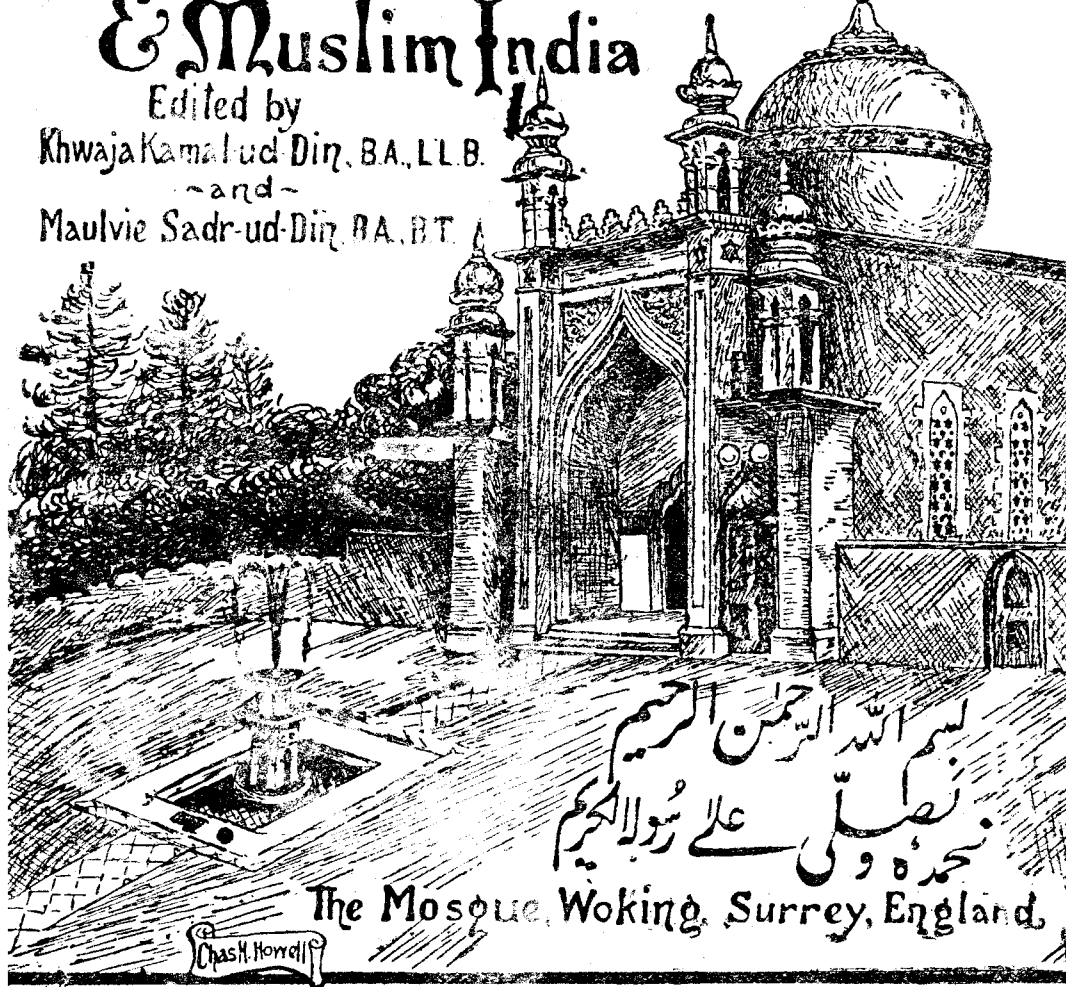


Islamic Review & Muslim India

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.
— and —
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 22s. Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakhā, Lahore.

Friday Prayer and Sermon.—At the London Muslim Prayer House
—111, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1.30 p.m.

Service, Sermon and Lectures every Sunday at the Mosque, Woking,
at 3.15 p.m.

NOTES AND COMMENTS

DURING the last month, the services and prayers at the Woking Mosque were well attended, testifying to the abiding interest possessed by the doctrines of Islam. The faith attracts people because of its plain teachings. They are neither dogmatic nor are they wrapt in mystery. They are, on the other hand, convincing to the learned and equally intelligible to the illiterate or less educated. The Muslim Gospel teaches that God is one and that the God of the Indians is exactly the same God who looks after the English, the Americans, the Africans, the Australians, the Asiatics, and the Europeans. The Holy Scripture of Islam announces that "Allah is the Lord of all the nations and of all the worlds;" He is "your Lord and the Lord of your forefathers;" He is "the Lord of the East and the Lord of the West." In a word, He is described to have been the Lord and Sovereign for all times, for all ages, and for all climes. All the nations freely enjoy His blessings, and thus bear testimony to the fact taught by our Gospel that God is universal. And He cannot be universal, unless He is one and the same God everywhere. His organization, His providence, His control cannot be conceived to be efficient and adequate unless all power and authority is believed to centre in Him, as an Absolute Sovereign. Now this conception of Allah lies within the comprehension of a child, and at the same time it satisfies the highly developed faculties of a scholar. Such is the theology set forth in the Holy Qur-án.

Unity of purpose pervading the universe is a note repeatedly struck by the Holy Qur-án, leading one to believe that central power must have been invested in One Unique Being, characterized by the most perfect powers of creation, thorough and comprehensive knowledge, and illimitable power and authority. Chaos and confusion must have been inevitable, should there be more than One God. If there were two or three gods, love for the display of power, self-assertion, difference of interests, degrees of capabilities, combined with desire of domination, must necessarily have resulted in the destruction of harmony and co-operation which are manifest in nature. England and Germany have recently illustrated that point. Being the two most powerful nations in the world, they have long cherished the desire of domination. Their interests clashed, and they served to plunge the whole world into war. Harmony disappeared, and misery attended with wild confusion held sway. It thus became clear that if two earthly Powers could destroy the peace of the world, and could bring perilous visitation, we could well imagine the devastation and disastrous disorder which must result from a joint administration of the Universe. "If there were many gods," says the rational Gospel of

NOTES AND COMMENTS

Islam, "in the heavens and the earth, they must have gone wrong."

The doctrine of Unity of God which Islam established is not without use and purpose. It seeks to unite all the nations of the world into a universal brotherhood. In fact it is an accomplished thing in Islam. National pride or prejudice do not exercise any influence on the heart of a Muslim. Questions like that of colour, which are only skin-deep, do not ruffle the depth of his convictions, which are at once rational and divine. Broadmindedness and catholic sympathy characterize his actions. Allah being universal, his love and fellow-feeling become universal. "Deep-rooted love for Allah's creatures" being the prevailing note of his faith, charity, generosity and sympathy form the functions of his life. This is the fruit borne by the beautiful doctrine of the Oneness of God. The holy Prophet repeatedly emphasized that Islam consisted in (1) the profoundest belief in the Unity of God and obedience to His will, and (2) the benevolent love for His creatures. This practical belief is evidently of universal application and of everlasting interest. As long as humanity continues to exist, these doctrines of Islam will naturally live alongside with it, and will infallibly call forth response and enlistment.

It is a matter of great satisfaction that the English are steadily joining Islam. For they realize in it the true expression of human nature, and enjoy thereby a real satisfaction of heart. Christianity is a dead letter so far as sincerity and conviction are concerned. It has long ceased to maintain its hold on the mind of the enlightened people. Islam is just the faith for an advanced nation. It is therefore making a successful appeal to them. They also understand that they are not "converted"; on the other hand, they know it for certain that Islam grafts nothing new on them. The faith presents to them what is implanted in their own nature, and thus makes them true and faithful to themselves, and it is by becoming such that one is known to be a Muslim. A Christian continues to be a Christian inasmuch as he still believes in the message of Christ as a prophet, and a Jew not only remains steadfast in his Mosaic belief, but also has to own allegiance to the holy Prophet Jesus in conjunction with all the other prophets (peace be upon them all). For the holy Prophet of Islam has explicitly laid down as one of the indispensable conditions of faith to believe in all the prophets, without the exception of any one of them. This is a marvelously sweet and suitable conception of religion.

Our brother Lieut. Joseph Abdullah, about whom a few observations were made in our last issue, has been attending

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the Mosque very often. On the morning following his arrival in London, he was found with us to gladden our hearts and quench his thirst for a long-cherished visit. He was full of affection, which is characteristically aroused in the heart of a Muslim. It is more than satisfactory to find in him a true propagandist for our excellent faith. His earnestness, his ardour, and his intellectual attainments hold out very bright prospects of unselfish service which he will render to the cause of Islam. We are glad to note that personal knowledge of this enthusiastic young military officer confirms our remarks that were made about him in the last number. We hope most sincerely that Allah will bless him more and more, and grant him ability and means to do what lies in his power to serve his Church. We promised to afford pleasure to our readers by printing his photo. We hope to do so in the near future.

This issue is illuminated by a photo of our dear brother in Islam, Captain Jalal-ud-Din Davidson. His initiation into the universal brotherhood of Islam was mentioned in our last. He is thinking of sending a short sketch of his life, which may be published later on.

THE SHAH OF PERSIA

His Imperial Majesty Sultan Ahmed, Shah of Persia, visited England on October 31 last, and was accorded a cordial welcome by the King, the Queen, Princess Mary, and other members of the royal family. The general public was in no way less warm in their reception of a Muslim monarch. Both public and private addresses were given to him on November 1, and some deputations waited upon his Majesty. A Parsee address was received by him at the Persian Legation, and at Buckingham Palace he gave audience to a deputation of Indian Muslims. The Right Hon. Sayyid Ameer Ali presented the following gentlemen to the Shah, who shook hands with them in turn. Their names are: Maulvi Sadr-ud-Din, Mr. Kidwai, Mirza Hashim Ispahani, the Hon. Ghulam Mohammed Burgari, Mr. Aneek, Dr. Abdul Majeed, Khawaja Nazeer Ahmed, Abdul Qayum Malik, Mirza Ibrahim, Major Fateh Nasub Khan, Mr. Sayal, Mr. Nayyar, Prof. Belsha, Mr. Abdullah Jan, Mr. Dost Mohammad, Mr. Mohd Sagar Chand, Mirza Daud Beg, Abdul Hameed, and Agha Mohammed Mustafa. This ceremony was followed by the address of welcome which the deputation presented, and which was read out by the Rt. Hon. Sayyid Ameer Ali, P.C. The Shah was very much touched by it, and made an impressive reply to it. The texts of the address and the corresponding reply are reproduced below:

NOTES AND COMMENTS

THE ADDRESS

His Imperial Majesty Sultan Ahmed, Shah of Persia.
May it please Your Majesty,

We, the undersigned Muslim residents in London, respectfully beg to offer to Your Majesty our cordial welcome and congratulations on this memorable occasion of Your Majesty's first visit to the Capital of the British Empire.

We come from India, but, as Muslims—members of the universal brotherhood in which there are no barriers of nationality—our profound respect for Your Majesty, and our love for our Persian brothers, impels us to present our humble greetings. We welcome in Your Majesty the illustrious Sovereign of a country which has been, from the most ancient times, renowned for culture and those arts which are identified with civilization of the highest order, and so have won the name of the arts of peace. The whole world is indebted to Persian civilization; and nowhere is that indebtedness more evident and more proudly acknowledged than among the Mussulmans of India. From the time of Humayun, the influence of Persian culture has been paramount in India; in all our arts, in all the amenities of our social life; in our dress, language and customs; above all, in our literature and poetry, that influence is seen even to-day. The characters of our children are still formed by Saadi and Jalali; our mystics continue to be inspired by Sanai and Moulana Jalaludin Rumi; our musicians chant the Ghazals of Hafiz.

We pray that Allah in His mercy may protect, preserve and guide Your Majesty so that, under Your Majesty's benign and gracious Government—may it be prolonged!—Persia may recover from the trials of these dreadful years and that her people, as a free Islamic nation, may resume its proper place among the great peoples of the world.

THE REPLY

Gentlemen,—It is indeed a source of gratification to me to receive you here to-day. I am deeply touched by address, couched in such a cordial and eloquent language.

Your reference to Islam as a universal brotherhood is most appropriate, and whilst the ties and the community of ideas which bind the various races composing it are remarkably strong in the case of Indian Muslims the affinity is still greater because of your being of the same stock as your Persian brothers. Still another circumstance adds to the links of our sympathy, and that is the very friendly relations that long existed between Persia and Great Britain, relations based on the solid foundation of community of interest and mutual respect, interest which is happily increasing daily. I am grateful to you, gentlemen, for your kind remarks about Persia's influence in the domain of art, science and literature on the countries surrounding her and in India. It must not,

however, be forgotten that Indian philosophy has exercised in its turn an important influence on Persian thought, and that there has been an exchange of amenities between the two countries. My country, after serving in the past as a barrier against several invasions towards the West, can now serve in the more congenial task of a bridge across which modern Western culture would penetrate Eastward after having been assimilated and fashioned in a form more suitable to Eastern mentality.

In thanking you again, gentlemen, for your warm expression of goodwill, I request you to convey the deep sense of my gratitude and the assurance of my affection and solicitude to our brother Muslims of India, whom you have so worthily represented here to-day.

PRESENTATION OF THE HOLY QUR-ÁN TO THE SHAH

At the conclusion of the reply, the Imám of the Woking Mosque, Maulvi Sadr-ud-Din, stepped forward to present the Shah with a beautiful copy of the *Edition-de-Luxe* of the Holy Qur-án with English translation and notes, an outcome of the labour of love of the learned and saintly Maulvi Mohammed Ali, M.A., of Lahore, India. The invaluable gift was placed in a most charming cover of gorgeous brocade, having gold floral designs on a rich green silk background. The following is the translation of the few remarks that the Maulvi made in Persian in presenting the Holy Book :—

“ In the name of Allah, the most Loving and the
 “ most Merciful. We glorify Allah, and invoke His
 “ blessings on the Holy Prophet. May it please your
 “ Majesty—I pray most sincerely that Allah may bestow
 “ upon you every felicity, and may crown your career
 “ with success. Our excellent faith of Islam has succeeded
 “ in fostering among the Muslims of the world feelings
 “ and ties of true brotherhood and genuine love. Prompted by those sincere feelings, I desire to present you
 “ with what I deem the most precious of gifts—a copy
 “ of the Holy Qur-án. I am doing so exactly in the
 “ same spirit of unselfishness in which the Holy Prophet
 “ delivered the Revealed Book to you and us, giving
 “ utterance to the words that fell from his lips :—
 “ *Wa má asalukum alaihe min ajrin* (And I do not ask
 “ you for a reward on account of it).

“ I beg to be, yours in Islam,

“ SADR-UD-DIN.

“ The Mosque, Woking, November 1, 1919.”

His Majesty received the precious gift in his own hands with reverence, kissed it and laid it to his forehead.

COPY OF A LETTER

COPY OF A LETTER

Addressed by MAULVI SADR-UD-DIN, Imám of the Mosque,
to the Rt. Hon. The Secretary of State for Home
Affairs, Home Office, London, S.W.

SIR,—I beg respectfully to ask you to take notice of the feelings of anger and indignation, which are being aroused among His Majesty's Muslim subjects by reports of the Armenian cinematograph display at the Queen's Hall, London, on October 29th last. Massacres are therein represented as a product of Islam, and as committed only by Muslims. Such evil deeds are no more sanctioned by the religion of the holy Prophet Mohammad (may Allah shower his blessings on him) than they are by the religion of the holy Prophet Jesus (upon whom be peace and blessings of Allah). Christians of the Near East massacre the Muslims with all the horrors shown in this Armenian film. History shows that they have at various times been urged to do so by some Powers of Europe, chiefly Russia. This being so, it is not difficult to imagine what must be the feelings of the Muslims, who know the sufferings their brethren have endured at the hands of Armenian and Greek Christians, when they see the Armenian revolutionaries in England and America making money out of their part in the tragedy—a tragedy which is that not of Armenians only, but of all the inhabitants of Anatolia, of all the inhabitants of the Turkish Empire—I may say, of all the inhabitants of Asia at this moment.

In the name of that religious tolerance for which England has been famous, and which is part of the sacred law of Islam, I solicit the favour of your kindly exercising your influence to stop this most offensive and false propaganda. I shall feel obliged.

I have, etc.,
SADR-UD-DIN.

5th November, 1919.

*From MAULVI SADR-UD-DIN,
Head of the Mosque (Muslim Church),
WOKING, ENGLAND.*

Dated 21st October, 1919.

*To THE HON. LIEUT.-COL. EDWARD C. LITTLE,
618, FREEMAN STREET, KANSAS CITY,
KANSAS, U.S. AMERICA.*

SIR,—In your speech, delivered February 7th, 1918, and published in the *Congressional Review* of March 4th, 1918, and later on printed in the form of a booklet, which I have received to-day, I find a statement misrepresenting Islam. You think, "under the Koran, strictly interpreted, every

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Christian is an outlaw and can be killed at sight." A Muslim child who is taught to believe in Abraham, Moses, Jesus, and Mohammed, and in the revealed books like the Old and New Testaments, together with the Qur-án, will simply smile at the ignorance betrayed by the pronouncement. You have given expression to what is not Islamic, and which is an outrage to the sense of generosity and broad-mindedness inculcated by our faith. The holy Prophet, Mohammed, has taught us tolerance, which is hardly known to any other people. To enable you to see for yourself what is professed by the Muslims, I would better refer you to the Qur-án itself. Muslims are commanded to announce to the people, "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes; and that which hath been given to Moses and to Jesus (i.e. the New and Old Testaments), and that which was given to the prophets (in general) from their Lord. No difference do we make between any of them: and to God are we resigned (Muslims)." (Qur-án, Ch. ii. 130, as interpreted by Rodwell, who is a Christian.) The holy Prophet, Mohammed, has reflected his heart in setting forth that belief which breathes unprecedented tolerance. It is but rational to believe in one God as the Lord of all the nations, ministering as much to their spiritual needs as to their physical requirements. As such, the Muslim conception of a universal God led to the natural belief in the universal spiritual ministration. In other words, it inculcated belief in all the prophets—"making no difference between them"—and it enjoined belief in the books revealed to them individually. Accordingly we, as Muslims, look upon Abraham, Moses, Jesus and others (peace be upon them all) as *our* prophets, exactly in the same way as we regard Mohammed to be our Prophet (peace be upon him and his fraternity of prophets). Invariably we invoke Allah's blessings upon them, when we mention their names or their names are mentioned within our hearing. In a word, the tolerance and practical generosity, as preached by Islam, is an accomplished fact. It is deeply and firmly embedded in the heart of every true son of Islam. You can, therefore, judge to what extent your words might have shocked him.

Our holy Prophet went a step further. He took upon himself to defend Jesus Christ, as a prophet, and he did that most earnestly and successfully. The Jews poured over him invectives and abusive epithets, as they do even now. The Qur-án does not connive at it, the Prophet does not rejoice at the disgrace of one of the rival prophets. He stands up for him, vindicates his cause, refuting in detail the objections raised against him and his mother Mary, and proves that he was not illegitimate, his mother

COPY OF A LETTER

was a chaste woman, and establishes his claim to prophethood. Read the holy Qur-án, Ch. ii. 81; iii. 40 to 52, and you will see for yourself how high is the esteem and veneration in which Jesus is held. These are only a few of those verses which maintain his claims and dignity. Chapter v. 79 upholds the chastity of Mary, and v. 85 of the same chapter speaks of the Christians in these terms: "And thou shalt certainly find those to be nearest in affection to them (Muslims) who say, 'We are Christians'; this, because some of them are priests and monks, and because they are free from pride." "Light and guidance" are described to be the characteristics of the New Testament. It is surprising, therefore, to find you ill-repaying the trouble which the holy Prophet took in defending the cause of Jesus Christ, his mother, his followers, and the book which was revealed to him. This attitude was faithfully and consistently maintained by him. When the Prophet sat on the throne of Arabia as the overlord of all the nations then inhabiting the peninsula, the nobility of his nature manifested itself in the most generous and broadminded treatment which he meted out to his Christian and Jewish subjects. Washington Irving, a well-known American writer, will tell you that he received the Christian and Jewish deputations with the greatest possible consideration and respect. The Christian deputation from Najran was lodged in the precincts of the Mosque itself, where they were allowed to hold their Sunday service too—the highest distinction that a ruler could confer upon his subjects professing a religion other than his own. We wish such examples were followed to-day by the more civilized nations of the West. That was not an end of the magnanimity of the Prophet. He granted them a charter, conferring upon them perfect religious freedom, and calling upon the faithful to help them, if necessary, in the reparation of their churches. This makes it plain that broadmindedness and generosity were freely exercised by the founder of Islam both as a religious head and temporal overlord of the clans and tribes of the vast peninsula of Arabia. Could you conceive a larger measure of these virtues, and could you imagine that there could be a more dishonourable outrage than what your statement has inflicted?

I am confident that you, as an honest American, will admit your mistake, which is obviously of a serious character. But only confession or an expression of regret will not adequately rectify the mistake. You accused us publicly. Fairness will require that you should withdraw your false charges in some public manner, and should place on record this protest which I have made on behalf of the Muslim world.

Yours faithfully,
SADR-UD-DIN.

CIRCUMCISION

CIRCUMCISION was an indispensable ritual with the Israelites. It owed its importance to the covenant into which Abraham entered with God. Gen. xvii shows that this covenant was also to be kept by his "seed." The tenth verse gives the text of the covenant, which is this: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." The Jews kept the covenant most rigidly; Christ kept it himself, and his early followers as well; the prophet of Islam kept it, and his followers continue to do it now. Only the Christian denomination out of Abraham's "seed" has fallen off. The rigidity with which the Jews performed this rite has been counterbalanced by the utter indifference and contempt with which the Christians have renounced it. But this indifference becomes all the more deplorable when we realize that the rite is based upon pure morals and hygiene, and that it was observed in the case of Jesus Christ himself. Does not the devout cleric read in Luke ii. 21 that "When eight days were accomplished for the circumcising of the child, his name was called Jesus"? At least the tradition of Jesus should have been kept up, if not the covenant of Abraham. The early followers of the holy prophet Jesus do not seem to have shown any disregard to it. St. Peter considered himself the apostle of "the circumcision," and strongly protested against the irreligious attitude taken up by St. Paul. He set up for the apostle of "the uncircumcision." The latter's general principles are incorporated in his own words, "All things to all men." His religious tactics and diplomacy may reflect intelligence, but they do not speak well of his adherence to the doctrines expounded by Jesus. He did not meet the master. He was not one of the twelve disciples. As a propagandist, he is not, therefore, expected to be authentic and faithful. His exposition of Christian doctrines outraged those who sat at the feet of the master. They were surprised at the bold professions of St. Paul, who never lived with Jesus, who never conversed with him, and who never had the chance of seeing him. He looked upon himself as the apostle of "the uncircumcision," as opposed to the apostle of "the circumcision," which attitude was claimed by St. Peter, who is described by Jesus as a rock upon which his Church was founded. But to our disappointment the rock together with the Church appears to have crumbled down, and a spurious Church arisen upon Pauline foundation. St. Paul thought of "gathering people into the fold" rather than propounding authentic doctrines. He would assume the air of a pious Christian when dealing with a Jew, and would adapt himself wonderfully and surprisingly in his anxiety to gain a Gentile convert. Restricting

CIRCUMCISION

ourselves to an illustration bearing upon the topic under discussion, we would refer the reader to Timothy's conversion, and that of Titus. Quite consistently with his memorable words, he treats the two cases differently. "Him (Timothy) would Paul have to go forth with him; and took and circumcised him *because of the Jews which were in those quarters*: for they knew all that his father was a Greek" (Acts xvi. 3). "But neither Titus, who was with me, being a Greek, was compelled to be circumcised" (Gal. ii. 3). Things like this shake all confidence in St. Paul, who in his passionate piety becomes absolutely unscrupulous. The rigidity of the Jewish practice of circumcision resulted in reaction which found expression in the methods of St. Paul. The reaction went too far, and dealt a death-blow to a useful custom. But it will rise out of its ashes. It is useful, and it will press itself on the notice of enlightened Christians. Medical necessity will restore this institution again. Professional opinion being convinced on this point, its revival is recommended. The recommendation is not confined to the treatise on medicine and sanitation. It is being noticed by the Press as well. The following note in the valuable columns of the *London Times* will serve as an instance.

"Compulsory Circumcision."

"Brigadier-General A. C. Critchley, C.M.G., D.S.O., R.A.F., who was in charge of the preliminary training of all pilots of R.A.F. and about 25,000 Cadets and other ranks, between the ages of 18 and 30, in his evidence says: 'If the Government propose to take up this matter seriously, I would make the following suggestion as one of the most important measures in the fighting of venereal disease—that a law be passed making circumcision essential within a year of birth. This would curtail a tremendous amount of venereal disease.'"

The law which was subverted by the endeavours of St. Paul is going to come in force again. It is an irony of fate. The law of nature could not be violated with impunity. What was considered a curse will be welcomed as a blessing, and all divine law is a blessing indeed. Christianity has not done away with any divine law, it was Paul and his followers that should be held responsible. They were never able to ignore a single divine law without introducing an elaborate human legislation, or compelling later generations to revive the same old law.

The Muslims have neither given up the covenant of Abraham, nor do they attach any superstitious value to it. As the "seed of Abraham" they have kept the tradition, having done away with the rigidity which it assumed with the Jews. Unlike them, it does not form a condition for the admission of a person into the faith of Islam. We do not hold that "the uncircumcised" are identical with "the

unclean," we do not believe that "the uncircumcised" will be shut out from bliss. We do not believe, like the Jews, that the rite brings about union with Godhead, and failure to keep it will deprive any person from participation in acts of worship. Islam is too advanced to inculcate such irrational views. We look upon it as a useful institution, which is based upon pure morals and sanitation. It promotes cleanliness, and safeguards a man against certain forms of venereal disease. We are proud to say that we have not in vain been faithful to the covenant of Abraham. Faithlessness must be punished, and it has been punished. Force of necessity will compel the apostate to awaken to the sense of redeeming their compact with God.

We are confident that the British Muslims will also keep Abraham's covenant in circumcising their male children, and will thus help to protect them from certain forms of disease.

THE TURKISH QUESTION

INTENSITY OF MOSLEM FEELING

To the Editor of "The Times."

SIR,—Absence from England has prevented my noticing before the comments of your Constantinople Correspondent on the signatories to the Moslem memorials submitted to the Prime Minister on the Turkish question. As one of those signatories, will you permit me, with your usual courtesy and fairness, to say a few words?

The illusion that the Moslem feeling in India with regard to Turkey is unreal must have been dispelled, at least, it is to be hoped, by the weighty pronouncement of Lord Chelmsford in his Council, reported in *The Times* of September 9. If any further proof was needed as to its reality and intensity, it is furnished by the resolutions which have been and are being adopted after prayers in the mosques and at immense mass meetings in every part of the country against the dismemberment of Turkey and interference with her independence. These resolutions have been transmitted by wire to England for submission to the Prime Minister. They one and all rely on the fulfilment of his memorable pledge. The demand for the independence of the Turkish Sovereign is a natural consequence of the requirements of the Sunni Law relative to the head of the congregation (the Imâm-al-Kabîr, i.e., the Caliph), and the validity of prayers. The law requires a spiritual *nexus* between the Supreme Imâm and the people; that *nexus* is not established if he is not an independent ruler; and the prayers are consequently invalid.

The Viceroy evidently realizes the seriousness of the feeling, otherwise he would have hardly used the words he did in the

THE TURKISH QUESTION

Council. In these circumstances the signatories to the memorials (whom your Correspondent most unwarrantably charges with having associated themselves with "the professional advocates of Turkey") felt it their duty, as citizens of the British Empire, vitally interested in the pacific development of their people within its vast ambit, to represent to the Prime Minister, and, through his commanding influence and personality to the Peace Conference, the gravity of the situation created by the attempt to go back on his pledge, a pledge of honour, as the Moslems regard it, solemnly given in a grave crisis. The Moslem world is waiting, with a pathetic trust in the honour of England, for the fulfilment of that pledge. Any deviation from it will intensify the prevailing bitterness.

In an allocution addressed to his people, the first Caliph of Islam declared that it was treason to conceal the truth from the Ruler. In that spirit we have worked to discharge our duty to our Sovereign and the Empire, and from the performance of that duty we shall not be deflected by outside attacks.

The reports that have recently appeared in the Paris papers make it perfectly clear that the national consciousness of the Turkish people is now fully aroused; they realize what lies before them. And it seems to be believed, at least in Paris, that they will fight to the death for liberty and the defence of their "homeland"; they will not submit to the cruel persecution of enemies who have yet to undergo years of pupilage to fit them for governing virile races possessed of long traditions of rulership. The inevitable racial and religious war will keep the Moslem world in a ferment for generations. Apart from the feelings of their Moslem fellow-subjects, which deserve some consideration, it may fairly be asked, would the British people, who love liberty for themselves, engage in the repression of the efforts of a sorely afflicted nation to maintain their independence, their national existence, and the sanctity of their hearth and home? Further, would they be willing to sacrifice the lives of thousands of British soldiers and spend millions of money to satisfy the ambitions of other nationalities? Great Britain claims to have liberated Syria and Mesopotamia. Will she not liberate Turkey proper, Thrace, and Constantinople from the greed and earth-hunger of others? If not, we shall only be sowing the proverbial dragon's teeth.

Yours faithfully,

AMEER ALI.

2, Cadogan-place, S.W. 1., Oct. 27.

The Times.

DAY OF PRAYER FOR THE SULTAN-CALIPH

ON Friday, October 17 (the day appointed by the All-India Muslim Conference held at Lucknow on September 21, 1919), a large congregation assembled at the Muslim Prayer House (111, Campden Hill Road). After the regular Friday prayers, the following prayer was recited :—

“ O Allah, Owner of sovereignty ! Thou givest sovereignty to whom Thou wilt, and Thou takest sovereignty away from whom Thou wilt. In Thy hand is the good. Verily Thou hast absolute control of all things.

“ Preserve, we pray Thee, our Khalifah and Imám, the revered successor of Thy final Prophet (upon whom be blessings), Thy servant and our brother in Islam, the prince of believers, Muhammad Mahid-ud-din Khan and Khagan, Sultan of Turkey and Defender of the Faith. Bless, support and strengthen him in this hour of trial and adversity. Preserve him and his kingdom to us, if it be Thy will. Frustrate the schemes of those who would destroy Islamic unity, of those who would bring back into Islam the errors of the days of ignorance. Help us, O Lord, against the schemes of unbelieving people.

“ O Allah, we have wronged our own souls. We acknowledge our sin. Oh, forgive us our sins, for truly none forgiveth sins save Thee alone. Purify our conduct and our hearts by Thy forgiveness, that we, who oft have fallen short of our Islamic duty in the past, may be more worthy of our high vocation for the future ; and that the Muslim body under the revered Khilafat of the House of Othman may become in truth Thy kingdom upon earth, the home of peace and righteousness and human brotherhood and human progress—a blessing to all people in the world.”

A meeting was then held under the chairmanship of Mr. Marmaduke Pickthall, who made the following speech :—

“ MUSLIMS,—

“ This day has been set apart by our brethren throughout India for solemn prayer to Allah for the preservation of the Ottoman Khilafat. Is the Khilafat, then, in danger ? you may ask. We hope and pray that it is not, but there are signs which make us anxious. At the beginning of the war there were distressing rumours to the effect that the religious headship of the Muslim world was being actually hawked about by representatives of certain Christian Powers, offered to persons whom few Muslims would accept as representative. Then there has been, and still is, an attempt upon the part of Christian Powers to introduce into Islam the irreligious, anti-human error of aggressive nationalism—that poison which has wrecked the life of half the world—an evil which Islam abolished for all true believers.

DAY OF PRAYER FOR THE SULTAN-CALIPH

“There have been attempts by Christians to persuade us Muslims that the Khilafat should be hereditary in the Prophet’s family, and that, because our holy Prophet was an Arab, his successor always ought to be an Arab too. The fact is that the holy Prophet, far from wishing to set up a dynasty, left the succession open to all Muslims with no other test than that of conduct, backed up by strong position and the approval of the congregation. He said that an Ethiopian slave who did right was more worthy of the leadership than a Sherif of Coreysh who did wrong. The Prophet (may God bless and keep him !) was no Arab nationalist. He ceased to be an Arab in the nationalistic sense upon the day when he received his mission from on High. He abolished Arab nationality for all his followers, instituting in its stead that new and wonderful brotherhood—in very truth the kingdom of God on earth—in which the Ethiopian slave was on an equal footing with the Sherif of Coreysh, in which the only test was that of conduct.

“These attempts, and rumours of attempts, so utterly against Islamic principles, made by the Christian Powers, roused very angry feelings in the Muslim world. The question of the Khilafat is no concern of Christians any more than it is the concern of Muslims to decide who shall be Pope of Rome. The Muslim world as a whole accepts the Ottoman Sultan as its Khalifah with enthusiasm and impassioned sympathy ; and it is well that Christian Powers should know that this is so, and that by instigating or encouraging another claimant they can do no more than make a wicked and a useless schism in the Muslim world, a cause of much ill-feeling, strife and future bloodshed. What have we done to them that they should injure and insult us ? We are not dangerous to anyone if we are left alone. All we ask is to preserve our unity, to be allowed to pursue in peace the straight path of progress which Allah has appointed for us, to improve and to advance in our own way. In the course of history, by God’s decree, the Khilafat passed from an Arab to a Turkish dynasty, and in our own day the Khilafat of the House of Othman has become identified with Muslim progress. *That the sentiment of Islam is not anti-European in this matter is proved by the fact that it is our earnest wish that our Khalifah should remain one of the Powers of Europe.* All we ask is that Europe shall give up attacking him, and us through him, and shall accord to him and us the right of nations. In praying for the preservation of the Ottoman Khilafat, we pray for the future peace and welfare both of East and West.”

TELEGRAM TO H.I.M. THE SULTAN-CALIPH.

The following resolutions were unanimously adopted :—

- I. That this meeting places on record the fact that the

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Sultans of Turkey have been for many centuries past the recognized Khalifahs of the Muslim World and Custodians of the Holy Places and honour of Islam, and that the present Sultan of Turkey occupies in relation to the Muslim World the same position as his predecessors occupied.

2. That this meeting emphasizes the necessity of the political independence of the Islamic Khalifah and protests against attempts made by non-Muslim Powers to curtail such political independence and integrity of his dominions.

3. That this meeting protests, in the strongest language at its command, against the systematic vilification, in the European Press, of the Turkish patriots who to-day are endeavouring to retrieve the mistakes committed during the past few years, and who are using every legitimate endeavour to stem the tide of unwarranted aggression on Islamic territories by certain European and Christian nationalities, more especially the Greeks and the Armenians.

4. That a telegram should be sent to H.I.M. the Sultan of Turkey, the Khalifah of the Muslims, in these terms :—

“ Muslim Congregation, London, including Sunni and Shia, of various races, to-day pray for your Majesty and affirm their unalterable devotion to your Majesty as Caliph.”

Mr. Pickthall, as the chairman of the meeting, was authorized to sign and to dispatch the telegram, which was handed in at the South-Western District Post Office the same evening.

SULTAN'S MESSAGE

On November 10, the following most gracious answer came to the Islamic Bureau (33, Palace Street, S.W.) :—

“ Marmaduke Pickthall, Chairman, Muslim Congregation, London.

“ Wire sent on behalf of members of Muslim Congregation, London, consisting of Sunnis, Shias, and other Mohammedan sects, has been received and submitted high destination. Good wishes tendered his august person and feelings of unalterable devotion expressed for supreme Khalif of all Mohammedans, affirming once more unshakable attachment to the faith of Islam, have been object of high satisfaction to his Imperial Majesty the Sultan, my august Master. By Imperial order I beg you communicate the above to members of your congregation.

“ ALI RIZA, Grand Vizier.”

This gracious reply was communicated to the congregation after prayers, on Friday, November 14, and was received by all with heartfelt pleasure and due reverence. It was at once suggested that the telegram should be preserved and framed.

MUSLIM AND CHRISTIAN UNITARIANS

MUSLIM AND CHRISTIAN UNITARIANS

THE task the writer of the following article appointed for himself in making this sketch, is to set forth the likeness, nay, the identity of the major articles of faith of the Muslim and Unitarian communities. Although he writes as a Unitarian clergyman, he wishes it to be clearly understood, at the outset, that whatever opinions are herein expressed, they are personal and in no wise commit the denomination to which he belongs. He alone assumes responsibility for the contents of this brief study in comparative religion.

Good as a comparative study of religion is in itself, it is better still if it leads from the academic to the practical. Therefore the knowledge that people are alike should lead them to join hands and work together. Likeness should produce co-operation, which is the primary need of the new era. Thus the cultivation of the spirit of co-operation between Muslims and Unitarians is the justification for what follows.

Now the two forms of faith that, to me, bear the closest resemblance to each other, whether in the mode of their genesis or their religious and theological affirmations, are Islam and Unitarianism. Let us first examine their origin and the circumstances that gave them birth. From the utterances of the Prophet Mohammed (sal'am) we learn that Islam was not meant to be a new religion but rather the "religion of Abraham" restored to its original purity after its corruption by the polytheistic and tri-theistic Arabs and Christians. The mission of the Prophet Mohammed, as he conceived it, was the reinstating and the fulfilling of the monotheistic faith of the father of the Jewish and Arab nations, the great patriarch Abraham.

In like manner did our Unitarian prophets conceive of their exalted mission. They made no pretensions to originality, but on the contrary brought back to the world the gospel of the great Unitarian, Jesus of Nazareth. Just as the Arabian Prophet contended that the religion of Abraham had been corrupted and needed restoration, so did the English Prophet, scientist, philosopher, and theologian, Joseph Priestley, contend in his treatise on the *History of the Corruptions of Christianity*. Dr. Priestley's censure of the idolatrous Christians, of whom he wrote that they were not "to be at all distinguished from those who bowed down to wood and stone," was no less thunderous than that of his prophetic forerunner in Mecca. So far then full agreement obtains.

Let us next hastily review the principal doctrines of both of these successful restorations and developments

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of the religion of Abraham and Jesus. Highest above these towers the doctrine of God's indivisible unity, to which one of our greatest Arabic poets, Al-Mutanabbi, prefixes the adjective of SWEETNESS in one of his poems: sweet indeed and beautiful is God's unity to Muslims and Unitarians, and sweet are its fruits in contrast to the bitter fruits of savage controversies, bitter schisms and bloody persecutions to which the erroneous doctrine of the plurality of persons in the Godhead gave rise. And this UNITY is the burden of the Prophet Mohammed's teaching. Countless are the times it occurs and recurs in the Qur-án. "Say, there is no god but God." And is not this all that is required to make one a Muslim? That this is also the heart of Unitarian belief is amply demonstrated by the name *Unit-arian*. Is it too much to declare that belief in God's unity and all that that contains of germinal potentialities is the sum and total of religion? On this unity hang "the law and the prophets," or to use up-to-date phraseology, all faith and practice.

Another cardinal doctrine common to Islam and Unitarianism, and which is to be found side by side with the preceding in Sura II—130, 285, is belief in God's books, that is to say belief in the universal nature of revelation. The Prophet Mohammed was the first religious teacher to enunciate such a doctrine and treat on a par, more or less, the ethnic scriptures current in his day. No one before him recognized God's word, so plainly written, in the religious literature of other faiths and countries. He was the first man of religion to teach that whatever book had God and the good life for themes was a holy book. As a corollary to this we have in the teachings of Mohammed the doctrine of universal prophecy. He enjoins upon his followers belief in all of God's Apostles whom He raised to bear witness to Himself, in every age and clime. Mohammed recognized every preacher of righteousness as a messenger from on high. And these doctrines too are the precious heritage of his fellow Unitarians in the Christian Churches. Some liberal Christians are only just discovering these precious jewels which alone can make for tolerance, respect, and peace among people of varying religious views. But they have been anticipated by the Unitarians from Mohammed down to our own poets like Longfellow and Emerson.

Then there is the doctrine of immortality, which occupies a prominent place in the formulations of both religious bodies.

Space does not permit entering into a detailed enumeration and discussion of all the doctrines common to both Islam and Unitarianism, nor of the ethical implications of such doctrines. A separate article on the comparative study of the ethics of these religions is required.

DIVORCE CASES IN ENGLAND

The foregoing doctrines are accorded first place, on the Muslim side, by the Qur-án, by the Mutazilites, by the dogmatic theologians of the Kalam, by the sufis (mystics) like Algazalli, and by the philosophers like Ibn Sina (Avicenna); on the Unitarian side by men like Francis David of Hungary, Socinus of Poland, Priestley and Martineau of England, Channing, Parker, Emerson and others of America.

I hope that this rather cursory presentation will help to make the position of the Unitarians better known to their fellow Unitarians of the Muslim faith and assure the Muslims of the sympathy, goodwill and willingness to co-operate on the part of the Unitarians in order that the great religion of Islam may preserve its spiritual treasures and aspire after more, a task to which its genius makes it so well fitted. It is also hoped that this article will show the Muslims that real, intelligent and thinking Christianity is not Trinitarian, but only its corrupt forms. That Unitarianism was the religion of Jesus and his disciples and of the Palestinian Church, which alone had the true traditions. That there was no time in the life of Christianity when witnesses to the one and only God, who is without a counterpart, were lacking. And that this Unitarian faith is not peculiar to the Churches that are called after it, but that it has faithful adherents in Churches that are supposedly Trinitarian and is fast replacing the Trinitarian faith even in its strong fortresses. Even the missionaries are carried along by the mighty stream of Unitarianism which is conquering the hearts of men everywhere that light, knowledge, and truth have penetrated.

Finally, Muslims and Unitarians, stand fast together and see the Unitarian faith of the Jewish prophets, of Jesus, of Mohammed, of Servetus, of Isaac Newton, and the host of others of the intellectual leaders of the race, conquer ignorance, superstition and obscurantism. Rest not until the knowledge of the one and only God "fills the earth as the waters fill the sea."

REV. G. S. KUKHI, M.A., B.D., *Appointed Unitarian Delegate to Muslim Countries by the American and the British and Foreign Unitarian Associations.*

LONDON.

DIVORCE CASES IN ENGLAND

THE English Press notices that there are over two thousand petitions being tried in the Divorce Court of London. It is an appalling record. But this does not fully reveal the shocking conditions that are obtaining. This number given above does not represent, in the opinion of Mr. Horatio Bottomley, M.P., "more than a tithe of the cases in which relief may reasonably be sought from the bondage of ill-

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assorted matrimony." Over and above that, Petty Sessions are locally trying cases of sexual immorality into which young people have been launched by the war. In the opinion of the Press, "the inevitable moral reaction following the war" should call forth "a broader and more humane view" of the serious problem of marital ties. Public opinion is convinced that a drastic reform should be brought about in the Church itself, which "has hitherto been inefficient and inadequate" in dealing with this serious problem. The Christian law does nothing but drive an otherwise moral woman into the horrible act of adultery, without which relief is an absolute impossibility.

Most shocking and heart-rending of all are those trials which reveal that many military officers have returned home broken-hearted on account of their wives having broken faith and fidelity, and fallen in love with others. Their sacrifice for King and Country is ill-repaid, when they find others have taken an undue advantage of their absence. Many a wife has shown shameless audacity to confess and write to her husband in terms similar to these: "As I have found another man, whom I love most dearly, and with whom I am living now, I shall have to break away from you." It is very very sad indeed. Ladies brought up in the bosom of luxury have been played upon, decoyed, and tempted to beguile the absence of their husbands in improper ways. Some of the tales are extremely painful, and most of the details too scandalous and shameful to be reproduced.

Still sadder is the case, on the other hand, of those women who have been deserted by military men on the plea of their having met "better girls." They are absolutely helpless. Neither the State nor the Church can do anything for them under the present law, which rests on religious grounds. They cannot obtain divorce, to which they are entitled according to the law of Islam, and get remarried. They must remain single and thus exposed to moral dangers. How can they live an unnatural life? Some noble souls are too proud and too chaste to think of a course which is illegal. But in most cases, patience having been exhausted, they succumb to the temptation; which is in a way natural, but is forbidden by the existing law. Misery must wait upon those that are proud and chaste, and dishonour must attend those who seek a natural remedy forbidden by the law. They are not allowed to obtain divorce and get remarried, or, in other words, there is no provision made for the maintenance of their happiness and morality. This calls for urgent measures to be adopted by the State, which should compel the Church to give up what is not only in conflict with human nature, but a source of evil telling upon the nation.

Foreign soldiers have been more active in the field of

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immorality. Having found themselves in a land where no such restraints were placed on them as are imposed by relatives, Society, and native land, they gave a free play to their propensities. They have worked havoc with impunity. The politeness and chivalry of the English prevent them from demanding reprisals. Many a young mother has been left behind altogether stranded. These wrecked persons fall into two kinds. Those who were living with foreigners without being properly married, and those who had their marital union solemnized by the Church. The latter have to suffer more. Having once committed themselves to the law of the Church, they cannot remarry publicly. While others, whose marriages never took place in a legal form, are free to choose other husbands. These cases of misery and corruption call for a prompt reform in the Christian Church. If the Church does not take any notice of it, if it does not heed the warning, if the pathetic misery does not serve for a protest, the revolt of nature will prove irresistible. The serious character of the question, however, is engaging the attention of the true sons of the land. What is being proposed by them is quite human and natural, and thus in perfect accordance with the Law of Islam, which claims to be in harmony with human nature.

Islam places woman on an equal footing with man in all matters, spiritual and social. Absolute equity and impartial justice are administered. Man is governed by the same law that is legislated for woman. Unlike Christianity, it has the same law for the husband as for the wife. Everybody knows and keenly feels that in Christendom there is one law for the wife and another for the husband. Once being doomed by the Law of Moses, she stands still doomed by the Christian Law. On the part of the woman, adultery entitles the husband to his release ; while in the case of man, cruelty or studied desertion must be combined with his moral corruption in order that she may apply for a divorce. In case they cannot pull together, they have no course open to them for dissolution other than the dishonourable act. It amounts to this, that the Christian Law in its pious simplicity urges people to have recourse to an act of shame. One fails to guess whether by so doing an end is put to a conjugal misery or an everlasting dishonour is entailed. Why should not divorce be allowed, as the Law of Islam would do, without whipping people to any immodest action ? The Islamic Law saves us trouble, expense, and disgrace. It is no less adequate to meet all cases than it is honourable and humane. It is, in fact, an expression of human nature.

We have referred just now to economy as characteristic of the Law of Islam. This blessing would never force itself upon us in a Muslim land, for we are so familiar with it.

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It is the contrast in this country that makes us alive to it. The initial Court fee is so heavy and forbidding that an ordinary English person cannot venture to run to the Divorce Court. It is purposely legislated like that, and it reflects credit on the ingenuity of the good-intentioned people who control the Church. They mean to defend and maintain the Church at the expense of human happiness. And this is not the only measure adopted to make the Divorce Court inaccessible. Law Courts are not instituted in every town. No, not one to a county even. There is only one Court for the whole of the country. It is held in London. Traveling expenses, attended with hardship and discomfort, expensive residence in "the hubbub of the world," and the fees charged by the solicitors and lawyers, all serve to set up insurmountable barriers in the way of a respectable English person of ordinary means. All this is well suited to achieve the sacred object of the holy Church. Could such a law be divine which would not recognize that relief should be provided as much for the less fortunate as for the persons of means? Could such a law emanate from the all-loving universal God, who is no respecter of persons? Could such a law as makes for corruption and misery be styled divine, as having been revealed by the Holy of holies? The stamp of fallibility that it bears points to its human origin, which must be characterized by short-sightedness and lack of universal sympathy. The Law of Islam claims to be divine, not only because it is revealed, but also for the reason that it establishes catholic equity and fairness for man and woman, for the rich and the poor, and for the king and the peasant. No party has to suffer and groan under the weight of misery aggravated by injustice and irremediable legislation. Here, too, thoughtful people are suggesting remedies which are accomplished facts in Islam. The faith of Islam, which is another word for the Law of Nature, can be put aside for some time, but it cannot be thwarted with impunity. It must seek its restoration to the advantage of mankind.

The unnatural and galling restrictions which the Christian Law imposes upon people lead at once to dishonesty and indecency. Mr. Horatio Bottomley, M.P., records in his recent article that a distinguished Member of Parliament had to make a painful confession: "To escape from an intolerable marriage and to override the technicalities of the law, he had deliberately tricked the Court by a pretence of misconduct entirely foreign to his disposition." It is surprising that the clerics of this country are quite content with a law which is the father of fraud and perversion. Is it still very difficult for them to guess whether man is sinful by nature or the Christian Law prompts him to become sinful? If they are not able to make out what is quite

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plain to others, they will contribute little towards uplifting humanity and minimizing misery.

The Christian Law manifests its short-sighted policy in confining the cause of divorce to adultery. Not only because it insinuates and suggests an evil practice, but because it does not take into account, like Islam, that there may be fifty things which may render indispensable the dissolution of the marriage tie. Instead of recognizing the validity of cogent reasons other than adultery, it has proposed and legalized what is known as "separation" of man and wife. The remedy is worse than the evil it aims at removing. It has led to wild ways, for it is unnatural to lead a life of celibacy. Serious rupture of marital relations should entitle them to divorce, after which both parties should be free to remarry, if they choose to do so. But separation prevents them not only from remarriage, but compels them in most cases to seek gratification in the directions which are illegal and illegitimate. Bastardy is often the issue of such recourses. This is how the Christian Church contributes to the edification of the nation. This law is an inhuman structure, and as such impels its followers to violate it, to the disgrace of the Church and deplorable corruption of the community.

We trust that the English nation will awake to the sense of high morality and to the lofty conception of what a divine law should be. They should rise superior to the tradition which ties them down to an inhuman law, which draws support from the Church. Their salvation lies in the replacement of the man-made law. They should take inspiration from the law of Islam, or should bodily adopt it. They will find in Islam a true and adequate realization of human nature, and in its law a corresponding legislation to meet the requirements of mankind.

SELF-EXPRESSION AND COSMIC CONSCIOUSNESS

**FROM A MUSLIM STANDPOINT WITH A FEW
OBSERVATIONS ON "NEW THOUGHT"**

Lecture by KHWAJA KAMAL-UD-DIN, at Hastings, at the request of some "New Thought" Friends

"SUCCESSFUL indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain, and who act aiming at purification, and who are continent, except before their mates or those whom their right hands possess, for they surely are not blamable, but whoever seeks to go beyond that, these are they that exceed the limits; and those who are keepers of their trusts and their covenant, and those who keep a guard on their prayers; these are

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they who are the heirs, who shall inherit the Paradise; they shall abide therein."—The Qur-án.

These few verses from the chapter "Almominun" of the Holy Qur-án contain two notable words in the original text. The one is "alfalah," which is commonly taken to mean success or the achievement of one's aims. The other is "waris," meaning heir, which signifies that those spoken of in the above verses will not only attain to success in this life, but will continue to exist with success in the life hereafter, for an heir is one who survives a certain state. The literal sense of the word "falah" is to unfold something in order to reveal its intrinsic properties. This very word is used in Arabic for tilling as well, which is to break open the surface of the earth to make its dormant productive powers active. The English word plough seems to have been derived from this Arabic word "falah." It is one of the striking beauties of the Arabic language that its words in their primary sense denote the state which when realized conveys the import of the same. This is well illustrated in this very word "falah," which not only means success, but also signifies what constitutes real success. Real success consists in working out all the capabilities of something to their perfection, i.e. the realization or unfoldment of the latent powers—self-expression. Thus the above Qur-ánic quotation not only assures us of perfect self-expression in this life, if we pursue the course it prescribes, but also vouchsafes the attainment of self-preservation both in this life and the hereafter. In fact, the two things, viz. self-expression and self-preservation, are at the root of all our struggle. Poets, painters and politicians consider their success to lie in their putting forth their thoughts, conceptions and policy before an appreciative public. The real source of all our activities and progress lies in these two incentives. Unfortunately quite a wrong interpretation of these, on some occasions, leads individuals as well as nations to their own ruin or the ruin of others. To them self-expression is no more than the expression of one's wish and will, which they must make to prevail over the will of others. The mistake lies in taking self-expression, and that also in its wrong conception, as synonymous with, or as means of self-preservation. They ought in fact to have considered self-preservation only as a means to achieve the end—self-expression, which in the Qur-ánic sense means development of our latent faculties. But quite the reverse of this, they regard self-preservation as the end, and self-expression, and that also in the wrong sense of the word, as a means to it. This perverse idea gave birth to a philosophy that wrought destruction in the world.

The definition is too clear to require any explanation. It aims at self-preservation at the expense of others. Accord-

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ing to it, the secret of self-preservation lies in self-assertiveness, which has given birth to another wrong notion to the philosophy of struggle for existence and the survival of the strongest; according to which the weaker has got no right to live on the earth of God but to subserve to the ends of the stronger. How far this wrong interpretation can lead to the destruction of the world is best illustrated in the present war. It fosters a spirit of competition. Once captured with this idea, a man is capable of crushing every feeling of sympathy and goodwill in his anxiety to excel others. But Islam looks down with contempt at this sort of self-expression, which in reality is self-assertiveness.

Self-expression is the unfolding of the innate capacities and beauties that are embedded in the nature of man as a trust of God. It is through the expression of these that one can attain to spiritual heights resplendent with scintilla of Divine attributes. It is a matter of great satisfaction that Europe of our generation is after all growing cognizant of the true spirit of religion and emerging out of the conventional forms of it. Man is hero-worshipper by instinct, and consequently he has looked upon bowing to some superstitions as observance of religious obligations. Likewise mere faith in this or that dogma has been regarded by some as the aim and end of religion. But this is a mistaken notion. Religion in sooth is the code of life, which when followed leads one to a consciousness of inner beauties and helps him to convert them into actualities. All our actions spring from our beliefs, which therefore constitute the root part of religion. Western people are, however, beginning to realize that religious perfection does not consist in the mere acceptance of a few dogmas of the Church. A feeling has now sprung up among some of them that they can also do what Jesus did. This reformed view of religion is, however, not an unmixed blessing. This class of people think that although human, they are capable of progressing right up to divine attributes as they believe Jesus did, and that this object is attained not so much by active exercise of one's powers but through inactive meditation and by leading a retired, undisturbed life. It is also asserted that so long as one does not divorce himself of mentality—that which alone distinguishes man from an animal, he cannot attain the highest degree of beatitude. These and such-like other ideas are only the relics of by-gone beliefs which have not been shaken off entirely. Europe has for centuries been in the habit of paying homage to man-worship in some form or other. The North and West of the continent adored Woden and Thor, while the South and East lauded Jupiter, Zeus, Apollo, etc., as gods. They were only men, but presented to the credulous in fantastic garbs. All these divinities of the heathens in Europe afterwards gave way

to another human god and made room for him, some fifteen centuries ago, who was humble enough to give his epiphany "in the manger and on the cross." But a new era has now dawned in these days. Jesus is looked upon not as God but as an elder brother, whose attributes we equally share and his divinity too. This belief is gradually fathering the thought that we can elevate ourselves as high as God and can possess and dominate every atom of the universe as God can, and this all not through any active effort on our part but by silent and calm contemplation. This smells strongly of the refined pantheism of the ancient India, according to which man could divest himself of his humanity, if he so wished, and become divine. But does this view at all fit in with what we really are? Cannot the slightest change in the atmosphere cause our destruction? The circumstances with which we are surrounded make us absolutely dependent on the outside agencies for our well-being and existence. Let us take the very case of Jesus as a specimen from amongst those who from time to time have been taken to possess Divine attributes, and see if this belief is borne out in his own words: "I cannot do anything myself" (St. John viii. 28); "Why callest thou me good?" "If I turn out the devil, it is by the help of the finger of God" (St. Luke xi. 20); "My God! my God! why hast Thou forsaken me?" (Matthew xxvii. 46).

Do these expressions signify any possible vindication of the aforesaid claim?

There are others in the West who believe that huge wealth would be theirs if they could only contemplate that they are surrounded on all sides with wealth which is really theirs, and that we could command, like God, all the sources of wealth to pour out their treasures at our feet, if we could by meditation attain to Divinity as Jesus did. But here is a refutation of the above in the words of this our elder Brother: "Foxes have places for hiding, and birds have nests for them in the air, but the son of man has no place to rest his head in." Then He says on another occasion, "Of myself I can do nothing; of that hour and that day knoweth no man, neither the son." Those amongst us who are getting obsessed with the new-fangled idea that we can make ourselves great through mere meditation, would be well advised to study the 38th chapter of Job, in order to realize the limitation of human powers. No doubt that some of the sayings of these great personages, who are a manifestation of some Divine powers and in whom the spark of Divine attribute embedded in their nature has grown into a full blaze of fire, contain certain words misleading to the common people. The notion that we can achieve equality to God seems to have arisen out of expressions like that of Jesus, who is reported to have said, "I

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am one with my Father." This expression no doubt signifies an obvious truth, but the interpretation put thereon is quite erroneous. A single detached sentence out of the speech of a person is not sufficient to grasp his meanings. It is desirable to have a wider survey of his sayings and to see that no such interpretation is put on some of his words as will clash with the sense or tenor of the rest of his speech. Had this been the criterion of determining the meanings of Jesus by his votaries, we are positive they would have been saved from cross and man-worship. The same person who says on one occasion that he is one with his father utters the following words in a critical state of distress: "O my Father! if it is possible, let this cup pass from me; nevertheless, *not as I will but as Thou wilt*" (Matthew xxiii. 46). Can these be the words of one who is said to claim equality with God? The saying, however, is not valueless. It illustrates a great spiritual phenomenon which we frequently come across in the lives of the blessed amongst mankind. As a matter of fact, when a man completely subordinates his own will and desires to the will of God, all his actions and words partake of Divine attributes. He becomes steeped in the colour of God, and this is the stage where he is one with God. It is this state that entitles Jesus to say: "I am one with my Father." Others have uttered similar words. "I am Bhagwan," i.e. god, comes from the lips of Krishna. Hands of Mohammad are declared to be those of God in the words of God—the Qur-án. Let us carefully study this other quotation of Jesus just cited—"Not as I will but as thou wilt." What a guarded statement! He lays no claim to equality with God, but expresses his union with Him through his submission to the Most High. He has killed his own volition and has lost his individuality into that of the Father. His actions and words are only to work out the will of the Other. Is it strange then to find him say "I and my Father are one," not on account of equality, but for reason of complete submission, and implicit subordination to the High Will? Self-surrender of Jesus has reached a stage where nothing comes between God and His devoted votary, may he be A or B. It is this truth that constitutes the essence of Islam, and to attain which a Muslim stands in prayer and other devotional practices prescribed in the Qur-án. I will dwell on this subject later on. It is quite absurd to claim equality with the Divine Being, or to suppose that Divine mind is no more than our own in its evolved stage; and that this state of perfection in man is reached only through silent contemplation with eyes closed and at the expense of our mentality.

This method of achievement too is in reality another relic of old dogmas in the West. In order to press her many doctrines for acceptance, the Church has ever emphasized

the fact that reason is no criterion to test the veracity of matters religious, which must command our blind allegiance. This phase of "New Thought" now prevailing in the West is but the same divorce of reason, though it differentiates itself from the conventionalities of the Church. Again we are told that for such achievements the only thing needed is faith, while actions can be dispensed with. This idea they again inherit from the Church. Martin Luther, in spite of his bold departure from the established Christianity of his day, could not help falling into the same error and retained the principle of salvation through faith as the cardinal point of his creed. With him actions were nothing. Believe in the atonement and you get salvation, was his religion, and it is repeated to-day by the so-called freed school of New Thought, though in a new form. To get rid of your disease a kindred movement in the West—Christian Science—would advise you simply to close your eyes and imagine yourself enveloped in health all round, with your various faculties working properly and your cheeks to be ruddy without resorting to any medical aid. They think their fancies will assume the form of realities, if they could firmly believe it to be so. I do not deny that imagination plays a considerable part in the build of physique, but I am not prepared to admit that it can bring about such effects as depend upon your dietetic faculties. You may control your appetite to a certain limit, but this will never give you strength such as you can gain by food alone.

There are some who are tempted to generalize from witnessing a few cases where a patient had been brought to health in this way. But they ignore many other circumstances attending each particular case, amongst which individuality of the patient plays a great part. Every case must be scrutinized on its own merits. One has also to make sure how far the individual's recovery is due to certain mesmeric effects under the wholesome and healthy influence of the active agent. We demand a plain test to establish the efficacy of the above process. Do not take your food for a week, but only imagine that you have done so. If you could then preserve your usual strength, vitality, your rosy complexion and the brightness of your eyes, I will come to believe in your theory of contemplation. So far I admit that you may subdue your appetite by slow degrees till you cultivate in you a power to keep fast for a long time.

Man by nature, in his undeveloped stage, loves ease and shirks exertion. As, for instance, there was a quest for the philosopher's stone, in the medieval ages, whose touch with base metal was believed to transform it into sterling gold. In these days too, we do believe in such a stone to amass heaps of gold, but this is no other than our personal effort. To obtain gold without labour was a specimen of the ignorance

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of medieval ages. Likewise in the realm of spirituality the doctrine of "faith without deed" has its source in the same tendency to avoid effort. Belief in the "blood" came to take the place of the philosopher's stone in spiritualities which could convert base human nature into highest morals in a single moment, although belief in this doctrine is practically non-existent to-day in many quarters in the West, but its place has been taken by one equally unintelligible and demoralizing. Contemplation is now believed to be the way to achieve all desires. To a limited extent, however, this new philosophy contains partial truth. Calm contemplation is no doubt a step in the right direction. It produces a certain kind of sensation to which the Western world was an utter stranger for so many centuries. This peculiar sensation is, however, the very first rung of the ladder, in the spiritual upliftment and not the top.

No one can deny that self-expression consists in the development of those powers in man, which distinguish him from lower animals. Conscious self forms the difference between the two. The development of mind depends upon contemplation, and the latter is only possible through silence and calm meditation. It is therefore indispensable to retire from the bustle of life to some secluded place and give ourselves up to meditation if we want to cultivate our various faculties of mind. But it is not a new revelation. For this very purpose the sages of old in the East, isolated themselves from human society. In order to attain self-expression they took up their abode in the inaccessible recesses of forest glades and mountain fastnesses. Certain manifestations of some of the spiritual powers were no doubt made by these people; but this course did never prove practicable for the real benefit of human society. Buddha commands the spiritual homage of millions, yet very few of them could adopt his mode of life as a code of theirs.

Another strong argument against the aforesaid method lies in the very nature of man, who is sociable by instinct. The realization of many of his powers is closely bound up with others in relations of mutual interdependence. There are many other traits of human character which can come into play and flourish only in the midst of society. Courage, patience and benevolence are some of the highest virtues in man. There lies not the slightest chance for one to exercise these virtues if he has secluded himself from human society. Similarly perseverance and fortitude in the face of obstacles are extremely essential for the development of spirituality. All these grow through exercise, and when one is placed in adverse circumstances—a thing only attainable in social life. We prize so much the development of our will-power. Can we get it in its different phases if in secluded life one is never chanced to face evil and temptation

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of various character? If no injustice is done in our presence or no one injured, how can we bring into play our sense of equity, justice and sympathy? Only very few inner powers do not require society for their cultivation.

Corresponding to our external senses we have internal senses as well. Besides the apparent eye and ear, we are gifted with inner organs of sight and hearing which produce clairvoyance and clairaudience. We can sometimes read the feelings of others. But these few powers do not constitute in themselves the height of spirit-force. They are some of the gifts of God to man. Islam has laid down an efficacious course to attain this stage and achieve many other kindred things. But Muslim divines never encouraged such acquisitions, as it is not the goal of life. Yet the curiosity-loving nature hankers after it. Such-like things are no doubt obtained through asceticism, but the method kills many noble traits of humanity. Sometimes they become a source of pain, as in the case of clairvoyance.

Real spiritual elevation as expounded by Islam, and the rules to achieve which are laid down in the Qur-án, consists in the state when human mind is clarified into a mirror to reflect Divine will, when every one of his organs works in accordance with the will of God, in short, when each movement of his, hearing, seeing, sitting, walking, etc., should completely harmonize with the will and wish of God. This is the spiritual height, at which man becomes the beloved of God, and it is to this stage that a tradition from the Holy Prophet (may peace and blessing be with him) refers in the following words: God sayeth, "O man! only follow thou My laws, and thou shalt become like unto Me, and then say 'Be' and behold 'It is.'" God sayeth, "The person I hold as beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hand by which he holdeth, and I am his feet by which he walketh."

I have already referred to the first step towards the attainment of these capabilities as consisting in silence and contemplation. I have also mentioned that there is a sort of pleasant sensation, which the West is beginning to perceive. But the error lies in regarding it as the be-all and end-all of spiritual evolution. The very course that is followed to attain this sweet sensation betrays that a wrong ideal has been set up. For instance, the method prescribed is first of all to concentrate one's attention on a fixed point to avoid one's thoughts getting scattered; for as a matter of fact, real meditation depends upon concentration of mind. As a typical practice we are directed to have our house closed with all its holes plugged, and hold our meditation in a quarter far removed from the din of life, and then compose a poem, solve a philosophic problem or draft, say, a piece of composition not containing words with a particular letter.

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We will thus secure ourselves against the disturbing effect of sense-organs. The object of the whole of this process is, so to say, the drugging of the organs of sense by force of concentration. We admit that by thus drugging the senses, the mind will begin to make a manifestation of some of its wonderful capacities. But if we could weaken and hush up our sense-organs by drugging them in some other way and obtain the same result, where on earth lies the difference between the two methods, viz. concentration of mind through such seclusion and the drugging of sense-organs? For instance, in the East, such a state of senses is created through hashish, a kind of herb, having an intoxicating effect different from that of fermented liquor or opium. Liquors produce a sort of buoyant emotion in the mind, while opium atrophies our senses, but hashish has a dulling effect upon the whole system, and concentrates the mind on anything towards which it may happen to be attracted. If one under the influence of hashish should close his eyes and imagine his soul to be soaring in the sky, he will really feel so. This is why the stuff is called in Persian *falaksair*, i.e. ramble in the sky. This I say, on the ground of personal experience of the effect of this drug when I took it for trial some thirty years back. I have also experienced the pleasant sensation arising out of the meditation in question, and am therefore in a position to compare the two, which are very much akin to each other. Both consist in a sort of an intoxicating effect, and both are the outcome of so much weakening the sense-organs as not to disturb mind-activities. It is quite immaterial whether this drugging is the result of hashish or of any other method to avoid distraction of mind. The net result following thereon is nearly the same, viz. deadening of senses and a pleasant sensation. We would therefore invite the attention of our friends connected with such movements that they may have silent contemplations by all means, but the pleasure resulting therefrom is not self-expression. Self-expression demands a difficult course to be pursued, beset with manifold obstacles, and requiring great self-discipline. Over and above all the drawbacks of this new thought, there is another difficulty which makes all our attempts to avoid disturbance of mind futile. We may retire from the bustle of life and shut ourselves up in a solitary closet. We may thus secure our sense-organs against all disturbing influences. But how can we manage to quiet down the storm of all those conflicting ideas, impulses and passions that surge in our bosom? As human beings we are of the earth and bound to it by numerous ties. Our interests are sometimes in danger, while again certain boisterous passions swell our breast. Such-like circumstances are sure to undo all above-said efforts for the concentration of mind. To obviate this difficulty some persons or some religious systems would

have us crush these passions, a remedy wrong in itself. These passions in their primary form are the very impulses which originate in the instinctive life-tendency in man.

As I said before, self-expression presupposes the feeling for self-preservation, which, in its turn, consists in the satisfaction of these same passions. Consequently, by killing our passions we deal a death-blow to our very self, thus defeating our object of self-expression. Keeping all these considerations in view, Islam has struck upon a golden mean. We should have self-expression as the *summum bonum* of life and self-preservation as a means towards it. In other words, the feeling of self-preservation must be there, but only in so far as it should promote the purpose of self-expression. Before I attempt to show what method of silence and contemplation which I recognize as the first step towards the attainment of spiritual perfection as Islam prescribed, I would invite the reader's attention to another point.

Sense of self-preservation germinates from self-consciousness. Animal consciousness is a bundle of only a few blind impulses, devoid of the consciousness of individuality. For instance, the impulse of hunger, when aroused, demands gratification, without any consciousness, on the part of the animal, of the fact that it is instrumental to self-preservation. Man, on the other hand, knows not only that these impulses are the springs of his various activities, but also, that he owes his very life to the satisfaction thereof. This creates self-consciousness. This individual consciousness is responsible for the sense of personal rights in man and the question of mine and thine. This is also found sometimes in lower animals, but to a very limited extent, and receives its full development only in man. Individual consciousness, if not properly regulated, makes us encroach upon the rights of others, for the sake of self-preservation. It is to put a check on the irregularities of this consciousness that several laws have been framed. As a matter of fact, man's utility to society and the development of his own mind both depend upon his evolution from this stage to the moral one. His interests must not be confined to his own person, but should extend to other members of the society. So long as his outlook is limited to his own personal interests, he has not risen above the life of flesh. He breathes in a higher atmosphere and steps in the sphere of a moral life when he links up his interests with those of the society, leaving behind his selfish, sordid desires. This moral state partakes of spiritual lustre, when he outgrows the stage at which he respects the interests of others with a view to further his own, and is prepared to sacrifice his own interests for those of others, or in other words when his individual consciousness gives way to race consciousness. By race I do not mean

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any particular nationality one belongs to, but the whole human race. But unfortunately, there is another obstacle on the way which hinders his progress. Instead of widening the sphere of his interests to the whole of humanity, his views become narrow and cramped by delimitating the scope of his social usefulness with the ideals of nationality, i.e. his self-consciousness is transformed into national consciousness. Even then he is self-sacrificing for others, but the field of this sacrifice covers only the particular community or nation to which he belongs. This germinates that ignoble feature of patriotism which is responsible for social prejudices and national rivalries. It gives birth to wars when nations rise against nations and cause human devastation. In individuals, the impulse of self-centred selfishness tends to produce law-breakers and usurpers of the legitimate rights of others, but the activity of this impulse in communities and nations is responsible for wars. The root cause of all such crimes in individuals or nations would always be found in their false worship of this impulse of self-consciousness. A study of human history reveals the fact that wars are waged because particular nations want either to protect their interests against others or sacrifice those of other nations to theirs. The word patriotism does, no doubt, sound very sweet, but then it has been the cause of shedding human blood in the past as well as the present. Those who have not progressed beyond the stage of individual or national consciousness to that of human race consciousness, are yet far removed from the spiritual realm. Just as the moral stage is not reached so long as a man moves in the sphere of individual consciousness, similarly the spiritual window is not opened to one whose attention is yet confined to national consciousness. True spiritual state is the concomitant of human race consciousness. There is a still higher stage beyond this state of consciousness. It is only attained when one sacrifices his personal interests for the sake, not of the community of which he is a member, nor even of the race to which he belongs, but of the whole of the universe. When all impulses of self-aggrandizement at the expense of anything in the universe, are dead, then he has truly succeeded in scaling the loftiest pinnacle of spiritual grandeur and glory. His interests are then identified with those of every atom in nature. This is the stage of cosmic consciousness point of human self-expression and the final stage of preparation for his true self-expression. Here his spirituality becomes full-fledged. His physical nature has become subsided and has partaken of Divine Nature. He has entered into the holy precincts and a sort of union is created between him and his god. It was in such a state of spirituality that Jesus exclaimed: "I am one with my Father."

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How mistaken is one's assertion when he says that God's interests centre in him alone. Rather, every atom in the whole of the universe is the object of His interest. Let no one, therefore, claim that his mind is the mind of God, unless he has moulded his entire self, his thoughts as well as actions, in consonance with the will and wish of the Lord and Evolver of the worlds. This is the ultimate stage of cosmic-consciousness, and it is attained when one's movements, one's eating and drinking, one's prayer and fasting and other religious rites are in thorough submission to the will of God. Here it was that the Holy Prophet, Mohammad (may peace and blessings be on him), proclaimed: "Verily, my prayer, my sacrifice, my life and my death are all for Allah, the Lord, the Maintainer, the Nourisher, and Evolver of the whole universe, Who has no peer, and this am I commanded . . . and I am the foremost of these who are submissive (to Him)."

This is the picture of one who is the superman of the Qur-án. Let us compare this superman to that of Neitzsche. Both share a desire to live—an instinct of self-preservation. But one links up his self-preservation with this world, and so with him self-expression consists in self-assertiveness; while the other regards his self-expression as dependent on the evolution of those powers, which partake of Divine glory on a human scale, and which consists in serving the whole universe at his own discount.

I have already pointed out that silent contemplation can never remain undisturbed, so long as passions are not subdued in man's mind, and also that any attempt to crush these passions is tantamount to suicide, as self-expression is possible only through self-preservation, which again depends for its existence on the same passions. Consequently, the peace of mind and concentration of thoughts cannot be attained simply by retiring to solitude, but it comes within human reach through a mastery over passions. But this control of low desires is only possible when individual consciousness, passing through various stages, say, family, national and racial consciousness, is sublimated into cosmic-consciousness. Real contemplation and the good thereof is only the lot of one, possessed of this cosmic-consciousness. It is meet therefore that instead of detaching ourselves from the world and attempting to subside sense-disturbances through certain mind-exercises, we should try to feel the presence of God in loneliness and by reflecting on His attribute as the Maintainer, Nourisher, and Evolver of all the worlds, we should cultivate a sense that His interest embraces the whole universe and not of our own self, and we have to follow His ways in our dealing with the universe. Such contemplation will enable us to enter into the spiritual realm. This is the right path, along which we can walk in the footsteps

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of God. This is the truth, which Islam came to teach and realize. To achieve this object, no other course is more efficacious than that prescribed by Islam. And here I give the A, B, C of the course. It enjoins upon its followers to rise very early and, after proper ablutions, to stand in a most submissive attitude, in the presence of God. Thus a Muslim stands in the stillness of early dawn, generally in a place free from the din of life, and meditates upon those attributes of his Maker, which are given at the very outset of the Qur-án—*Alhamdu lillah-i-Rabbil-Aalamin*, etc. All praise and glory is for Allah, the Creator, Nourisher, and Maintainer, and Evolver of the whole universe, Whose beneficence gives us things we have need of and without our meriting them; Whose mercy gives us hundredfold reward for one action, and Who is Lord of the day of requital. This is the beginning of the Muslim prayer. The object of this recitation is not to glorify God and cite His praises. With Islam, Divine glorification consists in human edification. God, as the Qur-án says, is above needing our praises. By reciting these attributes of God in our prayers we are led to think how far we are in tune with Him. We are enjoined by the Prophet to imbue ourselves with Divine attributes, and the recitation comes to enlighten us in this respect. It is through such meditation that individual consciousness receives sublimation into cosmic consciousness, the Evolver of the worlds. I would not at present dilate upon the various expressions in a Muslim's prayer, each and every one of which absorbs him in meditation. After the morning prayer the Muslim goes about his business with a strengthened heart, to face all that would call into play his various powers. After noon he would once more repair to the Holy Presence, and calmly meditate on the same attributes of God. Thus retiring into solitude every second or third hour, five times a day, his contemplations help him to cultivate a sense of cosmic consciousness. If in the intervals, he finds any transgression on his part, repeated prayers to the Almighty are constant reminders to him of the real aim—the cosmic consciousness. The Islamic prayer is, so to say, a running stream of pure water of cosmic consciousness, in which the Muslim's heart takes his dip five times a day. Is it possible for one thus trained, to be narrow-minded, selfish or overbearing to an extent which would lead to crimes, private or national? The Holy Prophet, Mohammad (may peace and blessings of God be upon him), is reported to have remarked to his companions:—

“If you have a stream flowing by your house wherein you may take a bath five times a day, is it possible that your bodies should remain unclean?” The reply was a decided no. “The stream,” added the Holy Prophet, “is your prayer five times a day.” We Muslims say our prayers

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in congregation, but each time there are some portions which we perform by ourselves. I admit that prayer with many is a mechanical thing and therefore inefficacious, but abuse of a thing is not the defect of the institution. There is yet another prayer which is said all alone, at the dead of night, in order to have perfect concentration in the said meditation.

Let us revert to the verses from the Holy Qur-án, which I gave in the prelude. It is said therein that only those would be able to develop their powers or achieve self-expression, who pray to God in a spirit of thorough submissiveness and fear. This is followed by a recapitulation of those duties which one owes to his fellow beings. The object of this is to remind us that self-expression, which is only obtainable through keeping up of cosmic consciousness, depends upon the fulfilment of our obligations to others. The spark of this sense is kept alive by giving it a practical garb in the discharge of these duties. In the first place, attempt has been made to cultivate in us a sense and then practical exercises have been set to maintain it. The last verse holds out a promise of obtaining possession of "*Firdaus*," i.e. paradise, which amounts to a perfect stage of self-expression. The word *Firdaus* literally means, full fructification of seeds into garden. The course prescribed to attain cosmic consciousness is that we should jealously guard our prayers by acting up to the words cited, in the comport of life in all its activities, otherwise our prayer is a farce. The perfection is reached when we constantly move under the sense of cosmic consciousness thus reminded in prayer. It should be the background of all our movements. As a student of religion, I have been struck with this feature of Islam, that where other sages conceived this truth in a very complicated manner, and with great difficulty made it visible to the layman, Islam has not only brought it within reach of common understanding but has also given it a practical shape. To cultivate this feeling of cosmic consciousness, people retired into solitary woods. The banks of the sacred Indian rivers were resorted to for this very purpose. But Islam has elevated its follower to this pinnacle of spiritual glory, in a practical way, by keeping him in the world, making him fulfil the obligations he owes to his fellow-beings, and putting him in the service of the teeming creation of Allah, at the same time reminding him of his real goal and the most efficacious way to achieve it.

PHYSICALITY, MORALITY, SPIRITUALITY

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It will not be out of place to say here a few words about Spirituality—a subject so much talked of and so little understood, but which can be attained only by cultivation of Cosmic Consciousness. It is rightly made so much of and set up as the *summum bonum* of human life. From the pulpit and the platform we listen with rapt attention to sermons after sermons impressing the importance of cultivating “spirituality.” Works on ethical lore are replete with the same idea. A very sweet and charming expression indeed! But the question might be asked in what on earth does the fascination of the word consist? Unfortunately, however, the true import of the word has not been generally realized, and many attempts in this direction amount to little more than groping in the dark. All the sacred books, excepting the Qur-án, are silent or vague on the point. Neither do they prescribe any definite course for the realization thereof. The Holy Qur-án, on the other hand, does not only set forth in terms unequivocal in what “spirituality” consists, but also supplies the best of guidance to attain to the same.

Before attempting to give the Islamic conception of the term, its beauty, simplicity and accuracy, we would invite the reader's attention to the popular notion concerning the relation of soul and body, which has contributed a good deal to the confusion of the true sense. Soul and body are supposed to be two independent entities, absolutely separate from each other till the latter was formed and the former entered therein. This naturally gave rise to the idea that the function of the material part of man, i.e. body, is “physicality” and that of the soul quite unconnected with the physical nature, as spirituality, as though there were two watertight compartments in the same mind. Spirituality is thus said to be attainable only when its rival, physicality, has been totally crushed. Annihilation of the one, so to say, leads to the birth of the other. Kill your natural cravings and passions, and adopt a monkish or nunish sort of ascetic life, and then alone you will be able to attain to the pinnacle of spiritual glory. What an unnatural and unreasonable view! How can we set to nought things innate in our nature and gifts of God to us? It is their abuse which renders them undesirable, but they give rise to real virtues when brought under proper control.

As a matter of fact human mind is one single whole, not partitioned into two separate component parts, always daggers drawn with each other. Soul is not an alien element ushered into matter at a certain stage of development.

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On the contrary, it is an inseparable concomitant of matter in all its forms from the crude electronic condition to the perfect stage in man. According to the Islamic conception, soul is the child of body, i.e. a product out of matter. Even in the very ethereal stage of matter, which under numerous processes of specialization ultimately develops to the stage of man, there exists in embryonic state what is called soul, which attains a high form of perfection in man. This is a subject which will receive a separate dealing in these pages.

In fact, "physicality" and spirituality are not two separate things at variance with each other and never admitting of reconciliation. An analysis of the middle stage between the two, the connecting link, i.e. morality, reveals the fact that they are different forms and conditions of the same thing, and that physicality is an indispensable ground for the development of spirituality. Certain phases of what is known as morality are but the refined forms of physical nature, while some others constitute what is known as spirituality. Hence the latter is nothing but the most refined growth out of "physicality." To illustrate this let us consider the fact that all our activities have certain cravings at their bottom, which give rise to the question of 'mine and thine.' These cravings are shared by animals and men alike, but which when roused in the former seek gratification with the very first object met with, regardless of the consideration to whom it belongs. Even in the human race there are yet certain people who verge on animality in this respect. They make use of the first object of satisfaction they happen to come across. This is the animal state of our cravings. When individual consciousness which gives rise to the sense of "mine" and "thine" grows in man, he steps up to the moral plane, for morality consists in respecting the rights of others. The only difference between the two stages lies in the fact that in the animal state the cravings are too blind to have any regard for "mine" and "thine," while morality, enlightened by individual consciousness, draws a line of distinction between the two. The mere thought of encroaching upon the rights of others is shocking to a moral man.

But this moral stage must not be confused with and mistaken for the spiritual one, as is not infrequently done. Spirituality is, no doubt, morality on a high scale, but far above and quite distinct from it. Morality is content with putting a restraint upon the natural cravings, not to violate the rights of others in seeking satisfaction, but no more. Spirituality, however, aims at something still higher and nobler. It prompts one to sacrifice his personal interests for the good of others. This is the dawn of spiritual light in the moral sphere, till a stage is reached when he devotes the

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whole of his life and all his activities to the welfare of his fellow-beings, and the universe at large. This is a plane of spirituality at which a man takes the whole creation of the Lord in the purview of his interest, in other words his own good with that of the universe. It is at this pinnacle of spiritual glory that he exclaims with a Persian poet :—

*Az án Qafas biparidam biroon ke dunya nam ;
Kunoon ba Kingrai-arsh já-i-ma bashad.*

(Out have I flown of the cage known as the world ; the top of the Heavenly Throne is now my resting place.) The beneficent Creator of the world then showers His blessings upon him, inasmuch as he has made his own self subservient to the interests of His creation. He becomes one with the Lord and is granted the privilege of holding communion with Him, for a sort of affinity grows up between the servant and the Master in consequence of their community of interest, i.e. looking after the welfare of the creation. It is to this state that the Qur-ánic words Arrahmán-u-államal Qur-án (Arrahman has taught the Qur-án) point. When steeped in the attribute Rahmanyat (the quality that makes provision for the sustenance of life gratis) of "Allah," he becomes a fit recipient of Divine revelation.

To recapitulate the whole, man is in the physical (animal) nature, when he is given to the blind satisfaction of his cravings, no matter at whosoever's expense. Moral element crops up in him when he comes to discriminate between "mine" and "thine," and respect the rights of others. But he soars high into regions spiritual when he acquires the habit of sacrificing with a smiling face, all the means of satisfying the promptings of his own nature for the welfare of the hosts of His creation. Spirituality then does not consist in the crushing of our animal nature, nor is it tantamount to the sum total of a few tender moralities, as commonly supposed. It lies in the regulation of the one and the sublimation of the other—the proper balancing of our passions and surrendering ourselves to the service of His teeming millions. To put it in a nutshell, one is in the depth of animality when everything is "mine" to him ; he ascends to the moral plane when to him "mine" is "mine" and "thine" is "thine" ; but he soars high up in the sphere of spirituality when nothing is "mine" and everything "thine."

How beautifully has the Holy Qur-án delineated these three stages of human nature in the following eloquent words :—

I. "Nafsi Ammara" (the soul wont to command), which prompts to anything fair or foul to gratify certain cravings. This is the animal or physical stage.

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2. "Nafsi Lawwama" (the self-accusing soul), which puts a check on low propensities to transgress the limits of right. This is the moral stage.

3. "Nafsi Mutmaimia" (the soul at rest), which makes one lose himself in the service of the universe at large. Absorbed heart and soul in the good of the world, one is lifted high up to Celestial regions beyond the reach of the clouds of terrestrial cares and sorrows, where there is always sunshine and bliss. This is the height of spiritual glory, of which the Holy Qur-án speaks in the following terms:—

"O souls that are at rest! Return to your Lord well-pleased with Him, well-pleasing Him.

"Join my servants and enter my paradise."

As to the various ways and means prescribed by Islam to attain to such a stage of spiritual glory, we propose discussing them under a separate head.