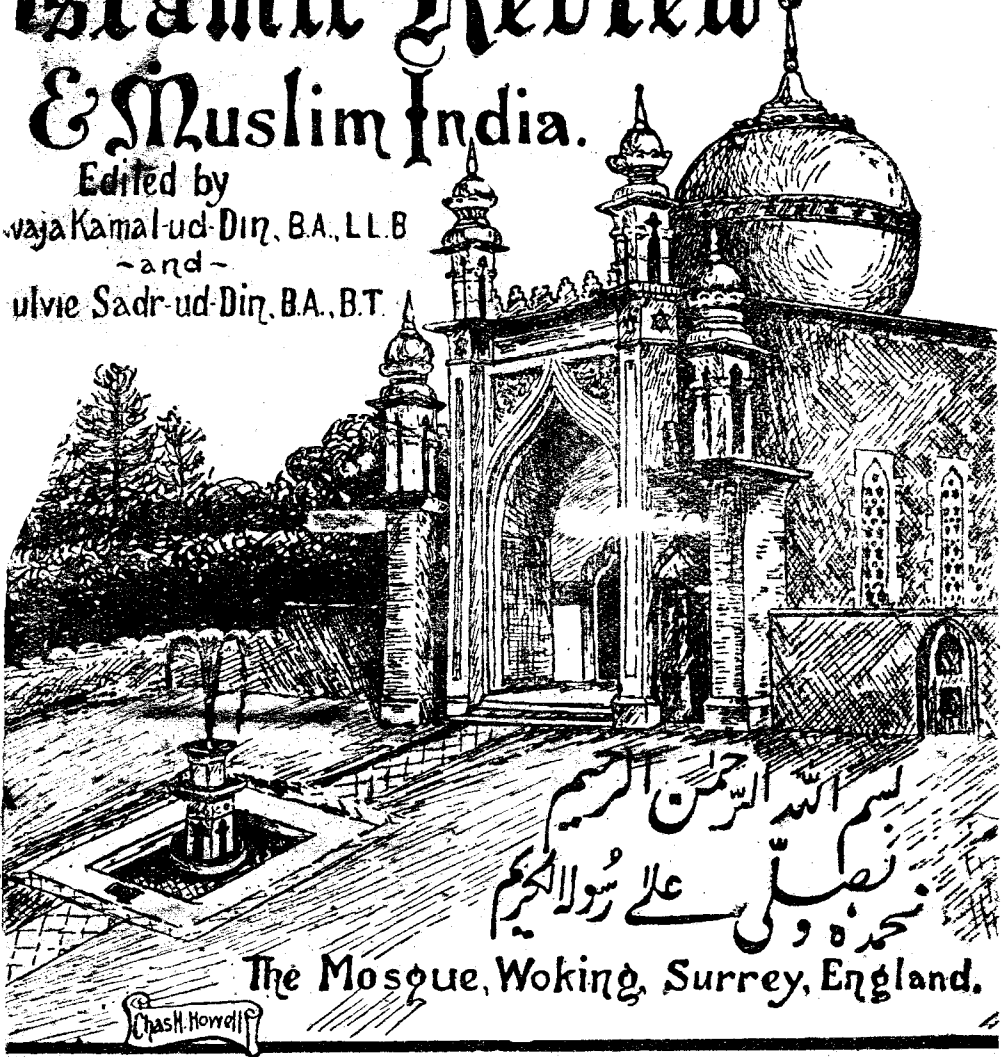


Islamic Review & Muslim India.

Edited by
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-and-
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A WORD TO OUR FRIENDS

A WORD TO OUR FRIENDS.

DEAR SIR AND BROTHER,—Peace be on you. As has been pointed out in our NOTES for this month, our stock of REVIEW paper has nearly run out, and we are doing our best to arrange for a fresh supply for our coming numbers. It might not be out of place here to say that the price of the paper this year is double that of the last, and nearly three times that of the pre-war days. We are in receipt of a fresh intimation from our printers of another rise in the printing charges of the REVIEW, making the present cost twice as much as it used to be three years ago. These are the circumstances which are making the punctual and up-to-date delivery of the REVIEW for subscription based on pre-war prices a source of very great strain on our resources. We are now face to face with two alternatives, viz.: to reduce the bulk of the REVIEW or to increase its subscription. With regard to the former we cannot help deploring the insufficiency of its present bulk for the publication of all the literature that we have at our disposal. It was due to this limited page-space alone that the article entitled "Religion of Atoms" could not progress beyond the meagre two instalments. "Problem of Human Evolution," again, suffered the same fate, besides a large number of other articles which we unavoidably withheld. I wish I could publish all what I say on Islam from different plat-

SUBSCRIPTION FORM.

To

The Manager, ISLAMIC REVIEW,
The Mosque, Woking, England.

Dear Sir,

Please send the ISLAMIC REVIEW for.....
for which I enclose.....as Subscription.

Name.....

Address.....

Post free One Year, 7s.
Six Months, 3s. 6d.
India, Rs. 7.

ISLAMIC REVIEW

forms and under different shades of thought. I could easily run a monthly of sixty or eighty pages with the material undisposed of.

It need hardly be pointed out that the publication of our periodical is not based on any commercial considerations, but is intended as a medium for a wide dissemination of Islamic literature. Any reduction of its page-space would therefore be fatal to this great aim. Instead of reducing the bulk of the REVIEW or effecting any increase in its subscription, we lay all the circumstances of the case before our Muslim readers, between whom and ourselves is a common cause. In my humble judgment, if the subscription of the REVIEW were raised to ten shillings a year the increased tax on our resources would be adequately met. I would rather appeal to our readers' love for Islam than suggest any step myself as to what action would be mutually satisfying; they may increase the amount of subscription themselves to any amount they can conveniently do for the current year. They may help the REVIEW fund by donation and furnish one or more new subscribers. Putting the interests of my readers above those of any other consideration, any of these modes of co-operation have appeared to me to be least burdensome.

I remain, fraternally yours,

KHWAJA KAMAL-UD-DIN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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MAY 1918

[No. 5

THE HOLY QUR-ĀN

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

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English at the Mosque, Woking, every Sunday, and at 111 Campden Hill Road, Notting Hill Gate, W., every alternate Sunday¹ at 3.15 p.m. Muslims and non-Muslims are all welcome.

¹ May Sundays, 5th and 19th.

NOTES

THE activities at the London Muslim House continue as usual, although now we have to arrange to address more frequently than before for societies and organizations of varied aims and character for whom the rationality of Islam has always had a very strong appeal.

As we are publishing our every issue quite a month in advance, which is particularly to save our readers abroad from greatly delayed delivery of the REVIEW, we note below our lectures at the London Muslim House and elsewhere appertaining to the month of March. Mr. Habeebulla Lovegrove gave a very spirited and touching address at 111 Campden Hill Road, London (the Muslim House) on the 3rd of March. "Trust of the Holy Prophet in God" was his subject. On the same night at 241, Marylebone Road, W., Khwaja Kamal-ud-Din spoke on the existence of God from the platform of an Atheist Association at their invitation. The Khwaja had been asked by the said body on some previous date to give to them his reasons for his belief in God in the face of modern sciences. We reproduce his lecture elsewhere. We, however, admire the courteous spirit with which the Society gave appreciative audience to the discourse.

Khwaja Kamal-ud-Din addressed the members of the Battersea Spiritualist Circle, the 10th of March, on the ever-fascinating subject of the "Muslim's Love of God," and from the amount of appreciation with which the exposition of this characteristic of the "Religion of Nature" was met he was requested to give them two more addresses.

The Right Hon. Lord Headley addressed a big and appreciative audience in the Muslim House on the 17th of March. His subject, which was "Simplicity of Faith," produced great impression on his hearers in favour of Islam. The lecture for 31st of March, by Mr. S. E. Bakry, is "From Passion to Peace."

Sermons at the Woking Mosque are held as usual. Mr. Abdul Qayum Malik and Khwaja Sahib speak alternately there.

Our brother Mr. Salman Schleich delivered another lecture on March 10th at 12, Lettice Street, Murster Road, Fulham, London, at the special invitation of the organizers of the place. His interesting address was followed by a lively discussion.

The general shortage in nearly everything owing to war is becoming more and more keen these days. We had to explain to our friends our great difficulty in getting paper and other materials in sufficient quantity and at the proper time some time previously, and a continued pressure of this sort makes us repeat the same in this number. Our main anxiety this time is our failure to get the right sort of art paper on which the photos in the REVIEW are printed. If situation remains as it is, we trust our readers would not mind the non-publication of the photos for some time. With regard to our ordinary REVIEW paper, our present stock has nearly run out, and if we could not arrange for fresh supply within a reasonable time, we shall have to issue the June and July numbers together, by the end of June. Even in this number we have been compelled to compress our usual material into forty pages by having many a page "lead-out." The complaint is universal, which in conjunction with shortage of skilled labour, has caused a general rise in the price of almost all the periodicals in the United Kingdom. We have, however, addressed our Muslim subscribers on the subject, and we draw their considerate attention to what has been said on another page of this number.

DEARER NEWSPAPERS.

Next month the prices of a number of newspapers and periodicals will be increased. Among the daily newspapers the *Yorkshire Post* will, after April 1, be 2d. instead of 1½d. With regard to weekly publications, on April 6 *Comic Cuts* will cost 1½d. instead of 1d. and the *Penny Pictorial* 2d. instead of 1½d. A week later the prices of *Answers*, *Home Chat*, and the *Home Companion* will be raised from 1½d. to 2d. The *Family Herald* will be 2d. instead of 1d. and the *Yorkshire Weekly Post* and the *British Citizen and Empire Worker* are to cost the same price. A further increase in the price of fashion publications is taking place. *Our Home* goes up from 2d. to 3d. ; *Lady's World* and *Lady's World Fancy Work* from 4d. to 6d. ; *Home Fashions*, 3d. to 4½d. ; and *Leach's Dressmaker*, 3d. to 4d. The price of the *Bucks Herald* and that of the *Bucks Free Press* will be raised from 2d. to 3d.—*Times*, March 23rd.

THE CRY FROM THE CROSS

WHY call me good, when One alone is Good—
 Almighty Allah, the Sublime, the High.
 You call me God, but from the cross of shame
 In sobs "My God, my God, to Thee," I cry.

The tears and anguish in Gethsemane,
 The piteous supplication for God's aid,
 Should well suffice to prove I cannot be
 The God who made me—as is falsely said.

Your "faith" in blood—an ancient myth at best—
 Spoken and sung in aisles of church and kirk,
 Places the burden where it should not rest:
 Each should his own cross bear, nor try to shirk.

"If compensation is not paid," you say,
 "God will not show His grace or leniency."
 Yet, for the blessings you enjoy each day,
 What have you paid to earn God's clemency?

To call a man like you a God impedes
 The course of progress and makes effort vain—
 But, as a man, if what I do succeeds,
 How grand the triumph and how great the gain!

I am but man like you, but have been sent
 With messages from God, the ever True—
 So OVERCOME where'er your steps be bent;
 What I have *done* may well be *tried* by you.

I bore the cross to raise me to the skies;
 Divinely taught, I gave the message sweet;
 Go, bear *your* cross through flames, with steadfast eyes,
 And you shall see God's Love in all you meet.

KHWAJA.

THE VOICE OF ALLAH.

I, ABDUL AZIZ, a Muslim soldier, speak to my brethren from the far-off, death-strewn battlefields of France. Here, amid the ruins of once peaceful homes, where Azrael, the Angel of Death, hangs o'er the scene of utter desolation, where the spirits of the slain cry in ghostly plaintiveness for vengeance, is heard the eternal Voice of Allah. His Voice speaks to my soul in the moaning of the wind through the ruins. His words are written in letters of flame in the countless stars above, and His Voice echoes in the roar of the distant guns. I am not lonely, for Allah is here. His presence is my sole comfort and support. His name is my beacon and His presence my shield. To those who say in their ignorance that Islam is empty, I give the lie; for in my soul I have found the spirit of Islam, set upon a rock foundation eternal, and enduring for ever.

I have heard the Voice of Allah amid the silence and amid the thunder of the battle, speaking voiceless words of comfort and encouragement to His Muslim children.

As I stand surrounded on all sides by the grim spectacle of death, hideous in all its ghastly nakedness, and gaze into the broad expanse of the mighty heavens, where the stars roll in peaceful quietude throughout eternity, I seem to hear a Voice speaking from the innermost depths of my soul. It speaks of the future, when war shall be no more, and Islam shall sway the world and the hearts of mankind. Out of this awful chaos of wrecked souls, stranded hopelessly on the everlasting shores of time, shall rise, splendid in all its triumphant glory, El-Islam, before whose eternal grandeur Sin and Evil, the ancient foes of the sons of Adam, shall roll back as a flood and mankind shall war no more. I hear the Voice and I see the future. I hear the battle-song of Islam swelling into a mighty pæan of triumphant glory, a song of Peace and of Hope. I see the nations of the earth stand hand in hand before the everlasting throne of the Eternal One and cry with one voice and in one universal tongue :—

“ Allah-o-akbar.”

(“ God is Almighty.”)

ABDUL AZIZ (James, Peach).

HIGHWAYS AND BYWAYS

THE conclusions arrived at from the facts already given and the astro-physical law enunciated are that the stars, including our sun, are bodies composed of solidified matter, built of the same chemical elements as our earth, probably, of course, in different proportions. Those elements are at various degrees of temperature in the different stars, and they are surrounded by the same elements in a gaseous state as our earth is surrounded by the atmosphere. The light given off by the heated internal matter composing the sun and stars is absorbed by the elements composing the chromosphere or outer gaseous layer, leaving dark spaces in the spectrum. In other words, each element of the chromosphere allows the light of all other elements to pass through, unless light of its own kind to which it is opaque, the intensity of its opacity depending on its temperature both in the photosphere and its surrounding envelope. The dark lines, therefore, are as true an indication that the elements to whose wave-lengths they correspond are present in the sun and stars as the presence of the bright lines would be.

Within the last few decades spectroscopical science has grown apace. Chemistry and astronomy have been united by ties of common brotherhood. After the identification of the two D lines in the yellow by Kirchhoff as due to sodium, the other dark lines in the solar spectrum were compared with the bright lines of the chemical elements. The result was the identification of an enormous number of the elements composing the earth as being present in the sun. Among the distinct and numerous may be mentioned the following :—

Iron	...	...	450 lines	Titanium	...	...	118 lines
Calcium	...	...	75 "	Manganese	...	...	57 "
Nickel	...	...	33 "	Cobalt	...	...	19 "
Chromium	...	...	18 "	Barium	...	...	11 "
Sodium				...	...	...	9 lines

Also represented, magnesium, aluminium, zinc, copper, cadmium, cerium, lead, potassium, palladium, strontium, uranium, vanadium, and in those great flames which rise from the sun's surface, hydrogen and helium, are prominent. The eye is so constituted that ethereal vibrations falling on it cause the sensation of light. The waves are of various lengths

the longest giving the sensation of red light, the shortest violet. Intermediate waves give the intermediate bands of colour. It therefore depends on the length of the pulsations or waves entering the eye what sensation of colour it is that we perceive. Reasoning from this, if a lighted object is approaching the observer the waves will enter the eye more rapidly, and therefore appear shortened. The object will therefore appear of a more violet colour than if it was stationary. This will cause a displacement of the lines towards the violet end of the spectrum. If the light is travelling away from the observer, the waves will be lengthened and the lines appear displaced toward the other end of the spectrum. It is obvious that if a star or other body in space is in motion to or from the observer on the earth the same thing will happen. We have therefore to hand a means of telling whether a star is approaching our earth or receding from it, and by comparing the lines of the element as seen in the spectrum of a star, with the lines of the same element as cast by a vacuum tube, the amount of displacement can be measured and the velocity of the star obtained. By this means also the movement of gases in the sun can be measured (in a straight line), up-rushes of heated and down-rushes of cool hydrogen, movements of cyclones and vortices.

No name stands out more distinguished in the ranks of astro-physicists than Sir William Huggins, to whose strenuous exertions we owe a vast number of discoveries. He was the first to apply the above principle to the measurement of the velocity of stars in the line of sight. It was soon found that numbers of the brighter stars are moving towards the earth and others away from it at velocities varying with the different stars from 5 to over 20 miles a second. The same method was applied to the measurement of the components of binary stars, of which there is an enormous number in the heavens.

The movements of gases on the sun constitutes one of the wonders of creation. According to the observations of Lockyer and others, motion thus evidenced is frequently 40 miles per second for vertical movements, either up-rush or down-rush of gas; and in cyclonic or horizontal movement 120 miles per second. During a storm watched by E. W. Maunder on May 13, 1882, a flame was seen to travel away from the sun and down the spectrum towards the extreme red with a rapidity of

325 miles per second of recession in the line of sight, horizontal motion as regards the sun, and of 68 per second away from the sun. Lockyer has seen a flame 40,000 miles high shattered in ten minutes, and Respighi witnessed up-rushes estimated to be moving with a speed of from 400 to 500 miles per second. The more remarkable when we remember that the critical velocity of the sun is between 380 and 390 miles per second. That is to say, a body on the sun shot upwards with a velocity of 390 miles per second would, if it encountered no resistance, travel away from the sun altogether out into space.

As already stated, when the spectroscope was directed to the stars, the lines were found to differ from the solar lines, and the lines of one star differed considerably from that of another. The red star in the Bull, called by Arabs "Aldebaran" (the hindmost), shows lines of hydrogen, sodium, magnesium, calcium, iron, bismuth, tellurium, antimony, and mercury. The orange star in Orion ("Betelgeuse") contains sodium, magnesium, calcium, iron, and bismuth.

Astronomers have therefore divided stellar spectra into types; though they are unable to draw a marked natural boundary between each type as they overlap and dovetail into each other, gliding from type to type by minute and almost imperceptible gradations, like the various orders, genera, and species of the animal and botanical kingdoms. To this probably we owe the fact that the various leading investigators have each adopted a different arbitrary classification. Amongst the principal are the stellar types of Secchi, Vogel, and Lockyer. For preference let us outline the stellar types of Secchi, as they are the simplest.

TYPE I.—To this group belong the white stars such as Sirius and Vega. Their spectra have the four hydrogen lines well marked, also indications of sodium and magnesium. Metallic lines are in general extremely faint.

TYPE II.—The yellow stars. To this class belongs our sun with Aldebaran, Capella, Pollux, Arcturus, and A Cygni. The spectra abounds with metallic lines. Hydrogen is also visible, but not so conspicuous as in the preceding type. This class of star is further advanced in the process of evolution than the white stars, and may be said to be in the zenith of their power.

TYPE III.—The orange stars, A Herculis, A Orionis

Antares, and others. These spectra are the most beautiful of all, crossed by ten or more broad dark bands, sharp out towards the violet end of the spectrum, and fading gradually towards the red. They probably portray the stage of evolution when decay is setting in. The lines of magnesium, calcium, and iron are conspicuous.

TYPE IV.—The red stars. Their spectra are crossed by three broad dark bands which coincide in position with the three well-known hydrocarbon bands. This class is in a dying state presumably, the energy becoming exhausted.

TYPE V.—To this class belong a number of stars of faint magnitude. They show both dark and bright lines in their spectra, and would appear to be in an early stage of evolution between a nebula and a star.

A new system of classification has been adopted by astronomers in which the types are more accurately arranged and further subdivided. But the above system of Secchi, while not so elaborate or accurate from a scientific point of view, shows in broad outline the evolution of system from birth to decay. Stars emerging from the nebulous stage, stars at white heat glowing with hydrogen, stars at their prime rich in metals, stars declining broad-banded in their spectra, and red stars waning in glory. We have mentioned nebulae. What is a nebula? A large body of glowing gas. For a long time it was supposed that the nebulae were clusters of stars at a distance so remote that the individual stars were unseen save by the combined light of the mass. Sir William Huggins demonstrated the fallacy of this theory by means of the spectroscope. He found the spectra of the nebulae were composed of bright lines, proving them to be vast masses of luminous gas buried in the depths of space. There are three principal lines in their spectra—one known as the "nitrogen" line, another due to hydrogen, the third not identified with any terrestrial substance. Nebulae are the dust—cosmic dust from which worlds have been made, and from which stars are still evolving. The superlative wonders of the heavens, appearing only as a faint glow even in powerful telescopes, they fill millions of miles of space, and solar systems such as ours pale before them in splendour and in magnitude. The spectroscope has also revealed to us binary stars revolving round their common gravity, but too close together to be separated even

by our most powerful telescopes. When the spectroscope is turned on one of them two sets of lines are visible, and by the displacement of those lines we are able to determine the revolution. Such are a few of the wonders revealed by the greatest discovery of the nineteenth century and one of the grandest of all time.

J. PARKINSON.

HOW TO INTERPRET JESUS

IF the Western reader of the Bible always remembers that the writers of the Scriptures and chief characters in them were from the East, and spoke and wrote language saturated with Eastern expression, all what appears to him unintelligible will not remain so. Several expressions of Jesus have proved a stumbling-block to many in appreciating his true mission.

The Westerner has a materialistic bent of mind and will not go behind what is acceptable to outer senses. He accepts or rejects anything in its apparent form, and so every word in its literal sense. Metaphor is taken for reality and the shell for the kernel. To him Jesus is God as long as he believes in the literal signification of the words used by the Master, but no sooner does reason begin to mar the simplicity of the faith than the modest teacher of meekness becomes an egotist in the judgment of his former worshipper.

It would have been otherwise if the words of Jesus had been allowed the interpretation which he himself meant when he used them. It is the extraction of Jesus which an Occidental fails to bear in mind when construing his holy expressions. Jesus came from the East and spoke in the East. An Eastern, when he wishes to become emphatic, thinks in metaphors and speaks in similes. Jesus spoke in parables, and deprecated every attempt to put a literal meaning to his words. An intelligent study of the other teachers and founders of religions in the East will also make the matter clearer. Whatever Jesus spoke of himself was not his exclusive acquisitions; he only spoke language of other prophets. As for example, any person who, like Jesus, believed that man was created after the image of God, and all noble and good in him was of God, could equally use the expression, "The Father in me," with the Nazarene prophet, when speaking of divine element in him. "No man

cometh unto the Father but by me" is another expression of Jesus, which has also been used by others in different accents and emphases. To understand it we have to keep in mind those conditions obtaining in the world which have always called forth the appearance of prophets and other reformers. A prophet comes when humanity is at its lowest ebb spiritually and morally, and he comes to its rescue. His advent synchronizes with human estrangement from God, and he comes to reconcile them to their Creator. He finds all the people around him astray from the path of God and groping in the dark, while his hands alone hold the torch of light to rectitude and righteousness. One has to follow and tread on the prophet's footprints, and not of others, if he wishes to walk humbly with God. Is not the prophet of the time then justified to say with Jesus, "No man cometh unto the Father but by me," because he is the only person in his time who has been raised by God for the guidance of others to reclamation? The Qur-án speaks the same thing of the Prophet Muhammad when it says: "Say, if you love God then follow me; God will love you and forgive you your faults" (3:30). Remission of sin and the love of God is vouchsafed to one who treads the path of the Prophet in order to live the life of the Commandment. We also read in John xv. 10, "If ye keep my commandments, ye shall abide in my love."

Jesus met the same opposition and persecution which comes to the lot of every martyr to truth; and if the Lord's Supper symbolizes the new teaching which Jesus brought to the then benighted world, to establish which his blood was to be shed, he only uttered a truth when he said, "This is my blood of the new testament which is shed for many, for remission of sin." He came to reclaim a fallen race, which had once been redeemed through Moses. The Heir of David was raised, like the other begotten sons of God, to purge man of the sin which he had fallen into again. The new teaching was disgusting to the wicked, and unpalatable to the unrighteous. Jesus exposed the Rabbis, and showed the hollowness of the Pharisees. He thus incurred the general hatred and enmity of the Jews, and they began to devise his death. This was the sole apparent cause which brought him to the Cross. Is not his fate that of every martyr in a right cause? He taught what he thought could reconcile sinful man to his Creator. He tried to eradicate

unrighteousness and iniquity from the world around him by teaching men to keep and teach the Commandments—the only way, in his belief, to be “great in the Kingdom of Heaven.” To make his followers so was his whole aim, and he gave his life to the cause. With his blood he established principles of righteousness and godliness. He died therefore for sinners, and the “remission of sins” came through his blood to those who obeyed his teachings, but not through belief in the blood.

We are moved to wonder when much labour is lost in forcing a mysterious construction upon otherwise simple and plain words. Jesus talked in our everyday idiom, and we use similar language when we speak of some martyr to a right cause. Reformation has never and nowhere been enforced without the sufferings of its advocates. It has required human blood in most cases to fructify the plant. Redemption from evil and martyrdom of its agents go hand in hand. Men raised from time to time to regenerate their fellow-beings have had to meet opposition which sometimes was cruel, even to their death. They died in the struggle ; but they left a new order of things behind them, which in the long run worked out the deliverance of the coming generation. It was acting upon the principles taught and established by the teachers at the expense of their lives, and not their deaths or sufferings, which produced the desired redemption.

So the human race was delivered from sin from time to time, through the sufferings of the various prophets of God, with Jesus as one of them.

DEANE.

ACCIDENT OR DESIGN ?

Read in continuation of "Existence of God," p. 215.

Is photographic camera an accident? The lens, the sensitive paper, the light-regulating contrivance, and so forth, all go to suggest design and mind, and yet the camera is but a crudest possible copy of an eye, which in your judgment was evolved at random. Its structure has admittedly been arranged on the most advanced principles of optics. Besides lens, we have cornea and humours in addition in eye, which so ingeniously converge rays to form an image. Look to iris, which like the diaphragm of a microscope shuts out stray light and regulates the quantity admitted. Even the sensitive paper was discovered from the material existing in the eye to receive focused impressions. But what about "the feeling that the image reflected produces? While the lens of a telescope or of a camera reflects the image, it does not feel, it does not see: the eye sends a thrill into the very soul when we see anything beautiful."¹ All other sensitive organs, when agitated with external phenomena, produce similar sensation. Is this reciprocal working of human body, again, a growth by chances? How inconsistent and narrow-minded we are in estimating others' merits! We love to be credited for ingenious design for our work even of a mean character, but we are prone to disown it in the case of others. Leave apart our willingness to acknowledge workmanship of some Unknown Hand in nature, that dastard spirit of jealousy will never fail to exhibit itself when we judge even other men's work. A most beautiful handiwork of a rising rival in profession always appears to us a chance product, but our paltry doings appeal to us as a worked-out ingenuity.

Can we give or receive any "phone-message" without an "exchange office"? Some *design* to connect two workers—the giver and the receiver of a message—is indispensable. Are then our afferent and efferent nerves, having their connection through brain, an at-random phenomenon? Our looking to the sun and blinking of the eye may seem to be an automatic function, yet different processes have been in work by many a distinct agency. The disagreeable agitations produced on the eyeball by strong rays of the sun were conveyed in by

¹ "God and War" (ISLAMIC REVIEW, Vol. iv. 4).

the ingoing nerves from eye to brain, and the self-protection-tendency began to assert itself; it moved lids and lashes through outgoing nerves, and the eye began to blink; and this all through that great exchange-office, brain. Cut the ingoing or outgoing nerves or get brain affected at that particular portion of it, you will lose your eyesight when exposed to strong sunshine, as you will neither feel any agitating sensation, nor will you be able to cause the blinking. This reminds me of another big human design so indispensable to bring military campaigns to success. I refer to what in common parlance is called "brain of the army." In the heart of the battlefield a sort of head office is designed and created, to receive and to attend to messages from various outposts and departments in work as to their respective needs. This arrangement to meet the question of need and supply, and its very name came to emanation in imitation of what works in animal organism. All appetite-exciting organs have their connection with brain through nervous system, and so are those organs connected with it which work to satisfy our cravings. Stomach, when empty, sends its message of hunger to the seat of brain and the life-tendency moves the working organs from the same place. How unreasonable of us to believe in some designing mind in creating "brain of the army" but to deny the same in creating brain in animalism.

In examining an ordinary steam engine we are ready to assign a distinct design to every one of the hundred and one pipes fixed in the machinery but we cannot see our way to say the same thing as to those one million and one nerves working so wonderfully in our constitution. Each and every one of them has got a fixed purpose to serve, and yet we have the audacity to regard their creation a purposeless function. To save machinery from being ground to rust we design a special contrivance to oil it at every place upon which its moving parts are hinged, but that marvellous arrangement in our own body to grease automatically all our limbs at the place of their joining, is only a haphazard mechanism in our judgment. Bend your finger and the heat created by this motion melts the fatty substance next to your skin. It greases various joints of your fingers at movement, saving them from wear and tear.

MUHAMMAD THE SIGN OF GOD

By SHAIKH M. H. KIDWAI.

Continued from page 136, ISLAMIC REVIEW, Vol. VI.

Number 3 (March).

He democratized the whole basis of man's social and political institutions. He stopped tribal quarrels. He stopped class wars. He even expanded the ideas of racial nationalism and territorial patriotism. His ideal was to make the whole of humanity as one nation, and to aim at the improvement of the condition of the whole world, not of any particular country alone. Up to this day Muslims have a wider outlook of nationalism and patriotism than any other people. To them country, race, colour does not matter at all. To a Muslim another Muslim of a far distant country is as much a brother as any living next door to him. He would feel it as much his patriotic duty to defend any other Muslim country as his own.

The greatest good which Muhammad did to humanity was that he brought the message of God to man that the sun, the moon, the elements—in short, all that is in heaven or earth—can become subservient to man—that there is nothing in this world which is superior to man if he works out all his potentialities given to him by God. This message opened the doors of all scientific progress on one hand, and of all moral and spiritual improvement on the other. It raised the very status of man in the economy of the world. What could be greater goodness of God to man than to tell him that all the world has been given into his service, and that under God Himself he can rule over everything? How could man after this bow to any idols? How could he worship any more the sun, the moon, the fire, or any other thing? He was the overlord—the master. Even the mighty sun was his servant.

Since Muhammad taught this lesson the world has progressed more, and is in a better position now to appreciate and to take advantage of this message, which for the first time in the history of man was preached in the Qur-án in these words:—

Alam tarao annallaha sakhkhara lakum ma fassamavaté va ma filarzé va asbaga 'alaikum ne'amahu zahiratanva batinatan (ch. xxxi. 20).

Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His fairness outwardly and inwardly?

Again in chapter xiv., verses 32, 33, 34 :—

"Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.

"And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

"And He gives you of all that you ask Him; and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful."

And again in chapter xvi., verses 3 to 18:—

"He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him). He created man from a small life-germ, and lo! he is an open contender. And *He created the cattle* for you; you have in them warm clothing and (many) advantages, and of them do you eat. And *they are pleasing* to you when you drive them back (to home), and when you send them forth (to pasture). And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful. And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know. And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright. He it is who sends down water from the cloud for you; *it gives* drink, and by it (grow) the trees upon which you pasture. He causes to grow for you thereby herbage, and the olives, and the palm-trees, and the grapes, and of all the fruits; most surely there is a sign in this for people who reflect. And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder; and what He has created in the earth of varied hues; most surely there is a sign in this for a people who are mindful. And He it is who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and *you see* the ships cleaving through it, and that you might seek of His bounty and that you may give thanks. And He has cast great mountains in the earth *lest it might be convulsed with you*, and rivers and roads that you may go aright, and landmarks; and by the stars they find the right way. Is He then who creates like him who does not create? Do you not then mind? And if you would count Allah's favours, you will not be able to number them; most surely Allah is Forgiving, Merciful."

Also read chapter xxxi. 29 and chapter xlv. 12, 13.

It was a wonderful revolution in the theological conceptions of man worked by Muhammad. It was a marvellous exposition of the undeniable goodness of God to man.

Christian theology had impressed upon man that he was a miserable wretch born in sin, having inherited disobedience of law from his mother Eve and father Adam, that he was incapable of working out even his own salvation.

Hindu philosophy, before Christian theology, had gone a step further and declared that the world itself was an illusion

(*maya*), that man's business was to secure his exit from this wretched world as soon as possible, that his birth in this world meant nothing but a sort of punishment to him or a chance given to expiate the sins committed by him in his previous transmigrations. He was warned to exclude himself absolutely from the world, so as to secure a relief from subsequent births.

Muhammad presented to man quite a different but much elevated notion of himself and of the world he lived in. It was said before Muhammad that man was born in God's image, but it was left to Muhammad to explain what was meant by that assertion. The Holy Qur-án gives the position of the vicegerent of God to man and calls him *Khalifa*. As God is the ruler of all that exists, so man is the ruler of everything, and is subservient to none but God. He is really in the image of God. He is really his vicegerent if he develops all his physical, mental, and spiritual powers to their perfection. God has given him capabilities to rule the world. How much spiritual advancement and scientific progress is before man if he works on the proposition laid down by the Qur-án. Those who have devoted themselves to spiritual advancement have performed wonderful miracles. Those who have devoted to scientific progress have mastered the sea and also the air. Who knows that if man works on with greater diligence and intelligence he might succeed in conquering death even physically? Who knows he might find out the secret of perpetual youth? Who knows he might rule over the sun more thoroughly and be able to utilize its life-giving properties? He might yet be able to find the elixir of life in a medicinal combination of oxygen and hydrogen, etc. In short, he can do anything. Immense material for his scientific progress is in store for him.

Now he knows that nothing is impossible for him to achieve if he works under the direction of Him who is the Creator, Sustainer, and Cherisher of all that exists. No higher good could be done to him than to have made him His own vicegerent by the Omnipotent God. And Muhammad was the sign for that.

MUHAMMAD THE GREATEST MAN AND THE EVER-LIVING SIGN.

The definition of the greatest man as given by Dr. Michaelis is:—

"The greatest man is he whose genius has the most far-reaching influence on posterity."

Muhammad, and none but Muhammad, will be entitled to be called the greatest man, even if we raise the above standard to its ultimate height and say: "Greatest man is he whose genius and character have the most versatile, deep-rooted, far-reaching, beneficent, and permanent influence on humanity irrespective of race, age, sex, country in multifarious aspects of human life, thoughts, and deeds."

Muhammad has left permanent and undying influence upon

the religious thoughts and life of human souls. He presented the best, the purest, the noblest, and yet the most rational conception of God.

Gibbon says :—

"The creed of Muhammad is free from suspicion or ambiguity; and the Qur-án is a glorious testimony to the unity of God. The Prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the Author of the universe his rational enthusiasm confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the Prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Qur-án. A philosophic theist might subscribe the popular creed of the Muhammadans: a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Muhammad: his proselytes, from India to Morocco, are distinguished by the name of *Unitarians*; and the danger of idolatry has been prevented by the interdiction of images."

Muhammad's conception of God was not only spiritually most exalted and without any blemish, but that conception had also had the most beneficial effect upon human character—ethically, sociologically, and even politically—it was the basis, the fundamental source, the fountain-head of all Muslim civilization and advancement, and through that the first cause of the whole twentieth-century progress of the world. Upon the conception of the absolute Unity of God without a *kufv*, partner and co-sharer, upon the conception of the universal beneficence of God as the RABBUL ALAMIN towards all humanity, whether high or low, black or white, Eastern or Western, upon the conception of the over-Kingship of God as the *Malik e yaomiddin*, the structure of the principle of Equality, Fraternity, and Liberty was laid.

All Muslim ethics, laws, literature, etc., are derived from the Holy Qur-án as spoken out by Muhammad under the inspiration of God himself.

Davenport says :—

"The Qur-án is the general code of the Moslem world; a social, civil, commercial, military, judicial, criminal, penal, and yet religious code: by it everything is regulated; from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of the general community to those of society; from morality to crime, from punishment here to that of the life to come."

Sir William Muir admits :—

"The Qur-án abounds with arguments drawn from Nature and Providence ; with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice ; the duty and happiness of the creature in worshipping and serving the Creator, and such like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in Southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven."

The ethical beauty of the teachings of Muhammad as revealed to him by God in the Qur-án is described in *Chambers's Encyclopædia* thus :—

"That part of Islam which distinctly reveals the mind of its author is also its most complete and its most shining part—we name the ethics of the Qur-án. They are not found, any more than the other laws, brought together in one or two or three Surats, but like golden threads they are woven into the huge fabric of the religious constitution of Muhammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked, while benevolence, liberality, modesty, forbearance, patience, endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all, trust in one God and submitting to His will, are considered as the pillars of true piety and the principal signs of a true believer."

Edmund Burke, the great English orator, paid compliment to the laws laid down by Muhammad in the following words :—

"The Muhammadan 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."

As to literature, every book written by a Muslim opens with a Quranic formula, whatever may be its subject-matter.

How much Muhammad influenced posterity can be gauged by the following quotation we take from the "Miracle of Muhammad" :—

"It was the Prophet who laid the foundation-stone of that vast edifice of enlightenment and civilization which has adorned the world since his time. The Muslims were commanded by the Qur-án to say, 'O God, increase my knowledge,' and heard Muhammad tell them 'knowledge is the birthright of the Faithful ; they take it wherever they find it.' Such were the seeds which grew into trees whose branches spread to Bagdad, Sicily, Egypt, and Spain, and whose fruits are enjoyed to this day by modern Europe. 'We cannot consider in this place,' says *Chambers's Encyclopædia*, 'what Islam has done for the

cause of all humanity, or more exactly, what is its precise share in the development of science and art in Europe. Broadly speaking, the Muhammadans may be said to have been the enlightened teachers of barbarous Europe, from the ninth to the thirteenth century. . . . Arabic philosophy, medicine, natural history, geography, history, grammar, rhetoric, and "golden art of poetry," schooled by the old Hellenic masters, brought forth an abundant harvest of works, many of which live and teach as long as there will be generations to be taught.'

"Renan adds: 'The taste for science and literature had, by the tenth century, established, in this privileged corner of the world, a toleration of which modern times hardly offer us an example. Christians, Jews, and Mussulmans spoke the same tongue, sang the same songs, participated in the same literary and scientific studies. All the barriers which separated the various peoples were effaced; all worked with one accord in the work of a common civilization. The mosques of Cordova, where the students could be counted by thousands, became the active centres of philosophical and scientific studies.'

"Deutsch thus describes the work of the Saracens: 'To hold up the light to Humanity they alone, while darkness lay around; to raise up the wisdom and knowledge of Hellas from the dead; to teach philosophy, medicine, astronomy, and the golden art of song to the West as well as to the East; to stand at the cradle of modern science, and to cause us late epigoni to weep over the day when Grenada fell.'"

Guisot and Draper both admit that it was the Muslim influence that freed Europe from feudalism and elevated it morally and intellectually.

The most unique feature of Muhammad's greatness is that his influence is permanent. Muhammad is an ever-living sign of God. The world stands no more in need of fresh signs, fresh prophets, fresh reformers. The life of Muhammad has been most minutely and elaborately chronicled. He lives to-day as he lived thirteen centuries ago. Those in Europe can follow him to-day as correctly and intimately as did those who lived with him in his own country. And even if his life-history had been obliterated, he would have still stood before our eyes preaching and guiding the human race towards its highest goal. Muhammad lives in the Qur-án. Muhammad is ever-living. He will continue to outshine the sun. He will outlive the universe. Since Muhammad's time efforts have been made to work out the same principles which he laid down, but on more modernized forms. They have utterly failed. Sikhism, Brahmosamajism, Tolstoism, and Bahaism, etc., all started with the one idea of unifying more and more different religious ideas. They ended in creating new schisms. They failed to make any improvement upon Muhammad's idea of universal brotherhood. They rather degraded that idea. It was unwise on the part of those who, with the best of motives, started those sects. They ought to have approached in all humility the ever-living

Muhammad. They ought to have studied the Qur-án well, and there they were sure to find all that for which their hearts had a craving. The door to Muhammad is open to all. But Muhammad was no god. He did not claim to be an intercessor, even. He did not claim to be the saviour of mankind. He, on the other hand, taught that every man or woman is his or her own saviour. No burdened soul can bear the burden of others.

Islam does not depend upon any human personality. It rests upon God alone. Every person can approach God by himself. The way to God is open to all. More than thirteen centuries ago the Holy Qur-án declared, and the same it proclaims to-day:—

Innal lazina amanu vallazina hadu vannasara vassabé-ina man amana billahé val yaumal akhíré va 'amila salihan falahum ajrohum 'inda Rabbihim va la khaufún álaihim va la hum vahzinum (ii. 62).

“Surely those who Believe (Muslims), and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.”

And—

Laisalbirra an tovallu vuguhakum qibalal mashriqé val maghribe va lakinnalbirra man amana billahé val yaomil akhíré valmalaikaté val kitabé valnabiyna va atalmala 'ala hubbihi zavilqurba valyatama valmasakina vabnassabilé vassaelina va firriqab va aqamossalata va atazzakata valmufuna bi'ahdihim iza 'ahadu vassabireena filbasae vazzarrae va hinalbase ulaekallazina sadaqu va ulaeka humulmuttaqun (ii. 177).

“It is not righteousness that you turn your faces towards the East and the West, but righteousness is *this that one* should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil).”

And—

Vallazina yuminuna bima unzila elaika va ma unzila min qablika va bilakhiraté hum yuqinun (ii. 4).

“And who believe in that which has been revealed to *you* and that which was revealed before *you*, and they are sure of the hereafter.”

The above-given three verses when read with the true spirit

form the best and unimprovable religious and moral basis of universal beneficence, goodwill, and fraternity. Muhammad taught those thirteen centuries ago. Muhammad teaches them to-day.

Muhammad lives and his teachings also live. Even an enemy of Muslims has very recently admitted:—

“They are the living things of Islam, and until they are neglected Islam will be a force in the world. Faults in the Muhammadan body are not difficult to find; but this at least may be said, that in no part of the world does there exist a Muhammadan society in which men are cruel to those whom they employ, indifferent to their parents, systematically dishonest to one another, or socially oppressive to the poor, all of which odious vices are practised as common customs in the land whence come those persons who sally forth to regenerate the East. It is not Muhammadan law that we should admire, but the observance by Muslims of their own freewill of those social duties which Christians will not perform save at the end of a policeman’s truncheon.”¹

There are in this world a number of people even in England who are great materialists, and while disbelieving in a God are ready to bow their head before Muhammad. They acknowledge his superhuman greatness, his unique personality. All what he did they attribute to him and to him alone. They take the sign for the original. They are mistaken. Muhammad himself was inspired to proclaim:—

“Say: Surely, (as for) me, my Lord has guided me to the right path: (to) a most right religion, the faith of Abraham, the upright one, and he was not of the polytheists. Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds; no associate has He; and this am I commanded, and I am the first of those who submit. Say: What! shall I seek a Lord other than Allah? and He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed. And He it is who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely *your* Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.”

MUHAMMAD WAS NOT GOD, BUT HE SURELY WAS THE BEST AND THE EVER-PRESENT SIGN OF GOD. (May peace and triumph be for him and his followers, now and always!)

¹ “The Caliph’s Last Heritage,” by Sir Mark Sykes, chap. x. p. 93.

EXISTENCE OF GOD

An Address from Atheistic Platform, 241 Marylebone, London

By KHWAJA KAMAL-UD-DIN

IF Theism means belief in a God, and Atheism is only another name for disbelief in His existence; and if a conscious and intelligent knowledge of a Deity and belief in His existence largely indicate the knowledge of men of such of His attributes, and our belief in them which various religions have associated with His being, then my attitude as a Muslim is both of a believer and a disbeliever—i.e. I am a Theist and an Atheist at one and the same time. As, for instance, if He is One whose best attributes found their manifestation on the Cross; Who sacrificed His only son to save me from the consequences of my evil deeds; Who created me with the taint of sin inherent in my nature, and then sat in judgment on me for the consequence of the evil nature which is not my make, but His own gift; Who transmutes miraculously my ugly nature into something beautiful, not through my actions but through my belief in some of His so-called manifestations; Who does not follow any order or rule, nor reward those who follow the straight path of continence and equity; Who, on the contrary, created man unfit by nature to keep the law, and whose salvation reaches only those who believe in a dogma or other—then I must confess I am absolutely incapable of believing and placing my trust in such a Deity.

I do not also believe in a God Who gave mankind a law whose fulfilment was beyond his powers, and made him after the lapse of a time to long for a new Dispensation; Who is personal God, and is not free from human frailties and shortcomings and human passions. It is Anthropomorphism and not true knowledge of God. He Who created evil as a distinct entity and cannot destroy it, and submits to it and rejoices in doing so, Who solely relies upon miracles to bring home to human mind the proof and the expression of His being, Who expects human intellect to believe in things at its mutilation—I emphatically defy such a God. I rejoice in the fact that I may be called an atheist; I am enjoined to do so even according to the teachings of Al-Qur-án:—

“Man yomino billáhe wa yakfaro bitagút.”

But if my Deity, my God, is One, the proof of whose existence is borne out by every atom in nature ; Who is the headspring of all those laws which pervade the entire universe, and whose non-observance alone signifies sin or evil ; Who invested every object with fullest and most exact capacities to run its full course of ultimate development ; Who laid down one uniform system, one harmonious single law for the growth and evolution of all, and provided all the possible means necessary for the attainment of that aim ; Who endowed some elements in nature with receptivity, while enriched others in a corresponding degree with the principle of active faculty ; Who designed the beneficial and the baneful to be the correct and abnormal proportions of the constitution of the matter respectively, and guided us, and so every form of matter in the course of evolution, to accept the one and reject the other. One Who created me perfect in all aspects of my being, physical and spiritual, and by making law-abidencess my natural predilection, rendered me potentially immune from being the victim of any evil tendency ; Who made all avenues of progress accessible to me, and made this progress to depend on my keeping the law of equity, continence, and reason ; Who gave me the knowledge of His law, or at least showed me the way to find it. He Who is absolutely free from human passions and human weaknesses ; whose goodwill and pleasure is only another name for my obedience to law, and whose displeasure merely means my non-observance of it ; whose reward for me is the culmination of my own progressive efforts towards ultimate good, and whose punishment consists in those evil consequences which accrue to me on my non-observance of the law. He is my Lord, He is my Object of adoration, and He is my Deity, His being has been evidenced by the first line in the Holy Al-Qur-án on the one hand—and completely explained by that Book in various ways—and the great open book of Nature on the other.

Everything I will say to-day will come from the Qur-án. If a book claims to come from God, let it prove the existence of God itself. Why should it rely on my ingenuity and intelligence ? Let it advocate its own cause. And this peculiar feature I found only in the Qur-án. Whatever it asserts or teaches, it does not look to its votaries to have its tenets and principles substantiated.

If you would just rid your mind from those notions about God which the tradition and the Church theology here has foisted on your minds, and you bore allegiance to them for a long time, which are being daily contradicted by the illuminations of science and the phenomena of nature and which now your reasoning has compelled you to abandon to a degree as to even deny the existence of any Deity at all; if you would just put yourself in such a mood, this thoroughly unbiased attitude of mind may enable you to appreciate the existence of the Deity about whom the Qur-án speaks in the very first verse. The verse discloses the four fundamental attributes of God, the only one Deity to whom allegiance is invited by that sacred Book. These four great attributes serve in a way the very original source of all the other complementary features of that Deity whom they describe, and which one frequently comes across in the pages of Al-Qur-án. Those four cardinals are the following: (1) Rabbil Aálamín, (2) Rahmán,¹ (3) Rahím, and (4) Maliki Yaumiddín. I would take only the first attribute for this evening's deliberation; it has often been translated as the Lord of (Rabbil) the worlds (Aálamín). Aálámín here does not only indicate the diverse orders of the constituents of this universe, but also the fact that every object in it is in itself a world. Rabb means not only the Creator, but also One Who imbues every object with the capacity of ultimate development, and the Creator of all those means and aids whereby such development is achieved through all the many stages of that development. In commenting upon the word Rabb I find the following in a Quranic roots-dictionary written centuries before the theory of evolution was ever imagined in the West: "The fostering of a thing in such a way as to *make it attain one condition after another until it reaches its goal of perfection.*"² Consider the words I italicize. Do they not clearly sum up the theory of evolution which now comes within your scientific ken? It is not only the idea of creation and sustenance which in its primary significance the word Rabb conveys, but also that of *regulating and accomplishing completion* of the evolutionary course of things from their crudest condition to that

¹ Rahmán—one whose beneficence provides the needful for everything; Who creates things to satisfy needs even before we come to existence. Raheem—one Whose mercy rewards hundredfold for every action. Malike Yaumiddin—Master of the day of requitals.

² Imám Rághib Isfahání.

of the highest perfection, as I find in another Arabic dictionary, *Tajal-Aroos*. Thus the word Rabb, the first attribute of God in the Qur-án, means Creator, Nourisher, Regularizer, and Evolver.

When we examine the course, now partially within our ken, which an ethereal speck has to pursue to reach up to human organism, we are struck with that marvellous precision and perspicuity with which various methods and forms of specialization and collocation of atoms and molecules into new organisms have been prearranged. At every evolutionary stage of matter, no matter how transient it might be, we discover a course prescribed and we observe an organization preordained. Go where you will, you find matter enslaved in the chain of the Law as the Qur-án says:—“*Wá lilláhe yasjado má fissamawáte yálarde tauan wa karhan*—and to Allah does obeisance, whatever is in heaven and earth, willingly or unwillingly.”

The Holy Qur-án is full of verses which clearly lay down that the “Reign of Law” exists, and dominates the whole material world and every particle of matter implicitly obeys. The researches of the present-day science endorse the same. As a matter of fact, they betoken the discovery of already existing laws under whose influence and control matter assumes different forms and shapes. The sum-total of all the scientific discoveries made so far is this, that the movements, growth, and development of every element in nature are under the government of this or that established law. Results which were supposed to be mere freaks of nature till yesterday are in the light of to-day’s discoveries the outcome of the operations of certain definite and fixed laws. This phenomenon has caused rejection of all such theories which regarded the working of nature empiric and every inexplicable turn in the evolutionary course of matter a freak. Thus the reign of the law has been established in the whole universe; and if so, I ask is this all an accidental or an intentional causation? You call it a mechanism, but can you disassociate mechanism from mind? How inconsistent we sometimes are in our opinion and fall short of average judgment. In all human mechanism we believe in the priority of laws and principles, on which certain mechanism is working; we accept pre-existence of mind which has found and worked upon those principles in bringing it into move-

ment; but when we come to the working of Nature, though we do observe one thousand and one different laws ruling various phenomena of nature, and in order to distinguish them from one another, we give them different names—i.e. Law of Condensation, Law of Gravitation, Law of Affinity, Law of Reversibility, Law of Harmony and Reciprocity, Law of Natural Selection or Assimilation—but we hesitate there to admit the priority of the Law, we fear if once we made such an admission we shall have to accept Law as separate from Matter, which means priority of Mind to substance.

More than fifty years ago, when all scientific ken culminated into Atomic Theory—Atom was our great god, our first cause and origin and its haphazard course styled as law; but later on we found this god itself a slave to law. It was found not the origin but a product of some electronic specialization, which in its turn received its birth from the collocation of ethereal specks, not as an accident but in some ordained measure under what you call Law of Condensation. But is this ether, the till-now-discovered origin of the universe, immune from the Reign of the Law! Though it is yet regarded as an imponderable substance; but attempts have been made to ascertain its weight and volume. Through the experience and experiment of optics and electric waves, it has been determined that fifteen trillion times ether is greater than our atmosphere, and a globe of it equal to the size of the earth would weigh 250 lb. These observations make ether as well a law-ridden entity. Thus wherever we go there are limits and laws. Law is not a sequence, depending for its existence on the course empirically pursued by matter, but its ruler from the very beginning. I have already explained why a scientist with an atheistic turn of mind will not believe in the priority of law to matter—such belief means belief in the priority of mind to matter. He now takes his refuge under a new subterfuge. Hæckel and others have rejected old theories which regarded matter and energy as two separate entities the working of which subsequently created law. They are now treated as one and the same thing with law-abidenceness as their chief intrinsic and permanent character. The origin of the universe under this physico-monism has thus been taken to be something which Hæckel baptizes as Law-Substance. One step more and you are standing humbly at the altar of the God

of the Qur-án. You regard your first cause as something self-created, and creator of other things, self-existing and maintainer of subsequent growth, omnipresent and pervading everywhere, indestructible and infinite; add to them the attributes of all-knowing and all-powerful, designer and regularizer, and you believe in the Muslim God. Call Law-Spirit in place of Law-substance and we jointly believe in the same Monism, in the same *Rabbil-Adámín*—the Lord of the Worlds—who has prescribed a special course for the growth and movement of everything in the universe and commands implicit obedience to his ordinances from matter in its every form. In this respect the Qur-án says: “*And to Him doth obey what is in the heavens and in the earth.*” “*And a sign to them is the night; we draw forth from it the day, then lo! they are in the dark; and the sun runs on to a term appointed for it; that is the ordinance of the Mighty and the Knowing. And as for the moon, we have ordained for it stages, till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and float¹ on in a sphere*” (xxxiv. 37-40).

This quotation brings the whole solar system under a Divine Ordinance, referring in proof of such ordination to that regularity observed by all the luminaries to such mathematical precision as to obviate the least chance of collision, though many of them have till now been found irregular in their course. I take the earth for illustration. Our planet is the outcome of solar heat, which, passing through various processes of evolution, has assumed its present shape. Then by the law of gravity it began to follow an elliptical path round the sun, with its axis inclined towards its orbit. Could it not follow a circular course? Why did its axis make an angle of 27° instead of say 72° at its tangent? The axis could as well have stood parallel to its orbit. If the present situation was not purposive the earth could have assumed any form or course. If the law of gravity enchained it to its revolution around the sun, what was that law “evolved from accident” which made the earth stand on its orbit with its axis inclined? What a contradiction in term—law and accident, and still we

¹ The word “float” is very expressive; it refers to the liquid nature of the substance in which various planets, etc., move. Recent researches make it a jelly-like substance.—ED.

willingly subject our reasoning to this ridiculous anomaly, only to avoid belief in Divine ordination. I could worship this Fetish of Accidence if all these defined movements of our planet had not produced some desirable results—results which affect the working of things, existing even outside the earth, to our benefit. This certainly leads me to believe in some Will, which has controlled the whole affairs of blind Nature to serve some definite purpose. How lucidly the Muslim Book draws a thinking mind to this inference in the following words: “And your God is One God, there is no god but He. He is Rahmán and Raheem—i.e. He who anticipates your need and looks to it beforehand, and His kindness rewards munificently all your works.—Most surely in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends from the clouds, these give life with it to the earth after its death and spreads in it (all kinds) of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, these are signs for a people who understand (Al Qur-án, chap. ii. 163, 164).

Look to the alternation of the day and the night—which causes change in the weather. It affects the atmosphere and changes the course of the winds, and thus brings rainy season and dry weather in a desired course, then the withering of nature and its resuscitation, and this all with the life of man himself, depending on this peculiar bend of the earth-sphere towards its orbit. Is all this at random? Is it all meaningless? Sweep your eyes over all that is outspread before you in the realm of nature and you would not find a single thing in it which is unconnected with your own existence; as the Book says: “Those who remember Allah . . . and reflect on the creation of the heavens and the earth (say): Our Lord—Who looks to our sustenance and maintenance—Thou hast not created this all in vain! Glory be to Thee” (iii. 190). Those things which did not admit of any intelligible explanation till yesterday have to-day been found to be the source of a great and real purpose. I do confess that millions upon millions of things exist which yet baffle human reason to find out the object they have been created for; but all that has been discovered so

far, has been established to be purposive. Now if I have come to know, even in the words of the Qur-án, that the present arrangement of the Solar System as far as our planet goes is definitely purposive in its existence and movements, and every atom in the material world is essential to the well-being of this arrangement, then by a process of inductive reasoning I have every right to suppose that every object in nature admits of my using it for my benefit—it is a different matter altogether to know in what way can I best avail myself of these advantages—and is subservient to me under the Ordinance of some Mind I call Allah, “Who is He Who created the heavens and the earth and sent down water from the clouds, then brought with it fruit as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon, pursuing their courses. And He has made subservient to you the night and the day. And He *gives you of all that you ask*” (xiv. 32–34). And this all under the rotation of the earth in some form. Mark the italicised words of the quotation. Imagine all the advancement you have made in supplying things to serve your need and comfort. But did you ever think of a contrivance or scheme out a design, in working which out, you did not find the needful already existing in nature? How dare you call it purposeless?

This contention, however, is generally met with by a retort, that everything in itself was not subject to any design. It is only man's using them in such a way as to make them useful to himself. Man, in fact, has given purpose to this purposeless universe. There was no pre-existing design in nature for us but our own adaptation.

We all know that light and green colour strengthen sight, and green is the prevailing colour in nature after light. It is said that the green colour was not intentionally made to strengthen sight, but the eye became accustomed to be benefited from light and the green colour, as it was surrounded by these two, most largely. Those who say this overlook an experience which is met with rather frequently; i.e. a mole possesses eyes, but owing to its being mostly out of the way of light it is blind. It could not make its environment

subservient to its sight. This shows to what an extent the eye is indebted to light and green colour. It not only keeps the sight, but also keeps it well. While enunciating the theory that nature is not purposive intrinsically, but this quality in it is largely the result of its being put to use by man in different ways, Prof. Häckel produces the illustration of the powder in his support. Powder, he affirms, was lying for a long time as a negligible quantity, but by making use of it we have invested it with a set purpose. If our use of it had not brought its properties to light, the world would still have remained ignorant of its existence. It is surprising how a man of the Professor's calibre, in proving his theories, should overlook a most obvious thing in his way. We admit that it is due to human investigation that the properties of things became known. But discovery of property means pre-existence of property. In the words of Prof. Häckel, to say that our inquiries have invested powder with its properties—or the purpose to which it can be put—amounts to saying, in other words to this, that the purpose of the explosive was already in it, but in a dormant state, and it is due to us that it became active. It proves rather than negates "design."

There are, however, two other ways of answering the question, whether the objects in nature are themselves purposive, and have been worked upon by some Mind to serve some definite end, or is it the result of our investigation as Häckel suggests? In the first place, if a mind works upon a material and gives it some shape to serve a certain purpose, it is impossible for another person to use that object in a way other than that in which it was designed to be used. If you refuse to deny the design of its maker you court harm and waste your effort. There are pieces of iron and wood before me which have not yet been handled by any hand nor fashioned into something by any brain. I use them in any way I like. I use them in making a machine. Any person who is desirous of using that machine is bound to use it in the way I have intended it to be used. This is one of the most obvious evidences of the fact that a "mind" has worked upon the matter. Can you use God-made things precisely according to your own sweet will? Your own body is a most wonderful machine, whose different parts perform different functions.

This body of yours is the highest culmination of material evolution as Biology says, in which there is a constructive intelligence, and in which the principle of life has become fully fledged. It has also a free-will, and power of discretion. But could you use your nose for seeing? Could you eat through your ear? You dare not go against those designs as you cannot use an ordinary machine contrary to its maker's design. While I am speaking to you, your ears and eyes are on me. Do close your eyes and ears. Could you hear what I am saying? You would perhaps feel hungry after a little while, and would go to a restaurant for the satisfaction of your wants, and if you think that it is your own use of your different organs which has given those organs their respective functions, would you pour hot tea into your ear instead of sipping it through your mouth? Do you think this action of yours would be correct according to the laws of nature? When at your table, would you try to put a pinch of salt in your eye, instead of taking it through your mouth? The result of such a thing, if you do so at all, would be, that you would destroy those organs of your body by such a misuse of them. The reason why it is so is, that the functions of your organs have been determined by a Mind. This machine of your body has been fashioned by an Intelligence and a Mind, and if you do against its designs your action will not be acceptable in the realm of nature. Your deviation would be to court your own ruin. The Holy Qur-án refers to this phenomenon in the following words: "Is it then other than Allah's way that they seek to follow, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly . . . and whoever desires a way other than submission (Islam), it shall not be accepted from him, and in the end he shall be the loser" (iii. 82-84). I have drawn now before you a complete parallel between an ordinary machine made by human mind and that big machine called human body. They are similar in their working, both of them do not admit any use but some particular one. How unreasonable of us to ascribe this to some design in the case of one and to caprice of nature or to our adaptation in the other. You shall have to make, I am afraid, new rules of syllogisms to suit your strange logic.

To say that no one can use a sewing machine, except exactly in the way in which it has been designed to be used,

is to mean that the using mind has to follow the mind which *designed and determined the use of the machine*. What disables you to come to similar conclusion when you see the same thing in human frame? Even in case of iron and wood in their raw condition we are not at liberty to use them in any way we like. Even these two things have to be used only for those purposes for which they were created. You could not make use of them for any and every purpose. This fact indicates that there are laws which regulate the uses of iron and wood. You would lose a lot if you would refuse to follow those laws.

Another argument pointing to the control of matter by some Mind is this. If a particular form of matter involves in its being certain principles, the knowledge and applicability of which only makes the realization of that purpose possible, then it is certain that a mind has preordained it. If the small form of matter had existed independently of such principles, and if there had been no need of their knowledge, nor there would have any advantages accrued to us in our application of such knowledge, one could deny a mind, a purpose, and the particular method to work it out. This in a way is another reason which I read in the Qur-án to meet the contention of Häckel I alluded to above; we are given to know, in the first place, that everything in nature is for our benefit, and in the second we are apprised of the principles which will enable us thoroughly to make use of them. The Quranic words go thus:

"The Beneficent God taught the Qur-án. He created man, taught him the mode of expression. The sun and the moon follow *a reckoning, and the herbs and the trees do obey (Him)*. And the heaven, He raised it high, and He made the *measure*. That you may not be *inordinate in respect of the measure*. And keep up the *balance* with equity and do not *make the measure* deficient. And the earth, He has set it for living creatures; therein is fruit and palms having sheathed clusters, and the grain with (its) husk and fragrance. Which then of the bounties of the Lord will you reject?" (Al-Qur-án, lv. 1-12)—i.e. how can you deny His existence?

Please try to understand the italicized in the above-quoted verses of the Book. We are given to know in these that the whole universe has been regulated by quite a mathematical precision, and in order that we might draw out of

it the best of advantage, we *must respect* the measures; we should find out those *reckonings* and *measures* and should not make them *deficient*. The verses, as the concluding portion shows, not only assert that the solar system was created in its existing form of working with a beneficent object to maintain and nourish mankind and elevate them to their destined goal, but they also disclose the way which may enable us to use the working of the solar system to our best advantage. The Book invites us to discover those measures and then to respect them, which with utmost mathematical accuracy are working universally in every form of matter in its growth. Every created thing, from those large orbs in the heavens to the smallest herbs that grow on the earth, do observe rules laid down with mathematical reckoning and observe measures prescribed for their creation and development. In short, everything that is created in this universe is based on mathematical principles, inasmuch as even some of the points of logic are now being verified in their precision by a process of mathematical reasoning. The Qur-án brings even human speech under mathematical calculation. Vocalization is only intonation of sound in different measures. Letters in a language represent these different measures of sound. Then different combinations of these various measures of sounds make different articulations, i.e. words. By learning these collocated measures of articulation, which receive different meaning in different shapes, we learn languages. So mathematical measures are at the root of language. All our scientific researches owe their existence to this science of measure and reckoning.

Science enables us to reduce nature to our control and render it subservient to our need; but no branch of science can be worked out without the aid of the said science. The whole mechanism of nature becomes ministerial to us if we discover those "measures and reckoning," as the Qur-án says, which regulate its working. I could agree with Hæckel, if man could disregard these mathematical measures in finding purpose in nature. In reality we did not create purpose for nature, we simply discovered those rules and measures which had already been laid down to work out the said purpose. To use the language of the Qur-án, "the sun, the moon," "and the herbs and the trees," "and the heavens," "follow reckon-

ing " and measures. You can find purpose for them if "you may not be inordinate in respect of the measures and keep up the balance with equity and do not make the measure deficient." Now to recapitulate this part of my argument to prove existence of Mind prior to matter Who worked it to certain designed purpose, I have shown to you in referring to man-made machines that if a substance has not been worked upon by some mind, it may be put to use in any way we choose, but if some material has already been worked upon by a mind to serve some definite purpose we must use it to the purpose designed and in the way prescribed and revealed to us, but if the said way is unknown to us, its true use by us depends only upon our discovery of those principles which the author has adopted in his work. Does not every atom in the universe bear strong testimony to the existence of the two principles I have enunciated as to our use of things already designed? Can you with good grace deny behind the working of Nature the existence of some Great Mind?—the Regularizer, the Reckoner, and the Measurer. You cannot! Let us in the words of the Qur-án "glorify the name of your Lord Most High, Who creates, then balances, Who measures, then guides" (*Sabbih isma Rabbekallazi Adla allazi khalaqa fasawa allazi qaddara fahada*).

In this verse the Muslim Scripture speaks of another character of the Mind who gave creation to the universe, one who guides different things on their way to perfection. In order to be more explicit, I read another verse from the Qur-án which in this connection defines the word "Rabb," which, as I said before, is the first attribute of Allah in the Qur-án: "*Qála faman Rabbuka yá Mús-a. Qalla Rabbu nallázi Aata kullu shai-in Khalaqahú summa Hhada.*" "(Pharaoh) said: And who is your Rabb (Lord), O Moses? He said: Our Lord is He Who gave to everything its shape and measure, then guided it to its shape" (xx. 49-50).

These words describe Rabb to be the Being who designs shape for everything. He determines the proportion in which any material is to be used in fashioning out the given shape. He guides everything on its path to its perfection in the use of the given proportions and other things necessary for its formation. Thus, according to Quranic communication, coming of a thing into existence out of some material involves three

things—shape, proportion of material to be used, and guidance. Scientific researches come forward to support this view, of course in a different language. Everything has now been admitted to have evolved from the same material. After atoms receive their emanation, their further development into inorganism and organism is arrangement and rearrangement of the same substance in different measures and proportion. One proportion of substance gives one form and the other leads to another shape. The same substance builds up a child, a pig, and a chicken. Diversity in proportion of the material used causes these different shapes.

If one proportion is useful to one form of matter it is harmful to the growth of the other. But matter in every form of it knows what to use and what to reject. The same amount of substance envelops everything in its course of development. In other words, everything on its course to perfection finds itself surrounded promiscuously by things beneficial and baneful. It stands as if in the concourse of enemies and allies, but the constructive ability in it uses marvellous discrimination between "friends and foes." It accepts what is useful and rejects deleterious. In organic form of matter the process of incorporation works on the same principle of discrimination. Diamond and charcoal come from the same substance, but constructive ability in one unconsciously rejects what is willingly accepted by that in the other. In organism, system sometimes takes into itself things beneficial and baneful, but it assimilates the former and excretes the latter. This discrimination between good and bad which so unerringly acts, gives rise to different shapes and forms to matter in the course of creation. Even in human organism, the stomach nauseates at every deleterious thing. A fly, if taken in, is vomited out. Various secretions perform the same function of purging out things unnecessary and harmful; surgical operations and different purgatives come to help nature when it is too weak to get rid of foreign elements in the system. Disease is only another name of nature's resistance against the intrusion of unhealthy matter into the human system. Is this capacity of wonderful discrimination which so delicately works in every form of growth, as far as unconscious building of organism goes, a mere caprice of nature—an instinct inherently present in matter but by accident—or a *guidance* from the Great Designing Mind and the Fashioner, as the Muslim Scripture says? Before answering it, allow me first to make a few observations.

Does not evolution of matter really consist in the development of its potentialities? Do not its inherent faculties come more vigorously to the front, and become more and more active at every stage of its growth? Is not human organism the final and best evolution of matter under biological researches? That consciousness which evolved out of animated matter in animal kingdom, in the form of impulses, evolves into natural passion in man in human organism. This is not the final growth. Human consciousness has to evolve ethics

and high philosophy. If so, where is that constructive ability which if inherent in matter should now work more vigorously to sublimate my consciousness into high moral and philosophic growth? Do I possess that instinct by nature which "automatically" discriminates between right and wrong ethics, or have I to cultivate it through guidance? Do I by nature nauseate at wrong philosophy, as my stomach nauseates at a fly or some other poisonous matter? Do I by instinct spurn at things injurious to my intellect, as my eyes shut themselves against anything injurious to my sight? A goat will not put her mouth to things poisonous to her system, but do I discern between wholesome and unhealthy food in absence of enlightenment and guidance? I, who represent the best form which matter can evolve, am helplessly and hopelessly destitute of that constructive ability for the evolution of my intellect which discriminates so unerringly in physical building of organism.

If it was an instinct and an inherent faculty, and not something from without, i.e. guidance, it should have worked ten times more vigorously than it did unconsciously in bringing out every form of matter from ether to human organism. The very fact that as far as unconscious growth of matter goes, the said constructive ability works so splendidly, but it disappears on the rise of consciousness, conclusively proves that it was not an inherent faculty in matter, but an external guidance. The inference becomes much more strengthened when I find that the sublimation of consciousness into ethics and philosophy badly needs guidance from without. I do possess discretion; by instinct I can make choice between good and bad, but I want enlightenment and guidance to discriminate between the two. Right discretion needs enlightenment and guidance. I do certainly reject evil when my mind has become matured by getting knowledge of these evil tendencies, and by my experience of their evil results. That is to say, my mind has become evolved through external causes. But if this power was merely an instinct, why did I not possess it from the very first day? This shows that it is not an instinct, it is the result of a guidance that we have received from some higher Agency; Who is also the source of endowing matter with the constructive ability of constituting itself in the best advantageous way. That agency, that source, has been called "Rabb," Who is my God.

The Quranic verse under comment is, however, open to another contention. To admit God as giving shapes to different forms of matter, is to admit priority of shape to matter, which it is said is an impossibility, as in nature ideas are not separable from concrete things. This reminds me of what we read in *Republica*—that interesting controversy between Plato and his illustrious pupil—whether ideas were prior to and separable from concrete things. In reality they are both right and both wrong, as I always say. They differ in viewpoint. Mind in its subjective nature cannot separate the idea from

the concrete things, but in its objective state not only the two are separate, but the idea is prior too. Aristotle points to the mind which saw and became conscious of things at one and the same time. But Plato observed priority of idea in every concrete thing, when he found all the members of its kind always pursuing the same lines in their course to perfection from their crudest state.

Is not even the human mind, which no doubt takes all its material for thought from the world around, and cannot therefore entirely separate ideas from things concrete, capable of containing and entertaining ideas of new things it intends to fashion, long before they take external shape? What would you think about the mind of an artist? Has it not shown a creative faculty, though within a very limited scope? He creates things, though his creation is more or less a new combination. But his mind illustrates possibility of the priority of ideas to concrete things. If the growth of things is not haphazard, but on given lines, it admits of priority of ideas. I could imagine that certain ethereal specks began to chalk out their own way to further growth, but why should the rest of the ethereal world pursue the same course and follow the footsteps of their predecessors; why the newly fledged electrons come under the old, old mode of specialization, when entering into inorganic world? You say it is hereditary. But who is their first ancestor? Let us calmly think over the matter, let us examine step by step every form of growth from humanity downward; could you observe any development without organization? You jumped to atoms some fifty years before, as a thing coming into existence haphazardly, but atoms were also found to have received their birth under fixed specialization of electrons, which in their turn are a condensed electronic dust under special organization. And the said dust is only ethereal specks collocated in a prescribed way; wait a little and new researches will make this ether again an organized growth. To me it is so even now. The very fact that its existence has been discovered through mathematical calculation negates the idea of haphazard growth. And if every subsequent form of matter is fed and nourished on the preceding form of matter, which never falls short, in every stage of progress you are forced to accept your first cause, an Intelligent Cause; Who designs forms of things, makes arrangement for their sustenance, determines proportion of the material they live upon, chalks out lines of courses for their growth, and then guides them on them to their goal. And one term which expresses the aggregate of all these attributes, in Arabic language, is Rabb. How in its characteristic laconic way the Qur-án summed up this concluding portion of my contention in the following dictum: *Wa anna ila Rabbek al muntaha*. And the whole system of cause and effect ends with thy Rabb.