

ON THE
MUHAMMADANS OF INDIA

BY
SAYYID ABUL FAZL.

CALCUTTA.

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The national characteristics of a country, (upon which is founded its true title to a station either high or low in the scale of nations) are indeed very difficult to ascertain; and it is more so if the country is inhabited and colonised by nations differing in their religions. But a man can establish with some certainty the characteristic of a class of people believing in the same religion and following the same doctrine with him. India, being subject from time immemorial to the invasions of various nations, and colonised by many of them, has lost its original characteristic. It is at present inhabited by the Buddhists, the Hindús, the Muhammadans, the Christians and severals others of less importance; who are not only disagreeing in their respective faiths, but also in the very fundamental principles of their religions; for some have founded their religions upon fiction, and others profess revealed religions. It is therefore not easy for a man to describe the characteristics of these people in particular, unless he is well versed in their respective theologies, possessed of a fair knowledge of their languages, and acquainted with all their customs and habits. It may not however improperly be regarded as within the compass of a man's understanding and province of his pen, if he takes to describe the external characters and notions of his fellow religionists, independently of their religion and their creeds, if he is of the same country with them. For a man like my humble-self to undertake such a task may at first sight appear, like an act of presumption; but when it is considered that the main object of my undertaking is to endeavour to aid in the formation of more enlightened ideas, it may

surely be deemed pardonable. In this hope I will endeavour to point out some of the defects of the Indian Muhammadans, which have become the principal causes of their misery. But before I enter into the main subject I will describe the Arbs, who professed a high regard for Muhammadanism on account of the moral and religious principles inculcated by that faith.

The Arbs—as described by the historians—were one of the most enterprising and civilized nations of the world, a nation to which the world owes its modern greatness no less than to the Grecians and the Romans. What Greece had been to the world after the destruction of the Egyptian power ; Arabia the cradle of the Muhammadan creed, became to the modern world after the destruction of the Roman Empire. For the destruction of that mighty empire, threatened the world with the total annihilation of sciences, which would have possibly dwindled into nothing, had not the enterprising, generous, high-minded Arabs been the means of saving them from oblivion. Had they not been the revivers of the sciences, perhaps the world would have been left to perpetual darkness ; the progress of civilization, would have been hindered at the very out-set ; and even the attempts at civilization, would have been useless for the want of proper instruments for effecting the purpose. It has been said that “the world does not know a greater benefactor than the Arabs” ; but how far this valid assertion is true, is well proved by the English historians who deserve much credit for their carefulness and truthfulness * If we take a little trouble in perusing the history of Arabia, we shall know every fact concerning it and the rapid progress of its inhabitants. And if we read the biographies of Khalifs, we shall always find them engaged in the active and energetic prosecution of their projects ; and not less remarkable for their chivalrous spirit and their assiduities, than their taste for science and literature, and their power of investigation and invention. All must undoubtedly admit that the world is largely indebted to the inde-

* See Orléan's history of Arabia.

fatigable exertions and faithful labours of the Khalifs for its modern greatness. They encouraged the cultivation of foreign languages, and invited able scholars and doctors from several parts of their empire, collected all scattered sciences, and gave them a new life by translating them into the Arabic language and making a considerable addition to them. They had no prejudice or any thing like it, that might darken their mind and might become an impediment to their progress. They knew that these sorts of acquirements would improve their understanding, and their knowledge, and give a geater force to their religion. During the time of the Khalifs, there was not a science that the Arabs did not cultivate and did not improve. They then occupied the vanguard of enterprise and civilization, for more than eight hundred years, after which their fast degradation began with the rapid decline of their empire. Although they are up to this time, regarded as a civilized nation ; they cannot by any means, be placed on the same footing with the modern civilized nations of Europe. What is said of their former position, of their state, and of their mental cultivation, may indeed be admitted ; but they are now in such an ignoble and miserable state of life, that none can be easily persuaded to believe in their former position in the world. They are at present living on the glory of their past acquirements. I cannot be more particular in this point, and in giving an account of the vicissitudes of their fortunes, lest it be wearisome on account of its narrow connection with the main topic. In short the Arabs may be proud of their country and they can boast of their past glory, but the Muhammadans of India have no reason to be proud of them ; if there is any, I think, it is only for the sameness of religion and nothing else. But if this is the only reason which many of us rely on, then it is surely not based upon a good ground ; because every Poet cannot claim the glory of Shakespeare and Milton, and every Mathematician can not expect that extraordinary degree of deference which Archimedes and Newton have obtained. Moreover they do not possess that bravery, that assiduity, that voracious

appetite for science and literature, that purity of understanding and those military talents, which the ancient Arabs were eminently remarkable for. And if they trace up their origin they will see that many of them who pretend to have been descended from the Arabs, have no better reason of their claim than that of the converted Hindus. I do not mean by this that all of the Indian Muhammadans, are natives converted into Muhammadanism ; but what I mean is that most of them are not descended from the Arabs who are still undoubtedly far superior to them, both in mental and moral virtues. It is true that if a nation, however powerful and civilized it may be, is conquered by a foreign power, it forgets its former habits, and neglects the cultivation of arts and sciences on account of the confusion in the Government ; but to my greatest regret I find nothing of this sort possessed by the Indian Muhammadans of late years that they may possibly forget. Although they never took the trouble of cultivating such an unnecessary thing as science, which had no material bearing on their daily business, as they supposed ; yet they do claim our respect, because there was no want of good poets and of well versed theologicians, and of excellent rhetoricians, grammarians and logicians ; such as the present Muhammedan community is in much want of. But their ability, their proficiency and advancement in these branches of learning, could not much improve the condition of this country, a country which was long possessed by them and them only. This state would have given a good opportunity to a more ingenious mind, as it has given to the English at present ; but the Muhammadans could scarcely make good use of the opportunity, not for inability, but on account of the perfidy of the Hindus, the most mischievous and ungrateful people that the world has ever produced. This must not be looked upon as a censure, because it is the necessary consequence of the sharpness of their intellect, the weakness of their character, and the infirmity of their constitution. But what I now intend to say, is that a country can not expect

those material benefits from literature which it draws from science. I do not mean by this that literature can not produce any good to a country, but what I mean is that a country can derive benefits from sciences, yet more serviceable than those which it derives from literature. I shall hereafter show their respective uses, let me here dwell upon the main subject.

What can make a man more sorry, than the degraded condition of his fellow religionists ? I think, perhaps nothing. It opens an inexhaustible fountain of sorrow in his mind, and he feels comparatively no less sympathy for them. I have no reason to blame the present government for the misery of the Indian Muhammadans ; because it is so beneficent, and its benignity is so great, that all nations of India enjoy perfect tranquillity under its safe protection. It treats equally friends and foes, natives and foreigners in the administration of justice. As far as the history of the civilized world is known, an account can hardly be found of a government so liberal and so beneficent in its constitution, as that of the English. None has ever heard of any ruler whether ancient or modern who has treated the conquered nations, so kindly and justly, and not only so but with distinguished principles of moderation and mildness. I need not be particular in showing one by one those advantages, which every nation of India derive from the English Government ; because to prove such a self-evident truth would be a sort of foolishness on my part. One can easily apprehend the advantages, comparing the new with the old system of Government which prevailed during the time of the Hindu and the Muhammadan rulers. Any one can easily know the goodness of our present Government, if he pays a slight attention to matters political and judicial, and to the improved condition of our country. He who will remain dissatisfied with the present system of Government, can never expect more happiness from any other under heaven. In short he who pretends to be so must be a man in the highest degree arrogant

and insolent, and not only so but unjust and totally ignorant of historical facts.

In order to speak with precision of the characteristic of a nation, it is necessary to confine our attention as much as possible to that portion of it, where such characteristic is most prominent; I shall therefore dwell here upon the wealthiest class of Muhammadans. The best of all those means that can promote human happiness and improve the condition of a country, is wealth. The man who possesses wealth has the fair opportunity and the best means of improving the happiness of his own, as well as that of the public. Nothing is indeed beyond his power. He can ease difficulties of every description, mitigate the sorrow of the poor, and confer spiritual benefits on the people of every class, of every rank, and of every religion, by bringing to their minds to bear upon knowledge, and training them up in both mental and moral excellencies. Those who apply their wealth to its true use, are not only entitled to the highest degree of consideration, but also to the first place in society, to the great gratitude of their fellow-creatures, and to the respect of mankind in general. But on the contrary wealth is dangerous to the Indian Muhammadans. It becomes an impediment to their intellectual and moral developement. It relaxes the tension of their minds, emasculates their feelings, and soon makes them luxurious and extremely extravagant. When they possess wealth and power, they then care for nothing; and let every thing be swept away by the current of time unnoticed and unknown. When they are rich and powerful, they sometimes seem to seek for an opportunity of promoting human happiness and of improving their country; but being often times in suspense betwixt the choice of several opportunities which come in their way, they can not accomplish their objects and at last they lose also their wealth in vain pursuits. To be extravagant is a fault or to say more properly, is a crime which would not have been very serious, if time had been able to turn them wise and experienced.

But inspite of the pinch of penury, which makes them from day to day more wretched, they affect to display their spirits and dislike employments, whether public or private, not because they are unfit, but because to be employed is supposed by them to be dependent, and to be dependent is to their consideration a diminution of their past honor and the dignity of their ancestor. True it is that the state of independence is, at all events, as desired by a philosopher and by the vulgar, by a man and by a boy, as dependence is hated by all of them ; but whether there is any such sort of independence as they imagine, is a matter of great doubt ; because a man can not live at all without the help of others and those who help are also assisted by another, as it is the law of nature. Hence it is evident that mankind can not but live with mutual assistance : and mutual assistance which is nothing but mutual dependence, is always regarded as a social virtue and not as a vice. As a fact it may be concluded that to employ one's self is one of the first and greatest duties of a man, in which he can find the honor and virtue of every description, that a human being can expect into his own sphere. This is the case with the wealthy class of Muhammadans, and if we take a little trouble of looking into the Muhammadans of lower order, we shall find most of them passing away their days in villages, relying chiefly upon the production of a few pieces of lands. Truly this is one of their greatest errors, that has misled them from the proper way of life. In short they purposely lead the country-life, a life which injures those mental powers which are remarkably susceptible of cultivation and progress. It is not the weakness of their understanding but their prejudice, that has led them to error. Prejudice in all its forms, is nothing but false notion, which must always be considered as a vice. For prejudice hinders greatly the progress of civilization, and decays the improved state of society. It has become in many instances the cause of the destruction of a nation, and the cause of atrocious deeds and of grossest vices. A slight attention to the ancient

history of Athens and Sparta, and to that of the European revolutions, will prove the truth of these statements. To retire from the world, to live in country and not to mingle with public societies, are prejudicially supposed By most of them the acts of piety. I take for granted that private life is virtuous, but I find however no reason to suppose that public life is vicious. If they think seriously on the matter, the darkness of prejudice will be surely dissipated, and truth will display its powerful beam over their minds. Every man can live piously and can act piously in every place at every vicissitude of his fortune, if he resolves to be pious, and if not they can not be any where at any circumstance whatever. Public life adds grace and dignity to pious character of a man, if he occupies a high situation in the world ; for he then gets a good means and a great opportunity of showing his generosity, liberality and good will towards others. His godliness and integrity then draw forth the applause of all parties, and his situation at the same time yields a rich harvest both of honor and reputation. It has been said that "while we live let us live." For private men have very little opportunity of doing good to the public, therefore their living is quite different from the living of those public men, who strictly follow the rules of morality like them, and who are alike pious, and at the same time disposed to the good of society. Hence it may be safely pronounced that private men live but nominally while public man substantially or really.

The love of private life has made the Indian Muhammadans unable to add a bit more to the scientific investigations, made by their great predecessors,* who were even men of flesh and blood. What can be the cause of more sorrow to the Muhammadans than the neglect of that useful thing which is not improperly called one of the principle means of human perfection ; a thing committed to their care by their great predecessors who did not leave a branch of it unimproved ! What a great inexhaustible store of riches is left to them !

* By their great predecessors is here meant the ancient Arabs.

but unfortunately they can not make its true use on account of their prejudice, the mother of all faults. Those truly noble-minded men I mean their predecessors, did not waste a moment in useless pursuit. They did not know what is called prejudice, inactivity, luxury or other bad habits. Their object were good and their intention beneficial. Why should you then the Muhammadans of present age act contrary to them. Rise up then to run a race in the fields barricadoed by godliness, and reach the goal of enlightenment. Next it will be my business to endeavour to point out some other defects which have greatly deprived the Indian Muhammadans from the enjoyment of the blessing of the present Government.

When we examine the real state of a society, and single out the individual who have occupied high situations in it, we shall invariably find them persons who are intellectually as well as morally great; persons who are not less noted for their diligence, their perseverance, and their practical knowledge, than moral virtues and great learning. These qualifications have raised them to the top of society and have rendered them the observed of every observer. Although great intellectual attainment is by no means the only recommendation for a man, that he should possess in order to cut a good figure in the locality, it is undoubtedly one of the greatest and best means whereby he can exercise a considerable degree of influence in his society. It should always be remembered that, 'the evil is not the presence of one quality, but in the absence of another.' But Muhammadans of India do not understand that education is indispensibly necessary for a man to make himself distinguished, and to execute thoroughly his noble purposes. 'Their vanity and spiritual pride' as said by one of the most learned men 'have proved suppressive of developement and conservative of error.' Their vanity inclines them to think their weakness as their strength, and they are inclined to the error of mistaking it for a great virtue. A man can never improve either morally

truth. But the Indian Muhammadans do always go after their own fashion depending upon the veracity of their own judgment, and frequently prove themselves laughing stocks to the public.

To think, that high situation, prosperity, fame do not at all depend upon one's mental cultivation, his self exertion and his personal fitness, but upon the will of Almighty, is not unreasonable in my opinion. Those who call it unreasonable are indeed impious, and ungrateful monsters of injustice. Fate or predestination whatever it is, is not a dream and a means of consoling the throbbings of the heart, as it is supposed by some persons, but it is some thing beyond their comprehension. Whether fate is true or not, it must be admitted, that God is not partial in the distribution of mental gifts. He has placed the means of improvement within the reach of every man; he has sown the seeds unsparingly and rendered higher culture requisite for bringing them to perfection.

Although every man is equally gifted, with mental powers yet the degrees in which they cultivate them are widely different. Although pious men must believe in fate, it can not be an excuse for their mental cultivation. To receive education, is the duty of every man; for he who neglects the cultivation of mental powers, allows them to be injured by rusts and moulds of ignorance; for his neglect he must be guilty and his guilt must not remain unpunished. It is unreasonable to suppose that every educated man must occupy a high situation in the world; but so far it is true that most of them, who played a remarkable part in the stage of life, had received thorough education. I shall feel no scruple to confess, that every high situation claims a learned man to occupy it. As learning adds grace and dignity to a pious man, so a situation is dignified when it is occupied by a learned. Uneducated man, however wealthy he may be, can never obtain that sort of reputation and applause of applauded men which the learned deserve. Hence it can be asserted that education is indispensibly

necessary for our personal and social improvement, and it is the best means of success in our life.

What sort of education is necessary for personal and social improvement, is the questions not easy to answer. Great experience, and thorough knowledge of every language and history, are greatly required in answering them. But as this problem requires a learned head to solve, a head replete with knowledge, and knowledge not confined to a few books, so I recommend the solution to the learned who deserve our hearty thanks and justly claim universal respect. But it can be however boldly asserted that as mental education is necessary for the cultivation of mental powers, so moral education or training whatever we call it, is indispensibly necessary to the practice of social duties, and of external and internal virtues, and so it is the right and duty of all men to train and strengthen their bodies, to make them active, healthy and ready for vigorous employments. All these cultivation must therefore go hand in hand. It is said by Smiles that 'only by wisely training all three together that the complete man can be formed'. Leaving the justice of moral defects of the Indian Muhammadans of present age to the well versed theologicians of their religion, and the justice of their physical defects to the learned doctors, I shall here show my readers the defect of their mental culture. I have already shown the importance of education and have partly stated that only Literature without the help of Sciences can not fully devlope mental Powers, let me now consider how far this statement is based upon truth. It is true that Literature is of much importance for performing every concern of life, and for free communication of thoughts with each other. The use of Literature is therefore very great, and its superiority over Science in this respect is also undoubted. But hence it is not reasonable to suppose that Science is useless ; because Literature improves mental abilities, while Science purifies them and at the same time makes them capable of

more the spiritual or mental world than the temporal or material, while the latter is contrary to it. The Muhammadans of India neglect the cultivation of Science supposing it a quite useless thing. They do not perceive that it is Science that has made the European powers superior to those of others, enabled them to invent several engines, and made them scourges of the world. It is their error that has led them to think so useful a thing a useless. None will possibly deny that the present condition of India, in comparison to that of Europe, is still in its far degraded state, notwithstanding the present Government's utmost exertion to better it. The introduction of arts of manufacture though has greatly improved the state of this country, yet it can not be any how compared with the improved state of Europe. The art of agriculture is still here in its primitive state, here it is performed by manual labour ; here it depends entirely upon mercy of clouds ; which dependance is at all insufferable to the high-spirited scientific men of Europe. The invention of instruments of various sorts, and of different purposes, has facilitated their agricultural performances. They depend less upon mercy of clouds than on their own ability. For they supply the want of water by water-engines. What are the Locomotive engine, Electro-magnetic-engine, Calculating engine &c. ? These are nothing but the productions of Science and Science only. The material benefits which we can derive from Science is indeed incomprehensive and if I do not mistake they are even beyond apprehension. I think, that it is useless to give a detail account of those advantages which can be easily apprehended by every-day's experience. The knowledge of History is not also less useful in forming laws in administering justice, in writing and in speaking. In short different branches of learning have very different influences over our minds, influences very dissimilar in their nature and consequently in their effects. Unless we possess a fair knowledge of all sorts of sciences, we can not be thoroughly educated and thorough education is for a life that should be

der.' Some are of opinion, that every man requires to finish his study before he enters into the world; but I think they are not right. Because gradual progress to perfection depends on the gradual increase of knowledge, and as there is no end to human perfection so there is innumerable things of human study. Human perfection requires an eternity. It is impossible for any one to be perfect in this state of being and more so within a few years. Education is the means of perfection which every one should try to receive as much as he can until he is dead.

But to return. The Muhammadans of India confine their taste to the Arabic literature and they resolve to study nothing but literature. The study of the Arabic, is rather a virtue, at least to the Muhammadans, than a vice; but the knowledge of it, which they acquire, is indeed very imperfect. The Arabic, is a learned language, but to my greatest regret I find the Muhammadans of India to pay their attention to literature and think other branches of learning useless and unavailable. They think that Science leads men to atheism, but I do not find any reason why should Scientific men disbelieve the existence of God, the revelation and the eternal existence after death. It will be absurd and at the same time very ridiculous to say that the Scientific men are more reasonable, and they therefore disbelieve every religion. True religion must over-come all sorts of arguments that any one can bring against it, and no veil of atheism can ever hide its shining radiance. If their religion is true, the more learned they become, the more religious they must be. Their notion is indeed whimsical, which intervenes between them and the accomplishment of the great objects upon which their hopes of future prosperity are fixed. Their smattering knowledge kindles a burning desire of acting the part of the learned which they act but in its ugliest form; because if the mind of any one is left uncultivated his moral character is dwarfed by prejudice, his spiritual vision blinded by defective and unenlight-

extensive that if they are asked a question, they will feel no hesitation to give an improper answer. If They are asked of the position of Mecca they will immediately answer that it is a *country* near constantinople (called *Rum* by them). Their knowledge of Geography is confined only to the names of *Rum*, and *Sháám*, *Arab* and *Ajum* which they constantly repeat. Mathematics is baneful to them, the very name of it makes them feel disgust. A question of history greatly taxes their deliberation, but it does not even remain unanswered, and to remain unanswered is to them, a cause of great disgrace and defamation. Every question they affect to answer, and every difficulty they try to overcome by the help of Logic. What can be the cause of more disgrace to them than their ignorance in the useful branches of learning. They do not fore-see that by this kind of study, 'they are losing forever' as Scott says 'the opportunity of acquiring the habits of firm and assiduous application and gaining the art of controlling, of directing and of concentrating the powers of their minds for earnest investigation.' From this I remind you that if education is stunted and imperfect, religion itself can not produce its full effect on your minds. Therefore it is the right and duty of you all to train your understandings, to become as wise as you can, to learn as much, to rise yourselves as high as your abilities permit.

It has been said that '*Pax mentis incendium gloriæ*' that is the desire of glory is the torch of our minds. But the prejudice of the Indian Muhammadans being the ruling power of their minds, has damped their spirit; and which never allows them to desire glory, and to know what adds dignity to a man, and qualifies him to acquire, support and adorn an elevated rank in society. It may be safely pronounced that nature has not deprived them of a strong and sharp understanding, firmness of temper and intensity of will; then why they are so backward, is the question. The cause is that these qualities are greatly disfigured by their prejudices, which have nulled and destroyed them. What has deprived them of the blessings of

the English Government? I think it is the neglect of English Education, and this neglect is the necessary consequence of their prejudices. It is their own fault and perhaps of none, that has caused their downfall. They used to show their hatred towards the English education, they did not make themselves qualified, and they even supposed that the English education would demoralize their character. This false notion, although greatly removed either by the pressure of the time or change of their opinion, is still hovering over the minds of some country-Muhammadans. What a more ridiculous notion can there be than

You the Muhammadans of India, rest assured that your gionists will never leave their own religion and follow an-; and if there be any such fool who can not distinguish from wrong, good from bad he will be rather a Free- than a Christian. Education in general never makes a n immoral, its object is to guide and not to misguide the mind. Had its object been other-wise the cultivation of the Grecian language, arts and sciences, would have never been encouraged by Khalifs who were the pillars of Muhammadanism. The Muhammadans of India have lifted up their hands against themselves, and they have become the cause of jeopardizing their own interest, neglecting at the beginning the study of the English language. They all should possess a store of current coin of knowledge, ready for exchange in all occasion. They should now long to possess the perseverance of the Hindus, and the assiduity with which they have begun to cultivate their minds. The negligence of the Muhammadans, has given them a fair opportunity to gain the favour of the English Government. These people of subtle minds and of puzzled politics have won the favour of the English Government partly through the English education and partly through the study of the English passions and weaknesses to adapt themselves to their peculiarities, that they may play upon them for their own advantage. They have borrowed the costumes but not the ease and manners of the glorious nation. But you the Muhammadans should not

do so and should know that the study of one's weakness adds no dignity to a man's character ; but on the contrary makes him an object of ridicule. It is true that the darkness of your fortune has become a great impediment to your progress, and your extreme poverty does not allow you to receive English education, on account of its being expensive ; but you should still try your utmost to raise yourselves from so low a position. I admit that worldly success in life does not much depend upon one's own effort, but mostly upon the help of others ; as it has been said that 'every one stands in need of some one ~~to~~ help him forward' ; but you the unfortunate have scarcely one to encourage, and have none to help. You should remember that, before you make some ~~man to help you forward~~, you not expect such an assistance. Although the darkness of fortune has greatly jeopardized your interest, yet you never be dispirited and discouraged, for while there is life there is hope. Now you should perform every thing with rapidity and equal firmness of temper, with the energy of sound understanding and gravity of accomplished mind. You should always bear in mind that none can at once reach the highest peak of glory and greatness, unless he takes the trouble of passing through craggy path. It has been said that 'every misery ends with prosperity and every difficulty with grandeur.' *Per angustia ad augusta*. Your misery greatly results from your imperfection, and now the remedy is to improve your judgment and knowledge and reasoning power, and to enable you to detect falsehood and sophistry.

The new arrangement which has been made by the Government to better the condition of the Muhammadans, has been very warmly received by many of them. Indeed the ingenuity with which it is devised deserves much commendation ; but whether in its eventual result it will be effective or defective requires a considerable deliberation. The introduction of the Arabic, the Persian, the English and the Bengalee languages in all the Madrasas, does externally appear to us as effective, as perhaps it did

appear to the introductors ; but if it is critically looked into, it has sapped the foundation of their improvement and of their future prosperity ; because *duos qui sequitur lepores, neutrum capit*, that is, one who pursues two hares, catches none. They will then lose the main object of their pursuit and will be at last as unfit for every post, on account of their incompetency and smattering knowledge, as now they are. I need not dwell upon this point at large, it is already drawn in its full length by a competent man, a man of acknowledged ability, and acknowledged by all the learned of this age. I think, I shall be unable to represent more clearly the defects of these arrangements, and I therefore recommend my reader to an article in "The Englishman" dated 8th. Sept. 1871.

You the Muhammadans of India should seek yourselves the means of your improvement ; for you can find, if you desire, the true cause of your grievances, and ask the government for redress. The Government is desirous to see your prosperity. The Government is taking this and that measure to help you forward. Rise up then and shake off the dust of inactivity to dress yourselves with energy to gain the highest prizes in the lottery of life.

I have presumed to dwell pretty long upon various defects and weaknesses, miseries with their causes, of the Indian Muhammadans. I have tried to express my thoughts upon a subject of immense importance, but which I feel I have treated most unworthily. I think my incompetency, will be the best excuse.

Brother Muhammadans ! To you I speak—in conclusion of my essay—that the first duty of every man is to be loyal. Loyalty is the key of the treasury of happiness, greatness and prosperity. Loyalty serves like a vaulting board from which every qualified man can spring to eminence. One who is disloyal, can never accomplish his designs. Disloyalty is a species of depravity in a man in the highest degree disgusting and offensive, because nothing can ensure him a moment's exemption from vexation and malignity. He who is disloyal must bear a rancorous hosti-

lity with the reigning race ; he remains always dissatisfied with the laws and regulations of the country ; and he is frequently inclined to give vent to the fermentation of his mind at the very first word which he speaks concerning the Government. He can not get rid of his troublesome uneasiness, unless the change of Government takes place, and who knows that even then he will be satisfied ? Loyalty is a sort of virtue and dis-loyalty is a vice, or more strictly speaking a sin. To be loyal is to act according to the will of God who brings all sorts of changes in the Government and places a country from the hand of one to the hand of another. And to be disloyal is to act contrary to His will and therefore it is a sin. Do I mean, that you are disloyal ? No, to call you so is to act the part of a fool. Because you have no reason to be dissatisfied with the present Government, a Government which does not even in a least degree lacks justice and righteousness ; a government which is not at all parsimonious and partial to the distribution of its gift ; and a Government which does not interfere with the spiritual matters of you the Muhammadans. If an irruption of the *Wahhabees* or the assassination of the Honorable Justice Norman (let peace be to his memory) are sufficient to prove your disloyalty, it is not wonder that the revolt of Ranjit Sing, Kumar Sing and Omar Sing should prove the Hindus to be so. If this is the right process of reasoning, then of course the Hindus can not be said loyal. Think not that the English Government should look down upon you, a Government guided by laws and equity, moderation and justice and not by inequity and religious prejudice. Brother Muhammadan ! none does allow his brethern to be censured, and especially to be censured unreasonably by people of different religion. Why then do you allow ? Do not you see that the Hindus are gaining ground on you, and censuring you unjustly ? Awake from your sleep, and return the censure of your enemy, not like an impious, malicious, unreasonable and like him who does not know what is etiquette. Do not

you see some of the Bengalee Editors, who are censuring you with disloyalty, and busy to show their own loyalty and not only their own but of their children and of their kinsmen, in all its forms. To show loyalty is their duty, but to censure you is quite unjust on their part. Their censure is not however the cause of your being discouraged. You should allow them a little privilege, not in regard to their personal honor, but to their profession which is the means of their support. *Their support* requires their editing which is to fill up a blank sheet of paper whether daily or weekly with some airy non-sense, some thing either reasonable or unreasonable, true or false. True high-minded man should never pay his attention to the applause and censure of the petty Editors. You the Indian Muhammadans should show the nobility and highness of your minds, in every word you speak and every act you do. You should think the chilling transition of time, and your own inertness and listlessness the sole causes of your misery. You should try to gain a good situation under this Government, situation which you are well entitled to. Try to raise yourself from the low, miserable state of life, as soon as possible. *Periculum in mora*, that is there is danger in delay. To obviate the serious difficulties in which you are now entangled, I shall advise you to adapt yourselves to the fashion of the time but to keep always a due regard for virtue. Be not the victims of meanness and slaves of grovelling desire. Cultivate your mind and morality, for there is no other road to greatness, and no other means of attaining to a true elevation.

FINIS.

