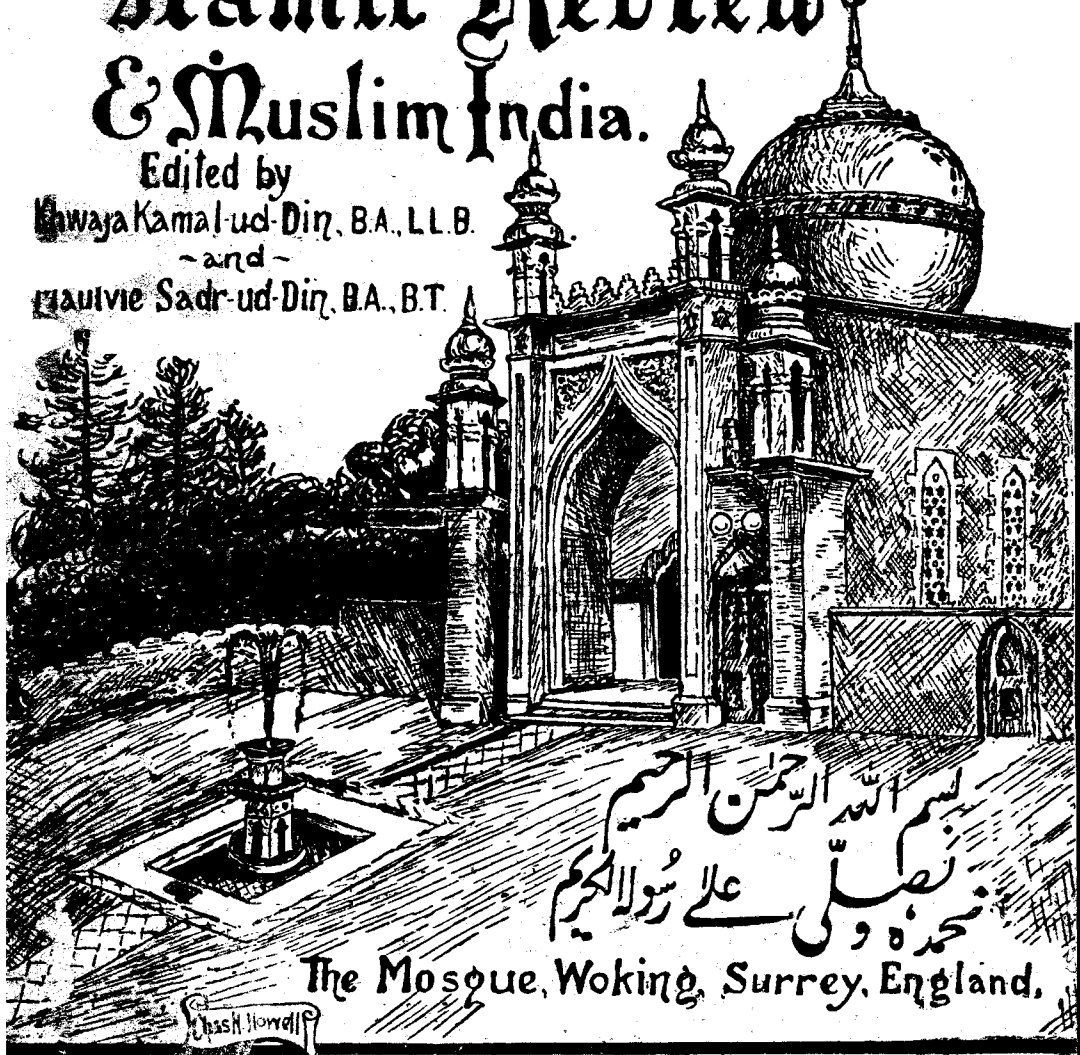


Islamic Review & Muslim India.

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



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AND

MUSLIM INDIA

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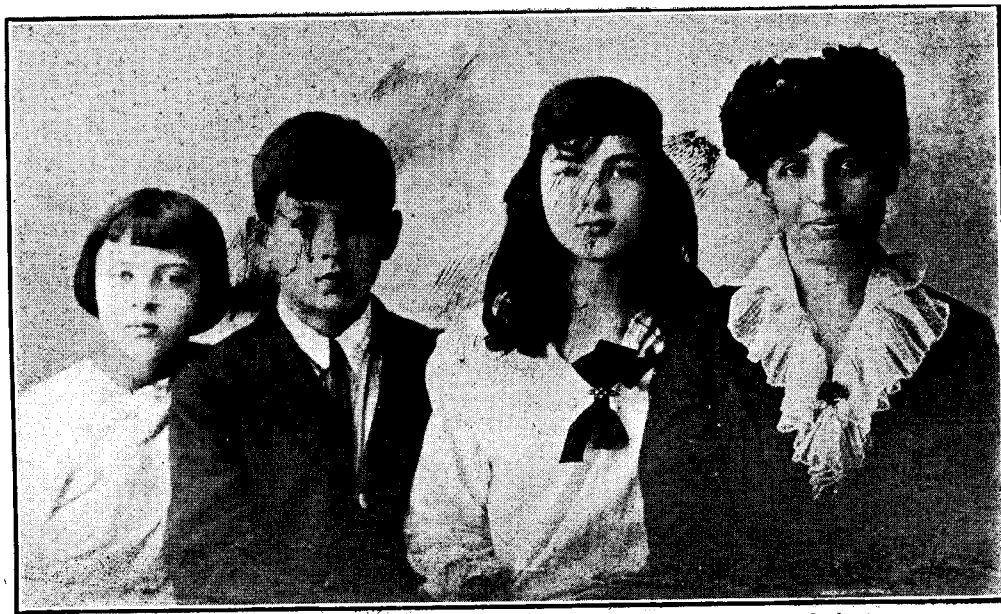
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* For Syllabus see page 3.



Habēeba.

Yūsuf Akbar.

Rasheedā.

Sufiyyā.

A BELGIAN MUSLIM FAMILY.

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THE HOLY QUR-ÂN. Containing the Arabic text, with English translation and commentary. By MAULVI MUHAMMAD ALI. 10 × 6½, cxv + 1,273 pp. Woking: *The Islamic Review*.

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"THE HOLY QUR-ÂN."

"If men and jinn should combine together to bring the like of this Qur-ân,' said the Prophet, 'they could not bring the like of it, though some of them were aiders of others.' I must confess that, without going quite so far as to accept this view of the matter, I have always found a fascination in looking through occasional chapters of the Koran—'Qur-ân' comes awkwardly from the pen, even though it may be the more correct form—and have often felt that there was something lacking in editions prepared by Christian editors. The lack is removed by the issue of a very fine edition, 'The Holy Qur-ân,' by a distinguished Muslim, Maulvi Muhammad Ali, of Lahore, who has devoted seven years to its preparation, which comes to me from the 'Islamic Review' office, in the Muslim settlement at Woking. It gives the Arabic text (which, I am sorry to say, is of no use to me) in parallel with the translation; the commentary is remarkably full and interesting; the preface is both a summary of Islamic teaching and practice and a history of 'the Book'; and—even in war time—the thinnest of thin India paper, gilt edges, beautiful type, and a limp green morocco binding make the volume an unusually sumptuous one."—*Westminster Gazette*, 12th November, 1917.

"When once you get this Qur-ân fairly off, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one. If a book come from the heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Qur-ân is that of its *genuineness* of its being a *bona-fide* book. Sincerity, in all senses, seems to me the merit of the Qur-ân; it is, after all, the first and last merit in a book; gives rise to merits of all kinds—nay, at bottom, it alone can give rise to merit of any kind."—CARLYLE.

"The Mohammedan law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world."—EDMUND BURKE (*Impeachment of Warren Hastings*).

"... The Qur-ân, the miracle to which Muhammad himself so often appealed as proof of his Divine mission, and a miracle indeed it seems. For the Prophet, though cultured, was illiterate, and there is no reasonable room for doubt that a large part at any rate of that strange flood of eloquence so purely seen came to him in states of trance. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder of the world."—MARMADUKE PICKTHALL.

NOTES.

WE were able to give in the first few pages of the last issue of the ISLAMIC REVIEW brief statements of our activities both at Woking and elsewhere. We are glad to add to those the following:—

All functions at the London Muslim House continue to attract large audiences. The last few weeks were marked by the display of a still greater interest in the Lectures and Sermons that were delivered, either under the auspices of the Muslim Literary Society or the London Muslim Association.

Under the latter, as it was notified, the Lectures are delivered by Khwaja Kamal-ud-Din, which are mainly of a religious character, with special reference to the secular aspects that might be involved in the subjects. Attendance at these is growing every fortnight, which indicates signs of general awakening amongst a large circle of thinking men and women to whom religion and its relation to life is beginning to seem more real than otherwise. We need not repeat here the subjects for the next two fortnights in December, but we have the following as syllabus for and up to the end of January:—

20th January :—"Why do we pray in Arabic."

3rd February :—"Devotional Spirit in Islam."

The functions of the Muslim Literary Society continue to be the fertile source of an ever-increasing interest amongst a large section, consisting chiefly of Indian Muslim Students and others. Its gathering of 29th November was the occasion of a most remarkable event. It was that of a lecture delivered by that well-known publicist and writer on Muslim and other kindred subjects, Mr. Marmaduke Pickthall. The subject of his Lecture was "Modernism and Islam," than which, perhaps, at the present time nothing could have been more opportune. It meant not only to be the vindication of those grand principles of human progress for which Islam stands, it showed besides how absolutely unfit every other religious system known to man was to claim that its tenets countenanced progress in the modern sense of the word. Opportunity was taken by the audience who crowded the lecture hall to give an ovation to Mr. Pickthall for his having declared openly a few days before his acceptance of the Faith of Islam. He preluded his discourse by a short yet pithy introduction, in which he

explained his meaning of the word "Modernism." For the full text of this Lecture, which we print in this REVIEW, see page 5. The Lecturer was listened to in rapt silence. His intonation of suitable verses from Holy Qur-án in the original text to illustrate the beauties of Islam, with which he frequently punctuated his most learned discourse, threw those who were not used to listening to such recitations from a Western's lips into ecstasies. From start to finish Mr. Pickthall held his audience as if in a spell by his erudition, by his deep thinking, and lastly by the most genuine and rock-like faith which every word of his breathed into the splendour and beneficence of Islam.

The way in which he concluded this most impressive utterance was still more moving. With his hands folded on his breast, and an expression of serene contentment on his face, he recited that famous prayer which concludes the second chapter of the Holy Qur-án. When he sat down, every one of his hearers felt that they had lived through, during that one short hour, the most remarkable period of his or her life. Khwaja Kamal-ud-Din, Messrs. Kadir Bhoy, and Hubeeb Ahmad made brief remarks testifying to the wonderfully inspiring and highly spiritual treat that Mr. Pickthall had given them. After a few remarks from the Chairman, who supported the previous speakers in bearing testimony to the worthy Lecturer's wonderful faith in the grandeur of Islam, a most interesting evening came to a close.

Mr. Khalid Sheldrake, before the gathering adjourned, rose and congratulated Mr. Pickthall on behalf of British Muslims, who, he added, looked upon him as a tower of strength. To our Indian readers we refer to the February number of *Risala Ishaat Islam*, Azeezmanzil, Lahore, for the Urdu translation of Mr. Pickthall's Paper.

ISLAM AND MODERNISM

AN ADDRESS BY MARMADUKE PICKTHALL

AFTER saying that I would speak to you about modernism, when I came to think about it I suddenly realized that I did not know what modernism means. What I meant by it was the attempt within the various religious bodies of recent years to criticize their doctrines in the light of modern scientific thought, and yet preserve the semblance of belief. For example, many Christians have discarded literal belief in the Bible, and even will admit in private talk a doubt of Jesus Christ's existence, who yet obey the Church's rules, accept its dogmas, and profess belief in Christianity in some peculiar, esoteric sense. The modernistic Jew—I do not speak of merely frivolous and worldly persons—in the same way has discarded the beliefs while still venerating the atmosphere of Judaism. These are the people who would say to the professed agnostic: "Why do you leave us? It is possible to doubt and yet believe." A strange theory, but one which many people find extremely comfortable, enabling them to tolerate all kinds of new developments, which cause alarm both to the true believer and the true agnostic. The hope of Christian Europe is the honest doubter, the real seeker after truth, and not the man or woman who thus drugs his conscience. The good in modern civilization—and there is some good in it, at any rate upon the theoretic side—is owing to free thought. The evil comes from the lack of a religious, guiding and controlling principle. The Christian Churches have lost all control; you can see that. And when they had control, they were renowned for their intolerance and selfish greed. Europe claims to control the destinies of all the world, yet is itself without control. For lack of what? For lack of a thinking head, for lack of a religion which a modern man of reason can believe, for lack of a belief in the Sovereign of the Universe to whose judgment we have all to bow? Is not that the case, if you consider thoughtfully?

There is need of a new religion, people are saying. A new religion! What a quaint idea! There is, there always has been, only one true religion, just as there is, and always has been, only one true God. The others are the fantasies of men who went astray. It is the religion of Abraham and

Moses and Jesus—aye, and Buddha, I believe, and all those ancient teachers whose followers now worship idols. It is the religion of Muḥammad—El-Islam. Allah is the God not of a particular nation, as the Jews believed, nor of mankind only, as many other religious people seem to believe; He is the God of all creation, of all life.

“The Ever-living, the Vigilant, knowing neither age nor sleep. To Him belongs what is in the heavens and what is in the earth. Who is he that intercedes with Him unless by His leave? He knows what is before them and what is behind them, while they can comprehend nothing of his knowledge save what He wills. His throne is co-extensive with the heavens and the earth, and He never wearies of sustaining them. He is the Sublime, the Tremendous.”

He cares alike for everything which lives :

“There is not an animal upon the earth, nor a creature flying with wings, but is a people like unto you. We have neglected nothing in the Book (of our decrees). Eventually to their Lord they will be gathered.”

Compare that text with the words of the Gospel concerning the price of sparrows, and tell me which is nearer to the truth revealed by modern science. For ages this whole world existed without man. The trees, the gnats, the mice, all creatures great and small, are cared for just as much as men in the great world of nature. Their life goes on without regard to ours. The laws of nature are God's laws :

“The sun runs on its appointed course, as decreed by the Mighty, the Wise. And for the moon We have appointed mansions till she returns like a withered palm-leaf. The sun is not allowed to overtake the moon, nor does the night outstrip the day. Each moves in a separate plane.”

I choose these passages from memory, but, as you all know, upon every page of the Qur-ān the Muslim is adjured to study the phenomena and laws of nature, as the signs of God and proofs of His existence.

Now there are many people here in England who will tell you : " We believe in the God of nature, not the Church's God." In El-Islam there is no such distinction to distract men's minds.

It is much for a man to believe in the God of nature. And who, who has observed, can disbelieve? In our English country now the trees have shed their leaves, the landscape wears a wintry look ; it is the death-time of the year ; yet the farmer is already working for the coming of the spring, the resurrection. How benevolent, how sweet, appears the natural order, with all its incidents, including death, compared with the unholy din and bloodshed raging out in Flanders—God's providence compared with that of men! Yet men's most brutal efforts can change nothing of the natural laws. The grass will grow again upon the battlefields, and wild flowers bloom upon the craters formed by bursting shells. The God of nature is a mighty healer. But I fear that most of those who say that they believe in the God of nature make nature God, and do not see in her phenomena the evidences of the mighty Lord of Heaven and Earth, the Creator, Guide, and Judge of all. They would deny that God bears any intimate relation to each human soul. Yet the experience of individual men in every age and every nation goes to prove that God, in the words of the Holy Qur-án, "is the Friend of those who trust in Him. He leads them out of darkness into light."

I say that the experience of individuals in every nation and of every age goes to prove this. That is my opinion, and I think it is Islamic ; though some people might consider that the spiritual benefits bestowed on those who are in error are a mere delusion. There is only one God, the God of all the worlds, the All-Merciful, the Giver Who takes nothing in return. And it seems to me that although men are astray, and have been taught to set up sacraments or fetishes or idols between them and God, yet when they do lift up their hearts above these things in sincere worship, and do good works, the Lord of Heaven and Earth befriends them. That is not to say that there is no such thing as false religious enthusiasm. There is such a thing ; and Islam enables us to detect it and discriminate, for are not all the rules of conduct laid upon us designed to keep man's reason clear and healthy? All things therefore in religious worship which tend to lull and to obscure the reason are to be avoided, and the emotions which such

things—as, for example, music, incense, pictures, statues—produce, are not to be regarded as a true approach to God. There is only one God, and behind all the idol-worship and the false religions of the world you will find the idea of one supreme Creator still surviving. All the Prophets in their day proclaimed the Unity of God. Is there need, then, of a new religion? Our Prophet (may God bless him!) did not found a new religion; he recalled men to the truth. And the truth in El-Islam remains unchanged until this day, exactly as he established it. The service in that glorious cathedral the Suleymanieh at Stamboul is exactly the same as it was in the little enclosure at Yathrib where the Prophet preached, leaning against a palm-tree.

The aim of modernism in religion, if it is to be of any use should be to reduce religion to the simple truth—I mean a creed which still can stand the test of man's experience; and any man who does that earnestly, and in a spirit of devotion, will certainly become a Muslim though he may not know it. The only modernism which Islam requires is an awakening to the new conditions which prevail throughout the world, the new opportunities which lie before it like a harvest waiting for the reaper. To bring us to the forefront of the nations, to restore us in these modern times to the position of pre-eminence which Muslims held of old, education, social and political reform, is needed, but not the slightest alteration in belief or form of worship. It would be a blessing to the world if Islam should once more take the lead in human progress.

I am not saying this to flatter you, nor to applaud myself in a belief which I have accepted after years of thought and study; but to rouse a sense of our tremendous opportunities. The next thing which I have to say is not so pleasant. We do not need those things which I have mentioned, but we do need one thing badly; we need a fair example of Islam in practice in a modern setting. This is an anxious time for all of us. We do not know what will happen. But no earthly power can rob us of the chance of setting an example of Islamic conduct, personally and collectively, in daily life.

Often people make it a reproach to Muslim civilization that it has produced no pictures and no statues, has at times destroyed old works of art, and wiped out the old civilizations

which produced them. Those critics remind me of the Englishman who said that if a human child and a rare statue were together in a place about to be destroyed by fire he would save the statue rather than the living child. Under those old civilizations which Islam destroyed the fate of the immense majority of human beings was wretched in the last degree. Morality, honour, justice for the multitude did not exist. Islam gave all those subject people human rights. Was that not better than for a few great artists to paint some pictures or carve out some statues? And shall I tell you what, in my opinion, is a leading cause among the causes of the kind of lethargy which fell upon Islamic peoples for so many years? Islam makes people happy. The triumph of Islam in any country means the happiness of the majority. And in happiness the Muslims gave up striving to a great extent. And so the discontented and unhappy peoples overreached them. They forgot the words of the Qur-án :

“Verily with difficulty there is ease. And when thou art relieved, still strive and seek to please your Lord.”

Brethren, the Muslim brotherhood was once, and ought to be, the kingdom of God on earth. In the last ten years of the Prophet's life and under the first khalifahs we have the spectacle, unique in history, of a vast nation, or collection of nations, which had lost their tribal jealousy as if by miracle, obeying the commands of God without compulsion, without the need of supervision or police.

The law which is contained in the Qur-án and the teaching of the Prophet is *the* moral law—you cannot get behind it or beyond—the only law to be obeyed by men of every clime who in seeking human happiness and human progress would draw near to God; in which the duty towards God and the duty towards the neighbour, the two aspects of religion, are completely harmonized. This has been admitted, not by Muslims only, but by Christians and Jews also, who have studied it.

In the immediate past the Muslims have been too much concerned with the letter of this law, too little with its spirit. It is a sort of laziness which is condemned in the Qur-án, this blind acceptance of the verdicts of some Sheykh-u'l-Islám or Mujtahid, this exaggeration of small points of law and trifling

differences. And it led to the decay of education, till this became in many cases a mere mumbling of holy phrases hardly understood, and regarded as a charm or talisman rather than an inspiration and a light to the intelligence. I have seen that, so have you. But, thank God, I have also seen the change beginning, and that is why I am so full of hope in these dark days.

That spirit of contented brooding on the letter of the law is to some extent the cause of all our present troubles, which are truly of a nature to disturb the minds of Muslims. It is no wonder if some superficial thinkers here and there, seeing the material success of so-called Christendom, and influenced by its standards, should think that the Islamic dispensation is old-fashioned and unequal to the burden of these days.

But look a little deeper: you will see that the law of El-Islam is acknowledged as the only moral law which makes for progress, by the admissions of its very enemies. What is the cause of all this boiling underneath the surface here in Europe—all this labour trouble? It is because the present order of society is based on usury. Look at our Divorce Court, or at the Divorce arrangements, still more opulent, of the United States. What a poor and shameful substitute for the institutions of Islam in this respect! Look at the new restrictions upon alcoholic drink. They are the very latest thing in Christian progress! Look at the small and timorous beginnings of international law, the pitiful attempts to fix some limits for the cruelty of Christian warfare. Are not these in fact a tribute to the sacred law? And what could have saved this so-called Christian civilization from disaster? A thinking head, a body of opinion common to all the countries and devoid of local prejudice, a few religious rules which all men must respect on pain of being outcaste. El-Islam provides all that.

The Islamic dispensation is no failure, as some people seem to think. Never has it been more plainly justified than in the history of these last few years, and here in Europe. Islam is able to assume the burden of these days, and no other religion is able.

Believe me, no Englishman worthy of the name—I know what I am talking about—thinks the better of a Muslim for ostentatiously eating pork or drinking wine, or being loose in

his ideas concerning women, or in any way transgressing the known rules of his religion. You may say that some observances are unimportant and mean nothing in themselves. Remember the Qur-án :

“He who strives strives for the good of his own soul. Verily God has no need of the creatures.”

Certainly these things have no sacramental or fetishistic value. They are not charms. They are laid upon us for the good of our own souls, which profit by their strict observance. They are discipline, and they hold together the community. The ablutions, the hours of prayer, the fast of Ramadan, the pilgrimage—have any of them any value in themselves, or towards God? Their value is towards ourselves and others like us. By them the Muslim brotherhood is drawn together. By them our minds and souls are brought into a fit condition to receive spiritual blessings. This discipline, voluntarily observed, is, I can assure you, the thing about Islam which most appeals to the best type of European. I heard the other day—I cannot vouch for the truth of the report—of German and Russian soldiers, soldiers on both sides, being converted to Islam by the example of their Muslim comrades. Could anybody be converted by the kind of Muslim who neglects his duty, and makes out his religion to be something very like the religion of any one else? Islam, though Muslims were to lose all temporal power, could still conquer the world by high example. Let that be our Jehâd. And it is true Jehâd ; for did not the Prophet say :

“The greatest of Jehâd is that for the conquest of self”?

It is not an impossible task. It is not a task beyond the strength of common men ; for the demands of the religious law are purely reasonable.

رَبَّنَا لَا تُؤَاخِذْنَا إِن تَفْسِدْنَا وَلَا نَحْنُ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَ
اغْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ أَنْتَ الْمَوْلَى
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

PRAYER

O Allah ! we beseech Thy help. And ask Thy protection and believe in Thee, and trust on Thee, and we laud Thee in the best manner and we thank Thee. And we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee ! O Allah ! Thee do we serve and to Thee do we pray and make obeisance, and to Thee do we fly, and we are quick and we hope for Thy mercy and we fear Thy punishment, for surely Thy punishment overtakes the erring.

THE FORBIDDEN FOOD

BY J. SULAIMAN (Guy's Hospital, London).

IN chapter ii. i. 173 of Al Qur-án we read these words : " He (God) has only forbidden you what dies of itself and blood and flesh of swine and that over which any other (name) than that of Allah has been invoked. But whoever is driven to necessity, not desiring, nor exceeding the limits, no sin shall be upon him ; surely Allah is Forgiving and Merciful."

I do not intend to deal with all the contents of this verse, but only with that which deals with blood. The Book has forbidden us to take blood, and consequently meat of any animal which in the process of killing has not been bled to death. To some this prohibition in the Qur-án seems to be a very puerile and slavish imitation of the Jewish ritual. One great superiority of the Qur-án over other sacred Scriptures of

the world is that it is not dogmatic in its injunctions. Muslims, like Jews, kill their animals for food by cutting one of the blood-vessels in the neck, namely, the jugular vein. A Jew, in justification of his act, has simply referred to Deuteronomy, saying that so he has been ordered in the Book of God. Al Qur-án does not prescribe such rituals. It gives us reason in the above verse for doing so. The sole object of cutting the jugular vein in killing an animal is to free the flesh from blood, as it is forbidden food. From the Islamic point of view, nothing is sin but that which is injurious to human welfare from any point of view. The God of the Qur-án is not like a potentate who feels exalted in seeing His Will carried out, and therefore arbitrarily issues orders and injunctions. Only such things have been placed on the list of prohibited foods in the Qur-án as are injurious to human health, moral or physical. And so in this case we have to see if blood taken as food in any form is injurious or otherwise. The current belief in the West is that if meat has been deprived of all its blood the food value is lost. Nothing can be said to be more devoid of truth than this idea ; and it is necessary, therefore, to examine the value of blood as a food, and to find out its specific properties and functions. Blood under microscopic examination is seen to consist of two kinds of corpuscles, floating in a pale yellow fluid known as the blood plasma. The corpuscles are red and white in colour respectively, of which the proportion is one white corpuscle to every five hundred red ones. There has been found in blood other bodies, known as blood platelets, but recent observations have shown that these are only found in shed blood, and are due to the atmospheric air which blood comes in contact with when it is shed. The functions of the red corpuscles are to convey food to the tissues of the body, that of the white ones to destroy any poison or foreign matter which may be present and prevent them from being carried by the blood to the tissues.

These poisons so taken up by the white corpuscles are carried about by them until the opportunity occurs when they can be excreted. The red blood corpuscles convey food to the tissues chiefly in the form of oxygen, and receive in return the waste products from the tissues which are injurious to the body. The plasma is also found to have the effect of destroying poisons ; and, finally, blood platelets are the organisms which aid the

blood to coagulate or clot, and, as has already been mentioned, are only found when blood has been allowed to come in contact with air.

Let us now examine blood and ascertain its food value. In order to sustain life it is necessary for a man to take as food a mixture containing the three following foodstuffs: **Protein** (this is the chief constituent of meat); **carbohydrates** (these are sugars, etc., and form the bulk of the food found in vegetables; and, finally, he must have **fats, salts, and water**. In drawing up a table of the food required for the day we have:—

Protein	...	...	...	...	120 grams
Carbohydrates	...	...	...	...	500 „
Fat	...	...	...	...	60 „
Salts	...	...	...	...	30 „

Let us take for supposition that a man takes a pound (1 lb.) of meat for his meal: if no blood has been lost, about $\frac{1}{2}$ oz. of that would be blood. Now, the composition of blood is as follows:—

	Water	...	...	92 per cent.
	Protein	...	...	6 „
(Carbohydrates)	Glucose	...	...	15 „
	Neutral fats	...	...	A trace
(Poisons)	Urea	('02 per cent.), lecithin, cholesterol, lactic acid, and other bodies		
	Salts	...	...	A trace
	Pigment and aromatic substances			
	Gases: oxygen, carbonic acid, and nitrogen			

Of the gases, oxygen has no food value, carbonic acid is a poison, and nitrogen is neutral—if taken to excess is poisonous. The value of blood, therefore, as a food is insignificant, for food, as soon as it is taken, is digested; poisons, on the other hand, when taken into the body are not excreted at once, but, as is the case very often, are stored up, and when an accumulation has taken place, the person suddenly dies. This form of poisoning was a favourite one, and used most extensively by the witch-doctors, in South Africa. They used to give the doomed one small doses of poison, tin or something equally noxious, and

this treatment would be continued for some length of time, until one day the accumulation of poisons became more than the body was able to withstand, and so the inevitable resulted. The composition of blood given above is for arterial blood—that is, for pure blood; the blood found in an animal after death is venous or impure blood, and contains more poisons. The reason for this is that the arterial blood leaving the heart goes to the tissues, where they give off their oxygen and get in return the waste products. Now, when death has set in, the heart does not stop beating. In the case of man it gives two or three beats after life has passed from the body. In a frog it will keep on beating for a period of over twenty-four hours. It is for this reason that the arteries after death are empty and the veins full of blood, and the blood in the veins contains most of the poisons; and when we take into view the Muslim practice of cutting the jugular vein and so allowing the impure blood to escape, we cannot but admire the sound wisdom displayed in it, and especially in hot climates, where blood putrefies so quickly. But apart from the actual poisons present in the blood, we have still to consider the outside effects of poisons and the affinity with which the body will take in these substances which are nociceptive, or harmful. Blood will give off its oxygen and take up carbonic acid gas. In several other poisons we get a very good example of the affinity of blood for carbon monoxide, or coal-gas. In the case of coal-miners working under the earth, even the smallest trace of this gas is taken up by the blood, its oxygen given off, and can be demonstrated when a test is made by examination of the blood. Advantage is taken of this by those who contemplate suicide: they know the affinity blood has for this gas, therefore they gently turn on the gas, and so pass away peacefully. It will therefore be seen how dangerous it is for people to take blood as food, because of the poisons which it contains. Now to sum up the value of blood as a food. The protein, fats, and carbohydrates that can be obtained from blood are too small to be of any practical food value. Oxygen, certainly, is a necessary adjunct to the body, but when it is taken in this form the body will not utilize it, because all the oxygen which is needed to sustain life is taken in by the lungs from the atmosphere; if oxygen is taken to excess, as in the case of food, the result may even be harmful.

People in the days gone by, in much the same way as some

men do now, when out hunting dried their meat. This is a useful method. It consists of getting rid of the blood, and coagulating the protein. The instinct of the hunter rather than his own knowledge saved him from injuring himself. Al Qur-án forbids us to take blood as food, and those people who have carried out this law have reaped immense benefit from it. The Zulus in South Africa—few people, I suppose, can compare favourably with them in build, yet their method of living was to eat meat more than people do now, but they never took blood. When these people wanted an animal for the purpose of food they went and hunted the beast; having wounded it, they followed up their prey until the animal, exhausted by loss of blood, fell down and died. And we can see this same effect on all hunters, all of them big fellows, because they have their meat killed in this way. I am not attributing the general physique of these men altogether to the way in which they take their food, but I certainly think that this is one of the reasons why they are so big. I do not wish it to be misinterpreted that blood has no value or importance—everything in this world has a value of some sort; but we only criticize a thing as useless when we find that its use does not balance its evil. Blood has been of great value. By transfusing it from one person to another many a life has been saved, but its action in this case is quite different; the body can withstand a certain amount of poison, and that quantity is usually present in the blood of a normal person, so that by taking the blood from one person and putting it into some one else, the person is ensured in getting only his normal amount of blood, and so poisoning does not take place. In summing up in a few words, we can see that where there is poison the blood will very likely take it up and give off oxygen. Its value as a food is insignificant, and it only burdens the body with its bulk when taken in as a food. And one of the chief reasons why we cook meat is to ensure killing the germs which are present in blood. So that when we read in our Book that blood is forbidden to man, it would seem that Allah protects us when we least know it.

THE MAN

BY J. PARKINSON

ALONG the pathway of the human race, from the dawn of civilization to the present, we find the names of men standing out conspicuous from those of their fellows. Men who were the leaders of their time. Leaders in war or State, in science, art, literature, or religion. Among them men whose life work mark epochs in the history of the race, and whose opinions and activities changed the currents of thought in their own day, and regulated and determined the conduct of future generations. Laying out systems and thereby moulding men after their fashion, one generation after another. Pre-eminent, towering like giants over all others, are a few leaders of religion. Founders of systems of religious thought and practice, whose teachings are the pilot stars that have guided and are still guiding the destinies of nations, have moulded and are moulding habits and customs and mora s—determining factors in the soul, and formative factors in producing and changing the characters of men.

When the activities of one of those master teachers drew the attention of the multitude and focused all eyes on him, it might be expected that the image remained imperishable in the memory, a figure never to be forgotten ; clear in every major outline that would appeal to the religious sense of the hearer and beholder, and so leave an indelible record in the annals of the race that would pass on from century to century undimmed, an example and a stimulant for all.

Of none of those great teachers has such lavish detail been handed down from the fathers to the children as of the Prophet of the Arabs—the camel-driver of Mecca of the tribe of the Kurazists—on whose brow the great vein swelled, when in his passion he upheld the right and denounced the wrong.

Of him as of no other we know what he taught and what he did.

One might almost assert that from the time he stood forth God-guided with divine wisdom on his lips and divine inspiration flashing from his eyes, launching forth thunderbolts against paganism, we know his every act, his every utterance, habits, and personal characteristics. All are laid bare before us, outlined against the background of history, great amid the greatest ;

a sovereign over peers, a teacher and a ruler of men. One writer says :—

“Muhammad was a man of little over the medium stature, with a commanding presence ; his wide chest and broad shoulders were surmounted by a long and finely-moulded neck, and a massive head, from which looked out a frank, oval face marked by a prominent aquiline nose ; large, restless, and piercing black eyes, over which long, heavy lashes drooped ; and a bushy beard fell upon his breast. He was continually meditating ; never speaking except from necessity, and then uttering but few and those pregnant words. His organization was exceedingly sensitive, and he had strong passions, which were, however, controlled by reason. His habits were extremely simple, and his acts merited the reputation for modesty that he was accorded by all who knew him.”

Such is the opinion of a Western professor, moderate in his views on Eastern matters, and as such we may take it, summarized as it is from the writings of the early Muslims.

It is a description of the man Muhammad from an empirical point of view, his outward material form as it appeared to those Arabs who knew him, among whom he moved from birth to death, through boyhood to manhood : in the days of his youthful dreams, of the aspirations of his early preaching and the first blaze of his inspiration ; during the time of his persecution, when at the nadir of his power among his tribesmen, to the heyday of his glory, the zenith of his splendour, when his work was done and all the clans of the Arabs owned his sovereignty and bowed the knee alone to Allah, acknowledging the truths for which he stood and taught.

Yet that description must have formed only part of the man. It must have applied to a single aspect only of the Prophet who, unaided, stood amid a pagan multitude for one God only, and the purity of his religion and of his worship. Stood with his own kinsmen and his clansmen and his race banded against him, leagued against him for years, until in the fullness of time the truth became light and paganism faded before its glory as the morning mist dissolves in the heat of the rising sun. Yes, there was more than broad shoulders, massive head, oval face, aquiline nose, piercing eyes, or bushy

beard. Those things attract, no doubt, the gentler sex at least, and men as well, but they do not make a man's opponent fear and at the same time respect him, nor do they make a man's followers love him with a love beyond words.

It is the personality underlying those outlines of empirical form that draws and holds the respect of enemies, and that compels the love, awe and adoration of all disciples who follow in the footsteps of the Master, and who attempt to gain pre-eminence in his school. It is personality that holds mankind in thrall and controls and guides the currents of thoughts and sways the passions of men, either for good or evil—generally for good. The average man has aims and aspirations, and on the average they tend towards higher ideals and along happier and nobler lines of progress. Mankind in general only wants directing aright.

They did not love him because of the piercing black eyes, but because the eyes spoke of sympathy, tenderness, and kindness. A sympathy that made him feel for the humblest of his followers, and which led him to the bedside of the sick and to the home of the needy with ever ready help. The bench outside the door of his dwelling became the halting place of the poor and weary, when he gave lavishly of his means, even when those means were small in days of scarcity, when he was forced to go himself on the scant necessities of life, and a few dates and water as his only sustenance. A tenderness that loved all animals, and drew forth in return their love and devotion. A kindness that called forth the love of little children, a group of which he would never pass without patting their heads and uttering words of kindness. When a hand was stretched out to him in friendship, he was never the first to withdraw a hand from the clasp of another. Withal he was shy and retiring, never on his own account seeking publicity nor courting admiration. But in the cause he loved, in what he considered his duty, either to his God or his fellow-men, braving the anger of his friends and the vengeance of his opponents, fearless and undaunted no matter what the odds, nor what the standing of the parties he denounced. Scorning self for truth and the rights of others.

He was "exceedingly sensitive." Yes, sensitive in actions that affected the welfare of others. He would go without food himself that they might eat; his table was at the disposal of

the humblest of his subjects. We can conceive of him distributing alms from a scanty store, sensitive to the fact that some were receiving too little, and sorry he had not more to give. Sensitive to the good opinion of every man, even of those from whom he differed both in religion and sentiment. In his younger days at Mecca, the noblest and most intellectual of the community were his companions ; although untaught in our sense of the term, his intellectual vision must have been keen ; he saw deeply into things and men with a love and appreciation of nature, and all its wonders.

Self-denial was his in the highest degree. Generosity and hospitality, those prerogatives of the Arab, were pulsating in the blood-drift flowing through his veins ; they were in him, and in him the inheritance of his race. The upright heart and the open hand, the unselfishness, honesty, and faithfulness, which in the days of his adolescence gained for him from the Kurazist the title of Al-Amin, followed him through life, part and parcel of his being, through darkness and sunshine, sadness and joy, weakness and power, from the opening of his mission to its close.

When asked to curse someone, he replied :—

“ I have not been sent to curse, but to be a mercy to mankind.”

Mercy and forgiveness were ever ready on his lips. Crimes against the State, against the organization of the Muslims, against Islam, he punished with justice, often with mercy. But no attempt to overthrow the cause of Allah, or destroy the unity of his people could be permitted, and all such culprits were of necessity dealt with as culprits and traitors as in all civilized communities.

Personal grievances he never held. Personal attacks upon himself, even severe persecution, he was ever ready to forgive. They were of secondary consequence, it was the ultimate success of the cause that mattered. When the Jewess of Kaibar tried to poison him, she was allowed to go unmolested. When Mecca fell, after years of hatred and persecution by the aristocracy of Kurazist, he freely forgave them for what they had done. The past was past, Allah alone was the judge between them. The present was with them, and Islam had triumphed.

He taught men clemency and tolerance. Tolerance in its broadest and holiest sense, such as humanity had never grasped before.

"In no case shalt thou use deceit or perfidy," he said to his soldiers when sending them forth to avenge attacks.

"In avenging the injuries inflicted upon us," he said to his troops,

"molest not the harmless inmates of domestic seclusion ; spare the weakness of the female sex ; injure not the infant at the breast, nor those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants ; destroy not the means of their subsistence, nor their fruit trees ; and touch not the palm."

Words that to-day should be written across Europe in letters of gold, that all the armies of the nations might see, and read, and understand.

Such was the example he set mankind, such his faith, such his teachings. Such was the man. Pouring out the aspirations of his soul with divine fire and never-dying enthusiasm, an enthusiasm that roused the Arabs of the desert from their lethargy over paganism, and was destined to plant the banner of Allah on the four quarters of the earth. It is from those intrinsic elements of character that we can recognize the real man, the highest principles, the noblest attributes of pure personality. There is no greater standard of judgment. They drew the reverence of the people, the love and admiration of man, and founded systems and raised monuments of enduring value, eternal through the ages.

Al Kedar night the scroll of gold beheld,
From Hira Mount the words of light outwelled ;
And chivalry arose with pennons spread ;
And Araby awoke, the darkness fled.
The star of morning cast a lustre bright,
The western isles were flushed with eastern light,
Mecca beheld the rising of the sun,
Three continents proclaimed the victories won ;
From Indus banks to Andalus the blest
The lamp of knowledge burned in east and west :
Alone in Muslim school and mosque and hall,
The voice of reason answered to the call ;
And liberty of conscience, freedom reigned.
And science, art, to sovereign power attained.

DEVOTIONAL INDIA

Address by KHWAJA KAMAL-UD-DIN at 7-8 the Galleries,
Old Bond Street, Mr. MARMADUKE PICKTHALL being
in the chair.

INDIA has always been designated a land of diversities and disparities. She is supposed to be not one country and a single nation, but a conglomeration of countries and communities. Perhaps to an outsider these may appear to be her only features. But to those whose home is India, this beautiful land is not altogether devoid of the features of harmony, and chief among them is its spirit of devotion, its religious life. It pervades India's temples, shrines, and mosques alike. It is the one common source whence India draws upon for the continuance of her devotional life.

Western culture, with its atheistic tendencies, arrived on this scene of religious calm and spiritual contentment, and made its first onslaught on the daily life of the people. Its material advancement bewitched us, and its surface glare dazzled our visions. It staggered our steps, and we began to grope in the darkness of scepticism, but, fortunately for the motherland, certain factors began to work very soon, which resulted in a great revival of the old spirit. Harmony in religion and modernism was restored. Men from the universities steeped in the theories of modern sciences and learning again found their peace in mosques and temples, and scientific experiments went hand in hand with religious practices. Again the call of the crier from the minaret of the mosque claimed response from education and culture, and the sacred banks of the Ganges teemed with men from universities. Need I remind you here of a remark made by an Anglo-Indian daily of India which ran: that the liberal education, which in Western universities produced discontent with the Church and revolt against religion, amongst Muslims in India it produced a strengthened and intelligent faith in the tenets of Islam.

In the early hours of the morning when luxury, tired of bestiality, finds rest in cosy beds, we hear beatings of drums, chimings of bells, and blowing of shell-horns inviting the votaries to their respective temples and shrines. From the top of the mosques comes the shrill cry piercing the stillness

of the early dawn. "God is Great! God is Great! There is no other Deity, Man or God-incarnate, but one God, and Muhammad brings you a message (that if you) hasten to prayer (you) hasten towards prosperity. Prayer to God is better than sleep; (as) God is great, God is great, and no other object of worship, but one Allah."

There is no distinction between the Lord's day and week-days for an Indian mind. Its places dedicated to worship open their arms to the votaries every morning and evening. If mundane affairs absorb our attentions and energies day and night, have not the spiritual affairs exactly the same claim on us; and did not the words of Jesus, known to the West, repeat the same thing: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 3, 4).

Have these words lost all their meaning and import for those who profess to follow them? Only the other day I happened to be in a very enlightened conversation with a gifted lady, when I remarked to her that we Muslims believe ourselves to be much better Christians than the Christians themselves. To substantiate this I would refer again to Jesus Christ—that man lives more by every word that proceeds out of the lips of God. A Muslim, when he leaves his bed, before taking his early tea, must go to his God, and must live on those words that proceeded from His Holy Mouth, by reciting the prayers revealed to him through the Messenger of God. Lunch time comes and he hastens to his place of worship before going to his table. His afternoon tea must again be preceded by his prayer. At sunset he again makes his obeisance to his Maker, for under no conditions would he put his inner man above the soul of Allah. Take your late tea with biscuits and wine before you go to bed, but you will find a Muslim, before he retires to his rest, sometimes standing, with hands folded on his breast, sometimes on his knees, sometimes bowing, and sometimes prostrating with his head, the only sign of earthly respect and aggrandisement in dust before his Sweetheart. Lovelorn as a Muslim is, what will he not do in showing his devotion to that great Beauty whose charms surpass every other object of adoration. Call them religious cranks if you will, and subject to religious mania, but are you free from your manias. Have you not

got your own objects of adoration and devotion, and let us see which of the two is wiser.

Devotion is nothing but an intense degree of love, and love must follow beauty and beneficence, and who is more beneficent than that great source of all benevolence and grace? And what else is beauty but another name of beneficence; Do you see beauty only in a charming face with black gazelle eyes, aquiline nose, jet black glossy curls, prominent forehead, and (allow me to use Eastern similes) a cypress-like stature. Yes, these features were signs of beauty in green days of my youth. They have become too commonplace. Now new passions and new aspirations find new objects of adoration, and with them my conception of beauty changes. Nothing in itself is beauty. It is just that which satisfies your hankering, your heart, and your soul. It is a desire of heart which finds beauty in different objects. And desire arises from need. In our immature years the sense of beauty is undeveloped, and consequently the scope of finding it is limited. Experience and observation expand our knowledge of needs, and it is one who satisfies those needs that we call beautiful. Thus in the long run our benefactor becomes beauty and our object of adoration. Make a survey of your needs and their corresponding means of satisfaction which God has created. Who else can be a greater beauty than the Universal Providence? Who else can claim more devotion from you than the Author of your very existence? Be true to your nature, and your weekdays would become your Lord's day, in fact every hour of your existence would remind you of your Creator. You would then become worthy of the name of Christ, when, like Muslims, each word from the lips of God would become your diet, and you would attain real felicity and success. The whole world with you will reap prosperity, and the Kingdom of Heaven will be established on this earth. The followers of the noble Prophet have not been wrongly taught to cry five times every day from the top of the Mosque, "Hasten to prayer (if you) hasten to prosperity and success."

Have you ever cared to realize what devotion means, what is its beginning, and what its final stage? Almost all of you, I presume, have had experience of the passion of love, and have had a sweetheart. What will you not do to please your sweetheart? You will leave no stone unturned to carry

out the will of your "love," and this is only the first stage of devotion. Jesus initiated us into this first stage of devotion to God when he taught us in his prayer: "Thy will be done on earth as it is in Heaven." This, I say, is the first step of the ladder which leads to the final goal of humanity; and which is to lose our individuality and merge ourselves into that Great Self. As the Holy Prophet Muhammad said: "Takhallaquí bi akhlaqallah." Imbue yourself with Divine attributes. Divest yourself of your own personality, and clothe it with Divine Morals. Thus if Jesus taught us the first step of devotion to God, Muhammad came to lead us to its perfection. If I say so I do not mean to make any invidious distinction. Far be it from a Muslim to do so. He has been enjoined in his Holy Book to make no distinction between a Prophet and a Prophet.¹ Prophets always speak and inculcate truths up to the intellectual standard of their hearers. Jesus found himself amongst washermen and fishermen. He had often to complain of their low intelligence, and for this very reason he was forced to speak to them in parables and similes. But Muhammad (peace be upon both) came at a time when the world, through his teaching, was to experience a sudden upheaval of learning and culture within a short time of his ministry. If Jesus, therefore, only initiated us to mysteries of love and devotion to God, Muhammad carried us to its goal. And has not Jesus said the same thing of Muhammad:

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."—John xvi. 12, 13.

Devotion does not mean only singing of hymns, or reciting certain words, and going through other movement of hands and body. These are only index of what the mind feels. Devotion, as I said before, in its initial stage consists in subordinating our own will to that High Will and to have "Thy will be done on earth as it is in Heaven." Is it now difficult to find what is His will in the Heavens, and, to shorten the scope of discussion, His Will concerning various members of humanity? Is not His

¹ Cf. "We do not make any distinction between any of them—Prophets," chap. ii. v. 137 Al-Qur'an.

Providence universal? Does He not make no distinction between man and man and race and race in His physical and spiritual dispensations? Has He not given same limbs and joints, same head and heart, to everybody? Has not every atom in the Universe been created to serve equally to the needs of every child of humanity? He is the Universal Father, equally interested in the welfare and growth of every "son of man." He who is His real worshipper and devoted lover cannot but further the cause of humanity. He must co-operate with the Master to work out his scheme of universal Providence. Could we, then, imagine that there would be left any ignoble and selfish motive of competition in society if the true spirit of devotion permeated it? Man, with such a spirit, would regard even co-operation as something below his dignity. If selfishness prompts competition, spirit of "give-and-take" is after all at the root of co-operation. One devoted to the Universal Father only believes in service. If I am devoted to my God, who is "Rabbul Ālāmin," the Creator, the Nourisher, and Sustainer of all races, nations, and tribes, and these are the words in which a Muslim has to address his God when at his prayers, how can I go out sword in hand and devastate and destroy in order to weaken and crush other races whose uplift is the concern of the Great Evolver?

There is another aspect of the question, how a devotional spirit helps general human welfare. Devotion entails self-effacement. Through various kinds of self-denials you lose your own individuality and prepare yourself to be in union with the Most High. Buddha said the same thing when he taught that "*Nirvan*"—i.e. self-annihilation—was salvation. Islam, which is the name of my religion, literally means resignation to Divine Will. Create a sacrificial spirit in individuals and evil itself will be an exile. Evil was neither original nor innate in your nature. It was an accretion and an acquisition. Sin is child of selfishness and an offspring of covetousness. Have you ever studied the psychology of a criminal's mind? Look through the penal code of any country and you will trace 99 per cent. of offences mentioned in it to desire to covet the belongings of others. Punishment is no remedy. It may act as a deterrent. The only cure lies in creating a self-denying spirit, and it can only be cultivated through the spirit of devotion. A self-sacrificing spirit works for the benefit of others. He feels happy and content when his earnings go to the benefit of others. He lives for others. He cannot therefore afford to covet the belongings of others. Cultivate this spirit of devotion—i.e. the spirit of sacrifice—you kill avarice and so close the fountainhead of every form of evil. Create this spirit, and again, I say, you abolish prisons and the police. Am I speaking of a Utopia, or lecturing you on idealism? No, certainly not. Go to Muhammad. Sit at his feet, and you will realize the truth of my statement. Ask my learned brother in Faith in the chair. He is well versed in the History of Islam, and he will tell you that the Holy Prophet of Islam in his latter days at Medina could establish a regime without

police and prison, when sin became extinct and offence rare, and the Kingdom of God was established on earth.

I was just speaking of the final stage of devotion, *i.e.* to lose your individuality into that great Personality, and I also remarked that self-renunciation is the only gateway through which every "devotee" has to pass before realizing that Truth. To attain it various systems were introduced by various teachers suiting various times and climes. Different monastic orders and diverse ascetic austerities were introduced to kill carnal nature. People left their homes for jungles and mountains to secure detachment from worldly affairs, which is a great distraction, and to secure the true spirit of contemplation. Smadhees and Sadhauts were practised in olden days in India to control evil passions and desires. The object was noble, but it demanded isolation and banishment of all sociability—the one gift to man from God. He made us interdependent and sociable. Shunning of society would go therefore against His Will, as it would deprive your fellow-beings of the use of certain gifts which perhaps were given to you by God. Besides, the real spirit of self-renunciation finds its full growth only in society and not in hermitage. A hermit may deprive himself of some of the benefits of society, but the real control of passions and desires can be only achieved when you are amongst contraries and contradictories, coming forth from other members of society. Every hour of your life you are surrounded with rebuffs and reverses, and when you face them manfully you cultivate the spirit of self-control, without which self-renunciation is an impossibility. Therefore for this reason Islam forbade monasticism and celibacy, and enjoined all to lead a married life. Remember! family life is the nursery of the sacrificial spirit. Affection to your children and to your family compels you to part with your own comfort and pleasure in the interest and for the benefit of others. This very spirit is to be maintained in relation to your neighbours, to your countrymen, and then to your fellow-men without distinction of race and colour, and you have achieved the mould of mind which will bring forth fruit of real devotion. Islam, however, came at a time when the worldly affairs had to assume a new aspect and when monasticism was not any more desirable. It came with its simple ways to attain the object of devotion without disregarding social obligation and mundane duties. Through his constant prayers and fasting, through his various charities and pilgrimages, and through other religious practices a Muslim tries to control his passions and balance his desires, and create in him a mind engrossed in love and devotion. In serving humanity he serves his Creator. With serenity of mind, he faces all ups and downs of life. His days are with men, but his nights are with God. In the first hour of the morning he has left his bed. He has taken his bath and made his ablutions, he has said his prayers and invoked Divine help; while sitting on his mattress with eyes closed he is deep down in meditation—contemplating on those beautiful attributes of God with which to imbue himself is his object. He need not suspend his respiration under

Yoga Bihas to avoid distraction by breathing even. He is so engrossed in Divine Beauty that nothing would affect his concentration of mind. You will realize my meaning if you have fallen in true love. Does not the presence of your sweetheart in your imagination make you insensitive to all your environment? If such concentration of mind is possible in a case of earthly love, think of it in matters Divine. Are we then in need of Yoga Bihas practices? Contemplating on Divine attributes he studies his own shortcomings and his own undeveloped morals; tries to find out means whereby he may divorce his earthly morals and make room for those Divine. Hard is the way and difficult is the path, but it is not impossible for a true seeker. His eyes are on that beautiful promise which has been conveyed to him through Muhammad.

The time, if he is persevering, at last comes when he is at the threshold of Realization. A flame descends from above and burns all carnal desires and bestial behests if any are still left unconsumed, and ignites that Divine flame which is latent in every human being. His gold becomes purified of all dross, and he receives that Baptism of Fire of which the Baptist spoke. Do you not notice that a piece of iron when put in the fire assumes the form, colour, and attributes of fire—for the time being it loses itself and becomes fire itself? Do not these physical phenomena convince you of spiritual phenomena as well? Plunge into that Baptism of Fire of the love of God, and you will shine like God. At this time the blind will see at your hands, the dumb would speak, and the lame would walk, and dead bodies be brought to animation at your instance. Have you not read of such occurrences in sacred records? But unfortunately you take man of advanced spirituality for God or God-incarnate, and thus you shut the door of all progress against yourself. Take them as men like you, men they were, and men they are, and their high acquisitions will become a human possibility. Take one of them for example; compare such lucid moments of his life when he appears to you as God with those periods of his existence when he exhibits ordinary human infirmities. Count how many times he withered the fig-tree and how many times he forgot that that was not the season for fruit. And if the latter much exceed the former in degree and extent, he is not fire but a piece of iron in the fire. As long as it is in fire he exudes light and heat, but when those moments pass it is the same old iron. Those moments are not impossibilities. They do demand self-annihilation and true devotion. Certain beliefs and certain actions secure that happy Beatitude—Islam has made it accessible to all. It does not demand the life of a recluse or divorcement in man and his affairs. "Hand in action, with heart full of devotion," is wanted, and Islam teaches you to create that state of mind.

SELECTIONS FROM THE QUR-ÂN

MORAL PRECEPTS

AND *your* Lord has commanded that you shall not serve (any) but Him and goodness to your parents.¹ If either or both of them reach old age with *you*, say not (to them so much as) "Ugh" nor chide them, and speak to them a generous word.

And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.

Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to his Lord.

And if *you* turn away from them to seek mercy from *your* Lord which *you hope* for, speak to them a gentle word.²

And do not make *your*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَرِثَ الْوَالِدَيْنِ إِحْسَانًا ۚ وَآلَ مَا بَيْنَ لَحْنٍ
عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا
تَقُلْ لَهُمَا آيُفَ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا
كَوْلًا كَرِيمًا ۝

وَإِخْفِضْ لَهُمَا جَنْحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ
تَكُونُوا صَالِحِينَ فَإِنَّكَ كَانَ لِلْأَوَّلِينَ
عَفْوًا ۝

وَأَيُّ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينُ
وَالْبَنُ السَّيِلُ وَلَا تَذُنْ رَجْبُزَاهُ
إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانُ
الشَّيْطَانِ ۚ وَكَانَ الشَّيْطَانُ لِلرَّحْمَنِ
كَفُورًا ۝

وَمَا تُقْرَضُونَ عَنْهُمْ إِبْتِغَاءَ رَحْمَةٍ
مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
مَّيْسُورًا ۝

وَلَا تَجْعَلْ يَدَكَ مَغْلُولًا إِلَىٰ الْعُنُقِ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مُؤْمَرًا مَّخْسُورًا ۝

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا
بَصِيرًا ۝

¹ Obedience to parents is placed next to submission to Allah, for among fellow-beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is the seed from which—if the child is properly taught this lesson—springs the great obligation of obedience to all constituted authority. Hence it is that obedience to parents is given such an important place in the moral code of Islam.

² The *hoping for mercy from the Lord* means standing in need of the

hand to be shackled to *your* neck nor stretch it forth to the utmost (limit) of its stretching forth, lest *you should* (afterwards) sit down blamed, stripped off.¹

Surely *your* Lord makes plentiful the means of subsistence for Whom He pleases and He *gives according to a measure*; Surely He is ever Aware of, Seeing, His servants.

And do not kill your children for fear of poverty: We give them sustenance and yourselves (too); surely to kill them is a great wrong.²

And go not nigh to fornication; surely it is an indecency and evil is the way.³

And do not kill any one whom Allah has forbidden except for a just cause, and whoever is slain unjustly, We

وَلَا تَقْتُلُوا أَوْلَادَكُمْ كُمْ حُشْيَةً إِمَّا لَكُمْ
بَعْضٌ مِمَّا تَرْتُفِعُونَ وَإِيَّاكُمْ مِمَّا دَانَ قَتْلُكُمْ
كَانَ خَطَايَاكُمْ
وَلَا تَقْرَبُوا الزَّوْجَ الرَّئِيسَ إِنْ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي
الْقَتْلِ إِنْ كَانَ مَضُونًا
وَلَا تَقْرَبُوا أَمْوَالَ الْيَتَامَى إِلَّا بِالْقِيَّةِ
أَحْسِنُ حَقِّي بَيْنَكُمْ أَشَدُّ تَوَاقُفًا
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا حَرَّمَ عَلَيْكُمْ
وَأَوْفَى الْكَيْلِ إِذَا كُنْتُمْ وَرِثَةً
بِالْقِسْطِ أُولَئِكَ حَبِيبَاتُ
وَأَحْسَنُ تَأْوِيلًا
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ
عِنْدَهُ مَسْنُونًا

bounty of the Lord, i.e. *not having anything to give to the needy*. In that case one should still speak to him gently and not chide him with harshness, so that if the difficulty cannot be relieved, one's behaviour should at least be kind. A saying of the Holy Prophet declares a gentle word spoken to a fellow-man to be a deed of charity.

¹ By the shackling of the hand to the neck is meant being niggardly in one's expenses, and by stretching it forth to its utmost extent, being so profuse as to waste away all one's substance. The verse supplies a general rule regarding the mean to be adopted in one's ordinary expenses, and thus inculcates the duty of economy.

² Infanticide, in the case of daughters, was met with among the Arabs, because the females could not go out to war and thus procure for themselves, by means of plunder, their means of subsistence (Rz). But the civilized Christian countries stand more in need of this admonition than the Arabs of the time of ignorance, because the tendency is growing day by day among them either to limit the number of children or to totally dispense with offspring, and this may be accomplished by means other than that of strangling or burying children alive. The decreasing birth-rate of the more civilized countries is a clear sign of this tendency.

³ This is another evil which is becoming prevalent with the growth of civilization. The Qur-án not only forbids fornication but enjoins men not to go near it, thus avoiding all those opportunities which are likely to tempt one to fall into the evil.

have indeed given to his heir authority, so let him not exceed the just limits in slaying ; surely he is aided.*

And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfil the promise ; surely every promise shall be questioned about.

And give full measure when you measure out, and weigh with a true balance ; this is fair and better in the end.

And follow not that of which *you have* not the knowledge ; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

And do not go about in the land exultingly, for *you can* not cut through the earth nor reach the mountain in height.

All this—the evil of it—is hateful in the sight of *your* Lord.

This is of what *your* Lord has revealed to *you* of wisdom, and do not associate any other god with Allah lest *you should* be thrown into hell, blamed, cast away.

What ! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels ? Most surely you utter a grievous saying.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن
تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا
كُلُّ ذَلِكَ كَانَ سَيِّئًا عِنْدَ رَبِّكَ
مَكْرُوهًا ۝
ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ
تَتَلَفَىٰ فِي هَمِّهِمْ مَلُومًا مَذْمُومًا ۝
أَفَأَصْفَاكُمْ رَبُّكُمُ بِالْبَنِينَ وَلْتَتَّخِذْ
مِنَ الْمَلَائِكَةِ إِنَاءً ۚ إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ۝

* If this injunction were followed, all society gossip would immediately cease, thereby relieving many an innocent man and woman of the heart-burnings which he or she suffers on account of evil and unfounded reports. The verse also forbids entering into discussions without accurate knowledge, or proffering uncertain opinion. In fact, peace and contentment would reign in society, instead of mutual strife and hatred, if the injunction were observed.

SELECTIONS FROM THE SAYINGS OF MUHAMMAD

RESPECT FOR PARENTS AND AGE.

1. It is a pity that a young person may not attain to Paradise by not serving old parents.
2. Paradise lies at the feet of the mother.
3. To every young person who honoureth the old, on account of their age, may God appoint those who shall honour him in his years.
4. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

SYMPATHY.

1. Do you love your Creator? Love your fellow-beings first.
2. God is not merciful to him who is not so to mankind. They will enter the Blissful Abode who have a true, pure, and merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.
3. One who takes charge of the orphan will be at one with Me on the day of requitals.
4. Look after the widowed women.
5. Help the needy.
6. One of the acts of charity is to feed the wayfarer.
7. He is not of us who is not affectionate to his little ones, and does not revere the old.
8. To gladden the heart of the weary, to remove the suffering of the afflicted, have their own rewards.
9. He who helps his fellow-creatures in the hour of need, and he who helps the oppressed, him will God help in the time of difficulty.
10. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.
11. He who trieth to remove the want of his brother, God will forgive his sins.
12. The best of men is he from whom good accrueth to humanity.
13. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.
14. He who will do good to the needy, God will do good to him in this world and the next.
15. Seek for my good-will in that of the poor and indigent.
16. Avert the wrath of Allah with charity, be it but half a date.

THE PROBLEM OF HUMAN EVOLUTION

THE GOSPEL OF EVOLUTION

TURN any page of the great book of Nature, and the same story of ever-growing progress we find narrated in bold letters. Every atom in the universe is on its way to progress. It has got some inherent qualities in it which must find their development in due course of Nature. A seed sprouts into a plant, then it converts itself into a tree, and fructifies in the long run. Advancement is the order of the day in the realm of Nature. "From a sea-shell to a cathedral, from a blade of grass to an oak . . . from the luminosity of a firefly to an electric arc, from the song of a cricket to an oratorio," matter and energy, in different collocation and under special distribution, are always on their way to ever continuous progress. There is no stagnation, no retrogression.

Do not various steps in the evolutionary progress in Nature within scientific ken bring home to us the same truth in strong colours. All these wonderful manifestations of nature we observe all around, together with what is in store for us to experience, do inherently and potentially exist in every speck of that huge mass called ether which envelops the whole universe. These specks in particular organizations become electrons, and an associated system of electrons gives birth to atoms of matter which constitute the whole inorganic universe. Then comes life which constructs protoplasmic complex. Life—that vivifying principle with its constructive function and with ability to discriminate between the wholesome and the deleterious—may not itself be energy or matter, but its process would have been of no avail without the receptive faculty of the matter and energy. Similarly protoplasmic congeries or cell, on further development produce brain, which acts as womb for the rudiments of Mind. Another development evolves consciousness, which becomes sublimated into ethics, philosophy, and religion. Mind, in popular parlance, Soul, may

be a separate entity, as a dualist would suggest, or it may be another name of the final evolution on the physical plane; it hardly affects our hypothesis.

But this difference of view hardly affects the hypothesis that every atom in nature is potentially progressive. It may be controlled by external factors, but such influences from without were of no avail without the receptivity of Matter. It is inherently progressive and not retrogressive. All things in creation are so made as to attain gradually to a state of perfection within their sphere of capacity. It points out not only the erroneousness of the doctrine of the "Fall of Man," which upholds that an original state of perfection has given place to degradation, but it also falsifies the Christian doctrine of salvation. Such beliefs may not be detrimental to further progress, but are contrary to all scientific truths. Nothing in the Universe in its original state is perfect. Perfection comes through gradual development—something potential is to be actualized. Salvation¹ therefore is not redemption. Nothing made by the Great Hand inherently possesses any defect. Defect is an acquisition and the gift of unhealthy environment. This is a truism, and everything in Nature bears an eloquent testimony to it. Man, the microcosm of the whole world, the universe epitomized, could not be otherwise. He would be untrue to his very nature and fabric if he doubted his natural greatness and his potentialities for further development. Man has been taken to be the noblest of God's creation, the best specimen of His handiwork. Should he not possess highest imaginable qualities which when full-fledged raised him up next only to God? The premises were too clear to lead us to wrong inference. Yet the world took thousands of years to solve this problem. Religion, if from God, should have enlightened us on this subject, as this ought to be the only object of Divine revelation.

These dark and dull clods of earth, when brought under human intelligence, have been worked into paradise-like garden. Hence science has come forward to our help and to make a millennium of this world in its physical nature. But science

¹ This word Salvation does not convey the real idea, viz., attainment of human goal.

creates nothing. Everything was inherent in the universe, which, when worked upon under certain laws, was to fructify. Science came to discover those laws. Could not man, the repository of unimaginable forces, work wonders in realms other than physical? He could, if he could receive true guidance and light. To supply it could be the only legitimate function of Divine revelation. Anything short of it would be myth and fable. The Church in the West can hardly boast of better stuff than what the Roman, Grecian, or Indian mythology possesses to humour the child in man. One can hardly understand the advisability of Divine revelation if it has nothing better to enlighten us upon. But unfortunately dogma took the place of religion and led man astray. Working upon his credulity, it benighted human intellect. Superstition had its sway, and nations after nations were led to adopt such beliefs and articles of faith, the acceptance of which not only demanded the mutilation of their intellect, but brought them to their very debasement. The Lord of the Universe became small in His own estimation and the Ruler of Nature fell prey to every atom of it. Under such circumstances what wonder if man, in various early stages of religious evolution, evinced polytheistic tendencies. From *fetishism to man-worship* various symphonies have been tuned out on the gamut of religion, from Central Africa up to civilized Europe. And it could not be otherwise, when man was led to believe that he was born in the slough of sin. Sin was supposed to be innate in his nature, and he was doomed to perdition unless regenerated through his belief in certain events in history concerning the death of some great man. Nothing could be more depressing and enervating. The very idea of "tainted birth" retards all human progress. It mars all our zeal and benumbs enthusiasm.

BELIEF IN REDEMPTION DEROGATORY TO THE SENSE OF SELF-RESPECT.

And what a low view for us to entertain if we believe in a thing like Redemption. It is a slur on humanity. To believe in "regeneration" means first to believe in the debasement of the human nature. If we are above degradation at our birth, we are above redemption. No sin by birth, no regeneration. We are at a loss to understand the psychology of a mind which, accepting man as ~~after~~ the image of God, believes simul-

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taneously in the dogma of sin by birth. Is it not a blasphemy, in addition to its being nothing short of absurdity? What would be our estimation of God if His image or His vicegerent on His earth, as man has been believed to be, was born in sin? There can be no human betterment in the face of such beliefs, and such was the case in the West as long as the Church had its sway on the Occidental mind. Every kind of reform in the West found the Church among its foremost enemies. She did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge going beyond the four walls of the covenants. All scientific discoveries were discouraged and branded as witchcraft. In short, no landmark in the history of European civilization was reached without rousing strong ecclesiastical opposition. But the Church was justified in her own ways. Man fell through Adam, she believed, and was saved through the grace of Blood. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (St. Paul). With such notions redemption could only be in requisition. This if secured through belief in the blood, all such branches of knowledge which could shake these beliefs could not be welcomed.

WRONG NOTIONS OF RELIGION : DOGMAS RETARDING PROGRESS.

Thus religion in its dogmatized form in Europe became a hindrance to that human evolution which should have been its only legitimate goal if it came from God. But the object of Divine revelation was not rightly appreciated in other places as well. To know God and to worship Him was taken to be the only human goal, which it was said was conducive to all human progress. It is all truth. But we still grope in darkness unless we understand what the knowledge and worship of God means. If to know God is simply to believe in His existence, and to worship Him is to accept Him in the manifestation of His certain attributes, as most of the religions demand their votaries to do, we fail to understand how such a belief or knowledge can contribute to our betterment. Besides, there can be no choice between one form of religion and the other. Any form of heathenism or idolatry will be on a par with many a religion of some of the civilized nations.

MODERN IDOLATRY IN INDIA AND MAN-WORSHIP IN
THE WEST.

The present-day idolator bows down before an image; but the image, with him, represents a certain god-in-man who appeared in days bygone in the world and for his then marvelous feats and spiritual guidance was taken as God. Woden, Thor, Jupiter of the olden days in the West, and Rama Krishna in India—were only men raised by God in various parts of the world to guide their fellow-beings and to raise humanity. They possessed qualities seemingly superhuman in their own times. Ignorance and credulity invested them with the attributes of Godhead. They began to command human worship. When they died their images took their place to keep their memory ever green. Could there be any difference between one who addresses Krishna in his prayer, or invokes his help while keeping that great Hindu God before his mental eye, and the other who does the same thing, but, in order to cure distraction of mind and secure concentration of thought, keeps the image of Krishna before his physical eyes? Reason makes no distinction between the two.

ROMISH CHURCH PREFERABLE.

For this reason we have always admired the Romish form of Christianity. If you have to accept Jesus as God, and if you have to address him in your prayers, if you think he can come to your help, and that his picture is always before your mind when you adore him—it will be more useful to keep his idol before you, as it will help contemplation. In fact, there is nothing to differentiate one from the other. If the Roman Catholics with their images of Christ and his Mother are idolaters, so are the Protestants when they worship Christ. The question is how it helps human advancement and evolution when we bow to Christ either with or without his image before our eyes? We may presume that by regarding Krishna or Christ as our deity our craving to know God was satisfied. But there are other sides to our nature—emotional, ethical, moral, spiritual, etc. How to evolve those? We know, we feel, and we act: how are our actions and thoughts to be affected by our simple belief in *some God in the world* as well as in the manifestation of his certain attributes?

How will our knowledge be furthered to help our advancement by our worshipping this man or that? In short, to impart merely a rudimentary knowledge of God with some notions of worship could hardly be a laudable object of Divine revelation. All-sufficient God hardly needs human adoration. Our glorification hardly adds anything to His glory and grandeur.

HUMAN EDIFICATION IS THE DIVINE GLORIFICATION.

His glory consists in the accomplishment of His great design in the creation of man: the highly developed product of His great work. His revelation should be sent to man to help him, rather to enable him, to fulfil the object for which he was brought on this globe. Divine glorification means human edification. A religion without having this as its first object is a myth and mockery. All human institutions are supposed to help our progress, much more should an institution which claimed Divine inspiration for its origin. Does not our nature disclose the highest capabilities for advancement? How then can a scripture be accredited with Divine origin if it fails to contain guidance to the accomplishment of that end? Blessed be the memory of the Prophet Muhammad, to whom this secret was disclosed! The following we find as the concluding portion of what appears to be the preamble of the Qur-án:—

“And who believes in what hath been revealed to thee (Muhammad), and in what hath been revealed before thee, and full faith have they in what comes hereafter: THESE ARE GUIDED BY THEIR LORD AND WILL BE EVOLVED”¹ (ii. 3, 4).

Thus the Qur-án declares the intent and object of the Divine revelation, whether received by or before Muhammad. The Qur-án in these words no doubt enjoins belief in the past revelation. But human evolution has been announced to be the only test of their genuineness. We believe in the Divine message of all the prophets of the world, but whatever has been left by them to us cannot be accepted by us as authentic unless it contributes to human evolution. Simi-

¹ The word used in the Qur-án is *Mufleehon*, which comes from *Ialah* as its root. *Ialah* means success, prosperity, to bring out things hidden and latent.

larly any tenet or doctrine which the world has fathered upon them cannot be accepted unless it adds to the edification of man. The opening verse of the Qur-án reminds us of Allah who is

RABB-UL-AALAMEEN,

the Lord of the Worlds. The epithet consists of two words *Rabb* and *Aalameen*. The latter is plural of *Ádam* meaning world. But the word *Rabb* is very instructive and suggestive. It conveys not only the idea of *fostering, bringing up or nourishing*, but also that of *regulating, completing, and accomplishing*. According to Raghib, *Rabb* signifies :—

The fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.

Hence *Rabb* is the author of all existence, who has not only given to the whole creation its means of nourishment, but has also beforehand ordained for each a sphere of capacity, and within that capacity provided the means by which it continues to attain gradually to its goal of perfection,¹ which means conversion of inherent potentialities into actualities. Thus the Last Book of God at its very commencement teaches us to adore a God who helps our evolution.

This epithet of Rabb-ul-Aalameen, i.e. the Evolver of everything in the universe, opens our eyes to the various components of the universe, and to their growth. Every atom in Nature not only receives creation and fostering from the Great Hand, but completion also. It shows capacity to evolve. It seems to possess qualities which still wait scientific discovery, but they are tending to development as soon as they are brought under favourable circumstances. Does not all this lead us to think of our own nature and its development?

OBJECT OF WORSHIP.

Worship of God, some say, is thanksgiving and glorification. It consists of repeating certain formulas and citation of certain Divine attributes with some gesticulation. We shall have a very poor estimation of God, nay, derogatory to Him, if we believe that these citations and gesticulations are His

¹ English Translation of the Qur-án, by M. Muhammad Ali. M.A.

only pleasure. Lip gratitude and word glorification, if unattended with actions consistent with our citation, are a farce and a mockery. True worship consists in finding out means to invite manifestation of His attributes. Invocation to God means creating of circumstances which may enable us to move those particular powers of His which we speak of in our prayer. We call Him Most Merciful God in our prayers; but the sole object, taught in the Qur-án, is to remind us that our God is a treasury of Mercy and Compassion, and we should qualify ourselves to deserve His mercy. Simply, if the Muslims open their prayer by calling their Lord as Rabb-ul-Aalameen, the Creator, Nourisher, Maintainer, and Evolver of everything in the universe, it is to draw their attention to the great problem of Evolution, to convince them of the unlimited powers they possess, which they have to discover and to find out means to get them developed. They are assured of Divine help in their task, as the very epiphany of this attribute of "Evolver" promises. Thus the Final Book of God came to enlighten us some thirteen hundred years ago, on what became a universal truth in the nineteenth century of the Christian era. It exploded the theory of Redemption, and established that of Evolution, which is the only true gospel to humanity. Redemption, even if secured, would help humanity only after this life, while the gospel of Evolution helps us in rising higher and higher in this very world, while it by no means discourages our aspirations of gaining permanent and eternal edification or bliss in the life to come.

MUHAMMAD THE SIGN OF GOD

By SHAIKH M. H. KIDWAI.

Continued from page 536, ISLAMIC REVIEW, Vol. V.

Number 12 (December).

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

Gibbon writes, of this wonderful transformation: The genius of the Arabian prophet, the manners of his nation and the spirit of his religion involve the cause of the decline and fall of the Eastern Empire, and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe. Mr. Gilman adds: History is crowded with wrecks of systems of religion which have been outgrown by mankind. The career of the prophet is never an easy one; he may pipe, but his audience may refuse to keep time to the march he entunes. It is comparatively easy to make good and far-reaching plans, but more difficult to carry them out. Least of all is it easy for a prophet to gain a hearing in his own country and among his own kin, among those who have known him as a child, as a boy, as a growing youth, and finally as a man, liable to the inconsistencies of a man, to the irregularities of a man, to the failures to which humanity is ever exposed. Yet this, all of this, is what Muhammad, the unlearned Arabian, the camel-driver of the widow Khadija, attempted. He, who perhaps could not write his own name, declared himself not only to be

a teacher, but the teacher who must alone be listened to in the most important matter that concerns humanity, the regulation of its loftiest duties to the most high God.

Everybody admitted the influence of Muhammad over Asia and Africa, but his influence over Europe has only lately been recognized. John Joseph Lake, Fellow of the London Meteorological Society, says: Islam ought to attract our attention and interest, for the Western world is greatly indebted to the Moslems for its present state of advancement, as will be seen in the course of these pages; and when the glamour that obscures the general mind, owing to the prominence given in the studies of our youth to Greek and Latin, has been modified by a due proportion of Oriental studies, it will be acknowledged. And again: The Islam of Muhammad also contained a germ which, when subsequently more fully developed, spread its influence into Europe, and has been heavier on Western idolatry than its arms were upon the East. It began in the establishment of schools by Muhammad, and, to assist in these and his educational plans generally, he released such of his prisoners of war as could read and write as soon as they had taught a certain number of boys to do the same; and if any were willing to remain and take charge of schools they were liberated at once.

The Arabs had for ages been addicted to oratory and poetry, and held competitions in the latter at the annual meetings of Okadh. When advanced to power under the successors of Muhammad, they cultivated the arts and sciences in addition. So early as the ninth century they followed the course pursued in later times, introducing experimentation instead of the Greek system of theorising.

The subjects upon which their authors wrote most extensively are history, statistics, travels, voyages, chronology, numismatics, gems, pulpit oratory, agriculture, rural economy, irrigation, pure and mixed mathematics, science, topography, medicine (in which they had pharmacopœias), chemistry, zoology, botany, natural history, and geology; and they were no triflers in these matters.

Ladies of rank joined the poetic throng, and amongst the blue-stockings who achieved reputation were Velada, Ayesha, Labana, Algasania, and many daughters of Khalifs. Odes, sonnets, satires, elegies, and other minor compositions were

abundant ; and though the Saracens never attained to a tragedy or an epic, by the mutual intercourse between them and the south of France they gave birth to the Provençal poetry, and instilled a freedom of thought which, accompanying the poetry, resulted in awaking Europe from the nightmare of the Middle Ages.

Muhammad changed the whole basis and course of civilization no less in its political aspects than moral, social, or religious.

Muhammad denounced the *vendetta*, or blood-feud, and established a fine in lieu ; he extinguished the cruel custom that had previously prevailed in Arabia of burying female children alive ; he suppressed incestuous marriages, and the terms on which he did so shows the previous state of Arab society, in which it had been permitted to marry mothers, daughters, sisters, aunts, and such near connections ; he also limited the number of wives to four, and indirectly restrained concubinage. He also brought divorce within moderate bounds. This had, in the "times of ignorance," before he assumed his mission, been of such frequent occurrence, that one woman is named who is said to have had forty husbands.

Professor Lake writes : But Islam has had its revenge on Seventh-Council Christianity, as will be seen in the following chapter, by its introduction of freedom of thought and the cultivation of learning into Europe.

The Greek and Roman philosophies are very poor exemplars of the earlier Oriental systems from which they were derived, being little else than a more or less advanced Spinozism, or direct Atheism. Science was in a dormant state, the little known being confined mostly to the priesthood, who used it in promoting the superstitions by which they profited and ruled. Thus science was fossilized and choked ; and the same during the Middle ages. History teaches us that spiritual and secular enlightenment walk hand in hand, and superstition obscures or extinguishes both together.

Christianity came to the relief of the world, but it was destined at first to become entangled in its meshes. The ecclesiastical powers gradually slid into superstition, and finally planted idolatry in the seat of God.

When this state of darkness was far advanced Muhammad came into the world, and studied and revolted at the scene.

The world was gradually working up for the appearance of a representative leader against these superstitions. Some had made efforts in this direction, but the time was not ripe, and their powers were not equal to the additional strain that had to be encountered under such circumstances. His acute mind recognized the necessity, and saw the gap.

"It has been justly remarked," says our author, "that Islam, by converting victorious invaders of countries where it prevailed, mitigated in some degree the evils of Mongol, Tartar, and Turkish conquests. On the other hand, by its own invasions it checked the dark ages in Europe, encouraged education and civilization, and pressed them to the North very much against the will of the authorities, civil and ecclesiastical; who, in the growing freedom of mind, heard the distant sound of the knell that tolled out the death of tyranny and oppression."

If the Muslims have now to quit Europe, they can march forth with pride; for, in establishing constitutional government, they have rung the death knell of absolutism in that quarter of the globe, and Russia, Constantinople parasites, and Neo-Liberals may do their worst. A fire has been lighted on the shores of Western Asia that cannot be extinguished, and Islam will have its revenge on Eastern Seventh-Council Christianity as it has already had on the Western.

It is a singular fact that, whilst the rest of the world was sunk in serfdom, Islam practised "*Liberty, Fraternity, and Equality*." A Muslim could not hold another Muslim in slavery, a captive taken in war on embracing Islam was *ipso facto* free; and not only so, but, whatever might be his colour, was theoretically and practically on an equality with the rest.

Even such a bigoted author as the Rev. George Trevor, M.A., Canon of York, has had to admit:—

"Nor was it by arms and luxury only that the caliphs won their brilliant reputation. Europe is indebted to their fostering care for much of its literature and science. Greek was unknown in Western Europe till after the fall of Constantinople; but the Arabs early translated into their own noble language the writings of the Greek and Roman philosophers, mathematicians, astronomers, and poets. The little that Western Europe knew of these productions was from Latin translations of the Arabic versions,

The invention of Algebra is all their own. Arabic literature attained its Augustan age in the reign of the famous Haroun-el Raschid [A.C. 786], when the nobles of France and England could neither read nor write. It declined under the conquest of the Turks, as, previously, the Greek had disappeared before their own; and in both cases Egypt was the last home of the learned. What the schools of Alexandria did for Greek learning, those of Cairo have since done for the Arabian. For many centuries they have been acknowledged as the purest fountains of Arabic literature, and of Mussulman theology and jurisprudence. The splendid mosque El Azhar continues to attract students from every part of the Moslem world: it is regarded as their principal university, and is said to contain from one to three thousand students, of whom several hundreds are blind.

"While the Moslems were establishing new empires on a well-meant conception of the Divine Unity, the Christians were ruining both Church and State in a fresh controversy, which resulted in the triumph of a worship hardly to be distinguished from polytheism and idolatry. Nothing so excited the indignation of the Saracens as the use of images in religious worship. Christians, Jews, and even Magians were entitled to indulgence as disciples of a 'book'; but the worship of idols was a crime. These fierce Unitarians held to the letter, and beyond the letter, of the Jewish decalogue; they not only abhorred all reverence for images or pictures, but refused them a place in buildings set apart for worship, and where the Qur-án was strictly followed, prohibited their very existence.

"The primitive Christians were as zealous if not as furious as the Muhammadans. For the first three centuries there is no trace of images or paintings being permitted in churches. Gradually their use was introduced amongst other superstitious corruptions, till at length the private heresy received the sanction of ecclesiastical authority and common usage.

"The exertions of the Emperor Leo II to check this degrading superstition shook the imperial fabric of Church and State to its foundation. His edict for the removal of images out of the churches [A.C. 726] was resented by the revolt of the whole Latin Church under Popes Gregory II and III, and issued in the destruction of his dynasty. The reformers were stigmatized as Iconoclasts, and the worship of images

was publicly authorized and commanded by the Seventh General Council [A.C. 786]."¹

God manifests Himself by two kinds of His attributes, (1) *jalali* (might), (2) *jamali* (goodness). Muhammad represented both.

MUHAMMAD THE SIGN OF GOD'S OMNIPOTENCE.

The quotations given above, which can be multiplied a hundredfold if needed, undeniably prove that Muhammad was the most unique man in history. There has never been any other man in the world who has influenced the life and history of mankind to the extent that Muhammad has. We know the helpless condition in which Muhammad was in the early part of his mission. We know the hopeless condition of his people and of the world at large. We know the difficulties he had to face and surmount. Man and nature both combined to defeat him. But they failed. Muhammad proved by his deeds that man was really the vicegerent of God on earth, that man was undoubtedly created in the image of God, not only as far as his goodness was concerned, but also as far as his ruling, dominating, commanding sovereign powers were concerned.

Muhammad transformed the camel drivers of Arabia, who used to cut each other's throats and who lived mostly a camp life, who were hardly distinguishable from brute creation, into the pioneers in civilization and culture, conquerors of vast territories, builders of wonderful public works, organizers of marvellous institutions, founders of a great many sciences and arts.

Muhammad demonstrated the omnipotence of God in this way, that he stood up single-handed in a superstitious country and proclaimed that he was commissioned by God to proclaim His Unity. He was opposed on all sides, yet he triumphed and did not die until the whole of Arabia had believed in the Unity of God and in Muhammad's mission.

"By a series of well-conducted military operations his enemies were completely overthrown. Arabian idolatry was absolutely exterminated; the doctrine he proclaimed, that 'there is but one God,' was universally adopted by his countrymen, and his own apostleship accepted.

"Let us pass over his stormy life, and hear what he says when, on the pinnacle of earthly power and glory, he was approaching its close.

¹ "Egypt: From the Conquest of Alexander the Great to Napoleon Bonaparte,"

"Steadfast in his declaration of the Unity of God, he departed from Medina on his last pilgrimage to Mecca, at the head of one hundred and fourteen thousand devotees, with camels decorated with garlands of flowers and fluttering streamers. When he approached the holy city, he uttered the solemn invocation: 'Here am I in Thy service, O God! Thou hast no companion. To Thee alone belongeth worship. Thine alone is the kingdom. There is none to share it with Thee.'

"From the pulpit of the Ka'aba he reiterated, 'O my hearers, I am only a man like yourselves.' They remembered that he had once said to one who approached him with timid steps: 'Of what dost thou stand in awe? I am no king. I am nothing but the son of an Arab woman, who ate flesh dried in the sun.'

"He returned to Medina to die. In his farewell to his congregation, he said: 'Everything happens according to the will of God, and has its appointed time, which can neither be hastened nor avoided. I return to Him who sent me, and my last command to you is, that ye love, honour, and uphold each other, that ye exhort each other to faith and constancy in belief, and to the performance of pious deeds. My life has been for your good, and so will be my death.'

"In his dying agony, his head was reclined on the lap of Ayesha. From time to time he had dipped his hand in a vase of water, and moistened his face. At last he ceased, and, gazing steadfastly upward, said, in broken accents: 'O God—forgive—be it so. I come.'

"Shall we speak of this man with disrespect? His precepts are, at this day, the religious guide of one-third of the human race."

All other signs of the omnipotence of God may be denied, as they do not proclaim their mission and purpose in a way which can be intelligible to every man. But Muhammad did proclaim, and nothing in this world, in spite of the most tremendous effort, could stop him from accomplishing his mission and purpose.

The contemporary record of this triumph in the Qur-án itself is in chap. cx., as follows:—

In the name of Allah, the Beneficent, the Merciful.

1. When there comes the help of Allah and the victory,

"The Conflict between Religion and Science," pp. 82, 83, 84.

2. And *you see* men entering the religion of Allah by troops,

3. Then celebrate the praise of *your* Lord, and ask for His *forgiveness*; surely He is oft returning (to mercy).

History also records that when on his last pilgrimage to Mecca, mentioned above, he delivered his farewell sermon, hundreds of thousands of people were present. He opened the sermon with these significant words:—

O people, listen to my words; for I know not whether, after this year, we shall ever meet here again. Ah, my hearers, I am but a man like yourselves; the angel of death may at any time appear, and I must obey his summons.

He would then proceed to inculcate not merely religious doctrines and ceremonies, but rules for conduct in all the concerns of life, public and domestic; and the precepts laid down and enforced on this occasion have had a vast and durable influence on the morals, manners, and habitudes of the whole Muslim world.¹

At the end of his sermon, leaning towards the mighty concourse who but a few years before were most callous and conscienceless people, steeped in all sorts of vices, who buried their daughters alive and worshipped most abject fetishes, who persecuted and stoned and almost killed the solitary wanderer—the orphan child of Amina, who had none but God to help him in his mission to set his people on the right path and to bend their heads before one and only God, Muhammad exclaimed: “O Lord, I have delivered my message and accomplished my work.” The hosts below made answer with one voice: “Aye, truly, that thou hast.” He cried: “O Lord, I beseech Thee, have Thou witness to it.”²

Muhammad did not get only men to certify the accomplishment of his mission, his God Himself certified it in these words:—

“Alyaoma akmalto lakum dinakum va atmamto 'alaikum n'aimati va razito lakumo-l-Islam a dina” (Al-Qur-án, chapter v. 3).

“This day have I (God) perfected for you your religion and completed My favour on you, and chosen for you Islam as your religion.”

¹ “Mahomet and his Successors,” p. 181.

² Abul Feda.

THE CLARION CALL OF ISLAM TO MUSLIM

DEAR BRETHREN IN ISLAM—Peace be upon you and blessings of Allah. It is close upon a year since I last sent you an appeal laying down in detail the situation in which the Muslim mission in England stood and the work before us. Though the dangerous illness to which I was victimized in March and April, and the consequent long convalescence out of which I emerged only in September last, did not leave me enough of strength to carry on the work as I wished, I have every reason to thank God who blessed our work with tangible results. Thanks to the selfless assistance so devotedly rendered to me by Shaikh M. H. Kidwai and the untiring help of Mr. Abdul Qayum Malik and other new-Muslim workers, the work both in London and at Woking did not suffer. The Friday and Sunday lectures continued without a single interruption, and the REVIEW, which always appeared punctually, would speak for itself as to the quality of its matter. Interest in Islam became alive in places not hitherto known, and help and support and adhesion to our faith came from quarters unimagined. Though the number of the new converts was somewhat less than that of the last, we could add this year to the ranks of Islam men well known for their vigour of pen and literary attainment. The war, as to all other activities, has been an insurmountable check to our work in the Western world in general, but we have been crowned with some success in the south and west of Africa, where the ISLAMIC REVIEW has proved to be a great educator. To-day we are another year older owing to the wonderful amount of experience which we possess. The call for a more sustained and larger work is becoming more and more persistent ; this being due to the fact that the West is passing through the most eventful period of her existence. Every principle, every theory, every rule of her life, political, social, or religious are being radically revised. This process of overhauling is due partially to the emancipation of the Western mind from the dogmatism of established usages, religious and others, but largely to the failure of what passes under the name of Christianity. Morally her whole future is in the melting-pot out of which mighty results are daily coming forth. The

greatest of these being the fascination which the noble, the simple rule of Islam is beginning to exercise on the Western mind. It was this momentous awakening to Islam of the genius of the West which sounded like a clarion call into our ears, years ago, exhorting us, every Muslim, to go forth, and do his duty to his one God, after the example of His great Apostle Muhammad (Peace and blessings of Allah be upon his soul).

Fortified with the firm conviction that our labours, however humble, are needed in the cause of Islam, even any amount of uncertainty as to the results in the future, cannot be a hindrance to our putting forth a yet larger and fuller effort.

We stand here to-day face to face with our past and our future which, seen in the light of the former, gives ever greater promise of a rich reward. Letters, writings, and other evidences of keen public interest come pouring in upon us, testifying to the enormously large place which the heart of the West has ready for the simple creed of Islam. The lawless selfishness of man has had its surfeit; it craves, it cries aloud for a more sensible, a more rational rule of life to take the place of dogmas.

Looking upon the size of the task that now lies before us we are constrained to confess our inadequacy single-handed. We invite, therefore, each and every lover of our Holy Faith to help us in the cause. At this stage of our statement an outspoken and detailed mention of our needs and expectations becomes necessary. It is needless to point out to our intelligent readers that the only means of finding access to the otherwise impenetrable heart of the West is through a large volume of inspiring and illuminating literature. We must say also that up to this time our chief agency to serve this purpose has been the ISLAMIC REVIEW, and some other insignificant literature in the form of pamphlets. But the present size and volume of the REVIEW is too insufficient to meet thoroughly the requirements of the case. To increase the number of pages of the REVIEW would entail a proportionate increase in its subscription, which may not suit many. We are reminded from certain quarters that even the present amount of subscription is a bit too large. On the other hand, what we have experienced during the last two years of our work here is that prices of material and skilled labour have risen more than twofold. In view of a notice received recently from our

printers we fear another rise in our printing dues. The only intelligible solution of these difficulties in my humble judgment is to increase the number of pages of the REVIEW without increasing the subscription. I am prepared, if possible, to even reduce the subscription. This necessary increase in the volume of the REVIEW, which I desire to put into execution as soon as circumstances permit, could only be possible if one of the two conditions existed. Either its subscription to be increased or every subscriber undertook to furnish us two subscribers of the periodical. By this means the increased number of the purchasers of the REVIEW would enable us to meet extra outlay. I have put forth this suggestion in the hope of its being the simplest and easiest to achieve. I trust my fellow brethren, to whose hearts the spread of the truths of Islam is dear, would come to my help in the realization of the scheme. Looking back upon the amount of work which the ISLAMIC REVIEW has accomplished I am sure that this least burdensome way of co-operation expected of its patrons would immediately be vouchsafed. "I would have you remember, brethren," in the words of Prof. Yehyah Parkinson, "that no matter who the founder was, no matter who the contributors are, the REVIEW is not their paper, nor is it run for their benefit. No pecuniary gain for any individual underlies its publication. It is not the Khwaja's, nor the paper of the British Muslims. The REVIEW is your paper, ye Muslims; on you depends its success or failure. A paper or periodical can only live by the support it receives from the reading public, especially that part of the reading public who have an interest in the propagation of the views expounded in its pages.

THE "REVIEW" EXPOUNDS ISLAM,
IT THEREFORE BELONGS TO ISLAM,

and to the followers thereof. It is your periodical as well as ours, and it is your privilege to give it every encouragement and support. Donations, gentlemen, are very good, very useful. I want a larger circulation of our monthly. I want the Muslims to buy it—buy it in their thousands, for there are thousands scattered broadcast over the habitable world who have not taken it up and who are quite able to do so. The charge is small, and the purchase thereof need be hardship on very few, and those few we absolve. I ask you to make it not only self-supporting

but more than self-supporting, so that additional copies may be issued and distributed in their thousands to the non-Muslim peoples. The views are yours, the ideals yours, the paper is yours, and above all, gentlemen, the cause is yours. Rally round the standard now. The big push is on, and every volunteer is summoned to the colours. Let there be no laggards in the army of Islam. Follow the example of the Prophet, stand fast for the faith, to enlarge the area of our circulation of the ISLAMIC REVIEW put forward your utmost effort to keep the flag flying topmast high in the heart of the British Empire, in the greatest city of Christendom, and in the forefront of the world.

"You have often claimed that no such missionary organization as exists in Christianity has been required by the Muslims, for every Muslim is a missionary doing his utmost at all times and in all places to spread the Faith through remote islands of the Pacific and in the torrid centre of the African continent. The claim is just, and it is a worthy one, and such a method was amply sufficient in those places and before the giant productions of the nineteenth century, before the printing press reached its present development, assisted by the inventions of steamship and railway. The method is not sufficient for the civilization of the twentieth century, with its rapid means of communication, wide experience, varied interests and feverish activity.

"To take our place in the foremost files of thought and in the vanguard of the intellectual battle-van we must have a periodical, we must utilize the Press and we must do it successfully; no narrow circle, no cramped lines will be of any value. The principal element in success is subscribers. Their numbers rest in your hands. What are you doing to obtain them? We are doing our part as contributors to the best of our ability; will you do yours as advertising agents, sellers, buyers, and advocates? It is work in the cause of Islam, and it is necessary."

But there is yet other stronger and more urgent reasons for this contemplated increase in the volume of the REVIEW, and to my mind they are more imperative in the achievement of those grand objects for which the ISLAMIC REVIEW stands. The present insufficient space afforded by the REVIEW is a great hindrance to the issue of any elaborate, construc-

tive and serial articles. Most of our past work had either to be published in a highly condensed form or only printed partially. In addition to this circumstance some pages have to be devoted to matters of topical interest. To those who have followed the problems of the day, and in which the ISLAMIC REVIEW had its say, the necessity for such timely notices of current events would be evident. European ethics and religious ideas are again in the course of crystallization. The war has shaken their bases, and has awakened the Western mind to a new search; such principles of life that received their inspiration from Christianity have been found wanting, and the sordid nature or materialistic code has begun to show its ugliness. Questions like marriage and divorce, mercy and retribution, action and faith, freedom and necessity, demand a new sifting. Life after death and man's accountability of action beyond the grave, which hitherto have been left to some religious cranks, have begun to claim column after column in dailies like the *Times*. Spiritualism, an offspring of Islam in its true form, but a most dreadful menace to Christianity has begun to take homage from the brains of the nations in the West. Even the Church of Christ has shown signs of dissatisfaction from within on questions of vital importance, so much so, that some of the highest dignitaries in the Church do not accept Jesus as the founder of the current religion. Have we nothing to say on these topics, and if Islam's is the only say which is coercive of all assent, when brought home to serious thinking, is the present volume sufficient to do justice to the case? For the last few months we have been devoting most of our pages to these current topics of the day, but at the cost of other important things. Besides, there is a standing demand also for complete works or long articles published in pamphlet form on important questions of Islamic Faith. We have been able to meet this requirement a few times during the course of the last year. An exhaustive notice of the different phases of the life of the Holy Prophet has been issued in book form, and we are now in possession of evidence that the "Glimpses from the Life of the Holy Prophet" which is the title of the book, has made up for a great demand. "Woman under Islam," from the pen of Mr. Kidwai, is only another attempt of the same kind. "Islam and Progress" is the title of another work of smaller

size which has been published by us. These and a few more pamphlets of more modest size represent just a drop in the ocean.

To supplement the above I wish to see at least the following few subjects discussed in our coming volume: (a) Islam and Human Progress—tracing the best in modern culture to the teachings of the Qur-án and showing the superiority of the latter over the rest of the former. (b) The Muslim and his position in the world and how to be attained—to be written on constructive lines, and in the words of the Qur-án. It will not only show Islam in a new light to the Western mind, but it will strongly refute the newly-fangled device of the Christian propagandist against us, who marvelled at the beauty of Islam as disclosed in our pages, try to minimise its effect by ascribing it to our cleverness, and not to its original source—the Qur-án. (c) Small biographies and interesting accounts from the life of the heroes of Islam. (d) Beauties of Arabic language and its superiority over the other languages as the best vehicle of the Last Word from God. In this connection I again wish to emphasize the necessity of publishing a collection of Hadees in English—an extract from “Bokharee.” Our experience of my small pamphlets with the title “Some Sayings of the Prophet Muhammad” is a good justification for such an attempt.

To meet the need of paying sufficient attention to the current topics, side by side with the issue of exhaustive serials, as have been explained above, I propose to make the REVIEW in the year 1918 of fifty-six or sixty pages divided into two halves, to be devoted to meet the two sorts of needs pointed above. We would be enabled thereby to have the longer articles, consisting of sermons and other utterances printed, if the REVIEW is out of print, in separate large numbers for individual publication.

I hope I have placed all the issues of the case before you, and now I look upon you to enable me in the indicated way to help to meet them. It is needless to remind you that the ISLAMIC REVIEW, so far, has been our most powerful instrument in fighting the dense religious ignorance of the West, and the feeble yet a living hatred of the Christian missionary towards Islam. Thanks to the inspirer of its thoughts it stands to-day the only torch-bearer of Islamic light, throwing its brilliant flashes far and wide, lighting up those corners of men's beliefs

where the darkness of either blind faith or absolute religious indifference held sway.

We cannot close this résumé of our work without drawing prominent attention to another branch of our activities. The work done through the ISLAMIC REVIEW has been supplemented by lectures and discourses both in Woking and at London, where we have hired a special house—"The London Muslim House"—to serve, besides being our *Nimas-gah* (prayer-house), as the nucleus of a Muslim missionary movement, inspired by us and worked in collaboration with our brothers and sisters—the new converts to Islam. Through this we are in touch with a large circle, whose confines are ever widening, in which El-Islam is representing a mighty force intended for the good of one and all. There is a general awakening, which has spared neither rank nor sex, making people of thought and learning conscious of the presence of a remedy for all religious discontent and disaffection. It is in El-Islam. And the greater the volume of the work in affording this remedy the wider would be the numbers of those who would be sped on a new life of hope, and an abiding trust in the greatness of the natural religion of humanity.

I have given in these few lines an idea of the present situation. Ever trustful in the benign support of our Allah, ever resigned under all hardships and obstacles to His Will, a glow of joy possesses us to-day while standing face to face with our present and our future. Enormous area of initial spade-work is traversed ushering us into newer and vaster domains of untrodden paths; we gird up our loins, and string up our sleeves, to get prepared fresher and stronger for the task. But we confess, with the limited resources now at our disposal, we are unequal to it. We therefore demand that every Muslim brother, and every Muslim sister who has a warm corner for Islam in his or her heart, come to our aid in this grand undertaking, in this holy work. Dissatisfied with her dogmas, destitute of anything rational and trustworthy, torn and bleeding with the weapons of lust and greed, unfortunately of her own making, panic-stricken West in this moment of her greatest crisis is flinging up her arms for help, for succour to be provided—her only solace—El-Islam.

Will the children of those who scoured the farthest confines

of the earth to convey the glad tidings, the message of Islamic salvation to God's creatures, stand still and let this pitiful appeal of the proudest, the most virile of human races go by unheeded? Will they fail themselves, their unbounded trust in the beneficence of their one great Allah to convey to them the promise of His great compassion, His mercy? If the boast of Islam that every Muslim is a missionary of his religion is not an empty word, if a mighty and living brotherhood of men under the great Fatherhood of God is only possible under the ægis of El-Islam, then let every one who reads these words ponder over them, and come to our assistance in striking, yet more blows against blind faith, against ignorance, against hypocrisy, against intolerance, against everything that is ungodly, that is un-Muslim, and help to extend the great universal rule of El-Islām on earth.

In conclusion, I again emphasize the necessity of free circulation of the REVIEW and other Islamic literature in non-Muslim quarters in the West. What we are doing is a hundred times less than what we ought to do. This only can convert alienation into friendship and sympathy into adhesion.

KHWAJA KAMAL-UD-DIN, *Editor*.

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AN URGENT LETTER

DEAR BRETHREN IN ISLAM,—Ussalámu elekum wa rahm-alullahi wa barkátahu.—Again I draw your attention to what I said in the November number of last volume under the heading of “The Clarion Call of Islam to all Muslims.” I proposed to enlarge the size of the REVIEW to its present bulk to meet the dire need of disseminating Islamic literature on a larger scale, and this without increasing the price of the REVIEW, if the conditions laid down in “The Clarion Call” are fulfilled. I attach it here again. As to the contents of the current volume, I will devote twenty-four pages to subjects calculated to establish the superfine beauties and scientific and rational teaching of Islam, and the unique character of the Holy Prophet, showing the world the highest moral and spiritual goal before humanity. Such subjects will be given thorough handling, and in the long run will assume the form of pamphlets and books. To begin with, I start with “Problem of Human Evolution” and “Muhammad the Sign of God” in this number, and after them “Islam and Progress”; some ten pages for some of the lectures and sermons

delivered by me and other Muslims in London and elsewhere ; four pages for selections from the Qur-án and the Hadees, four pages for " Notes and Topics," and the rest for other necessary articles, especially dealing with high ethics of Islam. Beauties of Arabic languages and lives of Muslim heroes will also be given sufficient attention. We will deal as little as possible with polemics, and will confine our efforts more to show the excellences of our faith. It is a pity that our means do not allow us to produce extra pamphlets and books. There is no paucity of material. Every month demands four Friday sermons and four Sunday lectures from me besides those addresses which I have to deliver from other platforms, while a very small portion of them receives publication in these pages for want of room. In this number " Devotional India " was an address given from an Anglo-Indian platform, which was erected by some English and Indian ladies to give more knowledge of India to people here. Literature like this deserves presentation, but the limited nature of means at our disposal comes in the way. Will our brethren come forward to this sacred co-operation ?

Yours in faith of Allah and Islam,

KHWAJA KAMAL-UD-DIN.

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