

# THE PROPAGATION OF ISLAM,

A LECTURE DELIVERED IN URDU,

BY

**NAWAB MOHSAN-UL-MULK BAHADUR,  
AT HYDERABAD DECCAN.**

TRANSLATED INTO ENGLISH AND PUBLISHED

BY

**THE MOHAMMADAN TRACT AND BOOK  
DEPOT, PUNJAB.**



Printed at:

PRINTED AT THE "ISLAMIA PRESS,"

1906.

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16/22

## THE CREED OF TRUTH.

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O Restless dreamers of the night,  
Whose truant thought wide gropes the dark !  
O, shameless souls ! disclothed and stark—  
Sluggards that heed not dawn of light.

Uneasy, dream-bound on your couch,  
Ye mark no shine of Islam's sun ;  
Wake to its light—its truth ye vouch—  
God spake : Mohammad, God is one !

What baseless faith, though bound compact,  
With close-meshed dogmas—ropes of sand !  
Faith's test is truth ! nor words, but fact ;  
Not basic errors ; truth, soul bann'd :—

No myths of ages, dark, unproved—  
Traditions crude of hidden yore ;  
Nor fondsome fictions, easy grooved,  
On customs lost in trackless lore.

Men's souls were formed for truth to live ;  
By truth believe and serve, adore  
Great Allah, Who His truth did give  
To guide aright men evermore.

Not by the monarch jewel-crowned,  
Enclothed in gold and purple state ;  
Not lords of earth, nor coped and gowned,  
And sacrosanct and proud prelate ;

But Allah from the poor hath chose  
His messengers, to bear the truth ;  
The unlearned lowly who uprove  
To sow truth's seed and tend its growth.

He called, they heard ; He bade, they went ;  
The God truth's taught, attesting loud.  
Truth's poor apostles Allah sent—  
Scorned by the food-wise, rich, and proud.

World's wisdom staggered, earth's saints reeled mad,  
And men and Shaitan rose, enarmed,  
To crush the truth Mohammad had ;  
But God's few faithful millions swarmed.

Who truth opposes wars 'gainst God ;  
Untested faiths are creeds for fools ;  
But sure truth's faith, though mean the clod  
That bare it : meek are Allah's tools !

O, souls ! be wise ; to read aright  
God's holy laws, be true to truth ;  
From gloom dogmatic come to light  
Of God, and faith, and love, and ruth.

W. OBEID-ULLAH CUNLIFF



## IN THE NAME OF THE MOST MERCIFUL GOD.

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MY DEAR BRETHREN,—You ought to thank God, that how much this difficult task, the propagation of Islam, took out which you have assembled to-day, has been facilitated for you by Him, so that its accomplishment is neither difficult to you nor have you to encounter the troubles and vexations suffered for it by your predecessors. Consider simply over the beginning of to-day's business, that you have had no trouble to gather together for the onerous task, the greatest, if any, may be, that like the morning breeze you have come out of your pleasant houses, and have come into a spacious mansion like zephyr, your heads did not feel the heat or the glare of the sun being conveyed hither in palanquins, the fleet steeds let not your feet experience what are the pains of the thorns or the pangs of blisters, you did not come out of the houses hungry that your stomachs should cry out "hungry! hungry!" you felt no thirst that the parched tongue should bawl out "thirsty! thirsty!" Then think over its end that what have you to do, simply to help by a few paltry pice or some dinars, to give a poor or little part out of your gains and profits, there is no need of leaving the country or of parting with the dear and near ones. Now recollect over your forefathers that what pains and troubles they suffered for this task, and what afflictions and persecutions they brooked. For the love of Islam leaving their beloved and dear ones and bidding adieu to their fathers, mothers, wives, and children, without provisions or bread for their journey, they got up and started on the path of God, they had to walk over such hot and burning stony lands that there was nothing to protect their heads but the hot sun, and they had to go through such thorny jungles that there was nothing to welcome their swollen feet but sharp pikes and pointed thorns, they had stones tied to their stomachs through hunger, and their tongues dropped out through thirst; but they, the lions of God, satisfied with the remembrance of God, never uttered an ah, they thought it a



comfort to propagate Islam and to preach the God. Indeed they were Muslims and kept the true Islam, we nominal Muslims know not the value of Islam, we have no feelings for it; Qais only knows the taste of wandering through wilderness in Lailey's love, and Farhad only knows the pains of digging the mountain in the love of Shireen.

It was their Islam that for it they were styled the best nation, and God said of them: "ye are the best nation that hath been raised up unto mankind." It was through their amazing exertions that the flag of Islam waved over the palaces of Cæsar and Kisra, and the sound of Allah-o-Akbar—may God be magnified—began to resound on the plains of Asia and the mountains of Europe. It was the consequence of the troubles and labours of these very fathers that Islam spread with such celerity and excellence that the spectators were left gazing, and it is the fruit of their toleration of the sufferings and disasters that the God's name has been preached in the jungles, the rivers, the hills, and valleys, in the wilderness and the inhabited places, it was the heart-trembling speeches of these fathers that melted like wax the callous-hearted bosoms of the wild Arabs, it was the holy words of these that enlightened the hearts of the savages by the hallowed tenets of Islam; it was through these that in lieu of the disgusting sounds of the bells the temples echoed with the pleasing voice of Allah-o-Akbar (God is the Great), it was through the exertions of these that in place of fire in the shrines the light of the Word of God began to shine, the darkness of polytheism and iconolatriy was dispelled from the world and there was announced a matchless, unequalled, unparalleled, and invisible God on the earth, the temples were desolated, the fire-alters were cooled, and the charm of the trinity was broken, and the wrong idea of atheism proved erroneous. "Truth is come and falsehood is vanished for falsehood is of short continuance." If we had followed our predecessors and had been ardent in spreading Islam with the virtue of the faith and the excellence of the works there should not probably have been any part of the Earth where the name of God would not have been called upon

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and the pennon of Islam would not have waved. But sorry to say that there is not left in us any of their qualities, habits, or anything else, but name, and we have no remembrance of the law and Islam, but we overtask ourselves to satisfy our carnal appetites, the time has not them and none took their place, they, the servants of God, left the world and none became their heir, and if they left any inheritors it is people like us upon whom is verified the word of God: "but a succeeding generation have come after them, who neglect prayer, and follow their lusts." Open your eyes and see the Muslim world for reproof and attend to the Muslims and their Islam: What will you find? any part of the world where the Muslims are fond, anxious or regardful of Islam! What will you see? In any country any sect of Muslims such as is thoughtful of the dissemination, protection, or patronage of Islam! What has become of those habitations where those pure and life-sacrificing Muslims dwelt? Where to have gone those Muslims, Islam, and the excellence of Islam, of whom there was a fame in the world? Sorrows upon sorrows: "Their habitations are empty and their bones have rotten away, their marks have disappeared; their swords have become blunt; none remains of them who may give or take feasts. Where are the ancestors of Bani Hashim and where have their descendents gone? Alas! that misfortunes and miseries of the age ruined them and death left no trace of them." "Háli, the Indian Saadi, has justly said our condition.

"Wuh millat ki gardun pai jis ká qadam tha,  
Har ek khunt men jis ká barpá alum tha,  
Wah firqa jo áfāq men muhtaram tha;  
Wuh ummat laqab jis ká khair-ul-umam tha;  
Nishán uská báqi hai sirf is qadar yán,  
Ki ginte hain apne ko ham bhi Musalmán."  
"Wagarna hamári ragon men, lahu men,  
Hamare iraddon men aur justoju men.  
Dilon men zabánon men aur guftogu men,  
Tabiat men, fitrat men, ádat men, khu men;  
Nahin koi Islam ki bat baqi.  
Agar hai kisi men to hai ittifāqi."

In such a state of disappointment if there is anything



to comfort our hearts it is this promise of God: "that God will perfect his light though the infidels be averse thereto."

What is that light? *Islam*, to perfect and to consummate which God has promised. If our states do not undergo a change, and we do not awake from our sound sleep, and we do not excite ourselves on hearing the stories about our forefathers, and we do not tickle our hearts on seeing the relics of our predecessors, then there is hardly any doubt that vestige of Islam shall be left, and there shall not be seen even the distorted figure of Islam, that is visible at present. Shall it be so? shall the Divine light be doused? No. By God, No. By God, No. By God, No. By Him who governs my soul,—Never, Never. "It is He who sendeth down the rain, after men have despaired thereof, and spreadeth abroad His mercy; and He is the patron justly to be praised." How true is the maxim: "hope while you live," why should we grow hopeless and lose trust in the mercy of God? And why so? though we are unwell, yet we are not dead, though weak, yet we breathe; the function of the brains, the agitation of the hearts, the irritation of the passions, have undoubtedly abated to a certain extent, but there is yet left that heart-rending voice of Allah-o-Akbar (God is the Great) that proceeded out of the mouth of our forefathers, though weakened, yet vibrates in our ears; that beautiful picture of Islam which was drawn by our predecessors, and which charmed and fascinated the whole world, though hidden in a veil has not yet been removed from our eyes; that Abrahamian blood which coursed in our veins, though slackened a little, yet still remains, that Hashamite emotion which filled our breasts though lessened, yet still left that light of Islam which illumined our hearts, though dimmed, yet is not out; the vehemence of Islam is so far in force that the sound of its name entrances one, the zeal for the religion goes so far that its sound rouses one, which is an argument to prove that there is Islam left still, and the Muslims are still alive, and there is every hope till there is any life. Even to-day's meeting and the present congregation, where there are at this present scene so many holy Muslim faces is a



reviver of our expectations and an obliterator of our hoplessness. This meeting is neither a royal hall where the people would have come for salammings or visiting, nor it is an occasion of a nuptial ceremony where they would have come for pleasure or amusement. A servant of God put forth his step in the path of God, the feeling for Islam ached him, he thought of the propagation of Islam, another assisted him and encouraged his heart, and he became his partner in preaching God's name, and they both as mendicants for God with a bowl in their hands and a bag in their necks, calling "something for the sake of God," reached this place, then the third, a servant of God stood up for their help and entertained them. Just as you heard the name of Islam that enthusiasm which was latent in your hearts was set in motion and it brought you hitherto, that love for Islam which was hidden in your bosoms was excited and it reached you here. The promptitude of Haji Abdullah, the Arab, for such a task, and the readiness of Maulvi Hasan Ali, the Preacher, to second him, and their entertainment by Haji Shah Abdul Rahim, the Kibla, and the coming forward of you all to promote their cause, are, therefore, such acts as are apt to vivify our deadened hearts and create hope in us in a state of despondency. O ! May God fulfil our hopes and fully enable us to help in such a good work.

MY DEAR BRETHREN :—Maulvi Hasan Ali, the Preacher, has just given you to understand that both he and Haji Abdullah, the Arab, wish to preach Islam in America ; and this anxiousness has been produced in them by a grand learned person of that land that has embraced Islam believing it as true and veracious, and is desirous to have Islam disseminated in his country. Of what his own views are and how he wishes to accomplish the work a detailed account you should have known from papers just read out by the Maulvi Sahib : I have no need to say any thing touching them, my object in standing up and speaking distractedly at this time is only to second the motion and to become their co-operator in it ; but it is a work on which I have to say very little, for the good of propagating the Islam and the excellence of help-



ing its cause, as told by God and His prophet, are such as are impressed on the heart of every Muslim like the word *Unity*. Every user of the *Kalma* knows the virtue of the duty of the invitation to Islam, its mention, therefore, is a useless repetition. Albeit, on such an occasion it is necessary that those doubts and suspicions, which can arise and against which the thoughts that can be expressed and the arguments that can be brought, should not be left unexplained, that they may be conned over and decided before the work is commenced.

FIRST.—Whether this work of the propagation of Islam, is so superior to the other works for the good of the Muslims, as to be taken up in preference to them all, or this, that, at first, the other necessities of the Muslims should be fulfilled and their condition be ameliorated and then this work be thought of.

SECONDLY.—All those difficulties and obstructions should be considered over that are to be presented in the work.

THIRDLY.—By what means the Muslims can be satisfied that their subscriptions and donations shall be spent over the work for which they give their money ; and the work for which the money shall be taken will be carried on well ?

These three particulars are such as require an open settlement. I wish, therefore, to be let to explain them at length and to take your precious time.

As to the FIRST item there will unquestionably be a great difference of opinions ; and the persons of different tastes, different thoughts, and different tendencies will give their opinions concerning it according to their tastes, thoughts, and tendencies.

One will say that there are many other things good for Islam and beneficial to the Muslims that are superior to it and need to be attended to by the Muslims : and there are many works, advantageous to the Muslims that the poor Muslims in the various parts of this country wish to accomplish in various ways, but owing to the want of pecuniary assistance they are left half undone, and it is not proper to look them over and to think of spreading

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Islam in the New World, and if the work of the propagation of the Islam is superior to them, then why is America particularized? India needs it, the Africans show a great capability of accepting Islam, Liverpool needs it above all other places, to bring all these aside, and to choose America for the work is an unwarrantable selection or preference.

Some people, especially those, who are more foreseeing and are thoughtful of the education and civilization of the Muslims, will say that even at present the Muslims are not wanting in the world, but what for belief and morals, what for education and culture, what for manners and living, they are far behind, and their condition needs much amendment, they are daily being involved in degradation and humiliation, subject to the mortal ailment of indigence and ignorance, every day they have to face a new disaster and every eve they have to come across a fresh discomfort, there is no arrangement for their education and no management for their training, there are hundreds of families, that were the mine of knowledge and the source of accomplishment of which turned out hundreds of scholastic Muslims, of which there are now no traces to be found, their children are ignorant illiterate roaming from door to door, whom none inquires or cares about, and in the same way there were thousands of rich families, of which the wealth and affluence was the pride of the Islam, and through which thousands of *Masjids* were tenanted and hundreds of abbeys were teeming with people and scores of schools were at work, of which there are no signs to be seen now-a-days. Their remnant are poor beggars, destitute of bread, of which none knows how far they and their children have been reduced by starvation, and when they died through famishing; in such a state when is it proper or allowable that they should not be cared for, and their deplorable condition be not looked after, and they be left in this afflictive state, and the money be collected for spreading Islam in a far and distant country? It is necessary just to treat one's self, and then to attend to another patient, first to repair one's own delapidated house, and then to care for building a palace or mansion for another, it is, therefore, right, aye, obliga-



tory that such means be provided for the Muslims as may remove this distress of theirs, and such resources be obtained for them as may help them out of this vileness, an arrangement be made for their education, and schools be made for them, and a management be made to civilize them, and those good souls who have undertaken this responsibility upon themselves be helped and the measures afoot in different parts to bring the Muslims out of indigence and ignorance be completed, and then, after all this, a desire, to spread the Islam in other countries, should be expressed.

If the statements of the thinkers over the changes or the reverses of the times and their consequences, and, above all, over the evil results of the new style of education and the new fashion of civilization be listened to, they will say that the propagation of Islam is undoubtedly a very good and rewardful work but the defence and the protection of Islam is preferable to it as the protective or defensive treasures are more necessary and important than the aggressive ones. Islam is attacked from all sides, the repeated and continual assaults of the besiegers have broken its ramparts and fortifications, its gate has been forced open, the enemy's army has rushed into the place, and hue and cry of "slaughter ! slaughter !" is ahead. The besieged neither have any defender and nor the babes and women have any protector ; the house is on fire and there is none to extinguish it ; the force is getting dispersed, there is none to muster it, and in addition to this all, those who have a life in them and are able to perform something labour under the mania to invade another country and to subdue other strongholds. Through the influence of the continuous and perpetual attacks of the new civilization and training, the creeds, tenets, and laws of Islam are being obliterated from the hearts of our fresh educated youngs like a misprint, and irreligiousness prevails like an epidemic, where there is neither Muslim realm that the fear of Government may obstruct it, nor the dread of the injunction or the sentence of tortures of the Qadees that to keep life none should utter a blasphemous word from his mouth. It is an age of freedom, its bad influences can be counteracted by freedom alone ; in such a state and time



it is necessary that by a religious teaching, fitted and suitable to this age, the impious and irreligious thoughts be checked and the injurious results of the English education be smothered by a new national and religious lore, new books be compiled and be made subjects of study, and the religion be defended and protected by new discoveries and new literature. Conniving at these things and thinking of spreading the religion in America is far from foresight and reason.

Much can be said respecting the second doubt, that what things ought to be considered over and decided before the work is commenced. In the first place, then, where we think of spreading Islam there the advancement of the Arts and Science has reached its highest pitch, the tastes and thoughts of the people of that place have assumed a different aspect; their own religious beliefs are disappearing from their hearts, they deny their own inspired and revealed doctrines, and are bewildered and perplexed in the discrepancies between the religion and the knowledge, there the light of religion itself is getting dim, and the eyes of all are fixed upon the new light of sciences, atheism, and metaphysics, are supplanting Christianity, and are daily gaining ground so far that neither the contempt and harshness of the priests nor the power of the Government can suppress it, there is left no zeal or love for religion there, the spreading of Islam in that place not among the people following Christianity or any other system, but it is among a people who deny religion and believe in positivism and follow the science, so that this controversy shall not be between Islam and Christianity, but between Islam and Philosophy. It should, therefore, be seen if we have the resources to invade and implements to subdue the enemy against which we shall have to wage war. This opposition is to be thought just like a war and it should be conceived that as if we were marching upon a strong stone citadel, mounted upon with guns the balls from which range for miles afar; if we have but the old bows and arrows, and swords and shields, and have nothing else, necessary for this excursion, such as rams, mortars, cannons, pounders, and explosives, to break in and explode the forti-



fication, and neither are our forces experienced in such a warfare nor are they addicted to attack a fort of such a nature, it is mere folly to wish for war or to hope to win the fortress. Despite of all this, if one impulse for martyrdom pushes one thereto, such a martyrdom can be fully met at home by committing suicide, well think of a land where the learning and sciences should have made a progress so far that Aristotle and Plato are never named there, compared with the sciences and philosophy of which the old style of philosophy should be washed off the page of the mind like a blot, where everything should have been brought from an intellectual to the point of an evident belief through observations and experiments, of which the discoveries and their results might be mistaken for spells, miracles, charms, and witchcraft; to such a country what earthly good will result by the going of a people who consider it a sin to mix with the other religionists, and think it abominable to learn the language of other people and believe learning philosophy as blasphemous and who may have a faith in many a thing against philosophy, nature and reality as mere followers to convert to Islam a civilized and irreligious nation and to invite it to Islam? How much will the people of such a country be attracted by the talks of a people of this sort? It is a task worthy of the philosophers like Ibn-i-Rushd and Ibn-i-Tufel, of the metaphysicians like Bu Ali and Farabi, of the pontiffs like Ghizali and Razee, and of the expositors like Tuci and Dadani, that they may first acquire a knowledge of their discoveries and their sciences and then prove the consonance and harmony between the scientific maxims and religious dogmas, and then proffer an invitation to Islam. How will our bigotted preachers and our ignorant religious teachers accomplish such an onerous, delicate, and arduous task? What things of Islam that they themselves know are there which will produce an effect upon the hearts of the learned and the scientists that they will tell them about? And with what arguments will they be able to prove the truth of Islam to them? Even here our children who learn English and receive only



on astronomy, mathematics, geography, and history, and know only the rudimentary truths, laugh at the grave talks of such a grave people and ridicule their statements scoffingly. Nay, their minds are getting more estranged from Islam by hearing them talk: it being so, how will they open their mouth to speak before a people the expert swimmers in the river of learning, the divers in the sea of knowledge and the refuters of the discoveries of Pythagorus and Ptolemy.

The second particular deserving of notice is that what tenets and beliefs are intended to be introduced there, for that true and simple religion that was taught us by the illiterate prophet, has not, at present, its original form, which, though void of colour, has now assumed thousands of tinges and the simplicity of which is now hidden in the cover of thousands of fashions and ceremonies, there is no end to the differences and diversities, formally they say there are only seventy-two sects, but if the details be glanced over, their number exceeds hundreds, and each of them thinks itself saved and the other lost or helling. Therefore, these internal disputes ought to be first removed and those tenets and creeds of Islam ought to be decided upon which the dissemination and the invitation for belief is intended among a civilized nation. Now-a-days the divisions among Muslims has reached such a limit that one can hardly find in one family two such Muslims as, bearing aside the basil dogmas, do not reprobate each other wrangling upon secondary heads and very trifling points. Let stand alone the seventy-two sects, take only any one of them and think over the disagreement, and from the disagreement the opposition, and from the opposition the enmity occasioned by it, and you will see nothing but the hopeless and deplorable state of Islam. For instance, suppose the Sunni sect, to which I and many of those present belong, and consider over its condition, if justly and carefully examined there will probably be, in this one sect alone, more than seventy denominations, bearing various flowers and fruits, which are embarrassed by manifold disputes night and day on very insignificant matters; some wrangle about the placing or not placing



of the hands above the nave, some about pronouncing or not pronouncing the amen, loud, some about raising or not raising the small finger, the speaking of Zwaaleen or Dwaaleen causes a criminal case, in short, there are as many contradictions as there are mouths and as many disputes as there are men; in such a state when the disunion rages in the house, what shall it avail to attack others and without settling one's own quarrels to confront them? Let it be granted that the Muslims approve of the scheme, and agree to carry it out, and the required subscription is also realized, and then comes the time to send a preacher from here to help Mr. Webb, then of which sect the Moulvis shall be sent, and of what persuasions and creeds shall the parties be chosen? Suppose, if the tradionists chose a good Moulvi, A by name, the orthodoxists will say, he is a Wahabi, he is an infidel; if these chose B, another those will say, he is a Bidati, he is a great sinner, who will then be selected, and how will the object, for which these endeavors are being made, be gained? As to this difference, it was never, it will never, and it can never, be removed.

Now there remains the third point of doubt, that what security is there against the waste of the money that may be realized for this praiseworthy work? As to that it may be said, that, how is circumstanced Mr. Webb, upon a reliance on which servant of God this work has been started? How far is he himself acquainted with the fundamental and ceremonious truths of Islam? And how far his thoughts touching Islam are in conformity with Islam? and then, what is his behaviour and deportment? And how far is he steady in his intention and persevering in the doing of this work? And how and with what consultation shall he fulfil the task?

O! MY DEAR FRIENDS AND WISHERS OF THE PROPAGATION OF ISLAM IN AMERICA.—These are the things important and decisive that can come to the mind of one and of which the decision is necessary. But on behalf of my friend Haji Abdullah, the Arab, and his seconder, Moulvi Hasan Ali, I can say, there is in them nothing to bar us from our intendments, or to shrink back from the resolutions we have made. In this world no work,

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spiritual or temporal, is such, as is not liable to certain objections, and which, if seen from every side, is only productive of success. As for example, the people, who consider other works as more important than the spread of Islam and give preference to the amelioration of the degraded condition of the Muslims, ought to think of two things :—Whether, in the first place, is this thought of theirs right? and, in the second place, whether, giving assistance in this work is prohibitory to their other measures. We say neither their thought as to the pre-eminence of other works over this is right nor is this work impedimental to other works. The first point is clear that the propagation of Islam is so obligatory that there is no work, however rewardful and advantageous to the Muslims, which can nullify its dues, and till this onerous duty is fulfilled by some Muslims in the name of the Deity they cannot be acquitted of it. God, who has physically enforced every human being to become a Muslim, desires of his creatures, first, before and above all, that they should know and believe Him to be alone by Himself, and that they should not think any body as His co-partner, nor they should bow their heads before any one in worship. From the people whom He has made Muslims by their birth, without any labour and trouble, He wishes that they should make over, the charge given them, to others, and that in blessings, bestowed upon them, they should make others as their partners. Therefore it is incumbent on every Muslim that he should reach the news of Islam to the ear of another, and make others hear the sound of God's being one and the mission of the Prophet. "Every one of you is a herdsman and every one will be questioned." God is pleased above all with them who bring the errand towards Him, and the accepted prophet will boast over them who try to increase in number his followers. It is better to ratiscinate before an infidel on the Unity of God and His Godliness than to preach before a thousand Muslims, and the conversion to Islam of a denier of the spirituality is worth more than embettering the state of a lac of Muslims. "The real virtue and the best of its kind is to confess that God is one." In fact, the root of all the virtues and



above all the virtues is the idea of the unity, and it is compared with the other virtues as is the heart compared with all the other organs. "If that is good, all the rest is good, if bad, bad," the belief in the Unity of God is among the other adorations such as is rewarded with paradise. The acceptable prophet, peace be with him, says, "he, who died in such a state as not to know any one as the partner of God, is heavenly; and the head of the universe says, as from his God, that is, "if any one should meet me so as to be laden with the sins of the world and to know none as my equal, I will meet him as if he had the forgiveness of the world."

Have you not heard the tradition of Abu Zarr whom the prophet said, go and preach the gospel to all: "that there is none who testifies to the Unity of God and to the mission of Mohammad (blessed) with a sincere heart that to him God will not condemn the hell-fire," and when Abu Zarr inquired with surprise, that is, if he be an adulterer or thief? He replied angrily, that is, yes, if he may have committed adultery or theft; so none should think that any thing is superior to the invitation to Islam for such a thought is like to what one might say that the boughs and leaves are greater than the root, or that traditions and examples are more important than duty.

Now there remains to be decided as to whether this work will be interdictory to other works the Muslims do or desire to do, as to that, think over your own daily pursuits and see that in the world there are men of different tastes and thoughts, and that every body acts after his own manner. Think over the doers and wishers of good, every one is desirous and fond of doing a certain kind of virtue and attends to diffuse and accomplish it, one is fond of feeding the hungry and clothing the naked, one sympathizes with the painful condition of the lame, maimed, blind and deaf, one wishes to open dispensaries for the sick and alms-houses for the poor, one desires that some way the saddened widows be re-married and other marital rites be brought into force, one loves to have mosques erected and abbeys constructed, another wishes to see inns and

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hotels at Mecca and Medina for the comforts of the pilgrims, one wills that the Muslims should attend to fasts and prayers and the commandments of the law be enforced, that Moulvies to deliver sermons and the Sheriffs to bastinate, be appointed, some think of having schools and colleges, and arrangements to be made for the training and education of the Muslims, in short there are as many thoughts as there are the brains, and as many tastes as there are hearts, "and men can find their ways to the desired objects." Cannot, therefore, be entered into this long tedious list of good works the item of the propagation of Islam? and cannot there be found in the world such men of God as may be fond of this work? If you exercise justice and see with the eye of faith, you will not find only thousands but millions who are fond of this work, who have mania for it, and who are intoxicated with its love, and there exist millions, and the drift of our talk is towards such only, and we ask them for help and succour above others: may God keep every one ardent in his love and busy in his work. We do not wish that all other works be stopped and that all the people should lean over this one task, but we desire only so far that this work, which is chiefly the work of God, be commenced, and that some men of God should arise, such as to introduce this work by their manly magnanimity and generous help, that this onerous duty over the neck of every Muslim be discharged, and on the day of giving the accounts none of us should be held accountable for omitting this duty. Moreover, it is worthy of notice also, that the lover of one work does not refuse helping in others, nor does the promulgator of a certain virtue connive at other virtues, nor are other works ceased by the performance of others, what then can be the reason that the people zealous in other causes should not, at all, help in the Word of God being preached, or their little help be an impediment or obstruction to their other business. Who is that wisher of the progress of the faith and Islam as to be so minded and as not to long to have his name registered with rolls of servants of God by rendering a slight and little assistance? and such as not to endeavour to propagate Islam in a land where during



these thirteen centuries none should have taken the name of Islam nor the name of God or His prophet been preached till to-day? There now remains the point, that what could be the reason that the spreading of Islam in America be preferred to that in India, Africa, and England. As to this it may be said that that country is such that its inhabitants are perfectly free and cherish liberal views and are fond of inquiring into the various religious systems, and if convinced of its truthfulness are willing to accept it also, there the evangelisation of Islam is, therefore, more proper and profitable. Certainly in India also, as is thought, this work should be performed and here by the grace of God there are millions of Muslims and there are in every town Muslim scholars and Muslim preachers, and the name of Islam and its tenets are generally known, and our preachers are busy in doing the work, as against the new world where there are no Muslims nor its inhabitant acquainted even with the name of Islam and none has yet preached Islam in the country. The same is the case with Africa in a part of which there is already a Muslim government and where Islam is gaining ground by means of the Muslim travellers and merchants, and where there are also Muslim preachers. Moreover, it is more beneficial to the cause of Islam that an American scholar should embrace it than a thousand wild ignorant negroes of Africa. Liverpool admittedly deserves special attention and stands more in need of help. But when it is thought that this work has been started there and a gentleman citizen who is learned and noble is busy in spreading Islam there, and he is being helped, we do not see any reasonable ground sufficiently powerful to bar us from our proposals, particularly when it is taken into consideration that London is a place visited by hundreds of Muslims in these days and there they have every favorable chance of declaring the qualities of Islam and expounding its realities. But the country now under consideration is a land where this work has not yet been begun, nor have the Muslims much connection with it, nor the Muslim travellers, traders, scholars, and students repair thither, that the people there may have an opportunity to learn



of the state of Islam. Therefore whom God has persuaded, a gentleman of the country, to do this work, then not to help him is tantamount to depriving of Islam a nation which has the aptitude to confess *it*.

Now I wish to draw your attention to this, that the people, who on seeing the poverty and degraded state of ignorance of the Muslims, desire that, first of all, measures should be adopted for their training and education, and another task should not be put a hand to, to the exclusion of the plans for this work left half done. Probably there will be no one who would not listen to it heartily and would not wish to remedy the evil when he mournfully sees the wretched plight of the Muslims. Undeniably this is an important matter and the projects of their culture and civilization surpasses all other things. But this our work can not interfere in that, and as I have just remarked that a little help in this, proffered by the generous and high-minded Muslims, can not prevent them from executing their own task. Further there are thousands of Muslims who do not yet know the necessity of education and civilization, and even if they do, they do not reckon that mode of it useful which is liked by the present reformers of the nation. They spend money in other respects to obtain a reward, such as, in making mosques, hotels, pilgrimages, offerings over the shrines, &c. We see they do not admit even one of the thousands of the arguments submitted to them to prove the necessity of the education of the Muslims, and they do not recognize it a rewardful work even if millions of reasons be presented to them. They will assuredly acknowledge the propagation of Islam though it may be in America, as if to subscribe for it were a passport to the heaven, and undoubtedly if they are sincere-hearted their thought is also correct. 'God treats His creatures according to their expectations.' We do not then understand why we should not ask such people for help and why such men as give alms merely for the sake of a reward should not help so rewardful a work?

Now as to this thought, that the belief and the religious views of the Muslim English scholars should be



defended against the baneful consequences produced by the new style of education, that the arrangements should be made for such a religious training as may be suited to the present circumstances, that new books should be compiled for them, and their beliefs and Islam be protected from the attacks of the science that are being made at present, and that the money collected should be expended even on this work, is beyond all doubts, worthy of attention and consideration, and we admit its importance. But how much soever this suggestion be great and useful, and this work important and onerous, yet we deem its practicability as difficult and our work as beneficial and not prejudicial to it also. All will possibly admit it as difficult of execution, because saving the English students from the injurious effects of the new civilization depends upon this that we should have the same knowledge of the new sciences and the new discoveries as we have that of our religion, and should have the same competence in the new philosophical systems as we have in the rudiments and dogmas of our own creed. We should not only know them but be gifted with the faculty of examining and judging them, and should have also philosophical heads and impartial dispositions that we might be able agreeably to remove and solve the discordance seen between the scientific maxims and religious dogmas, and the injunctions of the law and the traditions of the religion, or be competent to predicate of one as wrong, the other right. We should also be possessed of the power to prove by valid arguments such incorrectness or correctness, that the coincidence, refutation or exposition made by us be acceptable to another, and be effective over their hearts, that is, we should in this age do the work accomplished by Imams Ghazali, Razi, &c., the Doctors of Divinity. There should further be some such as to publish the findings of such thinkers and to write new books suitable to the acquirements and standards, the capability and understanding of the Muslim English students. In a word, there ought to be, in our nation, the framers, the supporters, and the publishers of a new literature, such as there were in former times, when one was a pontiff, another

an expositor, children, who the religion. We should now there is a hope learned men do sciences but th are they to k boxes on whic French, and th never broke o to break ther should take o and give them our addressee unless it may over it and a dreadful and that age arri cognize it e Outwardly fr the Arabic scholars of th is no hope doctors of th and religious idea of the k or refuting t thing else b if we aban other countr we collect fo Most probab Islam in Am tageous to we have lo becomes imp have been inquire deep sciences and



an expositor, one a litteratti, another a scholar, that our children, who are receiving the new culture, may stick to the religion and may not become atheists or materialists. We should now see if there are such men in our nation or there is a hope of such in future? Touching this our learned men do not yet know only the substance of the new sciences but they know not even their names: and how are they to know them, those sciences are enclosed in the boxes on which there are the seals of the English, the French, and the Germans, and which our learned scholars never broke open, nor ever resolved, nor allowed any one to break them. There is an age required that some one should take out those sciences from the boxes separately, and give them an Arabic garment, and present them before our addressees who cannot bear the sight of anything unless it may be in Arabic garb, that they might gaze over it and adopt some measures to be saved from this dreadful and terrible enemy. But who can say that till that age arrives there shall be left any who would recognize it even if he see it in the Arabic disguise. Outwardly from the daily decline in the acquirement of the Arabic lore and the passing away of the patrons and scholars of the religion witnessed in every day life there is no hope of such a time. Therefore when there are no doctors of their own sciences and arts and the discursive and religious knowledge are in a precarious state, then the idea of the knowledge of the new sciences and of coinciding or refuting the religion by the new philosophising, is nothing else but sheer madness. In such a state of things, if we abandon the idea of propagating Islam in another country and also give to be spent in this work all we collect for that work, what shall be the gain then? Most probably the proposals on the table to spread Islam in America and to assist Mr. Webb may be advantageous to this matter. For centuries are passed that we have lost the power of invention and as an organ becomes impaired by a long disuse, our mental functions have been disabled, by being imitators, to think and inquire deeply. We cannot be expected to learn the new sciences and the new philosophy, and to fashion out a new



literature to harmonize our religious tenets with them, and even if this work is to be accomplished it is only through the European scholars becoming Muslims, for undoubtedly they have such brains and faculties as to compose books of this kind after embracing Islam, and knowing its truth so as to prove beneficial to the English students, and save their belief and creeds becoming vitiated and corrupted. Does not the history of the past ages show this, and are you unaware of the great opposition between the religion and science that arose upon the diffusion of the Persian and Greek sciences? This trouble presented itself then also, as it does now, and the beliefs of the newly civilized at that time seemed to be getting worse as they are now-a-days, but it was through the assistance of those alone who knew those sciences, &c., and embraced Islam, that the perpetual and constant attacks upon the religion were prevented, and it was through their praiseworthy devices that Islam was protected and strengthened. This warfare was decided and Islam became victorious by the compiling of the useful and good books and moulding a new style of literature accomplished by the learned scholars of Greece and Persia who had embraced Islam. The Arabs did not attend much to it, and did not take a great part in this crusade, only the Persians did all what was done; in the same manner it is a time that the European new sciences and new philosophy have newly attacked the religion, and perhaps, God has thought of a plan to avert it by illuminating their hearts and making them accomplish, a task, like what was done by the Persians in the past ages. 'When God intends to do a thing He provides for its accomplishment.'

Now, I answer to the objection or doubt that in the land where the propagation of Islam is intended, the arts and sciences have made such a progress that the religion there is under subjection and the comparison of Islam is to be made through philosophy and not through Christianity. And even if we admit it that every individual there, is a scholar, scientist, philosopher, and denier of Christianity and hater of religion, we have still no ground to abstain from determination because

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we should have been afraid of this then, when our Islam would have been against philosophy and nature, or when it would have restrained us from utilizing the reason and intellect, or it would have prohibited us from studying the sciences and examining the realities of what exists. But on the contrary, probably, Islam is the only system among the institutions of the world that is based upon philosophy and nature, which enjoins the use of the reason and theory, which sanctions the learning as a duty imposed, which necessitates the inquiry into the reality of the things as essential to a knowledge of God. Perhaps no system inculcates the union of the religion and nature so overtly as Islam, which has been defined as the institution of God to which He hath created, mankind disposed ; and neither has the Deity been so strict upon the use of the reason and theory in any religion as He has been in Islam, in which the Divinity of God and the Truth of the Elements of Islam are founded upon the reason and theory, as it has, in many places, been said : 'Take lesson ye who possess understanding, take lesson ye who are given eyes,' by way of hint to it, and neither has any heavenly book persuaded so much to learn wisdom, and nor has it praised the acquisition so much as the Koran. The Almighty has said : 'and he unto whom wisdom is given, hath received much good. Nor has the founder of any religion imposed the learning as a duty upon every man and woman like our venerable teacher who says : 'It is the duty of every Muslim male and female to acquire learning.' Nor in any system an enquiry into the reality of things as a preparatory step to a knowledge of God has been thought so unavoidable as in Islam, of which the believers and lovers of the knowledge of God pray night and day : 'O God ! show us the reality of things as they are.'

And in no religion but in Islam, from a consideration of the difference between the human disposition and from a thought about their abilities, understanding, and knowledge, and from the various manners of thinking sermonizing and catechising, has the religious invitation been based so well as it says concerning the Divine invita-



tion. 'Invite men unto the way of thy Lord by wisdom and mild exhortation, and dispute with them in the most condescending manner.' So when it is a tenet of our religion that no true science is opposed to Islam, and believe in it as in the Unity of God, what ground then is there that we should hesitate in propagating Islam in that country, and should shrink back from inviting to Islam the people that are advanced in sciences, arts, wisdom, and philosophy? If we cherish such a fear for a muinte we ought to recant Islam as false. But neither is Islam false, nor it fears any scrutiny or comparison, a false coin is afraid of the crucible but not a true one, a thief is terrified by the light and not an honest one, superstition dreads science and not the truth or fact, an untrue religion is apprehended of rivalry and not so the true Islam. Again its doctrines are such as justify our propositions and in it there appears nothing hostile to our claims, but the more it is thought over the more it becomes evident that the religion and science, with the reality of things, are, in fact, both one and coincident, and one is the supporter and justifier of the other.

O MY DEAR AND BELOVED MUSLIMS !—The great and the essential doctrines of Islam are these two embodied in the phrase: 'There is only but one God and Mohammad is His Apostle,' by repeating which a hundred years' fire-worshipper becomes a Muslim worthy of the heaven. The first part signifies to know and believe God as the ONE, and the second imparts to consider Mohammad a prophet and to bear witness to what he brought from God. In either of them there is nothing against reason or nature, nor any thing deniable by a doctor or scientist when he is told of its truism, nor is there required to prove it any thing else but reason alone. Therefore take both as two parts of Islam and consider over them. The first part, that is, to know God as one and to believe in Him as such, is a statement to prove which God has made even the workhouse of the nature as its reason, and has ordained His own creation and handiwork to believe in them, and has argued from these very things upon His Unity, Divinity, Power and

Perfection, the body, illiterate his own faith, proofs in His the heavens and how man-craft, they cannot not s-or disproport-and look v-two other vi-dull and how we or-produce edi-of her grain-consumption-wards we cl-spring forth-and the pa-fruits, and cattle.' S-created the wherewith-tages; and Likewise a in the even-morning: country at-with great-compassion-horses, and-and for an-other thing

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Perfection, the things visible to all and intelligible to every body, illiterate or learned. Aye, He has made man and his own fabric as a great witness to it, and has given proofs in His book. As He somewhere says: 'Look to the heavens and the earth how wisely we have made them and how much they display the perfection of our handicraft, they are free from all foibles and disorders.' 'Thou canst not see in a creature of the merciful any unfitness or disproportion. Lift up thine eyes again to heaven and look whether thou seest any flaw: then take two other views; and thy sight shall return unto thee dull and fatigued.' In some place He says, 'see how we order the rainfall and cleave the earth to produce edibles or things for you, and how we bring out of her grains, vegetables, vines, and various fruits for your consumption. We pour down water by showers; afterwards we cleave the earth in clefts, and we cause corn to spring forth therein, and grapes, and clover, and the olive, and the pailin, and gardens planted thick with trees, and fruits, and grass for the use of yourselves and of your cattle.' Somewhere He says: 'He hath likewise created the cattle for you: from them ye have clothing wherewith to keep yourselves warm and other advantages; and of them do ye *also* eat. And they are likewise a credit unto you, when ye drive *them* home *in the evening*, and when ye lead *them* forth to feed *in the morning*: and they carry your burthens to a *distant* country at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your Lord is compassionate and merciful. And *He hath also created* horses, and mules, and asses, that ye may ride thereon, and for an ornament *unto you*; and *he likewise* createth other things which ye know not.'

In a place he says: 'Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies, a *liquor* between digested dregs, and blood; *namely* pure milk, which is swallowed with pleasure by those who drink it.

And in a place says: 'God hath brought you forth from the wombs of your mothers; ye know nothing, and



he gave you *the senses of hearing and seeing, and understanding, that ye might give thanks.*'

And then says : ' Verily *both* in heaven and earth are signs of *the divine power* unto the true believers : and in the creation of yourselves and of the beasts which are scattered *over the face of the earth* are signs unto people of sound judgments and also in the vicissitude of night and day, and the rain which God sendeth down from heaven whereby he quickeneth the earth after it hath been dead : in the change of the winds also are signs unto people of understanding.'

In short the whole Koran is full of such incidents, addresses, and arguments, and the proof is adduced from such kinds of observations, and He has in this manner established His position by differently describing the angels, the heavens, and the earth.

' Thus God declareth his signs unto you, that ye may consider.'

And above all are these heart-shaking and convicting threats given them who, despite of seeing these things, hearing these words, and being presented such arguments, still disbelieve His Divinity, and consider proper the adoration of other beings beside Him. So that somewhere he says : May man be cursed. What hath seduced him to infidelity. Of what thing doth God create him, of a drop of seed *doth he create him*, and he formeth him with proportion ; and then facilitateth *his passage out of the womb* : afterwards he causeth him to die, and layeth him in the grave ; hereafter, when it shall please him, he shall raise him to life.' And in some place He regrets at those infidels, who are senseless and obstinate, and persist in denying the quickening and resurrection, and says : ' Doth not man know that we have created him of seed ? Yet behold, he is open disputer *against the resurrection* ; and he propoundeth unto us a comparison, and forgetteth his creation. He saith, who shall restore bones to life, when they are rotten ? Answer, He shall restore them to life, who produced them the first time : for he is skilled in every kind of creation.

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Therefore portion of it, and messenger been from the as one, has been and even man's arguments have been created and made earth, and the tened and reborn the science : Islam is showing the infidelity now tell us from the science the truth of the As a true coin the false and jeweller to value itself is crying sciences to be skilled in the m



And eventually not being satisfied at calling such believers foolish and infidel, for their denial and blasphemy, He says, "They have hearts by which they understand not, and they have eyes by which they see not, and they have ears by which they hear not. These are the brute hearts ; yea, they go more astray : these are negligent."

Hence the person, who has only a little reason and considers a little over the subject of these verses, and gazes over the wonderful handiwork and the surprising work-use of God with an eye of reproof, will never think that such an amazing and singular manufactory of nature should have come into existence without an architect, its designer, and ordainer. But moreover the human nature testifies to that this whole factory of the universe is the production of a single artificer, who has in his fist all things, and who sets it in motion as He chooses according to His wisdom and plans. "Is there any doubt concerning God, the creator of Heaven and Earth?"

Therefore the major part of Islam, the substantial portion of it, to teach which there had been sent prophets and messengers from the day of the creation, and which had been from the beginning, called Islam, *i.e.*, to know God is one, has been established by the science and reason, and even man has been made a witness to it, and arguments have been brought to prove it from all what is created and made, and is between the heavens and the earth, and the infidels and unbelievers have been threatened and rebuked for not using the understanding and the science and the reason. In short the cause of Islam is shown to the science and reason as the cause of the infidelity is ignorance and foolishness. You may now tell us what fear has this great truth of Islam from the science and reason, and what fear there where the truth of the realities of things is coming to light? As a true coin needs a practical coiner to distinguish from the false and bad one, and as a haviless pearl needs a jeweller to value and to set a price over it, so Islam itself is crying out : Is there any—versed in the true sciences to examine and testify it? And, is there any,—skilled in the realities of things that he may try, prove, and



accept it ? If there be any fear it must be to the Unity in the Trinity and the Trinity in Unity which is neither comprehensible nor intelligible to acceptance, and this it is that it cannot brook the glare of science and reason, and the religion based upon it has not the courage to encounter the science and reason.

After the first part of Islam, that there is no Deity but God, the second is, that Mohammad is the prophet of God, that is the testimony of the mission of the prophet. We say to it and have a perfect faith in it, that, in this also there is nothing opposed to the science and philosophy, and there should ever happen any extraordinary occasion in its establishment, where there prevail science and learning. Like the first part we shall be able to prove this as well by such strong arguments and coming home reasons as every philosopher may be prepared to accept it just like an unprejudiced believer in a book, and as a learned doctor or philosopher admit it first like a man of ordinary understanding. But our arguments shall appear new, to an extent, and our sylogistic method will seem somewhat recent. For, as the old weapons are not sufficient to overcome new forts of these days, so according to the sciences, philosophy, and the mode of thinking of the present day our worn out arguments are not useful to prove our proposition. In these days to assert, before such as deny every thing that is against the laws of nature, as reason any thing miraculous, is just like the assertion that two and two make five. So like the Mosaic and Christian people we will not bring as reasons, to prove the prophecy, any such things as are apt to be ridiculed by the learned when they hear them : and instead of being attracted towards Islam they might be made to hate or abhor it. For example, we will not say that our prophet turned a stick to a serpent, and that he was therefore a prophet. We will not say he raised the dead and hence you should believe in his mission. Our prophet himself did not desire the testimony to his mission from things against nature and did not argue for belief to his prophecy from the violation of the natural order. As it is in the holy Koran : "They say, unless a sign be sent down unto him

from his Lord, *u* the power of God preacher. It is down unto thee them. Verily people who believe man of God that is the proof of brought for the v bring forward th testify the proph of the Sun. Be her. The making the swallowing passed away with Moses can show witnessing it mi In the same ma Christ is gone w perform it, that prophet, or (God also mention su mission of our the Mosaic and producing valid prove the Koran itself, and to the from his own li

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from his Lord, *we will not believe.* Answer, signs are in the power of God alone ; and I am *no more than* a public preacher. It is not sufficient for them that we have sent down unto thee the book of the Koran to be read unto them. Verily herein is a mercy, and an admonition unto people who believe." But we will declare that that holy man of God that came to show the right path to humanity is the proof of his own prophecy and the book that he brought for the world is the reason for its own claim. We bring forward these as a miracle, a verse, a prophecy, to testify the prophecy itself. That the Sun rose is the proof of the Sun. Be duped by Lailly and turn not thy face from her. The making of Moses of his sceptre a serpent and the swallowing of it of the serpents of the jugglers has passed away with that time, and now-a-days no follower of Moses can show this miracle of his prophet, that the people witnessing it might believe him as the prophet of God. In the same manner the quickening of the dead by Jesus Christ is gone with him to the skies, no Christian can now perform it, that seeing it the people might believe him the prophet, or (God forbid), the son of God. Should we also mention such wonders and miracles in the proof of mission of our prophet, how could we then, outdoing the Mosaic and Christian people, prove our proposition by producing valid and convincing arguments. We will hence prove the Koran to be the word of God, from the Koran itself, and to the prophecy of the prophet by the incidents from his own life.

A philosopher can deny a sceptre becoming serpent and a dead being made alive, simply by asserting that reports thousand years old are difficult of being consolidated, and that against the divine law of nature the sceptres being turned into a dragon and the dead's being made alive are impossibilities. But the Koran is such a miracle as exists before our eyes, and such as its being above the horizon of human power is perforce admitted by every body ; and the life of the prophet is such as none, after knowing it, be he a doctor or philosopher, can dare deny as being seconded by God. If we present the Koran to an extreme materialist and ask him to see it and then tell



us of any writing of a scholar, scientist or philosopher, ever seen by him, that can match it, in composition and subject matter, or can be compared with it. On the whole, there have been on the earth many a great doctor of literature and many a celebrated writers, the fame of whose eloquence and rhetoric has gone up to heaven, but tell us please which of them could write, except the imaginary things, the inspired ones in this style and manner: or has any body ever written things, (except on Wars, Feasts, Eulogy, Elegy, Beauty, Graces, Form, and Make), in such a way as to make the heart of men holy and pure? If there has been such a book from the day of creation up to-day in any country, nation, or religion, it may better be produced. "But if ye do *it* not, nor shall ye *ever be able to do it*, justly fear the fire whose fuel is men and stones, prepared for the unbelievers." And tell us also that which of the writers of the imaginary things in good words and of the composers on Love lost or gained in culled phraseology, has been such as to have claimed his composition as unparalleled, and none would have objected to it? But the Koran, on the contrary, has claimed with a loud voice. "Verily if men and genii were purposely assembled, that they might produce *a book* like this Koran, they could not produce *one* like unto it, although the one of them assisted the other." But none has been able to produce only a short composition which may be compared or be likened to it in poetry and compilation, mallefluity of delivery, the eloquence of language, the sublimity of thought or the purity of the contents, although in those days there were so elegant and fluent bards as proclaimed and trumpeted their eloquence and hung their poems in the Caabah and said: "there was no eloquent and there was no bard to compete them," with a loud voice. Of which endeavours the end was to falsify the pretensions of the Koran by some way and save their family, nation, country, and their religion, from this new system. And afterwards up to now, there have been in the world numerous master writers and speakers that are renowned for their discourses and orations, and whose unrivalled prose and poetry exists even to-day, of the many of whom the sole desire and great hankering was to writ



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something that may come up to a small passage or Sura of the Koran, but none could write, and, carried their longings with them to the grave. But the same challenge, offer, and invitation for competition is extent, and the non-believers are addressed: "If ye be in doubt concerning that *revelation* which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth." Even now. Again when it is mentioned that this book given by God was given through a man who was illiterate, who was not at any school for a moment, nor ever saw the face of any teacher, nor associated with the learned, nor visited the scientists, nor learnt versification from the rhymers, nor the literature from the litteratti, but for forty years he lived among his own people and he saw and heard only those wild and ignorant persons, and still he has given a Word upon the style of which may be sacrificed thousands of strings of the gems of the first water, and on the burden of which the wisdom of the wise and the philosophy of the philosophers of the world is a burnt offering, of which the text is free from the tales of love and fanciful images, and is full of things tending to purify the heart and to make the person clean, at the mellifluence of which all the orators and rhetoricians of Arab cried out: "This is nothing but manifest sorcery." And seeing the purity of the texts of which a world began to say: "It is in reality a direction and a blessing to the believers." On hearing this the worst materialist shall have no other remedy than to confess this Word as beyond human power and above the reach of man; if any thing can be said as extraordinary or miraculous it is this, and, if any thing can be called a miracle, it is this; if any word on the earth can be believed as the Word of God, it is this; and if any book be taken as the Word of God it is this Book!

As we have proved the Koran by the Koran itself, as we will prove the prophecy of Mohammad by the incidents from his own life, and will adduce arguments to prove his mission from his own personal being, as God the Great says: "O men, now is an evident proof come unto you from your Lord, and we have sent down unto you



manifest light." That is, there is come to you the proof and the love of God, and what is that, it is Mohamad's blessed person, the head of the Universe. It is shown by his own life accidents and his works and their results obtained by the world. When one thinks over this that he was born in a country, where nature has not made such provisions as are apt to help the thoughts of the inhabitants, nor has the human arts and sciences collected these things that could have told upon the heart and head of the people, but the natives were as their country, and the populace was as the land and climate, their hearts were hard like a stone, their tempers were not as the simoom, they surpassed the strong breeze in harshness, the wild beasts in quarrelling, their hearts devoid of love and union, their brains full of pride and folly, infidelity and polytheism prevailing over every one, sunk in superstition and degradation, cruelty and corruption running in every vein, well-practised in murder and robbery, proud of their pollution and fornication, unaware of God, ignorant of the beginning and end, adorers of images, deniers of resurrection, believers in demons and devils, slaves of ceremonies, the forms and types of ignorance, cruel, hard-hearted, homicides, barbarous, vicious, wicked, bad, oppressive, freebooters, stiff-necked, quarrelleous. Who never let pass any thing when they became persistent, and never were pacified when they wrangled; when two persons happened to struggle, hundreds of septs fell out; if a spark burst forth, there it kindled the whole country; their behaviour was all barbarous, every one of them was expert in theft and slaughter; their days were spent in feuds, there being then no scourge of the law; they were so smart in plundering and man-slaying, as are the wild fearless beasts in the jungles.

In such a country and nation there was born a man of God that had not tasted a father's love nor a mother's affection, nor had an opportunity of receiving any sort of education or training. He came before his nation, after living for a long time among his ignorant, idolatrous and immoral people, and as opposed to the climate, condition, and thought of his country, and to all the expecta-

tions cherishable in such a lay claims to a divine aid to give a new life and country and nation but the of negligence, ignorance, Abraham, seeing the nation began to say: "what are entirely devoted," and first shipping hewn images worship, besides God, that neither can it hurt you which ye worship beside. The sound awake the negligence and infused in them a great revolution and external state as place. They had then polytheism and idolatry plunged them in superstitions which made the nor had they the disposition had they the zeal in ailments of bigotry, nor had they ailments of That divine voice which this servant of God "and the idols which ye as fuel into hell fire," s polytheism and idolatry the earth, the chaff utterance of the resurrection heaven and the earth, paradise and the hell, constitutions as the fa-

Whether it was a such a surprising revelation, and was it a quickened to life the man or the voice of the



tions cherishable in such a state of things, he began to lay claims to a divine appointment to spread the virtues, to give a new life and to deliver not only his own country and nation but the whole world from the malady of negligence, ignorance, and infidelity and like his father Abraham, seeing the nation sunk deep in base idolatry, began to say : "what are these images to which ye are so entirely devoted," and finding the land absorbed in worshipping hewn images he cried out : "Do ye therefore worship, besides God, that which cannot profit you at all, neither can it hurt you ? Fie on you ; and upon that which ye worship besides God ! Do ye not understand ?" The sound awake the whole nation from the sleep of negligence and infused in them a new soul and produced in them a great revolution, which changed their internal and external state as if a transubstantiation had taken place. They had then no hearts containing thoughts of polytheism and idolatry, nor had they the thoughts which plunged them in superstitions, nor had they the superstitions which made them commit various sins and vices, nor had they the dispositions full of ignorant zeal, nor had they the zeal involving them in the dangerous ailments of bigotry, pride, enmity, envy, and revenge, nor had they ailments depriving them of the spiritual life. That divine voice which proceeded out of the mouth of this servant of God "*Verily both ye, O men of Mecca, and the idols which ye worship besides God, shall be cast as fuel into hell fire,*" swept off their hearts the ideas of polytheism and idolatry, like a strong wind blowing off the earth, the chaff, and straw, and that descriptive utterance of the resurrection, which so to say rent the heaven and the earth to show them the scenes of the paradise and the hell, so cooled the ignorant zeal of their constitutions as the fall of heavy rains does the rage of a burning fire.

Whether it was a change or charm, that brought on such a surprising revolution in the condition of that nation, and was it a sermon or the trumpet of Israfil that quickened to life the dead of centuries, was it a word of man or the voice of the Holy Ghost which occasioned an



earthquake in Arabia and Persia? Was it the work of the  
 waif of Abdulla or the power of God which subdued the  
 pride of the wicked and bowed their conceited heads to  
 worship the God Almighty? What was it in this preacher  
 of God, which invited the hungry of years to see the  
 path of God, and the gifted power of whom was it in his  
 words that produced such an astonishing, unbroken, and  
 ever-operative effect in the hearts of the people that made  
 the polytheists, the monotheists, the infidels, the believers,  
 the idolators, the iconoclasts, the astrayed, the leaders, the  
 ignorant of God, the inquirers and contemplators, the  
 savages the civilized, the illiterate, the learned, and the  
 ignorant, the philosophers; the piety, abstinence, right-  
 eousness and chastity; the national badge, the ignorant  
 rites to be stopped, the murder, adultery, theft, falsehood,  
 deceit, drunkenness, and all other pernicious habits to be  
 removed? No vestiges of the foolish boldness and nervous-  
 ness was left, the clannish feuds and hereditary strifes  
 were obliterated, the false notions of mischief and rebellion  
 were all abraded, the moral and spiritual vices were so  
 expelled from their dispositions as the infidel and  
 polytheistic institution from Arabia, the brains from the  
 conceit and the breasts from the enmity and hatred were  
 so cleared away as the Caaba from the images, the enemies  
 became such friends as the own brothers, the aliens  
 became so dear as dear and near kins. The disunion  
 and divisions were totally chased out, the animosities  
 and hostilities were transformed into loves and affections.  
 What was that virtue, which stringed into an Islamic  
 relation a hostile and obstinate people like the Arabs  
 and united and bound them in a brotherhood the  
 like of the unity and oneness of which cannot be found  
 on the earth? And what was that power that rendered so  
 tame a folk savage like the Arabs and wild like the  
 Bedoins as if they knew not the name of the savageness  
 and animosity, of the disunion and disagreements, of  
 the mutiny and insubordination? And from what this all  
 resulted, that there were gained such an obtaining posses-  
 sion over their hearts, and such a subduing power over their  
 inmost core of men, and such an alteration in the condition



of the nation and such a change in the morality and economy of the country occurred, as could not be brought about by any of the mightiest potentates of the earth, nor by any of the greatest philosophers or sapient lawgivers, and of which the parallel is not to be found in the age of any of the most daring of the prophets. Was it the consequence of the mere endeavours of a man not backed by God? Or could it be accomplished by a man not appointed for the work by God? Or, does there remain for it any evidence of a miracle or violation of physical laws. And, are his character, teachings, and instructions, less in value than the making a sceptre a serpent, or the quickening a dead, or the splitting of the moon into two? If the rod of Moses swallowed the rope-serpents, the rod of Mohammad has, in these thirteen centuries, gulped thousands and millions, aye, innumerable hosts of serpents and snakes of mischievous creeds and vile morals that clung to the hearts of men and stung their souls. And if Jesus healed a couple of blind and a score of maimed men or restored to life one or two dead men, Mohammad (peace and blessings of God be upon him) cured numberless people of the heart malignity, and infused life in millions that had died, so to say, a spiritual death. Again the influence of the miracles of Moses and Jesus died with them, but Mohammad's miracle is yet alive and shall remain so till the judgment day, and its boon shall continue till doomsday just as it began to flow. His corporeal death occasioned no flaw in it, nor it ever shall, and his change of tenement caused in it no breach, nor it ever shall. To Mustafa the mercy of God made a promise that though he might die, this lesson shall never die out, "I will exalt thy book and thy miracle and will forbid any addition or subtraction from the Koran; which is chiefly for thee like a sceptre which swallows the infidelity like a boa-constrictor; if thou hast slept under a turf, what thou hast said think that as a sceptre, though thou remain asleep under the ground, that holy word shall know like the sceptre; the deputies shall have no hold upon thy sceptre, sleep thou a sleep thou blessed king."



If an intelligent scientist and a sapient philosopher should think over the character, instruction, and precepts of the holy man, who did not reform only the condition of Arabia and obliterated idolatry from the Hedjaz forever, but who revived the dead-hearted Jews and the Christians in whom there was left no sign of the spiritual life, and who renewed afresh the teachings of Moses and Jesus which the people had forgotten and corrupted by the adulteration of false ideas and injurious opinions, and who did not only show the way of God to the worshippers of Laat and Manaas, and the adorers of Habal and Uzza, by delivering them from the darkness of polytheism and infidelity enlightened their hearts with the light of faith but also showed the light, which Moses saw on Sinai, to the proud and obstinate worshippers of Jubat and Lagot the dark-hearted jews, and infused in the hearts of the wrangling dead-hearted Christians who believed in three gods with the spirit that had descended upon Christ. What opinion would he form of such a man and what would he consider him to be if we should ask him that if (God forbid) he does not believe such a man to be a prophet. He would undoubtedly believe him to be a person like to whom there has been no other in the world, and to whom it is necessary to give a higher rank and position than that of a man—learned, lawyer, and philosopher. What then is that rank but that of a messenger and prophet, and what is that position but that of prophecy and mission. Say, "We confess there is no deity but God and Mohammad is His Prophet." By God, who made Mohammad, there shall be no man but he whose mind's eye God might have made blind that on hearing these things and considering over these matters he may still deny or doubt his prophecy, and may not take him as seconded by God, and as claimant to it, and without constraint may not cry out. "I confess he is the Apostle of God."

So, as in the first part (there is no deity but God) of Islam there is nothing against sound reason and human nature, so in the second portion, (Mohammad is the Prophet of God) there is no riddle or enigma against science and philosophy, and in a land where science and

arts are far advanced, any doubt entertained as to its being true Christianity in that land is overpowered by philosophy it is merely owing to doctrines and the falsity of Islam is entirely free. Certainly it is difficult and over-difficult to should believe a religion in which believed to be the only son of God maintain His justice should have offering as a sacrifice for the atonement of creatures; and should have after his crucifixion, and made To prove such grave propositions arguments objectionable to doubt. There seems to be no difficulty the founder of which might be the son of God nor an angel, in the Divinity and never characterize an ordinary creature. That mistaken he cried loud and said a man as ye are. It is revealed one only God: let him therefore Lord, work a righteous work rather than to partake in the worship of other gods.

O MY FRIENDS AND I have said from my preceding brief speech that your hearts might have been without any fear of sciences and neither the propagation of Islam in a country where sciences are prominent, and in the parts of Islam, that is, the sciences, we have any fear of the knowledge of the hand, hope to be assisted by it. It may be rankling in your hearts that Islam and the science, the religion and the nature of the world are helpers and corroborators, and the discrepancy between both is not between the peacock and the



arts are far advanced, any doubts or suspicions may be entertained as to its being true and just. If Christianity in that land is overpowered by the science and philosophy it is merely owing to the perversity in its doctrines and the falsity of the creeds from which Islam is entirely free. Certainly in a civilized country it is difficult and over-difficult that a doctor or scientist should believe a religion in which the son of Mary is believed to be the only son of God, and in which God to maintain His justice should have made His son a ram for offering as a sacrifice for the atonement of the sins of His creatures ; and should have taken him up to heaven after his crucifixion, and made him sit on his right hand. To prove such grave propositions there are advanced arguments objectionable to doctors of the natural laws. There seems to be no difficulty in embracing a religion the founder of which might neither have called himself the son of God nor an angel, neither claimed any share in the Divinity and never characterised himself more than an ordinary creature. That the world might not be mistaken he cried loud and said. "Say, verily, I am only man as ye are. It is revealed unto me that your God is the only God : let him therefore who hopeth to meet his Lord, work a righteous work ; and let him not make any other to partake in the worship of his Lord."

O MY FRIENDS AND DEAR MUSLIMS.—Probably from my preceding brief speech a perfect impression on our hearts might have been produced that Islam has no fear of sciences and neither anything prohibits the propagation of Islam in a country where the arts and sciences are prominent, and neither for the proof of both the parts of Islam, that is, the Unity and the Prophecy, we have any fear of the knowledge. We, on the other hand, hope to be assisted by it. But along with this there may be rankling in your hearts this thing that if, in fact, Islam and the science, the laws, the philosophy, and the religion and the nature are one and are mutually helpers and corroborators, then outwardly why is the discrepancy between both is till now known as that between the peacock and the snake : and why have the



religious leaders and the pious litteratti been frightening the people and why have they been preventing the science and the reason interfering in the religious matters. If the Unity of the religion and philosophy were true, then why would have the *Kaf of kufr* (infidelity) preferred over the *fai* of the philosophy, and why the students of Logic and Metaphysics would have been thought vicious reprobates? Therefore, for your assurance, I wish to say something about it as well. Gentlemen, as I told and did show, and as God has also said, in fact, the religion and the science are helpers and supporters, each of the other, and whatever difference is seen it is based either upon mistake or trespassing each other's limits.

THE WRONG REASONING is this that what is called a religious belief that might not have been taught by the true religion or which might have been thought as a result of scientific investigation but may not have any fundamental proof, as for instance, that Cancuses is a mountain of emerald and is an encircling the earth as a wall encinctures a garden, and the hemmings of the heaven are placed over it, and for this reason the firmament looks azure. Or that the earth rests upon a large stone which is in its turn placed on the horn of an ox, which shakes the stone when he shakes his horn and this causes an earthquake. If these things pertain to religion and it is indispensable to believe them, the unity between the religion and science will certainly be never shown, but because such matters have a mistaken foundation and are incorporated in the religion as false and hearsay stories, they do not therefore effect this argument. In the same manner this idea of some philosophers that the maker of the universe and the keeper of it in order by his perfect power there is none, and all this has been, and is, only by chances, if a truth of science it is then necessarily contradictory to religion, but in case it is a maxim not proved by decisive arguments and has no stronger ground than that of the Cancuses being emerald, it does not prove any opposition between the religion and the science. So the things alien to the beliefs of the established religion and which are not proved decisively and definitely, it crept

into the religion, or the maxims not proved decisively by the mathematical and logical reasoning if supposed to be the scientific truisms they do not then prove their contradiction. For the contradiction, the conditions are the unity of both the container and the contained, the power and act, the condition and the conditioned, the part and the whole, and of the received and the recipient. If any one of them fails the contradiction cannot be proved, therefore till the religious and the scientific maxims be not decisive and convincing there will be no flaw in their union.

THE SECOND CAUSE—*Religion and Science trespassing each other's limits.* It denotes the going out of its bounds and entering into those of the other's boundaries of either of the religion or the science. For example, the visible and physical universe is in the dominion of the science, and the invisible spiritual world is in the jurisdiction of the religion. The investigation of objective world and the inquiry into the realities of the material existences belong to the science and the knowledge of God, and the understanding of His will, and the decoration of the person with good morals, and the preparation for the next world after the death pertain to the religion. It is without the confines of the religion that it should teach the earthly lore, or the astronomy, or mathematics, and should seek the realities of the phenomenal entities. It does not concern the religion that it should tell the people how this universe was brought to order and how managed, what is its constitutional material and what is matter inter se, what is plastic ens and what is form, and what are the atomic particles, what are the three dimensions and what the four elements. It is not its business to determine that this table like plain surface on which we live is flat or round, and this blue vault which we see is only the firmament, or mere space, or a dome of gold and silver, how far is the sun from us, in what time a canon ball can reach it from the earth, whether it is luminous or dark, moving or at rest, inhabited or desolate, if inhabited whether its people are men like us in form or they are tailless monkeys? If a religion interferes in such matters then it should be



thought that it goes out of its bounds and trespasses into the common of his friend, the science, which shall be taken as a declaration of war from its side, and surely a war between them shall be begun. It is certainly true that the religion hints at the scientific matters, and in the revealed books to show the singular might of the all-powerful God, and to prove His Existence, these things are, to a certain extent, summarily mentioned in simple and easily intelligible manner according to the thoughts and discoveries of the time, and by suggestions and common sense matters a tendency is excited to inquire into their realities and mysteries. It is further the business of the science to investigate into their natures by means of the faculties, senses, and reason, given to humanity to search the truth and explanation of the objects, and thus to do its work with freedom in its extensive kingdom. It is the concern of the science to observe the workhouse of Nature and to see attentively the existences and the physical productions, determine their lines of demarcation, and their reciprocal analogies and argue over their peculiarities, characteristics, and conditions. It is at liberty to try to find out what heaven is, and what the earth, how vegetables, animals, rivers, and mountains are formed, how the rains fall and the atmosphere blows, the sun is in motion or at rest, the moon is luminous or dark, what in reality is the visible blue dome, and what the thousands of lamps seen burning in it, what is their size, distance, and peculiarity, and whether they are inhabited or desolate, moving or stationery: how many kinds of vegetables are there, and what the substances of the animals and their families or groupes, and again how is man formed and whether he is different in his species from the other animals or he is simply a modified and civilized chimpanzee. In short, as far as the senses and the reason go to serve, it should observe the world and inquire into it. It has the power to run its imaginary steeds as far as they can to and fro in its vast expanse, and to canter and roam about in the wilderness of its jurisdiction: but there are limits to it too, which it cannot go beyond, and if it do so violate and step into the

premises of the religion, it will be, so to say, a declaration of war by it and it will be thought to attack the religion.

The Science can investigate the conditions, qualities, and effects of the objective world, but cannot tell any thing of the essence and the reality of an element or prime but its name alone. It can assign a period of thousands of years between the beginning of the creation of the heaven and earth and the formation of mankind, but it cannot comprehend how it all began. It can ascertain the magnitude, the distance, and the period of revolution of the moon, the sun, venus, and mercury, mars and jupiter, and of all the planetary bodies, but it cannot inform us of that secret of nature to which the cause of their prescribed dimensions, limits, and distances may be ascribed, and the cause of their moving in a fixed orbit be understood attributed to. That the sun is turning round on its own axis with a definite velocity, but what is the power that fixed this particular motion. That the moon travels and journeys over different sets of stages and cannot go out of them, but what is the force that settled these stages. That the sun is spinning round and the moon is floating about, but what is that mighty power that constrains them not to violate their limits? "The sun hasteneth to his place of rest; this is the disposition of the mighty the wise God."

And for the moon have we appointed certain mansions, until she *change and return to be like the old branch of a palm tree.*

It is not expedient that the sun should overtake the moon *in her course*; neither doth the night outstrip the day: but each of *these luminaries* moveth in a *peculiar orbit.* The science asserts there is an attractive power pervading the heavens, the earth, and all the planets and things in the world, by which they all keep their own positions and those of each other, but what is that power and who administers and maintains it, herein its comprehension fails. "Verily God sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides Him; he is gracious and merciful." It can affirm of the construction of the world that it is composed in billions of ages by the cohesive



congregation of countless and finite and different atomic or indivisible particles that were floating about in a chaotic space, but its penetrative faculty is unable to understand the process, that what are the infinitesimal particles and when they began to exist, who diffused them in spacious abyss, and what power arranged them in an order to constitute such a wonderful world? "Therein are surely signs unto people who understand." By physiological science it can enumerate every vein and muscle of human frame in detail, and can give a full account of his physical constitution, and the properties of each of his manifold sensational faculties, but it has no implement by which it can detect that principle in which is his vitality or life, by which this earthly mould while dwelling on the terrestrial globe, traverses the heavens. "Answer, the spirit was created at the command of my Lord : but ye have no knowledge given unto you, except a little." It has invented the most powerful telescopes, the stars, to observe, and by manipulating which it perceived their bodies, projections, and orbits, but it could not make a telescope so as to see the maker of the stellar hosts. It made observatories and invented astrolabe to investigate the state of the firmament, the revolutions of the stars and the number of the constellations, but it could not construct an observatory or invent an astrolabe to hunt out those occult forces of nature which underlie all things and govern this enchanted machinery. It is beyond its power and without its bounds. When it thinks of stepping beyond its confines, the religion crosses it and warns it that if it took a step more it will be burnt to ashes by the Majesty Divine for beyond it begins its dominion of the Unknowable and the Absolute. The religion declares that whatever is seen in the visible world has a maker, the traces of the footsteps of whose power are found everywhere, and the proof of whose existence is adduced by the heaven and the earth, the sun and the moon, the hill and the river, the fire and water, the air and the dust, by every grain of the sand and every drop of the ocean and every leaf of the tree. "The leaves of the given trees in the eye of the wise, are

each a record of the knowledge of God." No star in the sky, no animal on the earth, no fowl of the air, no tree in the forest is such as does not testify to His being the Creator and the Maker, and does not praise and extol its Creator. "Neither is there anything which doth not celebrate his praise ; but ye understand not their celebration thereof."

When we desire to have a knowledge of such a being, of his attributes, and of his will, and we long to go to him, the science reaches us up to his door and then departs from us, saying, "should I fly a line higher, the glow of the light divine would let fire to my wings." The science, making us own the entity of an Almighty (whether God or the prime cause), leaves us wandering and feeling about in the dark, and then comes in, the religion, and steps forth with a torch of inspiration to lead us out, and showing us its inextinguishable light, makes us stand on the right path, whence begin to be visible the signs of His glory and sublimity, and our anxiety to meet Him goes on increasing, and the corporeal and gross curtains begin to be taken away, till it attains to a state when it hears no voice, but His, sees nothing but Him, thinks of nothing else but of Him.

In short, that I have described in a summary way, are the boundaries of the science and religion. So that, if the science, of the reach of which the spiritual and the angelic worlds are far beyond, and which does not possess any means of knowing the states of the future life of man, do not meddle with these matters, and do not trespass the premises of its friend, the religion, the religion will never interfere with it but will let it go free like air and light in its own domain and will help it in all its possible struggles against its mortal enemy, the ignorance, and will certainly congratulate it in its victory over this foe. But if it enter the sea of the religion and poke its nose in spiritual matters and maxims of the origin and the ends, it will then consider it as a transgressor, and will oppose it and binding it in strong chains forbid its own people to see and visit it.

Therefore, MY FRIENDS, the opposition between the



religion and the science is an outcome merely of a mistake, or of trespassing the boundaries of either, and for this reason each is thought as opposed to the other. In former days when the Greek philosophy prevailed in Islam, the idea of opposition was pre-eminently caused by this that their philosophy knew no bounds, and it had desired to issue its orders within the state of the religion and had not left even a small patch for the religion, and, had retained in its sway or territory the investigation of spiritual essences, sensational emotions, and efficient causations, it did not deal only with the visible and objective world, but thought the unknown, angelic and absolute worlds as in its jurisdiction. In such a predicament the religion perforce proclaimed a general war and opposed it and prohibited its weak and feeble adherents from visiting it; but it is not so now. The present day science has generally fixed its own boundaries and except the objective or phenomenal world it does not interfere in the unknown, the angelic, and the absolute world, and thinks its reach thereto as beyond its power. Whatever opposition is now observed it is based merely upon mistaken views, and upon trespassing its boundaries by the religion. If these mistakes be not removed, and it might not be checked when going beyond its bounds, then inevitably the present plight of the religion as opposed to the science shall not be satisfactory, and neither will our thought of propagating Islam against the learned scientist be proper, and we shall have to encounter difficulties before such as do not believe in anything contrary to nature. But we should not reckon this difficulty as such, nor should we be perplexed by it, because the royal *firman* (mandate) in which are allotted to the religion its boundaries, powers, rules, and procedures, is with us genuine and authentic, just as it was given by God without the least alteration, or change it is in the hands of every Muslim, and that royal *firman* removes of itself all the mistakes and errors and prescribes the limits of Islam, and with a stantorian voice says: "These are the ordinances of God; therefore transgress them not; for whoever transgresseth the ordinances of God, they are unjust doers."

My FRIENDS, there is now no time that I should advance any thing about the agreement and concord between the religion and the science; and whatever has been said, though little as to this subject but much as to this occasion, I postpone it to some future time, and should it please God I will dwell upon this topic at large. I have still to answer to some questions:—

One is this, that there are hundreds of denominations in Islam, of which of these Islam is to be introduced? I answer to this that that Islam is meant to be introduced which is in the Koran and the introduction of which has been commanded by God, and which was introduced by the Prophet of God, and which has been, since his demise, introduced by his companions and his household people. If the people have adulterated or added anything in this Islam, or the reality of Islam has been hid by their subtraction, this does not present much difficulty in finding the reality of Islam, for first there are thousands of the worshippers of God that believe the true Islam and are its adherents. The Earth of God does not lack such Muslims and the heaven has not taken them up from the surface of the earth. And even if granted there remains none on the face of the earth that knows such an Islam, yet there still remains the book which contains the true portrait of Islam, and which will last for ever. Even if the people through mistake, ignorance, or bigotry have somewhat distorted the beautiful figure of Islam, and through the sectarian disagreements, Islam appears to have different features and manifold aspects, so far so that in certain places it is difficult to distinguish its beloved face from the ugly and black form of blasphemy and polytheism, yet this cannot traverse Islam, nor can its original make be screened by it, for the true picture of Islam, in fact, is not the one which is shown abroad by the adversaries of the science and philosophy, but its life photo exists in the album, which its photographer delivered to his deputy through the hands of His steward with great care and diligence. And by showing which, that holy man of God attracted the people of God and



which was shown to all the world abroad by his friends and companions going out with it next to their bosoms, and by seeing which the whole had become its admirer and lover, and of which hundreds, thousands, and millions of copies without the least change or alteration are with all the Muslims even to-day. If you each have in your possession that true and exact photo, what frightens you then? Go wherever you like with this real photo under the pit of your arm and show the world the likeness of Islam, and then see for yourself how many admirers the picture obtaineth and how many souls sacrifice their life and heart for its sake!

"Show thy face for a world by God stands aghast,  
Open thy lips for every man and woman sends out a cry."

The greatest consolation of the continuity of the invitation of Islam to the doomsday is that its original letter of invitation we have, and without any addition or subtraction, its tenets and precepts, we know, are safe. "Vanity shall not approach it, either from before it or from behind it: it is a revelation from a wise God, whose praise is justly to be celebrated;" and neither the hand of the time could or can change it, nor the human alterations could or can affect it. The Islam described in that holy book is the true Islam and we intend its propagation. If the people have vitiated the religion and an account of disunion and discordance there have been mixed up with it the views, thoughts, and the words of men, it cannot have any influence on Islam, nor can discrepancy creep into the holy word by that. These things are like a veil which has come over its face or like clothes which according to their tastes, dispositions, inclinations the people have dressed it in; when the veil is taken off and the garment is put off the original charming and admirable face of Islam will begin to be visible.

"The garment be though so often changed.

It does not effect the person clad."

Now it remains that owing to disunions a Muslim may interfere in the propagation of Islam, or he may interrupt in having the unity and prophecy preached, or

may oppose the invitation of the Koran being given: I do not admit this. In my opinion, no Muslim, of what sect soever he be, will ever dare go against the spreading of Islam in consequence of some non-obligatory differences, or put objections in virtue of some party divisions to give the invitation of Islam to the unbelievers. Which Muslim would be so blasphemous as to prefer a branch of infidelity to the root of Islam or to praise any sect of infidelity over any denomination of Islam. You may ask Mowlvi A, or Mian B, or some one else, every one will positively reply to set aside all the disputes and contentions and to preach the name of God and make people profess and afterwards continue to wrangle about the secondary points. He shall be called a Muslim whoever becomes a member of any sect of Islam, and the glory of Islam shall manifest itself in all appearances. The Muslims are Muslims and a thousand times better than a non-Muslim or infidel, whether they be Ashaari or Mutazzali, Wahabi or Dissenter, Shiah or Sunni, none is excluded from the vast circle of Islam.

The branch of rose is rose wherever it may grow;

The pot of wine wherever fermented is wine still;

If the sun should rise from the west,

It is the nothing else but the true sun;

Though from Bagdat, Mihari or Arzi;

They are their scions, despite of the mixture of the

water and dust."

We ought, therefore, to be careful first, to the exclusion of other things to promulgate the unity, and to convert to monotheism the atheists and the trinitarians, and to make them believe the mission of Mohammad. If we succeeded in this and turned even one astrayed heart to this, that is, if we made even one non-believer faithful or freed even one Christian from the mazes of the Trinity, our endeavours shall surely be thanked for and we shall be cheerful before God and shall be enlisted among the preachers of His name.

NOW THERE REMAINS THE THIRD DOUBT.—That what are the means of assurance as to this that the money realized from the Muslims will not be squandered and it will be spent on the work for which it is subscribed. This



doubt is such that I have no need of saying much touching it. The business of this world is in general done and transacted on trust and reliance. There are no means of obtaining on them perfect confidence and full certainty like the demonstrations of the Mathematical Sciences. When we see a wealthy, good-natured, generous-minded, diligent and considerate Muslim, like Haji Abdulla, the Arab, ready to undertake the task ; and we also know well his circumstances, tendencies, dealings, and habits ; and we have also come to know that he himself went to see the man of God (Mr. Webb) that had taken the responsibility of this work on him and inquired into his private circumstances and satisfied himself about this work being carried on very well, and that the money will be laid on the work for which it is collected, we don't find any strong reason to entertain any doubts about the matter. Moreover, Haji Abdulla Sahib is willing to spend a large taxing amount from his own purse and to defray the whole expenditure on his own score should he be obliged to do so, and Mr. Webb also is glad to come here and is desirous to meet you all, and most probably he will come, and then you will have a fair chance of investigating all about these things and satisfying yourself with respect to them. Under such circumstances there is outwardly no occasion for suspicion nor is there any apprehension of the money being misapplied or misappropriated.

Now to this point, that how far is Mr. Webb himself acquainted with Islam and its law, and what does he know of the reality of Islam and in what way will he preach it among his countrymen ? I say of it only, that when a thoughtful, learned, able and well-to-do European has considered the elementary doctrines of Islam to be true and has believed God one, the Prophet true, and the Koran God's word, we can expect from him only this that he will teach his countrymen the tenets of Islam according to their thoughts and tastes in such a manner as cannot be hoped to be imitated by the other Muslims, and it will have an effect upon them such as our writings and discourses can never produce. If one

should doubt it, he should only see and consult the writings of the European scholars, who have, despite of their being non-Muslims, openly indited their opinions touching Islam, and who have refuted the false accusations of unjust historians and prejudiced missionaries only on seeing a translation of the Koran and being informed of the character of the prophet. Who have described such beauties of the holy Koran, of the prophet, and of Islam, that in the present Muslim World I can think of few Muslim scholars only that are able to write so argumentative and authoritative books, and to produce by their writings such an effect upon the hearts of the scientists and philosophers of the deniers of Islam, opponents of the Koran and the critics of the department of Mohammad. Certainly there are thousands of the Muslim scholars who, sitting in a Muslim circle, can give such a vivid description of Islam as to send their audience in a blissful trance to elysium above, and who can recite such stories and tales as to enrapture their associates to a state of the non-descript unconditioned, who can give an account of the miracles of the prophets and a narrative of the doings of the saints so eloquently as to send to the empyrean assembly the murmur of "God is omnipotent," who can expound the wonders of the heaven and earth in such a way as to open to the hearers all the seven strata of the earth and the seven layers or circles of the heaven. But where are the Muslim scholars who can explain the truths of Islam before the unbelievers so as to dispel their doubts and suspicions, and those versed in science and philosophy on hearkening them may cry out : "We have believed, we have believed, that Islam is the true religion," Where can be found those profound Muslims who may prove the truth of Islam to the people that do not believe in any thing opposed to Nature and where are the Muslim preachers who can establish the harmony between the words and the works of God, and protect the religion from the assaults of the science ? O my beloved ones, to bring Muslims to ecstasy, to excite the faithful, to charm the hearts of the followers and to entrance and to transport the believers, by God, is easy and very easy indeed. Lailey's name only suffices to bring Majnu to weep.



ing and mourning, and Shireen's remembrance is enough to cause Farhad to stone his head. But to impress the truth of Islam on the hearts of the faithless, to prove the truth of Islam to the non-believers, to refute the objections of the opponents, to show its beauties to the traducers, to answer to things scientific and philosophical, and to demonstrate the coincidence between the tenets of Islam and the religious traditions and the nature and science, are difficult and very difficult indeed. By a mere word of Qais that Lailey should be seen with Majnu's eyes none can be captivated by Lailey, nor he who only sees the plight of Farhad does not begin to sacrifice his life for Shireen : Majnu's saying that it is a dog of Lailey's lane others do not begin to love it, by simply witnessing the wretchedness of Farhad, the spectators do not begin to go about to bring a milk-river from a hill. In the same manner our mere idiosyncratic talks can have no effect on the hearts of the unbelievers and our imitated views cannot prove the truth of Islam to others, to imprint on their hearts the truth of Islam it is not sufficient that we should say *it is so* in our religion or *it is so written* in our books, or our doctors and divines have said so. And because our views have a different mould it is therefore vain to expect from us that we should explain before the Europeans such truths of Islam as might tend or incline them towards it and prefer it to all other systems. Inevitably, of those civilized people any one who has or will become a Muslim and who has taken or will take the responsibility on himself of the invitation to Islam can certainly be so expected, for of such a one the head will be void of other thoughts and free from invitative matters and over him no word of any one but the word of the Koran and the trustworthy traditions shall have any effect whatever ; and he will not follow any body to think every book the word of God and every statement the utterance of the prophet. It is therefore sanguinely hoped that he may succeed in his endeavours and in the solution of the truth and reality of Islam to his fellow country-men.

GENTLEMEN.—Although whatever I have said is in-

complete and imperfect and it is obnoxious to much criticism, but there is no doubt that most possibly there are many a people fond of the religion and admirer of Islam, such that they will not, for any doubt or mistaken idea, consider the propagation of Islam as unimportant a task, but will think it pre-eminent to all other works obligatory over the Muslims. It is therefore necessary now to think of spreading and introducing it. I wish to direct your attention in this behalf to the speech of Mowlvi Hasan Ali, the Preacher, given just now and in which he mentioned the estimate of expenditure and disbursements at about eighty thousands of Rupees. Let us now consult how to raise and realize it, for this is important above all things and the most difficult of all.

Ask you my life, I do not care,

But touch my purse you should not dare.

There may hardly be any such in this meeting. But it cannot be denied there are many Muslims, ready and first to dryly sympathize with Islam, but lax and last to eke it out by pecuniary help. They may send so many sighs on the adversity of the Muslims and the prostration of Islam that the vault of heaven may become sable with their smoke, and shed tears so profusely in mourning over them as to put to shame the mercenary weepers of the Muharram—and on hearing the stories about their forefathers make such a noise of *ya leta ni kunto ma-ahum* that the champions on the highest abodes be startled, and show such a fondness and adherence to the name of Islam as to put Qais and Farhad to blush. But when the nick of the time comes and the fiscal help is asked they stealthily creep out of the meeting like a thief, and if they cannot so get out but come in, they stare at him who forwards the subscription list as at one who may have brought a warrant for the gallows ; and if through shame they write their names and some amount, they give abuses when asked for payment, so far that if the angel of death should even come to ask they would give him their soul instead but not the subscription money. Such nominal Muslims should not be named nor mentioned. But many there are who, for God's sake, are ready



to give their life and what of wealth, who are willing to offer their family and havings and whom God has also enabled, and our address also is directed to such only. And they are now begged on behalf of Haji Abdullah, the Arab, of Mowlvi Hasan Ali of Shah Abdul Rahim, the founder of this meeting ; I repent, I repent, what a mistake I have committed and whose name enumerated erroneously, forgive me pardon me, gentlemen, not on behalf of these, but on behalf of God and His prophet, you are begged to give according to your means, condition, and volition, something for this good work, which you believe and admit to be excellent, and put in the bags of the beggars for God a few pieces of the round, white and polished eggs, to show that you are Muslims and are true to the claims of your Islam and the desire of spreading it. "Do men imagine that it shall be sufficient for them to say, We believe ; while they be not proved. We heretofore proved those who *were* before them ; for God will surely know them who are sincere, and he will surely know the liars." Do you think it will suffice to claim to be the Muslim, and will such a plea without any trial be admissible ? Never. God falsifies this thought of yours and says : "We will not let go any one without a trial, the others before you were not let go free exempted, the trial is the crucible of the truth and falsehood." And what does the trial consist in, in considering the life and, wealth, the riches and prestige, the dear and near ones, as insignificant compared with the love for God and to offer every thing for His name. "Say, If your fathers, and your sons, and your brethren, and your wives, and your relations, and *your* substance which ye have acquired, and *your* merchandise which ye apprehend may not be sold off, and *your* dwellings wherein ye delight, be more dear unto you than God ; and His apostle, and the advancement of His religion ; wait until God shall send his command : for God directeth not the ingodly people."

