

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA.

VOL. II.]

OCTOBER 1914.

[No. 9.

THE PRESENT WAR.

CIVILISATION AND RELIGION.

"Is ghar ko adg lag gai ghar ke chragoe."

"Oh, the house took fire from the very lamp
burnt to light that house."

How appositely this verse from Hindustani, which I have also translated into English, explains the present situation. It hints as to those factors which have chiefly created these heart-rending conditions. The so-adored Civilisation, yes, and this very boast of the Western nations, inspired by Materialism, with no Divine Light to guide it, was sure to work out all that so grimly faces us to-day. Its seemingly rosy paths were leading us to this fiendish hell. They say that the German people have ignited this universal conflagration; but has not Germany for years stood head and shoulders above the other nations in the West in almost every branch of civilisation? Does not Europe owe a great debt to the people in Germany for all her recent advance in science, in art, and in philosophy? Yet the very home of material progress is to-day the hotbed of the most disastrous havoc that has ever visited humanity. What Europe took scores of years to build up under the propitious smiles of the so-called Civilisation is now going to be broken into pieces in days or even hours under the ominous grimaces of the same.

Religion, they say, creates fanaticism ; but we do not find in the red annals of religion any parallel to this civilised madness and refined frenzy, which is going to rend the very bowels of the earth. I readily admit that religion in the past has for full fifteen years been knee-deep in blood ; *Christian* Europe has seen ravines and rivulets of human gore in days past ; but has religion anything whatsoever to contribute to the struggling out of this unthinkable deluge of the crimson life-fluid, with which civilised Europe will inundate the world ? Wars have sometimes been waged in defence of religion, and have often been made a cloak to conceal political motives. But the present war is the greatest that the world has ever seen, while the belligerents claim to be foremost in civilisation, with no zeal for religion. Though this war was electric in its speed, yet the different stages at which the various nations responded to the death-clarion establish the same fact. By comparison, the lower in civilisation showed the greater reluctance to take any part in the fateful drama. Many hold that the English nation is behind the others in art and culture ; and that the Germans head the list ; and here we see that Germany was the first and England the last to participate in hostilities. Is that a mere coincidence ? Decidedly not. Material civilisation, devoid of those salubrious humanising influences which religion exerts on the human mind, bringing forth all that is noblest and best in man, could not fail to bring her votaries to this fatal pass. Are not these physical sciences, which one should rightly be proud to possess, chiefly responsible for making this war the most terrible, the most heinous, and the most devastating and bloodiest of all that have passed ? Are not these the demons of civilisation—I mean those engines of war the possession of which inspires Germany to regard her position as invulnerable, and induces her to defy all the other nations ? Calculate all that has been spent in the last quarter of a century on the manufacture of these weapons of war. Have not these instruments of human annihilation caused the heaviest drain on the exchequer of every nation in the West ? and this all to bring us nearer to destruction and devastation. We waged wars on the surface of the earth when we were ignorant and uncivilised : we became cultured and advanced in physical sciences, and airships and torpedoes came to add to our powers of destruction. These sciences, which, under the influence of a true religion from God, could be an immense blessing to mankind, have become a formidable curse to us, under the inspiration of a sordid materialistic philosophy. It is claimed that the present culture has equipped us with the best ideas of life : man has, after all, succeeded in these days of civilisation in finding out the true philosophy of human life, which guarantees prosperity, happiness, and felicity. The theory of “the survival of the fittest” is the pride of materialistic philosophy. We cannot deny its strength ; it is a truism and a useful theory of life. It

should act as an effectual incentive to individual exertion to shake off lassitude and lethargy; but it has proved a most pernicious factor in the devastation of humanity. It created modern sordidness and inspired self-assertion, and has killed all those high sentiments of self-abnegation and self-restraint which make human life a real millennium. But while thought comes from heaven and not from earth, modern philosophy has received her inspiration from dumb, dead nature, which has produced most demoralising effects. In the vegetable kingdom they found every parasite, creeper and bramble eking out its existence through self-assertiveness at the expense of others; in the animal kingdom they found the lower species killed by the higher to feed and sustain it. Thus self-assertiveness was taken as the rule of life, and destruction of the inferior by the superior is thereby justified. This explains the extirpation of the Red Indian, and the gradual disappearance of very many races from the surface of the earth. This alone justifies the treatment meted out to the natives of the Congo and other tribes in European colonies! (I must say in this connection that the treatment of the subject races by England has been much more humane and considerate than that of other nations; but perhaps they are, as thought by the Germans and the French, somewhat backward in culture and advancement, and have not reached that height of refinement that would stifle their blunt, strong sense of justice.) Their man-of-business disposition stands firm against these highflown ideas of philosophy. Yes, the theory of the survival of the fittest, misconceived and read in the light explained, could not fail to produce such dire results. It is solely responsible for the colour question, and to it racial differences owe their genesis. For more than fifty years past various nations in the West have claimed the right of the fittest against the rest of mankind; and is it to be wondered at if each of them in its turn tries to establish among themselves which is the fittest to survive, and uses the others as subservient to its own needs? That materialism had to create such conditions was a foregone conclusion: that material culture, with no Divine inspiration to bridle its activities, was to prove a dire curse to humanity, is after all an established fact.

Civilisation on modern lines, however, has been more injurious to humanity in general than even a perverted religion; and thus that old, old vexed question between religion and civilisation as to their respective utility to mankind is once for all settled.

Religion, if it came from the Creator of the Universe, could not but be of material help to work out the will of its Author. If God had some great design in the creation of man, religion from Him should enlighten us as to His will, and supply us with means to carry it out: otherwise religion is as bad as the much-boasted civilisation. Religion, therefore, does not mean the observance of meaningless rituals; it does not consist

in subscribing to some irrational dogmas ; it is not a collection of impracticable theories injurious to human society, or injunctions of sentimental morality. Religion is a true theory of life ; it should explain to us the will of God in creating our species, and lay down rules and regulations to have that will worked out. Jesus meant the same thing when he said, "Let Thy kingdom come ; Thy will be done on earth as it is heaven." Jesus anxiously looked for that kingdom, which meant nothing else but to see mankind after the heart of its Maker. The Son of Man, however, was somewhat over-sanguine about its immediate establishment, and so were his disciples—even the very thrones of the Kingdom were apportioned. With Jesus it was almost a matter of one generation : "But I tell you of a truth, There be some some standing here which shall not taste of death till they see the kingdom of God," was the assurance given by him to the disciples so covetous of those thrones.

The Sermon on the Mount has become a stumbling-block to many who try to read the teaching given therein from a utilitarian point of view, especially when they see its preacher a practical man in all other respects : one who discarded all the theories of the Rabbis and the Pharisees, and preferred practice to rituals, could not presumably be responsible for that impracticable morality said to be promulgated from the Mount of Olives. But it is not difficult to penetrate Jesus psychologically. "I say unto you, This generation shall not pass till all these things are fulfilled," are the words of Jesus, and show how sure he was of the nearness of the said Kingdom. Yes, it was near at hand, a question of a few years more—he to sit on the throne of David, righteousness to rule everywhere, wickedness waning, meekness the only passport to that millennium. Is it then to be wondered at that he exhorted his disciples to be meek and humble, and forbear everything unpleasant ? He believed that the days of evil were numbered, and if wickedness was to be stamped out within a few years, through some miraculous operation, it was not worth his while to resist it. Keep in mind this mental condition of the teacher of the following vow, and it does not seem so impracticable : "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also ; and if any will sue thee at the law and take away thy coat, let him have thy cloak ; and whosoever shall compel thee to go a mile, go with him twain. Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. . . ." It was most commendable teaching if the Kingdom was so near, as Jesus believed. One could bear the inclemency of the rigid winter weather here and remain indifferent to clothing if after only a few years one was to be clothed "with white raiment" and wear a "crown of gold" upon the head (Rev. iv. 4.) But, alas, two thousand years have passed, and the Kingdom of Heaven has not yet appeared.

Jesus gave us a code of life, which, however, was not workable. But that does not show us that religion from God has got no message to humanity. Even the religion of Christ, if followed, could not give countenance to what we see at present—no religion on earth would allow this. Religion, coming from the fountain-head of peace and happiness, could not teach otherwise. For illustration I will take Islam, and will try to show how this final form of religion from God tends to work out peace and love and amity to all mankind. It incites man to exertion, and suppresses wickedness, by allowing resort to necessary punishment wherever it is desirable.

(To be continued.)

A RESOLUTION.

AT a meeting of the British Muslim Society held at the Mosque, Woking, on Sunday, September 20, the following resolution was proposed by its President, Lord Headley, seconded by Maulvi Sadr-ud-Din, and carried unanimously:—

“WE DESIRE TO OFFER OUR WHOLEHEARTED CONGRATULATIONS TO OUR EASTERN BRETHREN NOW AT THE FRONT, AND TO EXPRESS OUR DELIGHT TO FIND THAT OUR CO-RELIGIONISTS IN ISLAM ARE FIGHTING ON THE SIDE OF HONOUR, TRUTH, AND JUSTICE, AND ARE CARRYING INTO EFFECT THE PRINCIPLES OF ISLAM AS INCULCATED BY THE HOLY PROPHET MOHAMMAD.”)

COMRADES IN ARMS.

By LORD HEADLEY
(Saifur-Rahwan Shaikh Rahmatullah Farooq).

WE are now putting together a glorious page of history, which countless generations of our descendants will read with honest and grateful pride. To feel that one actually belongs to a grand Empire, whose sons are freely pouring out their life blood in defence of honour and for the love of truth and justice, and to think that one is permitted to live and see heroism and

devotion on such a magnificent scale, thrills the soul to its very innermost recesses.

If the spontaneous support forthcoming from all the British Colonies has elicited admiration, the equally spontaneous and affectionate outburst of loyalty and devotion from all parts of the Indian Empire has called into being a new consciousness of brotherly love—the somewhat cold and phlegmatic temperament of the Briton being thoroughly warmed to enthusiastic delight by the wholehearted and noble offers of his Eastern brother. There has been no hanging back, and the spirit which hundreds of years ago animated the Holy Prophet Muhammad when he was compelled to draw the sword in the cause of freedom, truth, and justice, now dominates all Britishers and Muslims who are fighting shoulder to shoulder in this war righteously undertaken in defence of right against the might of arrogant oppression.

The Muslims of the West are naturally proud of the efforts now being made by their Eastern Muslim brethren, and those sentiments have been fittingly expressed at a recent meeting of the British Muslim Society, when a resolution was passed congratulating those followers of Islam who are privileged to assist in carrying into effect those principles which characterised the life and dealings of the Holy Prophet.

When we declared war against Germany I received letters from friends who appeared horror-struck that we, a Protestant nation, "should take up arms against another Protestant nation" in order to help "idolatrous Roman Catholic countries like France and Belgium." I wrote back, pointing out that this was in no sense a religious war, and that we were simply carrying out our promise, whilst Germany was deliberately breaking hers. The Germans might be of any religion or of no religion, it mattered not what they were; they were breaking a solemn and binding written promise, and placing a deep and never-to-be-forgotten insult on the British Empire by asking us to be a party to a great international crime. Were we to commit sin and break our word because the majority of Germans happened to be Protestants? Were we to lose our self-respect and do wrong, because the national religion of France and Belgium happens to be Roman Catholic? One cannot help feeling intense thankfulness that we followed the example of the Holy Prophet, who always administered justice impartially, whether those appearing before him were Jews, Muslims, Christians, or Idolaters. We did the right thing, quite irrespective of any religious leanings or beliefs, and took just the very course Muhammad would have taken had he been with us. In the end, when we have beaten the modern Huns, may the spirit of justice guide our hearts and keep us from blindly inflicting punishments in excess of what is required. The *lex talionis* cannot, of course, be applied; but do not let us lose sight of the necessity for so arranging matters that the whole civilised world

shall not again be kept in an incessant state of feverish anxiety because one nation insists upon armaments on an enormous scale, and strives at her aggrandisement at the expense of the rest of the world.

“Insāf kerna hoga”* has often been a watchword of talismanic power in the East, and, thank God, it has been, and will, I hope, be our motto all through this war, in which Muslims, Christians, Jews and Hindus are all showing the whole world that their moral sense of right and wrong is in no way warped or distorted by their particular religious views.

I now reproduce, without any apology, a few verses contributed to the *Islamic Review* in January of this present year, because the “brotherhood” and “fusion” of religious thought seem to have rapidly become realities, especially since the outbreak of the war.

THE BROTHERS IN ISLAM.

It had been said we could not meet
Or join in prayers for further grace—
Together reach Thy mercy seat—
Or mingle praise in the same place.

O Heavenly Father, Thou hast shown
To us, Thy loving faithful sons,
How brotherhood has quickly grown
Inseparable while time still runs.

In all the ages of the past,
In all the future years to come,
Thy name alone can bind us fast,
Whilst we can say, “Thy will be done.”

Great Allah, Lord, our God, our King,
Who knowest what for us is best,
We praise Thy name and loudly sing
The fusion of the East and West.

In view of the terrible nature of the hostilities now going on all over the world, the following short prayer was added to those usually read at the Woking Mosque at the conclusion of the Sermon delivered by Maulvi Sadr-ud-Din on Sunday, September 20th:—

We beseech Thee, O God, to assist with Thy Almighty power, our brethren now engaged in a struggle in support of truth, justice, and honour. Do Thou help our soldiers, both Christian and Muslim, and be Thou a comfort to those who mourn the loss of relations and friends.

* “Justice shall be done.”

We may not rejoice in ill-deeds because they appear to bring certain advantages, we cannot praise the Germans for their dishonourable conduct in starting the war, but there is no doubt at all that healthy and happy results are already becoming manifest as the outcome of one of the most outrageously unfair wars in the history of the world. Paradoxical as it may seem, we are, in a sense, great gainers through this scourge; but for the urgency of the case and the need for concerted action, we should never have known, as we now know, how deeply attached we of the British Empire really are to one another. It is not merely a case of "English speaking races," but a case of over three hundred millions of our Eastern brethren as well. Thus out of the jangling clash of arms and falling buildings there is one note of sweetness which will echo for ever down the aisles of futurity—it is the note of brotherly love established between peoples who delight not in war, but, with true Islamic sincerity, in upholding the *Right* at any cost.

PRAYER AND THE MUSLIM.

"MOST honour to the men of prayer
Whose Mosque is in them everywhere,
Who amid revel's wildest din,
In war's severest discipline
On rolling deck, in thronged bazaar
In stranger land, however far,
However different in their reach
Of thought, in manners, dress or speech,
Will quietly their carpet spread,
To Mecca turn the humble head,
And, as if blind to all around
And deaf to each distracting sound,
In simple language God adore,
In spirit to His presence soar
And in the pauses of the prayer,
Rest as if wrapt in glory there."

MARCUS DODS, D.D.

MAGNANIMITY lies in forgetting any obligation thou hast done to others, and not mentioning it as "I have done this for you," nor even ascribing it thyself.

JUNAID.

THE WAR AND THE PRINCIPLES OF CHRIST.

TO THE EDITORS OF THE "ISLAMIC REVIEW."

DEAR SIRs,—In your current issue, on the War and the Principles of Christ, may I make a few comments on your remarks?

Tolstoy's interpretation of Christ's principles, as "Never be angry," "Never retaliate," "Love your enemies," &c., is quite right; only that Tolstoy did not show us how it can be done. It can be done if we have full faith in God. A man assaulted in our public streets should not assault back, but hand his assailant over to the keepers of the peace. So, a man who is fully aware of God's literal omnipresence, and is walking in harmony with God, and loving God supremely, will not, if he is assaulted, retaliate, but will hand over, or leave to God to deal with, his antagonist. God will assuredly in these conditions sooner or later undertake for His own, if his own exhibits the true spirit of Christ. God's resources and ways and means of delivering are infinite. Try this personally and in sincerity, for a time if you like, and you will find that it will work. But individuals and nations forget God more or less, and will not walk perfect with Him; so they begin to undertake for themselves and so suffer more or less in proportion. Although the so-called Christian peoples fall far short of the Christian principles, that does not bring down or lower the principles, it rather shows how high they are. I enclose you an article of mine on "The True Meaning of Some of the Things of Christ." If you care to publish this letter or the article, or extracts therefrom, you are welcome.—I am, yours sincerely,

J. J. BROWN, M.P.S.

300 Cathcart Road, Glasgow, September 17, 1914.

The learned gentleman believes that in the present crisis the Christian nations have fallen short of the Christian principles. He thinks that their incapacity to carry them out shows "how high they are." We, however, fail to agree with him. For the British subjects are fighting for the cause of truth and justice. Our men at the helm have done their level best to avert the war. They never took the initiative; they never meant to wage a war of aggression and spoliation. But when we are once dragged into it, when unprovoked invasions are threatened, and when Belgium, to whose covenant England should stand, is trampled, we will not listen to the pious untenable sermons that are preached from the pulpit. To defend our king, our nation, and our empire is religion. Does religion seriously teach us to suffer humiliation and retain a passive and callous

disposition when wanton violence is practised, when shameless outrages are committed on women, when sanctuaries are razed to the ground, when picture galleries and libraries are committed to devouring flames, and when barbarous and heinous atrocities are inflicted, when covenants are violated and laws infringed? We cannot relish such doctrines, and we cannot digest them consequently. We may be compelled to subscribe to such dogmas blindly, but we cannot carry them into effect with impunity. Such dogmas do not recognise the noblest susceptibilities in man. Devotion to the cause of truth and devotion to the cause of humanity is unquestionably more appreciable than "the blessed piety."

We would respectfully refer our correspondent to a familiar illustration: should a ruffian perpetrate violence on his household, would he stand an idle looker-on or defend the object of his honour? Can your chivalry survive in case you stick to your religious views? Can there remain a trace of self-sacrifice, devotion, and true chivalry by acting on such principles as are taught by the Christian fathers? If you spare the life of a murderer who butchers people in cold blood you are not kind; you are not exercising mercy; you are not extending forgiveness but you are abusing the Divine qualities of "honour" and "prudent retaliation" which have been implanted in us. You are rather countenancing the development of vice and evil ways and practices. God Himself purifies the earth of such wicked people by sending down visitations. Why should we not fulfil, as His vice-gerents, His Divine Will by administering punishment to those that rob mankind of their peace? The Quran enlightens us on the problem:—

"O believers! retaliation for bloodshedding is prescribed to you . . . but he to whom his brothers shall make any remission is to be dealt with equitably; and to him should he pay a fine with liberality. This is a relaxation from your Lord and a mercy. For him who after this shall transgress a sore punishment! But in this law of retaliation is your security for life, O men of understanding! to the intent that ye may fear God."

If a man commits fornication the offender must be chastised publicly, and no misplaced mercy should be shown:—

"The whore and the whoremonger, scourge each of them with a hundred stripes; and let not compassion keep you from carrying out the sentence of God, if ye believe in Allah and the last day: and let a party of the faithful witness their chastisement."

Islam lays down likewise that should an enemy make an invasion the country and the people must be defended. The

prophet of Islam put up with the maltreatment and violence of the detractors for no shorter a space of time than thirteen long winters. His devoted followers were always eager to follow his commands to the letter ; but his good nature would not inspire them with anything like agitation, much less revolt or insurrection. He despatched a party of about eighty men and women to Abyssinia, and himself fled to take shelter at Medina, into which he was hotly pursued. At last the warlike, relentless tribes conspired to make a concerted attack upon Medina and wipe out the man and his followers. Mohammad was an ideal man of true culture, a personality in whom one could study a beautifully-balanced disposition, and every sentiment and quality assigned a proper place. All qualities were called forth on their proper occasions : He was unanimously acknowledged as Al-ameen, the most trustworthy custodian and protector of trusts and rights ; he was an ideal philanthropist ; he was gifted with the most charitable and sympathetic heart ; he was very modest and free from conceit or arrogance ; he was humble, but marvellously brave. The vanquished foe always appreciated his magnanimity and forgiveness. The Quran describes him to this purpose :—

**“A noble model have ye in Allah's apostle, for all who
hope in Allah, and in the latter day, and oft remember
Allah.”**

So when he was hard pressed by the heavy odds of the united forces of Arabian tribes he came out of Medina armed with valour and intrepid courage which are denied to the impostor. Numbers could not prevail where truth and justice of cause were charged with indomitable spirit of bravery. The cause of truth, the cause of God, the cause of true sympathy and devotion got the better hand despite the overwhelming odds. We hope that we shall share the same Divine help, for we are following what is true and Divine, we are following the example of the prophet of God ; we have not gone to war for realising any selfish and sordid motives, we are defending the cause of truth and justice, and upholding and preserving the most sacred ties. We may be excused if we fail to appreciate the doctrines of the clergy. The Bible may condemn such a course as the British subjects have adopted, but our conscience, our heart, Islam, and the Quran approve of it. The Christian Church should not play the traitor in the time of the trouble of the British Empire. The pious Christian should refrain from serving Satan in the name of God. Shut the Bible during the war if you choose to be wise.

THE DEVOTION OF INDIA.

DESIRE TO BE FOREMOST IN THE CONFLICT.

THE King-Emperor has sent a message to the Princes and Peoples of India. The first part is in the same terms as the message to the Dominions, and it concludes as follows :—

To the Princes and Peoples of My Indian Empire :

Among the many incidents that have marked the unanimous uprising of the populations of My Empire in defence of its unity and integrity, nothing has moved me more than the passionate devotion to My Throne expressed both by My Indian subjects, and by the Feudatory Princes and the Ruling Chiefs of India, and their prodigal offers of their lives and their resources in the cause of the Realm. Their one-voiced demand to be foremost in the conflict has touched my heart, and has inspired to the highest issues the love and devotion which, as I well know, have ever linked My Indian subjects and Myself. I recall to mind India's gracious message to the British nation of good will and fellowship which greeted My return in February 1912, after the solemn ceremony of My Coronation Durbar at Delhi, and I find in this hour of trial a full harvest and a noble fulfilment of the assurance given by you that the destinies of Great Britain and India are indissolubly linked.

THE INDIAN ARMY.

SIMLA, September 9.

Lord Hardinge, in a speech in the Viceroy's Council, dealt with the despatch of troops from India to the seat of war. The following is the passage relating to this subject :—

It is no longer a secret that India has already despatched two splendid divisions of infantry to Europe and one cavalry brigade, while three more cavalry brigades will follow immediately. That we have been in a position to send over 70,000 combatants to fight for the Empire across the seas is a source of pride and satisfaction to India as a whole, and with the knowledge that practically all the Ruling Chiefs have placed their military forces and the resources of their States at the disposal of the Government it is clear that we are not at the end of our military resources.

Among the Chiefs selected to accompany the Expeditionary Force are the Maharajah Sir Pertab Singh, the Maharajahs of Bikanir, Patiala, Kishangarh, and Jodhpur, the Rajah of Ratlam, the Nawabs of Jaora, Sachin, and Bhopal, and also the Malik Umar Hayat.

CEMENTING THE EMPIRE.

The Press Bureau has issued a full summary of the proceedings in Council, which has been telegraphed to the Secretary for India. Speaking of the employment of the Indian Army in the War, the Viceroy said :—

It was, moreover, with confidence and pride that I was able to offer to his Majesty the first and largest military force of British and Indian troops for service in Europe that has ever left the shores of India. I am confident that the honour of this land and of the British Empire may be safely entrusted to our brave soldiers, and that they will acquit themselves nobly and ever maintain their high traditions of military chivalry and courage. To the people of India I would say at this time, let us display to the world an attitude of unity, of self-sacrifice, and of unswerving confidence under all circumstances in the justice of our cause and in the assurance that God will defend the right.

Speaking on the question of the emigration to British Colonies, his Excellency said : "The fact that in a few weeks' time our splendid Indian soldiers may be fighting side by side and shoulder to shoulder with our Colonial fellow-subjects against the common enemy is a guarantee of fair and generous treatment on both sides in a controversy of this nature."

The following passages occurred in an eloquent speech by Malabiya : India recognises her duty at this present moment and, God willing, will loyally and manfully discharge that duty, that no sacrifice of men or money will be grudged in order that the British arms should triumph, in order that the success of the British arms should establish the triumph of right over might, of civilisation over the military barbarism of Germany, of ordered freedom over military slavery.

In replying on the debate the Viceroy said there was nothing like comradeship in arms and joint participation in dangers and hardships of war to level distinctions, inspire mutual respect, and foster friendships. He added, "*I cannot help feeling that, as a consequence, better relations will be promoted amongst the component parts of the British Empire, many misunderstandings will be removed, and outstanding grievances will be settled in an amicable and generous manner. In this sense out of evil good may come to India, and this is the desire of us all.*"

THE INDIAN PRINCES.

The Secretary of State for India announces that in addition to the offers of service and assistance in connection with the war which have been made in India to the Viceroy, the following offers have been received from Chiefs and others residing in this country :—

The Maharajah and the Maharani Maji Sahiba of Bharatpur.—(1) The whole resources of their State; (2) two motor-

cars and a chauffeur, with all expenses; (3) Rs. 2,000 to the Indian Relief Fund.

The Rajah of Akalkot.—Personal service in the field.

The Rajah of Pudukota.—“All I possess”: expresses his anxiety to serve in any capacity. Has placed his motor-car at the disposal of Government, and is returning to India to raise, subject to approval, a regiment of his subjects to release a Regular regiment.

The Gaekwar of Baroda.—All his troops and resources.

Mir Ghulam Ali Khan of Khairpur.—Personal service in the field.

On the reassembling of Parliament on September 9 both Houses were informed of the magnificent offers of service and money made in India to the Viceroy.

The outstanding features of an epoch-making recital were the selection of many Princes and nobles for active service, the acceptance of contingents from twelve States, the combination of various durbars to provide a hospital ship, gifts of horses, camels, and money for the purchase of machine-guns, and an offer by the Dalai Lama of 1,000 Tibetan troops for service.

THE GORGEOUS EAST IN FEE.

WESTMINSTER.

The House of Commons was aroused to a high pitch of grateful enthusiasm by the reading of the Viceroy of India's telegram. The story which Mr. Charles Roberts had to unfold to the House was unlike anything which had ever been heard in the Imperial Parliament. It fell on the ears like a romance from the East, with all its variety, movement, and colour. It was accepted as one of the finest tributes ever paid to the Imperial ideal.

Mr. Roberts told how the rulers of the Native States, numbering nearly seven hundred in all, have offered their personal services and the resources of their States for the war. The Viceroy has selected many Princes and nobles for active service. The veteran Sir Pertab Singh, Regent of Jodhpur, would not be denied his right to serve the King-Emperor in spite of his 70 years; his nephew, the Maharaja, who is but 16 years old, goes with him. Twenty-seven of the larger States in India maintain Imperial service troops, and the services of every corps were placed at the disposal of the Government.

Several specially notable instances of the generosity and eager loyalty of the Chiefs were warmly cheered as the gallant recital continued. There were 50 lakhs of rupees, a third of a million pounds sterling from the Maharaja of Mysore, the hospital ship Loyalty, the Chief of Gwalior's offer of large sums of money and of thousands of horses as remounts, and promises

of camels with drivers from the Punjab and Baluchistan. The Maharaja of Rewa has offered his troops, his treasury, and even his private jewellery for the service of the King-Emperor.

The House was profoundly moved by tidings of loyal messages and offers from Chitral and the Khyber tribes, and from the Nepal Durbar, beyond the borders of India. The most thrilling stroke came towards the end. The House heard with frank amazement, but with unbounded delight, that the Dalai Lama has offered 1,000 Tibetan troops for service under the British Government. The Viceroy added that lamas innumerable throughout the length and breadth of Tibet are offering prayers for the success of the British Army and for the happiness of the souls of all victims of the war. There was round upon round of cheers when an end was made of the reading of this unexampled document. Mr. Will Thorne supplied the most appropriate commentary. "Send a copy to the Kaiser," he suggested to the Prime Minister, amid general laughter.

Lord Crewe read the dispatch in the House of Lords, together with the King Emperor's stirring message to the Princes and peoples of India, with its grateful recognition of "their prodigal offers of their lives and their resources in the cause of the realm."—*The Times*.

WORDS OF WISDOM.

LISTEN to the words of wisdom,
Listen to the words of warning,
From the lips of the Great Spirit,
From the Master of Life Who made you ;

I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions ;
All your strength is in your union,
All your danger is in discord ;
Therefore be at peace henceforward,
And as brothers live together.

I will send a Prophet to you,
A Deliverer of the Nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.

THE WAR AND THE MUSLIMS.

From the Standpoint of a British Muslim.

TO ALL WHOM IT MAY CONCERN, THESE—

Europe is now in the throes of awful conflict. The greatest war in the history of mankind is raging both on land and sea. No such mass of fighting men has been arrayed against each other since civilisation or humanity first left a record of its struggles. Men trained to arms, in scientific method, and supported by every mechanical invention and device of death-dealing weapons that the mightiest brains of the nineteenth and twentieth centuries have been able to construct. Guns belch their thunders and ranks roll on ranks, and the bravest and strongest of the people go down to destruction on the red-field of battle.

It may seem strange that such a state of things should be possible in this age of enlightenment, of culture, and morals, when art and science and literature has drawn the nations closer to each other than at any previous period of the world's history, when men are bound by ties unknown in olden times. Yet it is so; deep down in the innermost recesses of the physiological and the psychological structure of man, with all his high aspirations and intellectual attainments, resides those primal feelings and impulses which in certain circumstances rush to the surface, and he stands forth naked and unashamed the apotheosis of martial ardour and valour: the red-god incarnate in word and deed. Those at home, too old or too weak to be with him in the carnage, pray for his success, sing songs of the glories of his sires, and pour out pæans of praise when he triumphs. For the deeds that are doing just now on the continent are deeds that stir the blood, quicken the pulse, and raise throb after throb of emotion in sympathy.

The news has been flashed all over the Empire, aye! over the world, and proclaimed by numberless papers and voices that in this great struggle India has resolved to stand by us, and that she is now hurrying her sons to the front in their thousands. Men of every race and every religion under those bright skies of the East I remember so well: brilliant sapphire in the noonday and at night the darkest blue. They come, dauntless, daring, determined, and joyous, the flash of battle in their eyes and of valour on their brows. Gurka, Punjabi, Rajput, Pathan and Sikh, side by side, in life or in death to the end.

THE MUSLIMS ARE COMING.

Led by Muslim chiefs and princes—those swarthy "Followers of the Prophet," whose fathers loved death better than

life in the cause of Islam, and with all the ancient valour for which the Islamite is famed.

ALLAHU ACKBAR.

Now that the Muslims of India are coming to join the firing line, now that the brethren left in India are putting forth every effort to support the Empire by other means, the question may be asked of us : What is the position of Islam in regard to the contest ?

What does the Holy Quran say about war ? Does it say anything ? Yes, the Quran says a great deal about the Muslim position in regard to war. It could not be otherwise. Islam was born amid strife and conflict, and the first Muslims were baptised in the lap of battle. *Islam in its early stages was forced to draw the sword in self-defence, and compelled to fight for its very existence.* It was, therefore, imperative that the Prophet should lay down rules of guidance for his followers so that they might know how to act on every occasion and in all circumstances. The Quran, therefore, contains many references, and lays down many rules of conduct. We do not require to go over the whole book. It will be sufficient for our purpose to take one Sura, that entitled "The Cow" (II). I here give the verses in full for reference :—

Verse 86—"And fight for the cause of God against those who fight against you : but commit not the injustice of attacking them first : God loveth not such injustice."

Verse 87—"And slay them wherever ye shall find them, and eject them from whatever place they have ejected you ; for *oppression* is worse than carnage : yet attack them not in the sacred mosque, unless they attack you therein : but if they attack you slay them. Such is the reward of the *oppressors*."

Verse 88—"But if they desist then, verily, God is gracious, merciful."

Verse 89—"Fight, therefore, against them until there be no more *oppression*, and the only worship be that of God : but if they desist, then let there be no hostility, save against the wicked."

Verse 212—"War is prescribed to you : but to this ye have a repugnance."

Noldéke puts this Sura down as the earliest of those delivered at Medina. Rodwell is practically of the same opinion, although, apparently, thinking some of the verses earlier and others later. The exact date is not important for our purpose, but it is evident it was delivered when Medina was threatened and the Muslims were being harried by the Meccans and the Arab tribes in the vicinity ; and it is as well to remember that point. An examination of the above translation will show that I have made use of two words not usually adopted. I have placed them in italics

for reference. My reason is to make the meaning plain to English readers. Instead of the word "oppression" Rodwell has "civil discord," and in a footnote explains the phrase as meaning:—

"Their driving you out of Mecca, or *the temptation (to idolatry).*"

Muhammed Ali, of Qadian, says:—

"The word *fitnat-un* (original for seduction) indicated originally a burning with fire, and hence affliction, or a trial or civil war, or slaughter or seduction. As used in this, it means seduction, meaning the seduction of the Muslims from the true religion."

To a Britisher, therefore, the meaning is better conveyed by the word "oppression," meaning to oppress or persecute a person or persons so as to compel them to give up their religion. For the same reason I have made use of the word "oppressors," in preference to Rodwell's "infidels," as the verse plainly refers to those responsible for the oppression, and not to persons now designated infidels according to the common English use.

It seems to me the Muslims have here, in the verses quoted, a sure guidance how to act in any crisis such as the present. A clear, clean-cut path along which they may travel in safety, in conformity with the dictates of their religion, of their duty to humanity and God. There can be for them no middle path, no by-way into which they may turn so as to shun the issue. The message has been delivered, and the message is plain.

A true Muslim, acting according to the ordinances laid down to him, can go to war only on certain conditions, strict conditions, and when those conditions are in operation he is only fulfilling his duty in so doing. The conditions, speaking generally, are:—

First.—He is at liberty to make war on those who are in arms against him; namely, he is at liberty to defend himself against attack, and to retaliate if it is in his strength to do so.

He may if he so wills turn the other cheek to the smiter, but it is not compulsory for him to do so. Bravery and powers are as much ideals of the true Muslim as chivalry, justice, kindness, truth, goodness and mercy.

Secondly.—He is at liberty to make war on oppressors or persecutors; on those who create civil discord and who attempt to seduce him from the truth, so being that the oppressors are hostile to the State of which he is a member or with which his State is in alliance, as exemplified by the Prophet himself on numerous occasions.

Such are the general conditions under which the Muslims may go to war. It is our place now to see how far those con-

ditions exist in the present case. It might be asserted that the British Empire and the German Empire went to war, and that it was the duty of the Muslim members of the British Empire to stand by that Empire in its hour of need, and I am quite sure an appeal such as that would reach the heart and stir the soul of every Muslim. Yet to be quite sure of our ground and of the righteousness of our action we must go further. We must know the conditions and understand the principal reasons which made the British people throw down the gauge of battle and allow the sword to decide.

During the first stages of the imbroglio our interest was only of a secondary nature, our honour was not at stake neither was our position threatened. When Austria and Servia quarrelled over the murder of the Archduke our interests were not touched at any point, and we were quite willing to act the part of arbitrators, although it seemed to the most of us that the Austrian argument was only a means to an end long contemplated, and the murder of the Crown Prince only made an excuse for a long previously thought out course of action. When Russia and Germany began to mobilise it was clear even to those not versed in the diplomacy of those nations that the position was serious and war almost inevitable. Yet Britain, having nothing to gain nor anything to lose up to that point, attempted, through her statesmen, to bring the Powers involved to terms, doing her utmost in the cause of humanity to bring about an understanding, delay warlike preparation, and insure peace.

BRITAIN'S STRENUOUS EFFORTS IN THE CAUSE OF PEACE WERE IN VAIN.

As Mr. Asquith put it in his great speech at Edinburgh :—

“Through the efforts of my right hon. friend and colleague, Sir Edward Grey, the conditions of a peaceful settlement of the actual controversy were already within sight, when on July 31 Germany, by her own deliberate act, made war a certainty.”

Germany actually rushed matters before the efforts of our Government had time to mature. Her ill-tempered and overbearing demands of the intentions of the Russian and French Governments, especially the latter, and her sudden declaration of a state of war, hastened the outbreak of actual hostilities. Britain was left with no option but to discontinue the attempt to arrive at a peaceful understanding.

Now the effective line for a French invasion of Germany or for a German invasion of France lies through southern Belgium. Belgium is a small nation and was not at all concerned in the quarrel between those great Powers on her eastern and western borders. But she was concerned about her own neutrality and integrity, both of which had been guaranteed by the Powers

involved and Britain. As a signatory to the agreement, Britain at once asked the French Government if they intended to respect the neutrality of Belgium; the answer was in the affirmative—Yes. The same question was put to the German authorities.

THE REPLY OF GERMANY WAS EVASIVE.

She could not promise, but she would be willing to guarantee that Belgian integrity would be restored after the war. Such a reply was not satisfactory. It was not good enough for Britain, and on receiving an appeal from the people of Belgium and reports of the violation of her territory, our Government at once sent an ultimatum to Germany demanding that she respect the neutrality of Belgium. Failing a reply to our demand in the time allowed, Britain declared war.

OUR HONOUR WAS AT STAKE.

We gave our word, our bond, to maintain the neutrality and the integrity of Belgium, and we could not stand by and see her territory violated. To have looked on unmoved would have been to break our moral obligations, our solemn promise, would have besmirched our honour and placed us in such a position of shame that no nation on earth would henceforth have trusted the word or the signature of Britain. That was the principal on which we declared war. By her haste in bringing about the outbreak of hostilities, her pushing matters while we were doing our best to find a peaceful solution, it is plain that Germany all along desired war.

There were other reasons, indirect, why we should have embarked in the conflict, some active at the time, others which might have forced our hands and brought about our interference sooner or later. Those reasons were not and could not have been part of the actual controversy, yet they are weighty. For years we as a nation have been on terms of friendship with France, and in the face of that friendship we could not have looked on and seen France humiliated. The complete defeat and devastation of that country would have necessitated action on our part. The next indirect point is of the utmost importance, especially to an understanding of the whole affair. Germany was a vast military camp—a fighting machine built on the most scientific methods. Within certain limits no one can blame her; every nation has a right to safeguard its own interests. But the limit is reached and militarism of a nation becomes a danger when it has reached the point that it threatens the freedom and liberties of other independent States. Within the last few decades Germany has been piling up armaments at an enormous speed, extending them both on land and sea on such a scale that her financial resources have been strained to the uttermost. There can be no doubt of the fact that she was doing so with the purpose of making war on some

nation or nations. Her navy could only mean that a stroke was meant at Britain, and must have been intended for our overthrow. We should not judge her hastily. As proof of the contention we only point to the facts. She refused to come to any terms with us when we suggested an agreement with her on lines of restriction of both navies, to keep them within bounds. We were willing to meet her, but she declined. One may surmise that our willingness to make such an agreement, and our endeavour to preserve peace at the beginning of the present crisis, may have led her to the conclusion that we were afraid and did not wish to oppose her in battle. Then we have the

TESTIMONY OF HER OWN WRITERS.

She aimed at the domination of Europe, and the principal item on her programme was the overthrow and disintegration of the British Empire. Germany was in the hands of the military party of the State, and its militants, with the Kaiser at the head, wanted to dominate and dictate laws to the world. When we consider how the Germans have treated the natives of Togoland and other colonies in Africa by a barbarous method of systematic cruelty, our Eastern brethren can imagine what it would be like to change the British Raj for a German Raj, and they may thank Allah the British arm is still strong enough to maintain the honour of the Empire and uphold the glory of the island race.

We do not go to war lightly at any time. On no previous occasion have we done more to avoid a conflict. We acknowledge the debt science and art and literature owes to German intellectualism, but we recognise that for a generation that that intellect has been mainly utilised for the purpose of perfecting the machinery of destruction, and in the raising of a military power great enough to dominate all others. We have, in in conclusion, gone to war for three outstanding reasons, summed up in the words of Mr. Asquith in the speech referred to :—

First.—“To vindicate the sanctity of treaty obligations, and of what is called the public law of Europe.”

Second.—“To assert and to enforce the independence of free States, relatively small and weak, against the encroachments and the violence of the strong.”

Third.—“To withstand, as we believe in the best interests not only of our own Empire but of civilisation at large, the arrogant claim of a single Power to dominate the development of the destinies of Europe.”

That is my case, ye Muslims. It is for you now to decide if the conditions which forced Britain to go to war are parallel with the conditions laid down in the Holy Quran under which a Muslim is justified in so doing, and whether or not the Muslims are justified in supporting the British Empire and

the Home Government on this great issue. My opinion is, *they are*. The Muslims are only doing their duty and acting in accordance with Quranic law in helping Britain by every means in their power ; by assisting her morally and materially in breaking for ever this horrible system of militarism which for decades has been crushing civilisation, ruining the resources of the nations, stifling economic and mental development, retarding moral advancement and impoverishing and draining the very life-blood of the people.

Ethically, this war on our part is for the rights of neutrals, for justice to the weak, for mental and social freedom. It is against oppression and civil discord and the tyranny of one nation to dictate to all others. It is being waged to throw off some of the great moral evils against which Islam wages war continually, and against which the Prophet invoked and his followers fought. At least, that is how it appears to me.

"War is prescribed to you, but to this ye have a repugnance." The words were spoken by the Prophet to the Exiles and Helpers who at Medina were struggling in self-defence to save themselves from extermination. As Muslims they were averse to war, but war had been forced upon them ; such is the meaning to be drawn from the circumstances and the text. We were averse to war ; war is at no time part of our programme ; we tried our best to bring about peace and to save Europe from the horrors of military strife. We were unsuccessful in those endeavours.

WAR HAS BEEN FORCED UPON US.

We are now going to see it to a finish, and that the finish is in our favour. No effort shall be spared to bring it to a satisfactory conclusion, to enable the world to breathe again, and to free it from the degrading and crushing burden it has been suffering from for years. Even at the end we shall have to remember the words of the Prophet : "But if they desist, then let there be no hostility." This does not mean that we are to cease fighting immediately the foe desire to do so, but that we are to cease fighting when the enemy ask for peace and at the same time agree to right the wrong, promising to desist from oppression, civil discord, and those conditions which brought about the war. That is the duty before us, that is the end for which we must aim, on which all our strength must be concentrated. Yet we have also to remember : "But if they desist, then, verily, God is gracious, merciful." When Mecca and paganism lay prostrate before the Prophet on that January day of 630 A.D., in spite of all he and his followers suffered at their hands, he freely forgave them—the finest example of clemency and mercy in history. It behoves us, therefore, to study his words in connection with his acts, and to read the verse in the light of his example. So we, too, in the hour of success will require to be gracious and merciful. Justice we shall have to

demand, and justice we shall have to get, for the sake of the widows and the orphans, and the towns and fields of Belgium and France wantonly and senselessly destroyed, for the raped women and the burned homes and murdered men. But in doing justice we shall require to see that the innocent do not suffer through our action. We shall require to overthrow oppression and make the oppressors pay, but our justice must be tempered with mercy, and take care that we do not in turn become ourselves oppressors and act unjustly. Never in any circumstances must we blame or condemn a whole nation for the attitude, policy, and actions of a few. That is the law of Islam, and the noblest aspiration of humanity.

The Muslims of India are now in the fighting line. We are certain that the honour of Islam is safe in their keeping. They will remember the gentle deeds and matchless magnanimity of Abd-el-Kader; the mercy and goodness of Salah-ud-din; and the justice and nobility of Akbar, India's grandest Emperor. Those ideals of chivalry, courtesy and prowess, which in the palmy days of Islamic civilisation were the aim of every Muslim knight and made their fathers respected in the East and West, will be the guiding stars to lead them on to victory. We trust them and shall watch with pride their actions. They shall weave still brighter laurels for the Muslim brow and add new glories to the Muslim name.

J. PARKINSON.

AN APPROACH TO ORIENTAL IMAGINATION.

"NO FLOWERS."

BRING me no flowers when I am dead,
Lay thou no lilies on my bier,
And for a reason be it said:
"She loved them so when she was here."

"They were her friends. How could she bear
That they should wither in the cold,
Or, buried with her body, share
The dark corruption of the mould?"

No flowers at all when I am dead,
*Lest my wayfaring spirit come,
By scent of dying blossoms led,
To grieve in pity o'er my tomb.*

TERESA HOOLEY.