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MUSLIM INDIA

AND

ISLAMIC REVIEW.

RELIGION, ETHICS, POLITICS, LITERATURE, ART, COMMERCE.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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CHRISTIAN SCIENCE.

By THEOSOPHIST.

To heal sickness and to cast out unclean spirits are the chief emblems of the ministry of Christ, and yet they are not His exclusive attainments. Other children of Israel could do the same. Besides, Jesus gave such power to His disciples, though their unbelief was their drawback. A faith, as a grain of mustard, in the word of Christ, could have enabled them to move mountains.

This we read in the Bible, and it establishes two things: Firstly, our individual capability to move mountains and work wonders; secondly, giving of power to others by Christ even was of no avail. Faith accompanied with certain practices could only enable them to reach the goal. "Nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting," was taught by Christ to the same effect. Faith, fasting, and prayers are the three essentials to attain the desired power. But what was the nature of the faith spoken of by Christ? Because Christians have some kind of faith; but the fruits of the faith described by Jesus are not seen. Powers given by Christ to His disciples were exhibited by them after Him when they enriched their faith with prayer and fasting; but after that, those signs of true faith disappeared. Early Church no doubt claims some similar powers for some of its saintly ministers, but the licence of forging stories especially to serve the ends of

priesthood was so popular in those days that its annals can hardly claim serious consideration. However, the powers in question are now extinct in the Church, and the cause is not difficult to find out. Faith without action is of no avail, and dogmatised beliefs which absolve us of all rules and regulations are enervating enough to deaden all high and noble faculties.

The faith taught by Jesus must be different from the one taught by the Church. He was a great believer in practising certain rules and regulations of life, which are termed Commandments in the Biblical phraseology; while the Church regarded them a curse; and declaring particular faith to be sufficient, dispensed with them altogether. If a tree is to be judged by its fruits, faith taught by the Master became blighted and failed to give fruits. The old heritage of man received through prophets was lost. It became a myth, pure and simple, with the modern mind, and an event of history in the Church, too sacred to be repeated again; so much so that any attempt towards it at once rouses pious resentment, which is ventilated from the pulpit and the Press.

But human faculties cannot be killed; they may remain latent for a time, but they must sprout out when attended with favourable circumstances. Casting out of unclean spirits and healing sickness continued to be practised by many in the East with no faith in the formulas of the Church by observing certain rules and doing particular practices.

The present concourse with the East made the West alive to their lost heritage. Those who could defy formulated dogmas, found consolation of mind in Occultism, Hypnotism and other similar cults, but those who had not the courage to do so satisfied their hankering by cultivation of Christian science.

But both are one and the same thing; one conversant with the ways adopted by the Hypnotist and Christian scientist will find them converging on basic principles of practice. Will power is practised and magnetism cultivated. Same results are achieved by the scientist and the atheist.

To reach a certain end there may be different ways; various lanes and roads may lead to the same destination, but the straight is the shortest. That all of us possess wonderful faculties capable of development cannot be denied; but the great masters of humanity—call them prophets, *Rishees*, or 'begotten sons of God'—have always chosen ways conducive to moral and spiritual advancement of man as well. To work wonders without it is necromancy and art, and may degenerate into swindling. Besides, advanced spirituality and high morality is extremely favourable to brighten our high latent faculties. Christ recommended faith with prayer and fasting to achieve this high end. But in this respect the Book of Islam is more explicit and complete. To faith, fasting and prayers Islam adds resignation to God, devotion, chastity, truthfulness, patience, humility and fellow-feeling. Certain physical

observances are also recommended. To heal all manner of sickness is an ordinary thing. Man with an advanced soul is the hand of God, and manifests sometimes divine attributes. Islam opens this high life to every seeker after truth.

“ISLAMIC REVIEW” AND ITS TRANSLATION INTO OTHER LANGUAGES.

IN the article “Islam and the World,” published in the March number of the *Review of Religions* (Qadian Punjab), and reproduced elsewhere in these pages, Mr. Parkinson, of Kilminning (Scotland), speaks of a crying need of a *Muslim periodical to be published* from London and translated into other languages of the Islamic world. How far our humble venture, of which our brother Parkinson was unaware at the time of writing his very instructive article, comes up to his wishes, it is too early to say anything; but that his suggestions deserve the first consideration of every right-minded Muslim cannot be denied. Our brethren in India, who have shown profound interest in the maintenance of the honour of Islam in its present most trying days, are especially recommended to the wise and practical suggestion made in the article. It is high time for all of us to meet our assailants on their own ground. Egypt especially has become a prey to missionary machinations. Enemies of Islam, like Zwemer and other *traders* in religion, have made this first conquest of Islam a theatre of their misguided activities. Christianity is simply numbering its days in Europe; it has quitted its stronghold and has found refuge in Eastern lands simply for the dirty political service which its missionaries perform to help Western self-assertiveness. It lives on misrepresentation and feeds on slander, as it used to do some fifty years back in India. They start periodicals under Islamic names to deceive innocent Muslims, and write books in sympathetic tone to ensnare the faithful. It is high time we were alive to the needs of the day, and these Judas Iscariots of Islam should be ruthlessly exposed.

Plans under missionary propaganda are under consideration to disseminate pernicious literature in the South of Arabia, and it is our duty to prepare antidotes. It is not difficult to publish an Arabic version of the *Islamic Review* from London, and get it circulated in Egypt, Arabia, and other Arabic speaking Muslim lands. Proper arrangements can be made if desired. We, however, wish to be benefited by the opinions of our friends in India.

AN OPEN LETTER TO THE PRIME MINISTER.

From the Editor of MUSLIM INDIA.

II.

SIR,—The present and the past of the Muslims in India, in their attitude towards British rule, is apparently a riddle to some. Those contented with the rule have, it is alleged, all of a sudden, become discontented, and people traditionally loyal have begun to show signs of dissatisfaction, as if to give a piece of one's mind was not consistent with loyalty and submission. *The Times* here has only wasted its columns and shown sheer want of information if it, as it says, tried and failed to read any cogent reason in the Presidential address of the Hon. K. B. Mian Mohamad Shafi, in the last sitting of the All-India Muslim League, for the present Muslim departure from their so-called old policy. We never solicited any favour or advice of any public organ in the pursuit or furtherance of our national cause. Besides, the Hon. Mian could not afford to waste his time for the enlightenment of the writer in *The Times* on things already within public knowledge.

Our past and the present do not hinge on any policy. The word policy, which perhaps means hypocrisy, convenience, time-serving and underhand-dealing, is unknown to a true Muslim. We believe in religion and act in its light. A Muslim would rather die than not follow his Prophet in matters of great import. The injunction of our Lord, the only perfect law-giver of the world, is solely responsible for our present and past.

Islam, Sir, is not a religion of dogmas and tenets, nor a bundle of ceremonial, but a practical code of life left to us by its Holy Founder. If we have been ordered by him to be loyal to our ruler and submit implicit obedience to his measures, we have also been enjoined to use all what you term constitutional means to inform him of his defects and errors, if any, and get our grievances redressed.

We need not study the history of your constitution, and it matters little to us if the history of England has been eliminated from the Matriculation course of the universities in India. We receive our inspiration and mould of character from the Quran and the sacred sayings of our Holy Prophet. If we have been, and are, loyal to rule, it is because we have the injunctions of our Prophet to be so; and if we draw your attention to the misguided policy of your Foreign Secretary, and express our absolute dissatisfaction with his attitude in matters which have seriously affected our interest and prestige in Tripoli, Turkey and Persia it is our first religious duty. 'Listen and obey, if a negro with

a head of abscesses is put in authority over you,' and 'to inform your ruler of wrongs done by him is Jehád Akbar' (a crusade of great merit), are the blessed sayings of our Lord Mohamad, and are solely responsible for our present and the past.

No nation in the world has shown such respect to the words of their prophet, and our conduct in the days of unrest in India bears testimony to it. Have you ever tried, Sir, to find out what keeps us aloof from revolutionary measures in India? There is hardly any part of the country which has been free from political agitation and intrigue during the past few years, and all these parts had a large number of Mohammadans. East Bengal, some parts of which have been the centre of political agitation, has more Mohammadans than Hindus. Why is it that never a Muslim was found involved in any of the intrigues, riots, political dacoits, thefts and outrages that have been the order of the day during the past few years in every part of India? It was not due to any special favour of the Government to our community. It was certainly not due to the influence of any Mohammadan leader. They number seventy millions, of whom more than sixty-five millions, I may say, do not know even the names of the personages who are accepted as our leaders. I do not mean to minimise their importance; I simply wish to bring home to you that in matters of loyalty and our other relations with the rulers we hardly stand in need of secular advice. It is Islam and its Holy Founder to whom the credit is really due for the admirable attitude of the Muslim community to their foreign rulers. The Prophet himself passed the early years of his ministry under a crude form of tribal rule, which was a source of trouble to him in many respects, but neither he nor his followers ever infringed any of the laws of that Government. They bore unbearable sufferings and persecutions, but it cannot be proved that he ever got up a secret plot against the then order of society. When it was rendered impossible for his companions to live peacefully at home, he, instead of attempting to bring about the extirpation of the tyrant by secret conspiracies, exhorted his followers to leave for a neighbouring Christian Government as the subjects of a Christian king. During his later days he organised a republic of a very high order. In short, we have a perfect model in the life of the Prophet for living peacefully under every Government. Non-Muslim rule is not our trouble and *sawaraj* beyond our ambition. We hate secret plots, and we disdain insubordination. But we are not slaves and serfs; we take Government as an institution based upon certain *interse* obligations and rights of the ruler and the ruled. We have to pay taxes and observe its commandments, and it has to look to our safety of life and property, and our general welfare and interest; we have got every right to see our feelings respected and our susceptibilities not ignored. We do not want more than what our fellow-subjects here expect the Government to do

for them. Have not the Christian subjects in various European countries from time to time compelled their respective Governments to interfere in foreign countries whenever supposed or real Christian interest was at stake? Have not naval demonstrations been arranged or proposed from time to time to safeguard Christian lives, though they were not the subject of any European power? Has not the revenue of your country been spent in things having no direct connection, and simply to respect the feelings of the tax-payers? If your Christian subjects can compel you to evince such practical deep interest in their coreligionists in foreign lands, are not Muslims your loyal and law-abiding subjects; have they no right on you; do you not owe any obligation to them? I think you do, and they can induce you to use your good offices in the interest of their brethren in trouble elsewhere; you will not, I hope, meet two demands of similar nature with different measures. We, the whole Muslim subjects as a body, request you to do something done abroad, which is similar in nature to what the British Government most willingly will do, if asked by the subject here. Should we look to you or ask the German Government, say, for instance, to come to our help!

We think that the present dismemberment of Turkey, the wholesale massacre of the Muslims in the near East, was the necessary outcome of the European Concert. But your Foreign Secretary ought to have been more discreet before he promised diplomatic support on behalf of England to Russian policy in the Balkans—a promise in no case binding in the face of inhuman butchery, diabolic lust, and barbarous cruelty practised on our brethren. But what remains still to accomplish the mean object—to efface Islam from the surface of the earth—is our chief anxiety. With great apprehension, we have heard the new note struck in the European gamut of politics, though in vague tunes, concerning Persia. It was only the other day that Sir Edward Grey said something of unsafety in Southern Persia. The German papers have already begun to justify British policy in Persia, which, it is said, is the key to India. Are we, Sir, to understand that the German Royal Wedding, which has brought together meetings of the heads and representatives of the various European Governments in Berlin, is to be followed by some new activities in Persia, which, perhaps, have begun immediately after the conclusion of the said wedding in Astrakhan, and other places in Persia by Russian interference in matters of revenue?

I think I will do a service to the Government if I inform you of what lies in the mind of the Moslems in India in this respect. They wish to see Persia in its integrity, they wish to see Arabia free from European assertiveness, they wish to see Turkey allowed to work out her own salvation. We have been enjoined by our religion to preach it to the four corners of the world. Indirect hindrances through legislation are attempted in our way in various countries, and we wish to have them

removed. We have most profound interest in our Muslim brethren wherever they are, Let Europe do what she likes, but we claim English support to these our legitimate aspirations; and I think we, as loyal subjects, are rightly entitled to do so in all fairness and equity; in a word, we request you to do the same thing which you will do if asked by your Christian subject; and if in complying with our request you think English interests are at stake, enlighten us on the matter and you will find us law-abiding.

We may say that the European cant is no more a mystery. 'Delimitation of interests,' 'vested interest,' 'sphere of influence,' 'protectorate,' 'diplomatic support,' &c., are terms with protentious meaning not unknown to others. It is high time to weigh the policy to be adopted in future.

More than fifty years' rule in India has given you sufficient opportunity to judge us. You have weighed us, and we have not been found 'wanting.' We are loyal and will remain so, but we have got certain rights on you which cannot be slighted. India is not still free from unrest. Plots and conspiracies of heinous nature come to light every now and then; even the change of capital from Calcutta to Delhi could not improve matters. Our Viceroy unfortunately was the first to realise the futility of the step if it was so. A Criminal Intelligence Department and long-protracted judicial trials cannot accomplish what can easily be effected by the good offices of the people amongst the subjects. Will it add more dignity to the British Raj in India if the love, sympathy, and co-operation of the subject for the ruler is on the wane? You have had every good wish of our community, and its future continuance is in your own hand.

KHWAJA KAMAL-UD-DIN.

ISLAM AND THE WORLD.

FOR centuries Christianity has carried on an energetic and systematic crusade against Islam. In the early period the crusade was practically political, the avenues of action being diplomacy and war. That the crusade on those lines has not been abandoned is evident by the events of the last few months in Turkey and North Africa. But a crusade of a different nature is also in progress, and has been for a long period, although it has only been in later years that it has struck at almost every part of the Muslim world. It is a spiritual crusade, to use the name given it by those engaged on the aggressive side. Backed up by the wealth and the educational and publishing resources of the West, this crusade has reached a high state of development, with an ever-increasing strength of

organisation and of facilities for propaganda ; it is utilising even the achievements of science to gain a foothold in Islamic spheres of influence and bring converts to its standard, and win helpers in the West with finances to further the work. The movement to Christianise the Muslims claims to have made decided progress, and to have gained large numbers of converts—nearly 40,000 in Malaysia alone—while the distribution of Bibles in various languages has been enormous. For the twenty years ending December 31, 1910, 1,200,000 copies have been distributed, printed in the Arabic language, in Osmanli Turkish 150,000 copies ; something like 150,000 copies are claimed to have gone to Moslem readers. (Au. A. Bowen, D.D., in the *Moslem World*.) There is, of course, no reason why Muslims should not read the Bible. If they read it, and understand it, even without the light of the higher criticism, they are scarcely likely to become Christian. But the very fact of this enormous distribution of books shows the resources and activity of the movement under review. I do not know if all their claims are justified ; whether or not, it is at least time the Muslims were bestirring themselves. I do not mean to say that they should retaliate by a crusade against Christianity in Europe on similar lines. It is not necessary. Rationalistic criticism is at present tearing Christianity to shreds in the West, and scattering its pet theories and doctrines to the winds. What I say is that the whole Muslim world, for purposes of defence, should be in touch, not only linked together by one Faith, one religion, but united in thought and action, supported and maintained by a virile, energetic and scholarly press. As the Christians have translated the Bible into diverse languages and dialects and distributed it in myriads over the earth, so should the Holy Quran be placed within the reach of all. Copies should be in every part of Islam wherever Muslims are to be found in the language of that district and people, and expounded and explained to the adult. So will every Muslim know his own religion, and be able to defend it, and hold forth for the faith that is in him. As the Christian Missionaries study Islam, its writings, its laws, its social and political practices, that they may carry on aggressive work against it, so must the Muslims learn the writings, laws, economics, and political actions and aims of the Christian world, so that they may be able to hold their own and conquer in the realm of controversy. Also that they shall hold their own in the commercial world and in the ranks of diplomacy. It will have to be done thoroughly ; half measures will not succeed. For years in the West the Rationalist attack on every point of Christianity has been so severe that in defence of their creed Christians have brought the science of apologetic and scripture exegesis to a fine art, adepts at splitting hair, while shuffling and subterfuge has become the *nom-de-plume* of argument or *vice versa*. It has not saved them ; they have been driven from stronghold to strong-

hold, from point to point, yet the very subtlety of their language will serve them as a weapon in the East, where the science and criticism of the West is, I am sorry to say, not so generally known as it ought to be.

When you differ from a person, the best way to overthrow his position is to place yourself as near to his standpoint as possible, and attempt to understand and follow his argument; so will the position be more easily assailed and taken. Two years ago the leaders of Christian Missions in Moslem lands launched forth a quarterly review entitled the *Moslem World*, dealing with current events, literature and thought among Muhammadans, and giving prominence to reports of Missions in Moslem countries and lands where Muslims are living in large numbers, such as India and China. I do not, of course, blame the Nile Mission Press or the Christian Literature Society of India for launching such a periodical. Believing as they do that Christianity is the only means by which progress is possible, and that Christ is the only way of salvation, they are simply doing their duty in proclaiming their opinions and scattering them broadcast over the earth so that all may hear. But why do not the Muslims, whose beliefs are just as strong, just as earnest, not go and do likewise? What is their duty? Their duty to themselves and to the Faith? When I wish to read of current events in Islam, of Islamic literature and thought, and Christian Missions in the East, why should I require to go to a Christian periodical and find the whole coloured by Western thought and Christian bias—one-sided in every aspect? Are there not enough Muslims in London to run a paper under the auspices of the Islamic Society, with correspondents in every part of the world who would send in reports as decided on, and so bring into existence a chain that would embrace all Islam, uniting every part, and thereby strengthening the whole? The paper would be printed in English; the most militant attacks on Islam are either being made in that language or by those who speak it. Later, if the paper was a success, and I do not see why it should not be if it receives the support deserved, editions would be issued in other languages spoken by Muslims.

Awake! ye Muslims! Put into your faith the energy and spirit that animated your fathers, and carried them, on the one hand, to the Indus and the Oxus; and, on the other, to the hills and plains of France; that enabled them to carry the banner of their evangel over the greatest part of three continents, and to build up a civilisation whose glory will never perish, and whose achievements have never been surpassed.

THE QURAN AND THE SCIENCE OF ASTRONOMY.

By MOHAMAD ABUL HASAN SIDDIQI, late Registrar, High Court, Hyderabad, Deccan.

La rutbun wa lá yabisun illa fi Kitabin Mobeen.

There is nothing wet or dry, but it is (to be found) in the Perspicuous Book. (QURAN VI. 59.)

THE Holy Quran, a comprehensive code of laws and sciences, cannot be expected to treat all the branches of the various sciences *in extenso*. Besides, it would have been foreign to its real scope, which chiefly deals with our physical, moral and spiritual conditions. It is in the elucidation of certain moral and spiritual truths that it sometimes refers to certain things in the nature, and as a word of God, it should not say anything against the established principles of material sciences. The first chapter of the Book of Genesis has always been a puzzle to the church commentators, who have spared no pains to reconcile the holy writs to the searches in the realm of science. But the Last Book of God, the Quran, has saved its believers from such a labour-lost task. It gives clear hints concerning certain scientific principles which, if considered and acted upon, would, ere long, have cleared the ground and facilitated scientific researches. For illustration, the Book of God says:—

'Wash-shumsu tajri, le Mustaqar-rin laha, zalika taqdeer-ul-Azeezil-Aleem Walgamara qaddarnaha Manazilla, Hatta Aadda Kalurjoonil qadeem, lash-shamsu yanbeghee leha untudrekal gamra wa lal-lelu sábequn nehar, wa kulun fi, falakin-yas-bahoon.' (QURAN 36, 38.)

TRANSLATION.

And the sun revolves in her place of rest. This is the disposition of the Mighty, Knowing God. And for the moon have we appointed certain mansions until he* returns in the shape of the old branch of a palm tree. It is not in the power of the sun to overtake the moon, nor can the night precede the day. And all are moving in their respective orbits. (QURAN 36, 38.)

The theory of the sun's motion in space is an unwarranted conjecture. In these days, when the science of astronomy has been based on modern principles, it has been established that the sun, like other fixed stars, occupies a fixed place in space.

* In Arabic the sun is used in the feminine gender and the moon in the masculine gender.—ED.

It has no orbital motion, but it rotates round its axis within a certain time. These results of modern investigation fully bear out the verse quoted above. The two words used in connection with the sun in the text are *Mustaqar* and *Tajri*—one means 'place of rest,' and the other, 'revolves,' which can therefore be no other motion than its axial rotation. At the time of the revelation of the Holy Quran no one had even an idea or suspicion of this rotation of the sun round its axis. This is a miracle of the Holy Book, which no learned man can deny. The above quotation forms, as it were, an epitome of the science of astronomy.

Besides comets and shooting stars, the heavenly bodies have been divided into three groups under modern science—namely, fixed stars, planets and moons (satellites). The fixed stars, like the sun, have no orbital motion. The planets have such a motion, and revolve round the sun in prescribed orbits. The moons revolve round a planet in their orbits.

These are the three groups, and the verse under review also divides them into three classes. The fixed stars, like the sun, which revolve (*Tajri*) but at the same time are fixed (*Mustaqar*), and the moons, which moving round a planet assume different shapes, and those which move in their respective orbits.

ISLAMIC REVIEW.—The word used in the text to convey the rotation of the planets in their orbits is *yasbehoon*. It is very suggestive and instructive. It also means 'swimming,' which suggest the liquid nature of the space in which the planets do revolve, and it has been established to be so under modern investigation.

PROBLEMS FOR THE EVANGELISTS.

IV.

By BASHEER.

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—ST. MATTHEW xii. 39, 40.

THESE words remain unfulfilled, if the Resurrection took place. Did Jonah die before he was swallowed by a great fish? The book of Jonah says differently. He was alive when swallowed; he remained so in the belly of the fish three days and nights, and prayed out of it unto the Lord God and came out of it alive. How can death overtake Jesus before His entry in the

heart of the earth ? He may become senseless like Jonah, but He must not die on the Cross, otherwise the sign of Jonah is not given. 'As Jonah was' alive 'three days and nights in the whale's belly, so shall the Son of man remain' alive 'three days and nights in the heart of the earth.' The Cross could not bring death unto Him, if His words were true. Like the shipmaster and the others who 'took up Jonah and cast him into the sea,' and he could not escape death in their opinion, so the enemies of Jesus brought Him to the Cross to put Him to a sure death ; but the mighty hand of God came to His salvation, as in the case of Jonah. Jesus must descend alive from the Cross, though under a swoon, He must enter into the grave in a living condition and leave it while alive. Accept the theory of Resurrection and the words of the Lord lack fulfilment.

The first four Evangelists relate their own impression of the case rather than what actually occurred. Their absence from the scene, their credulous nature and admitted simple-mindedness, shortness of the time for which Jesus remained on the Cross, uncongealed state of His blood when His body was pierced, His bones remained unbroken ; they all go to prove that the words of the Lord quoted above were fulfilled word for word, and He did not die on the Cross.

ABD-EL-KADER.

Natus 1807. Obit 1883.

No Chevalier more courteous and refined

Of Arab blood, e'er stood on battlefield ;
The victor's palms around his turban twined ;

No spot upon the argent of his shield ;
Europe has owned no gentler, doughtier knight,

No better fought for Bourbon, Stuart, or Guelph,
E'en Bayard paled before his generous might ;

The Sultan was nobility itself.

Triumphal arches were not his desire,

Nor yet the warrior's wondrous pageantry ;

But, forced to raise his hand in martial ire,

He trod with power the conqueror's, statesman's way ;

No nobler man for Islam's honour drew,

No finer soldier drank the battle brew.

YEHYA-EN-NASR PARKINSON.

AN INTERESTING EPISODE.

PERFECT FAITH IN GOD.

SLEEPING one day under a palm tree, the holy Prophet awoke suddenly to find an enemy, Du'thūr, standing over him with drawn sword. 'O Mohammad, who is there now to save thee?' cried the man. 'God,' answered Mohammad. Du'thūr dropped his sword. Mohammad seized and cried in turn: 'O, Du'thūr, who is there now to save thee?' 'No one, replied Du'thūr. 'Then learn from me to be merciful,' said Mohammad, and handed him back his weapon. Du'thūr became one of his firmest friends.

WOMAN : FROM JUDAISM TO ISLAM.

A PAPER READ BY

KHWAJA KAMAL-UD-DIN,

AT THE LYCEUM CLUB, PICCADILLY, LONDON, W.

On May 20th 1913.

ALAS! life is, after all, a mirage, and the world an illusion or *maya*, as styled by the Hindu philosophers. A seeming happiness not very seldom turns out to be an affliction, and apparent elysium a slough of despond. No cheerful morn arose but had its coming shadows, and no sunny day but followed by chill and breeze; as if pain and pleasure were the twin daughters of Time and Space, and man a helpless plaything in their hands. It is a truism; and no one tasted its bitterness more shockingly than our first parents some six thousand years ago. They were hardly allowed to tread freely on enchanted grounds in the Happy Valley when the cup of misery came to be quaffed off, and they had to drain it to the dregs. By one event all felicity and bliss became misery and tribulation.

EVE'S REASONS TO TASTE THE TREE.

What a transport of delight, when the Lord God was pleased to plant a 'garden in the east of Eden,' and placed Adam in it! 'Every tree that was pleasant to the sight and good for food' was made 'out of the ground,' and a 'river went out of Eden' to water the garden and to add to its beauty and charm. Adam was made the lord of the universe and 'every beast of the field and every fowl of the air was brought unto him to be named,' and called so afterwards. But 'Adam was not happy in them—there was not found a helpmeet for him.' "Bone of my bone, and flesh of my flesh," was the craving of the human soul, and to gratify it 'woman was taken out of man to make them one flesh.' Happy in each others' company they began to bask in the sunshine of palmy days; but alas! halcyon days are

numbered and honeymoon consists of few weeks. Besides, woman, people say, has her ill star, which begins to rise when she is left alone. Her inquisitive nature, it is also said, is a thorn in the side, which troubles her when without man, chiefly concerning things prohibited or unknown. I know not how far this verdict of man on woman is true, but if it needs some corroborative evidence in its support, I may, with your permission, ladies, refer to our first Mother, from whom my better half, I think, has inherited her nature. Eve never thought of the tree of Knowledge when with Adam. His companionship was sufficiently entertaining to leave any other thing to occupy her mind ; but when without Adam, her curiosity could be easily excited by the tempting spirit ;—and an idle mind is the temple of the arch-fiend. She must possess, Eve thought, what had been prohibited and denied to her. Besides, reason was on her side. Was it wrong to eat of the tree of Knowledge? Did God mean to keep them in ignorance?—to think so would be blasphemy. Was it wrong, then, to have her eyes opened to good and evil ; and, if it was necessary to shun evil, will she not be better qualified for it when enabled by eating of the tree to distinguish between good and evil? Her being unwise will not add a whit to Divine glory—nay, the wiser she becomes the more intense will become her sense of thanksgiving and glorifying God. Has not God given her faculties to acquire knowledge and wisdom? and, if so, they must be cultivated. Eve reasoned on all these questions before she took the fatal step, and could not see any rational explanation of the Divine prohibition—a mystery to her, and to her credit, I may say, a mystery to the whole world since then. A tree to be desired ‘to make one wise,’ would be the last thing to be grudged by a beneficent and benevolent God. She ‘took of the fruit thereof and did eat’ ; she became possessed of the knowledge of good and evil,—a happy transformation, to become wise of the unwise and sage of the ignorant. A rare gift and fortunate acquisition ; and unselfish, as woman is by nature, Eve could not grudge that to her husband. ‘She gave also unto him, and he ate the fruit of the tree of Knowledge.’ But God was ‘a Jealous God,’ as he styles Himself in giving the Ten Commandments to Moses. ‘Behold the man is become as one of us to know good and evil’ annoyed Him. He was also anxious, lest Adam ‘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 “to till the ground from whence he was taken.” This was the final judgment. Those were not the days of chivalry ; besides, Adam being alone had no scruples to bring blame against the weak woman to save himself—a nature, perhaps, inherited by most of his sons. “The woman whom thou gavest to be with me, she gave me of the tree,” Adam argued in his defence before God, and it was contemptuously and rightly rejected, as no man has right to aggrandise himself

at the cost of a woman. Adam was condemned to eternal perdition. One who was happy was "to be in sorrow" all the days of his life, the lord of the universe, and he fell at the mercy of its insignificant atom even.

FALL THROUGH WOMAN.

For him, 'out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food,' but 'the ground became cursed' for his sake, and could only bring him thorns and thistles. What a precipitate fall, and what an irony of fate; and this all through woman, as the book of Genesis says; and how could she be therefore in the good graces of man and his progeny, ladies and gentlemen? With such antecedents she could hardly claim or receive status of equality and fair treatment at the hands of man.

THE BOOK OF GENESIS RESPONSIBLE FOR FEMALE DEBASEMENT.

I may be excused, ladies and gentlemen, if I have taken some time to narrate to you what you could have read word for word in the opening pages of the Old Testament; and this for one reason: The beginning chapters of the Book of Genesis, in my humble judgment, are chiefly responsible for all that has been said and written ever since by this *unselfish* creature—I mean man. Would you not excuse him, gentle ladies, if advised as he stood, in the light he received from the house of Jacob, he became somewhat inconsiderate of your rights, and thoughtless in his general dealing with the fair sex? For instance, in matters of marriage—the most eventful turn in one's life, a pivot on which hinges the life-long misery or happiness,—he, under Judaism, leaves no discretion to woman. A chattel or a household utensil, though very embellishing and ornamental, to be disposed of or inherited, and then accepted or rejected at the sweet will of the heir. "If" (says Deuteronomy, Chapter xxv. 5) "brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother shall take her to him to wife." So long as a maiden in the house of her father, woman was to be ruled by one who was the author of her body, sometimes bartered, sometimes given to make up family feuds, and sometimes to bait enemies. Saul bore hatred to David, and regarded him as his enemy; while Michal, his daughter, loved that begotten son of God: "I will give him her, that she may be a snare to him," was the only consolation which Saul had in giving his daughter to one he hated from the very core of his heart (1 Samuel xviii. 21).

Beyond her average household duties woman was not suffered to be an auxiliary to man even in ordinary walks of life

She was not wanted beyond the limits of her household sphere, and had to suffer extreme penalties sometimes for her trespass, though done under the crying need of the moment, and actuated by the cravings of human nature. "When men strive together one with another," the Judaic law provides, "and the wife of the one draweth near for to deliver her husband out of the hand of him that smitteth him, and putteth forth her hand and taketh him by the secrets, thou shalt cut off her hand, thine eye shall not pity her."

Women in all ages have been wrongly stigmatised for intellectual deficiency by nature and want of commonsense, and Judaism was no exception. They are also blamed for possessing a nature which, it is alleged, is volatile; and, arbitrary as the judgment is, it has done her a great harm; her words in consequence seem to claim less credence, and deserve no serious consideration. Even in this age of culture and enlightenment, when woman has given lie to the received opinion, hardly there lives a language which lacks in proverbs casting reflection on the trustworthy nature of female words; and I am not surprised, therefore, if, some 3,500 years before, her vows and words carried no weight with the Israelites, and were considered not binding on her unless allowed by her father or husband, as the case was; even if she vowed a vow unto the Lord, and bound herself by a sacred bond it was of 'none effect,' and, fortunately for her, Jehovah was also lenient enough to forgive her (Numbers xxx. 3-7).

LAW OF INHERITANCE.

The Jewish law of inheritance, however, showed more consideration to woman than any other system of law obtaining in other nations, and upheld even now in many a so-called civilised nation. No doubt she was not accepted as heir to her father in the presence of her brother, but on the death of Zelophehad, the son of Hephher, who died without male issue, his daughters claimed inheritance against the demands of his brethren. Moses brought their cause before the Lord, and Jehovah was pleased to give the law in these words: "And thou shalt speak unto the children of Israel, saying, if a man die and have no son, then ye shall cause his inheritance to pass unto his daughters" (Numbers xxvii. 8 and 9). It may be said to the credit of Judaism that it was an improvement upon almost all the systems of law then current and now obtaining in many a quarter which favour collateral succession even in remote degrees and exclude females absolutely.

POLLUTION AND WOMEN.

There is, however, another important question on which opinions diverge. Will you, my fair audience, allow me to inform you that 'fair sex' or 'better half,' as his glib tongue calls

you now, man has all through been hypocrite to you when left to his discretion. In his heated moments, and that only to complete his own pleasure in female company, he has an inexhaustible store of honeyed words to lavish upon, and on every step fairness and chivalry grace his movements; but once freed from the spell of the moment he becomes as hard and cold as stone. Almost all his great religions have contributed to the degradation of your sex; he has treated you in sacred matters, pardon me to say, as 'an unclean thing.' In Japan, in olden times, he did not allow you to pray or take any part in religious exercises. In China you were not suffered to go in the temples. In India, under certain Shastras, 'you have no business with the sacred texts, and you are as impure as falsehood. If you touch a consecrated image its godship is destroyed, the image is defiled, and must be thrown away.' And as (2 Chronicles chap. viii) 'Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her, he said, My wife shall not dwell in the house of David, King of Israel, because the places are holy whereunto the ark of the Lord hath come,' it is argued that Judaism also regarded woman to be unclean. But I demur with this view. I find some women in the Bible as recipient of Divine revelation; Virgin Mary and the mother of Moses, for instance. Another barren woman was given good tidings of being blessed with son by the angel of God. These Divine visitations exculpate woman from the charge of pollution. As to Solomon's not allowing the daughter of Pharaoh to remain in the holy place, her extraction was responsible for it. Judaism does not permit proselytisation, and she was not of the house of Jacob.

WOMAN IN CHRISTIANITY.

It is a matter of great regret that the short ministry of Jesus Christ did not leave Him time enough to improve the existing condition of women under Judaism, though his general treatment of the female class was much more favourable. Besides, He did not come 'to destroy the law and the prophets,' as He said in His Sermon on the Mount, 'but to fulfil them,' and, consequently, He could not add to, or subtract from, the law in the hands of the Israelites. St. Paul, though, absolves us of the law, but 'of the woman came the beginning of sin, and through her we all die, is the corner stone of his religion, and his followers, who lost the garden of Eden through woman and incurred eternal perdition, may be excused if they are less tolerant in the use of hard names on woman.' They had sustained an irreparable loss, and hence their vociferous anger. 'Adam was not deceived, but the woman being deceived was in the transgression,' was the verdict of the Apostle of the Gentiles, and the holy words, coming from such an authority, found echoes and re-echoes from time to time

in the old mediæval Church, and the woman was blessed with pious aspersions* every now and then.

ISLAMIC VIEW OF WOMAN.

What a pity ! Woman, 'the† dearest of friends, a counterpart of man, susceptible to all healthy and salutary influences, the fountain of love and affection mixed with guidance and teaching for the young world. Woman, at whose loving knees I first learnt the name of my Creator ; in her snug lap, I, then a helpless baby, learnt the first fundamental formula of Islam'—*La élaha el-Allah, Mohamad-der Rasul-el-Allah*. Woman, the most exquisite and finished product of Nature, whose one kiss accompanied with pure and faithful heart brings a treasure of happiness to man, and seals the two hearts into one. Woman, a safeguard against sin, as the Book of Islam says, a rocky fortress against Satan, a lighthouse of virtue and continence, who can only save man from shipwreck while tossing among the stormy waves of passion, and in the words of Princess Karadje, one whose pure love transforms the brute into an angel, had the misfortune of being painted in the blackest dye under misguided beliefs. And this I say not in poetical vein, but I do believe so, and I have been taught to do so by Lord Mohamad, the only vindicator of female rights (may the choicest blessings of God be upon his soul !), who, in order to enjoin upon me to pay my respect to my mother, says :—

"Paradise lies at the feet of thy mother ;"

who as to my treatment to my wife says :—

"Among my followers, the best of men are they who are best and kindest to their women ;"

who to educate woman says :—

"To acquire knowledge is an equal duty of man and woman ;"

* I may here make mention of a few things out of the big inventory of the holy legacy left by the canonising hands to the coming generations. 'The organ of the devil,' 'the foundation of the arms of the devil,' 'a scorpion ever ready to sting,' 'the gate of the devil, and the road of iniquity,' 'the poison of an asp, the malice of dragon,' 'the instrument which the devil uses to gain possession of our souls,' are the blessings which St. Bernard, St. Antony, St. Bonaventure, St. Jerome, St. Gregory the Great and St. Cyprian have to confer on their better halves, and the following was exclaimed by Tertullian :—

"Do you not know that you are each an Eve ; the sentence of God on this sex of yours lives in this age ; the guilt must of necessity live too ; you are the devil's gateway ; you are the unsealer of that tree ; you are the first deserter of the Divine Law . . . you destroyed so easily God's image—Man . . ."

† Qazi Abdul-Haq, of Qádíán, India.

who gave woman the status which she never possessed before and said :—

“ Woman is sovereign in the house of her husband ; ”

and who made my better half my only delight when he said :—

“ The world is full of objects of joy and delight,
and the best source of delight is a pious and
chaste woman.”

QURANIC VERSION OF THE FALL OF MAN.

This was the condition of woman in Judaism, as well as in the mediæval Church, when Islam came, and allow me to remark, ladies and gentlemen, that these holy judgments of the Middle Ages Divines seem to me quite justified and consistent with the doctrine on which St. Paul constructed the superstructure of his religion. They are the logical sequence of what one reads in the episode of our fall in the Book of Genesis, and one who believes in its version must endorse the opinions of the holy fathers. Therefore, the Quran, the Holy Book of Islam, which in my opinion could not be a perfect code of civilisation without restoring woman to her proper dignity, had first of all to decide the question of woman's responsibility in Adam's fall. “ Adam was not deceived, but woman being deceived was in the transgression,” as St. Paul says, was not the version of the Book of Islam as to our fall ; the holy text relating to the event runs thus :—

*Wa qulna yâ Adam-us-kun anta wa zôjakul
jannata, wa kula minha ragadan haisu shetuma,
wa la taqruba hâze-hish-shujrata, fatakoona Minuz-
zâlimeen. Wâ azzala-hum-mush-shetan anha fa
akhraya-huma minhâ kana feehe. (QURAN II.,
31, 34).*

TRANSLATION.

And we said, O Adam, dwell thou and thy wife in the garden, and eat ye plentiful therefrom wherever ye list, but to this tree—the tree of discord and dissension (the word used in the text is “ Shajar,” which means tree as well as discord and dissension)—come not nigh, lest ye become of the transgressors ; but Satan made them slip from it, and caused their banishment from the place in which they were.

What a truism, which we experience daily in life. Every husband and wife in their house are Adam and Eve in the garden in the East of Eden if they live in harmony and concord, but no sooner they taste the apple of dissension and discord than to quote the words of Alquran, it causes ‘ their banishment from the place in which they were.’

ADAM AND EVE EQUALLY BLAMABLE.

But my object in citing the Quranic text was to draw your attention to the laconic phrase, "Wa Azallahum-ush-Shetán," and Satan made them both slip from it. It clears the whole ground, and brings man on the same footing with woman in matter of transgression. It does not say in the words of St. Paul "Adam was not deceived, but the woman being deceived was in transgression." But they both together at one and the same time were led astray, both were at the same time in the transgression; no more respective position of the tempter and the tempted, both tempted simultaneously; both to be blamed or excused equally, and in my opinion, if woman is still believed by man, even among advanced nations, as intellectually and morally inferior, the whole blame should lie at man's door. Adam, in the Quran, has always appeared to me more chivalrous and nobler than the one I read of in the Bible. To tell you the truth, I feel ashamed to trace my lineage from one who did not hesitate to save himself at the expense of his wife. But the final word of God in the Book of Islam was my consolation. "The woman whom thou gavest to be with me, *she* gave me of the tree and I did eat," was not the reply of Adam in the Quran. How noble, brave and chivalrous, and at the same time penitent and respectful, he is in his confession before God, which is as follows:—

"Rubbana zallumna unfussina wa in lum taghfir lana
wa tarhamna lena koonan-na minal khásireen."

TRANSLATION.

"Our Lord we (not the woman) have done wrong
to ourselves, and if thou wilt not forgive us and
take mercy on us, we are surely the loser."

Man and woman, no more respectively the tempted and the tempter, as I said before, both the sufferer, both in the same boat. Thus, equality established, and the elated being—I mean man—under the confession of his father, lost all his boasted innocence and pretended negative virtue.

WOMAN IN ISLAM.

But Islam had to make a gigantic effort to restore woman to her real position, which she had lost from time immemorial. No nation could boast a cleaner record in this respect, but one has only to imagine the extreme degradation to which the weak sex was reduced among the Arabs before the advent of the Great Prophet. Most degraded conception of womankind was rooted in the Arab people. She had no voice in any matter. In the house of her husband, as under the Romans, she was only a part of his property. The widow, on his death, also descended to the son as a lawful part of his

inheritance. An exception, was, however, made in the case of the natural mother of the heir, the wives often received the most brutal treatment at the hand of their husbands. The guardians assailed the honour of their defenceless female wards, and tampered with their property. To bury female children was an ordinary occurrence. The time at my disposal, I am afraid, does not allow me to give, ladies and gentlemen, even a short account of the debasement to which woman had been reduced in the Arabs of pre-Islamic days. I would do better, I think, if I read translations of some of the Quranic verses, which were meant to introduce reforms, leaving it to you to see the object and nature of reform. They go thus :—

“And marry not woman (says the Book of God) whom your fathers have married, for this is a shame, and hateful and an evil way. . . . Forbidden to you are your mothers and your daughters, and your sisters and your aunts, both on the father's and mother's side, and your brother's daughters, and your sister's daughters and your mother who gave you suck, and your foster-sisters and your wives' mothers, and your daughters-in-law. . . . Ye murder not your children; and when the female child had been burned alive, shall be asked for what crime she was put to death. Give to the orphans their property, and substitute no worthless things of your own for their valuable ones.”

In order to raise the position of woman, which had reached its lowest ebb in all the nations of the world before Islam, the Book of Islam also devoted one chapter to the subject, and to honour woman named the chapter after her; as the title of the 4th chapter in the Quran is ‘Woman.’ The beginning verse of the chapter is the keynote of the reform introduced by the Quran, which goes thus :—

“O men, fear your Lord, who hath created you from one soul, and of his kind created his wife, and from these hath spread abroad as many men and women. And fear ye God in whose name ye ask mutual favour, and reverence the womb that bear ye. Verily, is God watching you.”

This verse positively commands kind treatment of woman-kind. Man and woman proceed from the same origin, same in nature, therefore it is ordered that man, finding woman weak and frail, should not slight her or make light of her position in any way. The injunction is very broad in its significance and comprehensive in its application. Whatever may be the position of man—a sovereign or a loafer—he must show proper regard for all the female relations—wife, mother, sister, daughter, and so on

No disrespect and disregard of their rights and claims is suffered in Islam. *Wa aashruhunna bilmaarooif*—live and associate with them (woman) kindly—is another injunction in the word of God. *Wa lehunna mislul-la-zee, elehinna*—"and if you men have certain rights on them (woman) they have similar rights on you in all fairness," again, says the Quran to establish equality of rights between man and woman. That woman and man are equally indispensable to each other's happiness has been taught in another verse, which, to illustrate the truth, uses a simile of an exquisite beauty :—

"Hunna libasun lakum wa untum libasun la-
hunna."

They, your wives, are a garment for you, as you are a garment for them. What a beautiful and apposite metaphor! Garments hide one's nakedness and such physical defects as are to be concealed, so do husband and wife secure each other's chastity. Our clothes give comfort to the body, and husband and wife find comfort in each other's company. The garment is the grace, the beauty, the embellishment of the body; so, too, are wives to their husbands, as the husbands to them. That love and kindness should be the only rule of life and no enforcement of the authority by man, and no subservience on the part of woman, but affection and tenderness and benevolence should regulate their mutual dealings and feelings, has been brought home to us in the following verse :—

Wa min aáyátehee in khalaqa lakum min an
fusekum azwájun letaskano ileha wa jaala
benakum muaddatum wa ruhmuah.

TRANSLATION.

And one of His signs is that He has created
wives for you of your own species that ye may be
comforted with them, and has put love and tender-
ness between you.

This is the ideal of wifehood in Islam, and I have not found elsewhere a higher ideal of the mutual relations of man and woman based upon love, affection, and equality.

There is, however, a verse in the Quran which has excited much ignorant criticism. But before I come to it, allow me to say one word; in procreation of human species, Nature has assigned different functions to man and woman, and in the fulfilment of what has been allotted to her woman sometimes becomes incapacitated even to attend ordinary calls of life, and gradually loses strength. Besides, beauty, her exclusive acquisition, and Amazonian strength are not in my humble judgment two concomitant things. Mr. Sandow may claim many a disciple here among the fair sex, but the charms of face, delicate symmetry of limbs, comeliness of countenance,

and gracefulness of gait were not designed to face hardshippedness of life, which require great strength and sinews of iron. Man, therefore, has been given by nature strength and power in greater proportion, which consequently enable him to have a decided advantage over his fair sister in power of endurance, in dash and grit, and in possession of certain stern morals and some other what are called manly qualities. It is to this superiority of man over woman that Alquran makes reference when it says :—

*Ur-rijalu qawamoona elan-nisa bima jazalullahu
badahum ela bad.*

“Men are superior to women on account of the qualities with which God has gifted the one above the other.”

But that this superiority of one cannot be a hindrance in the way of others' advancement—man or woman, as the case may be—the book of God says :—

“Do not covet the preference which God has given some of you over others. The man and the woman shall have reward for what they do, and ask God for His Grace.” (QURAN IV. 36.)

No sex should envy the other for what is peculiar to it. Each shall have reward for his or her action. Let them vie with each other in asking God's grace. The door is open to both. Women have similar right as men in the verdict of Alquran, than which, the greater vindicator of female right, cannot be found in the whole range of literature.

SPIRITUAL PROGRESS OPEN TO WOMAN.

According to the teachings of Islam, the capabilities for spiritual or any other kind of progress are equally unbounded in individual man and woman. A religion which establishes equality of woman with man in almost all respects could hardly be expected to be so inconsistent as to teach that woman did not possess soul, yet it is one of those calumnies which have been hurled down over our heads by the ignorance and misrepresentation of the Missionary propaganda against Islam. There is not one word or one line in the whole Islamic literature which warrants it. Of course, some fifty years before the advent of Islam, this very question was in a way at issue. It was at the Council of Macon that a Bishop raised the question whether woman really was a human being. After hot discussion, the majority concluded that she belonged to man's race ; 'some fathers of the Church, however, were careful to emphasise that womanhood only belongs to this earthly existence, and that on the day of resurrection all women will appear in the shape of sexless beings.'

It was to destroy these false notions obtaining everywhere in those days that Alquran emphasised on woman's personal right to enter into the Kingdom of God. "Enter into Paradise, ye and your wives delighted," says the blessed book.

Again, I read in it : "But whoso doth the things that are right, whether male or female, and is believer, whether male or female, they shall enter into Paradise."

Again : "Whoso doth that which is right, whether male or female, him or her will we quicken to happy life."

There is, however, a very clear verse which guarantees equally to men and women all kinds of moral and spiritual progress ; it goes thus :—

"Truly, the men who resign themselves to God and the women who resign themselves ; the believing men and the believing women ; the devout men and the devout women ; the men of truth and the women of truth ; the patient men and the patient women ; the humble men and the humble women ; and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and women who oft remember God : For them God hath prepared forgiveness and a rich recompense." (QURAN 33, 35.)

Ponder over these verses, ladies and gentlemen, and you will find that the Book of Islam in one and the same breath believes equally in the capability of man and woman to lead the highest moral and spiritual life. Perhaps these adverse writers on Islam possess a very hazy notion of Soul and its progress, otherwise they should have known that the chief attributes of an advanced soul are the same that have been mentioned in this verse and equally opened to man and woman. Keeping fast and saying prayers with faith in God are the requisites to enable one to work miracles according to the saying of Christ. The verse, however, mentions these three essentials of spirituality, but also adds to them some other moral excellencies—namely, resignation to God, belief in Him, devotion, truthfulness, patience, humility, charity and chastity. A religion which produced women like Aeshah Fatima, Rabia, Luldidi and many others who received direct revelation from God and held communication with Him, not in the current meaningless sense of the word here, but to whom God spoke just as he did to Daniel, Joshua and many other Israelite patriarchs, has been branded under ignorance for disbelief in woman's soul.

In questions of marriage, which I am afraid I shall not be able to deal for shortness of time, excepting this cursory remark that Islam gave full liberty to woman reaching the age of majority ; no guardian can marry any girl without first obtaining her consent to the proposed alliance. But it was in matter

of inheritance and the female individual right of property that the teachings of Islam not only make improvement on the conditions already existing, but they leave the present civilisation far behind. All the codes of law, ancient and modern, have ignored woman, and hardly grant her such individual right of property which the Book of Islam provides.

"Men ought to have a part of what their parents and kindreds leave, and women a part of what their parents and kindreds leave; let them have a stated share," is the injunction of the Quran, and woman in Islam not only inherits body, but also property, of her physical author. But the Western civilisation is so jealous of female identity that no sooner a maiden becomes a wife she not only loses her property, but her very name. But she had practically no name before, being called after the name of her father. Talented women in the West felt the hardness of the system and had to adopt pseudo-names to establish their identity. Mrs. Lewes appeared as George Eliot, and the adopted child of the poet, Charles Mackay, as Marie Corelli. But in Islam woman need not do so—her own identity is unassailable. A Muslim wife retains her distinct individuality, and she never assumes her husband's name; and in it lies the secret of her individuality. Coverture has no place in the marriage regulations of Islam. Dwelling on the doctrines of coverture, Prof. Holland observes: "The effect of marriage was to produce a unity between husband and wife, rendering each of them incapable of suing the other and constituting a sort of partnership between them, in which the husband has very extensive power over the partnership property, while the wife has not only no power of alienating it, but is also incapable of making a will or of entering into any contract on her own account. The common law of England exhibits these disabilities of the wife in their strongest form." Hepworth observes on the same subject as follows: "Our common law gives up the wife so thoroughly unto her husband's power that a woman who comes to the altar young, confiding, beautiful and rich, may be compelled by brutal treatment, for which the law gives her no redress, to quit it after a dozen years, an outraged woman, with a ruined fortune and a wasted frame." The legal position of woman in England has, however, been improved by recent legislative enactments in matter of real property, but the polity of England has to make strides to reach that perfect code of Islam which keeps the property of woman in integrity, with full right of enjoyment and alienation. She is an independent co-sharer and a true partner of man. She can enter into any contract she likes, creating rights and obligations in her own name, and her husband has no right of interference. The doctrine of coverture has no doubt given one advantage to woman here. She is protected against certain prosecutions, but it makes her position just the worse, as it makes her property of her husband. Like the slaves of the Romans and the negroes in

America, no one prosecutes her for the harm done by them, the owner is responsible, and so the husband here.

I am sorry that the time at my disposal does not permit me to enter more fully even into the questions I have dealt with, and there remain still other important questions like Islamic veil, the so-called seclusion, marriage, divorce, and many other relevant points, which may be discussed on some other occasion.

But, in conclusion, I have to say one word to my suffragette friends. "Thy desire shall be to thy husband, and he shall rule over thee," is the Divine verdict passed on you according to your own Scripture. Why to waste, then, all your energies? "Neither was the man created for the woman, but the woman for the man," I read in the First Corinthians. Why this revolt and rebellion against your master? "Let the woman learn in silence, with all subjection, for I suffer not," says St. Paul, "a woman to usurp authority over the man, but to be in silence." Why this agitation and ventilation of militant spirit? Go and sit quiet in silence and subjection, if you have faith in the Word of God. A nation that took, unfortunately for you, some Biblical texts as the basis of its legislation cannot realise your situation. Do you wish your men to disbelieve in the Holy Writs? No, madam, it is blasphemy. Be content with your fate, which has been assigned to you in the Gospel. But if you are dissatisfied with the present conditions and have no more patience, my Sacred Scripture has good tidings for you, which says: "Women have similar rights as men, the same is due from them (women) as to them."

PRECIOUS GEMS.

From the sayings of the Holy Prophet Mohammad.

(Choicest of Divine blessings be upon his soul!)

TWINS OF MEN.

Women are the twin-halves of men.

TREAT WOMEN WELL.

God enjoins to treat women well, for they are your mothers, daughters and aunts. Those men who beat their wives do not behave well. He is not of my way who teacheth woman to stray.

RIGHTS OF WOMEN TO BE RESPECTED.

The rights of women are sacred; see that women are maintained in the rights attributed to them.

WOMEN TO VISIT MOSQUE.

Do not prevent your women from coming to the mosque.

WOMAN, THE MOST VALUABLE THING.

The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman.

HOW TO TREAT WIVES.

A Muslim must not hate his wife, and be he displeased with one bad quality in her, then let him be pleased with another which is good.

THE BEST OF MEN.

The best of you, before God and His Creation, are those who are best in their own families, and I am the best to my family. When your friend dieth, mention not his vices.

GOOD COUNSEL TO WIFE.

Give your wife good counsel, and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave.

THE MOST PERFECT MUSLIM.

That is the most perfect Muslim whose disposition is best; and the best of you are they who behave best to their wives.

MAN'S BEST TREASURE.

A virtuous wife is a man's best treasure.

RIGHTS OF A WIFE OVER HER HUSBAND.

The Prophet said, when asked by Moawujah about wife's right over her husband: Feed her when thou takest thy food; give her clothes to wear when thou wearest clothes; refrain from either giving a slap on her face or even abusing her; and separate not from thy wife, save within the house.

YOUR WIVES YOUR HELPERS.

Fear God in regard to the treatment of your wives, for verily they are your helpers. You have taken them on the security of God, and made them lawful by the words of God.

AN IDEAL WIFE.

She is the ideal wife who pleaseth thee when thou lookest at her, obeys thee when thou givest her directions, and protects her honour and thy property when thou art away.

AN IDEAL HUSBAND.

By M. ATA-UR-RAHMAN, M.A.
(Professor Government College, Rajshai, Bengal.)

EVEN the detractors of the holy Prophet Mohammed (peace be upon his soul!) admit that he was an ideal husband. Despite the Arab custom of marrying more than one wife, the Prophet remained content with one—namely, Khadijah—for twenty-five years till her death, although it must be remembered she was a widow and much older in age than himself. He always entertained a feeling of deep love, mingled with respect, for Khadijah. “During her lifetime his love was unswerving; after her death he never recalled her memory but with the deepest emotion.” “Never was there a better wife than Khadijah,” he said on one occasion to his beloved wife Ayesha, “she believed in me when men despised me; she relieved my wants when I was poor and despised by the world.” The beautiful Ayesha used to say: “I never entertained jealousy toward any of the wives of the Prophet, except Khadijah, who had already been dead, and I had never seen her, because the Prophet used to speak of her in terms of great affection, and whenever he slaughtered a goat he got the flesh chopped into pieces, and sent some to those women who were friends of the late Khadijah. Sometimes I used to ask the Prophet in wonder whether she was a unique woman in the world, and he used to reply that Khadijah was really so.” It must be borne in mind that he was very deeply attached to Ayesha, but he did not for the matter of that make any difference in the general treatment of his wives. The Prophet assisted his wives in the discharge of their domestic duties. Once while he and his wife, Maimunah, were praying together they had the same cloth to cover their heads. Once, again, he helped his wife, Sofia, to get on a camel by placing her foot upon his knee. He used to take his meals with his wives, and drink water from the same glass. He used to make innocent jokes with his wives, and sometimes he used to compete playfully in race with Ayesha. Sometimes, again, he laid his head on his wife’s lap and recited the verses of the Quran. It is impossible not to feel that there was an artless simplicity, a delicate touch, an angelic grace about this remarkable man, who was at once the Prophet, ~~Ruler~~ and King of Arabia; and who, in the course of only a few years, turned the whole current of Arab life into a different channel, and gave religion to the world.

THE TESTIMONY OF KHADIJAH, Wife of the Holy Prophet, AS TO HIS CHARACTER.

(COMMUNICATED.)

THE holy Prophet, when evinced fear for his life to Khadijah, immediately after the Angel of God appeared to him with the first revelation, the faithful wife replied thus :—

“Never, the Lord will never suffer it thus to be. Verily, thou art careful of consanguinity. Thou bearest the burden of the homeless, the helpless, and the forlorn. Thou provideth the indigent and those that cannot provide themselves. Thou richly entertainest the guests, and helpeth the people in their misfortunes and in the calamities that of sudden overtake them.”

Broadly speaking, no two persons can be on more familiar and intimate terms than husband and wife. Each to each is the receptacle of doubts and longings. If any person in the world can be said to possess the inmost secrets of the other, it is he or she that enjoys this connubial state. Fifteen years Khadijah had lived with the prophet, and bore to him sons and daughters. She fully appreciated the noble genius and commanding mind of her husband, which his reserved and contemplative habit, while it veiled from others, could not conceal from her. He, on his part, not only reciprocated the feelings of fond attachment when she was alive, but ever afterwards when she was dead he cherished the memory of his departed wife. Such was his love for Khadijah that he would not even forget her distant friends on occasions like the Great Sacrifice. How much confidence and intimacy must have subsisted between the sacred pair can be fairly guessed. In such circumstances the testimony of such an inspiring lady must carry more weight than the set of the Muirs, Sprengers and Margoliouths together. Hers was a position which enabled her to know better than those who are now groping in the dark as to what lay at the bottom of such a master mind as completely revolutionised the world during the short span of years that was vouchsafed to him.

Being strongly acquainted with the life of the man during the fifteen years of her married life, as well as his early Meccan days, when from his very ladhood he was given the title of Alameen (the Faithful and the Honest), well could she exclaim,

Never, the Lord will never suffer it thus to be." According to her he was the very paragon of excellence. There was no virtue which was not possessed by him. As such, God could not suffer him to be ruined.

No one, not even an atheist, can disregard the testimony of one who was so dear and near to the prophet, as well as the united testimony of his fellow-townsmen, who acclaimed him with one accord as the most faithful and trustworthy among them.

THE MOTE AND THE BEAM.

"Judge not, that ye be not judged."—Matt. vii. 1.

IT is amusing to see Christians accusing another religion of using force in the propagation of its teachings! Followers of a creed whose zealots walked knee-deep in the blood of heretics, of other faiths and of opposing sects. Did not *Christianity shed more blood and sacrifice more lives on the altar of belief than all other cults of the world put together?* The pagan Saxon, Scandinavian, Briton, Gaul and Iberian were baptised at the point of the sword by Charlemagne and Olaf Trygvesson, or driven to the baptismal font like cattle at the edict of their Kings. The Inquisition, the wars in the Netherlands, the thirty years' war that almost depopulated Germany, told how Christians loved each other, and burned, massacred and ravaged in the name of their Saviour.

O CHRISTIANITY!

Is it thy children who accuse Islam of using force to spread her doctrines; thou whose staunchest supporters and frantic hordes drenched the fairest regions of the earth with the blood of heretics and pagans? What they shed is, to what you have shed, as a drop is to the volume of the ocean.

—(*The Review of Religions.*)

Will any Evangelist kindly enlighten us on the meaning of the words 'Christian meekness' and 'Christian mercy' in the light of events; or are they as meaningless as many other ecclesiastical cants?

REVIEW.

"OUR MOSLEM SISTERS."

Edited by

SAMUEL M. ZWEMER.

THE task of a Christian missionary in foreign lands, as a writer on other religions, is very trying. He is not an ordinary narrator of accounts, but his special object in writing books is two-fold—to justify his own work as a missionary, and to create that state of mind in his readers which may make them ever ready to replenish the coffers of the institution to which he belongs. His longings to see 'new scenes and sights while counting upon others as his bankers' are the first impulses which induce his juvenile spirit to quit his native land. He comes to new lands with new ambitions, but, to his great discomfiture, his short sojourn there brings home to his mind the hard truth that he is not wanted in the field of his new activities, where he is suspected as a spy and a sapper-miner of European usurpation. Hopeless of his task, he must quarrel with his tools like a bad carpenter; he pities the so-called inhabitants of the Lands of Darkness for possessing what he calls an Oriental mind, incapable of seeing the beauties of his religion, forgetting all the same that his Lord and the first evangelists had the misfortune of possessing the same mind, while the latter—people whom he wishes to convert—laugh at the piggish obstinacy with which he remains tenaciously attached to his old Occidental polytheistic tendencies which induced his forefathers to accept Jesus for Zeus and Mary for Venus.

After his few years' stay in the foreign land, the authorities at home call for a report of his work, which, but for his ingenuity, cannot be encouraging. He is constrained, therefore, to invent idle stories and make black exaggerations, a thing not uncommon in the Church from its earliest days. We were quite prepared, and were not the least surprised when we found the book under our review teeming with aspersions, lies, and exaggerations, of which we make the following quotations as specimens: 'Mohamadan law, custom, and the example of their founder place women on a level with beasts of burden!' (p. 15); 'By making polygamy a religious institution, the Prophet preserved a relic of barbarism' (p. 48); 'The Sword of Islam and the Koran are the most obstinate foes to civilisation, liberty and truth the world has yet known!' (p. 152). We could not expect better treatment at the interested hand of such a writer, whose sole object in writing the book was to excite female sentimentalities to his best advantage.

THE ZENANA MISSION, AND HOW IT CAME INTO EXISTENCE.

That missionary propaganda against Islam is a total failure is an undeniably hard truth. What we have seen in India can, with allowance to special environment, be said of Christian missions in other Muslim lands. More than fifty years' waste of money and energy has caused a change of scene in missionary activities. They have abandoned their stalls in cities and have gone to villages and rustic populations with their brand of religion. The female portion of the Muslim, it is believed, affords more favourable conditions for this religious trade. This created the Zenana mission to its present extent; but it required a large number of female workers to face a hard missionary life. Money has always been less tempting to female nature in such things; excite her sentimentalities and she is determined for all adventures! A production and circulation of a book like "Our Moslem Sisters" was the only thing required; and its very opening sentences expose what lies concealed in the mind of the compiler.

"This book, with its sad, reiterated story of wrong and oppression, is an indictment and an appeal. It is an indictment of the system which produces results so pitiful. It is an appeal to Christian womanhood to right these wrongs and enlighten this darkness by sacrifice of service." Then, further, on p. 9, the Editor says: "That there is no hope of effectually remedying these spiritual, moral and physical ills which they suffer, except by taking the message of the Saviour, and that there is no chance of their hearing, unless we give ourselves to the work. *No one will do it.* This lays a heavy responsibility on all Christian women." The last sentence is the most telling part of this sentimental and vehemently worded appeal. Strong corroborative evidence was required to substantiate it, which, if not existing, could be invented; and so this book came into existence.

The book also contains a few illustrations, and here, again, the same object, to rouse special female instinct, is kept in view. One given between pages 126 and 127 shows an old man going to market with a woman and a donkey, both loaded with burdens; and "Two Burden Bearers" are the words given at the bottom of the picture to show the condition of woman in Mohamadan lands, as if Christian countries were free from such miserable scenes in the lower classes of society. What Zwemer has forgotten to do was to put a young man instead of the old man in the picture. It would have intensified its effect enough to induce hundreds of young Christian women to offer their services for the Zenana Mission, and for whose enlightenment we simply say that it is a lie pure and simple if it be taken as a representative picture of Muslim society. To go to human relief is a philanthropic act, but the East-end here

requires the first attention of Zwemer & Co. 'Who can be ignorant of the waste of human life in sweat shops, rolling mills, match factories, and packing establishments'? Who does not know that in all big cities here there are dens of shame, where women are held in bondage for the vilest purposes? Girls here badly need the attention of the Zenana Mission to be saved from that wretched condition of shop employment which forces them to 'street life,' and makes them an easy prey to the White Slave traffic. We do not deny that the illustration in question at least may be a faithful picture of the hard life of the slums in Muslim lands; but it is owing to European assertiveness, facilitated through missionary channels, which has brought them to this life of penury and indigence.

Dr. Zwemer, with all his pretended knowledge of the Quran, should have been ashamed of editing a book like the one under review, which contains vague assertions and false statements. It says that 'Mohamadan law, custom, and the example of their founder place women on a level with beasts of burden.' In order to substantiate this shameful calumny, it was the duty of the writer to quote Alkoran and the sayings of the Holy Prophet; while, on the other hand, certain precepts and examples of the founders of Christianity should have been alluded to, to show female aggrandisement under Christianity. "Woman, what have I to do with thee?" as One said to his mother, cannot come up to the saying of the Prophet, which says: "Paradise lies at the feet of thy mother."

And we challenge Zwemer and his fraternity on the comparative merits of Christianity and Islam. In the article inserted elsewhere, under the heading "Woman: from Judaism to Islam," it has been shown that the cardinal doctrine of Christianity is solely responsible for the female debasement in the Western world, and that the Quran and the Prophet are the only vindicators of female rights in the world. Islam allows such rights to women, as have hardly been suffered, even in the most civilised nations of modern times. This has been proved by quoting Alquranic verses and the sayings of the Prophet, while the Christian conception of womanhood has also been proved by references to Christian texts. Vague assertion or abuse of law by some of its adherents is no justification to condemn any system. Europe, as pagan, showed more respect to the fair sex than Christian Europe. It is through rationalism and not Christianity that we find some amelioration in the condition of females here.

There is another gross misrepresentation made against our institution of polygamy. To call it a religious institution and a compulsory thing on every question is another false assertion. It is a remedial law, and comes to perform its function under circumstances which have given rise to increasing bastardy in Christendom. It has got its other uses, and it can be dispensed with when the circumstances justifying its practice do not exist.

FEMALE SECLUSION.

The whole book is an indictment of the purdah system in Islam, which has wrongly been styled as female seclusion in Muslim lands. Under the teachings of Islam, and the practice of the Holy Prophet, the institution in question does not create any hindrance in women's way to go out of their houses for all legitimate purposes open to every good woman in Europe. Free mixture of men and women is not allowed in Islam, which makes certain precautions against excitement of lustful passions. Europe had had enough of sad experience under this score, and the writings of the best thinkers on the present European social conditions feel a crying need of some check on the promiscuous intermingling of males and females now in vogue. Of course, we cannot suffer our women to be visited freely by clergy and preachers. Christian nations have had very sad experience of them. It was only within the short period of seven years (from 1876 to 1883) that some 335 members of Dr. Zwemer's pious fraternity stood charged for adultery in the United States of America, 34 eloped with women, and 175 was the number of seductions in general. Europe has got no cleaner record. Islam, a perfect and comprehensive code to meet all the requirements of life and check all possible human weakness, had to make provision for all the contingencies of life. It provided a reasonable check, with full liberty to women to leave their houses and discharge their outdoor duties, which has wrongly been taken for female seclusion. That laws are abused and ignored is not peculiar to Islam. The only teaching which has been mostly honoured in its breach is the one taught in the Sermon on the Mount.

DID CHRISTIANITY CIVILISE EUROPE?

A SHORT time ago a clergyman of the Church of Scotland tried to impress upon me the opinion that Christianity was a fine ethical force during the early centuries of its domination in Europe. I questioned the correctness of the statement, and pointed out that it was only after the teachings of the French school of reformers permeated the masses, and proclaimed a higher ethical conception of humanity, that the leading figures in the Church were at all drawn to the ethical problem. Even then, only a few recognised that the Church must either take a part in the making of morals or get wiped out. In later years, through the mouths of her spokesmen, she has often maintained her ethical mission. Her talk has been great, but her actions small. What she has done in later years has been merely superficial—surface work of only transient value. During the ages she has been the bulwark of privilege, monopoly and caste ;

always on the side of the strong as against the weak, the rich as against the poor. The most conservative body in the nation, she has never grappled with any of the root problems of sociology, and never will. The currents of thought which go to the solution of those problems are the very currents that are strangling her.

The gentleman was kind enough to inform me that I knew nothing about the early history of Christianity, and I smiled. It is wonderful how professional advocates of a system will descend to mere subterfuge in its defence. Habit, what has been called "the will to believe," is a powerful instrument in the moulding of opinion, and probably the principal in the giving of expression to it.

The ethical question is part of a greater and more embracing question that cannot be separated from it in a full discussion, although it might be treated alone. That question is: "Did Christianity civilise Europe?" Christians become exceedingly voluble on this subject, affirming that it did. Their writings team with repeated affirmations of the claim. I beg leave to demur. That is not my reading of history. The story tells me a different tale. The facts offer me a different solution. Let me state it methodically, according to the method of science. It was complex Europe—complex socially and politically—that civilised Christianity.

The clash of a myriad wills, the clash of interests, mutual sympathies on many things, differences on others, economic needs, spheres of influence, place and climate—these are the ruling factors in the process of state building and emancipation. Contact of civilisation with civilisation, the struggle within for social adjustment, new ideas from without permeating the system and stirring it into different lines of activity—these are the educative, the culture forces. The effect of constitutionalism has also in later years been a dominant factor in the emancipation of the masses.

In the early centuries Europe was not a united whole and is not yet, in spite of the declared unanimity of the Powers. It was an arena of social and political conflict, a complex of numerous races and nations, each struggling for supremacy, both national and religious. Its very diversity made it the battlefield of culture forces, quickened those forces, preserved mental activity, and prepared the soil wherein alien learning might take root and flourish. Its varied interests, its diverse races, its internal turmoil were its best safeguards against stagnation and decrepitude, and its surest guarantee of progress.

But the emancipation of Europe was not due to Europe alone. The internal polity was only the groundwork, or rather the bricks out of which the mansion was raised.

Progress takes place by means of culture contact. Knowledge grows by the accumulation of experiences and the interchange of ideas. Individual learns from individual and

race from race and nation from nation. Civilisation teaches civilisation. The past is always the starting point of the present.

The leading impulse in the opening up of a state or a nation is generally from the outside. Europe received its most momentous impulse from a neighbouring and higher civilisation by contact; that civilisation was Islam. The primary ideas which formed the starting point of its renewed development were generated by Muslim thought, and drew their inspiration from the schools and scholars of the East. It was the Saracen stimulus which initiated the Renaissance and brought about the revival of learning. Christendom drew from them her beginnings in astronomy, botany, chemistry, medicine, mathematics and philosophy. She learned new pathways, new activities, and received a fresh impetus in literature and art, in the erection of fortifications, in agriculture, irrigation, the working of leather, pottery, weaving and decoration, which had risen to a high standard in Andalusia, Sicily, Northern Africa and the East under the Khalifs and Muslim rulers.

The arrest and fall of the Arab civilisation was due to the same forces that operated in and brought about the fall of earlier civilisations, and was not due either to defects in the race or to their religion. In Europe the stimulus given made continuous progress because Europe had what Islam at that period lacked, diversity of interests, political and social, and she had no inroads such as made by the Tartars and Mongols.

In Europe those diverse interests brought about competition, which in principle went for culture, and was bound to have an effect once contact gave it the required facts to work on; that, as already pointed out, came from Islam. Its earliest influence was first visible in Italy and France. It frustrated every attempt of the Church to crush science and philosophy, and crush the rational spirit of thought that sprung up; that, too, in face of the Inquisition and continual crusades against heretics. In Spain there was also a stimulus given by contact with the Moor of Andalusia. But cut off from the rest of Europe by the Pyrenees and waging continuous warfare against the Muslim the interests were concentrated in the struggle. The Church became the rallying point and directing influence, and took full advantage of her opportunity to rivet her chains on the people. Before peace came the Inquisition was in full swing, it had seized the main power of the state and driven the people into a condition of servitude born of terror. It practically crushed all opposition and checked mental emancipation. Even in the twentieth century a Ferrer can be murdered in the interests of priestcraft.

Christianity civilise Europe! Christianity had neither the power, the energy, nor the learning to civilise anything nor anywhere. Abyssinia was Christian for centuries before Europe as a whole took on the yoke of the Nazarene. Did it civilise Abyssinia? If not, why not?

If Christianity has within itself the civilising power claimed

for it by its devotees it could not have failed to raise Abyssinia to the highest pinnacle, a pinnacle out-towering the noblest in Europe and surpassing in glory anything yet attained by man.

An insular nation, cut off from the rest of the world by what was up to a few decades ago almost impregnable barriers. A race of one creed—the Christian, one guide—the Bible. Free from invasions, and the diplomatic intrigues of other peoples. Free from sectarian disputes. Out of reach of the higher criticism, and rationalism, and science, and all evils plotted by heretics and infidels. Here was a chance in a thousand. Here was an opportunity for Christianity to accomplish the ideals claimed for it. Freedom for centuries to try and elevate and ennoble a people who believed in it. The result was failure—total failure to accomplish even a residuum of progress.

Abyssinia is a standing example of the powerlessness of the Christian religion to make advance morally or socially in the absence of culture forces. Paganism was superior even as it was saner in ethics. If in place of being isolated both by position and climate Abyssinia had been in contact with the nations of Europe, she would probably have reached a stage of development equal to theirs, not by reason of her creed but by contact with other civilisations.

It is not my intention here to deal with Islam in Central Africa, but travellers have repeatedly drawn attention to the rapid improvement in the moral character and industrial and educational activities of tribes who have gone over from fetishism to Islam. Among those tribes Islam has done more in one or two generations than Christianity in Abyssinia in the course of the ages.

Let us come to Europe and to simple morals. What effect, for instance, had the Church on Truthfulness in the body politic in those days when it was at the zenith of its power and held undisputed sway from beyond the Golden Horn to the Pillars of Hercules and all along the seaboard of Northern Africa, and later when it ruled from the Carpathians to the banks of the Guadalquivir? The Christian historian, Herder, confessed that "Christian veracity" was a dangerous parallel to "Punic faith," and the *Christian World* (August 20, 1903) bemoaned "the lack of honesty" in apologetic literature. But to the facts.

Daille says:—

"that the writings of the fathers are in great part forged, either anciently or in latter times, full of frauds, both pious and malicious. . . . They would forge whole books to serve the ends of the priesthood."

Blondel, writing of the second century, says:—

"There was more aversion to lying, and more fidelity among profane, than among Christian, authors."

Bishop Fell says:—

“In the first ages of the Church, so extensive was the license of forging, so credulous were the people in believing, that the evidence of transactions was grievously obscured.”

Casaubon, Scaliger, Burnet and others continue in the same strain. Why should we blame the fathers, the great example of St. Paul was before them? (Rom. iii. 7.)

When Murad, the victor of Varna, made a treaty with the Christians, Cardinal Julian justified the violation of the treaty, on the grounds that no faith should be kept with the infidel, and it was the general practice of the crusaders and of European diplomacy towards the Osmanli.

In the nineteenth century the French wantonly broke every treaty made between them and the gallant Abd-el-Kader during his fifteen years' struggle for the freedom of the Arabs of the Sahara. On his own surrender on stipulated terms they descended to one of the most despicable actions recorded in history by casting him and his suite into prison. Apply the same test to any other virtue and the result is similar. Tolerance towards opinion was practically unknown, and kindness outside of family or caste was exceptionally rare. The whole teaching and practice of the Church was on the side of intolerance and cruelty. An exhibition of the articles of torture used on heretics constitutes a gallery of horrors. Their use, with the continual crusades, the burnings and massacres, were bound to have a depraving effect on the people, and to give encouragement to sheer brutality; that is what actually happened. What was still worse, on the score of morals, crimes committed by rulers were glossed over or openly commended if they professed faith in the religion; vices of all kinds were forgiven to zealous adherents of the Church.

Well might Baronius write:—

“We now enter a period, which, for its sterility of every excellence, may be dominated, *iron*, for its luxuriant growth of vice, *lead*, for its dearth of writers, *dark*.”

The Church judged men according to their opinions, not their actions. All the virtues, kindness, charity, tolerance, bravery, and nobleness of character were insufficient to raise a man in the estimation of the Church if his orthodoxy was doubtful. In fact, some of those virtues were sufficient to condemn him as a heretic, if he did not suffer for it in this life he was at least consigned to eternal damnation in the next.

Until the science and literature of the Muslim came in and permeated the darkness, Christianity during the six hundred years of its complete supremacy made not a single scientific discovery and produced no book of any importance.

The Church, both Catholic and Protestant, has been the greatest opponent of science. Every discovery has been ridiculed and every natural explanation opposed by Ecclesiasticism. In defiance of privilege, power, and gold, and slander, science has been victorious all along the line, and still marches on from victory to victory.

The brave Vanini, the gentle Tyndal, the intrepid Bruno have conquered in spite of the fire and the faggot. They perished; their fault was mainly the teaching of the unity of God; a pure Islamic doctrine. Humanity travels further and further from the Church that burned them. Europe is moving slowly but surely from the darkness into the sunshine; from idolatry, mythology, and superstition into the realm of reason and of truth. The shackles of priestcraft are falling from the limbs and minds of men, and the grip of the Church grows weaker day by day.

The changes which have taken place in Christian thought during the centuries is in itself proof of the progress that has been made. Had the majority of the present leading writers on Christianity lived from four hundred to five hundred years ago they would have suffered as heretics at the hands of their co-religionists. The Christianity of the present day is no more the Christianity of the seventeenth and eighteenth centuries than the orthodoxy of that period was that of the dark ages. Why has the change taken place, the Bible is the same? Europe has learned by experience, and she has drawn that experience not only from her own economic struggles and scientific researches, but from the records of every nation with which she came in contact.

With it all the shadow of tradition lies heavy upon her. The sentiments of colour and race and creed tinges all her feelings and affects her every action. She may preach the brotherhood of man, but to her the Eastern and the African is a nigger, even as to the Anglo-Saxon the Slav is a semi-barbarian, and the Latin of a lower type. One Christian Power may coerce and attack another and maltreat individuals, and although self-interest may not allow unanimous condemnation of the action, sentiment will at least condemn the maltreatment of Christians or whites. Let the same power seize a part of Africa or Asia, and torture, rob, and tyrannise over the inhabitants, and Europe will not give a tremor. Yes, the great shadow still hangs over us.

A British Government may, on the one hand, put down prize fighting in England and refuse to permit a contest between black and white where the latter is likely to get beaten, and on the other hand annex Burma, and occupy Egypt, and become the catpaw of Russia and France in Iran and Muritania; a French President declare the Balkans for the Balkan people after having annexed Morocco. Such is, and has always been and always will be, the inconsistency of Christian ethics and action.

J. PARKINSON.

THE EDITOR OF "MUSLIM INDIA & ISLAMIC REVIEW,"
LONDON.

Sir,—I hope you will extend to me the courtesy of sparing some space in your Magazine for the translation of the letter from the Ottoman Red Crescent Society, Constantinople, which was given to the First Indian Medical Mission, composed of the Indian Muslim volunteers, on the eve of its departure from Constantinople, after staying there and working amongst the wounded Ottoman soldiers for a period extending over five months. The First Indian Medical Mission left England on November 25, 1912, and only returned last month. The letter was published in the original in Tanin, and herewith I give the English translation of the same.—Yours faithfully,

S. HASAN ABID JAFRY,
Hon. Secretary to the First Indian Medical
Mission for Turkey.

32 Wellington Square, Oxford, May 12, 1913.

*Copy of the Letter from the Ottoman Red Crescent Society,
Constantinople.*

ENGLISH TRANSLATION.

The first Indian Medical Mission, composed of Messrs. H. A. Jafry, Abdul Haque, S. A. Imran, S. M. Husain, and Dr. Selim, showed every kind of care and zeal in helping the Ottoman wounded soldiers during the Turko-Balkan War.

They (*i.e.*, those named above) performed this noble duty at the Haidar Pasha Military Hospital from the beginning of December 1912 to the end of January 1913. After this date they joined the All-India Medical Mission at Hindiakui (Omerli Field Hospital). For their extreme care and perfectness, and their goodwill in attending the patients and helping the wounded Ottoman soldiers, and their self-sacrificing spirit, we have at least to offer them our best thanks, on behalf of the Ottoman Red Crescent Society.

(Signed) Dr. BESIM OMAR, Vice-President,
Dr. AKIL MUKHTAR.

*The Seal of the
Ottoman Red Crescent Society,
Constantinople.*

NECESSARY NOTICE.

For the facility of the work, and to obviate unnecessary delay, a branch office of the "MUSLIM INDIA" has been opened in Lahore, Azeezmanzal, Nowlakha P.O.

Our Indian subscribers, as well as others, kindly note the following :—

1. Remittance of every description from India to Shaikh Rahmatullah, Esq., English Warehouse, Lahore.
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