

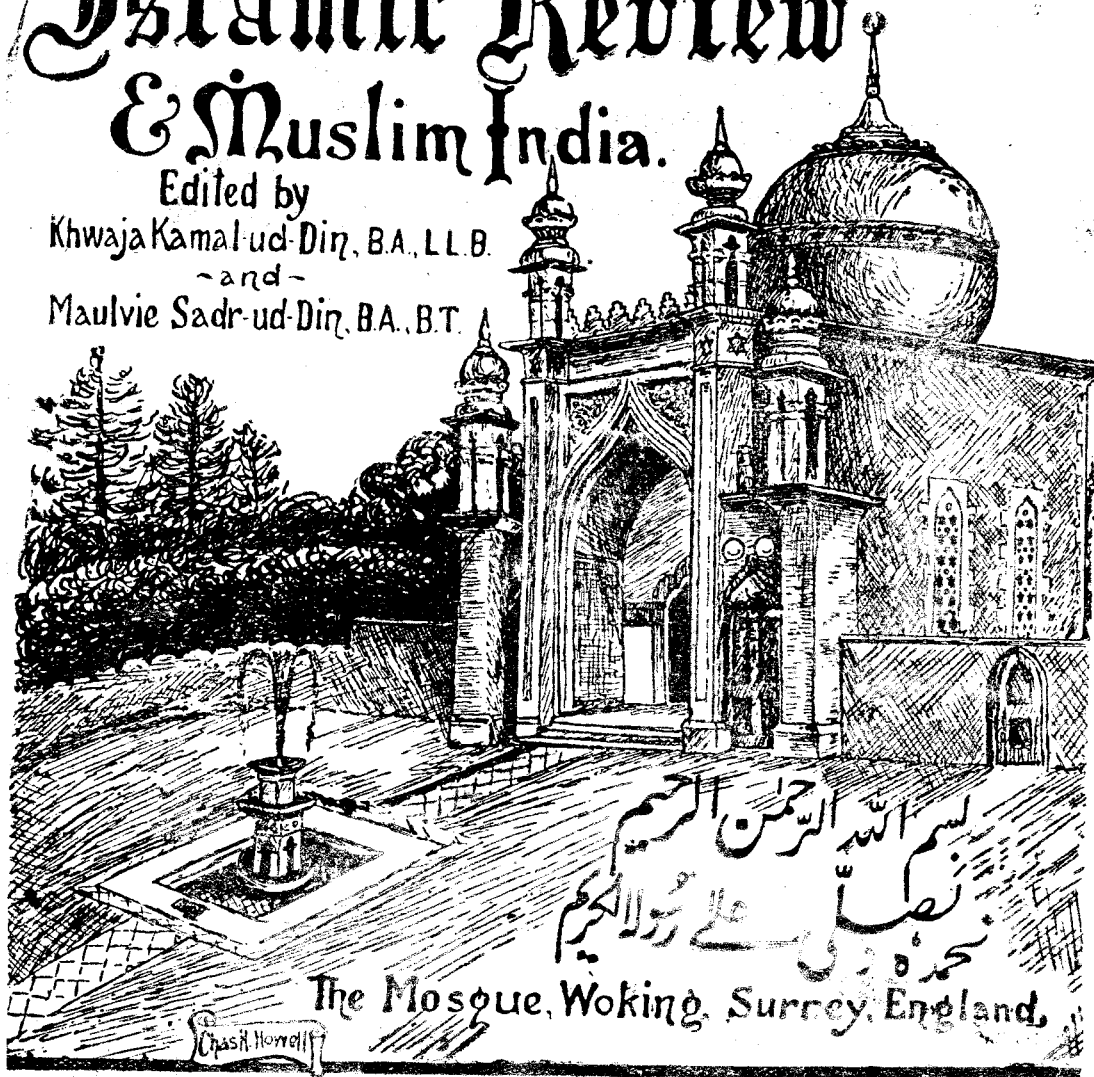
Islamic Review & Muslim India.

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-and-

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THE FESTIVAL OF EIDULZUHA AT WOKING

THE grand Feast of Eidulzuha, in memory of the sacrifice of his son by the great prophet Abraham, was celebrated in England as usual at the Mosque (Woking). The event which this festival celebrates is known to all students of scriptures. In order to meet the wishes of his Omniscient Creator, the prophet Abraham prepared to offer his son Ishmael as sacrifice. Not to be outdone in his great submission to his God, the son readily offered himself up to help his father in obeying the command of the Most High; but when the supreme moment arrived to put their resolve into actual deed, the great God, fully satisfied with their determination, stayed the hand of Abraham, who, instead of offering up his son as contemplated, now, under the command of God, offered the substituted sacrifice of a ram. The sacrifice stands for a spirit of utter renunciation to the Lord, which can alone bring about eternal grace and salvation.

The Feast was the sixth of the series of similar Muslim festivals which are being celebrated for the last three years successively in the great centre of the Rise of Islam in England. Notwithstanding the general uncertainty about the weather, a very large number indeed answered the call of the Lord to offer to Him their thanksgiving for furnishing them with a beautiful lesson of true renunciation and its resultant grace and blessing. This, like its counterparts, the other Muslim festivals which are being celebrated at Woking year after year by an ever-increasing number of British Muslims and their other Muslim brethren and sisters, who come together on the lawn of the Mosque from the ends of the earth, besides serving the traditional and spiritual purpose for which they were inaugurated years ago, serve as landmarks in the progress of Islam in England. They are the proven and the most palpable evidences of the growing strength of the mightiness and nobility of the Truth of God as embodied in His last great message—Al-Qur-án. They light up the way to all the most beautiful, workable, and practicable ideals of a true, simple, and helpful life which Islam holds out to all those who accept it. And these ideals are proving their utility and beneficence in thousands of ways where man has ceased to repudiate the offer of God's great mercy and all-pervading beneficence.

In the Mosque at Woking on the 8th of October came off the great event which has been cherished for the last so many centuries by the followers of Islam all over the world. And true to the spirit of that most wonderful result, which the Islamic life everywhere obtains—Muslim Brotherhood—there were ladies and gentlemen from a great many counties of England, Scotland, and Ireland, besides a very large number who hailed from all parts of the globe. There were gentlemen from different countries of Africa, some of them belonging to the innermost regions beyond the great Sahara; there were others who belonged to Persia, parts of Arabia, different countries of Europe; and India furnished its contingent of Muslims who lend so much prominence to every gathering where East and West meet. And as Muslims consider all men brothers, the company was not at all exclusive; there was a sprinkling of Christians and followers of other persuasions, who all heartily participated in the ceremonies of the day.

A few had arrived a day earlier, and the bulk began to make itself felt after eight in the morning. Long before the Prayers, the arrivals were eagerly embracing our esteemed brother the revered Kwaja Kamal-ud-Din, B.A., LL.B., the gentleman who is well known to all as the great exponent of Islam in England. We all know it was some time in the middle of 1912 when he arrived in this strange and wonderful land to introduce the missing, yet an essential element in the life of the West. His efforts, so heroic, were not late in yielding abundant results. Before he left for India in 1914, he had already witnessed the eagerness and enthusiasm with which his writings and speeches on Islam were received. His place was nobly and ably filled by another redoubtable expounder of Islamic Truth in the person of our dearly loved Maulvi Sadr-ud-Din, B.A., B.T. To all of his friends and admirers the news of his intended departure came like a veritable shock, but it is a consolation to feel that relief from the most arduous work and labour of love that he was called upon to perform would tend to repair the health, so much shattered by the performance of the so onerous a duty as that of the Imam of the Mosque. We all hope the pious and selfless labours of these great bearers of Islamic light will find their satisfaction in the ever greater increase in the numbers of the Muslims in the British Isles.

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public from the bloodstained records of the methodical tortures in which ministers of various sects of Christian faith before the dawn of Rationalism excelled one another. Perhaps by this is meant to father upon a powerful rival certain inhuman cruelties bound to be repugnant to all cultivated and decent temperaments.

The question of apostacy might have remained an unsolved problem in other religions; but in Islam it has presented no difficulties. It can be very safely asserted that Islam does not prescribe any punishment in this world for apostacy. This, for very obvious reasons, is due to the fact that the greatest triumphs of the True Religion of Allah has throughout lain in the fact of its being extremely rational, persuasive, and human. Being a rational faith, how could Islam condemn to death all those who found it difficult to reconcile their way of reasoning with its injunctions?

As there was a danger of people's zeal for their faith getting the better of their reason, the Holy Al-Qur-án, with its characteristic precision and exactitude, has laid down most plainly in chapter ii. verse 257: "Let there be no compulsion in religion. Now is the right way made distinct from error. Whoever, therefore, shall deny Thagout [literally means error] and believe in God—he will have taken hold on a strong handle that shall not be broken: and God is He who heareth, knoweth."

And in consonance with the tenor of the above we read next: "God is the patron of believers: He shall bring them out of darkness into light."

The wording and meaning of the above two verses are so plain as to render absolutely needless any attempt at further elucidation. No truer and more to the point injunction could there be in showing us the right way of action to be followed in such cases. And it is really gratifying to note that it has been followed ever since Islam pledged itself in these solemn and true words to view all those who turned their back upon its fair face. It is irrefutably laid down that there be no compulsion in religion, for the right, the correct way was made fully distinguishable from the wrong one. The way was really so clear, and easy to be followed, that its outlines and its features could never be unintelligible even to the crudest. Its righteousness was its argument, and it did not stand in need of any human force to make this argument effective. Its

own truth was one great torch against all attempts, human or otherwise, to dim its brilliance. And the Great Deity of the universe Himself pledges His holy word by saying: "He shall bring them out of darkness into light." For how vain, how futile would have been the message of Islam if it had suffered its success to depend, not on its own merits, but on the aid and assistance of man! No true Deity would ever implore the succour, intellectual or physical, of its creatures to prove to the world that His word was worthy to be followed. And if to bring others within the fold of Islam we have been prohibited from resorting to compulsion, how can we use any force to keep any one in his faith in Islam if after accepting it he becomes dissatisfied? But we need not rely on logical inferences alone. The Book of God deals directly with the subject of apostacy and makes mention of its consequences. The word *irtidad*, which is the technical word for apostacy in Arabic, has been used twice in the Holy Qur-án, in the following verses :—

They will not cease to war against you, until they turn you from your religion, if they be able. But whoever of you shall turn from his religion and die an infidel, their works shall be fruitless, in this world and in the next. They shall be consigned to the fire; therein to abide for aye (2 : 214).

Oh ye who believe! should any of you desert his religion God will then raise up a people loved by Him, and loving Him, lowly towards the faithful and haughty¹ towards the infidels. For the cause of God will they contend, and not fear the blame of the blamer (5 : 69).

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ
عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَلَيُّهُ
اللَّهُ يَفْعَلْ مَا يُنَاصِيهِمْ وَيُجَنِّبُكَ أَهْلَ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

¹ This is wrong translation by Rodwell of the word *azillah*; the right translation is "mighty."—EDITOR.

We have given the original and its translation from Rodwell. The reader may judge for himself. That the Holy Qur-án is the primary and chief source of the Muslim law will not be denied by anybody. The above quoted verses lay down the law as regards the subject in question. Punishment to meet apostacy has been mentioned in the first of the two verses. But the verse does not say that the apostates should be put to death or divested of all their rights ; it simply says that their works shall be of no avail and that they shall suffer in hell for their turning away from the true path. In the other verse also no physical punishment is prescribed for the apostates, but it is only said that if any one deserts the faith of Islam after accepting it the Muslims should not be aggrieved at it, for in his place a whole people would be brought into the fold of Islam.

Some Christian writers, however, have gone so far as to misconstrue the word *fa-yamut* in the first verse as meaning *he shall be put to death*—although it really means *then he dies*. Rodwell translates *and dies*. It implies a natural death ; the word used here being a derivation of *maut*, meaning to die, and not a derivation from *qatal*, meaning to *put to death*. "As the plain words of the Qur-án show, what is stated here is that the opponents of Islam exerted themselves to their utmost to turn back the Muslims from their faith by their cruel persecutions, and therefore if a Muslim actually went back to unbelief he would be a loser in this life as well as in the next, because the desertion of Islam would not only deprive him of the spiritual advantages which he could obtain by remaining a Muslim, but also of the physical advantages which must accrue to the Muslims through the triumph of Islam. And neither here nor anywhere else in the Holy Qur-án is there even a hint at the infliction of capital or any other punishment on the apostate."¹

Though the word *irtidad* is the technical word for apostacy, and finds its use only twice in the Qur-án, yet a return to unbelief after belief is mentioned several times, and on not a single occasion is death stated to be the punishment for return to unbelief. We quote the following verses with the English translation by Rodwell:—

¹ From "The English Translation of the Qur-án," by Maulvi Muhammad Ali, M.A., LL.B.

Whoso, after he hath believed in God, denieth Him, if he were forced to it and if his heart remain steadfast in the faith, *shall be guiltless*; but whoso openeth his breast to infidelity—on such shall be wrath from God and a severe punishment awaiteth them.

This because they have loved the present life beyond the next, and because God guideth not the unbelievers.

These are they whose hearts and ears and eyes God hath sealed up: These are the careless ones: in the next world shall they perish beyond a doubt (16: 108–110).

Verily, they who believed, then became unbelievers, then believed and again became unbelievers, and then increased their unbelief—it is not God who will forgive them or guide them into the way (4: 136).

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقُلُوبُهُ مَضْمُونَةٌ لَا يَنْتَظِرُ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَهُمْ مَحْضَبُونَ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَنَجَسَ أَسْمَاءَهُمْ وَأَنَّهُمْ فِي الْغُلُوبِ وَهُمْ مَأْتَمُونَ فِي الْآخِرَةِ وَهُمْ فِي الْحَيَاةِ

الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا ثُمَّ يُكِنُّ اللَّهُ لِيَعْفِرَ لَهُمْ وَلَا يَهْدِي بَنِي سَبِيلًا

It should be noted that the verses quoted here range for their chronology from the early Meccan days of the Prophet's life to those when he ascended to his height of power. We find the last of the above quotations in "The Women," the fourth chapter of the Qur-án, which treats of many of the questions arising out of the battle of Uhud, and there seems to be no doubt therefore that it was revealed immediately after that battle, i.e. in the fourth and fifth year of Hejira and some seventeenth or eighteenth year of the ministry of the Prophet. Thus it appears that the treatment of the apostates remained the same from the beginning up to the last. In short, there is not the slightest reference to any kind of punishment to be inflicted in this world on the apostates on the testimony of the Holy Qur-án, the original source of Muslim law. Nay, the last of the above quotation is final

on the point, and very instructive too. If the renegades from Islam had to meet capital punishment, how could they survive to become Muslim again and then to apostate, as the verse shows :—

“Verily, they who believed, then became unbelievers, then believed and *again became believers, and then increased their unbelief*—it is not God who will forgive them or guide them into the way.”

Do not the words *italicized* give the lie to those who say that the Holy Qur-án prescribes death as punishment of apostacy ?

The life of the Holy Prophet, whose each and every act has been minutely recorded by historians, likewise is destitute of any direct or indirect reference which might give us any hint as to the apostate having been condemned to die solely for his change of faith.

It is therefore seen that the teachings of Al-Qur-án as well as the life of the Holy Prophet do not give us any cue to the truth of the allegation which has been made by some unjust critics of Islam. For when we see that their general purport throughout has been to place before every man and woman a rule of life, whose need and the efficacy of whose application is being recognized at each and every step in the lives of its followers, any hard-and-fast stringencies with a view to ensure adherence to them seem to be useless. On the other hand, religious and sectarian persecutions, which stand to each other in the relation of parent to offspring, are rather the result of inability to defend one's principles by argument. Thus it happened in the time of every prophet, but when the truths he preached were found to be irrefutable it was proposed to stop him by force. But persecution, instead of being a check, has always proved a help in the spread of a movement. Islam considers the acceptance of the True Faith by a person a matter, a transaction, absolutely between man and his Maker. As no human agency can enforce the acceptance of a principle, likewise it has no right to enforce the continuation of that acceptance. This is the sum total in brief of the teachings of Islam on the authority of Al-Qur-án and of the history of the life of the Prophet.

Turning to another page in the history of the world's religions, we find some of the cruelest, the most heinous, and the most horrible atrocities perpetrated in the name of the

religion of Christ. No unnecessary introduction is needed for the reader to that blackest page of European Church history. Its name is sufficient to enable one to conjure up all the wildest excesses of the Catholic persecutors to his mind. The solitary expression, "The Spanish Inquisition," has a significance peculiarly its own which to a mind nurtured in the teachings and traditions of Islam is unthinkable. In the words of the great historian Motley, "the Inquisition was a machine for inquiring into a man's thoughts, and for burning him if the result was not satisfactory." The well-known Spanish Inquisition was established in 1480, but this mode of inquiring into men's beliefs was in existence ever since the early part of the 13th century. Although the manner and methods of its operations differed from time to time, the central principle embodying the meaning of the movement remained unchanged. Regarding the opening period of the Inquisition, we have in the "Encyclopædia Britannica":—

"The germ of the Inquisition lies in the duty of searching out and correcting error entrusted to deacons in early churches. The promise in the Anglican ordinal that the priest will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, is a pale reflection of this ancient charge. The Episcopacy thus providing the instruments, the temporal power soon offered to enforce the sentences of the Church; the edicts of Constantine and his successors now began that double system, which by ordaining that heretics should be dealt with by the secular arm, enabled the Church to achieve her object without dipping her own hands in the blood. Thus about A.D. 316 Constantine issued an edict condemning the Donatists to lose their goods; and in A.D. 382 Theodosius declared Manichæans guilty of death, and confiscated their goods."

With this grim beginning is inaugurated a chapter in the history of man whose parallel it would not be easy to find. And all this cruelty and bloodshed was perpetrated in the name of the God of mercy and beneficence.

Islam happily has no such record to tarnish its beauty. For in matters of religion it positively discountenances any use of force. It firmly believes in the acceptance of a faith, a contract to which there are only two parties, viz. God and man, and

does not recognize the intervention or intercession of any third agency towards the creation or continuation of the contract. The ordinance of the Holy Al-Qur-án is most explicit in the matter :—

Lá ikrah fiddín

(“There is no compulsion in Faith”).

THE RELIGION OF ABRAHAM

(Our Friday Sermon)

JESUS A MUSLIM AND A MESSENGER OF ISLAM

“And who forsakes the religion of Abraham but he who makes himself a fool, and most certainly *we made him pure* in this world and in the hereafter he is most surely among the righteous.

“When his Lord said to him, Submit, he said : I submit myself to the Lord of the worlds.

“And the same did Abraham enjoin on his sons and (so did) Jacob : O my sons ! Surely Allah has chosen for you (this) faith ; therefore die not unless ye are Muslims.”*

THE QUR-ÁN ii. 130-132.

WHAT an opportune bequest from Abraham to his children :—

“Die not unless ye are Muslims (obedient to the laws of God).”

A true advice to us all, to equip ourselves for rendering accounts for the life granted to us by the Lord of the universe to accomplish certain great designs of His. Death ! that great inevitable, that big certainty and yet an uncertainty, as to the time, place, and form it chooses for its appearance to us mortals ; we certainly do not know those moments when we shall have to enter into regions beyond, and stand naked before our Creator. A most pitiable lot will ours be if we are going to be condemned by the Lord at the Day of Judgment, after we die, and stand before Him ; and it cannot be otherwise unless we are able to challenge death and say to her very face, in the words of Abraham : “Come, and you will find us Muslims, obedient to the Lord our God and resigned to His will.” I wish we could say, like Abraham, to our God :

“I submit myself to the Lord of the Worlds.”

* Cf. Genesis xviii. 19 : “For I know him (Abraham), that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.”

These words of Abraham give us the spirit of Islam, a religion of Commandments and Obedience, revealed to and taught by every prophet, from Noah to Muhammad (blessed be their souls!), and which is the only gospel for human salvation. Every prophet, no matter if he was raised in the East or West, came with the same message from the Most High. Nay, our salvation is secured, when we receive and act upon this message.

“Yea, whosoever submits himself entirely to Allah, and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for *him* nor shall *he* grieve” (The Qur-án ii. 112).

Was not *Jesus a Muslim* himself, and taught Islam when he said to his pupils:—

“Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.”

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matt. v. 17-19).

To be “called great in the kingdom of heaven”—an enviable position, and yet to be achieved by every one amongst the human race if he “shall do and teach the commandments”; which amounts to saying, if he is a Muslim and teaches Islam to others. Are these words of the Lord of Christianity to be revered only as a fact in history, or are they a binding force even now on us in our daily life? But St. Paul says otherwise:—

“Ye are not under the law, but under grace” (Rom. vi. 14).

But Jesus did believe in and acted upon his words till his departure from the world. He would go to John the Baptist simply for the “fulfilment of the law” (Matt. iii. 15). With him all righteousness lay in the fulfilment of the

law; he obeyed the law and taught the same to others. Under Divine inspiration he also made additions to the law then in vogue. The severity of the Law of Retribution given through Moses to the house of Jacob in order to make a martial race out of the children of bondage, could not suit the conditions of the time then obtaining in the days of Jesus. He had to make changes. I may simply refer you to his Sermon on the Mount to find the changes he introduced in the law by Moses. We read there many a statement like this:—

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth :

"But I say unto you, That you resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v. 38, 39).

These precepts of humility and mercy may not be in requisition in our days—nay, it would be a suicidal act on our part to accept them as our guiding principle in life; the terrible conditions obtaining at present in Europe have forced Christian nations to turn a deaf ear to these injunctions of morality, but it cannot be denied that the Sermon was really a gospel in the days of the holy Teacher. By observing the law of "an eye for an eye" to its very letter, the Israelites had become an embodiment of anger and vengeance, with no mercy or feelings of compassion for any one among them. Their regeneration did demand lessons of morality like those given by Jesus Christ in the said Sermon.

Jesus Christ, however, was only a messenger of Islam, a teacher of Islam and a lawgiver of Islam; but unfortunately he could not complete his code of Islam—the religion of commandment and obedience; the low intellectual level of his disciples could not allow them to receive the law from God in its entirety. He himself was cognizant of the deficiency, and on the eve of his departure from his disciples he had to say to them these words:—

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall

he speak; and he will shew you things to come" (John xvi. 12, 13).

The Spirit of truth had to come after Jesus to guide us into all truth. Do these words refer to the descent of the Holy Ghost, and did these words of prophecy find their fulfilment on the day of Pentecost, as the advocates of Christianity teach us to believe, when "suddenly there came a sound from heaven as of a rushing mighty wind, . . . and there appeared unto them cloven tongues like as of a fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

To accept this exposition of the above prophecy in St. John is nothing short of blasphemy. It means that Jesus Christ himself was devoid of the Holy Ghost. Has not Jesus himself, when referring to the advent of the Spirit of truth, said these words:—

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John xvi. 7).

That "the Comforter" and "the Spirit of truth" are one and the same person is an evident truth, but it also appears from the above that the Spirit of truth had not descended in the days of Christ—"The Comforter will not come if I go not away"; and if it was the Holy Ghost, should we presume that Jesus was not blessed with the Spirit of God in his lifetime? But we read something different in the following lines:—

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. iii. 16).

If this episode of the dove is true, the Comforter and the Spirit of truth must be a different personality from the Holy Ghost. Besides, the Spirit of truth had "to guide us into all truth." Jesus had many things "to say unto" the disciples, but the disciples could "not bear them" then, and the truth therefore was to be perfected by the Comforter. If the prophecy found its fulfilment on the day of Pentecost as is believed by

the Christian Church, where should we look for the "many things" which Jesus had to say and could not say as his disciples could not bear them then, and they were to be said by the "Spirit of truth"? Where is the "all truth," the Comforter had to guide us into? We find nothing in the events of the day of Pentecost as related in the second chapter of the Acts. "To speak with different tongues" cannot be "all truth." Even heathens and atheists do possess this qualification. Do they possess, therefore, all truth? To think so is in itself a sin. Nor do we find any further revelation of all truth throughout the history of the Church after the day of Pentecost. The Church, "filled with the Holy Ghost," has hardly added anything to what was already taught by Jesus Christ. Beside, the Church is not a single person, but a body consisting of more than one unit, while the one prophesied by Jesus is, in the words quoted above, only one single person. And had not God always chosen one and only one man at a time to be His mouthpiece? Has He not always put His law and His word into the mouth of one and only one person at a time? Aaron was also a prophet with Moses, but the latter was the only spokesman of God. "The ways of God are unchangeable"—so says the Qur-án, and it is a truism. Look to His work in Nature, the best index of His ways, and it appears that His ways have never seen change—they are immutable; and it is His way to choose always one man at a time to be His mouthpiece. If "all truth" was to be sent unto us after Jesus Christ, it could not be revealed through a body of ecclesiastics; but "one of the Elites" was to be chosen as a messenger of God to fulfil the words of Jesus; and the mantel of the prophethood fell on Muhammad, the last of the prophets, as says the Qur-án in reference to this prophecy:—

"The (Spirit of) Truth came and the false fled away;
the false had to flee away."

Accept it if you will, or the words of Christ have remained unfulfilled for full two thousand years. Al-Qur-án, the last book of God, brought "all truth." It perfected the law. That religion of Commandments and Obedience, namely Islam, which was in its incipient stage in the days of Noah and Abraham, and passed through its various stages of evolution in the times of Moses, David, and Jesus, finds its final com-

pletion at the hands of the last Prophet, Muhammad, the Comforter and Spirit of Truth. He did not speak of himself, but whatever he heard *that* he spoke, and what was spoken of him by Jesus was thus fulfilled.

Islam, therefore, in its present form is only a religion of Christ, as well as of other prophets of the whole world, but in its final form. And who can dispense with such a religion? If in order to be righteous Jesus himself had to obey and observe the law and become a Muslim, how can his followers leave this well-trodden path to salvation, namely Islam. If the shepherd was a Muslim, why not the flock? But they say we "are not under the law, but under grace";¹ we were the "servants of sin unto death" when under the law, we became servants of "obedience unto righteousness" after the Crucifixion. "We were the sons of sin under the law; we became children of grace after the atonement. Death claimed us for itself under the old covenant of commandment and obedience, but salvation became ours under the grace of blood." For "until the law sin was in the world, but sin is not imputed when there is no law" (St. Paul). Beautiful words! pleasing to the ears but words which were never a reality. Has the world dispensed with the law, or has righteousness ever seen its prominence in Christendom? But they say we cannot observe the law. Sin is our heritage from Adam. God tried the old covenant for several thousand years. The Divine experience failed, and the All-knowing had to give it up as a hopeless task and to jump upon a new scheme of salvation.

The doctrine was never preached by Jesus himself, yet this is the only pillar of the religion of the Church. The whole thing hinges upon one question: Is sin innate in human nature, or is it merely a human acquisition? Are we born in sin, or are we born Muslims and possess natures by birth to observe the law? This, in fact, is the crucial point between the merits of Islam and the religion of the Cross. The doctrines of Atonement and the Divinity of Christ are mere corollaries and accessories. The reason goes thus: we were sinful by birth, "through the offence of one many became dead" and deserved punishment, but the mercy of God could not bear eternal damnation of man. On the other hand, Divine justice did demand punishment; to meet the ends of justice as well as of mercy, atonement

¹ Romans vi. 14, 16.

was a necessity. But no man could atone for his fellow-beings, as every one of us with a sinful nature was to be atoned for. Only one with an immaculate nature could propitiate Divine wrath. Hence the Divinity of Christ. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."¹ Thus it appears that belief in the doctrine of "sin by birth" is the root of the religion preached, not by Jesus Christ but by St. Paul, on which lies the superstructure of the religion of the Church, and the doctrine of the Atonement as well as that of the Divinity of Christ are mere ramifications. Are we, then, born with a nature to observe the law, or are we transgressors by our birth? In other words, are we born Muslim or Churchmen at birth? Muhammad (peace be upon him!) makes us born Muslim, as he says:—

*Kullo Mauloodun Yolidu alā
F'iteat-el-Islam.*

"Every man is born with the nature of obedience (to the law)."

The Church says otherwise. Thus this doctrine of "sin by birth" is the crucial point between Islam and the religion of the Church. If sin means breach of the law, and if man by nature is incapable of observing any law, is not all legislation an anomaly and government of a country an absurdity? Can any government work without having its laws and ordinances obeyed, and can this requisite for the maintenance of good government in a country be realized if man is incapable of observing the law, namely, if he is sinful by nature? Do we not respect the laws of society?—to think otherwise would be a gross insult to our sense of citizenship. Yes, most of us are observant of the law.

This may be true, the Church says, of the laws civic and mundane; but as far as Divine commandments are concerned man is helpless. Adam could not keep the commandment given to him by God. He did eat of the forbidden tree, and incurred eternal perdition for his descendants. The same nature of transgressing Divine laws we have inherited. One need not question the soundness of this apostolic logic bequeathed to the Church by St. Paul. Suffice it to say that the sons of Adam have shown full aptitude of implicit resigna-

¹ Romans v. 19.

tion to God. They have honoured Divine commandments to their very letter and spirit. Are not those ten commandments promulgated by Moses a best prototype of the laws of God? Where lies the impossibility of observing them? Does not the whole Muslim world observe the first two commandments¹ in the most strict sense of the word? The very formula of their religion is, There is no God but *Allah*. To denominate The Most High they have adopted the word *Allah*, the only word which has exclusively been used to signify the Lord of the Universe in Arabic language and has not even metaphorically been applied to any being other than God; while all other words which different languages now use to denote the Supreme Being have had their application to other things beside. *God* in English, *Deo* in Sanskrit, *Khuda* in Persian, *Dieu* in French, *Gott* in German, and so forth, do now convey the idea of Deity; but no one can assert that this is or has been their exclusive use. But the word *Allah* had always had God, and only God, for its connotation. This shows how Muslims are jealous of the *oneness* of God and how averse to associate any other name with Him. Be it far from us to bow down ourselves to any image or likeness; we have always won the fame of image-breakers. The third commandment (Exodus xx. 7) forbids us to take the name of the Lord in vain, while the fourth enjoins upon us the observance of the Sabbath day. Have not millions of men kept both these commandments? Unfortunately public-houses here are honoured also on the Sabbath day, but there are thousands of good Christians who do observe the said commandment to its very letter.

"Honour thy father and thy mother" is the next commandment, and it would be an insult to our sense of dutifulness if a religion teaches us to believe that we are incapable of observing it. As to the rest of the commandments,² almost

¹ Exodus xx. 3-5:—

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven. . . .

"Thou shalt not bow down thyself to them, nor serve them. . . ."

² Exodus xx. 13-17:—

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house. . . ."

every nation of the world has codified them in their penal laws, and they are more honoured than transgressed. It is revolting even to imagine that we are murderers, thieves, or bearers of false witness by nature, or that all of us covet the possessions of our neighbours.

What on earth did God intend to accomplish if He made us sinful by nature? What a heinous dogma! Blessed be the name of Muhammad, and may his memory be green, who taught us that *every person when born enters into this world with nature immaculate and sinless*. By nature he is observant of the law—so says the Qur-án.

“Make thyself convert to the faith of Allah (obey His commandments), and to do so is thy nature given by Allah, who created man with this nature (of obedience to commandments).”

Islam means observance of the law; and was not Jesus a Muslim and taught Islam when he said:—

“Whosoever therefore shall break one of the least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

THE AGE OF THE NEW TESTAMENT

ARTICLE V.—MARCION

By JOHN PARKINSON

IN this sketch of the Christian literature of the period immediately following the rise of the religion, I have dealt with the earliest and principal only as sufficient for the purpose. To have examined the writings of Hegiseppus, the Clementines, the Epistle to Diognetus, Tatian, Dionysius of Corinth, and others, would simply have taken up space without altering the method or changing the result of the inquiry. Of the earliest so-called heretical writers the same may be said, with one exception, and about whom a few words must be said.

MARCION.

The great Heresiarch of the second century was born at Sinope, of which place his father was Bishop. He aspired to the first place in the church at Rome. But the presbyters refused him communion on account of his peculiar views of Christianity. He is said to have arrived in Rome about A.D. 140, and to have taught there for about twenty years. With his doctrines we are not at present concerned, save that he is said to have taken as the source from which he drew his peculiar doctrines of Christianity: ten Epistles of Paul and *a single Gospel*. Those ten Epistles of Paul and the single Gospel of Marcion is the oldest collection of New Testament writings of which there is any trace. None of the other books contained in our New Testament are mentioned by Marcion.

The Heresiarch wrote a book called "Antitheses," which has not come down to us. We know of it only through those later Fathers who wrote against the opinions contained therein with all the venom their petty natures might devise. They are bitter and uncritical in their replies; it is doubtful if their general accuracy can be relied on in regard to his work. The principal question, so far as the present subject is concerned, is: What was "the Gospel" used by Marcion? Irenæus, Tertullian, Origen, and others blamed him for using a mutilated and falsified version of our "Gospel according to Luke." For a long time the answer was doubtful. But the linguistic investigation of the text by Dr. Sanday has practically settled the question in the affirmative. Marcion made use of "the Gospel according to Luke" in a rescension at least closely allied to that now in use. We may therefore accept the position that in the middle of the second century our "third Gospel" was in existence, and formed the basis of Marcion's work. At the same time it must be understood that Marcion did not connect the Gospel with a man Luke. At that time it appears to have simply borne the title, "The Gospel of the Lord," no author's name being attached to it. Later the followers of Marcion opposed the idea that Luke was the author: while the very fact that Marcion altered the text shows he did not look upon the work as either authoritative or infallible, but more probably as largely interpolated.

We have now finished our examination of the principal literature of the period between the time of the supposed

death of Jesus and the middle of the second century, a period embracing over a century. The result is we do not find a single trace of either our first or second Synoptics during that period; of our third Synoptic we find the first trace in Marcion about the middle of the second century, the end of the period under review. We find only one tradition that any of "our Evangelists" composed Gospels at all. That of Papias and his description is fatal to the claims of our Matthew and Mark. The identification of Luke and Marcion's "Gospel" proves the existence of that Gospel about A.D. 140, but gives no clue to the authorship and is unfavourable to its trustworthiness as accurate history.

If we accept the position of the leading critics that Matthew and Luke are later than Mark, and probably based on it, and that Luke is possibly the last of the three, we are left with the result that Mark and Matthew would be written sometime before A.D. 140. Biblical critics in general place all three a good deal earlier, without, I think, sufficient reasons for so doing. It is conceded that the "Pauline Epistles" are the earliest documents of the New Testament literature, and the critical examination of Van Manen and of Whittaker seem to me conclusive in deciding that the earliest "Pauline" documents belong to the period between A.D. 120-130. There was certainly no general tradition nor written records of a teaching and miracle-working Jesus until some time after the editing of the body of Epistles attributed to Paul. If the "Pauline" literature therefore is to be dated as above, the result is the placing of "our Gospels" at a later date, and that is, as we have seen, the result of our investigation of the works of the Apostolic Fathers. There may well have been a mingling of sects and beliefs, the basis being a cult connected with a Jewish Jesus or Joshua having a divine status; the story as we have it growing out of Semitic ritual and myth, absorbing in the process further ritual and myth from the Mithraic and other cults. As Professor Schmeidel says:—

"The discussion of the dates of the Gospel yields . . . but few definite results."

As to the actual authorship and origin the result is equally indefinite. Again Schmeidel is forced to admit that—

"In short, all that can be said to be certain is this, that it

is vain to look to the Church fathers for trustworthy information on the subject of the origin of the Gospels.

"If therefore it should prove not to be the case that our Gospels were severally written by Matthew, Mark, and Luke, the statements that they were do not arise from falsification on the part of the actual authors, but only from error on the part of the Church fathers, such as Papias or the person upon whom he relied."¹

The Professor stops there. He does not think it worth while to point out that his statement shatters at once the whole position as to the divine origin and inspiration of the books. No critical person is going to accept books of unknown authorship, unknown date, and unknown origin as Holy Scripture, as the Word of God. The historical position is also involved if not supported by external evidence of a trustworthy nature, and that external evidence is entirely lacking in the case of "our Gospels." As Whittaker says:—

"Now the Gospels, to which the primary appeal has to be made, cannot be regarded as historical documents. They are of unknown authorship and of composite origin. Their probable date is more than two generations after the events they professedly record, and they are of miracle-stories all compact. The teacher never appears as a mere human being, but as 'the Lord,' the 'son of God.' His birth is miraculous. His death on the cross is not described with accompaniments that were those of a Roman execution, but with the characteristic details of various rites of human sacrifice known in all parts of the world from India to Mexico. To all of them a mystic significance is attributed."²

And that mystic significance and divine symbolism is to be seen equally in the writings of the Apostolic Fathers from Clement of Rome to Justin Martyr. Yet the early apologist is never concerned with an historical outline of the life of an historical Jesus; his main effort appears to be confined to converting polytheists to monotheism in the mere name of a "Lord Jesus Christ," who is simply said to have suffered

¹ "Ency. Biblica," art. "Gospels."

² "Origins of Christianity," p. 21.

crucifixion. The human element, if appearing, is always remote, always in the background.

It is only when we come to A.D. 185 that we find the first definite information of the existence of our Gospels. Irenæus classes the four Gospels together, and argues that they cannot be more or less. In his day, therefore, about two hundred years after the events they profess to record, they had attained to a recognized standing in the Church, the belief as to their origin being primarily founded on the legend of Papias, with later embellishments.

Our investigation has not been utterly barren ; in spite of the mass of legends, contradictions, and absurdities, we have arrived at some definite results, the principal being that the early Fathers, up to near the middle of the second century, knew nothing of "our Gospels." Either those Gospels were not then in existence, or if in existence the early Christians placed no reliance on them as historical documents, as trustworthy records, as divinely inspired, or as the authentic writings of Apostles or of their disciples. But those same early Fathers accepted other traditions not recorded in our Gospels, and accepted other works now lost or placed by later generations among the Apocrypha.

The writings of the early Christians furnish further information of an important character, and introduce another method of historical analysis. From an examination of the literature of the first and second centuries we are able to estimate the beliefs current during the various decades or generations, and trace thereby the march of ideas and the development of the cultus. For development it was—a growth, not a sudden inspiration and illumination uplifting the nations and giving an immediate and superior grandeur to the idea of the Godhead, or ushering in new doctrines of the present or a future life. The movement drew its first inspiration from the Apocalyptic literature of Jewry—indeed was a continuation of it. In its course it gathered to itself the flotsam and jetsam and the sursum of the cults and latterly of the philosophies flowing around it. So it became a conglomeration of the hopes and fears of the people of the period, and an amalgamation of the myths and legends that ebbed and flowed in the ocean of thought, surging and tossing both in the occident and the orient, along the Mediterranean seaboard.

As Whittaker says :—

“ What seems probable is that we shall find the teaching ascribed to the founder of the new religion and his apostles to be a result of gradual growth, thrown back in imagination to the beginning, like the ideal of the ancient theocracy.”¹

The above statement applies as much to the deeds, if not more so, as to the sayings, all of which were current long before. What we do seem to find is, before the destruction of Jerusalem (A.D. 70), an obscure cult, based probably on a Eucharist, and from before the days of the Maccabees an indeterminate Messianic movement, which at different periods varied in its tendency : sometimes looking for a spiritual ruler only, at others for a prophet, priest, and warlike leader ; sometimes looking for him as an offspring of the line of David and the House of Judah ; at others, principally during the ascendancy of the Maccabees, proclaiming him as an offspring of the House of Levi. Then came the destruction of the Temple, and, as has often been pointed out, the changing of the total outlook of the Jews. The period of oral myth-making set in, followed at the beginning of the second century by the pseudepigraphic and then the other New Testament literature.

The “ Old Testament ” and Jewish Apocalyptic literature show a continuous development of ideas, in the main progressive ; ideas on the kingdom of God, the resurrection, a future life and Messianic hopes. As Dr. Charles, our greatest authority on the literature of that period, says :—

“ One of the strongest impressions experienced by the reader who studies in their historical order the Canonical and non-Canonical Books of the Old Testament is the consciousness of the continuous, and in most instances the progressive, reinterpretation of traditional beliefs and symbols. This holds true alike of the most sacred and fundamental conceptions of Judaism as of its less essential elements.”²

That mental development, both ethical, eschatological, and theological, led straight to the New Testament literature. In the *Book of Enoch* of the first century B.C., we have the concepts

¹ “ Origins of Christianity,” p. 6.

² “ Between the Old and New Testaments,” p. 159.

of the Son of Man who pre-existed from the beginning, possessed universal dominion, and to whom all judgment was committed. Also the titles "The Christ," "The Righteous One," and "The Elect One."

The development did not cease on the first introduction of the pseudepigraphic literature of Christianity; the development went on until the canon became recognized if not actually fixed. That development can be traced by an examination of the *contents of the Gospel*.

As J. M. Robertson, M.P., points out :—

"The fact that none of the Pauline Epistles quotes any of the Jesuine teachings and that the first Clementine Epistle alludes to but one or two is a reason for holding that they came very slowly into existence."¹

If Paul wrote the Epistles and knew of any sayings of Jesus, then it is inconceivable that he should never quote or refer to them. But we do not require to confine ourselves to Paul and Clement. In the Ignatian Epistles we have still further sayings, and a few deeds begin to shape themselves as part of the cult. In the Gospel of Barnabas, Old Testament prophecy takes the leading place, Jesus being held up as a type of the "Red heifer," and his life and death the fulfilment of the Scripture. With that basis to work on ideas and legends grew apace, until in the days of Justin we have Jesus embodied and idealized as the complete fulfilment of Old Testament prophecy; from whom issued many sayings and whose life was a series of miracle workings.

"Broadly speaking, the age of an early Christian document is found to be in the ratio of its narrative bareness, its lack of biographical myth, its want of relation to the existing gospels."³

Again, the early content of the Gospel was a simple *Monotheism*. It was, as Prof. Smith says—

"A *Protest against Idolatry*; it was a *Crusade for Monotheism*."

¹ "History of Christianity," p. 73.

² "History of Christianity," p. 5.

³ "Ecce Deus," p. 46.

"The first Jewish Jesuists were simple unitarians, and the Jesus of Paul, so far as can be safely inferred from Epistles indefinitely interpolated, was certainly no part of a Trinity in Unity."¹

The proof is spread over the whole of the early Apologies. Athenagoras assaults the prevailing system of polytheism as late as A.D. 177, and apparently lays no stress on any teachings. Still later Apollonius attacks idolatry simply, while the writings of Aristides is an appeal for monotheism purely. Neither apologist knows of a human life of Jesus or of a teaching and miracle-working Saviour such as is depicted in our Gospels. Even in Justin, where we find the first reference to a life of sayings and deeds, they are but secondary to his general argument.

The modern clergyman may picture the human life of Jesus by high flights of rhetoric and imagination, in fine poetic imagery and in the glowing words of his native tongue, but the Christian apologist writing in the earlier days of the cult under the ægis of the Cæsars knows nothing of such a sublime and incomparable human life. In those early days the Christian teacher knew only a Jesus crucified in whose name men might be saved or demons cast out; but his Jesus was parentless, dateless, speechless, and inactive. Later, a few sayings were attributed to him, then more sayings and a few deeds, then the Gospels as we know them. But the beauteous human life portrayed by the modern Christian evangelist, and from which the early apologist ought to have drawn fine illustrations and telling parables of hope and solace, was hidden from him; he draws not a single drop from the life-giving fountain. The great stream rushes by him either unknown or unheeded. Why? Because the whole thing was a growth, and had not in his day reached that stage of development.

Supposing the result of our investigation to be correct, have we any means of knowing what Jesus actually taught? So far as our Gospels are concerned we have none. We cannot assert for certain that this or that saying is actually his; it may simply have been attributed to him. But we can safely assume that the earliest Christians would be nearer his actual teaching than the later Christians, when myths and legends had been woven round his life. We have already found that the content of the

¹ "History of Christianity," p. 102.

early Gospel was a simple monotheism. We may therefore go so far as to assert that whatever else Jesus may have taught he at least taught monotheism, the oneness and unity of the Deity. That is what Muslims have been contending all along. Jesus was in the broad sense of the term a Muslim, a predecessor of the Prophet, working in the same direction and with a similar aim, to sweep out idolatry and purify the god idea from polytheistic and other pagan attributes.

"We *will be* God's helpers! We believe in God, and bear thou witness that we are Muslims" (Sura xcvi. 45).

HOW THE BIBLE WAS INVENTED

By M. M. MANGASARIAN

IT is universally admitted that besides the four Gospels which the Churches believe to be genuine, there were, in the early centuries, hundreds of Gospels which have been rejected as spurious. Pause for a moment, and think of what that means. Why were there so many lying Gospels? The very fact that our four Gospels were chosen from a pile of manuscripts, every one of which claimed to be genuine, is a sad commentary upon the morality of the early churchmen. I trust you duly appreciate the significance of this. What was it that gave an impetus to the industry of imposture? How explain the vogue which lying for religion enjoyed after the conversion of the Roman Empire? Was it so profitable to manufacture Gospels that everybody tried his hand at it? I cannot get away from the tremendous fact, that by the admission of the Churches themselves, there were a great number of apocryphal Gospels thrown upon the religious market as soon as Christianity became well established in Europe. What made lying so popular and profitable all at once? I want an answer. If it is true, and it is, that our four Gospels had to be voted upon from among a heap of other Gospels, each claiming to be the only true Gospel, then, speaking as a student of history, whether it unsettles you or not, I am constrained to say that this Oriental religion, as soon as it set foot in Europe, lifted lying to the dignity of a vocation.

VARIANTS.

But when we come to the four Gospels themselves, pronounced to be canonical, do you know, my readers, that there are upwards of 150,000 different readings of these same Gospels? That is to say, the same passages read one way in one manuscript, and another way in another, while they may be absent altogether from a third, etc. In view of all these facts, reflect upon the intelligence of the man who, Sunday after Sunday, calls these the infallible word of God. He does so because he is speaking by the creed, to which he has sworn allegiance for the rest of his life. One hundred and fifty thousand various readings of the New Testament! And think of the centuries of bloodshed and controversy over these contradictory texts!

Open, if you please, your New Testament and read the seventh verse of the fifth chapter of the First Epistle of John, then look for the same verse in the Revised Version, and you will not be able to find it there. After being accepted as the word of God for two thousand years, it has been finally expurgated. To-day, according to one Bible (the King James Version), this passage is inspired; according to another Bible (the Revised Version), it is an imposture. Let me quote the text:—

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

What better proof of the Trinity do we need? On black and white, in the Bible, John, the Apostle, declares by the power of the Holy Ghost, that there are three in heaven—gives their names, and adds that these three are one.

Some lying scribe, some crabbed sectarian, some conscienceless copyist, bribed by his party, must have invented this text, which for twenty centuries has been worshipped as the word of God! “Wicked” sceptics, two thousand years ago, denounced the clumsy imposture, but they were silenced by the halter and the sword. It has taken the Christian Church nearly two thousand years to discover that the sceptics were right. It has taken the Church two thousand years of evolution in honesty and intelligence to throw out this spurious text. It has taken the Church, claiming to be under the guidance of the Spirit of God, twenty hundred years in which to acquire the courage and

love of truth of the "wicked" sceptics who first called attention to this lie hiding behind an apostle's name. Reflect upon this! After using every means, even the most cruel, to force this Trinitarian text upon the world, the Revised Version *vomits* the imposture, unable to retain it any longer!

It would be unnecessary to multiply illustrations, but let my readers also consult the words in the margin of the last chapter of the Gospel of Mark, in the Revised Bible. Eleven entire verses of this chapter, after having been "sworn in" for two thousand years as the word of God; after having been repeatedly quoted as representing God's mind on matters of faith; after causing untold misery, cruel wars, persecutions, diabolical tortures, and more than all these, such mental anguish in millions of sensitive minds as no repentance can atone for—these verses, among which is the following: "Go ye into all the world and preach the Gospel to the whole creation. . . . He that believeth and is baptized shall be saved, *but he that believeth not shall be damned*"—have been placed under an interrogation mark! Ah, for how much misery is the above damnatory clause responsible! How many lives this leprous falsehood has blasted! This cruel imposture, like a malignant growth, kept eating into the sound parts in human nature for twenty long centuries!

Among these eleven verses are also Jesus' promise of miraculous power to his disciples, such as casting out devils, juggling with live serpents, drinking deadly poisons, laying hands on the sick—which has filled our world with charlatans without number. But now comes the Revised Version, and quietly dismisses from the Word of God these eleven verses, with these words in the margin: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end (verse 20). Some other authorities have a different ending to the Gospel." Read the above carefully and reflect. The old translators suppressed all this information, and gave us to believe that we were not only reading the Word of God, but the only Word of God in existence. The revisers say, "Some other authorities have a *different* ending to the Gospel." Is not that edifying? How did they decide which "ending of the Gospel" to print as the Word of God? And why did the translators of the Bible wait two thousand years before they gave out this information? Is it to their increasing honesty

that we owe this admission, or is it to the increasing power of the non-church-going world which has compelled this admission from their lips? Yes, yes; pause and think of how an organization must have become gangrened with imposture, to have resisted successfully every claim of truth and honour for two thousand years! Time forbids me to give other illustrations of the—I regret to say it—manipulations of the Word of God by its custodians. We can hardly suppress our indignation at the effrontery of the pious crew, who, to advance their “ism” or to make converts, did not hesitate to *pervert* history! . . .

ALCOHOL AND MOTHERHOOD

DANGER TO UNBORN CHILDREN

AT a meeting of the Society for the Study of Inebriety, held in the rooms of the Medical Society of London, Sir W. Collins, M.P., presiding, a paper by Dr. J. W. Ballantyne, physician, Edinburgh Royal Maternity Hospital, on the effect of alcohol in relation to antenatal life was read.

Dr. Ballantyne expressed the opinion that alcohol falls into line with other poisons, and with toxines, infective organisms, and physical agencies as one of the causes of antenatal morbid effects. The crusade against alcoholic indulgence would in no wise be discouraged or weakened if it were said by the profession that alcohol produced effects upon the unborn infant similar to, and not less unpleasant than, those arising from lead, from the typhoid germ, or the tubercle bacillus.

It was abundantly clear that alcohol was a danger to antenatal health and a menace to antenatal life at every one of the stages of that existence and through each of the progenitors. It was a danger from one conception, from one procreation, to another; there was no time under the sun when it was suitable or safe to court intoxication. The expectant mother should refrain from alcohol, or if unable to refrain should be protected from it for the sake not only of herself but of her offspring. There were difficulties of administration, of course, but the issue was plain. All intending parents should remember that they carry in their bodies the most precious of all earthly things, germ cells; and they should protect these from all evil influences as they would their own lives, for by doing so they could give a great gift (none greater) to future generations.

A discussion followed.

ISLAMIC REVIEW.—In view of the injunctions of strict abstinence laid down by Al-Qur-án, the value of the teachings of Islam as a great power for good in the world might easily be determined.

SISTER RELIGIONS

THE first of the proposed series of lectures under the auspices of the Central Islamic Society, the Hon. Sec. of which is Shaikh Mushir Hosain Kidwai of Gadia, was held at the Eustace Miles Restaurant, Charing Cross, on Friday, 6th October. Tea was also provided.

The lecturer was the Rt. Honourable Lord Headley, and the chair was occupied by Haji Khwaja Kamal-ud-Din, supported by Prince Abdul Karim, the President of the Society. Syed Ehsan El Bakry (Egypt) and Mr. Khaja Ismail (Hyderabad) received the guests with the Hon. Secretary.

Among those present were:—Prince Abdul Karim of Sachchin (President), Haji Khwaja Kamal-ud-Din (Woking), in the chair; Rt. Honble. Lord Headley (lecturer), Rev. Maulvi Sadr-ud-Din, Mr. Pickthall (Buxted), Hon. Mr. Abbas Ali Baig (India Office), Mr. Yusuf Ali (Rtd. I.C.S.), Mr. and Mrs. Sen, Mr. and Mrs. Ahmed Varisi, Princess Onroussoff (Russia), Viscount de Potier (France), Honble. Lady Seafield, Honble. Lady Caroline Grant, Mr. Hassanally (Karachee), Mr. and Mrs. Dusé Mohamed, Syed Ehsan El Bakry (Egypt), Manza-
lovi Bey, Mr. Khaja Ismail (Hyderabad), Syed Erfan Ali (Calcutta), Mr. Kadirbhoy (Bombay), Dr. Anveruddin (Madras), Prof. and Madam Léon (Liverpool), Mr. and Mrs. Tremayne, Prof. Belsha (Bagdad), Mr. Wajidali Khan and Mr. Sarver Ali Kidvai (Rampur), Mr. and Mrs. Ismail, Mrs. Maurressen (Belgium), Mr. Shauky V. Hussano (Egypt), Mr. Suleiman (Sudan), Mr. Abdul Qayum Malik (Aligarh), Mr. Belal Nur Ahmad (Jullunder), Mr. Grubb, Mr. and Mrs. Hope Nicholson, Mr. Sidney Muggeridge, Miss Judge, Mrs. Howell, Mrs. Smith, Mr. Qasim Howell (Woking), Mr. Nazir Ahmad (Punjab), Mrs. Taylor, Miss Symonds, Miss Oldland, Miss Timanus, Miss Sakina Potter, Mr. J. Nasilhek, Mrs. Athelstain Baldwin, Mr. Edmund Russel, Mrs. Windham, Mrs. and Miss Ford, Mr. and Mrs. Hughes (French W. Africa), Mr. and Mrs. Clinton, Mr. Ghani, Miss Redington, Mrs. Paizer, Miss A. A. Smith, Mr. and Mrs. Sait (Brighton), Mr. J. Wright Kirk, Shaikh Mushir Hosain Kidwai of Gadia, and others.

The lecture hall was overcrowded. The Earl of Clarendon, Sir Dunlop Smith, and others who could not attend because of previous engagements had sent letters of regret.

SHAIKH MUSHIR HOSAIN KIDWAI.

While opening the meeting, Shaikh Mushir Hosain Kidwai said :—

Ladies and Gentlemen, Sisters and Brothers,—Before formally introducing to you Khwaja Kamal-ud-Din, our worthy chairman this afternoon, allow me to tell you something of the Society in response to whose invitation you have so kindly come. This association, which is now called the Central Islamic Society, was founded in 1886. It has several objects, as detailed in its circulars, but that object in furtherance of which this function has been arranged, is to remove the misconceptions of the people of this country in regard to Islam and Muslims. Islam has been terribly and maliciously maligned in this country. People here have been led to form fantastic and grotesque notions about Islam and Muslims. The majority of the people here do not know anything of Islam, and those who have come to know something, to them it has been most grossly misrepresented—misrepresented not only in its religious character but in every respect, social, moral, and even political. There are not many people in this country who know the fact that 400,000,000 people, spread almost all over the world, follow Islam. There are not many people in this country who know the fact that it is their duty to be conversant with the traditions and scruples of Mussulmans, as the number of Mussulmans in the British Empire itself is over 80,000,000, i.e. double the whole population of England. Not only the masses, but even responsible statesmen have sometimes shown culpable ignorance of and criminal indifference to the sentiments and susceptibilities of Mussulmans, and thus have done harm to the interests of the Empire. Even if they have sought information they have gone to wrong sources which they knew were not independent or unbiased. The Central Islamic Society, which is an absolutely independent organization, and which represents different parts of the Muslim world, is always ready to help everybody who cares to know anything about Islam or Muslims of any part of the world or on any affair. If any of you want any information please drop a card to me at the Society's office, 158 Fleet Street E.C., and I will do my best to supply the information desired.

This Society is, as its very name implies, Islamic ; i.e. its members are those who call themselves Muslims. But please

do not think for a moment that it is an exclusive body. It is not exclusive: it is universal. Persons of every denomination are always welcome to all its functions, and can also join the Society as Associates. If a proof of this were wanted, this gathering itself can be cited, in which we can see people of different nationalities, colour, race, countries, and creeds sitting shoulder to shoulder with fraternal goodwill.

The motto of the Society is the Qur-ánic verse, "*Wa' tasemú bihablilah jamián wa la tafarruqoo*," which means "All of you [the whole humanity] hold fast one cord, the cord of God, and do not make divisions." This Society could not be exclusive when it calls itself Islamic. Universality is one of the most unique characteristics of Islam. One God above and one nation below is the Ideal of Islam. This universality is not found even in those religions which are sisters of Islam and have blood ties with it. All of you know that Judaism, Christianity, and Islam have come from a common stock, yet while the Jews say that Israelites alone are the Chosen People of God, while the Christians say that only those can get salvation who believe in the Saviourship of Christ, Islam proclaims:—

*"Innal lazeena Amanu wal lazina Hadu, wal Nasara,
wal Sabeína man amana billah wal yaumal akhirate wa
'amela salehan fa lahum ajrahum 'anda Rubbihim wa la
Kh'aufun 'alaihim wa la hum yehzinoon."*

That is, whether a Muslim, a Jew, a Christian, or a Sabian, he who believes in God and acts aright will get his reward from his Lord, and fear and sorrow shall not overtake him. Islam is a practical religion, and it is not only in theory that it is universal but it has been practically also found to be the best, if not the only, agency to establish universal brotherhood and to eradicate the prejudices of race, colour, and country. "*Kanan nas ummattan yahidatan*" ("Humanity forms one nation") is the verdict of Islam. So, ladies and gentlemen, our Islamic Society is the best medium you have to unite the East and the West, the best agency in these islands to remove the innate prejudices of colour and race and country. I think it is your duty to help us in this work of our Society. It is the duty of the people of this country, which is considered to be the hub of the world, this nation which has been gifted

with a World-Empire, to conquer its insularity and to eradicate all those prejudices of colour and race which have got established in its mind and which divide man from man.

There are other lovable characteristics of Islam, and I will ask all of you who are in any way interested in the religion of Islam or in any religion, or even if you are not interested in any religion, to attend the lectures of our learned brother Khwaja Kamal-ud-Din (who has honoured us by taking the chair this afternoon), as his discourses will make you interested in religion, and also show you the way to the religion which satisfies human reason and conscience both. He has left his home, his family, his flourishing practice at the Bar, and come to this country with the sole object of enlightening the people about Islam and to direct their attention towards religion. His object is to check the ever-increasing tide of scepticism and atheism which is inundating this island and the whole of Europe. He delivers lectures regularly on Fridays at 1 p.m. at 39 Upper Bedford Place, London, W.C., and on Sundays at 3.15 p.m. at the Mosque, Woking, to which all are welcome.

RIGHT HONBLE. LORD HEADLEY.

Khwaja Kamal-ud-Din, while introducing the lecturer, spoke of his sincerity and learning, and Lord Headley was greatly cheered when he rose to speak. He said that he would deliver only a short speech, as his brother Khwaja Kamal-ud-Din, for whom he cherished highest respect and regard, was better fitted to do justice to the lecture on "Sister Religions," because he had devoted his whole life, as Mr. Kidwai had pointed out, to the study of religions. *

Lord Headley said that he would take up the sister religions of Christianity and Islam. Judaism was also a sister of Islam, but Moses was too far away in history. Islam recognized the divine messengership of all Prophets. Jesus Christ was respected by Musalmans as much as by Christians, so the religion of Christ could not be alien to Muslims. The religion of Christ was no other than Islam. It was only priests and clergymen who had changed the features of Christianity and thus made one sister look different from the other. It was priests who introduced Trinity and said one is three and three one. It was they who said man is born sinful.

It was they who made celibacy and monasticism the rule of life. It was a pity that Jesus Christ did not marry Mary of Magdalene. That would have left no excuse for those of his followers who pretended that they followed the Great Master when they discouraged marriage.

Muhammad (may peace of God be upon his soul !) lived the life of a man. He got himself married. Yet he remained devoted to the holy cause of establishing and spreading Unity. The grossest charge of Christians against Muhammad was that he had more than one wife. It is true that he had more than one wife, but it is a great calumny to allege that he married for passion. His wives were all old (except one), and he followed the old patriarchal custom of Moses and David, etc., because he meant to unite the people of Arabia into one nation and to give poor helpless widows a home and his own protection. Different times, different countries had different social customs. The fundamental principles of Christianity were not much different from its sister religion of Islam. The Christian Lord's Prayer was very good. But the conception of Musalmans of Allah (God) the Almighty was very grand.

THE MUSLIM CONCEPTION OF THE ALMIGHTY.

Al-Qur-án said :—

God ! There is no God but He—the Living, the Eternal ; nor slumber seizeth Him nor sleep ; His, whatsoever is in the Heavens and whatsoever is in the Earth ! Who is he that can intercede with Him, but by His own permission ? He knoweth what *hath been* before them and what *shall be* after them ; yet naught of His knowledge shall they grasp, save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not ; and He is the High, the Great !

Let there be no compulsion in Religion. Now is the right way made distinct from error. Whoever therefore shall deny Thagout and believe in God—he will have taken hold of a strong handle that shall not be broken ; and God is He who Heareth, Knoweth.

THE MUSLIM LORD'S PRAYER.

Praise be to God the Lord of all Creatures, the Most Merciful—the King of the Day of Judgment. Thee only do we worship

and of Thee alone do we beg assistance : direct us in the right way, the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed or those that go astray.

"Dear Father, Thou art very near, we feel Thy presence everywhere,
In darkest night, in brightest day, to show the path—direct the way."
EL-FAROOQ.

Lord Headley further said :—

I have the Muslims' conception of God Who is Eternal, Infinite, Omnipotent, Almighty, beyond all, above all, All-Merciful and Great beyond compare. This Almighty Being has made us in His Image, knowing all our weaknesses and all the failings with which He has endowed us. But by Christians I am asked to believe that because something goes a little wrong with the scheme of Creation—some evil gets in somewhere or somehow—HE the All-Powerful becomes so angry and so much upset that He kills His only Son *in order to propitiate Himself—The Great Author of all things.*

It has always reminded me of a petulant schoolgirl smashing the waxen face of her best doll because some of the sawdust comes out of one of the limbs. . . . It is grotesque, and I cannot contemplate the grotesque when thinking of my Father in Heaven.

The idea of propitiating an angry God by means of a cruel murder is a relic of the oldest forms of prehistoric religion, and is not worthy of serious consideration in these more enlightened days. If we earnestly try to follow in the footsteps of God's Holy Prophets, Moses, Christ Jesus, and Muhammad, surrender our wills to what we truly believe to be the will of God, and lose no opportunity of doing good to all our fellow-creatures, we shall not go very far wrong—and we shall be happy in the thought that we are making an effort to do our duty to God and our duty to our neighbour. Can any Religion aim higher?

ISLAM is the Religion which has brought peace and happiness to millions, who need no priestcraft and no human assistance whatever to approach, with reverence and love, the Mercy-seat of God.

Why complicate with priestly devices that which is so plain—Man's right to direct communication with his Maker?

That Maker has never once failed me or others, who praise and love Him and beg His guidance.

Why approach Him *through* any of the Prophets, or through any priests or parsons, saints or virgins?

Surely we should all approach Him because He made us, and will always hear our prayers for guidance and increased wisdom and increased appreciation of His infinite mercy and infinite goodness to us. We should not pray for specific worldly advantages, but should never cease praying for guidance from on HIGH.

Haji Khwaja Kamal-ud-Din.

Haji Khwaja Kamal-ud-Din then delivered the following speech :—

My Lord, Ladies and Gentlemen,—To a mind nurtured under Western theology, the appellation “Sister Religions” carries no meaning. He knows only two categories, Christian or Heathen, into which he divides the whole human race, and there can be no kindredship between these two. But if religion came to spiritually advance mankind, what about such nations of the days past who remained out of the pale of Christianity, through no fault of theirs, but simply from want of means to know or even hear of “the gospel of the blood”? Are they to be condemned? The Church in the West cannot give any other verdict, and yet they address God as “Father in Heaven.” Should we take Him as father of the house of Jacob and their offshoots, or is He really Universal Father?—and if He is Father to the whole human race, could He reveal His holy will only to a particular class and neglect others? Has He been so partial in His other ways? One has simply to notice those grand Divine morals which found their epiphany in the universal providence. He made no invidious difference between different people. His sustenance is not limited to a particular age or a particular country. He is the Sustainer of all people, the Lord of all Ages, the King of all places and countries, the Fountain Head of all graces, the Source of every power, physical or spiritual. He is the Nourisher of all that is created and the Supporter of all that exists. Divine grace encompasses the whole world and encircles all people and ages. The power and faculties which He granted to the ancient people of India were also given to the Arabs, the Japanese, the Europeans, and the Americans. For all the earth of God serves alike as a floor, and

sky a universal canopy. For the sake of all, the sun, the moon, the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth, and other things created by God, and all equally use the produce of the earth. These are the broad Divine morals exhibited to teach us a lesson that if no class of man has been denied benefits of these diverse manifestations of Nature, how can this equal and impartial Providence be disbelieved in matters of revelation, which in reality is the most essential factor in human edification, as the soul is much more valuable than 'our flesh? It is a misconception of Divine Providence under which the Church of Christianity *even now* labours in dividing the whole human race into Christians and heathens. But every other religion made the same mistake. Before the revelation of Al-Qur-án, the Book of Islam, every nation, while claiming Divine origin for its faith, denied the privilege to all other creeds. The last message of God came to Muhammad, which in the very first falsified this wrong conception of partial spiritual dispensation. The Qur-án, our Sacred Book, commences with the words of glorification and thanksgiving to Allah God, Who is the Creator and Nourisher of the whole universe. The words¹ used there are broad enough in their significance to refute the doctrine which sets limits to the universal spiritual dispensation of God. They teach us Muslims to believe the Divine origin of every other religion which claims to have come from God. If with Al-Qur-án I accept authenticated portions of the Bible as the Word of God, I regard the Gita and other holy scriptures of India as my joint property with my Hindu brethren. If I accept Moses and Jesus as my own prophets, I cherish similar feelings for Krishna and Rama Chandra. They were all prophets of God, and they brought their respective religions from the same One God, and hence the appellation "Sister Religions." These words may be strange to some other ears; but a Muslim—and I may be allowed to say only a Muslim—appreciates and realizes the true significance of these words, and I am not wrong in saying so. Will any person enlighten me otherwise, and refer to me any other book which claims Divine source for its origin, and at the

¹ *Al-hamdu-lillahe-rabbal-Aalameen.* All praise and glory are due to Allah, the Creator, the Nourisher, the Maintainer and Evolver (spiritually or physically) of all the worlds.

same time is so generous as to teach the following in the clearest terms as the Muslim Book of God does:—

“(The God-fearing are these) who believe in what hath been sent down to thee (Muhammad), and in *what hath been sent down before thee*” (2 : 3).

“Say, ye (Muslims) : We believe in God, and that which hath been sent down to us and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes : *and that which hath been given to Moses and to Jesus, and that which was given to all the prophets from their Lord. No difference do we make between any of them* : and to God are we resigned” (2 : 130).

“There was no nation but had its warner.”

“Every nation had its Guide” (13 : 8).

“A Divine messenger was sent to every class of men” (Al-Qur-án).

“We have sent apostles to nations before thee” (16 : 65).

The above is a true gospel to establish universal Brotherhood of man under the universal Fatherhood of God. This noble doctrine, so lucidly taught in the above verses—and the Muslim Book of God abounds in such verses—infuses a spirit of equality and fraternity in mankind. It destroys that narrowness of mind which disintegrates the whole fabric of human society and separates brother from brother. How generous of the Qur-án to teach us the following peaceful course when we have to enter into controversies in religious matters with believers in other Books :—

“Dispute not, unless in kindly sort, with the people of the Book, save with such of them as have dealt wrongfully 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 are we self-surrendered*” (29 : 45).

“Our God and your God is one.” What a true aphorism ! which at once establishes two things : That all nations have received revelations, and that those revelations must converge towards a common goal. I have to accept what has been given to you by your Prophet, and you have to accept what has been revealed to our Prophet ; and if truth is one-sided, there can

be no difference between the two. But unfortunately there is disparity and divergence even in basic principles. Some of the teachings are diametrically opposed to each other. As, for example, the question of sin. With Christians it is an heritage ; with Muslims it is an acquisition. Man is born in sin, has been taught by the Church of Christ ; while Islam teaches that every man at his birth brings an immaculate nature. Similarly we do find some principal differences in other great religions of the world. The reason is not difficult to find out. Want of efficient means in olden days to preserve sacred writings intact afforded occasions and opportunities for human interpolations and wrong interpretation. Besides, languages which were the medium of the conveyance of these ancient scriptures, being liable to constant changes, became obsolete and set up insurmountable hindrances in the way of coming generations to reach the spirit of the old letters. Memory, the only repository of these old books, could not retain them any longer when their language could not remain popular. Translations and interpretation were in need, and hence corruption. Original texts disappeared and went to oblivion. Additions and subtractions came into play, and almost every sacred book of the past became metamorphosed. Higher criticism on the Bible throws a flood of lustre on the subject. The first five books of the Old Testament, reported to have been written by Moses, are now found to have come from some other author. Solomon never composed those Songs, which in my humble opinion are simply derogatory to his holy name.

The first four books of the New Testament have shared the same fate. Their authenticity is questionable, and a portion of it an invention.¹ The writings of the prophet Zoroaster are also not forthcoming, and whatever we have in our hand it is only hearsay tradition. The Three Baskets of the Buddhistic literature cannot be traced to Buddha. The genuineness of the Vedas is also not universally believed. Of all the sacred literature of the world, Al-Qur-án comes to make noble exception to this universal deplorable condition of the revealed Books. No one can impeach the genuineness of the Qur-án. The same words, without the least change, we read to-day as came from the lips of the Holy Prophet Muhammad. We, the Muslims,

¹ Elsewhere we quote an American rationalist, Mangasarian, on the subject.—ED.

are always open to conviction ; we are ready to accept any truth which has been revealed to others, as we have been enjoined to "believe in what hath been sent down to us and hath been sent down to you," as "our God and your God is one." But where should we go to find what "hath been sent down to you"? Scriptures in your hands, Divine, no doubt, in their origin, have not been able to keep their original integrity. You yourself admit it. Why be contented with what is adulterated? If for our physical nourishment we avoid things contaminated by human touch, how could a food to our soul which we know has been subjected to corruption satisfy us and meet our approval? And could not God make us a fresh supply? Are not so all His ways of Providence? A thing, when consumed or contaminated, comes in new supply to meet our need. Corn, vegetables, water, everything in the universe, fares the same course. And why not in the case of Divine revelation? Divine ways are unchangeable. As the Qur-án has rightly said, because all ancient Books from God became adulterated, God was pleased to substitute them with the Qur-án. In a word, all these religions of the world, which made their appearance in different parts of the world, came from the same one God and brought the same truth. But their original beauty and purity was marred, like all other things of God, through vicissitude of time, and the Qur-án came in more favourable times to preserve its integrity, and reproduced everything from the old Books that was necessary for our edification. We followers of sister religions belong to the same family of God, and let us say, with mutual confidence in each other, in the words of the Qur-án :—

"We believe in what hath been sent down to us and hath been sent down to you. Our God and your God is one, to Him we are self-surrendered (Muslims)."

MR. ABDULLAH YUSUF ALI.

Mr. Abdullah Yusuf Ali was then called upon to take part in the discussion. His speech was remarkable in its elocution and eloquence, and was highly applauded.

He said that he came to listen and not to speak, but he could not disregard the chairman's call. He was glad to welcome Khwaja Kamal-ud-Din back after an extended tour

among the Muslims of India. Never was the feeling of "sister religions" more necessary than it was at the present day. Sisterhood not only implied relationship, but also a sentiment. He would not say that sisters in a family never had a difference among themselves. But it was expected of them to show sympathy and understanding, and a loving-kindness which would make the burden of life easier.

The sisterhood of religions was meaningless unless it implied a brotherhood of mankind. That phrase "brotherhood" was on every one's lips. But we had to guard ourselves against the tendency to do only lip service to a phrase. The slaughter of mankind was at the present moment proceeding at the rate of thousands per day. Should we not uphold the banner of Brotherhood as the rallying point in the reconstruction of the new world that was coming?

Islam was a landmark in the history of mankind, because it laid its emphasis on the germinal ideas which mould our ultimate destiny. Little minds always dwell on the ephemeral and the accidental. What we had to do was to see that we fastened our attention on the great things that mattered. If we did so we should find that Islam stood for a number of ideals in life and practice, of which, he (the speaker) would mention three.

First, there was the destruction of idols. There were three hundred and sixty of them at the Kaaba, which our Prophet destroyed. But this destruction was only a prelude and a symbol. There were more than 360 millions of idols in the moral world and in the world of ideas. We all have our public idols and our private idols. Each age has its own idols. Hundreds of them crumble to pieces, but thousands of them are ready to take their places. The idols of Superior and Inferior Races, of Colour and Complexion, of Culture, of Physical Force, were running rampant, and people bent their knees and worshipped them. What were we doing to destroy these idols? They would need for their destruction the blood of countless martyrs.

Secondly, there was Privilege to be unseated—Proud Privilege that ever scorned the struggling soul. It took many different forms. One was sex privilege, that poisoned the life of the home at its very source. When the woman or the girl child was kept down, the process was demoralizing at the

very heart of our life. In this matter our own sad lapses made critics jeer at Islam. But they forgot what Islam had done for the sex. It gave woman an equal status before the law. It gave the girl child protection from the barbarous practices of the "Age of Ignorance." In that age, when a man child was born there was rejoicing, but there was lamentation when the girl child was born, and she was exposed and quickly destroyed. One of our Prophet's most burning denunciations referred to this very evil.

Thirdly, there was to be an honest and fearless pursuit of truth. No mysteries, no high-sounding phrases, no self-tortures, no vicarious salvation. No priesthood—privileged or otherwise—was to stand between man and his Maker. We—men and women—were to press forward to discover the truth and to act on it. We were not to flinch and think: Where will this truth lead us? We were to place before ourselves the eternal ideals implanted in our souls by God. Those were to be our banners. We were to uphold them—in unity, strength, and brotherly and sisterly love.

HONBLE. MIRZA ABBAS ALI BAIG.

The Honble. Mirza Abbas Ali Baig was then called to the platform, and said that Christianity had come a good deal under the influence of pagan ideas in its very early history, otherwise there would not have been this difference in the features of two sisters (Christianity and Islam) which is noticeable now. Islam is very jealous on the point of the Unity of God. But Christianity has adopted the old pagan idea of Trinity, of immaculate conception, and of sonship of God. Christ himself was not responsible for those ideas.

He said that Lord Headley had said that Muhammad had married more than one wife, and from this people here might get a support of those misrepresentations which had been generally spread against Islam on the question of polygamy. He said people always forgot that polygamy was in no sense any special institution of Islam. There was no religion or civilization before Islam which adopted any practical steps to discourage polygamy or even to limit the number of wives.

It was one of the greatest triumphs of Islam to boldly take up the amelioration of the condition of women. Islam not only put a limit to the number of wives, but made a poly-

gamous marriage permissible under such conditions as were not easy to secure. In fact Islam regulated marriage on such lines as were eventually meant to bring about monogamous ideas, and he was proud to say that Islam has achieved its object. The idea of monogamy has now taken root, and polygamy (either legitimate or illegitimate) is very rare in Muslim lands.

It was a mistake to think that Christianity condemned or even prohibited polygamous marriages. There is no such commandment in the Bible as, "Do not take more than one wife." It was Justinian who, under the guidance of an atheist, introduced the law of monogamy; but, in spite of that, the custom of polygamous marriage continued. The lecturer said that personally he was against polygamy; but there could be circumstances when polygamy would be a beneficial institution for society: as, for example, after this war some provision will have to be made to meet the situation of reduced manhood and relatively increased womanhood. It was only for such contingencies and circumstances that Islam had in its theological statutes a remedial measure in the form of polygamy. Polygamy was by no means an essentiality of Muslim life. It was more an exception than a rule.

People were very much interested in the speeches, and wanted the discussion to continue, but as it was getting late the meeting had to be closed soon.

PRINCE ABDUL KARIM OF SACHCHIN.

Prince Abdul Karim in a short and suitable speech thanked the lecturer for his lecture and for the interest he had taken in the Central Islamic Society. He said that it was only by meeting with one another that misconceptions could be removed, and it was therefore that the Society was arranging such social functions as the one they were holding. He hoped that other functions would be arranged by the Society and thus misunderstandings removed. To remove misunderstandings and prejudices was one of the main objects of the Society, and it deserved every encouragement.

Prince Abdul Karim was supported by Mr. KADIRBHOY. Then SYED EHSAN EL BAKRY, in an eloquent speech, thanked the chairman, and was supported by Mr. DUSÉ MOHAMED.

After suitable replies from the lecturer and the chairman, an instructive and interesting meeting came to a close.

WOMAN

UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS

By SHAIKH M. H. KIDWAI

(Continued from p. 474.)

The very fact that women in Christian lands have begun to fight, even at the risk of their life, for enfranchisement is a proof that they have not been treated well. Nay, the very fact that women in Christian lands have left or are leaving home for politics and for rivalry with men in different professions and positions is a proof that they themselves have now come to misunderstand their due worth. When they, who are superior beings, consider it an honour to compete with man on equal terms, it is evident that the estimation of their own sex has gone down low in their own eyes. Instead of devoting their best energy to check the daily increase of those shameful creatures who sell the honour of their sex, the women of these lands have taken to fight with men for equal political rights. Instead of saving man from degenerating into a beast or a money-making machine by ennobling his sentiments by their own elevating influence, they are struggling to compete with him on the same platform. Instead of moulding the character and destiny of future generations by zealously guarding the tender nature of their youths from evil influences, they are themselves entering into business like men and are letting their children loose to become diplomats or villains as circumstances may make them ("Islam and Socialism"). They take a pride in copying man in every respect. They would smoke because he smokes, they would drink because he drinks. They would play the rough game of hockey and football because he plays. They would gamble because he gambles. They would leave the home and spend their evenings in clubs because he does the same. They would try to do all that rough work which was considered to be man's work only a few years ago, because, by this means they want to demonstrate their *equality* with him. The result is sex rivalry and jealousy, disruption of home and society, much keener struggle for existence for the whole nation. Having been brought up under the prevailing conditions of social laws and customs, woman fails to understand why her man gardener, illiterate, uneducated, un-

cultured, should have the franchise and should be able to assist in framing the laws for the nation, including the women portion of it, should even be permitted to have a voice in the declaration and continuance of a terrible and devastating war, while a woman, simply because she is a woman, although she be well educated and cultured, although she might have studied the economical and financial questions of the country, although she may be best qualified to frame the laws for her own sex, should not have any franchise. She is ready to go to the battlefield to help the wounded. Even to-day in this gigantic war she is taking her full share in defending her country by making munitions and relieving men at the farm and in industries to go to the front. If man is defending the country in which he has got every right and privilege by doing the fighting, woman, without any political rights, is doing her very best to keep not only the home going but the whole nation, the whole country, in a condition to enable men to fight. And after all this she fails to understand why the maxim for men should be "no vote no tax," but for her "tax, tax, and tax, but no vote." She fails to understand why she can be a queen but not a minister, why she can be a listener but not a preacher in the churches, why she has to be a client often but can never be an advocate, and so forth. In her schools she has learnt logic and politics and theology and mathematics, etc., all like the boys. She has found herself much more clever and shrewd than many dull-headed members of the sterner sex. She has found herself morally, too, better than the lying diplomats of the other sex. She has found that when a political situation demands sympathetic and generous treatment she can manage much better than men. She can captivate and rule over the hearts while man can only dominate by sword. She argues—and her argument will get a stronger backing after the present horrible butchery of human lives, ruthless destruction of property, and terrible sacrifice of money and commerce which are the result of the hopeless and criminal muddling of international affairs by *men*—that man has failed to manage the national or international affairs in a way so as to avoid wars and rebellions, while she would have been much more successful if she had been given a chance.

(To be continued.)

DECLARATION

I, Sarah Hamilton, daughter of Mr. James Hamilton, of 8, Water Street, Tombo, Sierra Leone, do hereby faithfully and solemnly declare of my own free will that I adopt ISLAM as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

*La ilaha ill-Allah,
Muhammad al rasul-Allah.*

THE "ORIENT REVIEW AND AFRICAN TIMES"

WE are happy to welcome the re-birth of the *Orient Review and African Times* under the able editorship of Mr. Duse Mohamed, who is well known for his literary attainments, and whose classical work "In the Land of Pharaohs" is recognized to be a very valuable addition to the literature on Egypt. Being liberal in his views, he holds progressive views not only for his own country, Egypt, but for all countries. When the *Orient Review* was published before it kept open its columns to Indian contributors, both Muslims and Hindus. Such important questions as the Morley-Minto reform or Cawnpore Mosque affair were freely discussed in the *Orient Review*. Month after month a well-known Hindu gentleman contributed to it on some Indian topic. The paper, although cosmopolitan in its character, was always open to our Islamic contributions and to other matters relating to Muslim countries and Muslim peoples. Recently, as the Hon. Sec. of the Indian Muslim Soldiers' Widows and Orphans War Fund, which was started under the auspices of the Central Islamic Society, Mr. Duse Mohamed, although himself coming from the land of the Nile, rendered very valuable services to the cause of his suffering brothers and sisters on the shores of the Ganges. We shall be very glad indeed if his paper at its re-advent receives its deserving welcome in India at the hands of both Muslims and Hindus. The first number, we understand, will be issued on the 1st of December of this year from its old office at 158, Fleet Street, London, E.C. The annual subscription will be six shillings and sixpence.

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تو یہی کافی عوض ہے کہ اسلام کا دشمنہ چہرہ نہ صرف غیر مسلم دنیا میں
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Shivaya Karam

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