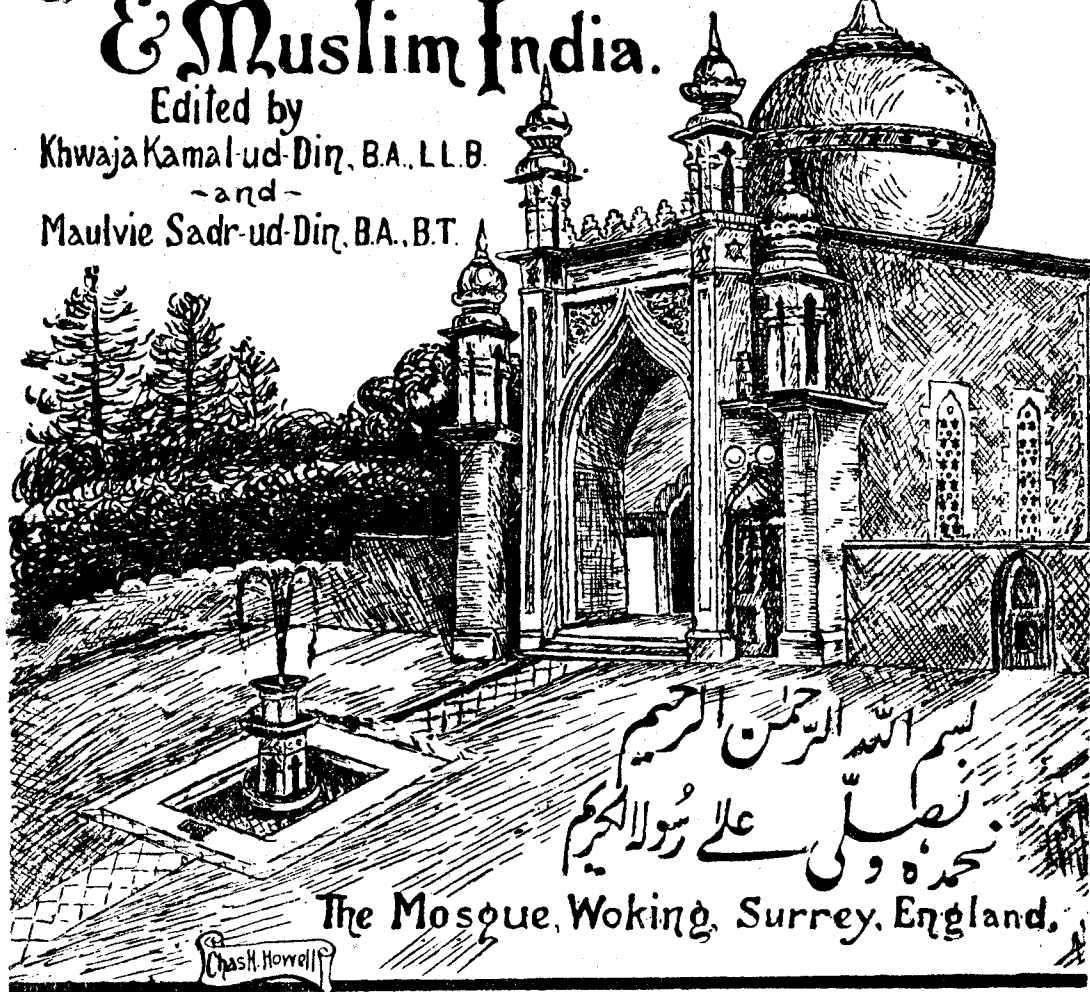


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.
-and-
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نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. V]

JUNE 1917

[No. 6

THE HOLY QUR-ÂN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-ân 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*.

WASHINGTON IRVING ON THE HOLY PROPHET MUHAMMAD

"HE was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of petty minds—neither was his simplicity in dress affected, but the result of a real disregard to distinction from so trivial a source. His garments were sometimes of wool, sometimes of the striped cotton of Yemen; and were often patched. In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity; and was beloved by the common people for the affability with which he received them, and listened to their complaints. His military triumphs awakened no pride and vainglory, as they would have, had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown to him. If he aimed at universal dominion of the faith, as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."¹

Let the opponents of Islam come forward now and say what they think of the Prophet when they hear, together with the remarks above cited, of the strictness of his life, his subsistence on barley and dates, when he could command the best means of living—his orders not to separate captive mothers from their children in the time of victory—aye, his calling for any man to avenge himself upon him to his satisfaction, if he had wronged him in any way—and his willingness to subject himself to such a treatment when on his death-bed.

KHURSHED ANWAR, B.A.

¹ Washington Irving in "Muhammad and his Successors."

TOLERATION

By SHAMSA' AMEENA (AN ENGLISH MUSLIM LADY)

ONE of the most noted characteristics of the Holy Prophet Muhammad was his spirit of toleration. He carried this virtue to the ultimate extent of justice towards those who did not share the same beliefs as himself and his followers. Not only did he make it a rule that their beliefs were not to be interfered with, but he generously allowed them perfect freedom of worship and allowed them to carry out their own particular religious services and ceremonies in their own way, not only without molestation or interruption, but that they should be even *protected* from those that might interfere with them. Once the Holy Prophet allowed his own mosque to be used as a church by his guests of the Catholic faith. Any one visiting Muslim lands cannot fail to be struck by the religious freedom that is allowed to each and every individual to worship God in the way he believes best and considers right, and in social dealings with them. Yet in Europe what a different state of affairs. What an amount of prejudice exists. The man who is brave enough to find truth in any but a stereotyped way, free from creeds and dogmas, is at once cold-shouldered and immediately looked down upon. Prejudice is the twin companion of intolerance, and as long as one or both exist there can be neither evolution nor progress in the world. Prejudice and intolerance are also found in the company of ignorance, for prejudice *is* ignorance. When a great friend of mine heard that I had become a Muslim he said, "Well, I consider it very brave of you to do so in a European country." I have been both surprised as well as disappointed to find such prejudice and intolerance in a country supposed to be so well onward with education in a so-called civilized world. England, as well as other countries, owes a great deal to the Muslim world. It was through the toleration of Muslims that Europe produced men of science. Scientific and medical colleges were first opened in Muslim Spain. The Muslims brought to Spain all that it ever learnt of commerce and industry, and because of their toleration opened the doors for all others. To-day, look what England owes to its commerce. One has only to look around on physical facts to notice the failure of Christianity

and its helpless inability to grapple with the world's needs. What an ideal for the world lies in Islam!

Even in wars was Muhammad tolerant. Never did he start war until absolutely compelled—to protect his people and his religion. He exercised the utmost kindness towards whatever prisoners were taken, and treated them with every respect and consideration.

Until there is a true spirit of tolerance all over the world there can never be any hope of a world's brotherhood. Other religions profess to maintain and believe in the Brotherhood of Man, but Islam is absolutely the only religion that carries it out entirely and in every respect. Other religions fail even to *attempt* to do so. Surely the world has become tired of following the weary and unsatisfying quest of material and worldly gains and pursuits. Let us follow the noble and splendid example of the Prophet Muhammad, who was Tolerance itself, and then, and then only, can we hope for evolution.

ISLAM AND THE NEGRO

By ABDUL KARIM (D. E. GWIRA)

THERE has not been a serious attempt to give the lie direct to the traducers of the Negro race. If they would lay aside their prejudices for a while and study the Negro impartially, his past history, his present-day condition, his future possibilities, they would be persuaded to own that he would have never materially contributed to his many imperfections in contradistinction with other races of the world, if he had been allowed to develop on his own lines, and if he had adopted the religion—Islam—that naturally suits his environments and situation. Mr. Casely Hayford, B.L., in his illustrious work "Gold Coast Native Institutions," page 105, says: "Yet what a different state of things would prevail if the missionary had first studied the religious system of the native before trying to improve it, or, which is worse, before introducing a new one; there will never be anything like genuine Christianity on the Gold Coast and in the hinterland till the missionaries have begun from the beginning to build up a national Church on scientific lines—a Church wherein the Spirit of Christ will be all in all and the letter a dead thing."

That the Christianity presented to the Negro was in its twisted, distorted, mutilated, truncated, atrabilious form is an obvious truth, and goes without saying : it made him only an automaton in the hands of his oppressors ; the illiterate native, deeply saturated in his benighted atmosphere, like the dim vision of Milton, had no chance to think for himself or to know that it is a favourite practice with European nations to precede the Flag with the Gospel of Jesus Christ. The very missionary who preaches the Gospel of universal brotherhood seems to scout the idea of the black man, cultured or uncultured, being on the same plane of life as himself. He beholds the aborigines afar off and believes in the "native" being kept in his place. He merely intends to raise him a wee bit higher in order that he may be useful to him ; and the poor native "in his untutored mind," embraces this distorted version of the Gospel heart and soul, and in the language of Pope "sees God in the clouds and hears Him in the winds." His literate brother, although destitute of a high-class education, is however enabled to appreciate that the sages, philosophers, and the poets have by their works done more lasting good to the world than the noble army of martyrs. Dr. Scholes in his admirable work, the "Glimpses of the Ages," aptly compares the Negro under Muhammadan culture and under Christian culture ; under the ægis of the former, he says that "as representing the great Muhammadan States of the Soudan, the Arabic and Moorish cultures displayed by Muhammadan Mandingoes in the greater size of their towns or cities, their larger and better furnished dwellings, their workmanship in gold, the preparation and uses of leather, their knowledge of letters, and their better organized political system, being superior to the purely pagan Mandingo section, prove the ability of the African to assimilate a higher culture. But the culture here assimilated is far less complex than that presented in the West of Europe, as well as by North America." Under the ægis of the latter, he says : "The Ethiopian race dwelling in the New World numbers possibly some fourteen millions. Of these, the greater part, between ten and eleven millions, are in the United States. This majority, the members of which are now citizens of the Great Republic, began its career in that land, as is so well known, not as freemen but as slaves. As slaves they passed two and half centuries under a system wherein all that is vile, base, and brutish in human nature

found its fullest fruition. And when at the close of that epoch of agony and horror—an epoch of mental, moral, and physical mutilation—their shackles were removed, they were in a condition of abject poverty and gross ignorance ; in that condition they were in a large measure required to educate and entirely to support themselves, as well as to discharge their duties as citizens of the Commonwealth. Nor is this all, for there has existed a conspiracy, begotten of fear, of disappointment, of jealousy, of implacable hate, that has fabricated or exaggerated crimes which it has imputed to the coloured citizens, and which, in order to defame them, it has circulated throughout the world. A conspiracy that intimidated and ostracized them ; a conspiracy which by means of violence has excluded the majority of coloured citizens from enjoying the highest privilege of citizenship ; a conspiracy that has heaped upon these citizens humiliation of every description, and by every kind of obstructive and oppressive tactics that fiendish ingenuity can invent, even to murder, has striven ever since the emancipation to secure their overthrow and ensure their ruin.” That Islam is the only religion for the Negro has been expressed by all the right-thinking heads of the race. The Great Democratic Brotherhood which is the essence, the acme of the Faith, is innate and latent in every Negro. Late Sarbah has said : “ In Africa there is no antagonism between class and class.” In Africa every Moslem is proud of Islam, loves Islam to the very core, and therefore stands for Islam wherever he goes. To the modern Christian world missions imply organizations, societies, paid agents, subscriptions, reports ; all this is practically absent from the present Moslem idea of propagation, yet the spread of Islam goes on. In Burma the Moslem population increased 33 per cent. In the Western Soudan and on the Niger, where whole districts have become Moslem, to a large extent, the work has been done by merchants and travellers. A pearl merchant at Bahrein, East Arabia, recently at his own expense and on his initiative printed an entire edition of a Qur’án Commentary for free distribution. On the streets of Lahore and Calcutta are clerks, traders, and bookbinders who spend part of their time preaching Islam. In the Soudan the Hausa merchants carry the Qur’án wherever they carry their merchandise ; no sooner do they open a wayside shop in some pagan district than the wayside mosque is built by its side.

Moreover, Moslem prestige would be as unavailing to effect conversions as English prestige has been in India or Egypt if it were not known that every man may share this prestige by making the Moslem conversion. This may not be a good way of inducing conversion, but from the point of view of Islam, does it not point to a real brotherhood, a real readiness to admit to and share privileges, a real breaking down of race barriers and animosities?—all of which things seem so strangely difficult to the followers of Jesus Christ.

Another praiseworthy result of Islam when it is held as a really living faith is the dignity with which it invests the believer—the calm dignity of a Moslem at prayer is ever a striking and even a moving sight; and the stately bearing of the robed and turbaned Moslem Sheikh has at all times exacted the admiration of beholders. This, too, is a reminder to the Christians to practise as well as to profess a faith in a living God. On the whole, however, it is more feasible to learn the effect of Islam than of most other religions. Islam is not merely a religion but is also—and this is one of its proudest boasts—a great social system: the religious, political, and social elements are literally one and inseparable. In countries where Islam is supreme it is fairly just to attribute observed results to Islam itself as cause; in other words, in the world of Islam religion does work directly. Mr. T. W. Arnold, in his "Preaching of Islam," notes the contrast drawn by a traveller between heathenism and Islam in Nigeria: "Here for the first few scores of leagues nothing greets his eyes but the utter squalid wretchedness, dirt, and degradation of heathenism. Then a change comes over the scene, and he finds himself among negroes decently and cleanly clad and in their right mind, conducting their affairs in a seemly and dignified manner. There is the village mosque, the mullah, the mosque school, the teaching of reading and writing. It is no matter for surprise that such contrasts as these impress the European traveller and official, and incline him to very favourable judgments of Islam as a social regenerator, and doubtless to this extent rightly so."

It is sometimes asserted that it is a common practice in the attacks on Christianity to attribute all the defects and failures of the civilization of Christendom to the Christian religion, and all its successes to secular causes; it is not so, but Christianity and so-called civilization go hand-in-hand: some causal relation

exists between them (interacts), and as it is impossible to say how much is due to each, it is only natural to attribute it to the former, which precedes the latter. We are not mistaking association for causation, "post hoc ergo propter hoc." What we do say is this, that the invariable and necessary effect of Christianity tends to bring a so-called civilization with a line of demarcation between class and class. Islam, on the other hand, strives to inculcate a Great Democratic Brotherhood—no distinction between class or colour. For this reason men like Mr. T. W. Arnold, the late Dr. Blyden, Canon Taylor, and a host of others, have expressed their settled conviction that Islam regards the African Continent as in a special sense its very own.

A STUDY IN CONTRASTS

By SHAMSUDDIN SIMS (an English Muslim)

THE able article written by Mr. Maleich¹ in the current number of the ISLAMIC REVIEW gives good food for thought when the two greatest religions of the day are contending for precedence through sheer force of their respective merits, in the light of the services rendered by them to the evolution and uplift of humanity. Whatever one might think of one's religion, the statements of that cool and impartial recorder of facts, viz. History, can never be contradicted. It is really the most wonderful of its facts that the era of the world's progress and culture synchronizes with the advent of Islam. Islam, so long as it is uninterfered with by the aggressions of its neighbours and outside influences, has a glorious career in every branch of human activity and culture. On the other hand, the communities living in Christendom make any advancement in learning and culture only when freed from the influence of their religion.

Even the present-day liberal education, with all its pernicious tendencies for a Westerner, in view of his attitude towards his religion, has always created a wholesome effect on the Muslim mind. Besides this, one is shocked to regard the persistent manner in which Christianity in the days of its power defeated

¹ By mistake "Maleich" appeared for "Malik" in the May number of I.R.—ED.

each and every intellectual effort of the European genius. We have an unbroken record running into centuries of the uncompromising and senseless persecutions of artists, scientists, philosophers, and Church reformers, who dared to think otherwise than what the Church dictated. To substantiate the above I have only to refer to an extract taken from Syed Amir Ali's "Spirit of Islam."

"What was the condition of learning and science in Christendom at this epoch? Under Constantine and his orthodox successors the *Æsclepiions* were closed for ever; the public libraries established by the liberality of the pagan emperors were dispersed or destroyed; learning was 'branded as magic or punished as treason,' and philosophy and science were exterminated. The ecclesiastical hatred against human learning had found expression in the patristic maxim, 'Ignorance is the mother of devotion,' and Pope Gregory the Great, the founder of the ecclesiastical supremacy, gave effect to this obscurantist dogma by expelling from Rome all scientific studies and burning the Palatine Library founded by Augustus Cæsar. He forbade the study of the ancient writers of Greece and Rome. He introduced and sanctified the mythologic Christianity which continued for centuries the predominating creed of Europe with its worship of relics and remains of saints. Science and literature were placed under the ban by orthodox Christianity, and they succeeded in emancipating themselves only when free thought had broken down the barriers raised by orthodoxy against the progress of the human mind."

In contrast to the above I quote the following from the "Early Muslims and their Golden Deeds"¹ to substantiate the assertions of Mr. Maleich.

"Cultivation of knowledge, as enjoined by the Prophet, became the primary object of Muslims, and they set themselves to the study of foreign languages and sciences. Moawia himself was a great patron of the Muses, and his grandson, Khaled, who died in 85 A.H., learned medicine and chemistry from a Roman monk. His great passion for letters attracted many Greek men of learning to his Court, and several books of arts and sciences were translated in the course of a few years. But the year 137 saw quite a wonderful era of royal liking

¹ The Punjab Muslim Tract and Book Depot, Lahore, India.

for the profane writers. Mansur, the Abbaside, wrote to the Roman Cæsar for books on philosophy, and such was the force of the orders of the Commander of the Faithful that the books were directly sent with their translations in Arabic.

"Under the great Haroun Alrashid, the department of translation and original writing became large and extensive; it was called Baitul-Hikmat, and from this establishment were issued hundreds of translations from Latin, Sanskrit, Syrian, and Greek languages.

"Still Mammun's patronage of literature was unrivalled: he spent millions in enriching his mother-tongue. This love of learning was inherited by his lineal descendants. There were but few works on sciences in the books of Persia, India, Greece, and Rome that were left untranslated. Arabic, that was already extensive in its vocabulary and elegant in its diction, became rich with the stores of the learning of foreign tongues. It borrowed much, but in the course of time repaid—although not to those to whom it was indebted—to the rising nations of the globe, to the present leaders in the march of civilization. There is no denying the fact that Arabia learnt its first lessons in philosophy, mathematics, physics, botany, medicine, and astronomy from Greeks and others; we do admit that Christians, Magians, and even Hindus were the masters of the Muhammadans in every branch of profane learning. But let it also be known that those ardent Mussulmans of old had already reached the highest pinnacle of glory in sacred literature, and to the Qur-án and the Ahadees the religious zeal of the rich and the poor had constantly been directed. They had written commentaries on the revealed book, developed the sciences of Bayan and Kalaam for the sake of conveying to the minds of the Ajmees,¹ the truth of the unparalleled elegance of the Qur-án, and overthrowing the principles of Greek philosophy, which were contradictory to the teachings of Islam.

"They found the first and most important principles of philosophy in their Qur-án—they saw in it the primary and ultimate end of the Queen of sciences metaphysically treated and clearly established. Philosophy is nothing but a series of the attempts of the craving soul of man to understand clearly its Creator, to arrive at the undoubted knowledge of the First Cause. But the sages of Islam were fortunate enough to have

¹ Non-Arabs.

an unerring guide who had shown them the way to the Divinity, and with his directions to follow they had not to toil in the dark, but only to comment upon and explain the abstruse doctrines of their faith to the less advanced of their brethren. They learnt and taught not mere theories but undeniable truths.

“‘The creed of Muhammad,’ says Gibbon, ‘is free from suspicion or ambiguity, and the Qur-án is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets. In the Author of the Universe, his rational enthusiasm confessed and adored an Infinite and Eternal Being, without form or place, without issue or semblance, present in our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. . . . A philosophic theist might subscribe the popular creed of the Muhammadan, a creed too sublime perhaps for our present faculties. What object remains for the fancy or even the understanding when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Muhammad.’

“Again, we see that even the profane sciences learnt from others were most of them improved by the Muhammadans.

“Several additions were made to the principles of Aristotelian logic. Botany was developed by the indefatigable industry of the votaries of Islam—new planets discovered—and the science of Algebra, if not the creation of their own genius, was enlarged and perfected. Hundreds of notes were written on Euclid by Moslem mathematicians, Kazi Abdulbaqi proving the propositions and Sabit bin Kura explaining the reasons for their present arrangement by Euclid; medicine was specially cultivated, and the school at Salerno sent professors of the healing art to the remotest corners of Christian Europe.

“In Bagdad only, that had itself developed into a province, we should say eight hundred and sixty licensed physicians practised that noble profession; Mensa, Gebir Kasia, and Avicenna distinguished themselves highly and wrote original works on medicine and anatomy.

“But it was in astronomy that the followers of the Prophet attained greatest perfection. Without the advantage of the ingenious inventions of the present day, they observed accurately

the course of planets. At Sumar, Kufa, and Samarkand, observatories were founded, and astronomers of great reputation, who were in charge of them, were constantly engaged in the study of the immense worlds besides ours. They found out the circumference of the globe, divided it into zones, and reduced the confused mass of astronomical and geographical science, if there was any, of the Greeks to order. History also flourished; Abulfeda is one of its eminent writers. 'The science of chemistry,' writes the author of 'The Decline and Fall of the Roman Empire,' 'owes its origin and improvement to the industry of the Saracens. They first invented and named the alembic for the purposes of distillation, analysed substances of the three kingdoms of Nature, tried the distinction and affinities of alkalis and acids and converted the poisonous minerals into soft and salutary medicines.' In short, such was the thirst for knowledge among the Moslems of old, that according to the same historian, 'the Omiyads of Spain had formed a library of six hundred thousand volumes, forty-four of which were employed in the mere catalogue. Their capital, Cordova, with the adjacent towns of Malaga, Almeria, and Murcia, had given birth to more than 300 writers. Above 70 public libraries were opened in the cities of the Andalusian kingdom.'

"Colleges and Universities were established and munificently provided for. Thousands of students attended the lectures of renowned professors and hundreds of scholars held stipends.

"The Nizamia at Bagdad was opened in 459 A.H., and Professor Abu Ishak was appointed its Principal. Two lakhs of deenars¹ were at once given away by Nizamul Mulk Tusi, Prime Minister of both Alp Arsalan and Malak Shah, for the founding of the University College, and an annuity of 15,000 deenars was granted for its maintenance. It prepared and sent out 6,000 scholars of every description. Imam Ghizali, Imam Tibri, the historians, are two of the noted names that held professorships in it, while among the assistant professors will be seen Imam Ahmed Ghizali, Abulmaali Kutbud Din, and other distinguished men of the age. The whole empire was studded with colleges and schools—Bagdad itself boasting of 30 institutions within its precincts attached to the Nizamia. Khorasan had Imam Fakhar Din Razi for the Principal of its

¹ A golden coin.

College, while that honourable chair was occupied by Professor Abul Maali Imamul Harmain—one of whose pupils was Imam Ghizali—the great philosopher. It was to the education imparted by the Nizamia of Bagdad that we are indebted for 'Gulistan'—Sheikh Sadi being one of its scholars in the latter days of its existence.

"Let it be noted also that in Egypt Sultan Salauddin, the foe of Richard the Lion-hearted, does not deserve less praise than the Abbassides of Bagdad or the Omiyads of Spain for his patronage of letters.

"This all-devouring zeal for learning produced men of noble parts and sound knowledge—who wrote original works, made discoveries in the various domains of science, and gave their names to many inventions. Abu Rehan Bestanee, contemporary of Avicenna and his rival in philosophy and astronomy, came to India, learnt Sanskrit and philosophy, and taught his Hindu masters great philosophy in their own language. Abu Tufail, Mohaqqiq Tusi, Imam Ghizali, and others, were all of them original thinkers and writers. Avicenna and Fárabee criticized Aristotle and Pythagoras, and numerous corrections were made in the works of Greek science.

"In the portico of the College founded by Mustasimbillah there was kept a clock made by Ali bin Taghlal of Baalbeeca, an illustrious astronomer, and it was here that Abdurrazzak, a disciple of Mohaqqiq Tusi, wrote a history in 60 volumes. Paper was first made, according to Arnold, at Mecca, if I remember rightly in the eighth century of the Christian era. We cannot but add that Haroun Alrashid had sent a clock to Charlemagne, the French monarch—and it was quite a wonder of the whole of Europe. There were twelve openings in it, from each of which came out a mimic horseman at the stroke of the hour, completed its round on the front part of the clock, and then returned to its own cell. 'Still achieving and still pursuing,' laboured our religionists to rise higher and higher in the scale of civilization. It is to their exertions—to the exertion of every individual Mussulman, from the Caliph downward to the humblest subject of the realm—that Europe of to-day should feel obliged. When all Christendom was overspread with the mist of ignorance—when Persia had fallen, Rome was tottering, and Greece actually buried in the ground—the Moslems girded up their loins to take out from oblivion the

treasures of the past—to revivify the dying civilization and to rouse the sleeping world to action. But for the translation of the learned Arabs, some of the most valuable books would have been lost long ago—but for the patronage of Muslims, an immense treasure of Greek philosophy never would have seen the light again.

“To the Colleges of Spain and lately to the Bait-ul-ulúm of Constantinople, Christian scholars repaired in order to learn their lessons from the Professors of the Faith they abhorred, in order to enlighten their co-religionists and countrymen with the light that came from the East.”

SABBATH

REMEMBER the Sabbath day to keep it holy.

Six days shalt thou labour and do all thy work:

But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.—*Exodus* xx. 8–11.

This was the Fourth Commandment revealed by God to Moses.

Christ by his sayings, even if not always by his own practice, confirmed all the commandments delivered by Moses. He is said to have said, “Keep the commandments,” and also, “Think not that I came to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matt. v. 17–19).

Now, if the Christian observance of Sunday as Sabbath is not in fulfilment of the Fourth Commandment, then the Christians stand condemned by Christ himself. But if it is,

then the present deflection from the strict observance of Sunday as Sabbath is nothing but sinful.

The Archbishop of Canterbury admits Sunday to be a day of rest and worship according to the revelation of God. He says in his letter to Rev. Dr. Horton, "The Lord's Day is no mere accidental observance which might be dropped without interfering with the Christian system. It has been inwrought in the life of the Church of Christ from apostolic days, and the principles which it enshrines, the principle of rest as well as worship, go back and back into the very origin of God's revelation and God's Word." He calls Sunday "God's gift." What right then has he to permit its non-observance now that the war is on? Should his words be taken to have a greater authority than those of God? How does he expect that simply because of his permission, which is in contradiction of "God's revelation," men and women may do field work on Sundays "with a clear conscience"?

His plea is that "the circumstances to-day are unique." But does he mean by this plea that the all-knowing and omniscient God did not know that there might be emergencies and unique circumstances which would demand a relaxation of the Divine command as regards the observance of Sabbath? Why did not God then make provisos to the commandment? What authority does the Archbishop of Canterbury claim to countermand, even though it be temporarily, any commandment from God? He might say that Jesus himself broke this commandment once. But it has been asserted that Jesus, being himself a part of God, had the special privilege of breaking God's word. Does the Archbishop of Canterbury claim the same privilege for himself and the people of England?

The fact of the matter is that day by day the co-called Christian doctrines and Christian ways of thought are found wanting in their guidance of progressing humanity. The practical efficacy of Christianity has been found to be almost nil.

The life of the Christ of the Bible might have appealed to people of old of superstitious minds, who could be overawed by setting before them a legend of wonderful miracles, or who could be stirred to respect such passive human virtues as meekness and humility. It was with this view that popes and archbishops did their best, as long as they could, to

suppress the investigating turn of the minds of those who were under their authority, with the result that the Age of Reason in Europe could not dawn until Islam shattered the influence which the Christian clergy had had over the minds of the people and until Muslims opened schools and colleges of science and learning in Europe.

The horrible and barbarous Inquisition in Spain, which caused unprecedented and ruthless butchery of human lives and sent thousands of living human bodies to the burning flames of stakes, the sufferings and sacrifices of great scientists like Galileo, were due to the guidance of the Bible. As long as the clergy held sway, i.e. as long as the Bible ruled, scientific progress remained impossible, superstition and bigotry continued to be rampant.

To advancing humanity the superstitions taught in the name of Christianity can never be any guide; nor can the Christ of the Bible—who humbly preached for the short period of three years to the fishermen of Galilee, and who lived all the time of his life under persecution and was ultimately put to the cross—be much of a pattern or example for men of the twentieth century, whose life has become highly complex and international. Advanced humanity can seek guidance at the hands of only such a Divine messenger as himself lived the life of a teacher, statesman, soldier, legislator, business man, hermit, and king—he who founded empires and nations, he who evolved ethical and moral codes of life, he who enfranchised women and slaves, he who democratized the world, not by theoretical books but by practical institutions.

And so is progressed humanity doing.

When the administrators of Christian countries find it necessary for human good and prosperity to interdict the use of alcohol, they find no guidance—in truth, they find a good deal of misguidance—in the Bible. The personality of Christ even does not come to help them—in certain respects his life, as recorded by the apostles, proves more an obstacle rather than a help in reforming the people of to-day.

Christ himself has been said to be a friend of wine-bibbers. How can his example be sought when wine-bibbing is to be stopped? It is to Islam that legislators have to go when they have to interdict alcoholism, not to Christianity. It is to

Muhammad that they have to approach for an example, not to Christ.

So also when the social reformers and legists of Christian countries seek to find ways and means to uplift a degraded and debased society, they search in vain the pages of the "Gospel of Christ" for guidance. Christ himself never gave heed to the social affairs of humanity. Those who follow his life seek it in monasteries and convents, cut off from and indifferent to their other fellow-beings. So it is to the pages of the Qur-án and to the life of Muhammad that Christian reformers have to go to learn those ways and means which keep human society sober, straight, and moral.

In respect of the Sabbath also it will be best to go to the Qur-án and Muhammad.

The first thing that the Qur-án did was to get rid of all derogatory ideas as regards Godhead. The God of the Universe is free from fatigue. Making even two million heavens and earths could not tire Him. God is free from all weaknesses.

Al-Qur-án says: "God! there is no God but He, the Living, the Eternal. Nor slumber (fatigue) seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!" (Sura ii. 256).

If we observe the Sabbath because Almighty God, after creating heaven and earth in six days, got tired and took rest on the seventh, we are committing blasphemy. Corn does not stop growing, our own well-worked heart does not stop its work, on Sundays or Saturdays. There are more people in the world who do not observe any Sabbath in the week than those who do. Surely God cannot be our inferior in getting tired by working six days.

So the "rest" theory of Sabbath or Sunday has not much weight and should not stop men from doing any work on Sunday. Men have never stopped even killing each other in wars on Sundays. Some of the greatest battles in history were fought on Sunday.

As to "its primary and characteristic observance being worship," there seems no reason why Sunday should be particularly observed as a day of worship except as a Pagan and heathen device, among many other such bequests—as the Trinity, atonement, "sonship" of God, etc.—to Christianity.

Why the Pagan "*Solis Dies*," the day reserved for the worship of the sun, should be treated as a day for the worship of God is not clear. Then, why should not a man pray every day of the week, and why should he do nothing but worship all day on Sunday? Prayer to God and work for the good of humanity can and should go together.

Muslims have no Sabbaths, no particular day for prayers. They say their prayers every day of the week, and that at least five times each day. They do not believe in living by bread alone. If they go to their tables five times a day to satisfy their physical hunger, they go to their mosques also five times a day to satisfy their spiritual cravings. At the time of prayer, when the call to prayer goes forth, all Muslims leave their work, attend to prayer, and after it is finished again take up their work. On Fridays they have been particularly commanded to say their after-midday prayers in an assembly; but how reasonable that command is, as are all the commands of the Holy Qur-án, can be gathered from Sura lxii, called *Al-jumah*, verses 9 and 10:—

"O ye who believe! When ye are summoned to prayer on the day of the Assembly, hasten to the commemoration of God and quit your traffic. This, if ye knew it, will be best for you.

"And when the Prayer is ended, then disperse yourselves abroad and go in quest of the bounties of God; and, that it may be well with you, oft remember God."

Christian people of England, His Grace the Archbishop of Canterbury himself, might well relieve their conscience by working on Sundays, not only now at the demand of emergency but always, only if they grasp the philosophy laid down in the above verses of the Last, the Universal, the All-Comprehensive, the Practical, and Divine Gospel—the Holy Qur-án.

What God commands us to do for our benefit is not to neglect our spiritual cravings. We must not be so absorbed in our work for the good of our own body or for the body of others as to neglect our soul and the spiritual good of

humanity. We should answer the summons to prayers gladly and regularly. But, prayers finished, we should again "go in quest of the bounties of God."

Islam does not consider labour and work to be wages of man's hereditary and inborn sinfulness. To labour and to work for a Muslim is to "go in quest of the bounties of God"—*Wabtaghu min fazlillah*. To go and work in the field for supplying the nation with food might not be a very holy work to Christians. It might not be a work compatible with their idea of the day of worship and prayer, but it would be a sacred work to a Muslim. The noble work in the field, or honest labour anywhere, is quite worthy of being performed any day, whether Sunday or Friday. To Muslims every day is a day of worship and every honest work is dignified. In raising the dignity of labour also it was Islam that humanity had to look to, and not Christianity. It was Muhammad who said, *Al kasibo Habeeb Allah*—The worker or labourer is the friend of God—not Christ. While Christ's example sent the most ardent of his followers to seek the life of celibacy and isolation as monks, that of Muhammad taught men to kindle their own fire and mend their own shoes and till their own field and fight their own battles as *men*.

There is one thing more in this connection which should not be lost sight of. While Christians look to the Vicegerent of Christ, whether he be a pope at Rome or an archbishop in Canterbury, for a guardianship over their conscience, Muslims look only to God and to His Word and His revelations.

The Divine Book, the Word of God, which was revealed to the Last Prophet Muhammad, was complete. Such new emergencies and unique circumstances as were not known to the God of Muslims beforehand are impossible. It is to that Book then that all advancing nations, irrespective of their race or colour or country or age, will have to go. It is to Muhammad that all those who are seeking to conduct human affairs rightly or who wish to benefit and improve humanity will have to go.

It is strange, but it is a fact all the same, that even for such life and work of Jesus Christ himself as would endear him to a sensible human heart you have to go, not to the New Testament, not to the Christ of the Bible, but to the Holy Qur-án—to the Prophet Muhammad.

LIFE AFTER DEATH

AND ITS NATURE FROM THE QURANIC POINT OF VIEW

LIFE after death is a reality and a mystery too, which shall remain so and will only be unravelled when we go beyond the grave. Language fails to describe it. Words, which are indices of ideas representing objects around us, can only describe things within human observation. For example, English people can hardly understand the nature of a thing which belongs to some foreign land, and for which they have got no words in their own language. In such a case one has only to resort to comparisons. Similes and metaphors come to our help for this purpose, but it is clear that even similes and comparisons do not convey an adequate idea of objects they are used to represent. "Fire-eaters" was the most eloquent expression used in the Elizabethan age to describe smoking of tobacco by those who came from America. Expressive as the phrase was, it could not describe the real thing. So is the case with life after death, and its pains and pleasures, which in the phraseology of religion have been respectively named heaven and hell. Speaking about heaven and its blessings, the Holy Prophet said that they are things which "the eye hath not seen, nor hath ear heard, nor has it entered into the heart of man to conceive of them." The same we read in the Qur-án, where, speaking of the blessings of heaven, it says: "No soul, that worketh good, knoweth the blessings and joys which have been kept secret for it" (chap. xxxii. 17), and it is a truism. Even so we experience of things to a certain extent which, though belonging to this world, are not within our knowledge. There have been men in this world who through revelation have been able to know something of the life to come, but inability of human language, which could only describe things within human experience and observation, came in their way, and they had to fall back upon similes and metaphors.

Being burnt in the furnaces of red-hot brimstone, with gnashing of teeth, on the one hand, and the playing on harps by wearers of the crowns of gold in the clouds on the other are the two respective descriptions given by the Book of Revelation of hell and heaven. The last book of God has, however, explained to us the nature of the life to come

in most expressive language, but to take the words in their literal sense is simply to evince ignorance, especially in the face of what the Qur-án and the Holy Prophet say in the above-given quotations. God and His Prophet tell us of things beyond the grave which our senses are not cognisant of in this world. How can we interpret the milk and honey and other things mentioned in connection with the description of paradise in Al-Qur-án in their literal sense? In these pages, many a time, we have made an attempt to disabuse the Western mind of what it has been led to think of the Quranic heaven and hell by the calumniators of Islam in this country. But we are told that ours are not the orthodox views. Before going further on the subject, we quote from the following two great Muslim divines who have written on the subject under discussion. One lived in Neshapur eight hundred years ago, and the other left this world in 1908. Al Ghizali, while delineating torments, says as follows in his book *Kimiya-i-Saádat* :—

“As regards its future existence, we have already seen that the human soul is essentially independent of the body. All objections to its existence after death based on the supposed necessity of its recovering its former body fall, therefore, to the ground. Some theologians have supposed that the human soul is annihilated after death and then restored, but this is contrary both to reason and to the Qur-án. The former shows us that death does not destroy the essential individuality of a man, and the Qur-án says : ‘Think not that those who are slain in the path of God are dead ; nay, they are alive, rejoicing in the presence of their Lord, and in the grace bestowed on them.’ Not a word is said in the Law about any of the dead, good or bad, being annihilated. Nay, the Prophet is said to have questioned the spirits of ‘slain infidels’¹ as to whether they had found the punishments,

¹ Tibri, a great Muslim historian, thus narrates the circumstances which led to the pronouncement of the words quoted by Al Ghizali : “The Prophet placed himself by the side of the large grave or pit which had been prepared for the corpses ; and as the bodies were lowered the names were called out, and Muhammad then uttered these words : ‘You, my kindred, you accused me of lying, when others believed in me ; you drove me from my home, when others received me. What destiny has been yours ! Alas ! all that God threatened is fulfilled.’”

Obviously these words, spoken by the Prophet, were intended to express an emotion of pity, but have been distorted by some of the Christian critics of Islam into calumny.—ED.

with which he had threatened them, real or not. When his followers asked him what was the good of questioning them, he replied, 'They hear my words better than you do.'

"Some Sufis have had the unseen world of heaven and hell revealed to them when in a state of death-like trance. On their recovering consciousness their faces betray the nature of the revelations they have had by marks of joy or terror. But no visions are necessary to prove what will occur to every thinking man, that when death has stripped him of his senses and left him nothing but his bare personality, if while on earth he has too closely attached himself to objects perceived by the senses, such as wives, children, wealth, land, slaves, male and female, etc., he must necessarily suffer when bereft of those objects. Whereas, on the contrary, if he has as far as possible turned his back on all earthly objects and fixed his supreme affection upon God, he will welcome death as a means of escape from worldly entanglements, and of union with Him whom he loves. In his case the Prophet's sayings will be verified: 'Death is a bridge which unites friend to friend,' and 'The world is a paradise for infidels, but a prison for the faithful.'

"On the other hand, the pains which souls suffer after death all have their source in excessive love of the world. The Prophet said that every unbeliever, after death, will be tormented by ninety-nine snakes, each having nine heads. Some simple-minded people have examined the unbelievers' graves and wondered at failing to see these snakes. They do not understand that these snakes have their abode within the unbeliever's spirit, and that they existed in him even before he died, for they were his own evil qualities symbolized, such as jealousy, hatred, hypocrisy, pride, deceit, etc., every one of which springs, directly or remotely, from love of the world. Such is the doom of those who, in the words of the Qur-án, 'set their hearts on this world rather than on the next.' If those snakes were merely external, they might hope to escape their torment, if it were but for a moment; but, being their own inherent attributes, how can they escape?

"Take, for instance, the case of a man who has sold a slave-girl without knowing how much he was attached to her till she is quite out of his reach. Then the love of her, hitherto dormant, wakes up in him with such intensity as to amount to torture, stinging him like a snake, so that he would fain

cast himself into fire or water to escape it. Such is the effect of love of the world, which those who have it often suspect not till the world is taken from them, and then the torment of vain longing is such that they would gladly exchange it for any number of mere external snakes and scorpions.

"Every sinner thus carries with him into the world beyond death the instruments of his own punishment; and the Qur-án says truly, 'Verily you shall see hell; you shall see it with the eye of certainty'; and 'hell surrounds the unbelievers.' It does not say 'will surround them,' for it is round them even now.

"We have seen above that one kind of spiritual hell is the forcible separation from worldly things to which the heart clings too fondly. Many carry about within them the germs of such a hell without being aware of it; hereafter they will feel like some king who, after living in luxury, has been dethroned and made a laughing-stock. The second kind of spiritual hell is that of shame, when a man wakes up to see the nature of the actions he committed in their naked reality. Thus he who slandered will see himself in the guise of a cannibal eating his dead brother's flesh, and he who envied as one who cast stones against a wall, which stones, rebounding, put out the eyes of his own children.

"This species of hell, i.e. of shame, may be symbolized by the following short parable: Suppose a certain king has been celebrating his son's marriage. In the evening the young man goes off with some companions and presently returns to the palace (as he thinks) intoxicated. He enters a chamber where a light is burning and lies down, as he supposes, by his bride. In the morning, when soberness returns, he is aghast to find himself in a mortuary of the fire-worshippers, his couch a bier, and the form which he mistook for that of his bride the corpse of an old woman beginning to decay. On emerging from the mortuary with his garments all soiled, what is his shame to see his father, the king, approaching with a retinue of soldiers! Such is a feeble picture of the shame those will feel in the next world who in this have greedily abandoned themselves to what they thought were delights.

"The third spiritual hell is that of disappointment and failure to reach the real objects of existence. Man was intended to mirror forth the light of the knowledge of God,

but if he arrives in the next world with his soul thickly coated with the rust of sensual indulgence he will entirely fail of the object for which he was made. His disappointment may be figured in the following way : Suppose a man is passing with some companions through a dark wood. Here and there, glimmering on the ground, lie variously coloured stones. His companions collect and carry these and advise him to do the same. 'For,' say they, 'we have heard that these stones will fetch a high price in the place whither we are going.' He, on the other hand, laughs at them and calls them fools for loading themselves in the vain hope of gain, while he walks free and unencumbered. Presently they emerge into the full daylight and find that these coloured stones are rubies, emeralds, and other jewels of priceless value. The man's disappointment and chagrin at not having gathered some when so easily within his reach may be more easily imagined than described. Such will be the remorse of those hereafter who, while passing through this world, have been at no pains to acquire the jewels of virtue and the treasures of religion."

The above was written eight hundred years ago. But a similar exposition of some of the verses in the Qur-án describing torments of hell we read in the writings of another great divine of true piety and rare ability who appeared in modern days in the person of Hazrat Mirza Ghulam Ahmad of Qadian, who died in 1908, in the following words :—

"The second point of importance which the Holy Qur-án has described with reference to the life to come is that the spiritual facts of this life shall be represented in the next (whether *Barzakh* or Resurrection) as embodiments. A few of the verses bearing upon this subject are the following : 'He who is blind here shall be blind hereafter.' In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next. 'Lay ye hold on him, then put chains into his neck, then cast him into hell to be burned : then into a chain whose length is seventy cubits thrust him' (LXIX : 30). It should be noted that the spiritual torture of this world has been represented as a physical punishment in the next in these verses. The chain to be put into the neck, for instance, represents the desires of this world which keep a man with his head bent upon the earth, and it is these

desires that shall assume the shape of a chain. Similarly the entanglements of this world shall be seen as chains on the feet. The heartburning of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he meets with. When, therefore, he shall be cast farther off from his temporal desires and shall see an everlasting despair before him, his heartburning and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Qur-án says: 'And a barrier shall be passed between them and that which they desire,' and this shall be the beginning of their torture (XXXIV: 53).

"The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of age may, as a general rule, be fixed at seventy, and a wicked person often lives up to that age in his wickedness. He would sometimes even enjoy seventy years excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom, and zeal, he wastes away only in the entanglements of the world and in following his own sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the chain of the desires which he indulged in for seventy years shall be embodied into a chain of seventy cubits length, every cubit representing a year, in which the wicked one shall be fettered. It should, therefore, be remembered that the punishment which overtakes a man is one prepared by his own hands, and his own evil deeds become the source of his torture."

(To be continued.)

THE TYPE OF THE RED HEIFER

"Now what do you suppose this to be the type of, that a command was given to Israel that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes and put these into vessels and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how he speaks to you with simplicity. The calf is Jesus: the sinful men offering

it are those who led him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners, and the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these he gave authority to preach the Gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham and Isaac and Jacob, because these were great with God. And why was the wool upon the wood? Because by wood Jesus holds his kingdom, so that (through the cross) those believing on him shall live for ever. But why was hyssop joined with the wool? Because, in his kingdom the days will be evil and polluted in which we shall be saved, because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord."

Such is the eighth chapter of the "Epistle of Barnabas." In some places the text is corrupt; in others the *Codex Sinaiticus* has a different reading, the variations being of very little consequence.

The Epistle is an interesting relic of the early days of Christianity, and like a good many ancient manuscripts has been subject to many vicissitudes. Read regularly in the church for a time, it gradually fell from its high position as a book of instruction and almost divine parentage, until at the present day it is known only to a few, the average Christian not even being aware that such an epistle does or ever existed. The mill of criticism grinds slowly, but it grinds; the march of progress is continuous and eternal.

The traditional view that the Epistle was a genuine writing of the "Apostle" Barnabas, the companion of Paul, was first mentioned by Clement of Alexandria. Origen quotes it as Scripture, Jerome mentions it as read among the apocryphal books and calls it the "Catholic Epistle." Eusebius makes it uncanonical and classes it with the spurious writings.

Those who hold to the traditional view put the date of its authorship about A.D. 70-73. That is scarcely the opinion of any living authority. The internal evidence is all against such an early date. As an example, the sixteenth chapter deals with "The Spiritual Temple," and incidentally refers to the

destruction of the earthly Temple at Jerusalem, and also seemingly refers to its projected rebuilding, probably in the reign of Hadrian, about A.D. 130. The Epistle, therefore, is likely to have been written about that date and not earlier than A.D. 120.

In the chapter quoted above it will be noted that the Red Heifer is regarded as a type of Jesus, or Jesus as a type of the Red Heifer. We have here an interesting parallel drawn between the supposed sacrifice of Jesus and the ancient Pagan and Jewish sacrificial ceremony, which had its prototype in contemporary and earlier Pagan cults.

“And the Lord spake unto Moses and unto Aaron, saying :—

“2. This *is* the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish *and* upon which never came yoke.

“3. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face.

“4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

“5. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood with her dung, shall he burn.

“6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

“7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even.

“8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

“9. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin.

“10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even; and it

shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

The ceremony of the Red Heifer was closely akin to that of the Scapegoat described in the sixteenth chapter of Leviticus. They are both probably survivals of an older sacrificial ceremony, where a human victim was offered up as a peace-offering for the sins of the people, the remains of the victim being also utilized for other purposes of magic. The rite of the scapegoat was annual; that of the Red Heifer appears to have been rare, at least during the historical period, if accounts are to be credited.

The ceremony took place on the Mount of Olives, the prominent actors being the High Priest, his eldest son, and the Deputy High Priest, all three anointed with holy oil and the mark of the cross on their forehead. In one account we read that—

"In anticipation of the performance of the rite, a pregnant woman was brought into one of the chambers of the temple, which was set apart for the purpose, and kept there till her child was born. The child so born was brought up within the sacred precincts and protected from any chance of incurring ceremonial pollution. When the time for the rite arrived, this child was seated on a wooden litter borne by bullocks and conducted to the fountain of Siloah. There the child descended and drew water from the spring in an earthen vessel, bearing which, he was re-conducted, as he came, to the Temple."

Another account says "pregnant *women*" and placed them in "*courts built on the rock, with an excavation underneath.*" They and their children were kept for "the use of the red heifer." In the early usages the children were probably the sacrificial victims, in the later usage the Heifer would be the representative of the children-victims.

In the article "Clean and Unclean" in the "Ency. Biblica," the ceremony of the red heifer is dealt with by G. A. Simcox, but it does not carry us much further towards a solution of the ritual: there are more questions propounded than answered. The writer says:—

"The rite itself is as obscure as its history. For one thing, at every stage its ministers must be clean, and they

become unclean by their ministry; the priest who superintends the burning is unclean till the even; so is he who burns; he who collects the ashes (though they must be laid in a clean place) is unclean; so is he who sprinkles or even touches the water; which is the one means which can make those defiled by contact with the dead clean. . . . Twice the heifer is called a sin-offering. The ritual has interesting analogies with, and differences from, that of other sin-offerings. . . . Are all these rites compromises between the old custom of worshipping outside the city, which maintained itself as late as David, and the new custom of hallowing the city by a sanctuary? . . . Kings were, as a rule, buried in the city, and it was customary to make a burning for them. . . . Were valuables burnt in honour of kings? Have the cedar, the hyssop, and the scarlet burnt with the heifer any analogy to such burnings? Is the putting away of the heifer with something of a royal funeral an almost unconscious reminiscence of a well-nigh forgotten cultus of sacred animals? Is the red heifer the last trace of a cow-goddess? . . . In any case, the efficacy of the heifer's ashes seems to lie in the fact that they reconsecrate rather than purge the unclean."

The Iroquois have a New Year festival, the ceremony during the period containing some points of interest. All fires are extinguished on the first day and the ashes scattered to the winds. New fires are then kindled. It reminds me of a similar belief that exists in Scotland at the present day. It is quite a common occurrence to hear people maintaining that all things should be clean on New Year's Day. The clothes are washed, the house is cleaned, and fresh underclothing put on the body. Just before the Old Year goes out, the washing of the entrance to the house is generally the last thing done by the housewife before the preparation to put on clean clothing, so as to finish before the bells commence to ring in the New Year. With the Iroquois, on the second day men dressed in fantastic costumes and went the round of the houses gathering in the sins of the people. On the morning of the last day of the festival, two white dogs, decorated with *red* paint, wampum, feathers, and ribbons, were led out. They were strangled and hung on a ladder. Later the sins of people were trans-

ferred to them. *The carcases were burned on a pyre.* The ashes of the pyre is said to have been carried through the village and sprinkled at the door of every house—probably to keep away evil, a custom common among Pagans on every continent.

The Battas of Sumatra offer either a *red* horse or a buffalo as a sacrifice to purify and fertilize the land. Many were the means resorted to by ancient people and by savage tribes of the present to propitiate the god to fertilize the land, to promote growth, and encourage the development of the seed on which their sustenance depended. Sympathetic magic is not yet gone ; it still flourishes in the lanes and by-ways of our twentieth-century civilization.

In the ancient Aztec civilization in Mexico, human sacrifice, to the gods was a common ceremony, taking place a number of times a year ; on some occasions numerous victims were offered up for the salvation of the people or the safety of the crop. Those who wish to study the question in detail will find plenty of material in the works of the Spanish writers who dealt with Mexico. Fraser, in the "Golden Bough," gives many details and a full summary in the volume on "The Scapegoat," under the heading "Killing the God in Mexico."

He describes the adoration by the people of the girl who personated the Goddess of the Maize, Chicomecohuatl—how she was ornamented with the mitre of the goddess on her head, and maize cobs round her neck and in her hands, a green feather upright on her head to imitate the ear of maize ; how she was led in procession and worshipped with offerings of human blood, and how she was put to death :—

"The multitude being assembled, the priests solemnly incensed the girl who personated the goddess ; then they threw her on her back on the heap of corn and seeds, cut off her head, caught the gushing blood in a tub, and sprinkled the blood on the wooden image of the goddess, the walls of the chamber, and the offerings of corn, pepper, pumpkins, seeds, and vegetables which cumbered the floor. After that they flayed the headless trunk, and one of the priests made shift to squeeze himself into the bloody skin. Having done so, they clad him in all the robes which the girl had worn ; they put the mitre on his head, the necklace of golden maize-cobs about his neck, the maize-cobs of feathers and gold in his hands."

The writer goes on to show the identification of the human victim with the Goddess of the Maize whom she personated—a thing obvious from the ritual—and how the resurrection of the goddess was set forth by the wearing of the skin of her human representative. Such was the ceremony of the death and the resurrection of the Maize Goddess, Chicomecohuatl or “Seven Snakes,” called also Cintcotl. The above is merely a variation of the general practice in Mexico to the great god Quetzalcoatl, the Sun-God Huitzilopochtli, and the “Mother of the Gods,” but victims offered to the Fire-God, Xipe, were roasted, after the fashion of human sacrifices to various gods and goddesses in the East.

America, Europe, Africa, and Asia. On all continents, in the early religions you find parallels. There are variations; similarities and differences occur, as might be expected, brought about by climate and scenery, different surroundings, different fauna and flora, and land formation, filtration through a different medium. The same broad principles everywhere. The purification of the people from sin and protection against evil, the purification and fertilization of the soil. The regeneration of life.

J. PARKINSON.

(To be continued.)

IS GOD INCONSISTENT?

TILL the day of the Crucifixion we could be accepted as great in the Kingdom of Heaven by keeping and teaching the Commandments, but after the death of “God” the old regime changed, and the Divine dispensation saw an alteration. The old Covenant given to man failed to work any longer, and keeping the Commandments was of no avail. The Great Omniscient, after an experience of thousands of years, came to realize that the Law thought by Him to be a blessing was after all a curse, as St. Paul says: “For until the Law, sin was not in the world; sin is not imputed when there is no Law”; and, “We were sinners,” says the Apostle to the Gentiles, “on account of Law, and were reconciled to God by the death of His son.” This beautiful piece of old Grecian sophistry which we read in Romans, chap. v., hardly needs a comment. Suffice it to say

that this new revelation of Divine character is absolutely inconsistent with the universal Providence of the Creator, which has always been, and ought to be, free from invidious distinctions between man and man. The new dispensation by blood was substituted for the dispensation by the Law, for the Law was given to Moses, but grace and truth came by Jesus Christ, as the Christian Church says. Is not God good to all; and are not His tender mercies over all His works? If so, why was this grace and truth kept back for some 4,000 years or more before it found its epiphany in the manger? If being now justified by His blood we shall be saved from wrath through Him (Rom. v. 9). Were not the past generation of the house of Jacob under Divine wrath? Why were they not awarded the same justification? If God commandeth His love towards us, and Christ died for us while we were yet sinners, who died for the ungodly of ages past? Why did His love remain in embryo till then?

We read in the pages of nature that the existence of certain conditions invariably calls forth the manifestations of certain Divine Characteristics, and if self-immolation is a Divine attribute which finds revelation to reconcile enemies to God, and is a free gift, because grace abounds much more when sin abounds (Rom., chap. v.), there ought to have been recurrences of Divine Self-destruction, as no generation of man has been free from sin. Man continued to sin, and death, as the penalty, incessantly reigned; but the grace of God did not abound unto many in ante-Christian times. If sin entered into the world through Law, and death through sin, and if man was incapable by nature, according to Christian belief, to keep the Commandments, and consequently "death reigned from Adam to Moses,"¹ why was the Law suffered again to enter into the world through the gateway of Mount Sinai, and why was sin allowed to have dominion of the coming generation of the house of Israel by bringing them under the Law?

St. Paul explains this in a half logical way. Abundance of grace, he says, could only follow abundance of sin. Law entered that offences might abound; and when sin abounded grace did much more abound. A very plausible explanation indeed, and a strange manifestation of a Divine Character which creates sin through the agency of Law to reveal Grace and

¹ Romans v.

brings man to eternal condemnation to give proof of fatherly mercy.

Further, if abundance of sin was to fix the time when God was to appear in this new phase, the time selected for this epiphany was not appropriate. History shows that the world had to wait for some 600 years more to find sin at its climax. It was at the advent of Muhammad, and not at the birth of Jesus, that transgression and unrighteousness reached their zenith. That was the time when the appearance of the Lord was necessary. The Lord in the person of Muhammad did appear, but to kill, and not to be killed by, his enemies. The son was not equal to the task; he came and was killed by a "generation of vipers." The Father Himself had to come and crush the head of the old dragon.

Thus the prophecy made by Jesus in the parable of the vineyard was fulfilled.¹ The husbandmen, who were no other than the Jews of the time, had already beaten and stoned various prophets, the "servants of the Lord of the vineyard." Then Jesus, "the beloved Son of the Lord," came, but he was also "caught and cast out of the vineyard." At last the Lord destroyed the wicked house and His vineyard—i.e. the heritage of the prophets. He gave unto other husbandmen, the descendants of Ismail, and "the stone which the builders rejected became the head of the corner."

The explanation given by St. Paul does not, however, solve the problem under discussion: if faith in the dispensation by blood is an essential element for man's salvation, what saved Moses and his descendants? But if Moses was reconciled by teaching and keeping the Commandments, why should not the same apply to others after the Crucifixion of the Lord? And if the immediate progeny of Moses is still in purgatory, why was the free gift of Grace grudged to them? It is urged that the house of Jacob also believed in the coming great sacrifice of the lamb; and much logic and eloquence which usually characterizes the theological dissertations of the West is wasted on unravelling certain mysteries alleged to be contained in the otherwise plain reading of the Old Testament. I need not question the soundness of doing so, as millions of souls still remained beyond the pale of "the chosen sons of God," and the non-Israelite world was admittedly never initiated into such

¹ St. Mark xii.

mysticism. They had no doubt received Divine Commandments through their respective prophets. They violated the law, but God never cared to enlighten them as to the coming Grace through which they could be reconciled to God. Even after the manifestations of this peculiar Divine character the other nations remained ignorant of the New Gospel for centuries. Even at the present day there are lands which are still untrodden by a missionary foot, and which know nothing of the New Message. What about the salvation of those ignorant of the New Dispensation? They have, no doubt, Divine Commandments according to their own lights ; but man, it is said, is incapable of keeping the law, consequently they are sinners, and cannot enter the Kingdom of Heaven without belief in the New Dispensation, which they have not even heard of. Why this invidious distinction in Divine Providence? God is impartial and good to all. His mercies extend to all. If the old Covenant of Law were similarly universal, why not the new Covenant of Grace? The New Dispensation may or may not redeem mankind, but it makes God Himself unredeemed. By it He becomes changeable and fickle-minded, partial in His Providence and mercies. I admit that the adherents of pre-Islamic religions entertained some narrow-minded views which brought the Divine Dispensation under the same stigma. They claimed a Divine origin for their own faith, but they denied this privilege to other creeds, as if God was not equally the God of other people. It was a misconception of Divine Providence under which religious sects laboured for centuries, until the Last Word dispelled this wrong notion of partial dispensation. Al-Qur-án commences with the words :—

All praises and glory is due to Allah (God), who is the Maker and Provider, not of one country or nation, but of all worlds, countries, and ages—equal to all in His providence, spiritual as well as physical. The opening verse of the Holy Qur-án refutes the doctrine which sets limits to the vast and unlimited Providence of God, and which reserves the manifestation of His attributes for a single people to the exclusion of all others, as if the latter were not the creation of God, or as if, after creating them, the Almighty God had utterly forgotten and neglected them as useless and futile things. "There was no nation but had its teachers and warners," says Al-Qur-án. It repeats the same truth when it says that every nation had its

guide, and refers to that impartial and universal dispensation of the Creator which gave law to every nation, and opened the Gates of the Kingdom of Heaven to all, great or small, if they kept or taught the Commandments as admitted by Christ. But the Dispensation of Blood remained unrevealed for thousands of years; and even when it was revealed, it was not brought to the knowledge of innumerable tribes and nations for centuries. Even at present there are millions of descendants of "one that sinned," to use Pauline language, but to them "is not 'the gift'—they are suffering under the judgment which was 'by one to condemnation,' but to their misfortune the free gift is 'not' of many offences unto justification."

WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

*Continued from page 208, ISLAMIC REVIEW, Vol. V.
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Following their Holy Prophet, whose word has always been a law to the Muslims, all saints and holy men of Islam have urged upon Muslims to treat women well.

The great Khalifa Omar, about whom the Holy Prophet said that if there were any prophet to come after him he would have been Omar, said, "After faith, no blessing is equal to a good wife."

Abu Suleiman said, "A good wife is not a blessing of this world only, but also of the next."

The celebrated saint, Bishr Hafi, said, "It is better that a man should work for his wife and children than merely for himself." But he also added, "I am afraid of that verse in the Qur-án which says, 'The rights of women over men are precisely the same as the rights of men over women.'"

Ibn Mubarak, when engaged in a religious war, was asked, "Is any work more meritorious than religious war?" "Yes," he replied, "to feed and clothe one's wife and children properly."

Al-Ghazzali says that a man should remain on good terms with his wife. He should bear patiently any annoyance she causes him, whether by her unreasonableness or ingratitude. He should condescend to his wife's recreations and amuse-

ments, and not attempt to check them. The Prophet himself actually on one occasion ran races with his young wife Ayesha. The first time he beat her, and the second time she beat him. On another occasion he held her up in his arms that she might look at some performing negroes. In fact, it would be difficult to find any one who was so kind to his wives as the Prophet was to his. (*Kimiai-sa'adat*.) Other learned men have said, "A man should come home smiling and eat what he finds, and not ask for anything he does not find."

In this connection, as in other respects, it should never be lost sight of that Islam is the religion of Nature, therefore it could not ignore the fact how Nature has put the relationship of the sexes and how Providence has gifted each as regards certain qualities or capabilities. Nor could Islam blind itself to the established fact that man had a precedence of thousands of years in developing more than woman certain particular qualities.

Through those immutable laws of Nature which Darwin has discussed fully, i.e. struggle for existence, natural selection, and influence of heredity, man got the upper hand of woman and surpassed her in certain attributes and capabilities, so much so that while man now has a very long history of great personages in every walk of human life, the history of woman is comparatively not one-thousandth part so brilliant. As the early history shows us, man from the very first dominated over woman, and the result of this immemorial subjection could not but tell upon her character and physique. Socially, religiously, politically, and even intellectually woman had been kept under subjection; so she has been left behind man in development, and she cannot surpass him now, nor even come level with him, in those respects in which she was left behind, because man had a start of such a very long duration. He has gone far, far ahead of her in the sex race, and it is the duty of woman herself now to respect him in those matters in which he has gone ahead and is better developed.

We all know that woman has to bear the burden of child for several months and has to give it her own life-blood; that she is incapable of doing any hard work at such period of her life; that she requires the help of her mate on at least those occasions of pain, trouble, and weakness.

Physically and physiologically also it has been found that

woman is inferior to man. Her brain weighs less ; her heart is smaller. It is possible that when man and woman were first evolved or created they were equal in every respect. But a long domination of man over woman and the differences in the mode of living of the two sexes have made man a degree higher than woman. Man is now a stronger being than woman. He has more energy, vitality, standing power. His force, both mental and physical, is reserved for a longer period than that of a woman. His genius has also been perhaps more developed. It is man that has produced Plato, Aristotle, Ibn Rushd (Averroes), Ghazzali, Alexander, Newton, Buddha, Moses, Omar, and Hafiz, etc. It is man who produced that super-man, that perfect human being, Muhammad. The greatest intellectual genius to-day is also a man. But when in these thousands of years of his existence man has developed certain qualities more than woman has, he has also developed more certain vices. He is more fierce and more lustful. He has shed much more human blood, he has taken much more animal life than woman. He has also been much more licentious and immoral than woman. He drinks more, gambles more. Once his passions get aroused it becomes very difficult for him to keep proportion, and he begins to see things in an exaggerated way. Society as a whole can only be harmonious and prospering if the mutual capabilities of the two sexes are understood well. Woman must acknowledge the superiority of man in certain respects, and man that of woman in others.

Islam recognizes this sex difference, and it is therefore that the Qur-án says :

"Al rigal qavvamoona alannisa."

"Val rigal'alaihan darjatan."

It is therefore that Islam has assigned to man the duty of securing the comfort of his wife and to provide for his family. It is therefore that in the laws of inheritance the Qur-án has not lost sight of these differences, nor in the matter of giving evidence in legal matters.

Muhammad recognized, as do all those who have studied Nature, that woman has been assigned the position of the weaker sex.

"They are dependent," says Schopenhauer, "not upon strength, but upon craft ; and hence their instinctive capacity

for cunning and their ineradicable tendency to say what is not true." He further says that you need only look at the way in which she is formed to see that woman is not meant to undergo great labour, whether of the mind or of the body. She pays the debt of life, not by what she does, but by what she suffers; by the pains of child-bearing and care for the child, and by submission to her husband, to whom she should be a patient and cheering companion. The keenest sorrows and joys are not for her, nor is she called upon to display a great deal of strength.

There is no doubt that Nature proceeds with her usual economy. Just as the female ant, after fecundation, loses her wings, so after giving suck to one or two children a woman generally loses her beauty. And the German philosopher argues that the nobler and more perfect a thing is, the later and slower it is in arriving at maturity. A man reaches the majority of his reasoning powers and mental faculties hardly before the age of twenty-eight; a woman, at eighteen. And then, too, in the case of woman it is only reason of a sort—very niggard in its dimensions. That is why women remain children their whole life long, never seeing anything but what is quite close to them, cleaving to the present moment, taking appearance for reality, and preferring trifles to matters of the first importance. She may be described as intellectually short-sighted.

In their heart women think that it is men's business to earn money and theirs to spend it—if possible during their husband's life, but at any rate after his death.

In India also there is a saying which means that woman declines when she reaches her twentieth year, while man is a mere youth when at sixty.

No religion nor any moral nor social institution or law should ignore Nature. Because the modern laws of Christendom have tried to ignore natural tendencies, and have not done anything to restrain those tendencies if they did not do justice to humanity as an evolved entity in the animal kingdom, the result is the modern upheaval, discontent, and immorality in society.

On the other hand, the social laws and customs in Islam have kept their eye upon the natural facts as they stand, and therefore there is no "new woman" or "revolting daughter"

yet born in Islamic countries; nor is there that abominable street immorality which is rampant in all Christian lands. In Islamic countries an old maid is unknown. Muslim women do not consider marriage a nuisance, housekeeping a botheration. They do not consider it an honour to be considered an *equal* of man and his *rival* in all the walks of life. They know that they are performing a higher and nobler duty towards humanity when they are guarding the purity of blood of the future generations and when they are managing their homes and children.

In Muslim countries, marriage, though essentially a civil contract, has acquired a religious character. Muslims are warned that when they get married to a woman they should consider that they have asked her in marriage, and have possessed the best jewel she had, in the name of God, so that when the star of her beauty declines she must not be rejected; that if she is rejected or ill-treated, God will consider it a disrespect shown to His own Lofty and Holy Name.

Al-Ghazzali says: "Marriage plays such a large part in human affairs that it must necessarily be taken into account in treating of the religious life." And again he very convincingly declares: "Marriage is a religious institution, and should be treated in a religious way, otherwise the mating of men and women is no better than the mating of animals."

Man has been told by the Holy Qur-án that he should not ill-treat his wife or even divorce and discard her if he does not feel satisfied with her, as Allah in His mercy might have put some good in that also. Man does not know his future—he can hardly anticipate circumstances; so he is asked—nay, ordered—to put up with the fit of displeasure with his wife, which might prove only temporary.

The marriage laws of Islam as laid down by the Holy Qur-án are most beautiful and very natural. For the protection of the rights of women it is considered necessary to have at least two witnesses of marriage. Consent of the parties is absolutely essential. It is encouraged to make public marriages, and even to celebrate them with feasts. "Make a marriage feast," said the Prophet, "even if you have only a goat to make it with." A dower or marriage portion should also be fixed for the woman who is going to be the wife, to ensure her personal comfort.

The amount of dower depends upon mutual consent, and if no particular amount is named then it is supposed to be the same as that of his and her compeers, i.e. men and women of the same status in life. Pre-nuptial settlement or *Mahr* is a very useful and important item, and comes of great help to woman not only financially, but as a great check upon divorce. It keeps many men in their proper senses and keeps them back from playing with marriage and divorce. While under the Jewish law a father has to give some money with his daughter, when the latter is given in marriage to somebody under Islamic law the man who wants to get married to a woman has to give her some money in the shape of MAHR, which becomes her own property, so that if any adverse circumstances take place after the marriage, or if divorce separates them, the woman has something to fall back upon.

MAHR, OR ANTE-NUPTIAL SETTLEMENT.

We quote one of our articles under the heading of "MAHR" that appeared in the June 1915 number of the ISLAMIC REVIEW:—

One of the most effective means which Islam adopted to safeguard the pecuniary interests of woman after her marriage was through *Mahr* or antenuptial settlements.

In order to constitute a valid marriage, the Muslim Law requires that there should always be a consideration on the part of the would-be husband in favour of the woman he is going to marry, for her sole and exclusive use. This consideration is called *Mahr* in Muslim Law.

Anything of value, over which the right of property may be exercised, may form the subject of *Mahr*.

No particular limit has been fixed for the *Mahr*. It varies in different countries. It depends mostly on the social position and the financial means of the parties. The nearest equivalent to *Mahr* in Roman Law was *donatio propter nuptias*. The Jewish Law also required a settlement in the form of dower. But as Islam has always been the most scrupulous of all other systems in safeguarding the interests of women, it made some alterations in favour of the weaker sex in the Roman as well as Jewish Laws as regards the antenuptial settlement.

ISLAM AS A MORAL IDEA

By DR. M. IQBAL, M.A., Ph.D., Barrister-at-Law

QUESTION OF SALVATION AS SOLVED BY BUDHISM, CHRISTIANITY, ZOROASTRIANISM, AND ISLAM

EVERY great religious system starts with certain propositions concerning the nature of man and the universe. The psychological implication of Buddhism, for instance, is the central fact of pain as a dominating element in the constitution of the universe. Man, regarded as an individuality, is helpless against the forces of pain according to the teachings of Buddhism. There is an indissoluble relation between pain and the individual consciousness which, as such, is nothing but a constant possibility of pain. Freedom from pain means freedom from individuality. Starting from the fact of pain, Buddhism is quite consistent in placing before man the ideal of self-destruction. Of the two terms of this relation, pain and the sense of personality, one (i.e. pain) is ultimate; the other is a delusion from which it is possible to emancipate ourselves by ceasing to act on those lines of activity, which have a tendency to intensify the sense of personality. Salvation, then, according to Buddhism, is inaction; Renunciation of self and unworldliness are the principal virtues. Similarly, Christianity as a religious system is based on the fact of sin. The world is regarded as evil and the taint of sin is regarded as hereditary to man, who, as an individuality, is insufficient and stands in need of some supernatural personality to intervene between him and his Creator. Christianity, unlike Buddhism, regards human personality as something real, but agrees with Buddhism in holding that man, as a force against sin, is insufficient. There is, however, a subtle difference in the agreement. We can, according to Christianity, get rid of sin by depending upon a Redeemer; we can free ourselves from pain, according to Buddhism, by letting this insufficient force dissipate or lose itself in the universal energy of nature. Both agree in the fact of insufficiency, and both agree in holding that this insufficiency is an evil; but while the one makes up the deficiency by bringing in the force of a redeeming personality, the other prescribes its gradual reduction until it is annihilated altogether. Again, Zoroastrianism looks

upon nature as a scene of endless struggle between the powers of evil and the powers of good, and recognizes in man the power to choose any course of action he likes. The universe, according to Zoroastrianism, is partly evil, partly good; man is neither wholly good nor wholly evil, but a combination of the two principles—light and darkness continually fighting against each other for universal supremacy. We see then that the fundamental presuppositions, with regard to the nature of the universe and man, in Buddhism, Christianity, and Zoroastrianism, respectively, are the following:—

(1) There is pain in nature, and man regarded as an individual is evil (Buddhism).

(2) There is sin in nature, and the taint of sin is natal to man (Christianity).

(3) There is struggle in nature; man is a mixture of the struggling forces and is free to range himself on the side of the powers of good, which will eventually prevail (Zoroastrianism).

MUSLIM VIEW OF THE UNIVERSE AND MAN.

The question now is, What is the Muslim view of the universe and man? What is the central idea in Islam which determines the structure of the entire system? We know that sin, pain, and sorrow are constantly mentioned in the Qur-án. The truth is that Islam looks upon the universe as a reality, and consequently recognizes as reality all that is in it. Sin, pain, sorrow, struggle are certainly real, but Islam teaches that evil is not essential to the universe; the universe can be reformed; the elements of sin and evil can be gradually eliminated. All that is in the universe is God's—

“Whatever is in the heavens and in the earth is of God.”—Qur-án, chap. iv.

and the seemingly destructive forces of nature become sources of life, if properly controlled by man, who is endowed with the power to understand and to control them, as the Qur-án says:—

“And hearing, seeing, have We made him.”—Qur-án, chap. lxxvi. 2.

Everything in the universe has been created for his benefit, and to help him in his evolution.

"It is God Who hath created the heavens and the earth, and sendeth down water from the heaven, and so bringeth forth the fruits for your food : and He hath subjected to you the ships, so that by His command they pass through the sea ; and He hath subjected the rivers to you : and He hath subjected to you the sun and the moon in their constant courses : and He hath subjected the day and the night to you : of everything which ye ask Him, giveth He to you ; and if ye would reckon up the favours of God, ye cannot count them."—Qur-án, chap. lxxvi. 38.

These and other similar verses of the Qur-án, combined with the Quranic recognition of the reality of sin and sorrow, indicate that the Islamic view of the universe is neither optimistic nor pessimistic. Modern psychometry has given the final answer to the psychological implications of Buddhism. Pain is not an essential factor in the constitution of the universe, and pessimism is only a product of a hostile social environment. Islam believes in the efficacy of well-directed action ; hence the standpoint of Islam must be described as melioristic—the ultimate presupposition and justification of all human effort at scientific discovery and social progress. Although Islam recognizes the fact of pain, sin, and struggle in nature, yet the principal fact which stands in the way of Islam, is neither pain, nor sin, nor struggle.

SALVATION IN ISLAM IS FREEDOM FROM FEAR.

It is fear, to which man is a victim owing to his ignorance of the nature of his environment and want of absolute faith in God. The highest stage of man's ethical progress is reached when he becomes absolutely free from fear and grief. "They will have no fear or grief," so says the Qur-án. The central proposition which regulates the structure of Islam, then, is that there is fear in nature, and the object of Islam is to free man from fear. This view of the universe indicates also the Islamic view of the metaphysical nature of man. If fear is the force which dominates man and counteracts his ethical progress, man must be regarded as a unit of force, an energy, a will, a germ of infinite power, the gradual unfoldment of which must be the object of all human activity. The essential nature of man, then, consists in will, not intellect or understanding.

MAN PEACEFUL BY NATURE.

With regard to the ethical nature of man, too, the teaching of Islam is different from that of other religious systems. And when God said to the angels, "I am going to make a Viceroy on the earth," they said, "Art Thou creating one who spills blood and disturbs the peace of the earth, and we glorify Thee and sing Thy praises?" God answered, "I know what you do not know." This verse of the Qur-án, read in the light of the famous tradition that every child is born a Muslim—peaceful—indicates that according to the tenets of Islam man is essentially good and peaceful—a view explained and defended, in our own times, by Rousseau—the great father of modern political thought. The opposite view, the doctrine of the depravity of man held by the Church of Rome, leads to the most pernicious religious and political consequences. Since if man is elementally wicked he must not be permitted to have his own way, his entire life must be controlled by external authority. This means priesthood in religion and autocracy in politics. The Middle Ages in the history of Europe drove this Dogma of Romanism to its political and religious consequences, and the result was a form of society which required terrible revolutions to destroy it and to upset the basic presuppositions of its structure. Luther, the enemy of despotism in religion, and Rousseau, the enemy of despotism in politics, must always be regarded as emancipators of European humanity from the heavy fetters of Popedom and absolutism, and their religious and political thought must be understood as a virtual denial of the Church dogma of human depravity. The possibility of the elimination of sin and pain from the evolutionary process and faith in the natural goodness of man are the basic propositions of Islam as of modern European civilization, which has, almost unconsciously, recognized the truth of these propositions, in spite of the religious system with which it is associated. Ethically speaking, therefore, man is naturally good and peaceful. Metaphysically speaking, he is a unit of energy, which cannot bring out its dormant possibilities owing to its misconception of the nature of its environment.

SENSE OF INDIVIDUALITY EMPHASIZED BY ISLAM.

The ethical ideal of Islam is to disenthral man from fear, and thus to give him a sense of his personality, to make

him conscious of himself as a source of power. This idea of man as an individuality of infinite power determines, according to the teaching of Islam, the worth of all human action. That which intensifies the sense of individuality in man is good, that which enfeebles it is bad. Virtue is power, force, strength ; evil is weakness. Give man a keen sense of respect for his own personality, let him move fearless and free in the immensity of God's earth, and he will respect the personalities of others and become perfectly virtuous. Thus it is obvious to reason why certain forms of human activity, e.g. self-renunciation, poverty, slavish obedience which sometimes conceals itself under the beautiful name of humility and unworldliness—modes of activity which tend to weaken the force of human individuality—are regarded as virtues by Buddhism and Christianity, and altogether ignored by Islam. While the early Christians gloried in poverty and unworldliness, Islam looks upon poverty as a vice, and says : " Do not forget thy share in the world."

The highest virtue from the standpoint of Islam is righteousness, which is defined by the Qur-án in the following manner :—

"It is not righteousness that ye turn your faces in prayers towards east and west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the Prophets, who giveth money for God's sake unto his kindred and unto orphans and the needy and to strangers and to those who ask for the redemption of captives ; of those who are constant at prayer, and of those who perform their covenant when they have covenanted, and behave themselves patiently in times of violence."

It is therefore evident that Islam, so to speak, transvaluates the moral values of the ancient world, and declares the preservation and intensification of the sense of human personality to be the ultimate ground of all ethical activity. Man is a free, responsible being, he is the maker of his own destiny, his salvation is his own business. There is no mediator between God and man. To commune with God is the birthright of every man. The Qur-án, therefore, while it looks upon Jesus Christ as *the Spirit of God*,¹ strongly protests against the Christian doctrine of

¹ *The Spirit and the Word of God*.—Al-Qur-án styled Jesus a spirit of God and a word of God, but not in the sense in which the two epithets

Redemption as well as the doctrine of an infallible visible head of the Church—doctrines which proceed upon the assumption of the insufficiency of human personality, and tend to create in man a sense of dependence which is regarded by Islam as a force obstructing the ethical progress of man. The law of Islam is almost unwilling to recognize illegitimacy, since the stigma of illegitimacy is a great blow to the healthy development of independence in man. Similarly, in order to give man an early sense of individuality, the law of Islam has laid down that a child is an absolutely free human being at a particular age.

HOW ISLAM ABOLISHED SLAVERY.¹

To this view of Muslim ethics, however, there can be one objection. If the development of human individuality is the principal concern of Islam, why should it tolerate the institution of slavery? The idea of free labour was foreign to the economic consciousness of the ancient world. Aristotle looks upon slavery as a necessary factor in human society. The Prophet of Islam,

have been made much of by the Christian propagandists. The Quranic "word of God" is not synonymous with "the Word" mentioned in St. John i. 1, which was only an echo of the Logos of the Alexandrian School of Philosophy, and not a Divine inspiration. In Quranic terminology, however, every creature is a word of God, with Jesus as one. We read the following in the Qur-án :—

"Say, should the sea become ink, to write the *words of my Lord*, the sea would surely fail, ere the *words of my Lord* fail, though we brought its like in aid."—The Cave, v. 109.

Similarly, it is not only Jesus who has been called "Spirit of God" in the Qur-án. Every son of Adam receives the same title :—

"And when you had said to the angels, Surely I am going to create a mortal of the essence of black mud, fashioned in shape.

"So when I have made him complete, and breathed into him of My spirit, fall down, making obeisance to him."—Qur-án xv. 28-29. —ED.

¹ We read the following in the April number of the *African Times and Orient Review* from the able pen of W. F. Hutchison, Extraordinary Member of Legislative Council, Gold Coast Colony:—"After the 24th of June 1712 the Act of 1697 ceased to be in force. From that time the British became the chief slave traders, supplying not only their own colonies, but those of other nations. In March 1713 an agreement was entered into between the company and the Spanish Government transferring the monopoly of the supply of slaves to the Spanish Americas from the French to the English company. By this agreement the company was to supply the Spanish colonies with 4,800 slaves per annum for a period of thirty years. It was allowed to import over a period of twenty-

being a link between the ancient and the modern world, declared the principle of equality, and though, as a wise reformer, he apparently conceded to the social conditions around him in retaining the name of slavery, he quietly took away the whole spirit of this institution, and he brought slaves on equal footing with freemen. That slaves had equal opportunity with other Mussulmans is evidenced by the fact that some of the greatest Muslim warriors, kings, premiers, scholars, and jurists were slaves. During the days of the early Caliphs slavery by purchase was quite unknown; part of the public revenue was set apart for purposes of manumission, and prisoners of war were either freely dismissed or freed on the payment of ransom. Omer set all slaves at liberty after his conquest of Jerusalem. Slaves were also set at liberty as a penalty for culpable homicide and in expiation of a false oath taken by mistake. The Prophet's own treatment of slaves was extraordinarily liberal. The proud, aristocratic Arabs could not tolerate the social elevation of a slave, even when he was manumitted. The democratic ideal of perfect equality, which had found the most uncompromising expression in the Prophet's life, could only be brought home to an extremely aristocratic people by a very cautious handling of the situation. He brought about a marriage between an emancipated slave and a free Quresh woman, a relative of his own. This marriage was a blow to the aristocratic pride of this Arab woman; she could not get on with

five years as many more slaves as it could sell, and to send one cargo of goods each year. For these privileges the company was to pay a sum of money to Spain and a royalty on each slave imported. One-half of its profits was to be paid to the Kings of Spain and England—one-fourth to each. Instead of making large profits, the company fell behind in its payments, and by 1739 was deeply indebted to the King of Spain, who threatened to cancel the contract, this being one of the principal causes of the war which broke out in that year. During the war the contract was suspended, but at the peace of 1748 it was renewed for four years. By a convention in 1750 it was finally abolished, Spain paying the company £100,000 as compensation." Such a state of things is unknown in the history of Islam. In fact, Islam abolished the slave trade; in the clearest teaching of Islam the purchase of slaves has been forbidden. The only Quranic words—*mā malakat aimān-o-kum*—*those your hands have taken possession of*—which have been held responsible for the so-called slavery in Islam only refer to prisoners taken in war. Islam had to make some provision as to the treatment such persons had to receive at the hands of their captors. To be a slave in Islam, in the words of Stanley Lane-Poole in his *Medieval India*, is to be a son, a son-in-law, a nephew of the master—relations which resulted in some cases in the so-called slave inheriting the title and fortune of his benefactor.—Ed.

her husband, and the result was a divorce, which made her the more helpless, since no respectable Arab would marry the divorced wife of a slave. The ever-watchful Prophet availed himself of this situation and turned it to account in his efforts at social reform. He married the woman himself, indicating thereby that not only a slave could marry a free woman, but also a woman divorced by him could become the wife of a man no less than the greatest Prophet of God. The significance of this marriage in the history of social reform in Arabia is indeed great. Whether prejudice, ignorance, or want of insight has blinded European critics of Islam to the real meaning of this union it is difficult to guess.

SLAVES IN THE COURT OF THE LATE AMIR OF AFGHANISTAN.

In order to show you the treatment of slaves by modern Mussulmans, I quote a passage from the English translation of the autobiography of the late Amir Abdulrahman of Afghanistan (may his soul rest in peace). "For instance," says the Amir, "Framurz Khan, a Chitrali slave, is my most trusted Commander-in-Chief at Herat, Nazir Mohammad Safar Khan, another Chitrali slave, is the most trusted official of my Court: he keeps my seal in his hand to put to any document and to my food and diet; in short, he has the full confidence of my life, as well as my kingdom is in his hands. Parwana Khan, the late Deputy Commander-in-Chief, and Jan Mohammad Khan, the late Lord of Treasury, two of the highest officials of the kingdom in their lifetime, were both of them my slaves.

The truth is that the institution of slavery is a mere name in Islam, and the idea of individuality reveals itself as a guiding principle in the entire system of Muhammadan law and ethics. The poet Omar Khayyám has beautifully expressed the spirit of Muslim ethics in one of his quatrains, which reads as follows in English:—

So long as there are in thy body bone and nerves,
Don't go beyond what has fallen to your lot;
Don't surrender, if thy enemy be Rustam son of Zál;
And don't come under the obligation, even though thy friend be
 Hatim Tai, the Great Benefactor.

Briefly speaking, then, a strong will in a strong body is the ethical ideal of Islam.

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