

The **Islamic Review**

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

Vol. XIV]

[No. 11.

JUMADI-AL-ÚLÁ, 1345 A.H.

NOVEMBER, 1926 A.C.

Annual Subscription, 10s.

Single Copies, 1s.

CONTENTS.

Charles Abdullah Garner	Frontispiece
Notes.. .. .	PAGE
	397
The Vanishing Sabbath—The Historian's Facile Pen and Unfriendly Aggressiveness—Qur-ánic Law of Divorce and the Legislation of the Modern World—A Recurrence of the Biblical Miracles— Harnessing the Sun	
Religious Instinct. By Khwaja Kamal-ud-Din	403
The Biblical and the Qur-ánic Adam. By Al-Haj Khwaja Kamal-ud-Din	409
The Riddle of the Universe. By J. A. Sproule	416
The Bible and the Relation of White and Black Races	419
The Christian World in Revolution. By Haji Abdul Majid	427
Notice of Books	432
Trust Publications	434
What Is Islam ?.. .. .	435

THE HOLY QUR-ÁN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2 10s. ; Pluvinsin, £2 ; cloth, £1 10s. Postage and packing for all qualities: United Kingdom, 1s. ; abroad, 2s. Prospectus and sample pages sent free on application. Apply to, "Islamic Review," The Mosque, Woking, England, or to "Islamic Review" Office, Azeez Manzil, Lahore, India.

PUBLISHED AT
THE MOSQUE, WOKING, ENGLAND

Kindly quote your Subscriber's Number when corresponding.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَحَمْدُهُ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

THE ISLAMIC REVIEW

JUMADI-AL-ÚLÁ, 1345 A.H.

VOL. XIV.

NOVEMBER, 1926

NO. II

NOTES

The Vanishing Sabbath.

The growing sacrilegious attitude of Christians towards the time-honoured, hoary sanctity of the Sabbath represents another wedge driven into the log of worn-out ecclesiastical traditions. Even the *Baptist Times*—considering the fact that the Baptist always tolerates new ideas in place of rigid adherence to dogma—expresses itself in the following words :

Wales and Scotland still make a stiff fight for the sanctity of the Sabbath, but their defences are crumbling. The Sunday as those of us who are in middle life have known it is going down before the devastating attacks of the motor-car, golf, tennis and other forms of amusement. This change was becoming noticeable before the war, and the war has accelerated it. Of all the causes at work which are depriving us of our Sunday, the motor-car and the motor-coach are the most powerful. Wherever they go carrying their passengers, the shops that sell food and drink, sweets and tobacco and other things wanted by holiday makers, automatically open on Sundays as on other days. Nor does the evil stop there. Even in Glasgow, which once had as its proud motto, that it "flourished by the preaching of the Word," a correspondent of the *Daily Telegraph* recently pointed out that the trend of normal business was to regard Sunday as a working day.

The *Manchester Guardian* rightly says, putting the matter on the lowest ground, that "one need have no more than a secular regard for a day of rest to deplore this tendency." But the writer of the

ISLAMIC REVIEW

leader ought surely to have gone a step farther. Sunday is something more than a day of rest, or it should be. It is also a day set apart for worship and the nurture of the spiritual life. It cannot fulfil the purpose for which it was intended if it is spent less seriously than any other day of the week, and without a thought for the deeper things of life.¹

It is the defiance of the law, which is operating both in the spiritual and the physical world, that has sealed the fate of the Sabbath. If the development and the steady growth of the body demands attention at particular times of the day, there is no reason why the needs of the soul should not be ministered to in a similar manner. And it certainly does not stand to reason that the satisfying of these needs should be limited to once in seven days. Such a process, if persisted in continually, must bring about ultimate deterioration. The motor-car, golf, tennis, which have acquired such a great popularity with the people, have done nothing, except that they have dragged people out from inside the four walls of their houses to "fresh woods and pastures new," whereas before they used to stay indoors. It was long ago that they had ceased church-going.

The Historian's Facile Pen and Unfriendly Aggressiveness.

Non-Muslims ignorantly, or perhaps with a little inherent prejudice, blame the Muslim Emperors of India for intolerance, and unscrupulously assert that Islam spread through ruthless persecution—a statement which is quite devoid of any historical proof. We reproduce here an exact version of the will² of the Emperor Muhammad Zahir-ud-din Babar delivered to his son and successor Hunrayun, which runs thus:—

"O Son, the Indian Empire is full of divergent religious creeds. God the Almighty has favoured you with its rule. It is for you to cleanse your mind of all religious prejudice, and to act equitably amongst them. Keep aloof from slaughtering cows, and only thus shall you be able to win the hearts of your people, who shall ever be under an obligation. Do not demolish the temples and shrines belonging to

¹ September 30, 1926.

² *Paigham Sulh*, Lahore, May 16, 1926.

NOTES

the persons who pay homage. Act with equity so as to maintain a strong mutual relationship between the King and his subjects. Islamic interests flourish more in benevolence than under an aggressive sword. Overlook the Shiah and Sunni divergence, otherwise weakness shall permeate Islam. Try to unite different religions like the amalgamation of the Four Elements, so that the State may be immune from infirmity. King Taimur's biography should serve as an asset in directing you in the management of State affairs" (1st Jumadi-ul-Úlá, 925 A.H.).

The above document offers some interesting material for an unprejudiced study of the past history of Islam in India, and commands warmest admiration for its benevolence of thought, even from those carpers at Islam who depict it, in horrified dismay and anger, as a social institution of inferior type wherein the vanquished minority is left unemancipated and even degraded.

Qur-ánic Law of Divorce and the Legislation of the Modern World.

We find a short note, under the heading of "A Curb on Divorce," in the *Daily Express* (August 19, 1925), pointing out that "the State of Nebraska has put into effect a new divorce law which requires that six months must elapse between the filing of a divorce petition and its hearing by the Court. A divorce after being granted does not become operative under the new law until a second six months have elapsed, and after the divorce is operative a third period of six months must elapse before remarriage is legal." It is interesting to study this step of the State of Nebraska along with the Qur-ánic law of divorce.

In the *Natal Advertiser* (April 16, 1926) appeared another note with the title of "Moral Turpitude," by the Bishop of New York (Rt. Rev. L. W. T. Manning), who, attacking the free-and-easy and frivolous divorce laws now obtaining in America, said the country was practically polygamous. The Bishop went on to observe that "There was now one divorce to every seven marriages in the United States ; one to five in

ISLAMIC REVIEW

Ohio, one to 3·9 in Texas, one to 2·6 in Oregon. During the year there had been 1,000 divorces and 800 marriages in Nevada. The newspapers now differentiated Mrs. Jones the third from Mrs. Jones the fifth."

It is a pity to watch such events pass unnoticed in the present state of advanced civilization, but the new laws that come up to the standard of Qur-ánic regulation must surely serve as a tonic for such moral infirmity and a strong check on irresponsibility. Al-Qur-án, being the final code given to humanity, touches such social and moral questions from the physiological and psychological standpoints, putting forward a true solution for the tangled cases of divorce :—

"And the divorced women should keep themselves in waiting for three courses ; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah, and the last day ; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation, and they have rights similar to those against them in a just manner " (Al-Qur-án, ii. 228).

"Divorce may be (pronounced) twice ; then keep (them) in good fellowship or let (them) go with kindness ; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah ; . . . there is no blame on them for what she gives up to become free thereby " (*ibid.*, ii. 229).

There are some points worthy of note in the above verses. The rights of women as against their husbands are as sacred as those of husbands against their wives, which shows the equality of the status of the sexes in Islam. According to the Islamic law of divorce, a period of "waiting," which is a period of temporary separation, serves as a check on divorce. The Prophet gave a bold decision to the effect that woman could no longer be discarded, as was customary before Islam, at the will of her "Master," but should claim equality of treatment, and could demand divorce on the ground of ill-treatment meted out by her husband. The law in the Qur-án for divorce is elastic, and does not strictly limit causes of divorce. The object of a true marriage, according

NOTES

to Islam, is to feel a responsibility for the sacred union, and not to desecrate it with petty quarrels and dissensions, which course is against the law of good fellowship.

But if it is well-nigh impossible for the couple to live together with true amity, then divorce is the last remedy. Now before the final verdict comes to be passed, Islam allows a revocable divorce twice, so that the period of waiting in each of these two cases might serve as a period of temporary separation during which conjugal relations could be re-established. If there is no spark of love, and no hope of reconciliation left, then the marriage is a failure, and after such a prescribed separation, divorce is the last resort, and seems to be the only remedy. But the husband is required to make his final choice after the second divorce, either to retain her permanently or bring about a final separation. But even in taking such a final step the woman must be treated kindly, in a manner befitting the dignity and chivalry in man, and tenderness in woman. The full payment of the dowry, an essential part in the Islamic marriage, to the woman, when the man is determined on divorce, serves as a strong check upon the husband should he be disposed to seek divorce for trivial reasons.

But if the wife takes the initiative in the proceedings, then she must sacrifice the dowry that could be claimed if the husband had resorted to such a course. Qur-ánic principles, as time has proved so far, and will prove, are the only solution for most of the social and economic failures faced in the present advanced state of society.

A Recurrence of the Biblical Miracles.

Irrespective of the fact that mortals¹ other than Jesus Christ raised the dead to life, we are told that it is in the working of this miracle that the proof of Jesus' divinity is to be met with. There are three miracles which have been related by the Synoptists where Jesus is said to have raised the dead to life. St. Matthew,² St. Mark,³ and St. Luke narrate⁴

¹ 2 Kings iv. 32-35 (Elisha) : 1 Kings xvii. 19-22 (Elijah).

² Matt ix. 18 *et seq.* ³ Mark v. 35. ⁴ Luke viii. 41 *et seq.*

ISLAMIC REVIEW

the raising of the ruler's daughter. St. John¹ speaks of another miracle, the raising of Lazarus after he had been in the grave for four days. The third one is told by St. Luke² when a widow's son at Nain is raised to life.

We are not here concerned with the authenticity of the synoptic reports concerning these three miracles, nor do we want to allude to the height of absurdity to which the love of fantastic and wonderful stories might have influenced the early Christian writers in transforming commonplace events into miracles. We only want to quote a parallel case from the *Natal Mercury*, dated May 18, 1926, which it describes in the following words :—

A "DEAD" INDIAN'S ADVENTURE.

WELCOMES MOURNERS, BUT DIES LATER.

MARITZBURG, May 17.

The circumstances of an elderly Indian "coming to life" again after he had lain, presumed to be dead, for fourteen hours, formed the basis of a peculiar story circulating in the city to-day.

Apparently a firm of local undertakers were engaged by an Indian named David, employed at a local hotel, to journey to Mooi River on Sunday to transport to the city the body of his dead father, who had been engaged for some years as a cook at the Lake Hotel, Mooi River.

On arrival at Mooi River the undertakers found that their charge had come to life again at 10.30 on the previous evening, to the consternation of those who had sat up with the "dead" man all that day. He was taken to Maritzburg in the undertaker's motor-van, and from the vehicle greeted those who had come to attend his funeral.

This morning he was reported to be all right, but towards noon it was reported that he had died, and that there was this time no room for doubt as to his demise.

This case renders all comments on the nature of the miracles narrated in the New Testament superfluous.

Harnessing the Sun.

It is in the realization of the all-important truth that the natural forces, all and one, are created by Allah for the service of man that the secret of man's material progress lies. The conquest of the natural forces dates back to the advent of Islam. Islam's greatest contribution, among others, to

¹ John xi. 38-44.

² vii. 11-17.

RELIGIOUS INSTINCT

mankind, is its liberating it from all such shackles as tended to check it in one way or another, by placing before it a new conception of life in the words of the Qur-án. These are the words: "And He has made subservient for you the night and the day, and the sun and the moon and the stars are made subservient by His commandment" (Al-Qur-án, xvi. 12).

So long as man feared Nature, he could not force it to his service. For service and fear cannot exist side by side.

A few years ago, Dr. Giacomo Ciamician, a distinguished scientist of Bologna, pictured a fantastic future to be effected by the harnessing of the solar energy, in an address delivered before the Eighth International Congress of Applied Chemistry. His vision, then, was considered as more or less preposterous. But now from the Smithsonian Institution comes the suggestion that Dr. Ciamician's hope might be partially fulfilled. The Smithsonian experts are on the eve of perfecting a device for generating electricity by catching and utilizing rays that come from the sun. Dr. R. W. Thatcher, of the New York Agricultural Experiment Station, announces that he and his colleagues have discovered some of the steps in the process by which a plant-cell drinks in the sun's rays and have artificially duplicated some of the steps in the plant's growth.

The mind of Europe, for its emancipation, in spite of the efforts of the priestcraft of the Middle Ages to seal itself hermetically from the influences, both direct and indirect, of the Muslim civilization which flourished on the soil of Andalusia for seven hundred years, will always remain a debtor to the Muslims in respect of all its advancement in culture and civilization.

RELIGIOUS INSTINCT

By KHWAJA KAMAL-UD-DIN

WE possess a variety of instincts which act as life-tendencies and create corresponding impulses, setting our activities to work and leading us to knowledge. In satisfying their demands, we develop our faculties. As, for instance, we give growth to

ISLAMIC REVIEW

our physical nature when we quench our hunger and thirst. In satisfying our sexual instinct, we not only propagate the species but take preliminary steps towards bringing to prominence that germ of love and compassion which has been reposed in our nature. In like manner, all our knowledge is due to our cognitive passions, and every instinct in us, when responded to rightly, serves to develop the corresponding side of our nature.

We possess the religious instinct, which serves a similar object, and helps to raise a certain side of our human nature. Man is a worshipping animal. He adores beauty and loves the sublime ; he bows down before the Supreme Power. But his doing so must help his own growth in some way ; and that way consists in winning for himself that which inspires him to worship the object of his adoration. Lacking power ourselves, we bow down to One who possesses it. But the sense of subordination goads us to achieve the very thing for lack of which we are humble and submissive. Our capacity to possess a thing excites our admiration for those who actually do possess it. In the same way, if we worship God in response to our religious instinct, our worship must proceed on lines that may tend to create in us a semblance of deification ; otherwise all worship will be perfunctory. A cult or a creed, therefore, is unworthy of the name of religion if it does not help its votaries to achieve the same thing.

Religion, they say, came to show us the way to please the Lord. But His pleasure, as our Creator, must, surely, lie in the accomplishment of the object for which He created us ; and His displeasure is in the squandering and dissipation of our powers, otherwise our worship of Him is tantamount to fetishism.

The world was not without its religions before Islam, and each of those religions had the pleasure of God, in the above sense of the word, for its main object. They proposed certain beliefs and actions for the working out of human nature on Divine lines. In different accents they taught that man was made after the image of the Lord, and that revelation came as guidance, to fan the Divine flame reposed in him. But with

RELIGIOUS INSTINCT

the departure of their respective teachers came corruption, and those religions degenerated into cults of rituals or sacrament. Some saw their spiritual edification in "the cleaning of pots and washing of dishes"; others found their regeneration in "Baptism and Eucharistic meals."¹

Ritualism and sacrament are not peculiar to Judaism and Christianity. Every part of the ancient world took ceremonials and sacraments for its faith, as an excuse for shirking the irksome responsibilities of the Religion of Action. Those who were given revealed books—Jews, Zoroastrians, Hindus and the rest—mostly took refuge in ceremonialism when their respective books had disappeared or become corrupt or unintelligible. The others, commonly called Pagans, satisfied their religious passion by means of magic, charms and spells. They considered their initiation through certain ceremonies into

¹ MITHRA.—Mithraism came from Persia, where it seems to have been flourishing for about six hundred years, the cult reaching Rome about 70 B.C. It spread through the Empire, and extended to Great Britain. Remains of Mithraic monuments have been discovered at York, Chester and other places. Mithra was believed to be a great Mediator between God and man. His birth took place in a cave on December 25th. He was born of a virgin. He travelled far and wide; he had twelve disciples; he died in the service of humanity. He was buried, but rose again from the tomb. His resurrection was celebrated with great rejoicing.* His great festivals were the Winter Solstice and the Vernal Equinox—Christmas and Easter. He was called Saviour, and sometimes figured as a Lamb. People were initiated into his cult through baptism. Sacramental feasts were held in his remembrance. These statements may excite surprise in the mind of the reader of to-day; he may be disposed to doubt their genuineness, as while on one side he reads the story of the Jesus of the Church, of the legend of Mithra on the other, Mithraism has left no traces in the world, though it was so powerful in the third century A.D. that, had it not been suppressed in Rome and Alexandria by the Christians with physical force, as has been admitted by St. Jerome, it would have left no chance for the flourishing of Christianity; and that it died only when most of its legends became incorporated in the simple faith of Jesus,† and the Church lore fully saturated with Mithraic colours, so much so that Tertullian had to admit the fact, though in a way befitting his position. He says that the learned in his days considered Mithraism and Christianity identical in all but name. St. Jerome and other Early Fathers became puzzled at the similarity existing between the two faiths, but their ingenuity ascribed it to the machinations of the Devil to mock their faith.

* Robertson, *Pagan Christs*, p. 338.

† *Ibid.*, p. 350.

ISLAMIC REVIEW

their cult, or by virtue of meals taken in the name and commemoration of some person who had become deified through self-immolation at the altar of the Deity, possessed a magical influence to uplift their nature and bring them nearer to God. This belief introduced the religion of Baptism and Eucharistic meals all over the ancient world. The religion of Sacraments did not originate in Christianity. It has been the essentials of Paganism from time immemorial.

At the appearance of Jesus there were temples without end dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Attis in Syria and Phrygia ; Osiris, Isis and Horus in Egypt ; Baal and Astarte among the Babylonians and Carthaginians, and so forth.

All these Deities were sun-gods, and of all or nearly all of them, as Edward Carpenter says, it was believed that :—

- (1) They were born on or very near Christmas Day.
- (2) They were born of a Virgin Mother.
- (3) And in a cave or underground chamber.
- (4) They led a life of toil for mankind.
- (5) They were called by the names of Light-Bringer, Healer, Mediator, Saviour and Deliverer.
- (6) They were, however, vanquished by the Powers of Darkness.
- (7) They descended into Hell or the Under-world.
- (8) They rose again from the dead, and became the pioneers of mankind to the Heavenly World.
- (9) They founded Communions of Saints and Churches, to which disciples were received by baptism.
- (10) They were commemorated by Eucharistic meals.

Islam came with quite a new conception of religion. It did not speak either of "an angered Deity" whose wrath could be propitiated only through offerings of flesh and blood, or whose pleasure could be secured through ceremonialism or the singing of hymns and repetition of words in His praise. The Book of Islam—the Qur-ân—says :—

RELIGIOUS INSTINCT

“ There does not reach Allah (God) their flesh nor their blood, but to Him is acceptable righteousness ” (xxii. 37).

“ It is not righteousness that you turn your faces towards the East and the West, but righteousness is this, that one should believe in Allah and the Last Day and the Angels and the Book and the Prophets and give away wealth out of love for Him, to the near of kin, and the orphan and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate ; and the performers of their promise when they make a promise and the patient in distress and affliction has time of conflict—these are they who are true (to themselves), and these are they who are righteous ” (ii. 177).

“ Be grateful to Allah (God). And whoever is grateful, he is only grateful for his own soul ; and whoever is ungrateful, then surely Allah is self-sufficient, praised ” (xxxii. 2).

These verses dispense with the religion of the “ Grace of Blood ” as well as with ceremonialism. The Qur-án attaches no value to Ritualism and Sacraments. It treats of the religion of Beliefs and Action with a view to attaining some purpose. The last verse, it is true, speaks of Divine glorification and the duty of thanksgiving. But it is for the benefit of our own souls, seeing that God is “ Self-sufficient and Praised.” Even amongst us one who seeks praise and “ fishes for compliments ” fails to command our respect ; we call him conceited. What, then, would be our estimation of a God whose pleasure consisted in hearing praises and thanksgivings from His own creatures, and that, too, for the maintenance and continuance of His own scheme of creation ? Islam, no doubt, enjoins prayers and thanksgiving. But it gives to them quite a new meaning. The Qur-án calls prayer a reminder. The Muslim Prayer has been couched in words that eloquently show the relations existing between man and God, and the course pursued by Divine economy, in showering His blessings on His creatures. Again, the words of the prayer prompt us to seek to mould our actions in the Divine cast. We are also taught clearly that lip-gratitude carries no weight with the Lord. Thanksgiving in Islam consists in

ISLAMIC REVIEW

making proper use of Divine blessings, to our own edification. Prayer and thanksgiving in Islam are, in fact, disciplinary measures to work out our spiritual development.

It has already been remarked that the religious passion in us, like our other instincts, must be satisfied in a way that may help the growth of our nature. Religion, therefore, must have the same object. The Qur-án defines religion thus : " Then set your face upright, for religion is the right state, the nature made by Allah in which He has made man ; there is no altering of Allah's creation ; that is the right religion, but most people do not know " (xxx. 30).

The sacred words give both the objective and subjective aspects of religion. They point out the goal as well as the means to reach it—the aim and the procedure. The aim is to work out our nature to its best advantage, and the procedure lies in " setting our face upright in the right state."

Everything around us appears to possess inherent qualities. The atomic world and its various combinations are repositories of numberless capacities. They only await favourable circumstances to bring their latent faculties to full fruition. A seed is a potential tree and a sand-shell a royal palace ; the light of a glow-worm evolves into an electric arc, and the noise of a cricket into a grand oratorio. Everything, in short, is on its way to advancement. Should we not expect the same of human nature ? Our frame is the best produce of Nature. It comprises particles of everything in the universe. All the faculties of the animal kingdom have become collocated in human consciousness. Is it imaginable that this world of wonderful probabilities and possibilities is meant to remain dormant ? Islam says " No." It says that the main object of religion is to make these probabilities and possibilities a reality, and therein lies the true satisfaction of our religious instinct.

No human instinct finds its gratification through magic, neither will a charm help the development of any faculty. Our belief in the efficacy of food and drink will not meet the demands of hunger and thirst. Nor will such belief contribute to physical growth. Food itself and nourishment only can

THE BIBLICAL AND THE QUR-ÁNIC ADAM

secure that end. Religious instinct demands similar treatment. All cognitive passions and the faculties connected therewith work on the same principle. Religious instinct is also akin to them. It creates in us desire for Divine knowledge and for knowing things that may engender in us religious consciousness. Mere belief in this thing or that is of no avail, nor is subscription to a dogma of any use. Cognitive passions demand the assimilation of knowledge that comes through action and research. The same is true of religious passion. We must know something of God and of the ways that invite His help in the growth of our religious faculties. We must have knowledge of the faculties connected with religious instinct, and then a course to follow, that may bring religious capacity to fruition.

THE BIBLICAL AND THE QUR-ÁNIC ADAM

By AL-HAJ KHWAJA KAMAL-UD-DIN

THE TWO EXTREMES

THE story of Adam plays an essential part both in Islamic and Christian theology ; nay, it is the very pivot of the two faiths. Adam sins, and Paradise is lost. It is in regaining it that these two faiths seem to diverge.

The episode of Adam, as narrated in the Qur-án, is very instructive. It discloses the two extremes of man's nature—its zenith and its nadir. Adam represents humanity in the Qur-án. He has been created, as the narrative goes, to act as the vicegerent of God on the earth. He is given the knowledge of things that may help his growth. Through this knowledge he gains ascendancy even over the angels, and receives homage from them. Everything contributing to his happiness and comfort is at his disposal. He is also given the power of discretion, but is warned against things detrimental to his happiness and comfort. Bliss and prosperity reign over his domain. He, however, forgets ¹ the warning in his moments

¹ And certainly We gave a commandment to Adam before, but he forgot ; and We did not find in him any determination (to disobey) (Qur-án, xx. 115).

ISLAMIC REVIEW

of ease and comfort, and lends ear to evil counsel.¹ It leads to an error of judgment and he makes wrong use of his discretion. It brings trouble. It affects his happiness and he loses all that created security against grief. Then comes repentance and forgiveness from the Lord. God, out of His grace, gives Adam a word² of guidance so that he may make right use of his faculties, and promises a similar revelation³ to his progeny, assuring them of happiness, if they will follow it.

A true description of human nature. It supplies a correct insight into things that bring us success or failure. It also gives us the *rationale* of religion, and it is thus that we have been equipped with capabilities to act as vicegerent of God on the earth. The universe and its various components have been left at our disposal. We need knowledge of things around us, which, when attained, make us "monarchs of all we survey." We are also given the power of discretion; error in judgment causes catastrophe. We need direction from the Most High to regulate our choice of things. We need also knowledge to work out our capabilities to their height and avoid the pitfalls that carry many to the depth of degradation. The whole situation has been summed up in the following verses of the Qur-án: "And when your Lord said to the angels, I am going to place in the earth one who shall rule (in it), they said, What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said, Surely I know what you do not know." "And He gave Adam knowledge of all the things, then presented him to the angels; then He said, Tell Me the names of those if you are right." "They said, Glory be to Thee, we have no knowledge but that which Thou hast taught

¹ But the devil made them both fall from it, and caused them to depart from that (state) in which they were; and We said, Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time (Qur-án, ii. 36).

² Then Adam received (some) words from His Lord, so He turned to Him (mercifully); surely He is Oft-returning (to mercy), the Merciful (Qur-án, ii. 37).

³ We said, Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve (Qur-án, ii. 38).

THE BIBLICAL AND THE QUR-ĀNIC ADAM

us ; surely Thou art the Knowing, the Wise." " He said, O Adam, inform them of their names. Then when he had informed them of their names, He said, Did I not say to you that I surely know what is unseen in the heavens and the earth and (that) I know what you manifest and what you hide ? " " And when we said to the angels, make obeisance to Adam, they did obeisance, but Iblis (did it not) : he refused and he was proud, and he was one of the unbelievers." " And We said, O Adam dwell you and your wife in the garden, and eat from it a plenteous (food) wherever you wish, and do not approach this tree, for then you will be of the unjust." " But the devil made them both to fall from it, and caused them to depart from that (state) in which they were ; and We said, Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time." " Then Adam received (some) words from his Lord, so He turned to him (mercifully) ; surely He is Oft-returning (to mercy), the Merciful." " We said, Go forth from this (state) all ; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them nor shall they grieve." " And (as to) those who disbelieve in and reject Our commandments, they are the inmates of the fire, in it they shall abide " (Qur-án, ii. 30-9).

Indeed through the knowledge of things we gain ascendancy even over the angels,¹ but through forgetfulness or ignorance we come to the depth of our descent. The history of the present civilization proves the same thing. Through modern science we have brought the lower angels, the movers of the physical world, into subjection, so far as our knowledge goes. The revelations from the Lord come to show us the ways which may bring moral and spiritual forces within our reach. Then we shall be the true vicegerents of God, and higher and lower angels will be at our service, as promised by the Qur-án.

If this is not a true message from the Lord, one is at a loss to appreciate the necessity of Revelation from Him to give

¹ According to the Qur-án, angels are such sentient means to move the forces of Nature and bring inherent capabilities of things in the universe into operation (see my *Towards Islam*, chapter " Angels ").

ISLAMIC REVIEW

man his religion. Man, like every other thing in Nature, is a repository of various faculties which must be worked out to bring the object of Creation to perfection. Everything possesses a tendency to evolve. So does man, but he owns something not possessed by the others. It is his powers of discretion. This gives him a superiority over others. But it also may act to his disadvantage, if not properly directed. Hence the need of guidance ; and Who could be a better Guide than the Creator Himself? He alone knows the true use of created things and the right way to use them.

The tale of Adam, as given in the Book of Genesis, is more or less of a nursery character. It, no doubt, appeals to human fancy, but that of an infantile character. But it is neither creditable to man or to his Creator. It does not surprise me, therefore, to find the Modernist Church rejecting it as a piece of fiction. What an anti-climax! Adam, in the enjoyment of complete felicity, partakes of the Tree of Knowledge and reaches the lowest abyss of degradation. Knowledge—the very thing that brings man to the zenith of his power—so much so, that even the angels prostrate themselves, as the Qur-án says ¹—brings him eternal perdition. Man is punished to eat of “a tree to be desired to make one wise.” Are we to believe that our God was interested to keep us unwise? Could not God forgive our first ancestor for such a trivial error? But God was afraid of something else. “Behold, the Lord God said, ‘the man is become as one of us,’ to know good and evil, and now, lest he put forth his hand and take also of the Tree of Life, and eat and live for ever: therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man.” ²

If the passion of jealousy degrades its owner, in the average human judgment, what should we think of such a Deity? The Deity becomes angered and Adam and his race are punished for ever. No doubt, the Covenant of Commandment and Obedience is given, through Moses, for human regeneration ; but it was the same Covenant that was first given and tried with no result in the Garden of Eden. Human nature became,

¹ Qur-án, ii. 31 and 34.

² Genesis, iii. 22-4.

THE BIBLICAL AND THE QUR-ÁNIC ADAM

as the Church belief goes, tainted, and sin became innate in it. It could not, consequently, keep the Commandment. God, in His Omniscience, must have known that the said Covenant of Commandment and Obedience was a fruitless dispensation. Why, then, another trial for some 4,000 years, up till the Covenant of Grace through Jesus? If the event of the Crucifixion and belief in it was essential for the regeneration of the human race, it ought to have taken place immediately after the commission of the first sin. Why the Divine procrastination?

They say that Christ appeared in the fullness of time. History hardly shows any peculiarity in the time of Jesus that invited a special Epiphany through him. If sin, according to St. Paul, brought the Grace of Blood, it was not at its fullness when Jesus appeared. History has seen worse days in this respect, before and after Jesus. It is a mystery to know the reason which brought the Grace of the Blood, only some 2,000 years ago. But if it had something to do with sin, it had reached its climax at the advent of the Holy Prophet Muhammad, when evil of the deepest dye was committed in the Houses of God, in every religion, and was passed over as a matter of virtue and great merit in the eyes of the Lord.¹

There is, however, another feature in the story of Christianity which makes the whole thing anomalous. Death, St. Paul says, came through Adam, as the penalty of a sin; Jesus paid it, and we were given eternal life. On the other hand, the Book of Genesis says "that God was afraid that Adam might eat of the fruit of the tree of eternal life and become the equal of Him." To avoid it, He expelled him from the Garden of Eden. If Adam was expelled so that he might not take also of the tree of life and eat and "live for ever," why to give him the lease of eternal life through the Crucifixion?

As a penalty of sin, we have to earn our bread through the sweat of our face; serpents will bite our heels, and the daughters of Eve will bear children with labour and pain. If the Blood was shed to pay the price of the sin, the scheme seems to have failed. The Christians, as well as others, earn their living

¹ Cf. my *Ideal Prophet*, chapter "Before Muhammad."

ISLAMIC REVIEW

through toil and moil, the serpent and thousands of other species of the same genus bite our heels, the female sex is still undergoing the period of confinement and labour. Belief in the Blood has not improved the matter ; death, that entered into the world after the first sin, still rules. What assurance have we of our salvation in the world, through the Blood, if it has not saved its adherents from the said punishment in the present ?

The more one thinks of the Christian story of salvation, the more its absurdity appears. The truth is dawning upon Christian minds in the West. They are rejecting all the dogmas. They have begun to look to Jesus as a man and a teacher from God, who came to reform the Church of Moses from the wrongs of his day and lay down some good principles to evolve humanity. Unfortunately, his ministry was too short for him to give the whole truth, as he himself admits.¹

The work of perfecting the truth was left to the coming Messenger. The Holy Prophet Muhammad claimed to be the Promised One, but the Christian Church does not admit his claim as such. It declares that the Comforter was the Holy Ghost, that appeared on the Day of Pentecost and filled the Church. The Church, thus filled with the Holy Ghost, is believed to be the Comforter. But has the Church fulfilled the conditions laid down in the promise. Jesus says : " Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I do not go away, the Comforter will not come to you . . . yet I have many things to say to you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truths."

Has the Church said those many things not told by Jesus ? Has she added to that brought by Jesus and taught that which was not taught by Jesus ? Has she supplied the missing link between us and our goal and bridged the gulf yawning between God and man ? Every branch of the Christian Church claims to be the " Comforter." I need not dwell upon their respective merits. I take the corner-stone of their teaching, which is common to all. I mean, " salvation through Blood." This

¹ John, xiv. 11.

THE BIBLICAL AND THE QUR-ĀNIC ADAM

is the only thing through which the Christian Church can claim to guide humanity into all truths. But there is nothing new about it. If it was a truth, it became revealed to ancient paganism and is the distinctive feature of the mystery-cult. "The deities of the mystery faith were essentially Saviour Gods, whose task was to rescue their votaries from the influence of sin." ¹ By the Mysteries, no less than by St. Paul and by the Catechism of the Anglican Church, it was thought of as effecting a "death unto sin, and a new birth into righteousness." In the mystery faiths, says Tertullian, "they are baptized, and they imagine that the result of this baptism is regeneration and the remission of the penalties of their sins." And Dr. Angus tells us that initiation was considered as a "death" from which believers arose through rebirth.

The creed of sacraments is thus a legacy from the ancient world. Again, the teaching of the Church always has been under constant revision. Anything taught under the dictates of the Holy Ghost ought to be a permanent truth. Anything established by one Christian Council has been rejected by the next Council. The truth of yesterday has become the falsehood of to-day. From mediæval days, up to now, various things were taught and have since been rejected. The space at my disposal in these pages does not permit me to deal fully with the subject, which I intend to do later in my book, entitled, *the Comforter*. I, however, see one thing, belief in the Blood has outlived eighteen centuries. It may be taken as a permanent truth, but the Modernist Church in our days has exposed its falsity and traced it to pagan origins. The Church cannot be the Comforter.

This Church theory has another defect in it. It possesses, as it were, a merit of demerit. It, in a way, damages the character of Jesus. The Comforter had to descend from the heavens after Jesus. He was not in the world, as the words of the Master show.²

If the Holy Ghost was the Comforter, shall we presume that Jesus, throughout his ministry, remained without the Holy Ghost? What a dangerous inference, but it is logical.

¹ *Modern Churchman*, April, 1926.

² John xvi. 7.

ISLAMIC REVIEW

The Holy Spirit, it is said, assumed the form of a dove. Did the Spirit disappear after the Baptism of Jesus through the Baptist? Perhaps these logical inferences never occurred to the builders of the Church. But I am afraid it is too much to expect it; logic or reason has never characterized dogmatized religion.

THE RIDDLE OF THE UNIVERSE

By J. A. SPROULE

EACH IN HIS OWN TONGUE.

A fire mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell.
Then a sense of law and beauty
And a face turned from the clod—
Some call it Evolution
And others call it God.

WHEN one considers the various answers to the riddle of the universe, one wonders how they dovetail. Monism, dualism, pantheism, and the other cults and creeds are so interwoven that the professed belief of one man may be at total variance with another of the same faith, and akin to what both would regard as heresy.

The famous Mahatma Ghandi recently said that in believing in the Unity of God he was a Muslim, but if he saw a great stone or a great river which reminded him of God, he was a Hindu in worshipping it. Gandhi has been very much criticized for this statement, for no two creeds are apparently farther apart than the simple creed of Islam and the complex religious system of India, with its multiplicity of deities. Yet to the Hindu, all life is an expression of the Divine Life and Idea, which, if carried to its logical conclusion, would be pantheism in another form, and also be close to the Arab conception which declares Nature to be but the garment of Allah. Pope declared :—

All to be part of a tremendous whole,
Whose body Nature is, and God the soul.

THE RIDDLE OF THE UNIVERSE

We have philosophers like Berkeley who taught that matter itself is an imaginary thing, and that Mind alone exists. People—that is, folks who are somewhat posted in popular science—are not so prone to laugh at the Christian Scientist who also asserts that mind alone exists, since matter has been proven by the discovery of the electron to be but a form or manifestation of force or energy like light, heat or electricity.

The ancient Vikings explained all the phenomena of Nature as being the work of giants, or, as Carlyle puts it, forces. "A leaf," said he, "could not rot on the ground without force." "Things seen," said St. Paul, "are but temporal. The things unseen are eternal."

The ancient Druids taught: "God cannot be matter. What is not matter must be God." Bruno said: "There is one spirit in all things, and no body is so small that does not contain a part of the Divine substance," which brings us to the pantheism of Tennyson: "Closer is He than breathing, nearer than hands and feet."

"There is One Mind common to all men," said Emerson, and his conception of the Oversoul of the Universe is said to have been borrowed from ancient Hindu beliefs.

The Islamic conception of the Divine essence is said to be akin to the speculations of Plato and other Greek philosophers. The omnipresence of the Deity is a favourite theme of Muslim poets. Bullehshah, the mystic poet of the Punjab, addresses the Universal Father thus:—

In the Turk and in the Zangi (Negro)
As also in the Ferangi (European),
In the tavern and in the Bhangi,
In all forms Thou dwellest,
And yet tellest us that Thou art
Without an abode.

The Qur-án says: "We are nearer to him (man) than his life veins. Allah (God) is in your own souls, but you do not perceive."

If the Prophet of Islam lived to-day, he could qualify for a New Thought teacher, who declares that God is ever present His whole creation through.

ISLAMIC REVIEW

Haeckel, in his *Monism*, credits Nature with an innate intelligence. He says on page 15: "Ever more clearly are we compelled by reflection to recognize that God is not to be placed over against the material world as an external being, but must be placed as a 'Divine Power' or Moving Spirit within the Cosmos itself . . . even the human soul is but an insignificant part of the all-embracing 'World Soul.'"

The Buddha taught :—

Before beginning and without an end,
As space eternal and as sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

Herbert Spencer wrote "of the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed."

Occasionally we read that the mystery and wonder of the Universe has been reduced to law and formula. Nature is no longer the glowing garment of God. But the whole world, material or religious, admits the presence of an Intelligence, the Pantheism of Spinoza, or the Monism of Haeckel.

Victor Hugo, in his *Intellectual Autobiography*, writes as follows of the Infinite: "The locomotive travels fourteen leagues an hour. The hurricane travels sixty miles an hour. The cannon-ball travels seven hundred leagues an hour. The locomotive drags, the hurricane limps, the cannon-ball is a tortoise. Let us bestride a ray of light. This is a mount 4,000 times swifter than the cannon-ball, 42,000,000 times swifter than the hurricane, and 17,000,000 times swifter than the locomotive. It makes you know 70,000 leagues a second. Start. Light launches you from the earth to the sun in eight minutes, from the sun to Oceanus in four hours, from Oceanus to Antaurus in three years; and eight months, from Centaurus to the pole star; in twenty years, from the pole star to the Milky Way; in 16,800 years from the Milky Way to the nebula of Canes Venatici—yet you have not taken a step. The apparitions of the Universe will continue to loom. The unsoundable will remain beyond you in its entirety. Beyond the visible the invisible, beyond the

BIBLE AND WHITE AND BLACK RACES

invisible the unknown. Everywhere, everywhere in the Zenith at the Nadir in front, behind, above, below, in the heights, in the depths, looms the formidable darkness of the Infinite. What, then, is there back of this? Nothing, you say. Nothing! What! I, a worm of the earth, am possessed of an intelligence, and this immensity is without one? Oh, pardon us, Abyss of Infinity!"

THE BIBLE AND THE RELATION OF WHITE AND BLACK RACES

THE Kijabe outrage which only recently compelled the Secretary of State for the Colonies to sanction the death-penalty for natives of Kenya, for cases of outrage and rape by them on English women, has now found an apologist in Mr. D. B. Reynolds, the chaplain at Arusha and Moshi in Tanganyika. He preached a "remarkable" sermon on the "Mutual Relations of the White and the Black Races," which sermon, we have no doubt, will bring about an awakened consciousness of the origin of the prerogatives assumed by the white race over the black—prerogatives which the white race have, till now, been exercising unconsciously, and will "stimulate the worst," to use the words of the *Manchester Guardian*. This "remarkable" sermon, reprinted in that newspaper in its issue of August 30, 1926, gains in importance for us when we are told that Mr. Reynolds "has had a long experience of coloured races in China, India and Africa."

He enunciated the following four general principles for the guidance of the race which he represents:—

(a) "The New Testament nowhere asserts the equality of mankind.

Mankind might have a common origin and a common destiny, but whatever the future might hold at present the white race is the superior race, and its general relation to other races was that of a tutor and not that of a partner.

ISLAMIC REVIEW

The New Testament asserted nothing more than the brotherhood of Christians. Brotherhood did not imply equality in all the varied relationships of life. An older brother might be, and sometimes was, a tutor to his younger brother. St. Paul, in 1 Timothy vi. 2, says that those who have Christian believers as their masters must not take liberties with them because they are brothers. They must be all the better servants because those who get the good of their service are believers."

This surely is a cogent reply to those who deplore the pitiable plight of the natives in their own native lands !

(b) " God Himself has ordained that crime should be punished, and that such punishment should be of a deterrent nature.

Every subject must obey the Government authorities, for no authority exists apart from God. The existing authority has been constituted by God. Hence anyone who resists authority is opposing the Divine order, and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man, though they are to a bad man. If you want to avoid being alarmed at the Government authorities, lead an honest life and you will be commended for it. The magistrate is God's servant for your benefit. But if you do wrong you may well be alarmed. A magistrate does not wield the power of the sword for nothing. He is God's servant for the infliction of Divine vengeance upon evil-doers.¹

. . . St. Paul clearly approved of the general principle of making a distinction in the punishment given to different classes of men. When he himself was arrested at Jerusalem, the Roman authorities were about to flog him, being ignorant of the fact that he was a Roman citizen, and he turned to them and said : ' Are you allowed to scourge a Roman citizen ? ' He did not say, ' It is a wicked thing to scourge anyone,' thus approving the Moffat's translation of the New Testament, Romans xiii. 1-4.

BIBLE AND WHITE AND BLACK RACES

general principle of making a distinction in the kinds of punishment to be given to different classes of men.

. . . Surely, then, since everyone knew that the native had the mentality of a child, it could not be wrong to flog him just as a public-school boy was flogged. There was no Scriptural authority against corporal punishment."

This is presumably a reply to those who raised objections to the severe punishment inflicted on the natives, a punishment in no way commensurate with the nature and gravity of the crime!

(c) "The New Testament nowhere declared that the death-penalty must only be inflicted in cases of murder.

In the time of our Lord many crimes were punishable with death. It was only a century ago that one hundred offences were of a capital nature in England, and although no one would like to go back to the stern system that prevailed then, yet it could not be said that any community was acting contrary to the New Testament if for good and sufficient reasons it decided that certain crimes (in addition to murder) should be punishable with death. In preaching the forgiveness of wrongs done to oneself, Christ made no reference to judicial punishment, and in the famous words 'Render to Cæsar the things that be Cæsar's' he upheld the stern system of government which existed under the Roman Empire."

Here we have a justification for the death-penalty. The reverend gentleman knows as well as we do that we in the twentieth century are surely living "in the time of Our Lord!"

" . . . But with a primitive people it has been proved in Rhodesia and elsewhere that capital punishment for certain cases of brutal assault has a deterrent nature, and has been effective in stamping out such crimes. I submit, therefore, that according to St. Paul's teaching it [capital punishment] cannot be wrong."

But are there not a thousand and one things which are not

ISLAMIC REVIEW

wrong, according to St. Paul? He approves of many other things too well known to us and to the reverend gentleman to be repeated here. But Mr. Reynolds seems to spare us the trouble by quoting a sample of those things and institutions which seemed lawful to St. Paul under his fourth heading. He says :

(d) " The New Testament nowhere teaches that compulsory labour is wrong.

In point of fact it does not even specifically condemn the slavery which existed throughout the Roman Empire, though it urges slave-owners to treat their slaves justly and kindly. It took the Christian Church just on 1,800 years to realize that the institution of slavery was morally indefensible.¹ But slavery is one thing and compulsory labour is another. A slave was entirely at the mercy of his owner, and was paid no wages. Compulsory labour is under Government supervision and full wages are paid. St. Paul declared that if a man would not work neither should he eat ; but unfortunately St. Paul did not live in Africa where a native can eat without working by the simple expedient of making his wives work for him. The only essential in compulsory labour is that the labourer should be protected from cruelty and injustice, and there is a very small section of Britishers that cannot distinguish between a man and a machine.

I fear that as a nation we cannot escape the charge of hypocrisy. We boast that there is no slavery under the British flag, but it is going on all the time—I mean the slavery of native women and children. You have it here in Africa, and you have it in India, and you have it in Hong Kong. And yet the people at home who make such a fuss about a hefty native being compelled to do a moderate amount of work never utter a word about the slavery of the native women and children which goes on under the British flag.¹ Can anyone doubt what Jesus Christ would have to say on this matter when we remember that he thought

¹ Italics are ours.—Ed. I.R.

BIBLE AND WHITE AND BLACK RACES

so lightly about the compulsory labour ordered by the Roman Government that he made merry over the subject ? Matthew, chapter v, verse 41, says : ‘ Whosoever shall compel thee to go a mile, go with him twain.’ That is to say, if any Roman officer compels you to act as a Government porter for a distance of one mile, show your good will by going two. Doubtless there was a smile on our Lord’s face as he uttered the words, meaning that if called by the Government to do a job, do it cheerfully.”

This, then, is sufficient justification for all the inhuman and criminal treatment meted out to the poor native ! The New Testament is a wonderful thing !

For his inferences, Mr. Reynolds, as will be readily seen from the quotations he gives, takes his stand on the Bible. But the *Manchester Guardian*, in its leaderette, “ A very Hot Gospeller,” says : “ The New Testament, we gather, supplies good authority for racial distinctions, gives plenty of scope for sharp deterrent punishment for natives, including flogging and the extension of the death-penalty to crimes other than murder, and may also be taken to recommend the conscription of labour.”

It would seem as though the *Manchester Guardian* is taken aback at the inferences of the chaplain. But is there really something strange, or unheard of, or indeed any new gospel, in what Mr. Reynolds says ? The actions of the whites in Eastern countries, if they can be taken to at all reflect their religious beliefs, are an eloquent testimony to Mr. Reynolds’ words. His only fault is that he is thinking aloud. For we are sure that he has the sympathy of many others of his profession, in their heart of hearts. Those who have not yet been able to comprehend why the Christian European nations did not accord equality of rights to their subjects, let alone equality of treatment—in spite of the fact that they talk so glibly of the idealistic conception of the Christian “ God of Love ” and Jesus as a noble ideal of manhood, with their tongues in their cheeks—would do well to study the words of Mr. Reynolds, supported, as they are, from the Scriptures. They lay bare

ISLAMIC REVIEW

the mentality of a people, nursed on the ideas of the Bible to such an extent that that book can be held responsible for the behaviour and actions of a people.

That the Fathers of the Church have been the greatest culprits in the suppression of learning and science has been fully appraised by a great historian and thinker, Professor Andrew W. White, in his book *Warfare between Theology and Science* (London, 1896).

Just as the Church was in no way responsible for all the tortures and persecutions meted out to eminent scientists, astronomers, geologists and philosophers, inasmuch as they were following the dictates and behests of the Biblical words, so in the same way the white races, who, under the simulated guise of "helping the forward progress of backward races," and sheltered snugly under the cloaks of mandates of the League of Nations, must be exonerated for their mentality; it is the product of the teachings of the Bible; which fact is amply illustrated by Mr. Reynolds. And the League of Nations is, to us, nothing more than what is depicted so beautifully in the words of the famous philosopher-poet of India, Iqbal,¹ in his *Payám-i-Mashriq*—"Message of the East":—

"In order to change the ways of warfare in this hoary rabble,

The well-meaning philanthropists of the world have introduced a new path.

I don't know anything more than that some of the pall-pilferers and coffin-snatchers,²

Have formed a clique to divide the graves among themselves."

Mr. Reynolds has done a great service to his nation and to us by giving us a plain reading of the Bible, free as it is from the apologetic, dialectical veneer.

But one wonders what can be their purpose in preaching Christianity if they cannot even bring to the "backward" races the message of equality in rights, if not equality in treatment. If we were permitted to guess, we should suggest

¹ Lahore, 1925, p. 233.

² Dickens, in his *Tale of Two Cities*, styles such people as "honest tradesmen."—Ed. *I.R.*

BIBLE AND WHITE AND BLACK RACES

that the missionaries have never cared to take the message of the Bible for the message's sake, but in order to lull their hearers to a mental somnolence by their soporific sermons. It reminds us of the words of the Bishop of Durham, who, emphasizing the need of missionary work in the East, said, at the opening of the Missionary Exhibition at Middlesbrough: "... when the economic life of these people (Asia and Africa) awoke, how could the British artisan compete with them, if they worked with no regard to Christian ideals of social life and conditions."¹

We would also like to know if those Christian ideals of social life and conditions are what we call flogging, forced labour, the death-penalty, racial distinctions and a grovelling treatment? A black man is to be treated badly, to be enslaved, to be sent to the gallows for crimes and offences which even in half-civilized countries would not be punished by death, because he is black—skin-deep black. A white man is to strut in a country not belonging to him ethnologically or politically, as the vicegerent of God and the monitor of the backward races, and to commit every conceivable crime, only to earn therewith exemption and exoneration from all punishments, because he is white, colourless—skin-deep white. A highly cultivated sense of justice, this! But again it is the New Testament that is responsible—not the administration of justice on the vexed question of slavery—a question of vital importance which is to come before the League of Nations next spring. The Christian divine has to say something telling which ought to be read by those who are never tired of acclaiming its abolition—or rather its partial abolition—as a Christian virtue. Would that they realized—Mr. Reynolds seems to have realized it—that social amelioration was never the aim of the Bible. "The idea that the trading in human beings is abolished is an entirely erroneous one. The slave market is in full blast in Abyssinia, and it is humiliating to know that white men are engaged in the traffic," says the *Methodist Times* in its issue of September 9, 1926.

Are not, then, the Bishop of London and the men of his

¹ *Cork Examiner*, January 27, 1926.

ISLAMIC REVIEW

type, who are ever ready to throw stones at the Muslims, themselves living in houses of glass?

And is it a wonder to find that the Bible has given birth to a capitalistic civilization, with no other object than to strangle people mentally and economically?

"It is a serious matter if this theology is to be the accepted gospel of the territory . . . sermons of this kind cannot represent the best opinion among the white settlers, but they may easily stimulate the worst, which is already a dangerous thing."

We do not know how far the *Manchester Guardian* is right in saying that "sermons of this kind cannot represent the best opinion among the settlers." It will surely modify and revise its views after having read the remarks of Mr. Norman Leys in the *Land Law and Policy in Tropical Africa*, who says:—

In no country in the world is the unskilled worker so heavily, the large landowner so lightly, taxed. Natives pay most of the 20 per cent. import duties. The European pays a uniform poll-tax of a pound. An income-tax has fallen through, and there is no land-tax. The average able-bodied native pays in direct taxation for himself and his relations about a quarter of his total earnings. Taxation, in fact, is so high and wages are so low, and alternatives to wage-earning so completely absent, that other means of inducing natives to accept employment have been abandoned as unnecessary.

And on the camouflaged slavery:—

By every means in its power our Government has sought to make him work. It has made desertion a criminal offence. It has compelled every labourer to carry evidence of identity and proof of industry. It has co-operated with employers in fixing wages, which are now at about a halfpenny an hour—the lowest in the world. In one recent year there were over 3,000 prosecutions for desertion and other breaches of the law governing employees. And within the last twenty years the population has fallen by at least one-fifth.

Friday Prayer and Sermon.—At the London Muslim Prayer House —III, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, 3.15 p.m. Every Friday at 1 p.m.

¹ *Freedom* for March, 1926. London.

THE CHRISTIAN WORLD IN REVOLUTION

THE CHRISTIAN WORLD IN REVOLUTION

By HAJI ABDUL MAJID

" Is it then other than Allah's way that they seek to follow ; and to Him submits whatever is in the heavens or the earth, willingly or unwillingly. . . . And whoever desires a way other than submission to the will of Allah (Islam), it shall not be accepted from him ; and in the end he shall be the loser " (AL-QUR-ÁN, iii. 82-84).

No one who has been watching the progress of the Christian world will fail to notice that the Christian religion has been corrected, improved and amplified in its many aspects at various times ; so that what is claimed as Christianity by many a Christian nation nowadays is quite a distinct thing from the Christianity of the Bible. In the present essay the writer proposes to touch briefly on those movements on the part of Christians wherein they remodelled their religion to suit rational views of life—movements which only prove the truth of the above Qur-ánic quotation.

The first thing that strikes a non-Christian about Christianity is the revolution effected by the Protestants in the idea of Confession. When the Roman Catholics believe that sins can only be " washed out " through confessions to the priests, the Protestants hold that no priestly intercession is necessary for God's pardon. And yet the Protestants are Christians in their own eyes just as much as the Roman Catholics are in theirs. But Islam is explicit on this point when it pronounces, " No one shall bear the burden of another," and " Each soul shall be responsible to his God for his own actions."

In the early days of Christianity, even kings came under the divine authority of the priests ; and an anointed king was considered to be invested with full divine powers, having been authorized, as it were, by the divine representatives of God on earth, to do whatever he liked in his kingdom. As time rolled on, many Christian nations revolted against this idea of the divine powers of kingship, and consequently pushed up their claims to have a voice in all matters concerning them. Indeed, in some Christian countries, they did away altogether

ISLAMIC REVIEW

with kings and established Republics, choosing at regular intervals from among them someone to be in supreme authority in the State. Still, these people who strayed from such Christian ways would not call themselves anything but Christians, within the meaning of Christianity, as expounded by the priests from the Bible. In Islam, Allah enjoins thus : "O Muhammad ! Consult the people in all public matters that you do." And again, when Muhammad, the Holy Prophet, was dying he told the people thus : "Choose someone from among you to be the Khalifa"—that is, the man to be in supreme authority among Muslims, as successor to the Holy Prophet in governing the Muslim State.

Jesus Christ says : "If anyone smites you on the right cheek, give him the left cheek also" ; and "Resist not evil with evil." From these it should be clear that Christians are not to fight even for defensive purposes, much less in the offensive ; but Christian nations have fought both in the offensive as well as the defensive, and still claim to be following the ways of Christ thereby. Further, Jesus Christ, fully expecting his followers not to fight under any circumstances, never left any ruling whatsoever in case of war ; but as Christians cannot agree to leave off fighting, so they themselves lay down rules governing warfare, and forbid combatants to kill women and children, and then proudly proclaim to the world that such rules are the outcome of Christian teachings. Come to Islam, and you will learn from the Islamic Book, the Qur-án, that Allah permits you to fight when you are oppressed, and when you fight : "Do not kill the aged, nor the women, nor the children" ; and neither are you to cut down trees that bear eatable fruits nor to destroy churches, cloisters, etc.

The whole of the Christian Bible has not a word to say regarding slavery ; and so, as it is in the nature of man for the strong to oppress the weak, these slaves received the worst imaginable treatment at the hands of Christians, so much so that they themselves got disgusted with their own misdeeds. After much hot argument, which came to more hot blows among themselves, they liberated the slaves and

THE CHRISTIAN WORLD IN REVOLUTION

gave the credit for so doing to Christianity. Nowadays, Christian nations do not have slaves, but for the menial work in the house they keep paid servants instead. The law of Islam regulated the position of slaves with much equity. There is a great weight of testimony from people who have spent a part of their lives in Muslim nations which does justice to the benevolent treatment which bondsmen receive from their masters there. Besides that, we are bound to state that in many western countries, or countries under western domination, groups of the population live under circumstances with which those of the so-called Muslim slavery may be compared with advantage.

Says the Christian Bible: "Whom God hath joined, let no man put asunder"; and so for nineteen centuries Christian husbands and wives, once united, never got separated except by death. But the twentieth century brought with it new ideas and new ideals of married life; and Christians, therefore, supplemented their religion by allowing divorce and separation, sanctioned not by the Church, no doubt, but by States that called themselves Christian. As things stand at present, Christian nations are yet in the preliminary stage of their experience in this matter of divorce; and so they must needs seek for further improvements in the methods of satisfactorily effecting the separation between married people; whereas Islam has solved this problem from the time of its very appearance, thirteen centuries ago. Let us hear what Islam says: (1) Divorce is one of the things allowed by Allah, but is not liked by Him. (2) If you divorce your wife for no reason whatsoever, all your good actions will not be accepted by Allah. (3) When you divorce your wife, you have to maintain her for a period of about three months. (4) You are given the chance three times of going back to your wife after divorce. (5) A wife may also divorce her husband if she fails to fulfil the terms agreed upon at the time of marriage. (6) A divorced wife may legally and lawfully marry again after passing the probationary period of three months mentioned in (3). (7) There is no need to go to a Divorce Court before married people can get separated from one another—

ISLAMIC REVIEW

a satisfactory procedure that is just beginning to be dimly understood in Christian countries, where they have only recently recognized that there is much "washing of dirty linen in public" by going to Divorce Courts.

The Christian Church allows the drinking of wine in the ceremony of the Sacrament; but some Christian countries and many Christian people have considered total abstinence as being preferable, and are working, therefore, with heart and soul, to get people to abstain from drinking. Islam condemns wine-drinking once for all as the work of Satan.

The Bible teaches that Christ is the Son of God, and further announces that God sends His only begotten Son to the earth to redeem mankind. But many Christians nowadays cannot believe in Christ as the begotten Son of God, and explain that he is only a son among many sons of God, including all of us. The Qur-án is very clear on this point: Allah neither begets, nor is He begotten; and Jesus Christ is only a Prophet among many Prophets, and all of us are capable of doing good works, under the guidance of Āllah, just as much as anyone else in the world.

For hundreds and hundreds of years, Christians have believed that the New Testament contains the exact words of God as delivered to mankind by His Son, Jesus Christ; but by careful investigation and diligent research, many Christian authorities have expressed doubt as to the authenticity of the Bible as representing all the teachings of Jesus Christ, much less the exact words of God for the guidance of man. The Qur-án was only anticipating all this when it said, thirteen hundred years ago, that all religions previous to Islam, including Christianity, had lost their purity, and the "Seal of the Prophets" is sent to give them what they have lost, to remind them of what they have forgotten, and to make clear to them all those points concerning which they have been arguing.

Jesus Christ is reported to have said that Some One will come after him to teach mankind all that they want to know; but when that Some One came in the person of Muhammad, the Praised One, bringing with him the Qur-án, a Book from

THE CHRISTIAN WORLD IN REVOLUTION

Allah for the guidance of man, Christian priests were loud in declaiming him, calling him a Liar, a False Prophet, a Cunning Magician, a Camel-stealer, and even Anti-Christ or the Arch-Enemy of Christianity. We are not surprised at all this, because the Christians have been brought up to believe that they alone can expect to get salvation from God ; others, being all in the wrong, are therefore condemned. But the world moves on, and the reasoning faculties of man, being more developed, revolt at this idea of "favouritism," as it were, on the part of God, Who is the All-Just to all His creatures ; and so we find, at the present day, a Christian priest trying to be liberal and broad-minded when he writes the following poem which appears in the *Islamic Review*, vol. xii., No. 7, pages 254-255 :—

THE HOLY PROPHET.

Ahmad the praised most truly spoke for God,
Saying that He indeed is Lord alone
And with no other being shares His throne.
That sinners shall endure His chastening rod,
But those who humbly seek Him in distress
Shall find Him full of Love and Graciousness.

' Then be resigned to His Divine Decree,
Knowing that what He doeth is the best,
Thus shall your troubled spirit be at rest ;
Surely He is the Lord of Destiny.
The Qur-án He revealed doth guide the way'
Through mists and shadows to the realms of day."

Bravely the Prophet persecution bore,
But those who knew him best trusted him most.
And there arose at length a mighty host
Born of his patience and his travail sore.
All men should love him, if they God revere
Because God's truth to him was very dear.

And so, Muhammad, I, a Christian priest,
Bless thee for all the good that thou didst do.
Alas ! Among us there are very few
Who of thy teaching have received the least
Knowledge, or every tongue thy praise would tell
Who served thy Lord so faithfully and well.

But this liberal and broad-minded view of the Christian priest towards the Founder of that Religion, believed by

ISLAMIC REVIEW

Christianity to be antagonistic to the teachings of Christ, cannot be the outcome of Christian teachings from the Bible, that has nothing to say like what the Qur-án of Islam clearly proclaims : " Whether he be a Muslim, or a Christian, or a Jew, or a Sabean, so long as he believes in God and the Day of Judgment, and acts aright, he shall have his reward from his Lord, and no fear nor harm shall come unto him." And again : " The Muslims, the Christians, the Jews and the Sabeans . . . Allah is the only Judge among them on the last day."

O people o' the East and people o' the West,
Move on, like the earth,—never be at rest,
Study ev'ry religion and give 'em a test ;
And then decide if Islam isn't the best.

Islam the perfect, Islam the comprehensive,
Shows mankind the safest ways to live ;
In whate'er you do and whate'er you achieve,
There must be guidance, that Islam does give.

NOTICE OF BOOKS

The Traditions of Islam. By ALFRED GUILLAME, M.A.
Pp. 184. Oxford University Press, 1924. 10s. 6d. net.

The book, whatever its merits or demerits may be, is the first of its kind in the English language, dealing with a subject so vast as that of *Hadith*. The author, as is usual with Western writers on Islam, has followed the line of seeking to minimize the authenticity of the " Traditions of Islam." He admits, in the preface, that he has drawn freely on Goldziher's *Muhammedanische Studien*, and consequently this book can only be a reflection of the ideas of Goldziher in English garb.

In the chapter on " Evolution of *Hadith* " (page 19) the writer puts forward the view that the collection of the *Hadith* began very late—in the second century Hegira. This is quite inaccurate ; for there is ample proof of the fact that the collection of the *Hadith* began in the lifetime of the Prophet himself. To quote but one name : Tirmizí says that 'Abdullah bin Omar had reduced to writing many traditions of the Prophet, with the permission of the Prophet.

NOTICE OF BOOKS

It is time that European scholars, when writing on Islam, broke away from the traditional system of research—which seems to be that of blindly following the footsteps of a so-called authority on Islam—and investigated the originals for themselves.

NO MUSLIM HOUSE SHOULD REMAIN WITHOUT THE FOLLOWING BOOKS

Their net profit goes to the help of the Muslim Mission and the spread of Islamic literature. In purchasing these books you help the sacred cause of Islam.—THE MANAGER, Bashir Muslim Library, the Mosque, Woking.

BY KHWAJA KAMAL-UD-DIN.

The Threshold of Islam. 196 pp. $5\frac{1}{2}'' \times 8\frac{1}{2}''$. Price 2s. 3d.

Islam and its principles represented on a rational basis. Chief topics: Islam, the Religion of Nature; the God of Islam, the only believable God; the Problem of Good and Evil; Revelation a Necessity; The Qur-án and its *par-excellence* beauties; the Hereafter; Faith and Pillar of Islam.

Towards Islam. 240 pp. $5\frac{1}{2}'' \times 8\frac{1}{2}''$. Price 2s. 6d.

An illuminating revelation of truth, showing that the various new religious movements of the West like Theosophy, Spiritualism, Christian Science, New Thought, New Centre of Life, are moving towards Islam. Interesting discourses from Muslim angles of view on Mystic Healing, Messages from the Spirits, Divine Revelations, Muslim Mysticism, Psychic Researches, Latent Human Faculties.

The Secret of Existence. 164 pp. $5\frac{1}{2}'' \times 8\frac{1}{2}''$. Price 2s.

A book that must be read thoughtfully by everyone interested in Muslim prosperity. A real gospel of felicity and regeneration; a gospel of actions. Chief topics: The New Epiphany in Islam; Conception of Prayer and its Efficacy; the Principles of Predestination, Taqdir, Intercession, Atonement, etc., discussed.

The Sources of Christianity. Second Edition; two new chapters added. 262 pp. Price 3s. 6d.

A most wonderful and successful book. First edition out of stock in one year. Tearing the traditional Christianity to shreds; exposing its origin in every form in Paganism and the Sun-worship Cult.

The Ideal Prophet. Beautifully bound and illuminated. 308 pp. Demy 8vo size. Price 5s.

A forceful challenge to Christianity; admired by European scholars for erudition and research. The Holy Prophet shown as "The Ideal" from different points of view and the only guide of present-day humanity. All false charges met and removed.

Page or pages missing here.

We hope to supply later.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÂN.—The Gospel of the Muslim is the Qur-ân. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ân, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty; the All-knowing, the All-just, the Cherisher of all the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.