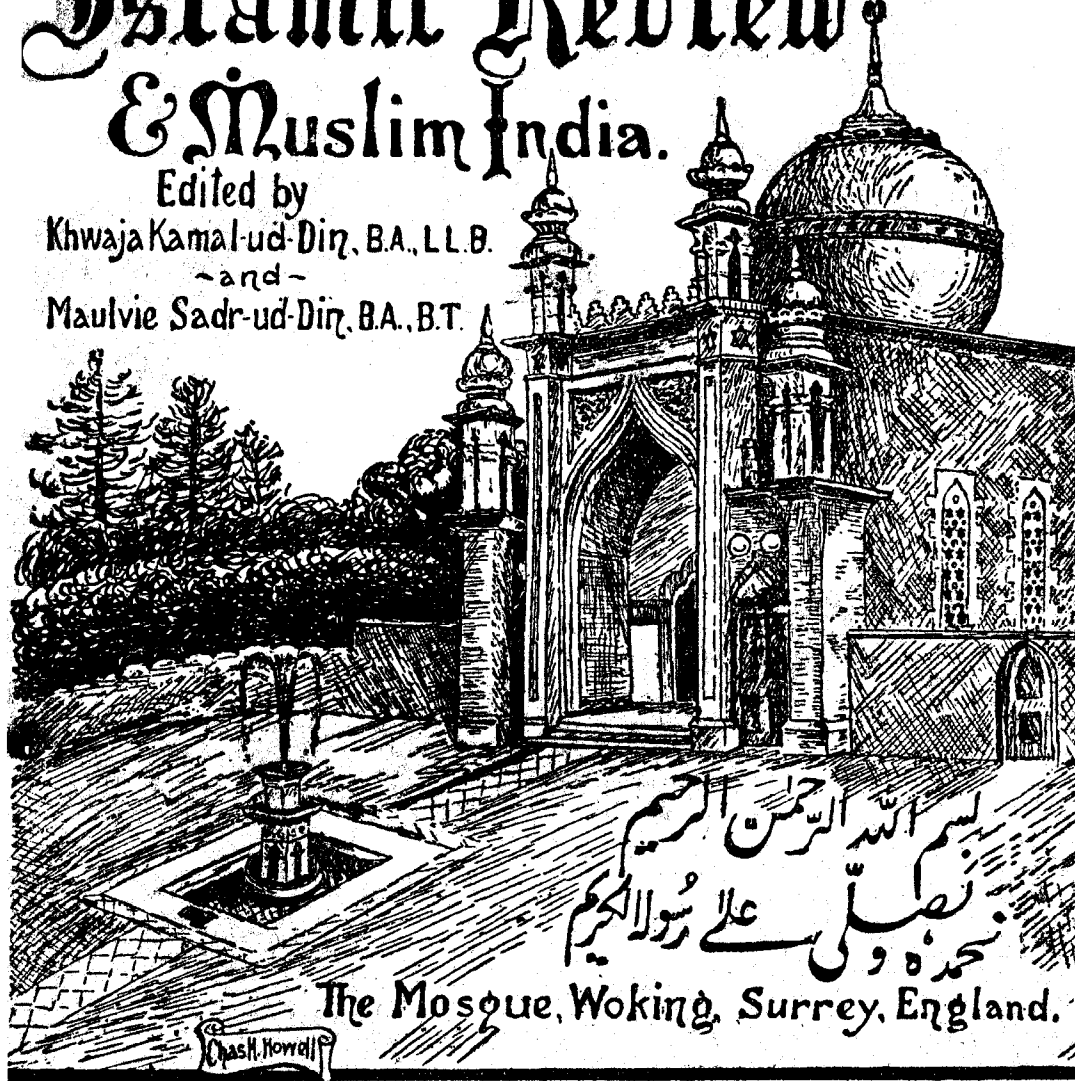


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.

-and-
Maulvie Sadr-ud-Din, B.A., B.T.



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خطبات عربیہ

مستفاد

حضرت خلیفۃ المسیح الرابعی صاحب دین اسلام

قیمت فی خطبہ ۳

۶ عدد خطبات مکمل سٹ ۱۹

مجموعہ خطبات

فہرست خطبات عربیہ

۱۔ سلسلہ خطبات عربیہ نمبر ۱۔ موسوم بہ سید و کنگ کے ابتدائی خطبات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. V]

JULY 1917

[No. 7

THE HOLY QUR-ÁN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-án by Maulvi Muhammad Ali, M.A., LL.B., will be out very shortly, and the names of purchasers are now booked by the Manager, The Mosque, Woking (Surrey). The Holy Book will run to about 1,300 pages, will be printed on first-class India paper, and will be well bound. The whole text is printed and is with the book-binder.

Price 20s.

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English every Sunday at 3.15 p.m. at the Mosque, Woking. Muslims and non-Muslims all are welcome.

NOTE

Owing to our inability to conform to the conditions on which the engravers are prepared to execute our work, in consequence of the control of copper by the Government, we are compelled for the present to postpone the production of the frontispiece in the *Review*.

THE QUR-ÁN, THE GOSPEL OF JESUS, AND THE BISHOPS OF LONDON AND CHELMSFORD

THE BISHOP OF LONDON.¹

"All those passages in the New Testament which conscientious objectors quote are misunderstood and misquoted. . . . If we saw a blackguard ill-using a little child, should we stand still? No, we should deal with the blackguard speedily and vigorously. Smaller nations will fight for their rights, and stronger nations must assist in hauling the bully off the little nations of the world. . . .

"We must drive the invaders out of the lands they have despoiled. If we had sat still and dared nothing the women and children of Britain would have been treated as those in Belgium."²

THE BISHOP OF CHELMSFORD, in dedicating a motor ambulance for the use of wounded soldiers at Ilford in the month of June, said that the war was going on, for *it would be a folly and crime to put aside the sword* until the purpose for which we had drawn it had been secured.

THE QUR-ÁN.

Permission to fight is given to those upon whom war is made because they are oppressed . . . (xxii. 39). Those who have been expelled from their homes without a just cause, except that they say : Our Lord is Allah (40).

And there is life for you in (the law of) retaliation (ii. 179). And fight in the way of God with those who fight with you (190) . . . and kill them wherever you find them, and drive them out from whence they drove you out (191). And fight with them until there is no persecution . . . but if they desist, then there should be no hostility except against the oppressors (193) . . . whoever then acts aggressively against you inflict injury on him (194).

THE GOSPEL OF JESUS.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will . . . take away thy coat, let him have thy cloak also. Love your enemies, bless them that curse thee, do good to them that hate you, and pray for them which . . . persecute you.—Matt. v. 38-40, 44.

¹ A number of clergy in cassock and surplice, headed by the Bishop of London, marched in procession to Hyde Park on the afternoon of 9th June. When Marble Arch was reached, the Bishop of London, mounting a cart, delivered an address, from which we have quoted the above.—ED.

² "Why should ye not fight on the path of Allah, and for the weak among men, women, and children, who say, O our Lord, bring us forth from this city whose inhabitants are oppressors, give us a champion from Thy presence, and give us from Thy presence a defender."—HOLY QUR-ÁN iv. 77.

LADY EVELYN COBBOLD ON MANNERS AND MORALS OF MUSLIMS

"THESE Arabs are generally devoted parents, and cases of cruelty to children are practically unknown; it is pleasant to see their unfailing courtesy and thought for young and old, and those who are dependent on them. It is enjoined on them by the Koran to treat the aged, the sick, and the blind with special kindness, and to give of their wealth to the poor, for 'of whatever good thing ye shall give them in alms, of a truth God will take knowledge,' but 'a kind speech and forgiveness are better than alms followed by injury.' And again, in the beautiful surah entitled 'Day-break' it censures those who 'because of their great and splendid possessions behave insolently in the land.'

"Nearly 1300 years ago, when Christian Europe was in a state of semi-barbarism, its literature dispersed or lost, the finer arts extinct, Islam arose, binding the wild hordes of Arabia together in the brotherhood of a powerful faith; and in a short time these Arabs established brilliant centres of advanced civilization in the chief cities of Asia, Africa, and southern Europe. Bagdad became the home of philosophers, poets, and men of letters, and in Cairo, Cordova, and many another city, libraries were collected, schools of medicine, mathematics, and natural history flourished, while Europe is indebted to Islam for the preservation of much of the classical literature of the ancient world.

"The Koran is written in Arabic of the purest style, which the different tribes find difficult to understand, as they mostly speak a colloquial tongue.

"To the Arab his religion is a living thing, ever present in his daily life; a power to console in sorrow, a faith enabling him to face trouble with resignation, death without flinching. Truly is Islam a powerful and great force."¹

¹ *Wayfarers in the Libyan Desert.*

God is not merciful to him who is not so to mankind. They will enter the blissful abode who have a true, pure, and a merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.

HOLY. PROPHET MUHAMMAD.

MIRACLES NO ARGUMENT FOR FAITH

By SALMAN (an English Muslim).

ALL old scriptures abound in miracles, be they the scriptures of Jewish, Christian, Buddhist, Hindu, or other faiths. Whenever a great religious teacher has appeared, or even, in some cases, a great soldier or a king, we find the history of that man to be full of stories of marvellous wonder-workings and miracles. In searching through old scriptures it will be seen that whenever a man claimed to be a Divine messenger of God so he performed miracles in proof of the genuineness of his mission. Mere reasonable argument seemed to have had no effect, and a messenger of God had to show his superiority over his fellow-men in a clear and unmistakable way. Hence the argument of miracles. But even then we do find that miracle workers had their doubters.¹ One would have thought that (supposing that it is true) the knowledge of the first miracle of Jesus would have brought all Judea to his feet, yet history proves the reverse. There have always been sceptics who on witnessing miracles simply put the worker down as a magician and a soothsayer. I will not assert that miracles have no value to faith, but I must say that a faith based purely on miracles, as many faiths are, is open to grave dangers. The faith of the generation witnessing the miracles will be of the highest degree, but what about the generations coming after? Human curiosity, far from being content with a religion based on actions performed some generations back, will demand a repetition of these wonder-workings in their own time. Early Christian Fathers realized this fact well, and we find that stories were written concerning early Christians who were reputed to have performed miracles far surpassing anything done by Jesus Christ himself. Take the Calendar of Saints and study the history, as given by the Churches, of the various individuals mentioned, and you will be astounded at the mad riot of human credulity which existed in Christendom until that result of Muslim presence in Europe, the Renaissance, exposed

¹ Even some of the disciples doubted the so-called miracle of the resurrection of Jesus—see Matt. xxviii. 16 : "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them"; 17: "And when they saw him, they worshipped him : but some doubted."

and ended once for all the action of Christian divines, who, to keep alive a tottering faith dependent on miracles, had to give support to these mad, ridiculous tales. I am not concerned with the question against the possibility of miracles. Anything supernatural in popular language simply means something beyond the knowledge of the time. But our knowledge is not complete, and is increasing and increasing with every day of our lives, and what we do now by means of scientific progress could well be classed as miracles even fifty years ago if the inventors had kept their scientific knowledge silent and only presented to the people results. My only object in this article is to prove that miracles are after all no arguments for a rational person to construct his faith upon. Apart from the question as to which religion carries more moral weight, a religion based on obedience and appreciation of Divine laws and injunctions or a religion based merely on the witnessing of certain wonderful actions, one must admit that these miracles are now losing their force. In these days of progress many miracles of centuries ago are mere commonplaces now. The very signs shown by many an old prophet in the days of yore are performed at will by any scientist of the present day. And what we look upon as wonders to-day will be ordinary incidences to-morrow. Then we have to ponder over the question of records of miracles. Modern investigation has proved that the majority of the records concerning prophets, including Jesus, consist mainly of the name of the particular prophet surrounded and interwoven in inexplicable tangle of myth and fiction, the result of the labours of hysterical enthusiasts.

We are asked to believe in the Divinity of Christ on the strength of the miracles described in the Evangelical writings ; but can one afford to believe in the genuineness of these books in the light of modern Higher Criticism ? If one still persists in a blind belief in these books, absolutely oblivious of the force of this criticism, let him do what he wills, but to rational, investigating, and inquiring minds the fact has been brought home to us that the books now known as the Synoptic Gospels were not written by their reputed authors, but were the result of the work of later Christians. In a credulous world, ever ready to believe the marvellous, the early Christian Fathers were easily able to obtain the hold they did over a gullible public by presenting to them the Gospels as we know

them, in which the moral argument is swamped and practically annihilated by the ever-recurring argument of miracles. But the force of this policy is spent, and all that will be left of the Old and New Testaments will be merely the Divine truths which will appeal to all generations.

Muhammad (on whom be peace) has rightly been called the modern prophet by Carlyle. Although he made his appearance in this world only six centuries after Christ, yet the arguments contained in the book given to us through him, the Holy Qur-án, still hold their force, still hold back the tide of unbelief, are still as powerful against all opponents as they were when they came from the lips of the Servant of Allah in Arabia. And why is this? Did Muhammad make a sudden appearance; is he involved in some deep, unfathomable mystery; did he, as is related of prophets of yore, make an appearance surrounded by a paraphernalia of wonder-workings, raising dead, curing sick, as a proof of his mission? Certainly not. Muhammad appealed to the rational mind and common sense. By calling attention to the manifestation of Nature all around and man's own observations he would present every light of truth. What a huge difference one observes between the mode of teaching in the Qur-án and that of other books! No dogma, no blind belief, but rational arguments appealing to reason and experience. It must indeed be a poor faith that, being deficient in all logical arguments, must needs fall back upon miracles to prove its case. The Qur-án no doubt speaks of miracles. But we have this difference. In the Qur-án no argument is made of the fact that Muhammad performed miracles. The arguments of the Qur-án are all time arguments, and we can safely say now that miracles as a proof of a religion is only an affair of the lifetime of the particular prophet. Books which can claim a much stronger authenticity than the Synoptics refer to many miracles performed by the Holy Prophet Muhammad. The Qur-án does not deny the existence and possibility of miracles. A miracle can well be described as the result of the following of certain laws of Nature not known to the people of the time, but revealed to the worker by God. This explanation can satisfy even a sceptic. Although, as I have said before, the Qur-án does not depend upon miracles as a proof of its Divine origin, yet it mentions some of the miracles of other prophets as well

as those of Muhammad. To conclude. Revelation from God must stand for all time. Miracles are only miracles as long as people cannot explain them. As soon as they become common-places their convincing power in religion disappears. Therefore the Qur-án, on the other hand, depends upon rational thought, logic, and reason; and although modern thought and progress may destroy the Bible owing to its inability to stand the light of rational criticism, similarly as it has destroyed other ancient scriptures, yet the Qur-án will stand for all time a beacon light of truth, reason, guidance, and Divine knowledge.

ATONEMENT CONTRADICTED BY LORD'S PRAYER

THE Christian Faith is self-contradictory. While it denies the possibility of God showing mercy to sinners without the atonement by Christ, yet it asks them to seek forgiveness from God and to expect that He will forgive them without exacting any compensation. If you pay your debt or can compensate for it in any other form, you need not crave its remission. To ask for forgiveness means to ask for remission. But if Christ could atone for our sin and secure remission of its penalty for us, we hardly stand in need of praying to God for any forgiveness; our belief in the atonement has secured us what we pray for. All prayer, therefore, is a mockery, and standing on our knees before God a farce.

The well-known Lord's Prayer exposes this Church anomaly, and makes this contradiction evident when it asks, "And forgive our debts, as we forgive our debtors" (Matt. vi. 12). Does forgiveness of debt mean accepting something else in its compensation? When is a man said to forgive his debtor? Only when he remits the debt and does not exact any compensation or return of his money from him; and the same, according to Christ's plain teaching, all should expect of God, viz., He is able to forgive us our sins without requiring the least compensation from us. Thus this prayer leaves no place for the doctrine of atonement and sonship. It is curious to find all churches in Christendom resounding with this prayer while beliefs are going just the contrary. Should we believe that the Son who is reported to be the composer of this prayer was more merciful than the Father

and wanted to show a light to the latter? Are we to suppose that the Son did not approve this novel epiphany of Divine mercy which demanded some shedding of blood and compensation before its manifestation, and which did not appeal to his human sense of forgiveness, and therefore, in order to remind the Creator that His creatures in the human world were more generous in the matter of forgiveness than Himself, Christ introduced this sentence in his prayer: "Forgive our debts, as we forgive our debtors"? That Jesus was an unwilling party in the execution of this most-unbecoming-to-merciful-God-scheme of human redemption appears from his own words, which voluntarily escaped his lips. The destined hour came near, and he opened his "sorrowful and heavy" heart to Peter and others in the following words: "My soul is exceeding sorrowful, even unto death: tarry here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible let this cup pass from me."

BASHIR.

THE GOSPEL OF JESUS CHRIST

By CHAS. D. CLEM

WHY call me good? *I am striving for perfection*

The same as thou and other men must do ;

Striving each day to bring into subjection

The carnal mind, and pay that which is due
To God, my Father, and to man, my brother :

For me, 'tis no more easy to attain
Than 'tis for thee, or even for some other—
Each has his share of sorrow, joy and pain.

Why kneel to me? Arise, call no man Master ;

I am thy servant, thy Master is above ;

I come to point the way from dire disaster

To that sweet realm of Life and Peace and Love :

I bring the Light, and if ye will but hearken

And open wide the chambers of the mind,

Ignorance will be powerless to darken

Thy path, nor yet thy feet with fetters bind.

Why worship me? See'st not that I am human?

These hands and feet, are they not like to thine?

Was I not given birth through pain of woman?

Sorrow, and pain and joy, are they not mine?

What I am, thou art, or canst be henceforth for ever:

Sons of the Most High. Affirm this truth and teach
The way of God to men, but never, never

Hold forth ideals which they cannot hope to reach.

Why marvel at my works? Behold, *the power*

Through which I work is given unto you.

Awake, arise, make demons cringe and cower;

What I have done, go forth likewise and do.

Present me not as Super-man, most holy,

And stifle man with my Divine Estate,

But as a man who lived among the lowly

A godly life which they should emulate.

(The African Times.)

A true Gospel. How faithful in their import the above lines are to what we find in the words of the Lord himself in the biblical record. The portions italicized by us describe his true mission. He came to raise his fellow-beings to the spiritual height he himself had reached. Nothing transcendental. We share Divine Sonship with him, and are equally equipped with capabilities to do what he did for the human race. Physiological equality demands spiritual equality. To think otherwise is to obviate the necessity of Christ's mission. If we cannot bear our own cross, his crucifixion led to no fruition (I. R. 1 : 3).

THE GOOD SAMARITAN

EVERY ONE is familiar with the parable of the Good Samaritan—but how few ever read St. Luke x, verses 30–37 and try to understand the inner meaning of these words of Jesus. This beautiful story was told when a certain lawyer asked “And who is my neighbour?” and illustrates the conduct of communities to one whose condition merits succour and kindness.

A certain man on a journey was attacked by thieves, who “stripped him of his raiment, wounded him, and departed, leaving him half dead.” Whilst in this condition there passed by first a priest, then a Levite, who merely looked at him then

passed on. At last came a man—a Samaritan—one who was regarded as an outcast—one who although he worshipped the one true God, yet as he was not one who conformed to certain orthodox requirements was accounted an Ishmael. What did he do? He—the outsider—had compassion on the unfortunate—bound up the wounds, rode him on his own beast, took him to an inn, placed him in good care, and paid the bill, offering more if necessary. Let us reflect a little. The man who fell among thieves is typical of the world of to-day—of humanity at large, who have fallen from a state of peace and happiness and are busy killing and wounding each other, bringing about a condition of things which likens them to a man who is suffering from thieves. What help is there for him? Spiritually and morally the world is in pressing need of comfort and relief without distinction of creed, race, or colour. What has religion to offer? Let us follow up the parable.

First a priest sees the man—then passes on. The priest typifies Judaism, which is exclusive and confined to one peculiar race: it has no message, no help for mankind at large. Picturing themselves as the "Chosen Race," they ignore the cry for spiritual enlightenment from humanity and are wrapped up in their own dogmas. The world can get nothing from Judaism.

Secondly, there passes by a Levite. The Levite is Christianity. This creed of beautiful symbols and hard-and-fast doctrines will not deign to examine the conditions of mankind—will not recognize any one but a Christian as worthy of Paradise, but goes into the world teaching that the panacea for all ills is doctrine and dogma. Believe in this or that and you will be saved! It is a compound of picturesque mysticism, but lacks motive power—lacks the spirit of "Do something"—only teaches "Believe something." If any one accepted a teaching that the moon was cheese, the man in the street would laugh at him for a fool; if a man said of a large mansion that there was only *one* way in, by a certain door, whilst the observer could see others, we should ignore his statement and use our own judgment. This is the real factor—reason—without it we are as a blind man. Christianity teaches us that "three are one and one is three," that if we accept the dogma of a crucified God-man we are "saved." It teaches that the *only* door to heaven is by believing in this dogma. How exclusive

again is Christianity! How dare it have the effrontery to ask man to subjugate his priceless gift of rationality to the teaching of a certain council of priests who crystallized the creed of Christendom by bloodshed and murder, massacre and violence over nineteen centuries ago, and lit the fire of religious persecution which has caused the death of millions who refuse to accept the doctrine of Tweedledum or Tweedledee, who have been killed over hair-splitting petty differences!

Christianity has failed utterly to uplift humanity, to give a logical answer to the great question of human happiness. Christianity is divided into over 490 sects—a pitiable picture to the observer, a jangling, quarrelling crowd of misguided fanatics, who would even now—if they dared—burn men at the stake for opinions. Christians, realize how dead your creed is! It has been given the chance for 2,000 years to beautify the earth, to civilize mankind, to bring happiness and peace, and it has failed miserably and utterly, it has been weighed in the balance and found wanting; it has passed by the world's pressing needs even as the Levite passed by. Jesus, who was a true Prophet of Allah, foretold this in the parable, and prophesied that the help would come from a people whom the priest and Levite, the Jew and the Christian regarded as outside the pale. The Samaritan dressed the wounds, and helped the man to the last penny—saved the man's life. The Samaritan is Islam—the Religion of Peace. What does it say to the world? In the words of God's Holy Book it says, "Surely those who believe and those who are Jews, Christians, or Sabeans—whoe'er believes in God, the Last Day, and acts aright, their meed is with their Lord, no fear shall come upon them or the touch of woe"; again, "Let there be no compulsion in religion." Here is a message to mankind—and what a message too! Does it ask you to accept this dogma or that as the basis of salvation? does it ask you to look upon all who differ with you as "heathen"? No! it is the grand clarion call of toleration and peace on earth. "Act aright"—here is the kernel—our *acts* are the things that count! Read this passage again and see the innate beauty. It gives hope to *all*, the Christian and Jew; it is *not* exclusive, but all-embracing. It is an invitation to fling aside religious differences and join in the betterment of humanity. If we all acted aright this war would never have been—jealousies would have been averted

and harmony reigning, but Christianity was the official religion of Europe, *not* the *Christianity of Christ*, but the Christianity of the Church, which is a widely different thing. Jesus taught brotherhood and self-sacrifice—the Church teaches discord and pomp. If Jesus were on earth to-day he would fail to recognize his followers in Christendom, but would find more Christ-like men outside; his own teachings are so corrupted and changed that he would repudiate them. Islam was the creed taught by Jesus and all the prophets, and to-day we invite all thinkers to study Islam with an open mind, to argue with Muslims, to read books on Islam, to exercise the same sane judgment in religious matters that they do in business dealings and we do not fear the result. The Prophet of Allah, Muhammad Rasool Allah (on whom be peace), said, "The best among you is he from whom accrueth most good to humanity," and "No man is a true believer unless he desireth for his brother that which he desireth for himself." Islam is the beacon of progress—it taught the world, when the Christian Church dragged it into the darkness of superstition; it gives hope to all men irrespective of colour or race. It forbids by God's command idolatry, drunkenness, unclean flesh, adultery, fornication, and prostitution; and you thinkers, remember this: Christianity has been impotent. Europe to-day is trying to cure these evils by legislation, and after two thousand years of Christianity. Truly its failure is self-evident.

Fling aside prejudice, hatred, narrow-mindedness.

KHÁLID SHELDRAKE.

ISLAM AND CHRISTIANITY AND THEIR EFFECT ON HUMAN CIVILIZATION

BY MOLVI MOHAMAD ALI, M.A., LL.B.

To those who study the history of the rise of Islam and Christianity, one circumstance in the growth of the two peoples would always appear very striking. It is a patent fact that Christianity was introduced into the world at a time when the Roman civilization, the most advanced civilization of the ancient world, was at the zenith, and further that it was among the subjects of the Roman Empire that Christianity made its first

conquests. It is also a fact that with the growth and spread of the Christian doctrines the Roman civilization began gradually to decay. On the other hand, Islam took its birth and rise among a people who were yet in a state of barbarism. Other nations of the earth were also at that time involved in darkness and ignorance, and every civilization of the ancient world had already decayed. And further, with the progress of Islam a new day of civilization dawned upon the world. Its holy influence was cast, not only upon the Arabs, but upon every people in the midst of whom it was planted. Thus a remarkable contrast is brought to view in the rise and progress of these two religions so far as their relations with the external world are concerned. There is another set of facts equally important. So long as the dogmas of Christianity remained in the ascendant, the people among whom it was predominant remained involved in barbarism, but when its peculiar doctrines began to lose their hold over the minds of men, the world again witnessed the light of civilization. In fact it was during the last century that the Christian world made any progress which raised it above all ancient civilizations, when the Christian belief suffered most heavily and its dogmas lost ground. In contrast with this state of facts again, the Muslim civilization began to decay exactly at the time when the Muslims neglected the principles of Islam, and this has happened in every country where it prevailed and which it once raised to the height of civilization.

This remarkable contrast is based on facts which no one can deny, and it brings to light the essential difference between the Muslim and the alleged Christian civilizations. It is not a chance coincidence that civilization began to decay with the rise of Christianity or that it began to rise with its decline. Nor is it an insignificant fact that with the advance of Islam civilization made an advancement and that with the diminishing of its influence it also began to decay.

THE PRESENT MUSLIM BACKWARDNESS AND ITS CAUSES.

It is a mis-statement that the Muslim civilization stopped at a certain stage in its onward course because of any defect in its principle. It was not due to any defect in the principles or institutions of Islam that the civilization of the Muslim people was brought to a standstill or that

it began to decay, but to the neglect of those principles and the abuse of those institutions which had originally given it the impetus. This difference in the rise and decline of these two religions must, therefore, be due to a difference in the bearing of their principles upon human activity and the causes of human civilization. On a close examination the most important difference in the essential principles of these two religions will be found to exist in the fact that the dogmas of Christianity, which appear to have been invented some time after Jesus Christ, made the Christian people superstitious, credulous, haters of science, inactive and indolent, while the principles of Islam as taught by the Holy Prophet gave his followers an impetus to work and fostered within them a spirit of inquiry, and breathed into them an ardour for learning. These assertions with respect to these two people are strongly supported by their later history, and this, we think, is a sufficient proof of their truth. But we do not mean to stop here. We will inquire into their dogmas and principles and see what is the spirit which they are calculated to foster within those who adhere to them.

The most important dogma, the basis, in fact, of Christianity—Christianity, not as taught by Christ, but as it was preached by Paul and as it is preached to-day—is the doctrine of atonement, which, notwithstanding numerous explanations and theological quibblings, conveys to the masses the only significance that their burden has been carried away by another. This vicarious atonement, it is easy to see, must have exercised, and must exercise, a deadening effect upon activity, because it leaves naught for the individual to accomplish and removes the whole burden which lies on shoulders. Believing in it, a man does not think it his duty to do anything for his own welfare or the welfare of society. All this, he believes, has been done by Jesus Christ. Atonement thus brought human activity to a standstill and had a dulling effect upon all human faculties. Learning, too, was disfavoured by the mysterious doctrine of Trinity taught by Christianity. The mystery was never to be approached, but was to be looked upon with reverence from afar. The reasoning and critical faculties were made to lie dormant, because their application led to heresy. Christianity did not teach plain and common-sense principles, and its mysterious doctrines of the Divinity of Jesus, of Trinity

and atonement gave reasoning a death-blow from which it only recovered after the lapse of many hundreds of years of intellectual darkness when the light of knowledge was kindled upon the minaret of Islam. Moreover, the philosophy of the Gospel teaching, however suited it may have been for a particular race at a particular period of its history, could not form the basis of any civilized society. In fact, the society would go to ruin which was guided by the principles of Gospel teaching. Nor can even individuals remain useful members of society if they act upon it. "Resist not evil" may be a good counsel, but the question is, if it should be acted upon on every occasion, if a man must silently watch when his wife is being ravished, or a friend is being murdered, or his property is being stolen. However morally touching such principles may, therefore, seem to be, it cannot be doubted that they cannot lead a people to the height of civilization.

While atonement had thus the effect of dulling human activity, the only outlet it gave to whatever of intelligence and learning was left in its advocates was an unnecessary extolling of the great deed done by Jesus Christ in bringing a supposed deliverance to the human race by his alleged vicarious death. This was the one topic which received the whole attention of the Christian society. The feeling that Christ had taken away the believer's sins, to whatever extent they might actually exist, brought a complacency to the believer's mind, and the lavishing of praises upon the hero who had thus by a single stroke swept off sin from the face of the world, substituted emotion in place of action, and thus made the whole Christian society inert and inactive. This was the reason that as soon as Christianity in its present state gained a firm footing in the Roman Empire, the mighty civilization of that people began to decay immediately until, the light being utterly extinguished, the whole of Europe was involved in a total darkness of ignorance and indifference, out of which it began slowly to emerge only when Muslim civilization had kindled a new light in the world. And at last when atonement, in the sense in which Paul and his followers had taken it, began to be denied, because of its unphilosophical nature, the whole energy of Christendom thus let loose was again directed to action and brought about the marvellous advancement which we witness to-day.

The rise and progress of Islam brought about totally different conditions in the world. At its birth the whole world was drowned in ignorance and barbarism, socially as well as morally, and with its entrance was again lit the torch of knowledge and civilization which continued to cast its light in the world until the true principles of Islam were forgotten, and indolence had taken the place of the activity which it had breathed into its votaries. The fact is that the first and most essential principle of Islam, which struck at the root of atonement and thus of indolence also, was action. This is not only clear from the marvellous progress which the early Muslims made, and the mighty advancement in sciences and learning which their immediate followers attained to, but an examination of the teachings of Islam leads us also to the conclusion that the guiding principle in them was *action*. This was the motor of the mighty activity in the early Muslim world. The Holy Qur-án had announced in clear words and unambiguous accents that it was action only that could bring about the welfare of the individual as well as the society. It had struck deep at the doctrine of atonement by the death of Jesus by saying: "No soul can carry the burden of another." Thus it directed every individual to action for his own emancipation as well as the emancipation of society. For it cannot be doubted that indolence and inactivity are the necessary attendants of the fallacious idea that the burden of one man can be taken away by another. It had also excited every individual to action by declaring:—

"Verily nothing can benefit a man except that he works, and verily his labours will soon be seen," i.e. he would find the fruit of his labours. No clearer words than these were needed to give impetus to Muslim society, and so long as it acted upon these words, it stood at the top of all nations and was to them a guide. But when with the lapse of time those words were lost sight of, and the Muslims plunged into indolence and inactivity, they lost their position and fell because of their indifference to the precepts of the Holy Qur-án.

Ask Christendom to act upon the principles of Christianity and it will soon go back to a state of barbarism; ask the Muslim world to take again for their guidance the principles of Islam, and it will soon be at the top of nations. These are not flattering words, for we have quoted facts and shown that the principles of Islam are essentially the principles of

advancement, while the principles of Christianity are essentially the principles of backwardness. Had this not been the case, such totally different conditions would not have arisen at the progress of these two religions, viz., a marvellous advancement in the case of Islam and a deplorable ignorance in the case of Christianity. The impetus given by Islam to learning and sciences is also a noteworthy fact. It did not, like Christianity, teach a mystery which could not be approached, but appealed again and again to reason, and thus enjoined the exercise of the reasoning faculty. Islam looked deep into all things: nothing which was essentially injurious could charm it by its outward beauty; no actually beneficial institution was hated by it because of some superficial defect. Intoxicating liquors may be cheering to the spirits, and gambling may be a good diversion, but Islam could not be led away by these charms. It was for the evil consequences which they ultimately bring about that it prohibited both, saying: "Their harms are very serious when compared with the small benefit they may yield." Divorce may appear shocking to some who give the marriage tie a sanction which can never be dissolved; but Islam saw that it was an indispensable institution for humanity, and that cases arose when it was more beneficial for the individual as well as society to have the marriage tie dissolved.

In short, it would be clear on a close examination of the principles of Islam, that the backwardness of the Muslims is not due to any defect in these principles. On the other hand, it has been brought about by a neglect of these principles and by an abuse of certain institutions. The contemporaneity of the spread of Christian dogmas with the plunging of the world into ignorance and barbarism, and the simultaneousness of the rise of Islam with the spread of learning and civilization, are two undeniable facts. And the third fact that Christendom rose to a state of civilization only when the doctrines of Christianity lost their hold over the minds of men, is equally certain. And when it is remembered that the guiding principles of Christianity and Islam are opposed to each other, the fourth fact follows as an inevitable conclusion that the rise of Islam and its attainment to the foremost place among nations is indissolvably bound with the reanimation of the true principles of Islam, and the reawaking of the Muslims to act up to them.

ENQUIRIES AND ANSWERS

EXTERNAL EXPRESSION IN PRAYER EMOTIONS AND THEIR EXPRESSION

IN one of his very interesting and intelligent letters, Mr. —, while making enquiries about Islam, made the following remark, doubting the indispensability of making external expressions in Muslim prayers :—

“The devotee mostly prays with the fire of love, *without observing* external forms (e.g. kneeling and prostration), takes all devotees as one, and does not stigmatize any man with the brand of infidelity and damnation. In the state of prayer one merged in the Divine cannot be conscious of anything else. Ali while praying was operated upon, and an arrow drawn out of his thigh, but he did not feel it.”

The above elicited the following reply :—

“Love is and ought to be the spirit of our prayer, but no creed other than Islam has kept this idea in view to its full extent in selecting Divine attributes when invoking God. Love and devotion follow beauty and benevolence, and in Muslim prayer we are reminded of that Divine beauty and benevolence which found their exhibition in the creation of the universe in such a way that it may contribute to our happiness and come forward to meet our needs. We are equipped with certain cravings. In fact they are the fountain-head of all our activities. Things which satisfy our happiness become lovable to us; on the other hand, that which keeps us away from things to satisfy our cravings naturally excites our hatred. The whole universe is a source of happiness to us; and to its Creator, its Maintainer, and its Cherisher we owe our heart-felt gratitude. Its Evolver is one who must command our respect and excite our love. This is what we feel when we recite the first sentence of the Muslim prayer, and pour out our heart in words: *Alhamdu lillahi Rabbūladl-ameen*—“all praise and all glory is due to Allah, the Creator, the Nourisher, the Maintainer, and Evolver of the various worlds” (around us).

“Yes, we should pray God in such spirit of love and gratitude; but can you draw a line between what you feel internally and its external expression to such a minuteness as to separate the one from the other? Can you suggest to me any avenue of mentality wherein the externals of man are not helpful to

the internal advancement? And can the former be dispensed with? The physical and the spiritual are so blended that no mental attitude can remain unindicated externally and no physical expression passes without producing an effect upon our mind. In popular parlance, certain gesticulations receive certain meanings. Association of ideas have their own play, and thus every physical posture or movement creates a certain mental attitude. If these things are realities, and human mind cannot remain above their influence, how can we dispense with what you call the external form of prayer. We should pray with the fire of love, but combustion requires a form of flame. And are not our words the index of our minds, and external forms of something internal? Do not feelings of love need expression. Articulation gives shape to what lies in the mind, and cultivates and strengthens it? How can we draw lines between words and gesticulations? Are we going to dispense even with words of prayer? Meditation is very useful, but to cultivate it you need passing mentally from one thing to another thing; you keep words in your mind, and a panorama of ideas represented through those words passes before your mind's eyes. Thus, it will help your meditation to recite certain words, as I have just said; and with me words and gesticulations are the one and the same thing. Something in the mind needs expressing. You may articulate or gesticulate, as the case may be, it serves the same purpose.

"Then there is another psychological aspect of the question. We experience certain feelings and cherish certain ideas, but if you wish to cultivate them, to articulate them would be a great help. Sometimes a beautiful idea strikes us, often in a very crude form; but it becomes beautifully developed when we get pen and ink and bring it to paper, or we talk of it to some friend, and thus what was simply a seed becomes a full-fledged tree. One can multiply these illustrations to show how our internal emotions and their external expressions are inseparably blended.

"Again, if you have to say your prayer, you will have to assume a certain form—you may sit, or lie, or recline, or stand. It is some posture after all. Then why not assume that form which indicates feelings of love, humility, reverence, absolute submission and thanksgiving? And if in our daily prayer particular physical expression does always convey particular

mental attitude, I am sure I will not adopt those external expressions in my prayer that, in popular parlance, have been taken to signify feelings of pride, conceit, or jocularly. A lovelorn as I am, I court the favour of my beloved sometime standing, sometime kneeling, and sometime prostrating, entreating to requite my love, to Him, and adopting therefore all expressions of solicitude. I like to keep all feelings of pride out of my head in His holy and august Presence. I am mere dust, and to dust I go when I place my head, the sign of all respect and greatness, in the dust.

"Yours fraternally,

"KH. KAMAL-UD-DIN."

SLAVERY

THERE are still some men in this country, even publicists of repute, who write novels, articles, and poems, who are ignorant enough, or greedy enough, to pander to the prejudices of the masses against Islam by writing that Islam teaches that women have no souls, and has degraded the position of woman generally. There are still some men in this island who deliberately and maliciously misrepresent Muslim notions about the free-will of man under the supreme control of one Creator and Sustainer of the Universe as blind fatalism or "*Kismet*." There are still some men in thisland who try their best to throw dust upon the life of the greatest man ever born on this earth, and ever likely to be born—greater than any teacher or any reformer, Krishna or Buddha, Moses or Jesus—greater than even a combination of all the teachers and reformers the world has ever produced or is likely to produce. But there are certain such phases of human life and their relation with Islam that have ceased to be now the subject of misrepresentation. There will hardly be found now a man of any knowledge of history who would have the audacity to repeat the fable that it was Mussulmans who burnt the Alexandrian library. There will hardly be a man with any pretensions of literacy who would have the hardihood to assert now that Islam has used the sword more than Christianity has. So there can hardly be any man now of any education who can bring the charge of the institution of slavery against Islam. But there are very few Europeans who have the honesty to admit that it was Islam which FIRST conferred

upon slaves the rights and privileges of free men, and which cut the chains off their necks.

When Muhammad was born slavery was a recognized institution all the world over. And the treatment meted out to slaves was hardly any better than to the beasts of burden. Any person who had the misfortune of having lost his wealth by some means or other, even young children whose parents could not keep them, or valiant soldiers who had fought for their country and been taken prisoners, all these as slaves were treated as if they had lost their human birthright, as if they remained no more human beings. Under certain laws manumission did relieve them of their suffering, but they never got back their full birthright as men or women.

Moses did nothing to improve the condition of slaves, a mighty law-giver though he was. Jesus was too unfortunately circumstanced himself to set any practical example of restoring the rights of man to slaves. He was a man of dreams, not of action. He preached more about the Kingdom of God in heaven than in earth. As far as rights of man are concerned Rousseau has done a thousand times, rather a hundred thousand times more than what the Old Testament can attribute to Moses or New Testament to Christ. But the same Rousseau has done a thousand times, rather a hundred thousand times less than the great social reformer of Arabia—the Hero Prophet, Muhammad. Be it said to the everlasting credit of Moses that he freed from bondage at least one great nation. But his idea of human liberty was very limited.

Though not quite so limited, yet limited no doubt were the notions of Jesus as regards the RIGHTS OF MAN. Jesus has not to his credit even the liberation of one nation, not even that whose Messiah he has been called. Jesus' mission was very short on the whole, and for the greater part of that short mission, if not all through his life, Jesus was but concerned with Israelites. He tried, no doubt, to reform Judaism in certain respects, but it was not until his own people, the Israelites, absolutely rejected him and his apostles that Christianity received a universal turn. At least, at one time of his life, non-Israelites were to him but dogs. Those who say that Jesus called a non-Israelite woman a dog simply to test her faith, do injustice to the character of Jesus as a man, and far more as a "God." If the story of the Bible is true, then the

woman who was likened to a dog, and yet sought the way to righteousness, had more of God in her than the "Son of God" had. However, there is no other record of the life of Christ than the New Testament, and there is nothing in the New Testament which can be construed to mean that Christ in any way ameliorated the condition of slaves. At one time there was a popular belief in England that baptism conferred freedom, and many of the slaves brought into England from the West Indies as attendants on their owners went through the ceremony of baptism, obtaining as godfathers respectable and substantial citizens who dared the masters to seize and deport their godchildren. But in 1729 an opinion of the then Attorney and Solicitor-General was procured to the effect that neither residence in Great Britain nor baptism conferred freedom on a slave, and that he might be legally compelled to return to slavery in spite of his influential godfather.

Constantine, no doubt, in his early zeal, ordered that no Jew should be allowed to have a Christian slave, but this command was not based on any Christian doctrine against slavery.

Slavery, unrestricted slavery, most barbarous slavery, continued to prevail all over Christendom in the palmiest days of Christianity. The Church of Christ did nothing to improve the condition of slaves. In England the abolition of slavery was mainly due to the Society of Friends, commonly known as Quakers.

But even now, though slavery under that name has been abolished, it still prevails under other names. Under the Christian monarch of Belgium the condition of labourers in the Congo in the twentieth century of the Christian era is not any better, even if not worse, than that of the slaves of old.

The condition of indentured Indian labourers is as well a disgrace to humanity. In India the system of indentured labour is now on its way to abolition, but that is due to Indian reformers, not to Christian officials, who outvoted once a Bill to stop indentured labour introduced into the Imperial Legislative Council of India by an Indian, and supported by all the Indian members of the Council.

Equality of human rights is far from established yet under Christendom. A slight difference of colour, a slight difference of race makes a man inferior in rights and privileges to a

European Christian. Although Christ himself was a "coloured" man, yet a European Christian has nothing but a sort of contempt even for his Asiatic brother. If that arrogant haughtiness with which a European treats a non-European, even if he is in the latter's own country, and is paid by the latter's own money, is due to the civilization or teaching attributed to that meek and humble preacher of Nazareth, then it would have been far better for humanity, far better for this globe, if that preacher had never been born. Before the present Armageddon there was a sort of equality of rights among the Christian races of Europe, and all of them were united in refusing that equality of rights to non-Europeans. But this war has now killed those sentiments of restricted brotherliness also. So what to say of abolishing the institution of slavery in its essence, what to say of establishing universal brotherhood between man and man, what to say of acknowledging equality of rights of all human beings, the so-called Christian nations are at this very moment singing hymns of hate against other Christians, and are shedding human blood like water, and using every kind of abominable instrument of human destruction against each other? Never before did nations, professing the same religion, belonging to the same race, inhabiting the same continent, nurtured under the same "civilization," fight so ferociously, so ruthlessly. Inhuman wars have been fought before. There has been a fight between man and man and even brother and brother before. But the whole people of one country have never shown such animosity and hatred towards those of another as seems to be that of the Germans against Englishmen. This shows that in Christendom the idea of human brotherhood and equality of human rights has been far from established. It has been said that the Germans are using the population of occupied territories and the prisoners of war as slaves. The international law does not perhaps allow it. But when the nations are at war, the international laws and treaties between them cannot but cease to operate. It is only religious law that endures. But where is any such law laid down by Christianity which can guide the fighting Christian nations as to the treatment of prisoners or of the population of occupied territories? What is the law revealed by God on the matter in the hands of Christian belligerents? Did Christ leave any God-made law behind to guide Christians to-day as to what

sort of treatment they should mete out to the prisoners of war or so-called slaves? Christ did not leave any law. International law depends upon the will of nations. There is no nation among the belligerents which did not break the international law against a people or nation weaker than itself. The one reminds the other of those previous indifferences to the international law, and deludes its conscience with the idea that that is a justification for her to go a step or two further when the enemy is so strong and when the very existence of her country or nation is at stake. Humanity wants one law—the same for the weak and strong—that is best provided by religion. Does Christianity provide it? Obviously not!

But over thirteen centuries ago, the orphan child of Amina—the founder of a great commonwealth and a great nation, laid down, under the revelation from God, laws of universal efficacy as well as beneficence.

In the Holy Qur-án directions are given for the treatment of the prisoners of war and also of slaves.

As long as man remains a social creature, some form of slavery is bound to prevail. Even in the best constituted State the head of the State is the first slave, or servant if the word slave is unpleasant, of the State. So in the sense that slavery means service, no person on earth could, or can, abolish it. Muhammad was a man. He could not abolish service. But he abolished that system of service by which the servants were looked down upon as men without any rights. He gave them all the rights of a free man—socially, politically, and religiously. One of his own manumitted slaves was treated by him and his followers as his own son.

There are white persons even in this proud country who feel happy to give their Muslim sons the name of Bilal, which was the name of an Abyssinian slave who was raised by Muhammad to highest position and status. There were slaves who led as generals Muslim citizen armies, which included the best scions and aristocrats of the bluest blood, to victories.

It is a historic fact that a *Slave* dynasty of Muslim monarchs ruled India for eighty-six years.

Not less than eight Kings, most of whom were, like Kutub-ud-din, the founder of the dynasty, slaves in their youth, ruled India with all the pomp and dignity of absolute rulers, and the only queen who ruled at Delhi—Razia Begum—was also of the

same dynasty. Some of these Kings were skilful leaders, and some famous for their learning.

The Kutub Minar at Delhi, which was built by the first slave King of India in the beginning of the thirteenth century, stands even to-day as a protest against ignorant European revilers of Muslim slavery. It is a standing monument of the high position that Islam conferred upon slaves.

Kanan nasa ummatan Wahidun. Humanity forms one nation is the verdict of the Qur-án, and it establishes equality of rights between "slaves" and free men on the principle that "one have sprung from the other."

While allowing intermarriage between a "slave" and a free man, it says:—

"And whoever among you has not within his power ample-ness of means to marry free believing woman, then (marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith; you are (sprung) one from the other" (iv. 25).

The idea of brotherhood among Muslims has been established thus in chap. xlix. 10, 11, 12:—

"The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

"O you who believe! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nick-names; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

"O you who believe, avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful."

Universal human brotherhood, with equal rights, has been established on the basis that all men, high or low, rich or poor, Eastern or Western, coloured or discoloured, have come from one common stock. The Qur-án says in chapter xlix. 13:—

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know

each other ; surely the most honourable of you with Allah is the one among you most careful (of his duty) ; surely Allah is Knowing, Aware."

The farewell address of Muhammad is a great charter of liberty. It runs thus :—

"O ye People ! Hearken unto my words ! I know not if ever I shall speak to you here again.

"Your lives and your goods are sacred among you until the end of time.

"You must one day appear before Allah to give an account of your doings.

"Let every man be faithful.

"No more shall vengeance be allowed for bloodshed in the days of your idolatry.

"Ye husbands have rights, and ye wives, ye have rights. Husbands, love your wives and cherish them. You have taken them as your wives under the security of God. Treat them well.

"As to your slaves—male and female—feed them with what you eat yourself, and clothe them with what you wear. If you cannot keep them, or they commit any fault, discharge them. They are God's people like unto you, and you are to be kind to them.

"I leave you a law that shall always preserve you from error ; a law clear and positive—a Book dictated from Heaven.

"Listen to my words and fix them in your minds.

"Verily all Muslims are brothers. They form one fraternity. Take not that which belongs to thy brother until he gives it to thee of his own free will.

"Beware of injustice and expropriation."

These ordinances were not meant to remain only in books, but they were translated into action.

Unfortunately the Muslims of our days are degenerated. They have gone astray from the path laid down by the Last Gospel and the Last Prophet. Yet the one nation which treats "slaves" (servants) and masters alike, which does not look down upon those who are humble, or poor in circumstances, or who are workmen or labourers, which is free from all the prejudices of race, country and colour, which has no caste, no class, is the Muslim nation.

RAMDAN

THE MONTH OF FASTING AMONG THE MUSLIMS

The Muslim month of Ramdan began with the 21st of last June. In this month all Muslims keep fast, and are supposed to be more devotional and charitable in all their pursuits of life than in other times of the year. The institution was not introduced to force privation, but to help Muslims in building their character. The following, which comes from the pen of a well-known writer, will give to our readers and the Muslim community in the West a fair idea of the institution as well as of all the observances attached thereto.

"Kuteba elaikummusseyáma kamá Kuteba elallázína min qablekúm la'allakúm tattáqún."

"We have enjoined fasting on you as a duty like we did for a people who have gone before you. Our object in this is to make you pious."

The Qur-án.

THE above verse from the Qur-án clearly signifies that the injunction of fasting in Islam was introduced not to cause privation, but to create piety and rectitude and make us watchful against unrighteousness. We are equipped with various hungers and appetites. These hankerings of our nature are the fountain-head of our activities. In our efforts to satisfy our hungers we are often prone to use unlawful means, which causes iniquity and evil. But a Muslim in the days of the month Ramdan has been enjoined to face these his natural appetites and not to satisfy them even by legitimate means for the time he is keeping fast. Our hungers are a great trial, even to the virtuous amongst us sometimes, and to fail in it means unrighteousness. It was for controlling these hungers that this Muslim institution of keeping fast came into existence, for all piety follows this control.

PATIENCE AND FASTING.

Patience and perseverance are the two chief morals in man which, as the Qur-án says, when cultivated make one successful in all his activities. Patience, in the words of the Qur-án, is more than a mere resignation to adversity. It consists in facing it manfully and in suppressing one's passions in temptation. Patience, in this sense of the word, is a great quality, to achieve which no other means seem to be more potent than to observe fasting according to Muslim requirements of the institution. A little reflection would show that he who can overcome the hankering of his various appetites can only be said to possess true patience and perseverance.

MILITARY DISCIPLINE AND FASTING.

If the sense of self-preservation in a nation makes the maintenance of an army a necessity, as the present war has shown, and every member of a great nation should always remain prepared to perform military duties, it will not serve the purpose if he lacks in martial spirit and is wanting in the requirements of the field. Patience, fortitude, and endurance are some of the chief requisites, and to create them in soldiers it would be of great advantage if keeping fast for some time in a year were adopted as a part of military training. Have not Muslim soldiers always preserved their morals on the battlefield when others became demoralized under the pangs of hunger? The Turks could make a heroic stand at Schtaldja for forty-eight hours without a morsel of food. This could only be traced to their practice of keeping fast every year in the days of the month Ramdan.

RESOLUTENESS OF PURPOSE.

Leaving aside these military requirements, we can hardly refer to any human achievement success in which does not demand patience and perseverance, both which qualities greatly suffer through our yielding to hungers and thirsts. Man was not made to eat and drink, but he was created to cultivate high morals and show resolution of purpose. But how can he possess these faculties unless he knows how to control the demands of his appetites? In short, if patience is an essential element to build up a character, nothing can be more conducive to it than fasting. How aptly the Holy Prophet of Islam has referred to this truth when he said, "*Assaum o nifus, sabbr*" ("Fasting is half of patience"), i.e. to fast is to do half the work in creating true patience in man, which teaches one to achieve those morals. The possession of moral qualities or recommending them to be possessed by man is not the end of religion; its chief function consists in effecting moral training, and prescribing rules and regulations. Islam, therefore, was not satisfied with only saying, "Blessed are those who are meek of heart and patient," but it went further; it laid down a disciplinary course to make people patient and meek, with fasting playing a chief part.

PHYSICAL HEALTH.

Victimized as we often find ourselves to various ailments, we chiefly find their cure in purging off that deleterious matter which accumulates in our system through excess in eating and drinking. People in the West have become so enslaved to laxatives and aperients that most of them must have a bottle of some saline matter near their bedside. It is not a healthy treatment. Nature should be helped to keep the body in good condition, and fasting will clear all such injurious secretions from the system which epicurean habits produce.

EVIL PROPENSITIES.

Apart from the moral laws which guide us to control our passions and keep them within desired limits, fasting is not less efficacious in giving us a healthy moral life. Epicureanism goes side by side with unrighteousness. Heat in blood is not favourable to temperate habits. The Prophet Muhammad, while emphatic on the need of marriage as the chief means to secure piety, enjoined fasting for one whose means did not allow him to enter into married life. An empty stomach cannot create that overheated state of blood which kindles carnal passions. Evil propensities become actualized and reason is blinded, and man becomes a plaything in the hand of the devil, to whom, as the Holy Prophet Muhammad said, all doors are closed with the dawn of the month Ramdan, a statement which needs no comment.

SELF-SACRIFICE AND FASTING.

It has been oft repeated that the principal aim of all religious and other kindred institutions is social service. In order that any degree or kind of such service might be successfully rendered, self-sacrifice must play an essential part. Mankind depends for its peaceful existence on a proportionate amount of self-sacrifice being exercised by different people. But one who has never suffered hunger cannot understand the pangs of starvation to which a destitute is subject, and there is no inclination left in him to exercise the virtue of sacrifice. But by fasting we become familiar with hardships to which the less fortunate than ourselves are subject. As it has been already pointed out, religion should not feel content with prescribing a few principles of life, but should also concern itself to show

us the rules in which those principles could be put into practice. It is of those rules put together that the term *Shariat* is known to us, which means "the Law." Those who think that God, Who has promulgated the law, has designs thereby to see if His creatures follow His commandments or not, and if they disobey, to punish them or to punish some one else in their place, and through such atonement release them from all obligations of working out the law, are absolutely mistaken. Similarly those who think that Allah feels a sinister joy in starving His creatures need not observe fasting, but those who believe that man's highest moral duty is to develop certain virtues latent in him should feel that fasting is one of the means to that end.

JESUS AND FASTING.

With Jesus fasting was a great power. It could enable man to work wonders when accompanied with prayers and observance of the commandment. But fasting was taken as a part of the law, and its observance became unnecessary through atonement.

FASTING DOES NOT MEAN STARVATION

or keeping oneself away from the indulgence of other desires between prescribed hours. It is only an outward form of it. Imam Ghizali takes it as of small merit, and as such it does not stand for anything. Through fasting we have to learn how to curb our evil desires and control our passions, and keep our hand and mind away from their improper use. In short, the days of the month of fasting are the days of probation for moral training, when by refraining ourselves from gratifying our needs and desires, even through legitimate means, we learn to shun evil means to that end. The sacred month is to be spent in devotion, charity, and repentance. One should shun especially backbiting and falsehood. In short, our heart and hands, our minds and our bodies, are all to be put in the service of God and in devotion to His ways.

As to certain necessary observances in fasting, the following verses from the Qur-án are sufficiently clear :—

"O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil),

"For a certain number of days ; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days ; and those who are able to do it, may effect a redemption by feeding a poor man ; so whoever does good spontaneously it is better for him ; and that you fast is better for you if you know.

"The month of Ramadán is that in which the Qur-án was revealed, a guidance to men and clear proofs of the guidance and the distinction ; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you, and that you may give thanks" (Holy Qur-án, Chap. ii. Sec. 23).

"It is made lawful to you to go in to your wives on the night of the fast ; they are an apparel for you and you are an apparel for them ; Allah knew that you acted unfaithfully to yourselves ; so He has turned to you (mercifully) and removed from you (this burden) ; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night" (Holy Qur-án, Chap. ii. Sec. 23).

The verses quoted above are self-evident. Fast begins at dawn and ends at sunset. Travellers and those ill are exempt from it. Every one can judge for himself if he is capable of fasting. If the treatment is obstructed in fasting the sufferer need not fast. The above verses also meet all objections to the difficulty of its observance in polar climes where the Sun is not visible for months. The month of Ramdan is a lunar month, and is not observable in such regions which were never meant for human residence. But if one cares to waste his life in such rigid and waste regions and deprive himself of the benefits and blessings of the civilized parts of the world, he is beyond human civilization and under no obligations to observe Ramdan.

AFTERWARD

"Show me a picture of the place where I shall dwell
When I have shuffled off this mortal coil."

FROM the earliest times of man up to this twentieth century, this has been the desire of all who believed in, or even hoped for, a future existence; to know what was to come. It was common knowledge that all things living passed through life to death; the journey might be long or short, pleasant or painful, but its end, so far as this world goes, was certain, and the same to all: through life to death—but afterward?

Since the publication of my article "Death the Gate of Life,"¹ and especially since I have made use of it as a basis for several lectures, I have received many curious requests, and been asked many questions, which may be summed up in this: "As you are so certain of a future after this life, tell us something about it; describe it, so that we may know what to expect. What do you know?" Ah, there's the point! There is much we can know by experience, many things we can know by learning, many by deduction, but some things we only know by faith; and that is, as men count it, no knowledge; for it has been well defined as "the power to accept and believe things beyond, and even contrary to, our common knowledge"; so, speaking generally, I cannot give any better answer than that given by a well-known agnostic on his death-bed: "I do not know what I am going to; I have no idea . . . but I shall be better off than I am now, better off than I was yesterday." I shall probably be told that the latter part of that declaration is not knowledge, ascertained fact, but only an expression of belief. I quite agree, and say that, in my opinion, no ascertained fact on the subject exists, in spite of the claims made by some people as to visions, inspired pictures, spirit visits, etc., all of which are in the nature of faith or fraud, and none of which can yet be classed as an absolute and provable fact; in short, in these matters (always except by faith), we have left the world of knowledge and entered the realms of speculation; but what an interesting realm it is. Do you say, "Yes, but it is not profitable"?—perhaps not; yet a while spent in speculative thought may strengthen faith, and faith counts for much happiness even in these doubting times, when all faith

¹ ISLAMIC REVIEW, December 1916.

seems to be in the crucible. I seem to hear a whisper, "May it not also weaken faith?" Well, yes; for there are two kinds of faith: the one is only a matter of habit, or custom. "As my fathers believed, so do I; I never trouble to think about it." This is a weak thing, hardly worth the name of faith, and thought unsettles it—unless it be reborn, and then it becomes a faith of conviction; a far higher type, which will stand the test of fire, and come out of the crucible pure and refined; this is the conviction so strong that it amounts to positive certainty. But still, you say, this is not knowledge: then let us agree that we have no knowledge, and enter the realm of speculation. Take down your Shakespeare and turn to that wondrous soliloquy of Hamlet's, "To be, or not to be." It is too long and too generally known to quote in full, but read it carefully, thoughtfully, and you will learn much. Note specially these words:—

"To die; to sleep—
To sleep, perchance to dream; ay, there's the rub;
For in that sleep of death, what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause."

It is not death that is feared, it is the afterward; and the *belief* in that, but *not the knowledge* of it, is universal. The savage has his "happy hunting grounds," peopled by those who have passed away, and in like manner the more civilized have their paradise, or abode of bliss or happiness. I once heard a learned scientist argue this way: "You may be sure that when a large body of reasonable beings, having no connection with each other, even scattered over the world in places far apart, arrive at a united conclusion that a certain thing is, it is likely to be so; and if the conviction, or belief, persists through many generations, we *may* accept, nay more, *should* accept, it as a proven fact, even though we have no strictly scientific knowledge that it is so." I think this is good argument; at any rate, it is also my way of looking at it. You will note I have said nothing of Divine revelation, simply because this again is only knowledge by faith, and to the unbelieving has neither meaning nor value. I may even say another reason is that I am trying to consider the matter as a student, not as a theologian; to learn, if I can, but to say as clearly as possible what I accept, and what are my difficulties, where the evidence fails to meet

my tests. I can do this best by question and reply. First, what do I believe? I believe in God, and in the resurrection; consequently in the existence of a heaven, but as to where it may be, that troubles me not in the least degree. I say with the poet Whittier :—

“I *know not* where *His* islands lift
 Their fronded palms in air,
 I only know I cannot drift
 Beyond *His* love and care.”

I do not say this is final; for science in all its branches, though old in years, is but young in undeveloped possibilities; while knowledge is an ever-widening stream, and none may fix its boundary.

The second question naturally follows: Is there *a place*, or is the future only a state, mental or bodily? I have known many men of learning and thought who took the view that it was not a place, but only “a state of existence”; I have never been able to feel any sympathy with that view; the very statement seems contradictory. There can be no existence without a place to exist in, and as our existence here is but brief, then death, and none who have passed through that gate return here; yet they exist, where? We can but speculate, for while there is plenty of room to differ, I do not believe any have returned to tell us.

“Strange, is it not? that of the myriads who
 Before us passed the door of darkness through,
 Not one returns, to tell us of the road,
 Which to discover we must travel too.”

OMAR KHAYYAM,
Fitzgerald's translation.

I shall give my reasons for this belief in a later paragraph. Meanwhile, though our limited knowledge and our imperfect understanding of symbolical language make it difficult to define, it seems clear that Heaven, Paradise, call it by what name you will, or whatever they may mean, implies the existence of a place. As Professor G. C. M. Douglas wrote: “Our conceptions of them may be very crude and wild, even very erroneous, but a place there must be.” “God reigns in heaven; He is specially present there, He dwells there.” All the prophets, from Adam to Muhammad, make such statements; see, for example, Isaiah lvii. 15; lxvi. 1.

Enumeration is impossible, the statement is so often repeated ; but note Genesis xxii. carefully, especially verses 11 and 15. Muhammad says: "The faithful do not die; they are *transferred from this perishable world to that of eternal existence*" (the italics are mine); also, "They will *enter the garden of bliss* who have a true, pure, and merciful heart."

Now as to the question, Where? There have been many answers, but all vague, some almost grotesque. North, south, east, west, all have had their advocates; but there is no evidence for one more than the other, and none of them are worth considering; the one point of interest is that, in nearly all cases, the heaven, or place of Bliss or Good, is located above, and the place of Evil below, and nearly every one, in referring to them, points upward or downward. I think this was—originally, at any rate—purely symbolic, as good things raise a man upward in the view of his fellows, and evil things—vice of all kinds—lower him; or, to carry it still farther, just as good news, or success, exalts a man's mind, so ill news depresses it. So the place of good was upward, of evil downward; but to my mind, any attempt to take it literally reduces it to absurdity, because this earth revolves, and a man pointing upward at noon, if he retain the same position, will be pointing downward at midnight; or, in another form, what is up in England is down in Australia. It was once pointed out to me, in reply to this, that wherever he be, a person pointing *downward* points *earthward*. I reply, this again may be taken symbolically, as representing the fact that evil is of the earth, earthy, while good has a higher source. It cannot be taken literally to suggest that Hell or Hades—call it what you will—is situated in the interior of this earth. But "Cui bono?"—all this is speculative; to me the statement that appeals most is that heaven is all-encircling; probably it does so only because it leaves the fewest chances to point an absurdity; but it is delightfully vague, and in purely speculative philosophy it is as well to have a large field of view.

Perhaps, however, no question has been so often put to me as this: "What will it be like? Town, or city, or country?" Well, all creeds, and even different people in the same creed, have varied views, some taking the word-pictures of the books almost literally, and some even supply-

ing pictures from their own imagination: but any attempt to represent it by images must be a failure, because I do not think it is like any thing we have any knowledge of here. Qur-án xxxii. 17 says: "No soul that worketh good knoweth the blessings and joys which have been kept secret for it." On this Mirza Gulam Ahmad (of Qadian, India) remarks very pertinently: "Thus Almighty God describes the heavenly blessings that the righteous shall enjoy in the next life as having been kept secret because, not being like anything contained in this world, no one knows aught about them. It is evident the things of this world are not a secret to us; we know pomegranates, dates, milk, etc., and frequently taste of them. These things therefore could not be called secrets. The fruits of Paradise have therefore nothing in common with these, except the name"; and I would add it is at least open to doubt that they have that; therefore, having no known standard of comparison, we cannot say it is this or that. One thing only we know, and that by inference only—that it will be something better and more satisfying than anything of this world. There are three descriptions, however, of such wide acceptance as to be worth a few words:—

1. The least advanced, that of the savage—let us say the American Indian hunter. To him it is "the happy hunting grounds," with game innumerable; a brief but, to him, satisfying picture, because it supplies the promise of the utmost pleasure he has any knowledge of—the excitement of the chase and abundance of food.

2. What I may call the Jewish view: see Revelation of St. John, chapters 21 and 22 (though not all Jews accept this view). Here we have the land of grandeur and wealth: the city of gold, with gates of pearl, the walls of jasper inlaid with precious stones; everything which would appeal most strongly to the love of wealth and grandeur and lavish display, which is so marked a characteristic of this people, and which represent to them the fulfilment of their greatest ambition, the summit of power and happiness.

3. The Arab (or shall I say Oriental?) view: A garden—*Paradise* (the original word is Persian, and means a garden), a place of trees for shade, of streams for coolness, of green places for rest, etc., all calculated to appeal most strongly to the dweller in a hot and dry country.

In short, each type has pictured something which fits in best with its own desires, and at most is just an idealized, or magnified, realization of what he has known in this life; the thinking man, with a free mind, can only accept them as purely symbolical of things which are beyond human knowledge, or else reject them as nonsense.

There still remains the description of angels, generally spoken of as heavenly bodies, or messengers, and pictured as human in form, feminine or, at least in most cases, effeminate in appearance, wearing white robes, and having wings which, as shown in pictures and described in words, would be useless, and are physiologically impossible; here, again, we must take these as purely imaginary and symbolical productions, or else discard them as impossible, if attractive, images—for here again we have no real knowledge, that is, no ascertained facts. Of course, if you are content to treat the picture as a symbol, I admit its fitness and beauty, the white robes signifying the purity with which we shall be permeated and adorned; the wings, the abolition of all limits of earthly time or space; the beauty of form and feature, the symbol of happiness and joy, etc. *Verb. sap.*

I go on to consider briefly the claims of those who do not agree with my views that we have no knowledge on these subjects, and who claim that they have been in communication with—nay, have even seen in recognizable form—some who have passed by death into another world.

Here again let me say, I claim no finite knowledge; there is room to differ; but I say my conclusions are the result of years of special study and experiment on the subject. These studies began about fifty years since, and in part of them I had the assistance of one well known to readers of this journal, my friend Dr. H. M. Leon. We were both younger then, and he could, if he would, tell you of some curious scenes, in one of which we grabbed (excuse the slang) the pretended spirit, and found it—certainly not a disembodied one, but a buxom young girl. But this is in passing.

I divide these claimants into two classes:—

1. Those I think above suspicion of fraud or any intention to mislead; but I cannot accept their statements, and I cannot help thinking they were self-deceived—that with them “the wish was father to the thought” in a most literal sense. I have

approached this part of the question with all respect and an open mind; for when we find in this country (England) such names as John Wesley, Professor Crookes, and just recently Professor Sir Oliver Lodge, not to mention others not so well known, but known to me (the late John Lamont, for instance) as men whose life and character made them far above suspicion, it is not wise or right to impute fraud, or even to dismiss them with an empty cynicism. It is almost heresy, but may I whisper this thought: Does the great specialization on certain studies leave other parts of the brain faculties weak or less developed, and so more susceptible to outside, or even nervous, influences?—such as are productive of a state of hypnotic hysteria very likely to see visions. This is not a fanciful idea, for we know the over-development of certain muscles—in the athlete, for instance—results in a deterioration of other functions. Is there any reason why it should not be so of the brain, especially in the modern light that the brain has its separate parts acting on separate nerves, and is no longer looked upon as a whole or indivisible function. Here is another suggestion: we know the eye is deceived easily: the cinematograph deceives by persistence of vision; also, if we gaze too long on a certain object, the sight nerves are so affected that we may remove the object and go into another place, and apparently see the object quite plainly, but generally in its complementary colours.¹ May not the brain be affected in a similar way by long thinking of an object, especially if accompanied by a strong desire to see it? Further, the description of what is seen does not appear to me to strengthen belief; it is often grotesque, and to take the latest, Professor Oliver Lodge's description of his son, "dressed in his usual costume and *smoking a cigarette*," is very unconvincing. That the brain may be so acted upon as to *apparently* cause the eye to see certain objects is undoubted—I have proved it over and over again in my experiments on thought transference; but this is purely illusory, and the object so seen is always the one intended, and always in the intended form.

As to messages, by medium, by raps, by spirit writing, they are all open to great suspicion, and also appear to me to be too

¹ Try this simple experiment. Sketch on a *dark* background, *in while*, a conventional figure of a ghost; place it in a good light and gaze fixedly on it for a few minutes; remove the sketch and look up to the *white* ceiling: you will see the figure there. If you gaze long on the picture you may go into another room, the image still persisting.

lacking in dignity, too complicated, and more grotesque than we should expect from those who have entered on a higher state of existence. The following question also requires answering in a manner in which it has never yet been answered: If some loved one who has passed over desires to communicate with one he loved on earth, why cannot it be done directly, instead of through a third party—one, too, who mostly has to be paid for the work, and so can hardly be above suspicion? Of course, I am familiar with the stock terms, such as supersensitives, *en rapport*, etc.; but why should visitors from the land beyond be more under the influence (or is it the other way round?) of one they never knew, never had any interest in, than those they have loved and been influenced by all through their earthly lives? I cannot get over that; there let it rest.

Lastly, as to the second class, those whom I think to be fraudulent both in practice and intent: these are a large number, and their ways are mostly dark and childish in their simplicity. I doubt if a scientist, however great, is the right man to deal with such as these. More years ago than I care to think of, I made for myself somewhat of a reputation as a conjurer, and I found that knowledge much more useful in dealing with this class than all my other knowledge put together. Of course, their methods have varied from time to time: table-rapping was the earliest, and is still an easy first. Then came table, or rather furniture, moving, mystic cabinets, dark séances, materializations, rope-tyings, and a host of little things, but all shrouded in darkness or behind curtains, while the participators in these so-called séances were placed in such positions, or occupied in some way, such as to suggest that it was intended to prevent the exercise of such common sense as would be likely to take place under normal conditions, such as the joining of hands, the singing of emotional hymns, the period of expectant waiting in darkness or semi-darkness.

Then the results were always so puerile in character, or of such unmistakably earthly origin, such as the playing or more commonly twanging of musical instruments, the showers of flowers, evidently not long bought from the florist, their varieties all such as were well known to us, and the rapidity of their fading suggesting anything rather than a celestial origin. In short, during some years of research I saw nothing

I could not produce by the use of methods known to every conjurer worthy of the name. I personally tried every effect I saw, and I then reproduced them all at various times, both in public and private, under conditions much less favourable to me than those generally insisted upon by the mediums, while our up-to-date illusionists, aided by up-to-date contrivances, are nightly producing greater apparent marvels than any ever produced by these professed friends and chosen helpers of spirit visitors. Consider for a moment the childishness, the grotesquerie, the clumsiness, in many cases the vulgarity of the methods and results, and then ask yourselves: Are they such as you would expect from those who have entered into a higher and *more perfect* state? or, on the other hand, are they less dignified, less sensible, and less probable than the methods of communication employed in this *less perfect* life on earth?

I think if you do so with a free mind you will come to the conclusion that, whatever the future may reveal, up to now, "The eye hath not seen, nor hath ear heard, nor has it entered into the heart of man to conceive," what the future heaven and its blessings are like. The evil cannot picture them, and even the good may not; for—

"No soul that worketh good *knoweth* the blessings and joys which have been kept *secret* for it" (Qur-án 32 : 17).

The italics are mine, just to emphasize those two words.

N. STEPHEN.

May 17, 1917.

NOTE.—I hope in some future article to return to this subject, in the form of knowledge by faith.

ISLAMIC REVIEW.—We admire the spirit with which our learned brother, Professor N. Stephen, of Liverpool, deals with the subject of spiritism in the above. We invite discussion on the subject, and our pages are open to those of our readers who have reasons to differ with what has been said in the above as to psychic experience. We, however, propose to write on the subject in the light of the teachings of the Qur-án in continuation of our article "Life after Death."

THE TYPE OF THE RED HEIFER

By J. PARKINSON

RED was a common colour in the Pagan mysteries, playing an important part in the ritual, surrounding the birth and death of the god, or the god-substitute, when a human victim or animal was offered in the various cults as a messenger too, and as representing the god either for the salvation of mankind or the rebirth of the products of the earth on which the people principally depended for nourishment.

Red was the colour of the blood shed so abundantly at the altar as an atonement; it also had its significance as the colour of the Sun himself, and a victim so coloured, either naturally or with a dye prepared for that purpose, was a more fitting messenger to the Sun-god, Lord of the Heavens and Earth, who sailed daily through the firmament in burning glory. So clothed, the victim became like unto the god he represented and with whom he was identified by the worshippers, a Mediator and Saviour, garbed in the royal robes of his godhead, with the mark of divinity either on his body or on his garments. Like a god he walked amid the multitude to the slaughter, and like a god ascended from the altar of his transfiguration amid the acclamations of an adoring people.

The colour is still prominent in Hindu festivals; the devotees in the procession sprinkling themselves and others with a red-coloured liquid, and seemingly enjoying themselves like children round a decorated car. On one occasion some of my Muslim friends sprinkled me liberally with the liquid, telling me it was holy water sanctified by the god the people were carrying in the car. I do not know that it did me any good, and, so far as I am aware, no harm resulted. What I particularly remember is, that I wished they had not been lavish with their libations. Such a proceeding is in no way astonishing, it is a remnant of the ancient ritual when the sacrifice of a human victim was a regular part of the ceremony in the Indian cults. Now altered in form, it has been rendered harmless by the advance of knowledge, the widening of experience, by contact with other races, other thoughts and other habits, and by the gradual growth of a higher moral

character—altered so completely that very probably the majority using the symbols will be in complete ignorance of the meaning and the early significance of the ceremony. Forms change and become by the process scarcely recognizable, either in their outlines or their object.

Well-educated Hindus still walk the streets with the *tilaks* on the forehead; some with the *trifala*, three lines drawn upwards from the eyebrows, the two outer lines white, the centre red (the sect mark of the *Ramats*), the red line painted with *roli*, a preparation of turmeric and lime, standing for Vishnu, the Saviour, the mighty Sun-god. Other followers of Siva paint on the forehead a circular spot of a deep red as if it was a central eye of Siva himself, the Creator, the Preserver, and Destroyer, glaring over the universe of things.

All those symbols point back to a remote past when the ritual was the thought-structure of savages, when mind was emerging from the mists of Maya, aye, deeper mists than Maya, for Maya was not yet dreamt of, and when reason was only awakening in the cradle of Time. Self-mortification, self-immolation still exists in many forms, and the annual sacrifice of a human victim was a regular occurrence offered openly a few decades ago. Oh, innocent victims offered on the altar of humanity for the sins of fellow-men, thy names are legion; your bones whiten every continent and have salted every sea; and man still goes on sinning and still seeking for salvation.

A good deal of information has been gathered about the sacrificial ceremonies of the Khonds, and of which I have given various details in previous articles. The victim was generally anointed with ghee, oil, and turmeric (red dye). The details varied with different tribes, but the ceremony was practically on the same lines everywhere. Among the Kotaya hill tribes the victim was taken before the image of the Earth-goddess, and rice coloured red with turmeric was thrown on his hair. The *Meriah* was in many cases painted red like the victim offered to the Mexican Fire-god. After the death of the Emperor Valerian the body was flayed by the Persians. The skin, dyed red and stuffed with straw, was so preserved for centuries in the chief temple in Persia—a parallel to the sacrifice made to the Mexican Fire-god, Xiuhteuctlê, where the victim was painted red; and of the

annual sacrifice where the bodies were sacramentally eaten, the skins stuffed with cotton-wool or straw, and hung in the temple or in the palace of the king. The Peruvians on the other American continent offered a shorn sheep clothed in a red waistcoat, and afterwards it was hung in the palace of the sun at Cuzco. The dead Emperor, therefore, figured to the Persians as a messenger to the Sun-god, the victim being the better fitted on account of his royal station.

In the Days of Ignorance, before Islam burst in splendour over the horizon of the desert, the Arab tribes paid adoration to the jewels of the sky, to the stars and planets, certain tribes worshipping the planet Mars, the red planet. As was natural, the temple dedicated to his worship was of a red colour. Annual sacrifices were given in his honour at which a human victim was offered. The victim appears to have been a warrior, whom they dressed in blood-stained garments, and who received his death by being thrown into a pit.

The Maories of New Zealand use the colour red probably more extensively in religious practices than any other race, red paint being made use of wherever and whenever possible. According to Taylorr, "their idols, *Pataka*, sacred stages for the dead and for offerings or sacrifices, *Urupa* graves, chiefs houses and war-canoes were all thus painted. The way of rendering anything *tapu* was by painting it red."

As might be expected, the colour figures also in funeral ceremonies. The ceremony of the people of Torres Straits Islands is an elaborate one, into the details of which we need not enter. One part consists of the sawing off of the head of the corpse. The skull is cleansed, being generally placed in an ants' nest for the purpose, after which it is painted red and handed over to the relatives of the dead. By them it is used as a charm or talisman, probably to guard them from evil, also for the purpose of divination placed at the head of the bed to make them dream correctly of future events or threatening catastrophe. The Fijians have slightly different custom from any of the above: that of anointing a manslayer. A manslayer is a person who has slain an enemy, no matter who the enemy was, male or female, old or young, so long as he or she belonged to a tribe with which they were at war. The hero was painted red or smeared with red oil, and honours paid to him as if he was semi-divine.

According to Manetho the ancient Egyptians offered *red-haired* men as sacrifices by burning. The ashes were collected and scattered with winnowing fans (probably as representing the death and dismemberment of Osiris), the ashes of the god or his representative fertilizing and quickening the seed in the earth, so that the harvest might be abundant. Now they put up dams and construct irrigation works, and the red-haired men live in peace and safety.

If the colour red was a fit symbol for the deity, the most striking in the ritual and in burial services, in warding off evil and conferring sanctity on edifices, we might expect that it would come to be looked upon as a cure for all diseases. Thanks to the researches of Fraser, we are supplied with many instances, from which I take the following examples. In the Greek island of Karpathos the priest ties a red thread round the neck of a sick person. Next morning the friends of the patient remove the thread, and go out to the hillside, where they tie the thread to a tree, thinking that they thus transfer the sickness to the tree. In Italy the sufferer ties a thread round his left wrist at night, and hangs the thread on a tree next morning. If comparative science is not to be thrown overboard it is evident that the ceremony of the Red Heifer was a survival of an older sacrificial ceremony where a human victim or victims were offered as the representative of the god or goddess; the other details present no great difficulty any more than in any other cult. A liquid of some kind as drink was generally given to the victim to stupefy him, the principle being that the sacrifice should be a willing one, the victim rendering up his life willingly for the sake of mankind. So we have the sour drink, vinegar or vinegar and gall, said to be given to Jesus on the cross. So the Khonds gave the *Meriah* datura when crucifying him, so the Mithraists and Manicheans drank homa or soma at their eucharistic ceremonies. Red was the colour of the blood, and all such rites became a blood covenant with the god. Rites die slowly; change they may do in form, but in some form or another they linger on for ages. H. Clay Trumbull, D D. says :—

“To this day, as I can testify from personal observation, the Samaritans on Mount Gerizim (where alone

in all the world the passover blood is now shed, year by year) bring to mind the blood covenant aspect of this rite, by their uses of that sacred blood. The spurting life-blood of the consecrated lambs is caught in basins as it flows from their cut throats; and not only are all the tents promptly marked with the blood as a covenant-token, but every child of the covenant receives also a blood-mark on his forehead, between his eyes, in evidence to his relation to God in the covenant of blood-friendship."

As J. M. Robertson comments:—

"On the theory of the blood covenant, the lamb is the blood-brother of those who drink the blood. Even so, of old time, was the slain child or man for whom the lamb was substituted."

So has man in his cravings and in his aspirations, in his march from savagery to civilization, founded the edifice and constructed the building, fashioning thought-forms weird and fantastic, and what will be, let us hope, to his progeny cruel, terrible, and repulsive. His thought-structure grows in stability and in beauty more and more as his experience broadens with the "process of the suns," and as he lays bare new (to him) wonders of nature and penetrates farther and farther into the secret recesses of the universe. Man marches forward, ever forward from out of the night and the shadows into the day dawn and the golden sunshine, where the bow of hope spaneth the heavens, over carpets of flowers and fountains of waters, where the verge of the grass is wet with dew, in the fields of the Morning-land.

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