these heavenly systems no designer they would soon have been disorganized and ruined. The vast mass of matter rolling in space without disturbing each other's motion demonstrate contrivance and design by the regularity of their motions, and hence the Designer. Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide nor alter their course in the slightest degree! How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the intention and contrivance of a Supreme

## RELIGION OF ATOMS

Contriver? Alluding to this consummate Divine Wisdom, Almighty God says in the Holy Qur-án: 'Is there any doubt concerning God who has made such wonderful heavenly bodies and such a wonderful earth?' (xiv. : 11)."

### II

## RELIGION OF THE MIGHTY ATOM

Is not man, after all, a sort of microcosm, a perfect organism, the finest product of Nature? Everything in Nature in its best fabric finds room in him.<sup>1</sup> Their harmonious combination creates in him vitality, intelligence, emotion and conscience. Atoms may change their form, but they do not change their nature. To obey implicitly the law and thereby to produce marvellous and most desirable results is in the nature of elements. Will they lose this characteristic when combined in Mighty Atom, the human organism? No one could discover and formulate medical sciences had the elements constituting human body lost their capability to obey the law.

Law of affinity, law of assimilation, law of organic working and so forth, when systematized make a science. Even a most superficial observation of human organic working establishes the same truth. We have eyes, ears, and mouth. Put them to a use other than they are meant for, they may become impaired, they may lose their very existence, but they refuse to work under such unnatural ways; use them under the prescribed law and you will find them most obedient. The same rule, "Law and Obedience," permeates the whole human fabric. Islam—the religion of commandment, obedience as the word literally means—is the religion of atoms in all their evolutionary courses. Each atom, the least and the mighty, has to prostrate before it.

Everything in Nature has got inherent qualities, and every succeeding generation of scientific research enriches our knowledge of them. The scope of human activities in the realm of Nature is always widening, but even here development is only possible after the discovery of certain laws and our submission to them. If we try to improve or take advantage of the resources of Nature we can only do so by following prescribed laws. For example, take a simple human activity such as raising a crop;

<sup>1</sup> That of goodliest fabric we created Man—The Qur-án xciv. : 4.

it is only the following of the laws which will lead to any result. We have to dig the ground in a particular way and at a particular time, and to plant the seed in a certain way. Following laws, we must water and manure the soil. All this is in obedience to law, violation of which will only mean loss. Thus Islam is the religion of Nature, and therefore it must be observed by man if he cares to avoid loss. As the Qur-án says: "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (iii. : 84). Submission to law, in short, is the nature in every atom and the natural instinct of all form of life. Can man be untrue to this inherent nature? To this the Last Book of God refers when it speaks of Islam as the only religion of the whole universe, including man. "Then set your face upright for the religion in the right state—the nature made by God in which He has made man ; there is no altering of God's creation : that is the right religion " (xxx. : 30).

In this respect the religion of the Church in the West differs from Islam. By preaching the doctrine of original sin, it denies the ability of man to observe the laws of nature. In other words, Church Christianity places men below animals. They have an instinct to obey laws, whereas man is believed as incapable of doing so.

Man, as I said before, is a combination of various atoms. All of them obey Divine laws for development. Is not then man as a whole bound to obey certain similar laws for his evolution and progress? If every form of matter owes its very existence and development to observance of prescribed law, how can man expect to be freed from similar obligations? It is here where science has to believe in the necessity of religion. Science and Religion are not in the least way contradictory in their respective codes. Their objects are one and the same. Science reveals to us laws concerning our material nature, and demands submission to the results of its labours if we care to keep up a healthy life. Religion, on the other hand, reveals to us laws governing our moral and spiritual nature. It is only by observing the laws governing all our natures, moral, spiritual, and material, that we obtain any progress in human society. In each case Islam, i.e. "submission to the law," is the guiding code of our activities. The most unscientific mind may revolt against this truth, and care not for a religion ; but try and

imagine the universe without these laws or without their observance, and it means chaos. The discovery by science of these laws has produced wonderful results to our material advancement. Is it not then desirable that man should have revealed to him also laws which will tend to uplift us morally and spiritually? Nay, the former without the influence of the latter would invite our brutal nature into play, and would lead to human devastation. The present war is a good illustration.

This conception of religion may not appeal to sentimentalism. It may seem to many even derogatory to religion itself, reducing something sacred to an average human science. Religion should be something higher. It brings theology, knowledge of God and His attributes, it deals with our higher faculties, and helps our spirituality. This is all true, but it hardly carries religion beyond what has been said above. The contentions are very plausible, but they only betray want of insight into realities of things. We know nothing of anything but through its effect on other things. Law of relativity works everywhere. It helps us to know of other things. Our knowledge thereof is neither absolute nor abstract. We know of things in their relation to other things. Our knowledge of God is no exception to it. We know very little of Him in the first instance, and what we know is a scanty survey of some of His attributes and working in their relation to ourselves and the universe around. Again, our knowledge comes through comparison. Is it not therefore impossible even to imagine of a thing which possesses no similarity or dissimilarity with anything we possess. Nay, "nothing is like a likeness of Him" (The Qur-án xlii. 11). So transcendent is the Divine Being and so far above all material conceptions that likeness of Him cannot be imagined even metaphorically. He is not alone above all material limitation, but even above this *limitation of metaphor*.<sup>1</sup> We read others in our own terms, but our language fails to encompass things beyond our ken. We, however, perceive existence of things and their qualities through their effects and so comes our knowledge thereof. Similar is the case in matters of theology. Whatever we have

<sup>1</sup> If such is the transcendently pure conception of the Divine Being in Islam, it is not difficult to understand why Christian Foreign Missions have been an absolute failure in Muslim lands. One with such high notions of God can hardly even imagine to stoop down to a delimited deity.—ED.

been taught of God has got some direct or indirect bearing to ourselves ; we look to it for the very sustenance and growth of what is within us. Our knowledge of Divine attributes helps us to be in tune with their requirements. It gives birth to such laws which humanity needs for its progress. Theology which falls short of it is a fiction, and a revelation which has got no bearing on the build of human character is mythology. Morality and spirituality are not mental figments and abstractions. Physical conditions in man in their regulated and balanced form become moralities which in their turn when more refined under certain laws become spiritualities. In short, the same specks of ether that envelop the universe are travelling to their highest goal in different forms and shape. After passing through several stages of progress they evolve life in organism. It develops into consciousness in the animal kingdom. Consciousness evolves into conscience in the shape of man. Under proper guidance conscience gives birth to spirituality which will act as superstructure for life after death. These various stages of evolution—which convert an atom into spirituality—are in other words births and deaths of the same atom. It is neither annihilated nor loses sight of its goal. Every stage is a stage of probation—a womb to the subsequent one. Desired perfection in one means death in the same, but re-birth in the next. But all this course of journey is characterized with uniformity. Law reigns everywhere. Regularity and law-abidencess is the course of matter. It works under systematized order. It pursues prescribed ways to reach its goal. Could it do otherwise when evolved into humanity? To think so is absurdity and to belie our own nature. We do need laws, and religion came for their promulgation.

### III

#### REVELATION A NECESSITY

In short, there can be no conflict between Science and Religion. Truths discovered through human agency when codified make science, but the same when received from Divine source through ultra-normal course constitute religion. Man as the lord of the universe needs knowledge to establish his right as such. It may come to him through his own exertion or as a gift from God. The former course is more risky and unreliable. All what we acquire in this way comes to us



through failures and hardships. Faulty observations and defective experiments bring us to wrong conclusions ; we accept them as data for subsequent actions. Our further experiments prove amiss and cause trouble. Thus through failures, shortcomings, and hardships we come to partial truths. But if the universe, with man as its best specimen, are the product of some Intelligent Mind, and the whole manifestation of Nature exhibit a marked design, should the First Designer remain indifferent and see His work amiss through inadequacy of man's acquired knowledge and his inordinacy, or a guidance at least to control his morals and passions should directly come from Him for the accomplishment of His design? The latter course seems to me more reasonable and consistent with Providential economy. Besides, power of discretion badly needs control. If man has been given the choice of good and evil he needs knowledge of discrimination between the two. Discretion without such knowledge is a terrible burden and a cruel gift. Besides, it is unjust to be punished for wrong use of discretion without knowing something to control it. Such knowledge must precede possession of discretion. Punishment is cruelty if no such knowledge is given. Adam must be warned against coming near a tree before he is driven from the life of bliss for going against the warning. So says the Qur-án: *Má kunna Muazzabinà hattá nabasa rasíla*, that is, God never punishes without sending at first a warner or a messenger. When we are given the knowledge of good and evil, our choice of the latter is sin and must entail punishment. St. Paul could not understand this simple logic, nor the Church after him could disabuse her of his fallacy. To him law appeared as a curse which brought sin in the world, and redemption from which he found only in the blood of Jesus. It is not the law which creates sin ; it is its breach which gives birth to evil. Law is the way to achieve good, sin is its violation. Did not man possess this instinct, i.e. discretion from the very beginning, and if so, the knowledge of good and evil must also be from the same time. If discretion is a gift of God, knowledge to control it must also come from Him as such. Would the wise economy of the great intelligent Designer suffer to see man, the best of His handiwork, making wrong use of his discretion and will not guide him? Would you allow a sharp knife in the hand of your child without giving him the knowledge of its proper use? It would be wickedness on our part to do so. Does not the same logic apply to Him who gave us this power? If Adam was given a discretion he was also given a knowledge, and if knowledge to use things properly should precede their possession by us, Divine revelation becomes a logical necessity.

## RELIGION OF ATOMS

## IV

## REVELATION TO ATOMS

IF to guide discrimination between evil and good, and to help discretion in choice between useful and deleterious is the main object of revelation from God, as I said before, no atom in the universe in any stage of its evolutionary course has been denied it. It has come to it in the form of what some call "constructive ability," which unconsciously works in every form of growth, and knows how to distinguish "between a friend and a foe." This great mass of matter and energy, which envelops the whole universe and provides food for its different components, consists of elements destructive to each other in their nature. Every form and combination of matter finds itself surrounded with things useful as well as deleterious to its build and further growth. It stands as if in the promiscuous company of its allies and enemies. But it possesses an unerring discernment between useful and harmful. It will accept the former, but it rejects the latter. Whether it is accretion in inorganic thing or assimilation in organic structure, that faculty which repels loss and courts gain is always at its work. A crystal will only incorporate elements helpful to its growth, and eschew what is pernicious. The case is, however, different with organism. Things deleterious sometimes find their way into a system, but it excretes them in its process of assimilation. Different secretions from the human body perform the same function. Things unnecessary or injurious must come out. Organism has no room for them. Things good or bad are taken in, but only such eatables and drinks are accepted that are useful and necessary for the maintenance and growth of the human body. The rest treated as unhealthy, and excreted. Nature feels such an abhorrence against what is alien that if it finds itself too weak to spurn them out, its revolt comes in the form of disease. A purgation or a surgical operation comes to help it to get rid of the foreign element.

Again, the same material creates a pig, a chicken, and a man. The pulp of human brain takes the same ingredients for its formation as that of an owl or a monkey. Difference in shape and function arises chiefly from the difference in proportion in

which various elements of brain cells make different congeries in several organism. Same energy and matter prevail everywhere, and are universal supplier of food to every form of growth. Combination in different measures leads to different results. The same creates what is understood as good or bad, useful or deleterious. Nothing is so in itself. Good and bad are relative terms -- a question of proportion and condition. Same thing exhibits contrary aspects in different quantity and under different conditions. In short, it is arrangement of atoms in different measures which creates different results in form and quality. The whole universe thus appears to disclose two unalterable characters. Firstly, every atom in particular measures exhibits a particular property. It possesses a different property when it combines in another measure with other things. Secondly, these prescribed measures and limits are most scrupulously observed by all atoms and their complexes as far as unconscious working of nature goes in the formation of various natural phenomena. The given conditions are never transcended and the prescribed measures remain untrespassed.

Is this apportionment of measures and the observance thereof by matter in its every stage of evolution a property of matter? It exhibits knowledge, foresight, and intelligence, which appear working in matter even before it reaches the stage of consciousness. Is this acceptance of useful and rejection of deleterious by matter, even in its crudest stage of evolution, only a function of some blind power called "unconscious constructive ability" in scientific terminology? If it is, why does it gradually become weakened as consciousness becomes more and more developed? Does not the whole mechanism exhibit some Intelligent Measurement under a Great Designing Hand which gave Revelation to Atoms to work on guided lines and "to discriminate between a friend and a foe"? In building their growth, every collocation of atoms observes prescribed measure; it accepts what is useful and rejects what is deleterious.

#### MEASURE, THE LAW OF EVOLUTION

The whole universe seems to be a thing measured. Ethereal specks in different proportions exhibit different qualities and capacities. Their subsequent growth and development are only an outcome of further arrangement

and re-arrangement in given scales ; and so the whole course of evolution. They become useful or harmful by difference in proportion. Certain measure means good and the other bad.

The following truths revealed to the Holy Prophet throw lucid light on the subject :—

“Wal qadare khairahi wa sharrehi min allahe Táála. . . . Subbih isma Rabbekallazi Aála, alazi khalaqa fasawwa alazi qaddara fahada. . . . Rubbunallazi aÁta kullo shaien khalaqahu summa hada.”

“The measurement of good and the measurement of evil is from Allah the Most High. . . . Glorify the name of your Lord, the Most High Who creates them, balances them to completion, and Who makes things according to measure, then guides them (to their goal). . . . Our Lord is He Who gave to everything its measure and shape, then guides it (to its goal).”

The words are neither oracular nor mystic in their expressions, nor the statement has been made in the language of allegory, which needs some elaborate effort of a modernist to force some stretched interpretation on the text in order to conform it to some half-fledged scientific theory. The words quoted above are a plain statement of what has wrongly been claimed to be the acquisition of “modern sciences” only. The last of the above quoted verses—“Our Lord is He Who gave to everything its measure and shape, then guides it to its goal”—in clearest terms discloses all that has been summed up by the scientists in the phrase “unconscious constructive ability.”

I have given here the text in the original, as each word in it is very eloquent. It, in fact, epitomizes in it “scientific truth.” A reference to their root-meaning will not fail to make the matter more clear. *Rabb*, which stands for the word “Lord” in its English translation, signifies “*the fostering of a thing in such a way as to make it attain one condition after another until it reaches its goal of Completion.*”<sup>1</sup> The word thus indicates that all things in nature are so made as to attain gradually to a state of perfection within their sphere of capacity. It is not only the idea of creation and sustenance which the word in its primary significance conveys, but *also that of regulating and accomplishing Completion*<sup>2</sup> of the evolutionary course of things, from their crudest condition to that of highest perfection.

<sup>1</sup> Mufridat Raghab Ispahani.

<sup>2</sup> Tajal Aroos.

*Khalaq*, ordinarily translated as "to create." The word originally means "measurement,"<sup>1</sup> and then it comes to mean to reduce material into shape, to give form to things. Arabic has, however, got another word to convey the idea of creation, i.e. to make something out of nothing. It is "*fātara*." These two words explain the whole process of creation. The first action is that of *Fātara*—creation out of nothing; and when something was produced then began the action of *Khalaq*, first measurement and then arrangement into different shapes. This arrangement in different measures and scales creates use and injury in things in different relation. The whole process of creation and evolution is the process firstly of measurement and then arrangement in shapes; and this is what the Arabic word *Khalaq* literally means.

"*Sawwa*" is the word which follows *Khalaq*, and means to balance, to equalize. Action of *Khalaq* must be followed by the process of *Sawwa*, i.e. "balancing."

The next verse contains two words, *Qaddara* and *Hadá*. *Qaddara* means to make measurement. The word has often been used in the Qur-án in connection with the words "good" and "bad," and it conveys the idea of goodness or evil as the result of difference in measures of the same thing. *Hadá*, which means to guide a thing to its goal, makes the matter more clear. It is not only the creation of the matter and its apportionment, but everything in its further development to completion needed direction, which has been awarded to it, as the Qur-án says, to complete its course.

The Muslim Scripture in these simple words sums up the whole process of creation in nature. It refers to a certain First Intelligent Cause under the name of *Rabb*—the Creator and the Sustainer, the Regulator and Evolver, as the word literally means—Who arranges matter into different measures after its creation to produce different results; He not only creates things, but evolves them to their perfection; He arranges the course of development for everything and guides it to it. He has placed an inherent capacity in every form of matter to pursue the prescribed course, and tread in "given measure." After atoms received their emanation their further development was their arrangement and rearrangement in different measures, which in given conditions make them useful or deleterious.

<sup>1</sup> See "Lisan-ul-Arab," a standard Arabic lexicon.

They are regularized and balanced in different proportions ; so their whole course of progress. Whether these Arabic words, so pregnant with scientific lore, gradually received these meanings when the Arabs made discoveries in the realm of science on the advent of Islam or the words possess these suggestive meanings from time immemorial, as the pre-Islamic literature shows—which in its turn suggests either existence of a very high state of scientific ken in Arabia in prehistoric days or Arabic being a revealed language, as the writer thinks, and therefore its words reveal hidden qualities and nature of things they designate, and will therefore prove a great help in unravelling mysteries of nature when they receive cultured attention—are things which are beyond the scope of what I am writing upon. But one thing is clear, that the Revelation of the Qur-án gave a strong impetus to scientific learning ; and there is nothing to be wondered at if the book disclosed many unrevealed truths and diverted the activities of its readers to proper directions.

In short, atoms in nature work on guided lines. They possess knowledge of good and bad. They exercise discrimination in selection of matter in their fabric and growth, and never swerve from the prescribed course, i.e. guidance which their nature exhibits to have received. This is what may rightly be named Revelation to Atoms.

OUR LORD IS HE WHO GAVE TO EVERYTHING ITS MEASURE AND SHAPE, THEN GUIDES IT TO ITS GOAL (The Qur-án).

## V

## MORALITY, PASSIONS MEASURED

“The Beneficent God taught the Qur-án. He created man, taught him the mode of expression. The sun and the moon following a reckoning. And the herbs and the trees do adore Him. And the heaven, He raised it high, and He *made the measures ; that you may not be inordinate in respect of the measures ; and keep up the balance with equity and do not make the measure deficient*” (The Qur-án lv. 1-9).

The above we find in the opening lines of a most beautiful chapter in the Qur-án called “*Ar-Rahman*, the Beneficent.’ These words, pregnant with scientific truth, disclose to us the necessity of Revelation from the Most Unknown. They refer

to the same principle of measures which is working universally in every form of matter in its growth. Every created thing, from those large orbs in the heavens to the smallest herbs that grow on land, follows a law and observes a measure prescribed for its creation and development. Even human language is not free from that law. Intonation of sound in different measures makes articulation. Different letters stand for different measures of sound. These different combinations produce different words. By learning these collocated measures of articulation which receive different meanings in different shapes, we learn languages. The Qur-án draws the attention of its readers to this basic principle of measure which regulates the work of the universe. If the various units of the universe around him, including his language, take shape and evolve an observance of prescribed *measures*, does not man stand in need of knowing some similar measures which will control his natural impulses and sublimate them into ethics, philosophy, and religion? Human organism is, after all, an outcome of some specific combination of atoms, which evolves consciousness and discretion and gives rise to certain passions and emotions. These impulses, when controlled under certain standards, become moralities. They in their turn are balanced into spiritualities. What are those *measures* which, governing these natural passions, convert human consciousness into conscience is our great concern. "He made the measures; that you may not be inordinate in respect of the measures; and keep up the balance with equity, and do not make the measure deficient." We must know those measures to be ordinate in the use of passion. Nothing in itself is good or evil also in the moral world, as I said before when speaking of the physical world. It is not in killing of human passions which makes high morality, but in balancing them to certain measures which creates healthy morals and produces spirituality. All such religions that based their ethics on curtailment of passions have proved a failure. No one could act on Buddhistic principle of life. The teaching of the Sermon on the Mount has always remained an idealism. All kinds of asceticism and monasticism have always done more harm than good. Their working did demand crushing of natural impulses and led to disastrous results. Celibate institutions have nursed incontinent tendencies and produced moral leprosy. It was the revelation of the Qur-án, however, that first

of all revealed this truth to the world. It showed that all natural impulses in man were necessary constituents of the human mind. It was only a question of measure. Human passions were to be regulated and balanced under certain standard measures to evolve true humanity. Mercy misplaced was injustice, and anger in regulated form<sup>1</sup> created discipline necessary for social growth. Magistracy was one of the justified forms of anger, and mercy shown to murderers was cruelty to society. In short, the same principle of measure works in the moral world. Same passion receives.

As same material in different organizations creates different shapes and possesses different qualities, so the same emotions and impulses possessed by us instinctively specialized under different measures produce different morals, good or bad in their effect. Same passion cast in various moulds receives several names. A passion noble in some shape becomes ugly by change of form. What seems to be evil changes into virtue when conditions are altered. Do not pertinacity of character and obstinacy, or, say, constancy and stubbornness, come from the same origin? But their manifestations when at their climax respectively create perfect Adam and archfiend. Submission and slavery, modesty and timidity, toleration and condonation, heroism and bravado, generosity and extravagance, spirit of emulation and jealousy, aspiration and ambition, desire and avarice, etc., are one and the same in their inception—manifestation of same impulses in different garbs. Atoms evolved in animal frame give birth to consciousness, which consists of those impulses and emotions possessed commonly by man and lower animals. All these passions, when used on proper occasions, rise into high morality. Every impulse exhibited under given measure assumes its best desirable form, labelled as virtue; and the said measure, in most cases moderation, is to be fixed by ethics and religion. Trespass of the limit is sin. Evil did not enter into this world as an individualized entity, as crude theology would suggest. Sin was not innate in nature. Abuse of the stuff needed for our physical and moral growth created respectively disease and evil. If moderation is virtue, going beyond its bounds is sin. Happy mean is the rule of life in all planes, as the Qur-án says. In this connection I am

<sup>1</sup> See page 100.



again tempted to refer to Arabic language for the words it chooses to designate the idea of sin. All the words in their root meaning convey the idea of trespass or transcending certain limits—"zanb," "jurm," "junah," "ism" meaning offence, crime, sin. The root idea in "zanb" is of overgrowth, going beyond a certain limit, as the word as a noun means tail. "jurm" as a verb means to cut—a thing cut and therefore out of place; "junah" to be aside. In short, all the words used in the Qur-án as corresponding to "sin" in their root meaning give an idea of trespass or transgressing, going beyond certain limits. So the words in themselves explain the Quranic conception of evil. One need not go to a theologian to enlighten him on this otherwise most difficult problem in religion; mere reference to some lexicon would solve the difficulty.

The word *tauba*, meaning in Arabic repentance, in its literal sense bears out the same idea. It means returning. If transcending limits is sinning, returning to them is repentance. Middle course in almost all cases is the best course. *Wast*, which in Arabic means middle, also means best or excellent.

Thus, on moral plane as in physical world, nothing in itself is good or bad. Observance of limits is virtue, their disregard evil. Every passion, strong or tender, becomes morality when exercised within limits. Legislation is demarcation, but proper limits can only be assigned by the All-knowing Personality. Actions enjoined upon in the Qur-án as virtues have been named as limits of God—"They who turn to Allah, who serve Him . . . who enjoin what is good and forbid what is evil, and who keep the limits of Allah, and give good news to the believer" (ix. 112). And these are the limits of Allah, and whoever goes beyond the limits of Allah he indeed does injustice to his own soul.

Allah enjoins you concerning your children—"These are Allah's limits . . . and whosoever goes beyond His limits . . . he shall have an abasing chastisement" (iv. 11-14). "So whoever exceeds the limits after this . . . he shall have a painful chastisement" (ii. 178). "Do not exceed the limits: surely Allah does not love those who exceed the limits" (ii. 189). "The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle" (ix. 97). "These are the limits of Allah, so do not exceed them" (ii. 229).