

A VOICE  
FROM THE EAST

Fragments from the Turkish Thinker  
**Ömer Fevzi Mardin**

Translated By  
LYMAN MAC CALLUM

ISTANBUL

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1948



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ISTANBUL — 1948



# Foreword

During the past seven years, Omer Fevzi Mardin, retired colonel, has written and published a series of theological works which now number seventeen. And this at a time when practically no other works of this nature were appearing in Turkish. Any reader of these books will find, there proof - texts drawn in almost equal proportion from the Old Testament, the New Testament and the Koran.

Omer Fevzi abhors any idea of a synthetic religion combining elements of Judaism, Christianity and Islam. All his passion is that men should advance towards God along the path of that religion in which God, in his providence, has placed them; and that while advancing they should realize that along other paths their brothers are pressing on towards the same goal. His is a wide charity.

Many who know little or no Turkish have been interested in his ideas. It seemed good to him, therefore, to select a few self - contained fragments from these theological works and publish them in English. The translator is sadly aware of the dessication which these writings have suffered in being converted from the Orient to the Occident. The Western reader is asked to remember that what he holds in his hand is a slender bouquet, considerably faded.

Istanbul, June, 1947

F. LYMAN MAC CALLUM



## **To The Mothers Of Mankind (\*)**

**The following is translated from the section commencing on Page 98 of the book entitled, «Hope» No. 12 in the series of theological books written by Ömer Fevzi Mar-din.**

Cry out, o Mother!

Raise your voice, o mother, o noble creature, o woman; in God's name, cry out the griefs of your children.

Cry out, o noble mother of all mankind. In the name of suffering motherhood, of all those women who chose you from among their countless number and endowed you with their rights, cry aloud, with a mother's heart. Today all the mothers of the world have raised their hands towards heaven in supplication, have turned their tearful eyes to you, and are listening with hope for your voice, so cry aloud. With full knowledge of your responsibility, cry aloud.

Cry out, o mother of men, most honoured, most tender hearted, most responsive of creatures. Cry out, o woman, whose breast is filled with tenderness, love, mercy and compassion and who, through these qualities knows suffering without end. O mother, pitying, suffe-

**[\*] Written at the time of the International Congress of Women which met in Istanbul in April, 1935**

ring, you who sacrifice your life-blood in toil and effort that our race may continue, raise your voice.

Cry out, o mother and grandmother of those left fatherless. Cry out for the sake of the generations to come, and for man who owes his life to your compassion. God is with you; cry aloud. Sacrificial mother, who has carried countless generations in her bosom and fed them with her marrow, cry aloud. You have brought forth the generations with an infinity of pain, have warmed them at your breast, have raised them to manhood with immeasurable toil, and sorrow, and have offered them as a sacrifice to society. Cry out, o mother of the slain.

Cry out with the heart of Fatma, weeping for Hassan and Hüsseyin, Cry out for the prophets' sons, slain one by one by the Caesars Lift your voice against Yezid, O daughter of Kerbela. O family of Fatma, cry aloud. O daughters of Mary, cry aloud. Cry out with the heart of the Virgin Mary. Cry out for Jesus. Cry out like Moses. Raise your voice like Muhammed. Cry out against that dark force which opposed Moses, which assailed Jesus, which quenched the line of Muhammed. With God's zeal and for God's sake, cry aloud. For the infants slain when Moses was born, for the babes put to the sword when Jesus was born, cry aloud. Cry out, you daughters of Asiye, she who withstood Pharaoh and saved Moses. It is your right; cry aloud. You are the treasure of mankind, and all treasures belong to you. Mankind is your offspring, the child which you have raised. Man is the fruit of your labour and sorrow.

You gave form to the makers of history; you brought forth its heroes. Your lullabies fill the emptiness of the night. Into those lullabies are poured all your high hopes,



and ideals. Those long, sleepless nights witness to your patience, your endurance and your suffering. Only the stars and you know at what cost you have raised the generations of mankind. No one has the right to sacrifice your children for his private interests.

Sacrificial mother! sleepless that your child may sleep, hungry that your child may have enough. After a sleepless night, you are up and about your thousand daily tasks at daybreak — in the kitchen, off to market, at the loom or in the field. One hand clings to that of your youngest, while the other hand is busy with countless household tasks, and night falls when you have no more strength to spend. It is as though you alone were responsible for the comfort and repose of everyone. For the comfort of others you endure, for their happiness you are consumed; yet you pay no heed to your loss, your eagerness and womanly pride shut the mouth of complaint.

Truly, you are this world's blessing, perfect virtue, very self-sacrifice. Thus are you God's handmaid. You are the faithful being through whose heart beams of divinity are dispersed throughout the earth. You supply God with his servants. You are everything good.

You are confiding; when your child is grown you entrust him to his father to your own undoing. The man to whom you gave your child is an egoist. He will use the child for his own ends. He will sacrifice him to his ambitions. For you comes the season of weeping. But tears are your only harvest. With the child his strength is increased, but you have lost. He has gained wealth, you are bankrupt. You are weeping to the stars while he sleeps deeply and dreams of still more gain.

Cry out: «What have you done with my child? Why and for whom did I bring him up?» Tell them that you

can devote your child only to the work of God, and are ready to sacrifice him only for what is noble. Cry out, cry out. Right is yours, right is your sole weapon. Cry aloud. Hold aloft your bleeding heart, not a blood - stained hand. Hold high your unstained brow. Speak to Humanity, your child. Cry out. Yours is the time, the place, the word. Cry aloud.

You first teach God's name to his servants; you are first to make them know God's will. On your knee right is known from wrong, and by your hand are we led along the pleasant paths of God. Cry out, beloved servant of God. Cry out, with the voice of the prophets. Cry out for the dumb, for the innocent. Be the voice of Truth. Recall humanity to God and truth, to repentance and virtue, to salvation and peace. Cry aloud.

Repeat the Prophet's words: «Heaven lies under the mother's foot. Happiness and peace lie on this road. What God requires is virtue, mercy, compassion, boundless sympathy, love, heartfelt unity and fraternity.» Save your offspring from being ravaged and uselessly wasted. Cry to all the world: «O men, my child is not the slave of imperialism, Caesarism, Egoism, Capitalism or fanaticism. My child is God's willing slave, and the servant of virtue! Cry on, O mother; cry aloud.

**ÖMER FEVZİ MARDİN**

# **A Child's Prayer**

## **FOR CHILDREN OF ALL FAITHS**

**The following is a translation of the brochure of the same title which appeared as a supplement to the series of theological books written by Ömer Fevzi Mardin.**

My Lord and my God, I accept Thee with all my mind, I believe in Thee with all my heart, I trust Thee with all my soul, I love Thee with all my spirit, and I cling to Thee with all my being. O my God, who doest all things well, accept, I beseech Thee, the prayer and worship of this little child of Thine. Hide me with Thy beloved children in Thy tender bosom. Inspire my father and mother and all those who care for me with kind thoughts and deeds towards me, and reward them. Inspire their zeal and make me worthy of it. Increase their patience and my obedience, so that I may not vex them. May their efforts and my precious days not be wasted.

O my great God, who hearest every weak voice, who hearkenest to every feeble wish, who enrichest every tiny desire, I would speak and converse with Thee. I make mention of Thine exalted Name, and bring before Thee my gratitude, my interests, my need of Thee and my own weakness. I would worship Thee with all my heart, with

all my feelings, and with complete abandon, and only in this way do I seek rest and peace. In this way only do I wish to rest my conscience, strengthen my heart, replenish my emptiness and find peace for my soul. In Thy presence I wish to recall my duties and open to Thee my little heart, just as it is. My first duty is to thank Thee and ask Thee for forgiveness. Through all my weakness accept my thanks for Thine innumerable gifts. Forgive all my sins, whether known to me or unknown.

Thou art He who lovest, nourishest, perfectest, protectest, satisfiest and cherishest all Thy creatures. Thou art generous, and above all Thou art merciful, and art eager to quiet our pain. Thou pitiest and hast mercy on all Thy creatures, without distinction, nor dost withhold from them Thy mercies. Every good thing, even the smallest, dost Thou enrich in mercy with an abundant reward. Thou lovest all Thy servants. This love of Thine brought us into the world. O my good God, make us always worthy of Thy love.

Thou art nearer to us than we are to ourselves. The nearness of every one who is near to us comes from Thee. All the interest shown us by everyone is Thine. Every sweet smile that greets me is Thine. The kind hands stretched towards me on all sides are Thine. Without Thy will no hand would be outstretched. None gives if Thou givest not. None loves if Thou lovest not. None cares if Thou carest not. All help, all protection, is Thine.

Thou lovest us more than we love ourselves. Above all Thou art near to children, to the poor and helpless. From these Thy hand is never withheld and for these Thy help overflows. The love we see in our mothers, our fathers and our brothers and sisters is Thine; their love is a drop from Thine own ocean of love. We are drawn

to them because in them we see thy love, because we find in them some image of Thee. Thy love is never extinguished, never fails, never fades. Thou art he who lovest us with an eternal and everlasting love, who never weariest of us, never leavest go our hand. Our mother may sleep. Thou sleepest never. Our mother grows tired but Thou art never weary. Our mother makes mistakes, Thou art always sure. Our mother will leave us, but Thou wilt remain. All things end, Thou remainest. Every hope fails. Thou remainest.

The love in the eyes that watch over us is Thine. The warmth and tenderness of the hands that cares us is Thine. The care which trains and educates us is Thine. The spirit which causes us to live and grow is Thine. The light which surrounds and enlightens us, both inwardly and outwardly, is Thine. We are atoms which live and move and grow in Thy light. The care which develops and protects us is Thine.

O Lord, make us good to our mothers and fathers, to our brothers, our relatives and friends and neighbours. May we be useful to our nation, which Thou hast created in order that we may learn to love one another. Make every nation to love and help the other in the same manner. Make us useful to our country and home, which Thou gavest us in order that we may live in and care for it. O Lord, make me so pure that I may love my neighbour as myself, and make me so sensitive that I may see every man as my neighbour. Thou acceptest not those who think only of themselves, but rather those who think of others as highly as they think of themselves. The egoist cannot approach Thee. He who loves only himself cannot love Thee. Ho who looks to Thee for selfish ends cannot attain to Thee. Every step in Thy way needs surrender.

He who hurts Thy creature hurts Thee. He who despises Thy creature despises Thee. Thou acceptest all who value the creature for the sake of the Creator. Whatever there is in heaven or earth is Thy property, the object of Thy love. Thou art the sole possessor and being of all that exists.

My affections come from Thee and are for Thee. As Thou hast commanded me to hold this love above every other thing, help me to succeed in this. May I be able to dedicate everything I love to Thy service. May I never prefer anything else to Thy gracious will. May I live for Thee and work for Thee.

O my Lord, make me brave and unselfish. Make me generous, self-sacrificing and virtue-loving. He who trusts in Thee forgets himself. His thoughts are always for others. O Lord, may I choose Thy way of life. May I be honest, pure and clean. May I do the deeds which Thou lovest. O Lord make me an instrument for good in this life. Deliver me from evil and from evil men. Keep me from baseness. Keep me from shame. I believe that Thou wilt judge my deeds. Thou art the helper of the righteous. I believe that only Thou canst make us happy, both in this world and the next. I worship only Thee, and seek help from Thee alone. No one can take away what thou givest, and none can give except Thou give first. None can lower him whom Thou exaltest, and none can exalt him whom Thou dost put down. No effort is in vain. No suffering goes unblest. Every suffering soul finds Thee. The hand which is stretched forth for Thy aid Thou dost not reject. Thou sufferest with the sufferings of every servant of Thine. Thou takest joy in the happiness of every servant of Thine. Thou hast a right way with each one of Thy creatures; there is a path to Thee from every heart. Thou

art he who speakest to every heart, and who listenest in every heart. It is Thou who livest in every heart, who makest ever heart to live. Thou enlightenest every mind and givest blessings to every spirit.

O my Lord, strengthen my father and mother and all parents. Give them happiness and peace and every blessing. Bless all children, myself among them, with a healthy body, a clear conscience and a pure countenance, and give us to human society as honourable and good men. Turn each of our steps to good, turn all our thoughts to the truth, our wishes towards goodness. May all our enterprises result in good. O my Lord, preserve us from the way of those on whom Thy wrath is, and the end which is stored up for those who go astray.

O my God, I praise Thee for this prayer, now said. I thank Thee that I am surrendered to Thee. My Master, my Lord, my Guardian and my Friend, Thou art everything that is precious and thou art all I want. Accept my prayer. Accept my worship, my confession and my supplication.

Amen.

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**NOTE: This is a long prayer, a lengthy petition. But it contains elements which make it a catechism as well as a prayer. It is a catechism the contents of which include not only the commandments of the Law but the purposes of the Law also. At the same time it includes points which are the basis of psychological, philosophical and mystical knowledge. In it are to be found truths of great importance from the social point of view. Here one finds explained the responsibilities of the individual towards God, towards**

mankind and toward himself. The prayer is based on the contents of the Holy Scriptures, and its limits are those of the Scriptures. Therefore the follower of any religion finds the important commandments of his Scriptures scattered throughout this prayer.

A subject which is so interesting from such various points of view cannot fail to maintain and even to increase in interest throughout a whole lifetime. It is therefore necessary to teach the child to understand these things. It is desirable to divide this prayer and, beginning from the parts most fundamental and suitable to the age and understanding of the child, teach it to him bit by bit, so that by the time he is grown he will have mastered it all. Such a wide range of ideas are touched on in this prayer that it is a pathway for the child's mental development.

Thought is the basis of worship. Worship without thought is a spiritless mechanical exercise. For this reason God invites men first of all to think, and commands thought to be the basis of worship. All man's responsibilities and honours are due to his faculty of thought. We comprehend truths according to our ability to think. We can understand the essence of all things. It is this understanding which strengthens our faith and produces in us the possibility of surrender to, and faith in, God. The principle that «One hour of meditation is better than seventy years of formal worship», will serve as a true guide in this matter. Our light along God's way is the mind, a righteous, pure and true mind.



# My Daily Prayer

**The following is translated from the section commencing on Page 215 of the book entitled, «Hope», No. 12 in the series of theological books written by Ömer Fevzi Mardin.**

O my Creator, I beg Your forgiveness for all the sins I committed knowingly and unknowingly and I am thankful for the grace You bestow on me every moment.

O my Creator, I am proud only of You and lean only on You. I am a creature who has no power over his life, death or future. Everything is Yours, in Your hand and everything depends on You.

O Almighty, You are my friend, You only love me, You only pity me, You only protect me. Any friendship, pity and help comes through You.

O my Creator, on the path of redemption which You have opened before me, give me more light, strengthen, my soul, give me more energy, so that I may control myself, reach my aim, be released from slavery, to self, and become a free man. Let me become a man meriting Your Perfection until I obtain Your approval and reach salvation, peace and Your grace.

You will be only guiding my steps in this direction. O my Creator, all my life I need Your mercy. O my Creator, guide my steps to the right road so that I may be near-

er to You. My way is that of serving mankind, fill my heart with yielding and effort, so that I may fulfil my duty, serve Your faith; enlighten my mind, so that I may discern justice and truth, until I walk for You all my life, live for You, think for You, and willingly assign all my life to Your Faith.

O Almighty, make me succeed in the fulfilment of these aims, which are the basis towards deserving Your approval.

O Almighty, my chief duty is to admit my obligations towards You, and fulfil them faithfully in life. O my God, make it possible for me to render any service solely for Your approval, without expecting any reward.

O my God, give me a sound mind and purify my feelings, and make it possible for me to give away all my possession for Your sake. I admit that my first duty in life is to know You and to love You. To recognize Your nearness, Your beauty, Your treasures and in loving You love also everything, every idea and every creature belonging to You And thus to know myself and also know my duties. To learn what are the personal and social duties You wanted a man to fulfil when creating him, and to regulate my life and the lives of those who depend on me, in the way ordered by You.

To recognize Your glory and my poverty and thus to surrender to Your will and fulfil all my duties towards You and towards Your creatures. O Almighty, I recognize that you gave me a mind, a soul and a spirit to know You, Your will and the things You love; and building the world which is Your property, You created us to use as means to make Your fame known on this earth, and each moment spent in this way is spent for Your glorification.

I recognize that I came on this earth to make good, to serve my people, and feeling myself honored with the fact that I am Your creature, I came on this earth to place Your name above all names, Your affection above all affections. I came on this earth to fight against evil, to be the means of good, to love You and to make You loved by others. I came on this earth only to adore You and to pray to You. As long as You do not give nobody can give. As long as You defend nobody can destroy.

My duty in my faith is to recognize You as exempt of any imperfection, and as the only leader and the only support. To recognize You as the owner and the defender of every existence and to have faith in You.

O my Creator, all Your existence dominates all my nullity. You are efficient for every need and we must surrender totally to You.

You entrusted me to my conscience, and as I have no right to hurt any of Your creatures, I have also no right to hurt myself.

My duty of mind: to show in all my actions and everywhere that I love You more than anything and not to refuse any help to anybody. To give a high consideration to humanity, to consider all Your creatures equally and sincerely, to love them and to give them joy. To prefer others to myself and to accept the sorrow of other people like my own.

O Almighty, give me the strength to fulfil these duties, and protect me against those actions that You consider as unworthy. O my Creator, make me helpful to myself, my surroundings and those who wait my help; all help is in Your hands.

O Almighty, I believe that You are not born, you

gave no birth, You are unique, all Prophets and Holy Books belong to You, there is no difference between them.

I recognize that fraternity is the duty of humanity. Believers are each others guardians, their duty is to be helpful to one another, they avoid hurting each other, they help each other in the path of virtue.

O Almighty, give faith to all of us, give us the sense of duty and strength, give us sincerity and affection, give us abundance and happiness, let us be helpful to each other.

O my Creator, make it possible for us to fulfil good actions, o Almighty give us good morals and noble feelings, a good mind, give us good intentions, let us pay the tribute of life and the debt of humanity, with our good actions.

Almighty, I am mortal, I am weak, You are my only help, my only support and my only saviour. You are all my hope, all my consolation, all my strength, all my joy, all my existence, my heart is full of You. Give me a shelter. Only your door is always open, You never refuse a sinner, You are the only Right before which everybody is equal. The real orphans are but those who live without you.

O my Creator, accept my prayer, give Your favour to all of us. Amen

### **Ömer Fevzi Mardin**

The above prayer summarizes the teachings of religion and the duties of humanity.

I received this culture from my Muslim religion. Other religions teach exactly the same. So that: anybody who has knowledge about any other of the religions of God,

coming to read this prayer will say: This is the culture of my religion. But for that he must have enough knowledge of his own religion and must have studied his religion enough to know what is the goal of God in religion.

What a pity that every believer has not studied his religion enough. Lack in the knowledge of religion, like lack in any other thing, does not give peace either to a man or to his surroundings. Lack of knowledge conducts man to selfishness. Only enough knowledge can induce people to unselfishness.

Every selfishness is a source of misunderstanding, peace can be there only, where interests are common; danger is there where interests are different.

If everybody would accept this culture, if everybody would let this culture be his master, there would be no need for judges, or the police, or gendarmes, or even armies no longer. Prisons would not be built any more. Everybody would live without fear, with his door open, and in happiness. The judge, the police, the trial and the prison for every one would be within himself.

The following is translated from the section commencing on Page 78 of the book entitled, «Suffering», No. 11 in the series of theological books written by Ömer Fevzi Mardin.

## LOVE, SAVE

Love God for his own sake, with love unceasing;  
Love man for God's own sake, with love unreck'ning;  
Save, save, for God's sake save man, thy true brother.  
Man who is thine own flesh, son of thy mother.

Weep for mankind, nor close thy heart to pity;  
Save life, save lives, nor weary of thy labour.  
Love God, lay hold of him with thy heart's passion,  
Then save at least one soul, ere thy soul leave thee.

To save is all the thought of heaven's dwellers:  
For this the prophets lived on earth and suffered;  
It is for men that angels leave their glory  
And fly to earth on speeding wings of mercy.

Man is the noble cause of all creation.  
Of all the universe he is the summit;  
His worth all other earthly worths surpasses,  
And all this worth is by his frail heart compassed.

Oh men of hearts, take thought, rise up and suffer,  
Attack to save, save men, nor count the effort;  
Man is a jewel, fallen prone and helpless.  
Embrace and raise him up, his name not asking.

Awake, arise, haste to thy task of rescue;  
Uplift thyself and this, thy friend, together;  
Yearn still for men, yearn still to rescue others,  
Till man, like God, shall walk in beauty perfect.

Man is a spark from God to earth descended.  
Here, 'twixt the sky and earth, he knows but weeping;  
Earth groans, while heaven hears that sound and trembles  
Assaulted day by day with million voices.

Save, rescue, run to where that man is crying,  
Something of God's is he, on cold earth lying;  
Bind up his wounds, from head to foot are bruises,  
Save then, stay not, in God's name to the rescue.

Stretched there in pain there lies thy fellow - spirit,  
Thy brother true, in pain and bitter torment;  
Reach forth thine arm, his feeble frame embracing  
And rescue one who is God's own possession.

**ÖMER FEVZİ MARDİN**

# Muslim - Christian Cooperation

**The following is translated from the section commencing on Page 145 of the book entitled, «Hope» No. 12 in the series of theological books written by Ömer Fevzi Mardin.**

FOREWORD: The following discussion, based on the sacred Scriptures, is a reply to my good friend Commander G. Anderson who, in his letter of July 17 th, 1942, asks, «To what extent can Muslims and Christians co-operate in rebuilding and reorganizing the world on better lines?»»

Istanbul, August 23, 1942

Are the Muslim and Christian religions suited to cooperate with each other in practical affairs and in the realm of ideas and of the emotions? If so, to what extent is this possible?

Let us examine these questions both in their religious and in their practical aspects. In undertaking this study we must base our investigations on reason as well as on religious principles. So we shall use reason to assist religion and religion to illumine reason, and discover that religion answers the demands of reason, logic and wis-



dom. At the same time we shall invite those who, having no real faith, are classed as Muslims or Christians, to co-operate with us on the basis of reason and logic.

## THE WAY OF REASON

I. If the existence of more than one religion meant that their purpose and goal were also different, it would follow that their Gods would have to be regarded as distinct. For two ways of thinking on one subject demands the presence of two minds. Whereas both Christians and Muslims know that God is One. **(Note, 1.)**

II. Were there two Gods there would be two religions. Two religions looking to different Gods would lead to competitive zeal and religious partizanship, each party striving to extend the territory ruled by his God. In order to please his God, each individual would continually make unfriendly attacks on the other group. Each would use a thousand stratagems and wiles with a view to weakening and injuring the other group, and so the world would be the scene of constant wars, deceptions and trickery. Between the rival groups neither morals nor treaties would have any value, nor would there be mutual confidence sufficient for even the simplest transactions. But the Scriptures show that religions are one and their goal one, **(Note, 2.)** and that the existence of different religions is a necessary result of the various stages through which humanity has passed. Religions came not to different groups of a single generation, but rather at different periods to an entire generation. **(Note, 3.)** The zeal resulting from the existence of differing religions is not one of enmity but one of competition in good works. **(Note, 4)**

III. If the existence of various religions meant that partizan zeal was required of mankind, the world would never be free from war and distrust. No constructive step could be taken, men could not do business with each other, and religious minorities could not maintain their faith century after century. Did each religion attempt to overthrow the other world would become a ruin and life an impossibility. But we see a small minority of some 15 million Jews scattered throughout all the countries of the world, and Christian minorities in Muslim lands or Muslim minorities in Christian lands have survived for centuries. For as no religion justifies the destruction of the members of another religion so it does not leave any room for treating them unjustly or cruelly. **(Note, 5)**

### THE WAY OF RELIGIOUS TRUTH

It is of the essence of religion that the purpose of creation was love. **(Note, 6.)** The earth belongs to God. His purpose for the world is that it should prosper. For this reason man came down to earth. **(Note, 7.)** God's purpose for man is that man should become perfect. **(Note, 8)** For he purposes to show his own perfection through man. Men came from the Unity and are progressing towards unity. It is our common Creator who has given to all of us life and growth and the opportunity for progress. In origin and in fact we are a living unit, and therefore brothers in God. And in the era of perfection we shall again live out this brotherhood. God's law of progress is guiding us to that stage. **(Note, 9.)** All wars, tumults and afflictions come upon us when, contrary to this spirit of brotherhood, we are unjust to one another, regard each other as strangers and despise one another.

All these are evidences of imperfection. But God does not abandon us to our own devices. Wars and pestilences are each a warning. God rouses us by means of pain. He urges us to repent and change our attitude toward each other and to take refuge in Him. In this way we take a new step towards civilization, towards reform and constructive unity — which is the path of perfection. (**Note, 10.**)

The proof of the age of perfection will be the union of mankind about the unity of God. It is the uniting of heart with heart, idea with idea, hand with hand in a spirit of unselfishness and love. Under these circumstances of course there will be no war, the wolf will feel compelled to live with the lamb, and the lamb will find it possible to live with the wolf, for love and its resulting zeal and self-sacrifice will be the dominant motive in life. These are the evidences of the age of perfection. (**Note. 11.**)

## THE LOVE PRINCIPLE

In the Scriptures God commands men to love their neighbors as themselves, (**Note, 12.**) and to fulfil the law of love. Good works, which are faith in action, include speaking a good word. All habits and customs are included. All good instincts and inclinations, beginning with that of seeing the best in others, are included. Religion commands us to sacrifice everything, even life itself, in the path of love to God and for the sake of men. (**Note, 13**) No action is more pleasing to God than is that of defending men's human rights, or of rescuing the helpless from oppression. (**Note, 14.**)

It is clear that good works consist in being of service and benefit to others in the way of God. In order to put

this into practice we must shun selfishness and embrace unselfishness, we must prefer others to ourselves, and by being kind and unselfish to our fellows be God's zealous servants.

The requirements of good works grow out of the following moral principles:

- a. — To encourage good will in everyone
- b. — To encourage love in everyone;
- c. — To set an example in construction and reform.

a. — In order to encourage trust and good - will one must be oneself careful, honest, straightforward and honourable in all one does, in short, one must do everything as before God or for God.

b. — In order to encourage love in everyone one must sacrifice for God, hurrying to give spiritual and material aid, giving everything possible and holding back nothing from God and his creatures.

c. — In order to be an example in construction and reform we must remember that our duty in earth is to construct and reform. He who does not maintain his inheritance or who destroys, has not been faithful in his duty towards God. He who is careless and indifferent in this matter is nothing but a brigand. To destroy or to injure the good relationship between man and man is the greatest treachery and crime. In the Holy Koran God says: «Surely the faithful are brethren; wherefore make peace between your brethren; and fear God that ye may obtain mercy.» (Koran, 49:10)

«The infidels lend one another mutual help, Unless ye do the same, there will be discord in the land and great corruption.» (Koran, 8:74)

## THE BELIEVER

If there is anyone who wonders whether Muslims only can be Believers (Mü'min) let him know that this is a mistaken idea. One who holds it is falling under the sway of human selfishness. According to the clear evidence of the Holy Koran, the word believer includes all believers who are «People of the Book.» (Ehli Kitap.) That is, it includes Jews, Christians and Muslims who believe in God according to the dictates of their religions. Here are the proofs:

«They among men who are nearest of kin to Abraham, are surely those who follow him, and this Prophet. (Muhammed) and they who believe on him. And God is the protector of the faithful.» (Koran, 3:67)

«Dispute not, unless in kindly sort, with the People of the Book; save with such of them as have dealt wrongly with you: and say ye, 'We believe in what hath been sent down to us and hath been sent down to you. Our God and your God is one, and to him we are self-surrendered '» (Koran, 29:46)

## CO-OPERATION AND AID

According to the clear evidence of the Holy Koran, believers are not only brothers, but guardians one of the other, and are responsible in the same way that parents are for their children. Here is the evidence:

«The faithful of both sexes are mutual friends; they enjoin what is just and forbid what is evil.» (Koran, 9:72)

## HELPING GOD

Mutual aid among believers is nothing less than aiding God. All our attempts to rebuild, reform and civilize the world and to establish justice among men are sacred. It is done for God. Here is the evidence;

«O ye who believe! Be helpers of God.» (Koran, 61:14)

The following verses establish what is the duty of Believers:

« Those are Believers who enjoin what is just and forbid what is evil, and keep to the bounds of God.» (Koran, 9:113)

«Verily your protector is God and his Apostle, and those who believe. » (Koran, 5:58 )

Let us consider also the following verses which suggest how believers co-operate with God:

«And whoso take God and his Apostle and those who believe for friends, they truly are the people of God; they shall have the upper hand.» (Koran, 5:49)

«He it is who hath strengthened thee with his help and with the faithful, and hath made their hearts one » (Koran, 8:64)

«But love will the God of Mercy vouchsafe to those, who believe and do the things that are right. » (Koran, 19:96)

## THE PRINCIPLE OF THE UNITY OF ALL MEN

The following verses show how God regards man, and make it clear that the only difference which exists between men is that of the degree of their service for each other;

«O men! verily we have created you of a male and a female; and we have divided you into peoples and tribes that ye might have knowledge one of another. Truly the most worthy of honour in the sight of God is he who feareth him most. » (Koran, 49:13)

### **CITIZENS OF HEAVEN**

Some men suppose that only the members of their own religious group will go to heaven. This also is a mistake. «They say, 'None but Jews or Christians shall enter Paradise.' This is their wish... But they who set their face with resignation Godward, and do what is right, — their reward is with their Lord; no fear shall come on them, neither shall they be grieved. » (Koran, 2:11)

### **SUMMARY**

Rebuilding, restoring, assisting, these are the sacred duty of Believers. There is nothing so lawful, natural necessary delightful and useful as that men, the children of one God, should co-operate in brotherly endeavour to rebuild and restore the world. The material and moral gain of such a course is especially important for minorities and Muslims, who, not having the chief say in the direction and administration of world policy, must nevertheless bear more than their share of the confusions, sufferings and miseries of the world. In order to live in brotherly peace and quiet, in justice and fairness, Muslim peoples need, more than any one else, to join hands with Christians to this end, and for this they must labour most

earnestly. And in this great opportunity they must display the virtue of their Muslim culture.

I close with the following quotations:

«The good word riseth up to Him, and the righteous deed will he exalt.» (Koran, 35:11)

«And who speaketh fairer than he who biddeth to God and doth the thing that is right, and saith, 'I for my part am of the Muslims' » (Koran, 41: 33)

## N O T E S

(**Note 1.**) «Lord of the East and of the West! No God is there but He! Take him for thy protector.» (Koran, 73:8)(73:8)

«The Lord our God, the Lord is One.» (St. Mark, 12: 29)

«I am Jehovah and there is none else; besides me there is no God.» (Isaiah, 45:5.)

(**Note 2.**) From the Sacred Traditions:

«In this world and the next there is none preferable or nearer to me than the Son of Mary. Neither did any other prophet than I follow him. Prophets are the sons of one father; only their mothers are different. Their religion is one.»

«Be not of those who have split up their religion and have become sects.» (Koran, 30:32.)

«To every one of you have we given a rule and a beaten track. And if God had pleased he had surely made you all one people; but he would test you by what he hath given to each. Be emulous, then, in good deeds. To God shall ye all return. » (Koran, 5:51)(5-48)

«Think not that I am come to destroy the law or the prophets; I came not to destroy but to fulfil. For verily I



say unto you: Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. » (St. Matthew, 5:17, 18)

«And Jesus said unto him: Today is salvation come to this house, forasmuch as he also is a son of Abraham.» (St. Luke, 19:9)

(Note that in this verse Jesus is establishing the spiritual relationship between Abraham and the Hebrew faith. And as he himself came to perfect the same religion, as is shown in the preceding quotation, he makes it clear that Judaism and Christianity are two different stages of one religion. And when the same truth is confirmed from the Holy Koran, it will be established that all religions are one in essence, and that differing religions are merely stages in the development of this one religion, for each is based on the other and comes for its completion.)

(God says to Abraham) «In thee shall all the families of the earth be blessed.» (Genesis, 12:3)

«Jehovah had blessed Abraham in all things. » (Genesis, 24:1)

«SAY: As for me, my Lord hath guided me into a straight path; a true religion, the creed of Abraham, the sound in faith.» (Koran, 6:161)

«He... hath not laid on you any hardship in religion, the Faith of your father Abraham. He it is who heretofore and in this religion hath called you Muslims.» (Koran, 22: 77, 78.)

## SURRENDER TO GOD IS THE BASIS OF RELIGIONS

«When his Lord said unto him, 'Resign thyself unto me,' Abraham said, 'I resign myself unto the Lord of the Worlds,» (Koran, 2:132)

(Abraham) «was fully surrendered to God.» (Koran, 3:60)

## RELIGIOUS FAITH IS ONE

«And this he established as a doctrine that should abide among his posterity, that to God might they be turned.» (Koran, 43:28)

**(Note 3.)** «To each age its Book. What he pleaseth, God will abrogate or confirm, for with him is the source of revelation.» (Koran, 13:39)

«We have sent our apostles with the clear tokens, and we have caused the Book and the balance to descend with them, that men might observe fairness.» (Koran, 57:25 )

«God desireth to make this known to you and to guide you into the ways of those who have been before you, and to turn him unto you in mercy.» (Koran, 4:25)

«No doubt is there about this Book: It is guidance to the God-fearing who believe in the unseen, who observe prayer, and out of what we have bestowed on them expend for God; and who believe in what hath been sent down To thee, and in what hath been sent down before thee, and full faith have they in the life to come: These are guided by their Lord; and with these shall it be well.» (Koran, 2:1-5)

«SAY: O People of the Book! Ye have no ground to stand on until ye observe the Law and the Evangel and that which hath been sent down to you from your Lord.» (Koran, 5:68 )

**(Note4)**

«All have a quarter of the heavens to which they turn them; but wherever ye be, hasten emulously after good: God will one day bring you all together.» (Koran, 2:150)

**(Note 5)**

«The Believer is that man in whose hands all men are sure of their lives and their goods.» (From the Sacred Traditions.)

«To the merciful God showeth mercy. Show mercy to those on earth that those in heaven may be merciful to you.» (From the Sacred Traditions)

«He who torments is on the way to Hell.» (From the Sacred Traditions)

When ye judge between men (God enjoineth you) to judge with fairness.» (Koran, 4:56)

«Stand up as witnesses for God by righteousness; and let no ill will towards any induce you not to act uprightly. Next will this be to the fear of God.» (Koran, 5:9)

«Ye shall have one manner of law *as* well for the sojourner as for the home-born: for I am Jehovah your God.» (Leviticus, 24:22)

**(Note 6)**

«I was a hidden treasure and loved to be revealed.» (From the Sacred Traditions.)

One of God's Beautiful Names is «Vedut,» which means. 'The Lover.'

**(Note 7)**

«Therefore Jehovah God sent him (Adam) forth from the Garden of Eden, to till the ground from whence he was taken.» (Genesis, 3:23)

**(Note 8)**

«Be ye perfect in things pertaining to God» (Koran, (3:78)(3-79)

«Your compatriot erreth not nor is he led astray.» (Koran 53:10)(53-2)

«From state to state shall ye be surely carried onward.» (Koran, 84:19)

«Be perfected.» (II Corinthians, 13:11)

«And Jehovah thy God will circumsize thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart and with all thy soul, that thou mayest live.» (Deuteronomy, 30:6)

The following is the corresponding Koranic verse: «He whose breast God hath opened to Islam and who hath light from his Lord. » (Koran, 39:25)

**(Note 9)**

« SAY: Praise be to God and peace be upon his servants whom he hath chosen. » (Koran, 27:59)

«And now have we honoured the children of Adam. » (Koran, 17:71)

«And God calleth to the abode of peace.» (Koran, 10:25)

«The breath of the Almighty giveth them understanding.» (Job, 32:8)

«And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions.» (Joel, 2;28)

### THE SIGNS OF IMPERFECTION

«Thou desirest only to become a tyrant in this land, and desirest not to become peacemaker. » (Koran, 28:19)

«And because you are a more numerous people than some other people... take not your oaths with mutual perfidy.» (Koran, 16:92)

«Seek not to commit excesses in the earth, for God loveth not those who commit excesses.» (Koran, 28:77)

«They are like the brutes, yea, they go more astray; these are the heedless.» (Koran, 7:179)

«Who love the life that now is, above that which is to come, and mislead from the Way of God, and seek to make it crooked. They are far-gone in error.» (Koran, 14:3)

«And when it is said to them, Cause not disorder in the earth, they say, Nay, rather do we set them right. Is it not that they are themselves the authors of disorder? » (Koran, 2: 11, 12)

«Do they not see that they are proved every year once or twice? Yet they turn not, neither are they warned.» (Koran, 9:127)

«SAY: It is He who hath power to send on you a punishment from above you, or from beneath your feet,

or to clothe you with discord, and to make some of you to taste the violence of others.» (Koran, 6:65)

«Cast into Hell, ye twain, every infidel, every hardened one, the hinderer of the good, the transgressor, the doubter, who set up other Gods with God.» (Koran, 50: 23 - 26)

«Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter.» (Isaiah, 5:20)

«I saw under the sun, in the place of justice that wickedness was there; and in the place of righteousness that wickedness was there. » (Ecclesiastes, 3:16)

«Ye that abhor justice and pervert all equity.» (Micah, 3:9)

«When thou hast ceased to destroy, thou shalt be destroyed; and when thou hast made an end of dealing treacherously, they shall deal treacherously with thee.» (Isaiah, 33:1)

«Thus saith Jehovah: For three transgressions of the children of Ammon, yea, for four, I will not turn away the punishment there of; because they have ripped up the women with child of Gilead, that they may enlarge their border.» (Amos, 1: 1—3)(1—13)

«Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters.» (Ezekiel, 14:22)

«Also the foreigners that join themselves to Jehovah, to minister unto him and to love the name of Jehovah, to be his servants... even them will I bring into my holy mountain, and make them joyful in my house of prayer.» (Isaiah, 56:6,7)

«He that walketh in a perfect way, he shall minister unto me.» (Psalms, 101:6)

«Thou shalt be perfect with Jehovah thy God.» (Deuteronomy, 18:13)

«This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth. » (II Kings, 19:3)

«In all thy ways acknowledge Him, and He will direct thy paths.» (Proverbs, 3:6)

«The way of the just is uprightness.» (Isaiah, 26:7)

«Thus saith Jehovah: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth me, that I am Jehovah who exerciseth loving-kindness, justice and righteousness in the earth: for in these things I delight, saith Jehovah.» (Jeremiah, 9:23,24)

«Jehovah executeth righteous acts, and judgements for all that are oppressed.» (Psalms, 103:6 )

«I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.» (Leviticus, (26:13)

«I will surely save thee, because thou has put thy trust in me, saith Jehovah.» (Jeremiah, 39:18)

«Therefore hearken unto me, ye men of understanding: Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity.» (Job, 34:10)

«I form the light and create darkness; I make peace and create evil; I am Jehovah that doeth all these things.» (Isaiah, 45:7)

«I have made and I will bear; yea, I will carry (to perfection) and will deliver.» (Isaiah, 46:4)

«Oh come, let us worship and bow down, let us kneel before Jehovah our Maker.» (Psalms, 95:6)

«... the great trials which thine eyes saw, the signs and those great wonders; but Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.» (Deuteronomy, 29:3)

«And I will give them one heart and one way, that they may fear me forever, and for the good of them and of their children after them. » (Jeremiah, 32:39)

«And I will cleanse them from all their iniquity whereby they have sinned against me... and this city shall fear and tremble for all the good and for all the peace that I procure unto it.» (Jeremiah, 33:8, 9)

«Jehovah is my light and my salvation.» (Psalms, 27:1)

«Jehovah, our God, other Lords besides thee have had dominion over us; but by thee only will we make mention of thy name. » (Isaiah, 26:13)

«In the name of our God will we set up our banners.» (Psalms, 20:5)

«Ye shall be named the priests of Jehovah; men shall call you the ministers of our God.» (Isaiah, 61:6)

«Thy fathers went down into Egypt with three score and ten persons; and now Jehovah thy God has Made



thee as the stars of heaven for Multitude» (Deuteronomy, 10:22)

«The earth shall be full of the knowledge of Jehovah.» (Isaiah, 11:8)

«These are the things that ye shall do: Speak ye every man the truth with his neighbour, execute judgement of truth and peace in your gates. » (Zechariah, 8:16)

«They march everyone on his ways, and they break not their ranks. Neither doth one thrust another; they march every one in his path. » (Joel, 2: 7,8)

## **SIGNS OF THE AGE OF PERFECTION**

### **(Note 11)**

«Jehovah alone shall be exalted in that day.» (Isaiah, 2:11)

«And the work of righteousness shall be peace and the effect of righteousness quietness and confidence forever. » (Isaiah, 32:17)

«There shall be no more thence an infant of days, nor an old man that hath not filled his days. » (Isaiah, 65:20)

«They shall not labour in vain nor bring forth for calamity.» (Isaiah, 65:23)

«They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.» (Micah, 4:3)

«And Jehovah shall be King over all the earth; in that day shall Jehovah be one and his name one.» (Zechariah, 14:9)

## LOVE

### (Note 12)

«Next to faith in God, love to man is of all works the most noble.» (The Sacred Traditions.)

«Hear O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.» (Deuteronomy, 6:4--7)

«Thou shalt love thy neighbor as thyself.» (Leviticus, 19:18)

«Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength. The second is this. Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.» (Mark, 12:30, 31)

## OUR DUTY TOWARDS MANKIND - UNSELFISHNESS

### (Note 13)

«Verily, of the faithful hath God bought their persons and their substance, on condition of Paradise for them in return.» (Koran, 9:112)

«Do good, for God loveth those who do good.» (Koran, 2:195)

«Goodness itself and an increase of it for those who do good! neither blackness nor shame shall cover their

faces! These shall be the inmates of Paradise, therein shall they abide forever.» (Koran, 10:26)

«Seest thou not to what God likeneth a good word? To a good tree, its root firmly fixed and its branches in the Heaven.» (Koran, 14:24)

«Save who believe and do the things that are right, for theirs shall be a reward that faileth not.» (Koran, 95:6)

«Turn away evil by what is better.» (Koran, 41-34)

«We have written in the Psalms that, 'my servants, the righteous, shall inherit the earth.'» (Koran, 21:105)

«And good works which abide, are in thy Lord's sight better in respect of guerdon, and better in issue than all worldly goods.» (Koran, 19:78)

«But as to those who have believed and done the things which are right (we will lay on no one a burden beyond his power) — these shall be inmates of Paradise; forever shall they abide therein. And we will remove whatever rancour there was in their bosoms.» (Koran, 7: 42, 43)

«Whoso shall have believed in God and done what is right, for him will he cancel his deeds of evil; and he will bring him into the gardens beneath whose shades the rivers flow, to abide therein for ever more. This will be the great bliss.» (Koran, 64:9)

## THE FAVOUR OF GOD

«To do good works which shall please Thee.» (Koran, 46:16)

«They who believe and do the things that are right-

these of all creatures are the best! Their recompense with their Lord shall be gardens of Eden, 'neath which the rivers flow, in which they shall abide for evermore. God is well-pleased in them and they in him! This for him who feareth his Lord.» (Koran, 98:8)

« Piety on your part reacheth him.» (Koran, 22:37)

« God loveth those who go to the aid of the distressed.»  
(From the Sacred Traditions.)

«The best of men are they who benefit their fellows.»  
(From the Sacred Traditions.)

«O servants of God, be ye brethren.» (From  
Sacred Traditions.)

«Peace is the chief of all laws.» (From the Sacred  
Traditions.)

«The highest faith is nobility and generosity.» (From  
the Sacred Traditions.)

## **UNITING IN GOD AND AIDING MEN**

«Cleave fast to God. He is your liege Lord - a goodly Lord, and a goodly helper.» (Koran, 22:78)

«Hold ye fast by the cord of God, all of you, and break not loose from it.» (Koran, 3:103)

« Whoever holdeth fast by God is already guided in a straight path.» (Koran, 3:101)

«Be helpful to one another according to goodness and piety.»(Koran, 5:3)

«As to this future mansion, we will bestow it on those who seek not to exalt them in the earth, or to do wrong:

And there is a happy issue for the God-fearing.» (Koran, 28 : 83)

«Truly the most worthy of honour in the sight of God is he who feareth him most.» (Koran, 49:13)

«Lo! this is a warning. Let him who will, take the way to his Lord.» (Koran, 73:19)

«From him who does not unite and cause to unite, no benefit will come.» (From the Sacred Traditions.)

«He to whom his brother shall make any remission, is to be dealt with equitably: and to him should he pay a fine with liberality.» (Koran, 2:178)

«Whoso doeth that which is right, whether male or female, if a believer, him will we surely quicken to a happy life, and recompense them with a reward meet for their best deeds.» (Koran, 16:97)

«And this is the right way of thy Lord. Now have we detailed our signs unto those who will consider. For them is a dwelling of peace with their Lord! And in recompense for their works shall he be their protector.» (Koran, (6:126, 127)

«When ye hold private converse together, let it not be with wickedness, and hate and disobedience towards the Apostle; but let your private talk be with justice and the fear of God.» (Koran, 58:9)

«He who forgiveth and is reconciled shall be rewarded by God himself; for he loveth not those who act unjustly.» (Koran, 42:41)

«Behold, how good and how pleasant it is for brethren to dwell together in unity!» (Psalms, 133:1)

«Be at peace one with another. » (Mark, 9:50)

## ZEAL FOR GOD

« Verily there is none in the heaven and in the earth but shall approach the God of Mercy as a servant.» (Koran, 19:93)

«Praise be to God and peace upon His servants whom he hath chosen.» (Koran, 27:60)

«SAY: If your fathers, and your sons, and your brethren, and your wives, and your kindred, and the wealth which ye have gained, and merchandise which ye fear may be unsold, and dwellings wherein ye delight be dearer to you than God and his Apostle and efforts on his Path, then wait until God shall himself enter on his work, and God guideth not the impious.» (Koran, 9:25)

«The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.» (Matthew,20:28)

«Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.» (Matthew, 12:50)

«For he that is not against us is for us.» (Mark, 9:40)

«Ye leave the commandment of God and hold fast the tradition of men.» (Mark, 7:8)

«If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.» (Luke, 14:26, 27)

«He that loveth father or mother more than me is not worthy of me!... and he that doth not take his cross and follow after me is not worthy of me.» (Matthew, 10:37,38)

«If any man would come after me, let him deny himself, and take up his cross and follow me.» (Matthew, 16:24)

«This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.» (John, 15:12,13)

«No man having put his hand to the plow, and looking back, is fit for the kingdom of God.» (Luke, 9:62)

«Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.» (Luke, 9:60)

## RESCUING

### (Note 14)

«He who slayeth any one, unless it be a person guilty of manslaughter or of spreading disorders in the land, shall be as though he had slain all mankind; but he who saveth a life, shall be as though he had saved all mankind alive.» (Koran, 5:35)

«It is better to have been the means of bringing one servant to God's mercy, than to possess the whole world.» (From the Sacred Traditions).

«Ye have heard that it was said to them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement; but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother.

'Raca' shall be in danger of the council; and whosoever shall say, 'Thou fool' shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.» (Matthew 5: 21—24)



**The following article by Peter Howard which appeared in the London «Daily Mail» of August 11, 1947, was replied to by Ömer Fevzi Mardin in the translation from the Turkish which succeeds it.**

## **THE MEN THIRTY NATIONS SENT TO CAUX**

Guilty or innocent man? This article will at least make me a man on trial. I shall be accused of pushing the barrow for Frank Buchman, of the Oxford Group.

So be it. I push that barrow with all my weight and heart. For I believe that in an age abundant with sour grapes it is a barrow overbrimming with good fruit.

Come with me to Caux, in Switzerland. We are more than 3.000 ft. up among the mountains and the firs, the black cherries, and the cattle with their bells.

The snow-white fangs of the Dents du Midi bite into sparkling skies above us. Far below, winds draw pictures on the olive-grey surface of Lac Leman.

## **CHILD'S HATE**

In this place gathered 1,064 delegates to the Moral Re-Armament Assembly. They came from 30 nations. They included Cabinet Ministers and coal miners, trade union leaders and industrialists, newspapermen, soldiers, and many young people who fought in the Resistance movements during the war.

Arthur Norval, president of the South African Board

of Trade, was at Caux. As a child, in the Boer War, he saw British troops ravage his father's farm.

He picked up in a field a knife which some soldier had dropped—and he decided to hate the British all his life.

Whenever he felt that hatred cool, he took his father's bloodstained tunic from the cupboard and looked at it. He swore an oath that he would never speak the English language publicly again.

Yet it was in English that, at Caux, he told how he had been involved in incidents which brought his country to a crisis that «could very easily have led to civil war.»

### MAN'S JOY

Norval continued: «I have experienced myself that a hatred which at times used to flash to white heat can be removed in an instant through willingness, although I did not know God or believe in Him, to learn His miracle-working power.

«I have just concluded at Geneva our South African negotiations with Great Britain. At this conference I was defending an Empire which I should once have liked to see blasted.

«At the end the British negotiator said to me: 'One of my greatest joys has been to negotiate with you.'

«When a statesman refuses to face what is taking place at Caux, he is committing a crime against the whole of humanity. Here is the way to solve all human suffering. Will the statesmen of the world have the courage to face and apply it?»

Albert Bentley, branch secretary, National Union of Mineworkers, North Staffordshire, told the Caux Assembly

«In the five-day week agreement there is a clause calling for co-operation between management and labour. I did not like it.»

«Here it has become practicable for me. As a representative for many years on an absenteeism committee, I say here is the answer to absenteeism.»

«I have been 30 years in the mines. I ask, as a humble British miner, that Caux gives this weapon of teamwork and mutual understanding to my country.»

«It is the only incentive that will give Britain the 200.000.000 tons of coal she wants and help her to save Europe.»

U Tin Tut, first High Commissioner of Burma in Britain, was one of the Burmese delegation. As a young man he went to Cambridge University. He enjoyed considerable social success there. He was good with both book and boot, being a footballer as well as a scholar.

Back home in Burma before the war he received from a certain type of British official the cold shoulder, which made him hot under the collar. Then he experienced a change of heart in some respects similar to that described by Norval, of South Africa, He helped to negotiate the Kandy Agreement of 1945 between Lord Mountbatten and Aung San. At Caux he told the Assembly: «In this critical period the only light is the unfailing light of Moral Re-Armament.»

There was silence in the Assembly as the delegation from Greece described the horrors of their civil war—Mr. Fotis Macris secretary of the Greek General Confederation of Labour, told how in the Communist revolution of

1944 much of the sound Labour leadership of his country had been tortured and slaughtered, and how even today Labour leaders were being captured and literally skinned by the guerillas on account of their political faith.

Mr. P. Pavlakis, director-general of the Greek Ministry of Labour, said: «In my country is a death struggle between tyranny and free democracy. I had many fears before I came to Caux, but here I have found the answer.»

One of the Indian delegates, Mr. G. L. Nanda, Indian Government delegate to the I.L.O. and Labour Minister in the Bombay Provincial Government, said; «We find at Caux the atmosphere which will bring hope to the millions. Here is the force that can change selfishness and greed and all that is wrecking the soul and spirit of people.»

I would like to tell you of many more colourful personalities at Caux—of the secretaries of the Dutch, Belgian, and South African Trade Union Congresses, and the president of the Chinese T. U. C.—who have been there.

### **SAILOR'S VIEW**

Of Commander Russell Lavers, fresh from his secret war service with the Royal Navy, who is investigating industry with Mr. Seeböhm Rowntree, and who declared: «Here is the only organism which gives me any hope of defeating materialism.» Of General Ho, Chiang Kai-shek's war-time chief of staff, who is being sent to the Assembly by the Generalissimo and who declared:

«In my fight against materialism for 20 years I have used force against force, organisation against organisation. I now see I must fight an idea with an idea.»

But it is better to conclude with the words of Frank Buchman himself, the best-known unknown man of the 20th century. In a broadcast to the world which the Swiss radio asked him to make from Caux, he said.

«You cannot continue to cry 'Crisis' without providing an adequate answer. The habit of crisis breeds the habit of apathy. Nations fail because they try desperately to combat moral apathy simply with economic plans.»

«Until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction.»

«The problem is not just an iron curtain which separates nation from nation, but steely selfishness which separates man from man and all men from the government of God. And when men listen to God and obey, the steel and iron melt away.»

«Here is the chance for everyone everywhere to step today into the fresh dimension of a new age. It is not a theory but a way of life tested and tried in every circumstance. It is a force that has the power to save and re-create a society on the brink of collapse.»

### **LEADER'S IDEA**

Buchman's broadcast went out in seven languages all over the world. Greece, America, Italy, Australia, Scandinavia, India, China, and Burma all heard it.

Today hatred, fear, and bitterness are being organised by materialistic groups into a bid for world domination.

Only the answer of an inspired ideology for democracy which will magnetise the minds of the millions and mobilise their hearts to action is adequate if freedom is to survive.

**That idea is being put on the road at Caux. Caux is the answer to crisis, and far-sighted statesmen on a world front fire turning their eyes in that direction.**

### ARTICLE BY ÖMER FEVZİ MARDİN

I have received a letter and a newspaper cutting from one of those English friends of mine whose faith is that the only remedy which can save humanity from its sufferings consists of a divine effort coupled with a worldwide moral mobilisation.

The text of the letter will be found hereunder and the article referred to, entitled «Representatives of thirty nations at Caux», signed by Peter Howard, appeared in the August 11th issue of the Daily Mail.

My friend's letter runs thus:

«I am sending you a newspaper article which had a very interesting and good effect on the British public. So much so that, even the decision announced recently with a view to meeting the prevalent economic crisis did not offer such hope and consolation. We would value your opinion of the editorial and requests you to let him have it in writing.»

Here is my commentary set forth at the request of my friend's above quoted letter.

My opinion:

«It must be stated in the first instance that the subject of this article is of paramount importance to every nation in the world, inasmuch as it constitutes the harbinger of a general spiritual movement and an actual step toward confidence between individuals, groups and nations. This is actually a sign that the transformation of the old world of misery into a brand new one of happiness has started. It carries a share of hope and consolation for everyone on the earth. No person or nation, mighty or small, is disdainful of and indifferent to this need for security. His need for it is perhaps equal to the need for bread. From the day of his birth he has been longing for it. Without security there can be no enjoyment in bread, life or the world. The best things will taste like poison. Every event will make one feel his unhappiness.

## **MATTER AND NATURE**

Matter and Nature are beautiful, to the point of attracting us always, on every point. What a pity that those who see the beauty do not want to ponder on whose beauty this really is. Those who obtain the matter do not want to know to what use this should be assigned. They close their spiritual eyes and look at everything with their physical eyes. Why? Because they want to take only without giving anything. That is to say, they wish to remain like an insect. But the laws laid down by our God do not allow this egoism. These people pay up with a vengeance the penalty of their meanness, with their belongings and their very blood. A war occurs, sweeping away everything, turning prosperous cities into

ugly, frightful ruins. The survivors obliged to live in these ruins, widows and orphans having lost their husbands and fathers turn savage, animalized, losing all their beauties, both interior and exterior, with no other thought than saving their lives by eating each other. It is not only the roofs of a city that collapse, but the humanity, the morale, the character, in one word the civilisation of mankind.

The generation reared among those ruins is still alive if it escaped tuberculosis. But it is in rags, deprived of everything, rebel at heart and in fact; ready to gnaw at anything it can lay hands on, to avenge itself on the entire humanity. It is red hot in its desire for revenge against those who brought about this state of things. All its actions are irrational.

Let the clergy wait for people in their churches and temples in order to conjure this danger, let the philosophers, intellectuals also wait at their chairs. The divine reactions of nature will assert themselves. The avengers, ignoring all the principles, either divine or ethic, will oppress these remains of suffering humanity and the outcome will be a new war. Thus Nature or Matter will get even with humanity. Our Lord's chastising sword will hang over the heads of these armed men bent on achieving everything only by shedding one another's blood.

## R E A S O N

We have eyes to see this state of things, sense to feel the impact of the calamity, reason to bring about an awakening. The thing that is lacking is the merging of these to form a joint force. While everybody, individually



seems to be a good man, the result of their merger is dishartening. Because they all become an instrument of destruction under the command of a few people. At first the names of dictators who use men irrationally are sanctified. That is where the first sin takes its origin. The will and approbation of these men who deprive mankind of their human rights and use all rights for their own benefits are preferred to the will and the approbation of our Maker. And this is where the worst and most tragic sin is committed.

The first requisite of humanity is 'Common Reason' and prophets achieved this in their era. However, in times without prophets, dictators took again matters in hand, doing every possible thing to prevent the formation of a «Common Reason», a «Common Conscience», laying down laws, principles and bases for presenting the good as evil and the evil as good. Finally the first burst of opposition in Europe started among the Anglo - Saxons, by the immigration to the United States of some of the English animated, by their attachment and devotion to God and the rights of men, and the institution of the Quaker's order some three centuries ago by a number of same. This spirit asserted itself finally in the form of the Oxford Group, having the character of an international social movement. After the world war No. I, thanks to the initiative of Dr. Buchman, this spirit of salvation found a practical possibility and developed, spreading daily. The meeting which is taking place at Caux, in Switzerland, in which the representatives of thirty nations are participating is a proof of this. The principles of the Oxford Group formed around Dr. Frank Buchman solely by the urge of conscience and for the salvation of mankind consist of « Absolute Honesty », « Purity », « Unselfishness » and

«Love» as ordained by God on basis of submission of the individual to the Divine will.

This idea and aim put forward by Doctor Buchman, without any personal force or authority whatsoever must be very important and universal indeed judging from the fact that one and all attend the meeting in Switzerland at their own cost, flocking from various parts of the world. Doctor Buchman who does not use material force is bringing men together in a genuine way not yet attained by those who dispose of all kinds of material power. The people he thus unites, mostly, do not speak each others' language; they merely consider, adopt and like each other. They derive strength from one God and one conscience and serve one common reason. When thinking of one another, each one of them feels respect and envy, wondering «I wonder where and in what good service of our Lord he is performing this instant.» and constantly increases his efforts to serve this high end. All unite in this group: the English lord sits next to the Norwegian workman, the German philosopher rubs shoulders with the Indian fakir; because everything merges in the presence of our Lord. Men, human spirit and philosophy, religion, creed, race, color, all these are identical here. They all devote themselves to the service of God as one heart, one feeling and one force. There lies the secret of Dr. Buchman's success his summoning men to the presence and will of God who identifies men in every respect, his having found the time when men were most ripe through sufferings and had reached a period of maturity and reason, realising their utter helplessness to achieve salvation by individual efforts.

The meeting at Caux of 1064 people representing

thirty nations is very significant from this viewpoint, and the statement of Mr. Norval, representative of South Africa are very important in this respect. Both the meeting and the statements of the representatives constitute a masterpiece, offering hope to everyone on the present awakening of the world and the level of perfection of its population. The most important side of the event is the fact that all who attended the meeting had come there of their own accord. They were not assigned by any government, union or institution, but came as men of mature minds conscious of and adhering to their human duties, in order to talk with other men, to take their share and offer their efforts in human sufferings, compelled by the sense of divine responsibility and obligation felt in this connection. They must have been very happy indeed to find themselves in this atmosphere of goodwill.

How nicely was delivered the speech in English by the South African representative who had sworn not to speak English, as related by the Daily Mail. For the remedy does not lie in sulking and isolation, but can be devised only by discussing, not by quarelling with the English but by concerting with the innocent English people just as much affected as themselves.

The article entitled «The representatives of thirty nations assembled at Caux» in the Daily Mail is so important in this respect. Important to the point of offering hope and comfort to the whole world. The Muslim world will appropriate the largest share of same. For, first, it is the most suffering and, second, because the main principle of the requirements of our Lord and our Koran is submission to God and adherence to His orders, to be moral and virtuous, and actually beneficial to humanity,

to compete with all nations on this field. But what can the poor Muslim do without other nations adapting themselves to the will of God and His Book? On what spirit and sentiment is he to meet other people? The outcome of the life he was dragged into, under world currents, are evident. All his hopes center in a common awakening of the world, the manifestations of which are being now discussed at Caux, Switzerland. From these discussions, I would like to quote the words of an English mining representative. Albert Bentley, General Secretary of Workers Union says:

«I perceive now that the cooperation between workmen and employer which I did not deem possible up to date is about to be realised by a 'moral mobilisation'» meaning to say that the zeal of the workers will, thus, attained the required high degree, and that there will be no more dodging, unpunctual, unwilling workmen.

Yes, that is to be so; because workmen will now say: «I am serving God and not the capitalists.» He will think of the tremendous task he is performing in helping to alleviate sufferings by producing coal.

This becomes a service rendered to God, and what believer in God can fail in this service and let escape the opportunity of a good deed and in fact turn this to harm. Thinking thus, he will know that the Almighty is watching him, keeping an eye not only on his work but also on his soul and spirit.

The worker once conscious of this truth will certainly not feel even the normal weariness, being filled with joy and moral strength derived from the knowledge that he is working for God, thanking God at the conclusion of

his task for granting him the opportunity, the possibility and the force necessary for his service, feeling gratified toward his employer and having no other care than to deserve the fee received.

### **THE STATEMENT OF THE INDIAN MINISTER**

I beg to dwell on the words of Mr. Nanda, to the effect that a divine atmosphere of salvation was reigning at Caux.

In fact, this is a divine atmosphere. For God is the Savior. All prophets came for redemption. All men enjoying moral maturity have for task to try to save themselves and others. Dr. Buchman is doing this same thing, following the same path. God's work of salvation has increased in measure from time to time. Moses was sent to save the sons of Israel from the tyranny of Pharaoh; Jesus had for mission the salvation of this missionary tribe from waywardness and idleness. Muhammed came to open to saviors this path of salvation and inaugurate an era of salvation for humanity. Fourteen centuries later, at a time when human reason and awakening is in full swing, Doctor Buchman, like Noah's Sailor, takes a hand with the representatives of all nations, and seems to have selected the most favorable weather.

The difference between Guillaume Tell, the first savior of Switzerland who is now taking to his bosom these saviors and Doctor Buchman is that while the former had set out to save Switzerland, the latter wants to save the whole world. Doctor Buchman, waving the banner of the Lord, is calling mankind to join in moral mobilisation.

What power can today unite humanity other than that of God and what power can redeem it other than morality. There is actually no stronger Word, no more extensive Call, and no more fruitful path than this. One need be neither Eastern nor Western to grasp the truth of this; it suffices to be a suffering human being...

In order to suffer, one does not necessarily have to be afflicted with physical wounds; it is enough to feel genuine concern.

Up to date human beings have not been able to unite individually with a positive object. A certain number has always got together as State for personal ends. The union on the largest scale and the most positive action thereof being the San Francisco meeting under stress of World War No. 2. However, since every state is not as yet used to join in with an equal open heartedness, the result is so soulless and motionless. I am convinced that, unless nations, that is to say peoples and individuals of all nations take the lead in this mutual undertaking, it will not be easy to combine the policies of the countries bound by their signatures at San Francisco. Men are accustomed to accept truths under duress. Consequently, unless the nations do not drive those who govern them, political institutions will not renounce easily their egoism, their private aims and their traditional policy of domination, their greed for exploitation. They will not be able to act in unison for the mutual benefit of mankind. They will not succeed in making secure this earth drenched with the innocent blood of millions of youths shed in the cause of imperialism, thus affording solace to their souls unless the mothers and brothers of these victims assemble, one by one, in his manner, expose their suffering and find

the remedy thereto, then enter and advance hand in hand, heart to heart, in this path. Let them advance to the tune of hymns and no longer by marches. Let them escape from dividing routes. Otherwise the matter will be settled once more by the war, the arms and the force.

### **SUFFERING AND CALL**

The most natural reaction of a sufferer is to call for help. Likewise, the most natural reaction, from divine and humane viewpoints, of those who hear this call is to rush towards the sound.

This voice raised by Doctor Buchman in the name of mankind to-day comes from Caux. The representatives of thirty nations assembled. Why is this number thirty and not fifty? This does not mean that twenty nations are opponents. In fact, maybe these twenty are the most favourable. Only, they are deprived of the possibility of hearing of this and of reaching there.

Those gathered at Caux do not merely talk, they kneel shoulder to shoulder and in the presence of the Lord, they bow their heads and pray. Those who find themselves among them and listen will pick up in the burning words on the lips of the old Englishwoman on the right and the French youth on their left the names of many more oriental and occidental nations who cannot appear at the meeting, they will witness tears shed for them, similar to those of a mother who cannot hear from her sons abroad.

The task of those assembled at Caux is very easy and simple. It consists of giving prominence to common sense

and listening to the voice from the heart. The mutual means that will show the path of salvation is common sense, just as the voice of the heart is the factor which starts everyone on this road. This voice is in reality the voice of God and common sense is the light of God. This voice and this light constitute the means of salvation. It is this light that will pierce darkness and show the goal. It is this voice that will call to the goal and lead thereto. One and all possess this as set in principle, provided the will and the possibilities are available.

Everything in this world started with a call. God called to Moses. Moses called to the Hebrews. Hebrews were assigned to call to mankind. Men were obliged to call to each other. Now all men are calling to one another. In reality, in the first instance the voice appealed to the Lord who answered and in turn called to all mankind.

### **DOCTOR BUCHMAN'S WORDS:**

I am concluding my analysis with the following statement of Doctor Buchman:

«The thing which divides men and leads them astray from the will of God, thus causing them all sorts of misery, is egoism.» Yes, this egoism has been the cause for generations, ever since the days of Cain, son of Adam, of attacks and fighting among mankind, the ruination of everything, the origin of every tragedy. Therefore:

So long as men do not obey the Almighty they cannot give up egoism and pass to altruism. And without this, man cannot escape from primitiveness and savageness.



And so long as he does not escape savageness he cannot escape suffering. For humanity starts with altruism and altruism starts with obedience to the will of God. With the start of altruism all difference and all the consequent sufferings come to an end. Then the kingdom of God will appear on earth, and love will reign supreme.

İSTANBUL 28/9/1947  
ÖMER FEVZİ MARDİN

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