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Islamic Review & Muslim India.

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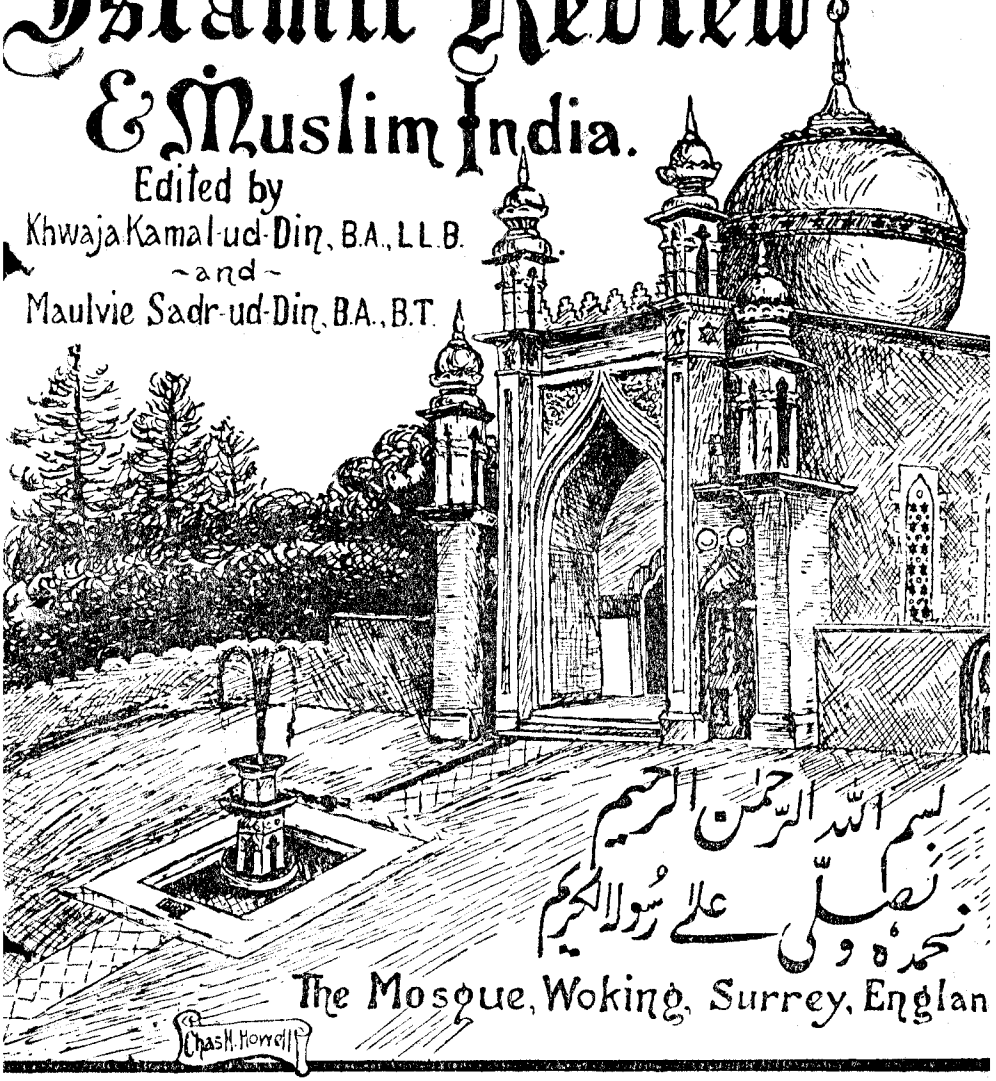

The Mosque, Woking, Surrey, England

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بسم اللہ الرحمن الرحیم

نحمدہٗ و نصلّی علےٰ رسولہ الکریم

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. III] JULY 1915 [NO. 7

SERVICES

Friday Services will in future be held at 39 Upper Bedford Place, Russell Square, London, at 12.45,

but

Sunday Services are held as usual at the Mosque, Woking, at 3.15 p.m.

COVENANTS AND THE PROPHET

"O believers! be faithful to all covenants."—THE QURAN.

"He is a hypocrite who, when he speaks, speaks untruth; who, having made a promise, breaks it; and who, when trust is reposed in him, faileth in his trust."—MUHAMMAD.

THE life of the great Prophet Muhammad not only provides examples of practical morality for the citizen, but also ethics of great utility for statesmen. It requires an incredible measure of moral strength to acquit oneself well in political affairs which have far-reaching effect on the destinies and the dearest interests of nations. Examples of great men serve a very useful purpose when there is a clash between conscience and material interests. There are very few prophets from whose career one could draw lessons of political morality under such trying circumstances that sweep away all moral scruples. But the Prophet of Islam furnishes us with examples of this character, which one badly stands in need of, and lamentably misses in the lives of other prophets.

Covenants in Europe have been entered into with such diplomatic skill that enables an easy violation of them according as it suits convenience. Diplomacy now knows no obligation of good faith and sincerity. Inordinate selfishness and morbid lust for material gains have killed the higher sense of morality. There are loud cries of protest to be heard in Europe to-day, and nations are being condemned by one another for breaches of good faith. They owe allegiance to one and the same faith, which has outgrown its usefulness, and which has failed to enlighten them in these times of civilized barbarism. The life of Jesus does not show how to keep engagements and contracts between man and wife even, not to speak of treaties between nation and nation. Jesus Christ could never be an exemplar nor model either in social or in political or even in religious affairs. He himself announced that it was ordained that he should quit the world leaving the necessity of such a successor behind who would be the Comforter, and whose life and code would bring truce and real comfort to the world. That promised Comforter was Muhammad, who came to teach by his own personal example lessons in religion, in law, in sociology, in morality and ethics, and also in politics. Muhammad was a Prophet and a Prince both. As a Prophet he preached TRUTH, as a

Prince he gave out high moral laws and laid great stress upon the necessity of keeping covenants. He could not conceive that it would be compatible with one's belief in Islam to be faithless in trust. He denounced such a mean and unworthy practice in the strongest terms. In the Islamic code of ethics, a breaker of promises is identical with a hypocrite, whom Islam defines to have nothing in common with the believer in God. Islamic doctrines which claim utility were no less theorized than practised by the leader as well as the adherents. The teachings of the Quran about covenants are very strict, and the holy book is filled with such injunctions as have been quoted above.

To illustrate the practical side of this teaching let us turn to history and take only one incident of many from the life of the Prophet Muhammad. After having lived six years at Medinah, where he was pursued by adversaries whose ruthless measures drove him out of Mecca, he thought of going on pilgrimage to the temple of the Unity of God.

Religious ardour in alliance with the yearning for the dear home grew irresistible to any thoughts of opposition and maltreatment on the part of the enemy. Fourteen hundred men set out on the journey under the belief that the Temple of Mecca was sacred to all the Arabians and open to all those who would pay it a pious visit. But the Quraish transgressed their own long-established sacred law. A strong body of troops was stationed with the avowed purpose of intercepting the Muslims. Muhammad sent an envoy to secure the permission of the Arabs, but he was treated with insolence and insults, and not content with this, a volley of arrows was showered upon the Prophet himself by the troops. But even the severest trial could not ruffle the equanimity of his heart, and the bitterest ill-treatment could not tamper with his magnanimity. His followers succeeded in arresting eighty of the Arabs. But the kind-hearted Apostle of Allah pardoned them on the spot, though this benevolence proved effectless, and the Arabs continued a stubborn resistance. At last a treaty was concluded. The debate attendant upon the dictation of terms enables the reader to measure the obstinacy of the inexorable enemy and the modesty of the Apostle of Allah. The Prophet dictated: "In the name of Allah, the merciful, the compassionate." The words were strongly opposed and the Prophet acquiesced in "In thy name, O Allah," as proposed by the other party.

He then proceeded to dictate, "These are the conditions of peace made by Muhammad the Apostle of Allah," which occasioned a very hot debate between the uncompromising opponents and the devoted adherents of the Divine Leader. "These are the conditions of peace made by Muhammad the son of Abdullah with the Quraish," were the words suggested by the other party. They inflamed the hearts of the Muslims, who were already indignant. The peaceful and modest Prophet saw the danger and pacified his followers and put an end to the fiery quarrel by agreeing upon what was drawn up by the Quraish.

The clauses of the covenant are still more interesting, and afford a glimpse of the humble and noble heart of the Prophet Muhammad. They are as follows :—

1. Any one, Muslim or non-Muslim, coming from the Quraish to Muhammad, without the permission of the guardian or chief, shall be delivered to the Meccans.

2. Any individual from among the Muslims coming over to the Meccans shall not be surrendered.

3. Any tribe desirous of entering into an alliance either with the Quraish or with the Muslims shall be at liberty to do so.

4. The Muslims shall return to Medinah without performing pilgrimage.

5 That all hostilities between the Quraish and the Muslims shall cease for a space of ten days.

6. That the Muslims shall be permitted in the following year to visit the Temple of Allah, and remain there not for more than three days and with their arms in their sheaths.

This is known as the Truce of Hudaibyyah. A very severe test followed close upon its conclusion. A young aristocrat who secretly cherished the Islamic faith, repaired to the Muslim camp and declared his purpose of joining Islam heart and soul. Conversion and allegiance of the son of Suhail, Chief of the Quraish, occasioned no little rejoicings in the Muslim camp. But the Prophet was very strict on the point of conscience and covenants, and although the retainment of such a powerful convert would have been a great gain to the cause of his faith and political influence he restored him to the envoys of the Meccans. The enthusiastic convert remonstrated with his new master, but in vain.

"Be patient, O Abu-Jandal," said Muhammad to him as he was dragged away, "and resign to the will of Allah and keep your trust in Him: He will yet work out for thee and for others sharing the same plight, a way of deliverance."

A still more pathetic incident took place as soon as the Muslims came back to Medinah. Another young convert, inspired by religious truth, left Mecca and put in his appearance at Medinah.

The Meccans sent two officials with dispatches to Muhammad demanding the surrender of the young man. The claim was admitted, and Abul-Baseer was entrusted to the representatives of the Meccans. At this the young convert felt extremely disappointed, but he would not forgo his purpose, on which his heart was zealously set. He meant not to return to the people he had left.

While being conducted back home, he seized the sword of one of his guards and killed him. The other was seized with terror and flew back to Medinah to lodge the complaint of the murder. Abul-Baseer also appeared on the scene to plead for his freedom, which he claimed to have won by the dint of his muscular strength. He argued that the Prophet was relieved of responsibility by his having delivered the fugitive to the enemy and having thus fulfilled the letter of the Covenant. But the prophet of Allah was averse to all prudential falsehood and facetious pleas dictated by diplomacy. Having once committed himself to a compact, he would be foremost in keeping honestly the letter and also the spirit of it. When Abul-Baseer found no encouragement from the prophet and found him ready to deliver him again, he fled to a neutral province, where he attracted a large number of such Meccans who, like him, threw up the allegiance they owed to idols and fetishes. Although Muhammad lost the support of many converts by his fidelity to his covenants, yet he set a never-to-be-forgotten example to all the world.

We only wish that that example were followered to-day by European nations and solemn pledges were not treated as mere "scraps of paper," solemn words as mere diplomatic makeshifts.

WANTED: A DEFINITION

SINCE the letter to which I endeavoured to give satisfactory replies to a series of questions, the Rev. H. C. Wallace has returned to the charge with the following:—

THE MANSE, BOURDON ROAD,
ANERLEY, LONDON, S.E.
May 15, 1915.

DEAR SIR,

I have your letter of the 13th and am sorry to see that you still resolutely refrain from facing the question at issue. But I regret that this time you go a step further and do something that I must protest against, and that most vigorously. In the first instance you stated that "Christians earnestly and most sincerely believe that Baptism, the Supper of the Lord, and the Divinity of Christ are essentials without which it is impossible to be saved." Now that statement could only give one impression, and could only have been spoken or written with the intention of giving that one impression, namely, that the three things mentioned were essential articles of faith without believing which one could not be a Christian. You now seek to get out of the difficulty you created for yourself by saying, "if I had said *all* Christians," etc. I cannot congratulate you on your way out, but I am thankful that you enclosed your address to the British Muslim Society, for in that you make your meaning plain and show that your explanation was an afterthought. On page 3 you say that Muslims may be in danger of "doing exactly what we find fault with *the* Christians for doing, i.e. making baptism, belief in the divinity of Christ, and the sacraments necessary to salvation." You cannot have it both ways.

You now tell me in answer to my statement *re* the beliefs of Free Churchmen that you "have no time to sound the feelings of all the Free Churchmen between Land's End and John o' Groats." That strikes me as a bit thin. Representative Free Church theologians have put forth their views in a considerable number of volumes, and I should have thought that a religious teacher standing in opposition to such views would have taken the trouble to ascertain what they were. It is evident that you find it helpful for purposes of

Muslim propaganda to leave some of England's most capable and outstanding Christian writers unread. That attitude, from my point of view, leaves something to be desired. I should have thought it would have occurred to you to ask why thousands of devout men claiming to be Christians should dissent so vigorously from the Episcopal denomination. Their views have been published extensively, but you seem to know nothing about them.

Further, let me say that your continued misuse of the word "divinity" does not make that use right and proper. Divinity is one thing, deity another.

In speaking of Unitarians you ignore the trifling fact that they *claim* to be Christians, that they speak of their form of faith as Free Christian, and that they call their Churches *Free Christian* Churches. And as I pointed out, their paper is the "*Christian* Life." When you have called Mr. Stopford Brooke a Unitarian, he does not cease to be a Christian, any more than you would cease to be a Muslim if I persisted in calling you a Mahommedan. You might not like it.

It is interesting to know that judging from your closing paragraph you claim for Islam uniformity and freedom of thought at one and the same time. One is a little anxious to know how it is done. Personally, I cannot imagine men of vastly differing temperaments like Andrew, Peter, James, Paul, and if you like, Mahomet, seeing things in exactly the same way. As no two minds are exactly alike, I submit that no two people (even if they are Muslims) think of God in exactly the same way, and that being so, uniformity is, as you say of something else, a "figment and invention," and those advocating it are going straight in the teeth of science and ascertained fact.

I am sorry you persist in talking of Christianity as you do. It is unfair, grossly unfair, and yet I am sure you do not mean to be unfair. This is a problem to which I cannot contribute any sort of solution. You seem to know so lamentably little of the Christianity you criticize so easily. For instance, in your opening paragraph you speak of the Presbyterians and their "simple government." I read this to a fellow-minister last night and he laughed outright. It is a small matter, but really, simplicity of Church government is about the last thing of which a Congregationalist or

Baptist would accuse Presbyterianism. I was brought up in Presbyterianism and know what I am talking about.

Believe me, you will never commend Islam to people, and you will certainly never convert people, as long as they think you are fighting on behalf of your faith with the poisoned weapon of misrepresentation. I still think that you persist in misrepresenting Christianity.

Yours faithfully,
HUGH C. WALLACE.

Lord Headley.

[*Reply.*]

TWICKENHAM,
May 28, 1915.

DEAR SIR,

I hope I may assume that you have now exhausted your stock of adjectives and that your not very polite allusions to my illiteracy and ignorance, and your altogether unwarrantable accusation of using poisoned weapons, may be regarded as evidence of temporary excitement which need not be taken too seriously. In common with very many other more or less educated men, I have not studied the writings of many of the Free Church theologians, and I would point out that, compared with the whole Christian world, you are a small body. It is simply hair-splitting to find fault with my statement as to what the generality of Christians believe. You are quite well aware that Christians *as a rule—i.e. the great majority of Christians*—do hold with the beliefs I clearly stated. You are a very small fly in the amber and should not take it too much to heart because I have omitted to mention your sect. I have done no intentional injustice to you any more than to the Primitive Methodists or Plymouth Brethren and many others. I made a general and perfectly correct statement as to the belief held by the generality of Christians, and ninety-nine people out of one hundred would understand my meaning quite well.

What can have caused you to think that I am in opposition to the views of the Free Church theologians? At the time I wrote I never thought about them one way or another. I ought to be rather with them than against them if, as you seem to indicate, they do not believe in the Sacraments, the Trinity, and Divinity or Deity of Christ as being essentials to Salvation.

Having now answered all your questions to the best of my

ability, may I again ask you to give me *your definition of a Christian*? In my letter of the 30th ult. I emphasized my desire by asking this question twice, but as yet I have received no answer.

I do not profess to be a teacher, and do not wish to dictate in any way, but I think it would be more *seemly* if you, as a minister, would moderate your tone. There is no reason why you should endeavour to insult those who differ from you. Violence in religion is to be deprecated, and where it is used the cause is often found to be a weak one.

Faithfully yours,
HEADLEY.

The Rev. H. C. Wallace,
The Manse, Bourdon Road,
Anerley, S.E.

ISLAMIC REVIEW.—The above two letters reached us when the Magazine had gone to press, and we could not publish them with the previous correspondence. We did not know that that correspondence was not meant, on the part of Rev. Wallace, to be made public. We would not have given this correspondence a place in our paper now, because its tone is far from being commendable, but as Rev. Wallace has complained to us of the partial publication of the correspondence, we feel inclined to reproduce it.

It is unfortunate that the chief question remains unsettled between both the parties. We also should have liked a definition of Christianity, and because we have ourselves often to refer to Christian beliefs, we should have liked to know what are the essentials of Christianity.

A belief in Baptism and in the cleansing power of blood, which Lord Headley thinks the bulk of the Christians of the world consider essentials for salvation, are unreasonable beliefs from our point of view, but the most unreasonable and even blasphemous is the belief in the divinity, deity, and saviourship of Christ. Between Musalmans and Christians that belief has been and still remains the chief object of difference, otherwise both worship the same God, respect the same prophets, and hold mostly common beliefs as to the world to come. We know that there have happily now come into existence a few sects of Christians who have adopted the Muslim view, rather the view which Christ himself could not but have held, and do not believe

in the deity of Christ, but if they chose to be still called by the same name which has been always used for those who do believe in the deity of Christ, with or without other irrational details that have risen from that root belief, the fundamental error, we cannot, even with the best of intentions, save them on all occasions from being mixed up with them.

Christianity as taught by Christ was no doubt a divinely inspired faith, and must have been free from all those beliefs which have found their way into it and which can be easily traced back to pagan sources. It is these extraneous additions which are a burden to-day upon the conscience and intellect of humanity, and which cause those sincere and honest Christians who have found out the truth, to blush when they find that the name they continue to cherish has by a usage of thousands of years acquired a special significance which is linked with those failings and errors. But there can be only two ways to get out of this difficulty—either the major portion of Christianity, even if not the whole of it, should be freed from all irrational beliefs, or those people themselves who no longer hold general Christian beliefs should adopt a different name for themselves. It is an irony of fate that, although they are truly Christians—as followers of the teachings of the great Prophet Jesus Christ, yet they are not representative "Christians," in fact not Christians at all if the vote of the bulk of those people who call themselves Christians be taken, or if the word "Christian" be given the meaning it has acquired.

We assure our Christian brethren that although Islam has been most palpably, provokingly and perseveringly misrepresented and maligned by European writers and Christian priests, we shall not like to follow that example; nor does Islam stand in need of any such help to secure the ascendancy which is due to it. But it will not do for Christian teachers who want to reform common and general Christian beliefs, to shout out at those people who sincerely seek the freedom of Christianity from long-established chronic errors, when those errors are exposed.

"The children of Adam are members of an organic body; if one limb is afflicted with pain, the harmony of the whole organism is disturbed."—SÁDI.

ANOTHER LETTER FROM MISS SERJEANT

DEAR SIR,

Allow me to thank you again most cordially, not only for inserting my article in the ISLAMIC REVIEW, but also for the accuracy with which it was rendered. I appreciate this very much, as often, quite unintentionally no doubt, mistakes are made which in some cases even alter the author's meaning. I should like, therefore, to compliment you on the trouble and care which is evidently taken with the Magazine—the print is excellent, and the articles, judging by my own, are as I said, most carefully and accurately rendered. May I claim your further indulgence if I make a few remarks on the notes immediately following my letter entitled "*An Answer to Lord Headley*"?

I know the beautiful passages quoted, of course, very well indeed, but may I point out that the Lord Jesus Christ does not state that the child is sinless, but He says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." We must have the child heart before we can enter the kingdom. A little child believes what it is told; it does not doubt, it does not question its father's love; it does not reason. We must have that tender child heart, or the very simplicity of the Gospel will be a stumbling-block to us.

Secondly. *The young man who came to the Lord Jesus Christ.* The young man asks a question. He says, "What good thing *shall I do* that I may have eternal life?" And the Lord answers him, "If thou wilt enter into life, keep the commandments." It was as much as to say, if you are going to gain heaven by your own good works, remember you must keep all the commandments, otherwise God will never accept you. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Every command must be perfectly kept. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "All have sinned, and come short of the glory of God." "All we like sheep have gone astray; we have turned every one to his own

way; and the Lord hath laid on Him the iniquity of us all." No one has ever been able to keep perfectly and without flaw that holy law of God but One, the God Man, the Man Christ Jesus.

Lastly, it is quite true that all righteous people share with the Lord Jesus Christ the privilege of being the children of God. When we receive the Lord Jesus Christ as our Saviour we become the children of God; it is so simple, but you must have the child heart to see it. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt amongst us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." The children of God, oh wonderful thought, are as dear to God as His own Son. "*Thou . . . hast loved them as Thou hast loved Me.*" These are clothed in the spotless robe of Christ's righteousness. They walk with God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." God gives them His Holy Spirit to dwell in their hearts. They walk in the Spirit. They serve God. His service is a delight and joy—perfect freedom. They no longer work *for salvation*; they work because they *are saved*, because they are children of God. "We love Him because He first loved us." And their whole longing desire is to serve Him, to be with Him for ever.

I remain, dear sir, faithfully yours.

CONSTANCIA SERJEANT,

Author of "When the Saints are Gone,"[1]

Member of the Society of Authors.

SOUTHCOTT HOUSE, BIDEFORD. *May* 4, 1915.

ISLAMIC REVIEW.—Miss Serjeant has attempted to give a mystical meaning to those words of Jesus which we quoted for her enlightenment and which are explicit. It would be wise and sound to explain the allegorical expressions of the New Testament by those of its verses which are plain and in conformity with reason and objective truth. To clothe the simple and clear words with a mystical garb would lend itself to make

[1] Nicholson, 26 Paternoster Square, E.C.

confusion worse confounded. We must remember that we are not fortunate enough to possess the original words of the Prophet Jesus (may the blessings of Allah be upon his soul), and that the canonical Gospels of the four saints represent but contradictory views, and that the authencity of the Bible is very seriously questioned. In the face of these facts, we shall be prudent enough to avail ourselves of those words which admit of no mystical meaning and explain others in their light, rather than reverse the rule.

THE THEOSOPHICAL ASPECT OF CHRISTIANITY

The Editor THE ISLAMIC REVIEW AND MUSLIM INDIA

SIR,

As there is a considerable discussion at present taking place in the pages of the ISLAMIC REVIEW on the subject of what Christians believe with regard to the Founder of their religion, I shall feel most grateful to you if you will allow me to put before your readers the belief of many thousands of Christians who form part of the Theosophical Society.

Christian Theosophists do not worship three Gods, although they accept the doctrine of the Trinity, which should be taken to mean one God manifested in Three Aspects. For a clear understanding of this most difficult doctrine I would recommend Mrs. Besant's "Esoteric Christianity."

Christianity is distinctly a mystical religion, and therefore needs something in the nature of a key if many of its doctrines are to be properly understood. The teachings of Theosophy undoubtedly provides this key, and I now propose to try and explain as shortly as possible what many Christians believe with regard to Jesus.

Jesus was a man, like as we are, yet without sin; this by reason of the advanced stage in the evolution of his soul, which made him eminently suitable to represent God on earth. He came to show us that we could not attain to perfection, and the value of his teaching in this respect would be entirely lost were we to believe that he was born God, thereby denying his humanity. At the Baptism he received the full power of the Holy Spirit, thereby becoming the Christ. I would point out that this belief is not accepted in any orthodox Christian

Church, as far as I know, except in one of the Eastern Churches; in fact, I believe that it is strongly condemned. To sum up, I would suggest that we regard Jesus as the man, and the Christ as God in the second aspect of the Trinity. For this reason I object to the omission of the word "the" before "Christ" as tending to mislead. Jesus was his name and Christ his title, and we should therefore use the word "the" before the title in the same way as we use it before the word "king."

I fear that the majority of Christians who have not had the great benefits of Theosophy to help them will be terribly shocked at any one calling himself a Christian daring to expound the views that I now do. However, we must remember that dogma is given as a necessity to those who cannot as yet get on without it, and I do not for a moment expect any of the very orthodox to agree with me unless their reason tells them it is the truth.

Let us see now how the belief in what we may call the "Duality" of our Lord affects the meaning of some of his statements.

(i) "Why callest thou me good? There is none good save God." This, I think, needs no comment.

(ii) "Before Abraham was, I am." This must refer to the Christ, the Lamb slain before the foundation of the worlds. This is a mystery, explained mystically in the first chapter of the Gospel according to St. John. It is also mystically explained in the other three Gospels in the story of the miraculous birth of our Lord, and which has now become dogma.

(iii) "He that hath seen me hath seen the Father" should be taken to mean, "He that recognizes the Divine Spirit in me recognizes also God." Spirit recognizes spirit, but materialism does not. In the light of the above the meaning of the words "I and my Father are one" will also become more clear.

(iv) "Other sheep have I, but they are not of this fold." He was evidently here speaking of himself as the Christ, and we may understand him to mean that others, outside the ranks of Christians, are also sons of God. It is evident that various races at different times have been given a suitable means of approach to God, and a way is always open, in fact many ways.

I do not wish to pose as a religious teacher. My excuse for this letter is that, thanks to Theosophy, I have learned to understand my religion better. Not only that, but Theosophy has made me feel that Christianity is a real living force. I am so grateful that, when I come across a discussion such as I now see in the ISLAMIC REVIEW, I cannot resist the temptation of trying to throw a little light on what appears at times to be a misconception of the mystical side of our religion.

Yours very truly,

JAMES DEANE.

June 7, 1915.

ISLAMIC REVIEW.—We welcome Theosophical teachings because Theosophy has taken a lesson of toleration from Islam and shows respect to all the grand teachers that were sent from time to time to different nations and peoples in different countries. We also agree that if certain words of Jesus Christ which have been put by the compilers of the Bible in his mouth are really and truly his words, they must be taken to have none but a mystic meaning. It should not be difficult for one who is conversant with the Eastern philosophy and literature to understand that sometimes words fail to convey the ideas of mystics and prove deceptive and misleading to the uninitiated. For instance, any one who would read Hafiz without any knowledge of mysticism would find nothing but praises of wine and of wine-distributor and of musician in it. The readers of the English translation of Omar Khayyám take him to be out and out an epicure. In the same way some mystic words of Christ have misled people into wrong conceptions. European people always forget that Christ was an Eastern man and that Christianity is an Eastern religion. However, one fact remains, and it is this, that Christ had nothing unprecedented in him, nor anything which could not be attained by any other human being. Every Theosophist knows that that godliness which Christ possessed was attained and is attainable by other human beings, so any special claims of sonship or saviourship on his part could not be tenable.

Islam teaches us that not only human-kind but even the brute creation has godliness in it. All of us are from one eternal Being and all of us return to Him. "From Allah we are and to Him we return" is the keynote of all beliefs either mystical or otherwise.

But Islam has discouraged mysticism because its true and inner philosophy is unintelligible to ordinary human minds, and also because it cannot be correctly explained by any humanly invented language. The high and chaste mysticism of the great Vedanta philosophers became in the hands of ordinary masses the grossest and most corrupt idolatry, and the mysticism of Christ degenerated into base man-worship, and gave rise to such demoralizing beliefs as the belief in the atonement, the cleansing power of blood, the Baptism, the inborn sin, etc., etc.

When a Muslim saint, Munsoor Hallaj, in the ecstasy of the moment, lost control of himself and shouted out "I am the Truth!" the Muslim theologians condemned him; and so when another Muslim saint, Shams Tubraiz, who claims a disciple of the calibre of Maulana Rumi, was said to have performed Christ's miracle of raising a dead man to life by the words *Qum be izni* ("Rise by my command"), he was also condemned by orthodox Muslims. By the way, be it noted that in one of his verses Shams Tubraiz has said "Before Adam and Eve were, I am."

Islam in its teachings has not lost sight of human weaknesses, and has insured the health of the human body as well as of the human soul. Man stands in need of guidance in his relations with his own fellow-beings and with his Creator. He seeks, by nature, happiness and progress in both the worlds. "O God, grant me all that is good in this world and all that is good in the next," is the sincere prayer of every Muslim at least five times every day. Our Theosophical brethren are prone to neglect the human part of humanity and to deal exclusively with its godly part. Even Christian Theosophists seem to forget that not Christ alone but every human being has a "duality." It is a matter of surprise to us to find a Theosophist acknowledging a belief in the doctrine of the Trinity. We thought that to a Theosophist the manifestation of God could not be limited only to three aspects, but to him the whole universe—even a blade of grass and an atom of the dust—would be a manifestation of one and the only Light.

To a Muslim the structure of the Trinity seen from any angle looks ugly, and the sooner that ugly structure is demolished the better for the symmetry and beauty of this world.

SOME SOCIAL PROBLEMS AND THE WAR

THE immortal poet HAFIZ has said in apology for wine that it reveals the true character of those who come under its influence. One who is by nature gentle and good becomes more affectionate and loving when he gets intoxicated by wine, but he who has a wicked nature becomes quite wild under similar circumstances. This terrible war, which is shaking the very foundation of the earth by its concussions, has in the same way revealed the true character of the much-vaunted European Civilization and Culture. This ungodly Civilization and materialistic Culture had inherent in them those failings and weaknesses which have now become so glaringly conspicuous. British statesmen have been proclaiming at the top of their voice that the very existence of this gigantic Empire is at stake, and all the prosperity of the nation depends upon the successful issue of this war, yet people seem to have failed to realize the gravity and seriousness of the situation, and to overcome those vices which were inbred in them and which are proving a great deterrent to that success. Drunkenness has acquired dangerous proportions, not only among men but also among women, giving rise to several other vices and even crimes, and many of the belligerent nations have had to take recourse to stringent measures and rigorous laws to check it. Licentiousness also has begun to show very sad results. The very increase in these vices signalizes the fact that the people are still after their old reckless and luxurious life. Drunkenness and licentiousness both are evils which generally flourish during peaceful times when nations are prosperous and joyous. The shock of the war should have killed them, but they have increased instead. Why? Because they were deeply rooted in the European society and were never discouraged either by law or by religion. The religion most prevalent in Europe went so far as to bless winebibbers, and to take alcoholic drinks on certain occasions became a religious duty. When the King took the pledge of total abstinence a pious Christian wrote these lines to a paper:—

"I observe that next Sunday is appointed by certain Bishops to be observed as 'Temperance' Sunday, and the clergy are asked to enjoin

upon their congregations the duty of giving up the entire use of fermented drinks during the war, because the King has thought fit to do so. It is to be sincerely hoped that they will listen to no such childish advice. This invasion of our Christian liberties is utterly uncalled for, and will not help, but rather hinder, the cause of the Allies. It was Mr. Lloyd George who reminded us that every glass of beer a man drinks helps on the nation to victory (as it helps to swell the revenue).

"If the example of the King is paramount, what about the example of the King of Kings, who 'came eating and drinking' and was called a 'wine-bibber' and a 'friend of publicans and sinners.' It was Mohomet who enjoined the total disuse of wine, whereas the Lord Jesus commanded its use in one of the chief ordinances of His Church: 'Drink ye all of this (this wine) in remembrance of me.'

"Dr. Johnson once observed that 'He who drinks water, thinks water,' and the intemperate and silly talk indulged in by some people with reference to the use of fermented liquors seems to prove the truth of his contention.

"Let those who prefer to drink barley water and lemonade, by all means do so; but for my own part I intend to continue my occasional use of a glass of beer or wine and feel that I am none the worse Christian and citizen for doing so."

As to licentiousness, English law does not recognize adultery *per se* as a crime. Christianity has no doubt a commandment against it, but human nature does not give up pleasure-giving vices by dogmatic commands alone. Christianity fails to show the way how adultery can be practically checked. No wonder, then, that at a critical time both these vices have got the upper hand, and the statesmen of the country are seriously confronted with the problems of drunkenness and "war babies," etc.

Still true to their materialistic and utilitarian instincts, these statesmen are paying more attention to stem the tide of drunkenness because it directly affects the munitions of war, than to other vices which are much more dangerous for the Society than even drunkenness.

The number of "war babies" might have been exaggerated. The age of the mothers may not in the majority of cases be under sixteen, as it has been alleged to be by certain ecclesiastics, but the problem still remains a serious one, and does not reflect any credit upon the Society, particularly when one takes into consideration the fact that the fathers of these innocent but unfortunate children are such men who wear military uniforms, not of the enemy, but of the King of the country, and that they are men who form in all constitutional governments its backbone. Every effort is being made to make the poor mothers of these babies less ashamed of themselves. There are men who go so far as to call these

babies children of "heroes." But the fact remains that those babies signalize a great social evil. It has yet to be seen whether those enthusiasts who noticed the mote in the eyes of others and jeered at "our Muslim sisters," will see this huge beam in their own eyes, or will continue to remain blind to it. The condition of high European society as revealed in divorce courts was ugly enough. Neither did the discovery of "unmarried wives" of soldiers who had enlisted demonstrate a very high state of morality among the middle classes. But the gravest of all is now the increase of the number of "war babies." It gives rise to many serious questions for the future. What will the status be of these poor creatures who have been brought into existence by unfortunately unknown fathers and still more unfortunately a little too well-known mothers? What will the position of the mothers be in Society? What will be the means of livelihood of the mothers and their babies?

These and other such questions, as increase in infant mortality, etc., will have to be dealt with by statesmen of the country, but there is a condition of affairs raised by these social problems which requires a little pondering over by those people who considered that Society is a sufficient check for national and individual morality, and that religion could be discarded as an obsolete and useless object.

Circumstances have risen that at this moment Society has become more or less indifferent to grave social evils. The cry of almost all European nations and societies is that they must have soldiers whether those soldiers behave like men or villains. The Society is prepared to condone their vices. Nay—there have been instances recorded in this war that ruthlessness and frightfulness of the worst kind have been considered necessary to impress the adversary with the might of the victors. Did those people who considered the control of Society to be sufficient for the moral behaviour of individuals not think of such condition of affairs when the fabrics of Society itself could be shattered, as has been the case at the present moment? Are they prepared to take a lesson now?

The social problems which have been raised by this war are numerous and will have to be solved. In these islands a further increase in the percentage of women in the population because of the diminution of the male population of marriageable age

through war, particularly among the higher class of people, will raise a social problem of great importance, and will be watched with interest by those persons who considered open and legitimate polygamy with due restrictions and under sound laws to be a lesser evil for civilized, healthy, and progressive Society than illegitimate concubinage and adultery. In the same way there are other problems that will be watched with interest even by outsiders.

But the foremost question is, What will be the effect of this war, which has given rise to so many problems, upon the *minds* of European people? Will they continue to remain solely and wholly materialistic? Will their morality remain to be based on utilitarianism? Will they continue to hold Society to be a better substitute for religion?

It is no more a philosophical whim now but a stern fact that there are occasions when Society fails, government fails, and even democratic legislation fails in restraining brutal passions in men and women.

It is only religious influence which does not fail—but the influence of such a religion which is practical, which has a system, and which is a living faith based on reason—developing and strengthening human conscience, human will, and human power of action. Will the European peoples submit themselves to religious control? Will they find out for themselves such a religion that they stand in need of?

AL-QIDWAI.

THE PSYCHOLOGY OF THE PERSIAN (MYSTIC) PHILOSOPHERS

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

No. 1. OMAR KHAYYÁM

ALTHOUGH long before the time of FitzGerald, Orientalists had given to the West some idea of the fragrant beauty and wonderful mysticism and deep philosophy of Oriental writings, nobody had sufficiently stirred the minds of the Occidentals to create an interest of lasting efficacy. And when FitzGerald hit upon Omar Khayyám as the one figure in Persian literature to set on fire the minds of his fellow-men, he probably achieved the greatest success of his day, and yet in spite of the fact that

Omar is a household name amongst us and his romantic *ruba'iyat* or verses known, esteemed, and quoted all over Europe, he is still to a great extent misunderstood, and the proper interpretation of his verses seems to be left to those who have a knowledge of his tongue and understand the psychology of his time.

In this series of studies of Oriental *littérateurs* I shall endeavour to give a clearer view of the underlying meaning and special intent of these writers, some of whom are as yet practically unknown in the West. The psychology of the character of a man speaks far more for his religion than whole tomes of theological debate. So now for Omar.

It is not necessary to go into the details of Omar Khayyám's life, as these are given as a foreword to almost all editions of his *ruba'iyat*. I shall therefore treat only of those phases of his character and his work which have hitherto either escaped notice or been unknown.

In the first place, Omar was a Muslim. Not only this, but in his younger and more enthusiastic days he achieved a very enviable reputation as a learned man in the matter of the Quran and its teachings. It was from the Quran and Quranic literature of his day that he obtained those bases of philosophic knowledge which were afterwards to blazon his name across three continents as a master of philosophy in addition to his high position in the mathematical, astronomical, and poetical spheres. Before he had reached the age of thirty he was favourably mentioned in the Courts of Persia and India as a great scientist, and in his leisure moments he employed himself, as he tells us, "in the delicate art of verse-making; so it seems well to me that stitching tents" (a pun on his *takhallus* or poetical name—Khayyám) "of science should go profitably with stitching words." In his philosophical moods he often regretted "that my head is so filled with many uninteresting and scientific things when it might be a bower of roses"—an allusion, of course, to the well-known Oriental metaphor regarding verse-writing as "gathering a bunch of roses" or "stringing a necklace of pearls."

It is by no means strange that Khayyám, being Court-astronomer and chief scientist of his country, should constantly think in terms of his own science. The potter speaks in terms of earthenware and clay vessels, the jeweller likens every-

thing to a priceless gem, and so on. Thus we find that in many verses—not appearing in FitzGerald's translation, Omar is constantly measuring men, women, Fate, Destiny, Life, in fact all things, with the rod of Logic ; or again we find him plumbing the depths of human emotion or testing the height of human joy with the rule of philosophy. He speaks of abstract things in terms of numbers, and likens everything in nature to a chapter in a text-book. So that, about the age of thirty-five, we find him becoming increasingly anxious to thrust behind him this mathematical standard for everything, and to find a more pleasing and convenient standard of judgment.

It was then he turned his attention seriously to poetry. Very little is known of his work in poetry before that time, though it was quite common in Persia at that time for even young boys to display a bent in the direction of poetry. As will be seen in a later study in this series, the immortal poet Háfiz even corrected his uncle's poetry at the age of thirteen. However, Omar had so far plunged himself into his scientific and religious studies that his innate gift for verse passed unnoticed until he was a grown man.

It is also characteristic of the man that he admired the *Sufis*, those mystical philosophers whose one object was to probe to its depths the philosophy of the Quran, and to emancipate the soul thereby. Hence many of Omar's verses are kindled with the pure living flame of the Sufis' doctrine. And here we arrive at a very vexed point with regard to Khayyám's writings. He was of the Sufis, and a common practice of that school was to express their tenets in a mystic form. To them the terms Allah, Compassion, Divine Omniscience, Divine Love, and Guardianship were too sacred to suffer the profanement of pronunciation or expression by their lips. So the old vexed question of the literal or mystic meaning (so pronounced as regards the works of Háfiz, Khayyám, and others) of the written words comes up again. And yet in spite of the pedants and purists of the literary school it is hard to see how the question can be so difficult as it is supposed to be. Several arguments lead one unhesitatingly to the acceptance of the mystical significance of his works rather than to the literal interpretation as such.

A very patent fact—so patent that it is almost overlooked by those who cannot afford to ignore it—is that above every-

thing else Khayyám was a scholar. Fervent religionist he undoubtedly was, as all who go below the surface of things to inquire, agree. But rather was he a scholar whose religion was viewed in the light of his scholarship than a religionist whose scholarship was viewed in the light of his religion. Not to say that the one was subservient to the other by any means. Khayyám's whole works teem with scholarly and religious views of his life and the universe which framed it. Even in one of his works on astronomy—a purely technical, scientific work—one meets constant quotations from the Quran, and often he goes out of his way to pursue a philosophical argument about the universe instead of keeping strictly to the scientific side of the subject. And yet people have been startled time and again to find so many and such constant references to wine and enjoyment in that fraction of the *ruba'iyat* translated by FitzGerald. Now in the first place FitzGerald has translated only those verses which seem to have a *carpe diem* or "gather-ye-rosebuds-while-you-may" signification. In the second place, the *carpe diem* verses represent by far the smallest proportion of the whole *ruba'iyat*. And thirdly, FitzGerald was of the school of *littérateurs* which believed in direct interpretation. It is inconceivable that in the West, where such literary juggling is practically unknown, save to Orientalists alone, any one should be able to read Omar as he should be read, or as he most probably intended to be read. But that a scholar famed as a scientist of the day in the three greatest Courts of the world of his time, and honoured by scholars the world over, should give himself up in the heyday of his success and opportunity to an idealization of wine and the pleasures of an unrestricted life of wanton indulgence is, to say the least of it, incredible and most highly improbable. Again, all kinds of intoxicating liquor are forbidden the Muslim. And the scorn of what the Jewish Church calls excommunication would fall upon a dissenter from all sides far more strongly than it possibly could do in the West. In the Oriental mind religion is synonymous with everything that is worth having, and to be forbidden the mosque is as terrible as that ordeal known amongst the Chinese as "losing one's face," which means nothing more than that henceforward that man has ceased to count. He has exchanged the priceless gem for a ball of mud. From

this point of view, at any rate, it was obviously impossible for Omar to follow his own so-called "doctrines of profligacy," and least of all to flaunt them unashamedly before the faces of the defendants and pillars of the strongest Muslim Church in history.

A few years ago I received from a Sufí of my acquaintance a little-known work called the "Mystical Dictionary of Sufí Philosophy." It is an Arabic work circulating amongst Sufís. In it those mystic Sufí expressions in use before A.D. 1000 are marked specially by my friend. I shall give the translations of some of these words and their equivalents to show how Omar may be read as a Sufí philosopher. "Wine" is given as meaning "love of God" or "devotion"; the "tavern" is "the mosque"; "beauty" is the "Perfection of Allah"; "the Loved One" or "Beloved" is Allah himself; "the Lover" is "man"; "sleep" is "meditation on the essence of Allah and His divine Grace"; "the taverner" and "the saki of the tavern" is "a scholar", "a wise instructor"; "the Eternal Saki" is again "Allah"; "perfume" is "hope of Divine Grace"; "wantonness" is "absolute absorption in religious fervour"; and so on. It is not necessary for me to give any more examples. One may see by these few specimens that Omar, treated according to the rigid Western fashion from FitzGerald's translation, is very different from the same man in the true aspect of his Sufiism. Read again his *ruba'iyat* and see what depth of feeling and religious ardour are displayed therein. This metaphysical philosophy of Islam is far too little understood, and it will be necessary to refer to it again and again in the subsequent studies. Having chosen Omar as the best known to the West, I leave the subject to the consideration of those who are sufficiently interested to pursue the theme further. Often enough in the world's history the greatest truths have been conveyed by the simplest formulæ, and the plainest words have framed the brightest gems. Just as it is impossible to repress the dawn or to hinder the sunset, so is it futile to prevent Truth from proceeding on her way to the Everlasting Kingdom—the Heart of Man.

"My mercy covereth all things."—THE QURAN.

DETERMINATE FORMS OF THOUGHT

"Another controversy which occasioned Mohammed some difficulty was the old one of free-will and determinism. . . .

"The fact is that his mind was not of a sort to which contradictory propositions occasion any difficulty. When discontented subjects urged that if their friends had stayed at home instead of going to war they would not have been killed, he could assert with the conviction of common sense that those who were destined to die on a certain day would have died on that day in any case; but with equal common sense he could warn men of the consequences which would follow according to the course which they took."

(D. S. MARGOLIOUTH, in "Mohammed and the Rise of Islam."

IN a review of the work from which the above extract is taken, written by me for *The Islamic World* and published in No. 83, I said: "The statement contained in the first part of the paragraph implies a complete belief in the Law of Causation, that a cause is followed by an effect . . . while the latter part of the paragraph has nothing whatever to do with cause and effect, but with *reason* and its consequences. Margoliouth fails at the very point he blames Mohammed for not understanding. . . . In fact, he drops into the old Christian philosophic slough of despond by confusing Cause and Effect with Reason and its consequences. The Arab teacher of the seventh century happens to be right and his biographer of the twentieth century wrong."

Round the philosophical points involved, controversy has raged for centuries. In the halcyon age of Islam, when Muslim science and civilization and literature dominated the East and West, scholars debated the points at issue. Great thinkers, then and in the succeeding centuries, employed both mind and pen in solving the problem; and in the effort to impress their solution upon humanity—and what must have been at some periods a most bewildered humanity. Now, whether right or wrong, I hold some strong opinions concerning the philosophical matters involved, and with the patience of my readers taken for granted, I propose stating some of them here.

IBN FARABI,

the famous Muslim philosopher, said that "Logic was the science of Determinate Forms of Thought." It is, to put it

simply, the Grammar of Pure Reason, and its ultimate aim is consistency—the following out of any process of reasoning in a methodical manner and without contradictions. Such a process may at first sight seem easy enough; few people believe that they are inconsistent at times in thought and action, and it would probably be difficult to convince the majority of us that at times we are so. Mankind in general is thoroughly convinced that it is endowed with a vast amount of common sense, which is nothing more or less than the ability to reason logically or consistently and correctly in small or common things. So mankind is, but then, mankind in general does not reason deeply on problems in the realms of science and philosophy; if it did it would soon learn that consistency in those realms is not so simple as it appears, and that even in the region of common things familiar to us in our everyday life, mistakes can be made by the best of us.

We are all subject to a bias of habit, varying in degree in different individuals, according to character. Beliefs already held predispose us to reject new opinions placed before us. The new may—in fact, do—sometimes prevail, but only after a study with the old, when the facts have been so presented to us in a new light or relationship so that we cannot doubt the truth thereof. Like love, it comes unsought, unbidden, and a change of character is the result.

The Study of Logic

ought on its own premises to make all who study it better reasoners. We are fain to ask, does it always do so? Scholastic logic has inundated our academies and universities, and in the process it has become stereotyped. That, of course, is not the fault of Logic, but of its professors. A equals D and B equals C, therefore A equals C. All men are mortal; Matthew Wriggely is man, therefore Matthew Wriggely is mortal. Imagine students being fed on stuff like that! Is it to be wondered at that we turn out men mere machines, who act or reason by force of habit, without a single spark of inspiration or a touch of that ability called originality —and in its higher modes, genius—to enable them to construct new combinations or cut out new paths along which in the future lesser minds may travel. Our stereotyped logic is turning out stereotyped men. Our professors go on teaching

in the same old groove their forefathers cut out before them. An Al-Ghazzali, an Averroes, a Mills or a Minto, an Arnold, a Jevons, or a Sidgwick may come upon the scene and flash with brilliance, rousing enthusiasm for a time and putting new speculative ideas and ideas of fresh energy into the souls of men, but like meteors they go and are very soon forgotten. The paths they cut were dazzling, but not deep and broad enough to make lasting roadways for the multitude of men—at least, the attitude of the mass would make one think so.

No doubt we have many works on logic, valuable additions to our literature and to our mental life, and a few attempts to break away from the rut—without much success, I fear, so far as our teaching institutions are concerned. It will, I think, be admitted that the logic of the schoolroom has been a very weak educational instrument, and has not proved of great utility in turning out good reasoners or in sharpening the wits of those who have been subjected to the process. Some of us have taken the trouble to dip into the writings of the professionals in that particular line, and I need scarcely say we do not find them always consistent reasoners, and very rarely brilliant in any line of thought outside their own narrow footway. Neither do we find a study of their methods quickening our own powers or those of others. In fact, when some of us want examples of fallacious reasoning we generally find them by turning up some treatise on formal logic. As an example, in his "Introduction to Logic," H. W. P. Joseph, speaking of Newton's investigations, says:—

> "Now of the steps in this whole logical process, some are not processes of *reasoning* at all."

Here we are landed in that quagmire which has been the burying-ground for ages of systems of philosophy. The Law of Causation is thrown overboard and the universe becomes a jumble of unconnected entities, dancing in nothingness and not even comparable to a "fortuitous concourse of atoms." It seems almost cynical to insist that even a professor of logic should remember that all judgments, all *modes* of thinking, *are* processes of reasoning; and that all moral acts are processes of reasoning carried into effect or projected into deeds.

We have now reached a point where we may conveniently

deal with one of the greater issues; it is raised by the same author. He says :—

> "The human will, for example, is a cause, but it does not act always in the same way under the same circumstances; to-day in a given situation I may act meanly, yet it is possible that in a situation of the same kind I may act better to-morrow" (p. 373).
>
> "The freedom of the human will is a particularly difficult problem not to be argued here; doubtless there are some who so understand it (if understanding is the proper word) as to make it an exception to the uniformity of nature. Some would say that in this case it is not to be called a cause at all, that to assert it in this sense is to assert mere chance, the happening of events for no reason, the very negation of cause, for they hold that there is no causation that does not act uniformly. Others would make an exception to the principle in this case, but even if we were to allow it, we should still have to say that, except in so far as a cause is of the nature of the human will, there is no meaning in a cause that does not act uniformly" (p. 373).

For sheer nullity of reasoning I have seldom ever come across anything to equal the above, certainly nothing to surpass it. The last paragraph is a mere muddle. "Chance" is not the happening of events for *no reason*. "Chance" is the happening of events *through reasons* we were unable to foresee or follow or are unable to trace. The main part of the statement is the old confusion between Causes and Reasons. I am, of course, aware that in ordinary conversation the average man makes no distinction between reasons and causes, and inquires generally concerning the cause of an occurrence when he really desires to know the principal reason or reasons that preceded, what were the leading factors in bringing about the result. This, of course, is no *reason* why a professor of logic should confuse the two and muddle not only himself but possibly many of his readers. Yet such confusion is bound to occur, will always occur, until philosophers clearly distinguish between the two sets of phenomena and define the ideas, the symbols, *causes* and *reasons* stand for in the general philosophic conscience.

Cause and Reason.

A *cause* is always a motion in operation at a certain time and a certain place, followed by other motions to which it has given the impetus, of which it is the cause (or one of the causes where there are a number of motions in operation). The succeeding motions become themselves the cause of movements, which follow each other uniformly.

Reasons are explanations of the things in motion and of the changes taking place, and always deal with the qualities or character of things. They are always general ideas, formulated in rules of universal application that can be applied wherever and whenever things are possessed of the qualities spoken of.

A cause is always antecedent to the effect. Reasons are simultaneous with their effects, or better, as a continental thinker has pointed out:—

> "The correlative term of cause is effect, that of reason is consequence."

While a cause is lost in its effect, reasons are valid for eternity. Unless this distinction is made we are sure to take up illogical positions, of which the above quoted paragraphs give a good example. Our author has jumbled together the leading factors in the case, the things in motion, the movement and the qualities conditioning it, and because he seems unable to disentangle them again comes to the conclusion that it cannot be done. To such a person "the freedom of the human will" will not only be a particularly difficult problem, but an unsoluble one; and the same will apply to all complex questions in science and philosophy. Such is the Alpha and Omega of scholastic philosophy in the hands of its modern professors.

The arguments made use of in the so-called Free-will controversy seem to me equally illegitimate. They also are founded on wrong definitions of terms.

Will I take to be the impulse to carry out a certain line of action resolved on after deliberation, the period of deliberation being either short or long according to circumstances.

Purpose being the end aimed at, the result to be obtained by the action. We have therefore not *a* cause and effect, but a series of currents of causation and a simultaneous series of reasons and consequences. The action following the impulse is founded on by the judgment arrived at, that judgment being

the resultant of deliberation, namely, of reasoning, many memory images being up in the operation and many ideas taking part; it is in reality a recollection and review of various past experiences bearing on the case, whatever it may be.

To put the matter briefly:—

Thought is the interaction of ideas.

Will, the impulse to act after a consensus of the most powerful ideas has conquered.

Purpose, the idea willed after the interaction.

Now we come to the question, Is the Will free or not free? Personally I do not think it is correct to apply either the one term or the other to the impulse or operations spoken of. *Free* is a term of comparison; being a term of comparison it is a term of *relative mode.* Terms of relative mode cannot be legitimately applied to a *total series*, or as some prefer to call it, *absolute mode.* The human will belongs to the latter; it is of *absolute mode.* Let me try to illustrate the point. If I say a certain star is large, I can only mean that its size is above the average size of stars known to us; if I say it is very large, I mean it is far above the average. Again, if I say a certain house is small, I mean it is below the average size of houses in general. I am in reality comparing the star referred to with other stars, and the house referred to with other houses.

But if I say *all* stars are large or *all* houses small, I am talking nonsense. Large and small are terms of comparison, terms of relative mode, and by using as terms of absolute mode I render them meaningless. The same argument applies to the term free (or if you like, not free) as applied to the human will. To compare the will of one man with the will of another man or with other men's is legitimate, but to say that *all* men's wills are free (or not free) is to render the term Free nonsensical and without meaning. It is applying a term of *relative mode* to an *absolute mode.*

Things are Determined by their Conditions.

Causation acts uniformly in the flux and flow of ideas as in the flux and flow of matter. A man acts always according to his character, and his will, as generally spoken of, is a manifestation of that character. A man may in a given case act meanly to-day, and in a "similar" case act better to-morrow. Why?

Because a man's character is not something stable and permanent, remaining the same throughout the whole of life. If it were so, progress would be impossible ; neither the individual nor humanity in the mass would be open to improvement.

We Learn by Experience.

The character of the individual is being continually played upon by new sensations, continually realizing and absorbing new experiences, adding fresh impressions to the memory-images, storing up new facts, accumulating data, moulding and remoulding thoughts and forming new ideas.

It seems to some of us that it was just because the great Arabian law-giver and teacher recognized that character could be moulded, and that it was not wholly a resultant of the environment but of the whole organization that he spoke as he did and taught as he did. For the same reasons the most of us write and speak and send forth statements of whose truth we are convinced so as to change the beliefs and characters of others and bring them into line with our ideas. The great ocean of causation flows ever onward from the present into the future, and the currents of mentality widen as they go. Every wave on the surface vibrates through the whole ocean, and every ripple leaves an impress on some character that can never be eradicated. So humanity moves from point to point and from plane to plane, climbing mentally ever higher and higher towards the empyrean.

John Parkinson.

"AL HAZANAT"—CUSTODY OF CHILDREN

Muhammad's place in the foremost personages of the world is highest even as a legislator. Being inspired by the God of Nature, his laws are wonderfully judicious—strengthening the weak points of the human nature, weakening the wilder passions of humanity. The grand legislator had, it is obvious, the mind of humanity open before him when he laid down his laws. The illiterate prophet proved the most learned legislator and reformer. The book of Nature was open before him. He was a naturalist—a naturalist who was conversant with every

phase of the nature of that creature who has the most complex nature of all the creation—Muhammad knew the very soul of man. His laws of inheritance, of marriage, etc., etc., all show a deep insight into human nature, and it is because of that insight that his laws held as good thirteen centuries ago in the burning deserts of Arabia as they do to-day in the coldest clime—these laws were as good for nomadic Arabs as they are for highly civilized Europeans. It was the study of human nature that caused him to legislate even on such matters as the rights of women to property which were legislated even in civilized England only a few years ago, and also on such matters like the custody of children which still remain unlegislated in these islands.

Muhammad made a vivid and natural distinction between *jabr* (*patria potestas*) and *hazanat* (custody of children). The right of *jabr* was given to man (father), that of *hazanat* to woman (mother).

"Whether during marriage or after its dissolution the mother is of all persons best entitled to the custody of her children," says the *Fatawai alamgîri.*

The right of *jabr* accrues to the father when the child does no more need maternal care, and then the father has a right to take charge of him, to educate him, and to imbue him with family spirit.

"At the age of nine," says D'Ohsem, "a boy passes from the care of his female relations into the hands of his father, in order to receive from the father a masculine education analogous to the paternal status, condition, and fortune."

The mother has the custody of her daughter until she arrives at her marriageable age—in certain cases until she is actually married. No male is allowed to have the custody of a female child unless he is within the prohibited degree of relationship to her, and cannot under any circumstance marry her. The right of *hazanat* has in view the exclusive benefit of the infant and belongs to mother *qua* mother. Such is the toleration of the Muslim Law that the right of *hazanat* appertains equally to Muslim and non-Muslim mothers. Of course, apostasy and misconduct in the mother, being considered prejudicial to the interests of the children, form a bar to their remaining in her custody.

The qualifications necessary for the exercise of the right

of *hazanat* are: (1) That the *hazina* should be of sound mind; (2) that she should be of an age which would qualify her to bestow on the child the care which it may need; (3) that she should be well conducted; and (4) that she should live in a place where the infant may not undergo any risk morally or physically.

The right of *hazanat* is lost (1) by the subsequent marriage of the *hazina*; (2) by her misconduct; (3) by her changing her domicile so as to prevent the father or tutor from exercising the necessary supervision over the child.

Because the law presumes that a woman marrying a stranger and entering a new family will not have the same affection for the child as before, it deprives such woman of her rights of *hazanat*, but if she marry a relation of the infant she retains her right.

Even when a mother, separated from her first husband, marries a second time with a view to secure for her child a better living, she does not forfeit her right of *hazanat*. In the absence of the mother the right of *hazanat* descends on her female relations and those connected through her are preferred to those connected with the child on the father's side only. In the matter of *hazanat*, women as women have been given a superior right to man. As long as there is a female relation to look after infant children no male relation can get the right of custody. Islamic law has given rights to man and woman in accordance with nature. As in the case of *hazanat*, it has recognized the superiority of women over men for certain objects. On other occasions, the natural superiority of man over woman has been kept under view. The balance of rights has been justly held up, and there is no room left for any rupture between the two sexes.

AL-QIDWAI.

He who raiseth the fire of oppression in the world,
Occasioneth a sigh on the part of the people of the land;
If an oppressed one raiseth a sigh from the soul,
The anguish createth a flame over land and water;
O man of haste! be not an oppressor of humanity,
For of a sudden the wrath of God will overtake thee;
Do not oppress the poor humble people,
For without doubt the tyrant passeth to perdition.

SA'DI.

ISLAM—PAST AND PRESENT

I. GLEANINGS FROM THE GLORIOUS PAST OF ISLAM!

Being a Brief Elucidation of the Basic Principles of Islam, and a Short Survey of the Intellectual and Scientific Activities of the early Musalmans.

By F. D. MURAD, Esq., M.Sc., B.A., Professor, M. A. O. College, Aligarh.

FROM the beginning of creation—howsoever that may have been—all the religions, reformers, and prophets of the world have been striving incessantly to bring home certain ideals to mankind at large, and the one thing common to all of them has been to preach the unity of God. History proves the complete failure of all religions and prophets in so far as the realization of the common factor of the unity of God is concerned, except Islam and the Prophet of Islam. The Hindus worship innumerable gods and firmly believe in the incarnations of God. The civilized Christians of Europe and other countries believe in the Holy Trinity and smother the call of reason in their bootless arguings to prove an absurd impossibility—three equal to one and one equal to three. Both these religions, however, are nowadays throbbing with new life—a wave of rationalistic renaissance is passing over them. The gods and idols of the one and the impossible Trinity of the other are fast yielding place to revivalistic tendencies. Brahmos, Samajists, and Unitarians have heralded the advent of the Final Truth—the Oneness of God.

To preach the unity of God and to promulgate the moral truths of Islam—which alone, as we shall show later on, is the one perfect and practical religion of the world, completely harmonizing with the nature of man—constituted the core of the Prophet of Arabia's mission. The history of Islam in its early days and the history of Musulmans in all ages is a standing proof of the success of his mission. It was the death-bed prayer of the Prophet that his grave should not become an object of worship. And it is an incontrovertible miracle of the Prophet that through the grace of God Almighty

no Musalman has ever prostrated himself before the Prophet's mausoleum. Hundreds of thousands of devoted pilgrims visit his tomb every year, but nobody can point out a single case of deviation from his prayer, the subject-matter of which was one of his lifelong injunctions to his companions. His constant formula was: "Undoubtedly I am a man, and the only difference between other persons and myself is that I am inspired by God." Every Musalman repeats five times a day at least in his prayers: "I testify that there is no God but one God, and I testify that Mohammad is His Creature and His Prophet" (literally, "the sent," or messenger).

The keynote of the Islamic character is thus an implicit and unshaking belief in the Unity of God coupled with an unswerving allegiance to His Prophet. Our characters are Islamic only so far as we are true to the teachings of the Quran and the Prophet. No Musalman can claim to possess a true Muslim character unless his words, deeds, and thoughts are one and all in perfect accordance with the teachings of the Prophet and unless he fully acts upon the Quran and the Ahadis-i-Nabwi.

We are proud to put here on record a noble saying of one of the master-minds of Muslim India: "If Musalmans cannot keep company with their dead, they do not know the art of living." Would to God we may be true to our ideals, and keeping in view the combined wisdom of the ages, our glorious past, and the so-called civilizing tendencies of the present, lead Godly and Islamic lives! Amen!!

Musalmans are repeatedly ordained by their Lord God to follow in the footsteps of their Prophet—his Uswa-i-Hasna (excellent example) should be imitated by us in all times. His was a model life, and if we only keep close to his noble example and his life-giving precepts, we are sure to live a worthy life. Truly has it been said that nothing can vanquish a Musalman. In the course of these sketches we shall have occasion to discourse at length about this topic. For the time being we confine our remarks to the fundamental fact that an unexceptional obedience to the behests of their Prophet is the principal criterion of a Muslim character. It is when weighed against this central test that most of us are found wanting to-day. It is this deficiency that has paralysed the Muslim community at large. The Quran is full of injunctions for

Musalmans to obey God, His Prophet and those whose duty it is amongst Musalmans to direct their co-religionists to do deeds of virtue and to desist from evil: and they are ordered by the Lord to refer to God and His Prophet in their quarrels, since it is the best thing for them if they believe in God and the Day of Judgment. At another place it is said in the Quran: "By thy God they shall not be true believers unless they make you their arbitrator in all their affairs, and unless they yield to what you decide willingly and without any misgivings!"

Hundreds of instances can be quoted from the early history of Islam illustrating the hearty and unequalled devotion of His companions to the Prophet. Everybody knows the august position and the high esteem in which the Prophet "held Umar," the second Caliph, in virtue of his many qualities of head and heart. Bilál, a poor Musalman, was one day walking about just close to where the Prophet was sitting. Umar, with his lofty conception of the respect which Musalmans should show to the Prophet, took it ill, and remarked, "What is this Negro doing?" Upon this the Prophet gently remarked, "Umar, meseems there is still a lingering remnant of the days of ignorance in your mind." Umar was stunned with this reproach and fell senseless on the ground. It was only when Bilál had yielded to his persistent request and lifted his head with his (Bilál's) shoe, that Umar rose repentant from the ground. If Musalmans only spent their Zakat[1] duly and properly, not a single Muslim beggar would be seen. At the minimum calculation Musalmans of India alone must spend twenty lakhs for charitable purposes. It was this Zakat which was the backbone of mighty Muslim armies, and the nucleus of Bait-ul-Mal or Muslim Treasury! When the Prophet left Mecca and went over to Medina, a large number of the Musalmans of Mecca accompanied him thither. At the instance of the Prophet the Muhajir (Immigrant) and the Ansár (Medinites) stood by one another like brothers and life-long friends. The Muhajirin were houseless and the Ansar (Helpers, Medinite Musalmans) shared their houses with them; many of them were penniless in Medina, and the Ansar distributed their wealth and other possessions equally with them. And all these sacrifices were made willingly and with pleasure for obeying the Prophet. History cannot present any

[1] It is a sort of tax which God has imposed upon Musalmans: to spend 2½ per cent. of their savings, etc., for helping the poor and the needy.

other parallel to this unique unification. The principles of Islamic fraternity, equality, and freedom are unprecedented in the annals of humanity.

If one studies the Quran carefully and with his eyes open, one is struck with the repetition and emphasis of expressions and phrases which are equivalent to "God loves the thoughtful; God loves those who study and are well grounded in knowledge," etc. Islam is a religion which cannot from its very nature tolerate ignorance and thoughtlessness. All Musalmans should be students of and well read in the Quran and Hadis at least. Again, every Musalman is his own priest, since there is no priestcraft in Islam. It is *par excellence* a first-class missionary religion. No Musalman, therefore, who strives to discharge his duty as a missionary of Islam can afford to be ignorant of his contemporary knowledge.

Islam has fixed a higher reward for acquiring knowledge than even the best argument in favour of it—study for the sake of study—can offer. Musalmans are told that they can please their Creator by educating themselves and then educating their fellow-brothers. It is said:—

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises his Creator; who discusses it, performs a holy act (or Jihad: we do not know if there is anything more woefully misunderstood than the Islamic term Jihad; with no intention of committing a digression upon Jihad, we wish to point out that those of our readers who are also victims of this misunderstanding should contemplate upon this Hadis, in which a learned discussion has been termed Jihad by the Prophet); who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to worthy recipients, performs an act of devotion to God."

The Prophet of Islam has very fervently preached the value of knowledge. "The acquisition of knowledge" is "obligatory upon all Muslim men and women." Had we acted upon this nowadays "female education" would not have been in such a backward condition. From what is given below it shall be clear to all that Musalmans were very ardent lovers of knowledge in their palmy days. And if we call ourselves Musalmans we cannot help lighting the world with the torch of knowledge. We are ordained to seek out knowledge even from the remotest corners of the world.

Again, the Prophet used to say, "The ink of the scholar is holier than the blood of the martyr" (vide Syed Ameer Ali's "Spirit of Islam, vide chapter on the Literary and Scientific Spirit of Islam). "He who leaves his home in the search of knowledge walks in the path of God." "He who travels in search of knowledge, to him God shows the way to Paradise."

Judging from the present fallen condition of Musalmans in matters educational and the pursuit of science one may judge that we have always been strangers to science. But we fear it would be a very erroneous judgment. Just attend to what the Prophet said about learning the sciences, and then we would show you what a brilliant and scientific past do we possess. "To listen to the instruction of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, more meritorious than standing up in prayer for a thousand nights." "One hour's meditation in the work of the Creator is better than seventy years of prayers." And see how strongly are the Musalmans induced to honour eminence in learning: "He who honours the learned honours me." "Eminence in science is the highest of honours" was one of the favourite sayings of Ali.

"Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven, it is our friend in the desert, our society in solitude, our companion when bereft of friends. . . . With knowledge the servant of God rises to the heights of goodness . . . and attains to the perfection of happiness in the next world." The definition of science by the Imám Jaafar-as-Sadig is well worth studying: "The enlightenment of the heart is its essence; Truth, its principal object; Inspiration, its guide; Reason, its acceptor; God, its inspirer; and the words of man, its utterer."

And now let us turn over the pages of Islamic history to see if Musalmans have ever acted upon these exalting precepts, emphasizing in such strong and unequivocal terms the value of knowledge. The great Imám Ibn-i-Jozi was left an orphan by the death of his father when he was only three years old. His paternal aunt was his guardian—you may judge for yourself from this single instance the spirit of that age—and so anxious was she about his education that she used to take him to the schools of the learned doctors of Islam even when he

was a child of five years of age. As a result of her solicitude for his training Ibn-i-Jozi could preach on the pulpit at the early age of ten and became one of the greatest men of his age.[1]

Still more astonishing and illustratively useful is the life-story of Imán Rabíyát-ur-Rae,[2] the teacher of Imam Malik and Khawja Hasan Basri. We mention it here not only to illustrate the Muslim love of learning in the days of Islamic expansion, but also to illustrate especially that even Muslim ladies had a passionate love for knowledge. The Imám's father was a soldier in the army of the Ommeyade Caliphs, and the Imám was born in his father's absence when the latter was away in Khorasán. Rabíyá was educated solicitously by his lonely mother, who spent all that she possessed in giving him a complete education. The father was absent on military service, and during all this time Rabíyá's mother was giving him every facility she could think of for completing his education. As a consequence, Rabíyá became one of the leading learned men of his age and a great Imám. His father returned after twenty-seven years and was very much surprised when his wife told him that she had spent all that he had left with her, even the thirty thousand gold pieces that were with her. He insisted upon an immediate explanation, but the wise lady purposely postponed the discussion for some time until he should know about his son. In the meantime Rabíyát-ur-Rae was imparting instruction to a large number of pupils in the neighbouring mosque. When the father went to say his prayers in the mosque he was very much surprised to see a young man of the age of his son sitting in the centre of a large audience. His cup of joy was filled to the brim when he was told that the shaikh was his son. Coming home he narrated the whole story of his meeting with his son in the mosque, and was perfectly satisfied when his wife told him that the thirty thousand gold pieces had all been spent in educating his son!

It is worth more than superficial consideration to think that a soldier's wife should have the sense to spend thirty thousand gold pieces in the education of her son, and that, again, under circumstances such as these. The whole Muslim society was in

[1] Vide "Tazkiratul Huffáz," vol. iv. pp. 136–7. Written in the eighth century of the Muslim era.

[2] "Ibn-i-Khallaqan," vol. i. p. 183.

those days alive to the paramount necessity of a complete education. Not only were the middle classes fond of acquiring knowledge; the grandees and even the members of the ruling family were one and all equally fond of learning.

It is a staggering fact that the early Musalmans were never daunted by difficulties which we avoid by calling insurmountable. Poverty, distance, scarcity of books, and the dangers of travel could never throw cold water on the fire of their spirit and their passionate love of learning. Imám Bukhari—the greatest Imám of Hadis, who learnt by heart six hundred thousand Ahadis, and wrote his book after sixteen years of incessant labour—had to live on the herbs of the jungle for three days in one of his journeys as a student. Another student of Hadis, Hajjaj Bagdadi, took with him a hundred loaves when he left his house in the pursuit of knowledge. But for a few books and these hundred loaves he did not possess anything else in the world. With these hundred loaves he spent some time with his teacher, Shahábá, and when those were all eaten he had perforce to leave the inspiring company of his teacher. You will ask with wonder, "How did he contrive to eat his dry morsels of bread without any gravy?" Well, he had devised an excellent scheme, and used to eat his food with the help of the inexhaustible waters of the Tigris!

Not only were the early Musalmans eager to learn Islamic lore, but their love of learning in other branches of knowledge also led them to wander all over the known world, and was equally intense. Ibn-i-Romya, the famous physician of Andalusia,[1] travelled on foot from Spain to Egypt, and from Egypt to Syria, for examining all those herbs and vegetables which were not procurable in the West. Similarly the famous botanist, Zia ud Din Ibn-i-Baitár, travelled all over Greece, Spain, and Asia Minor for studying the properties of the herbs which are to be met with in these countries.[2] Abul Manzur[3] discovered several species of plants and herbs which were not known to his predecessors. He used to watch the growth and different stages of development of those plants, and had a painter provided with inks of every colour always accompanying him. In this way exact facsimile pictures of the plants at various stages in their life were preserved. It is a great pity

[1] Ayun ul Anba fi tabaqat il Atibha (7th century A.H.), vol. ii. p. 81.
[2] Ibid., vol. ii. p. 133.
[3] Ibid., vol. ii. p. 219.

that several of these excellent books written by the early Muslims have been lost, and we know of them only because they are mentioned in the existing works of those days.

The world-famous Imám Razi[1] has left us a wonderful account of one of his journeys undertaken for the search of knowledge. He, along with two companions, was left penniless after a ship journey. "For three days we trudged on foot without any food, when our patience was severely taxed. One of our companions, being very old, became senseless, and for dear life we had to leave him in his poor plight. After walking some distance I too fell senseless on the ground, and my companion left me to my fate just as we had left the old man before. As good luck would have it, my companion saw a boat, and waving his blanket in the air as a token of helplessness, succeeded in attracting the attention of its crew. They gave him some water to drink, and when he came to his senses he told them of myself and the old man. It was thus that our lives were saved!"

We shall close this paper with another soul-stirring instance of the thirst for knowledge and our whole-hearted devotion to its acquisition in the past. To those who want to know more about the scholars of Islam, we would recommend the study of books mentioned in the footnotes.

It is said of Hakim Abu Nasr Farábi[1] that he read certain works of Plato at least a hundred times. A similar story is told of Shaikh Abu Sina[1] (the Anglicized version of this name is Avicenna—a similar distortion is the famous Averroes, originally Ibn-i-Rushd) that as a student he studied a certain treatise on Metaphysics at least forty times without in the least understanding a word. Despairing of the task he gave it up, but very soon afterwards he was offered a book on very cheap terms by a bookseller. He refused to buy it, since the subject-matter was Metaphysics, but the bookseller pressed it upon him because it belonged to a poor man. Shaikh says that it was a commentary on Metaphysics by Farabi, and helped him at once to grasp the fundamental Metaphysical problems This was the starting-point of a philosophic career of which even Europe is eating the fruits up to this time.

[1] "Tazkiratul Huffaz," vol. ii. p. 147.
[2] "Ibn-i-Khallaqan," vol. ii. p. 72.
[3] "Ayun ul Auba," vol. ii. p. 4.

(To be continued.)

ISLAM AND TEMPERANCE

Lecture by Professor HAROUN MUSTAPHA LÉON, M.A., Ph.D., LL.D., F.S.P., delivered in London on the 10th April, 1915.

(Continued from our last.)

IN the Fourth Book of the Torah—the Pentateuch—which in English is termed "The Book of Numbers," but in Hebrew is styled *Bemidbār*, "in the wilderness" (such appellation being derived from the fourth word in the book),[1] we find an account of another Jewish sect called the Nazarites. The term Nazarite is derived from the Hebrew word *nāzar*, "to separate oneself," "to consecrate," and may well be compared with the Arabic word *nazr*, "a vow, a promise made to God; a gift, anything offered or dedicated." There is also the Arabic word *nazīr*, "a prophet, a preacher sent to warn the wicked," and hence its more modern signification, "a messenger of bad news."

The Nazarite among the Hebrews was a person who had devoted himself in a peculiar sense to God.

The term is used of two classes: (*a*) Nazarites for life, and (*b*) Nazarites for a limited period.

The law governing the Nazarite as set forth in Numbers vi. evidently refers to the latter class alone.

The rules of Nazaritism as explained in this chapter comprise the three negatives:—

1. Not to consume any produce of the vine;
2. Not to cut the hair;
3. Not to touch any dead body, and to avoid all ceremonial defilement.

It is evident from these regulations, particularly 1 and 2, that the Nazarite was to lead a life marked by the return to the simpler and rougher fashions of primitive times.

The command upon the Nazarite to abstain from the use of intoxicating liquor is perfectly clear and emphatic. In the Hebrew it is: *miy-yayin vē-shakar yatzir*, "from *yayin* and *shakar* he shall separate himself." The translators of the Bible

[1] In Latin this book is called *Numeri*, in Greek *Arithmoi*. It consists of thirty-six chapters, and receives its common name, "Numbers," from the repeated references to the "numbering" of the people, which it contains.

into English have rendered this and the subsequent words thus: "He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk" (Numbers vi. 3, 4).

The Septuagint or Alexandrian Version, the most ancient translation of the Old Testament, derives its name from the story of its origin, first told in the *Letter of Aristeas*, which purports to have been written by a Greek of Alexandria at the time of the events to which it refers.

Aristeas relates how King Ptolemy Philadelphus (284–247 B.C.), when engaged in making a collection of the laws of all nations for the great Alexandrian library, was advised by his librarian, Demetrius Phalereus, to have the Jewish Scriptures translated into Greek; how the king sent an embassy to Jerusalem to request the help of the wise men of Israel; how 72 learned Jews (6 out of each tribe) came to Alexandria and were sent to labour in the seclusion of the Island of Pharos; and how, in 72 days, they dictated to Demetrius the librarian a translation of the whole Scriptures, which soon became the authorized Bible of the Greek-speaking Jews.

This story, like many other old-time traditions, is a compound of a little truth and much romance. It is certain that the Alexandrian version was the work of Hellenistic Jews. It is extremely probable that it was a product of the great literary activity of the age of Ptolemy II, and possibly, we might even say probably, was begun at the instigation of that monarch. It is also possible that the king's aim was not the satisfaction of a pressing want among the Jewish subjects, but simply the gratification of his own personal curiosity, and to add to the rich store of literature, estimated at 400,000 rolls of manuscript, accumulated during his reign, and stored in the great library he founded and erected at Alexandria. We know that poets, philosophers, and learned men were welcomed at his court, and that his love for learning shed a lustre upon his reign; but the picturesque details of the story—the embassy to Jerusalem, the choice of 72 translators, the 72 days' sojourn on the Island of Pharos, and so forth—are purely mythical. Internal evidence shows that the translators—who were certainly numerous and

undoubtedly men of learning and ability—were not Palestinian but Jews resident in Egypt.[1]

The Septuagint is written in Greek, and it renders the first part of the above-quoted passage thus: *apo oinon kai sikera hagnistheesetai*, "from wine and *sikera* he shall purify himself" (or purely abstain).

The Vulgate is the term by which is designated the edition of the Latin Bible which, having been sanctioned by the usage of many ages in the Latin branch of the Christian Church, was pronounced "authentic" by the Council of Trent, the eighteenth Œcumenical Council of the Christian Church, which sat with certain interruptions from December 13, 1545, until December 4, 1563.

The name "Vulgate," originally given to the "common edition" of the Septuagint used by the Greek Fathers, finally passed to the present composite work, which gradually took the place of the "Old Latin," the text of which in the time of Pope Damasus, towards the end of the fourth century, had fallen into considerable confusion. It was a very literal representation of the Greek, crude and rude in style, and abounding in provincialisms. It would appear that every copyist or priest who had a smattering of knowledge of the Greek language, thought himself authorized and competent enough to make alterations and corrections therein, and additions thereto. The result of this was that so great became the variety of recensions that it is still a matter of grave dispute whether there was not at their basis a number of independent translations rather than a single version frequently retouched.

To remedy the evil, Jerome (sometimes called Hieronymus), at the request of Damasus I,[2] in the year 382 of the Christian era, undertook a revision of the New Testament. This he

[1] Ptolemy II (Philadelphus), b. 309 B.C., was the son of Ptolemy I by Berenice. He died 274 B.C.

[2] Pope Damasus I was born in the year 304 A.C. In 386 he was elected Bishop of Rome ("Pope"). There was a rival candidate named Ursicinus, and a violent dispute took place between their adherents, ending in bloodshed. It is recorded that on one day the dead bodies of 137 men were found in a church occupied by the party of Ursicinus, and stormed by the followers of Damasus. The strife was not confined to Rome; it extended to the provinces, and some tumultuous scenes took place, in which many people, men, women, and children, lost their lives. In 382 Damasus appointed Jerome as his secretary, and until his death maintained a steady friendship with him. Damasus wrote several religious works, of which there are extant seven epistles and about forty short poems. He died in 384 A.C., and was subsequently canonized as a saint by the Latin Church.

accomplished, with the aid of Greek codices, which were then reputed ancient and trustworthy. He then turned his attention to the Psalms. At first he merely made corrections in the Latin from the "common edition" of the Greek, and this revision, called the "Roman Psalter," completed in 383, was introduced by the Pope into the Roman Liturgy, and is to this day used in the Ambrosian or Milan rite, and in St. Peter's at Rome. Shortly afterwards Jerome made a more thorough revision by the aid of Origen's *Hexapla*; and it is this, the so-called "Gallican Psalter," which is now read in the Vulgate.

After the death of Damasus (384 A.C.) Jerome left Rome and settled in Bethlehem and erected a monastery there. While there he made a new translation of the Old Testament from the Hebrew. This work occupied him for fifteen years (390–405 A.C.). To this work he added a free translation of the books of Tobit and Judith, from the Chaldee version of the original Hebrew, now lost. The other books of the Greek canon, afterwards incorporated with the rest of his work, namely Wisdom, Ecclesiasticus, and Maccabees, were left by him untouched.

The new translation met at first with great opposition, but won its way by degrees, and soon the "Old Latin" fell into disuse and neglect, so that, notwithstanding the keen researches of scholars, a complete copy of the pre-Hieronymian Old Testament cannot now be made up from the surviving fragments. In the course of the Middle Ages the Vulgate contracted many corruptions.

Pope Sixtus V in 1590 issued a revised and corrected version, and, by a papal bull, he ordered this edition to be received as "true, lawful, authentic, and unquestionable." Sixtus[1] had, of his own judgment, made many important changes in the readings, and these met with so little approval that the edition was, after the death of Sixtus, almost

[1] Felix Peretti, Pope Sixtus V, born 1521, was one of the most able occupants of the pontifical throne. He was chosen Pope in 1585. Immediately after his election he exhibited a vigour and independence which astonished the cardinals who had elected him to the office. He fixed the number of cardinals at seventy. He established a printing press at the Vatican, from which issued, under his editorship, the Septuagint (1587), the Vulgate (1590), and the works of St. Ambrose. He also founded various colleges. In adminstrative talents he excelled all the Popes of the preceding three centuries. He died August 24, 1590.

immediately recalled, and the whole work was submitted to a papal congregation for revision, and finally issued in 1592 as the authoritative text by Pope Clement VIII.[1] This Clementine Bible differed from the Sixtine in some three thousand readings.

The capacity of Jerome as a translator and commentator has frequently been questioned, for although he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages, and did not reason clearly and lucidly, consistently and precisely, upon any subject; he was rather a declaimer than a logician. These weaknesses of Jerome were pointed out, in part, in a book entitled "Quæstiones Hieronymianæ," printed in Amsterdam in 1700. Still, the writings of Jerome are useful, and deserve to be read by all who desire to study the doctrines, rites, manners, and the learning of the age in which he lived. The peculiar use of Jerome's works is:—

1. Their exhibiting to us more fragments of the ancient Greek translations of the Bible than the works of any other "Christian Father."

2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and

3. Their conveying to us the opinion of Jerome himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical style, and the great liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be discovered to

[1] Cardinal Ippolito Aldobrandino was elected Pope in 1592, and assumed the name of Clement VIII. The pontificate of Clement, falling as it did between the long period of European warfare, which was terminated by the Peace of Chateau Cambresis in 1559, and that which opened in 1618 at the commencement of the Thirty Years' War, presents the Holy See in the light of an important arbitrating and reconciling power in the affairs of the south and centre of Europe. In 1598 the papal forces took possession of the territory and city of Ferrara, dispossessing the house of Este. In 1599, at Rome, occurred the frightful tragedy of Beatrice de Cenci, that unfortunate lady being executed on the 11th of September of that year, by the order of the Pope, to whom she had appealed in vain for protection from the incestuous passion, cruelty, and violence of her own father, Count Francesco de Cenci, a man notorious for his vile debauchery and frightful wickedness. The story of the Cenci has been made the subject of a powerful drama by the poet Shelley. Clement VIII died in March 1605.

contain more sound judgment as well as more erudition than the works of any "Christian Father" who preceded him.

Opinions widely differ as to the talents and character of Jerome.

The scholarly Erasmus (1467–1536), who wrote his life, says: "Jerome was undoubtedly the greatest scholar, the greatest orator, and the greatest divine that Christianity had then produced."

On the other hand, William Cave, a theologian of great learning (1637–1713), who never yet has been charged with want of justice to the Christian Fathers, says: "Jerome was a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire. Upon the slightest provocation he grew excessively abusive, and threw out all the ill language he could rake together, without the least regard to the situation, rank, learning, and other circumstances of the persons he had to do with. And what wonder, when it is common with him to treat St. Paul himself in very harsh and insolent terms, charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words."

Such was the able and pious Christian Father to whom Christianity is primarily indebted for the Vulgate!

Jerome died in 422, in the 91st year of his age; and is said to have preserved his vivacity and vigour to the last.

The Vulgate renders the third verse of the sixth chapter of the Book of Numbers, *à vino et omni quod inebriare potest abstinebunt* ("from wine and whatever is inebriating they shall abstain").

The Vulgate[1] is the basis of the English translation of the Bible used by English-speaking members of the Latin or Roman Catholic branch of the Christian Church. This translation is known by the name of the Douai Bible, the Old Testament portion thereof having been translated by Dr. Gregory Martin and published at Douai, a town in France, about twenty miles south of Lille, in 1610.[2]

[1] The word "Vulgate" is derived from the Latin *vulgatus*, "common, general, ordinary."

[2] The New Testament portion, translated into English also by Dr. Gregory Martin, assisted by other learned Catholic divines, was first printed and published in 1582 at Rheims. It is incorporated with and now forms a portion of the Douai Bible.

The religious terminology of the languages of Western Europe has been, in great part, derived from or influenced by the Vulgate.

The ancient versions of the Old Testament from the original text are: the Septuagint, Syriac, Targum or Chaldee, and the Latin (Vulgate).

Other ancient versions, such as Ethiopic and Arabic are mainly daughter versions of the Septuagint or Syriac. The ancient versions from the Greek of the New Testament are more numerous.

THE TARGUMIM.

During the Babylonish captivity, the language of the Jews became to such an extent affected by the Chaldee dialect spoken at Babylon, that upon their return from "the exile" they were unable to understand the pure Hebrew of their sacred books; and consequently when Ezra and the Levites read the Law to the congregation they felt themselves compelled to add an explanation to it, in the vernacular tongue (Chaldee). In process of time such explanations were committed to writing, and from their having developed from simple versions into explanatory paraphrases, or rather expanded translations, they acquired the name of *Targum*, a Chaldee word signifying "an explanation." In course of time these several interpretations became exceedingly voluminous, and certain of the Rabbin made a collection of the most reliable of these versions.

It is universally acknowledged that of all the Targumim that bearing the name of Onkelos enjoyed the greatest veneration from very ancient times, and is still considered by the Jewish Doctors of Law to best represent the original traditional interpretation.[1] A reference to this Targum, therefore, and an examination of its rendering of the passage in the Book of Numbers relating to the Nazarites, cannot fail to be useful in enabling us to understand the species of drink from which the Nazarites were pledged, under a solemn vow, to abstain. The Targum of Onkelos renders the passage, *Makhamar khandath vé-atiq yivour*, literally "from wine, new and old, he shall be separated." When, a little later on, we shall consider the

[1] Those who wish to study the history of the various Targumim, will find the matter dealt with at considerable detail in my articles on "The Targum," published in Nos. 225 and 226 of *The Philomath*.

different Hebrew words, translated "wine" and "strong drink," we shall find two of them to be *yayin* and *shakar*, and this passage from the Targum of Onkelos is extremely useful as it illustrates the meaning which at that early period was placed by the *Meturgemanin* or "official translators" upon these words; for in his Targum, Onkelos gives *yayin* the sense of "new wine" and *shakar* that of "old wine," which makes their difference to consist, not in a difference of the juice, or of its intoxicating or non-intoxicating qualities, but in respect of the difference of age between liquor obtained from the same kind of juice—that of the grape.

A rabbinical tradition is mentioned by that distinguished Hebrew scholar, Maimonides,[1] "the light of Israel," that strong drink made up of dates, or such like, *was lawful* for the Nazarite, the kind forbidden here being strong drink made with a mixture of wine! Another of these traditions went so far as to state that "if a little wine be mingled with honey, or the like, so that there be no taste of the wine, it is lawful for the Nazarite to drink it."

Such elastic interpretations and unprincipled glosses are unworthy of the teachers or professors of any great Faith claiming to be the religion of God. It is against such corruptions and perversions of the Word of God, by the Jews, that so many denunciations are contained in the Quran-shareef, such as the following, for example:—

"Do ye crave that they should believe you (oh, Mahomed!) when already a sect of them have heard the word of Allah and then perverted it after they had understood it, though they knew!" (Quran, Sura ii. ayat 70).[2]

[1] Mooshah-Ben-Maimoun, better known as Maimonides, was born at Cordova, March 30, 1135, and died at Cairo, after a brilliant career of authorship and public usefulness, December 13, 1204. He was a theologian, philosopher, and physician. He arranged the Talmud; edited the Mischna; wrote the "Guide to the Wanderers" (written in Arabic, and translated into Hebrew during his lifetime), a most useful work; he also wrote "Rules of Morals." In his lifetime some of his co-religionists denounced him as "a pervert from Judaism to Islam," and undoubtedly Mooshah-Ben-Maimoun held many opinions in strict accordance with Islamic teaching. He is, however, justly regarded as shining in the firmament of Jewish science and theology as a star of the greatest brilliancy. The Jews have a traditional saying which gives him a place of honour second only to that of Hazrati Moosa (o.w.b.e.p.) himself—"From Moses to Moses there appeared no second Moses."

[2] See also Sura vi, ayat 90, and other Suras.

The rules governing the Nazarites, as explained in Numbers vi. vv. 13–20, comprise three negatives :—

1. Not to consume any produce of the vine ;
2. Not to cut the hair ;
3. Not to touch any dead body.

Much speculation has arisen as to the reasons for these prohibitions. That each and all were suitably associated with their vow is beyond the possibility of a doubt, for to impute an irrational arbitrariness to these somewhat drastic regulations would be to impeach either the authenticity of the record, or if not that, then to be guilty of the still graver impeachment, that of the Divine Wisdom itself!

A Nazarite was, by his voluntary vow, so consecrated to the divine service as to be separated from the ordinary pursuits of men. This separation was according to the nature of the vow ; and if the vow was for life, so was the separation—not otherwise. There is a Jewish tradition that the vow could not be taken for a less period than thirty days.

The Nazarite was not to touch any dead body, a restriction evidently typical of his entire separation from corruptible things. In conjunction with this it should be remembered that under the Israelitish law a dead body was considered as unclean.

He was not to cut his hair, the length of which betokened his subjection (1 Corinthians xi. 5), and was an outward and visible sign of his fidelity to his vow, and presented the symbol of strength and abundant vitality.

In the case of Samson, "the strongest man that ever lived," it is recorded in the Book of Judges (xiii. 2–25) that prior to his birth an angel appeared unto his mother and said unto her : —

"Now beware, I pray thee, and drink not wine nor strong drink (Hebrew : *vĕ-al-tishti yayin vĕ-shakar*), and eat not anything which is unclean. For, lo, thou shalt conceive and bear a son ; and no razor shall come on his head : for the child shall be a Nazarite unto God from the womb."

In Milton's noble drama of "Samson Agonistes" (published in 1671) the abstinence of the hero from the use of all intoxicants is specially emphasized. Speaking of himself, the warrior says :—

"Abstemious I grew up, and thrived amain."

The chorus replies :—

"Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress; nor did the dancing ruby
Sparkling, outpoured, the flavour, or the smell,
Or taste that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream."

To which Samson answers :—

"Wherever fountain or fresh current flowed
Against the Eastern rays, translucent, pure,
With touch ethereal of heaven's fiery red,
I drank, from the clear, milky juice allaying
Thirst, and refreshed; nor envied them the grape
Whose heads that turbulent liquor fills with fumes."

The chorus then responds :—

"O madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion strong above compare
Whose drink was only from the liquid brook."

Samson was not the only famous warrior who figures in history as an abstainer from alcoholic beverages. Classical literature furnishes illustrations in support of this statement. Homer in the "Iliad" represents Hecuba as saying to her son Hector, that "to a weary man wine imparts great strength"—*andri kokmecōti menos mega oinos aexei;* but the hero, wiser upon this point than his anxious maternal parent, replies :—

"Oh honoured mother! bring me not the wine.
Tho', sweet as honey, in the glass it shine,
Lest it my limbs should weaken or destroy,
And I should lose my courage, strength, and joy."

Pope's note on these lines is striking :—

"This maxim of Hector's concerning wine has a great deal of truth in it. It is a vulgar mistake to imagine the use of wine either rouses the spirits or increases strength. The best physicians agree with Homer on this point, whatever modern soldiers may object to this old heroic regimen."[1]

Returning to the Nazarites, we find it clearly laid down that no member of that order was to partake of the produce of the vine, either solid or liquid, this drastic prohibition probably

[1] Alexander Pope, author of the "Rape of the Lock," and translations of the "Odyssey" and "Iliad," born 21st May, 1688, died 30th May, 1744. John Milton, author of "Paradise Lost," born 9th December, 1608, died 8th November, 1764. A sketch of the Life and Works of Alexander Pope appeared in *The Philomath* for September 1913 (No. 204).

being prescribed as an effectual safeguard, not merely against the danger arising from the use of intoxicating drinks, but also against temptation or mistake, should by any mischance or intentional artifice the inebriating article be substituted for the innocuous. Herein again we find in the Judaism of early days teaching and practice in conformity with the teachings of Islam. The last and greatest of all the Prophets, the ever-blessed Ahmud Mohammad, rosul-Allah (upon whom be eternal blessing and every blessing!) ever inculcated the importance of scrupulous piety. He said :—

"That which is lawful is clear, and that which is unlawful is also clear; but where cases arise between the two, and it is doubtful into which category they fall, then the wisest course for the Muslim to adopt is to refrain therefrom."

On another occasion the Messenger of Allah said :—

"Leave all that which engenders misgivings, and have recourse to that which is free from any such reproofs of conscience."

And again :—

"Avoid even the very appearance of evil, and evil will avoid you."

The essential spirit of Nazaritism—self-consecration to Allah, resignation to His will, and the avoidance of the very appearance of evil—is equally an essential part of Islam. As one of the means of attaining to this perfection in Islam, total abstinence from intoxicating liquors is enjoined as a moral safeguard.

The habitual use of alcohol in any form stimulates and unduly excites the grosser animal propensities, weakens and in some cases seriously impairs the reasoning faculties, dulls the moral sensibilities, and diminishes the will-power. "Wherefore," saith the Quran-shareef, "oh True-Believers, abstain ye therefrom!"

(To be continued.)

واقرب الى الله الاغنى واعلم وافضل من الملائكة اجمعين وخليفة الله على الارضيين —

واما الآية التي نزلت في شان عيسى فما تجعله ارفع وتعلى ولا اصفى وازكى بل يثبت منه ان عيسى روح من الله وعبده العاجز كاشياء اخرى ومن المخلوقين ما سجد له ابليس بل امره ابليس ان يسجد له ومع ذلك جر به ذلك الخبيث وسجد آدم الملائكة كلهم اجمعون وان آدم انبأ الملائكة باسماء سائر الاشياء فثبت انه اعلم وسره محيط على الارض والسماء ولكن عيسى اقر بانه لا يعلم الساعة واشار الى ان الملائكة قد فاقوه علما واكملوا الخوف والطاعة فتفكروا في هذا ولا تمشوا القوم عميني —

ثم اذا دققت النظر وامعنت فيما حضر فيظهر عليك ان قوله تعالى (روح منه) يشابه قوله تعالى (جميعا منه) فمن الغباوة ان تثبت من لفظ (روح منه) الوهية يسوع المسيح وعيسى لا تقر من لفظ (جميعا منه) بالوهية ارواح الكلاب والقردة والخنازير واشياء اخرى لان منطوق الآية يشهد على انها جميعا منه فتب من الندامة ان كنت من المستحيين وتفكروا يا معشر النصارى اليس فيكم رجل من المتفكرين — وليس لك ان ترفع جوابنا الصوت وان تلاقي من فكرك الموت فان مثل الكاذب كحذروف مدحرج ولا قرار له عند الصادقين —

(الناقل محمد عبد المحيي عرب (مولوي فاضل)

او تنضنضون نضنضة الثعبان وما كنتم منتهين.
وتميسون كالسكارى وجدانا ووجدا ولا تزون غررا
ولا نجدا ولا تخافون هوة الستافلين - اجعلتم قرة
عيونكم ومسرة قلوبكم فى الاكاذيب وطبتم نفسا بالفاء
طلب الحق والقاء حبل الله القريب وكنتم قوما عادين.
ويلكم انكم سقطتم على دمنة واعرضتم عن روضة بل
تركتم شجراء وآثرتم مرداء ونزلتم عن متن الركوبة
واخترتم طريق الصعوبة وقفوتم اثر المبطلين -
وان كنتم تظنون ان القرآن صدق
قولكم واعان وقال فى شان عيسى المسيح روح منه وقبل
انه خرج من لدنه فاهذا الاجهل صريح ووهم قبيح
وخطاء مبين - ثم ان فرضنا ان قوله تعالى (روح منه)
يزيد بشان ابن مريم وتجعله ابن الله واعلى واكرم
فيجب ان يكون مقام آدم ارفع منه واعظم ويكون
آدم اول ابناء الله رب العالمين - فان فى شان آدم
بيان اكبر من شان عيسى فتفكر فى آية (فقعوا له ساجدين)
وتدبر كاوفى النهى وفكر فى لفظ (خلقت بيدى)
ولفظ (سويته ونفخت فيه من روحى) والفاظ اخرى
ليظهر عليك جلالة آدم وشانه الاعلى فان منطوق
الآية الكريمة يدل على ان روح الله نزل فى آدم بنزول
اجلى حتى جعله مسجود الملائكة ومظهر تجليات

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وعلى سائر العاقلين - فاىّ دليل اكبر من هذا لقوم منصفين -
الذين ينثالون الى الحقّ موجفين - ولا يتركون الصّراط كعميا
واىّ فرق فى الرّوح النّازل على عيسىٰ والرّوح الذى اُعطى
لموسىٰ لحليم ربّ العالمين - الا تتفكّرون يا معشر الظّالمين
وتسقطون على اراجيف الكاذبين - الا تقرؤن فى التّوراة
الاصحاح الحادى عشر ما قيل انّه قول اصدق القائلين -
(وهو انّ الربّ قال لموسىٰ فانزل وانا اتكلّم معك واخذ من
الرّوح الذى عليك واضع عليهم اى على الكابر امّته وهم
كانوا سبعين - وكذلك نزل هذا الرّوح على جدّ عيسىٰ
ومرشده داؤد ويحيىٰ وغيرهما من النبيّين - ولا حاجة
الى ان نطوّل الكلام ونضيّع الاوقات ونزيد الخصام
لانّ الخواصّ من النّصارىٰ والعوام يعرفونه وما كانوا
منكرين - فلِمَ تشتغف ايّها الجهول والغبىّ المعذول -
فى كتب الاوّلين - ولِمَ لا تقبل النّصيحة وتعادى
العقيدة الصّحيحة ولا تكون من المسترشدين
نعطيك شهدًا ينفع وتعدو الى سمّ منقع اتريد
ان تكون من الهالكين -

واما ما ظننت انّ الله تعالى يسمّى المسيح فى
القرآن الكريم روحًا من الله الرّحمٰن ولا يسميه بشرًا
ومن نوع الانسان فاعجبنى انكم لِمَ لا تانفون
من البهتان ولِمَ لا تستحيون من خرافات اللّسان

ا

هذا جواب اعتراض من تحارير
لسيدى ومرشدى اعلى الله مقامه

قال اعلى الله مقامه و رفع فى الدارين اعلامه -

واعجبنى طريق المعترض الفتّان انّه لا يمتنع
من الهذيان ويهذى كمثل النشوان ويقول انّ عيسى المسيح ع
هو الرّوح الذى يوجد ذكره فى جميع مقامات القرآن وفى كتب
اخرى التى هى من الله الرحمن وما هو الا من الكاذبين -
فاعلموا يا معشر الطلاب انّه يسعى الى السراب ولا يخطوا
الى الصّواب وانّ فى كلامه دجل عجيب وتمويه غريب
وكذب مبين - الا يعلم انّ الرّوح نزل على عيسى كما نزل
على موسى ونبيين آخرين - لم يلبس الحقّ بالباطل الباهت
كالدّجال الغالت الا يقرء فى انجيل متّى الا صحاح الثّالث
(واذا السّموات قد انفتحت له فرأى روح الله نازلة
مثل حمامة وآتيا عليه ..... ثمّ اصعد يوسوع الى البريّة
من الرّوح ليجرّب من الشّيطان اللّعين - فثبت انّ
روح القدس نزل على المسيح ع كما نزل على ابراهيم ع
واسماعيل الذّبيح ع وغيره من المرسلين - فاتّق
ربّ العباد وفكّر لطلب السّداد مجتهدًا لتحصيل
الرّشاد وتاركًا سبل الرّقاد وجاهدًا هل يكون
النّازل والمنزل عليه شيئًا واحدًا كلّا بل لا بدّ
ان يكونا شيئين متغايرين كما لا يخفى على ذى العينين

اسلامک ریویو کی قیمت مین اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے سر دست رسالہ قریباً ڈیوڑھا کر دیا ہے۔ آئندہ ممکن ہے بہت جلد حجم اور بڑھے یا رسالہ مہینہ مین دو بار ہو جاوے قیمت سال رواں اسوقت بعض سے بحساب پانچ روپیہ وصول ہو رہی ہے۔ اور مینے اقیمت رسالہ سات روپیہ کر دی ہے۔ اسلئے مین ان احباب خدمت مین عرض کرتا ہون کہ یہ رسالہ تاجرانہ اصول پر نہین چلایا گیا۔ غرض یہ ہے کہ اسکی بہت سی کاپیان مفت غیر مسلم دنیا مین تقسیم ہون۔ اسلئے رسالہ کی اس غرض کو مد نظر رکھکر اگر یہ احباب خود بخود زائد قیمت بھیجدین تو اون کی عنایت ہے والا مین یہ امر بھی خدا پر چھوڑتا ہون۔ میرے تو یہی عافی عوض ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چمکنے لگ گیا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے خود بخود قلوب مین تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا از سر نو اصلی اسلامی زندگی کی طرف آ رہی ہے۔ جن خریداران رسالہ کا سال کسی درمیانی ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کے نمبر منگوا کر حساب شروع سال سے درست کر دین تو رسالہ سے بہت سا بوجھ ہلکا ہو جاویگا۔ کیونکہ متفرق حساب عملے کی زیادتی کو چاہتے ہین اور یہان گنجائش نہین۔ میری غرض تو یہ ہے کہ جسقدر ممکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس مین جو میرا ہاتھ بٹائے وہ عند اللہ اپنے آپ کو ماجور سمجھے۔

خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOORAHMAD, *Manager.*

THE MOSQUE, WOKING, ENGLAND.