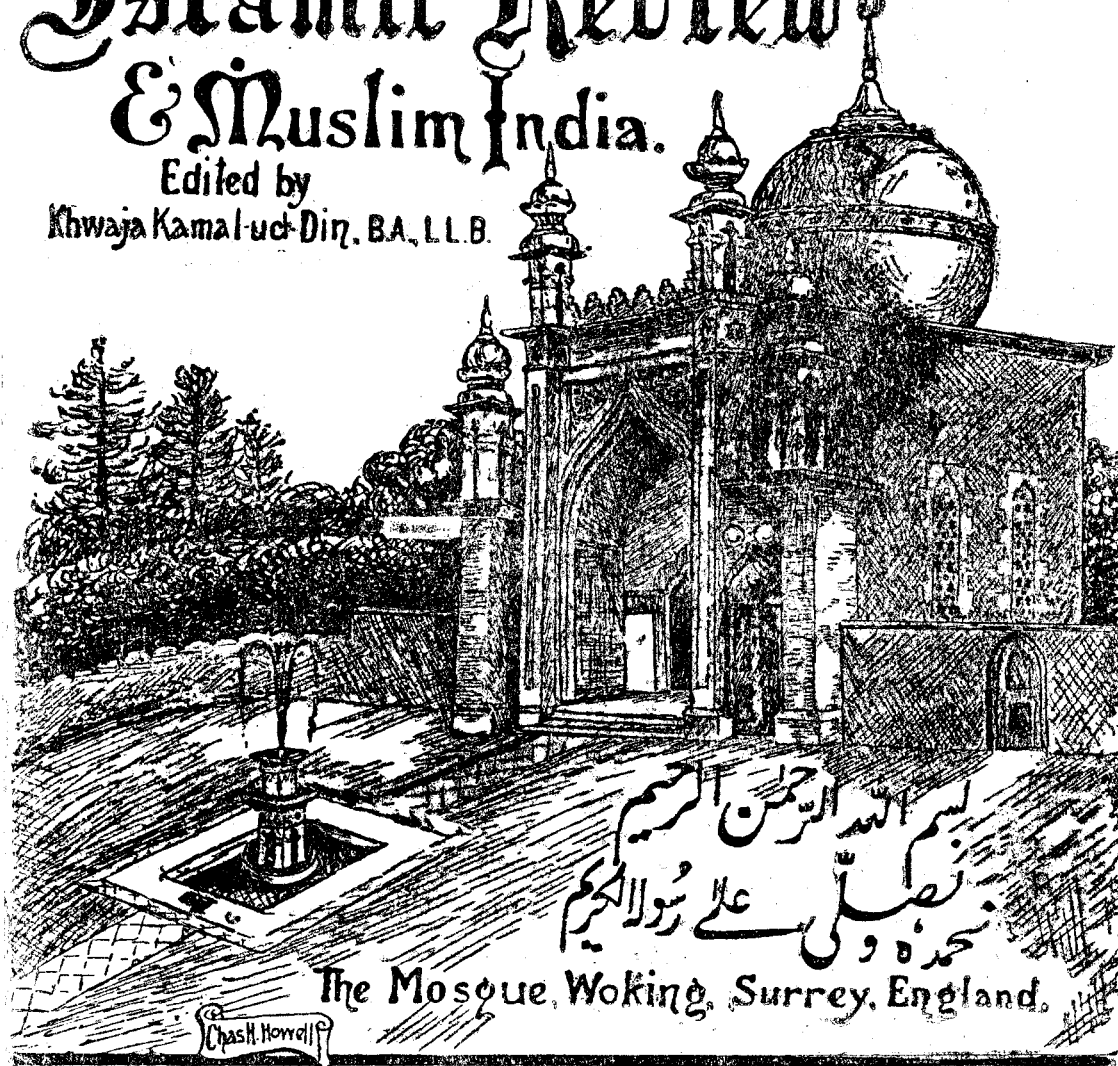


Islamic Review & Muslim India.

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



CONTENTS

	PAGE		PAGE
Mr. George Hamid Williams	Frontispiece	The Origin and Development of Sacrifice. By	
Notes	426	DUDLEY WRIGHT	449
In the Name of the Most Merciful Allah. Prayer.		The Unity of God	452
By EL FARUQ LORD HEADLEY	428	Fasting in Islam. By MARMADUKE PICKTHALL	454
Slavery. II. By KHAWAJA NAZIR AHMAD	429	The Prophet in War-Time. IV. By MAULVI	
Is Christianity Destined to be the Universal		MUSTAFAKHAN, B.A.	461
Religion? By KHALID SHELDRAKE	446		

BOOKS OF ORIENTAL STUDY

- Ali (Syed M. R.).—Islam and European Christianity.** A Paper. Pp. 15. 1s. net.
- Al-Khazraji's History of the Rasúli Dynasty of Yaman.** With Introduction by the late Sir J. REDHOUSE. Now edited by E. G. BROWNE, R. A. NICHOLSON, and A. ROGERS. Vols. I, II (English translation), 7s. each. Vol. III (Annotations), 8s.
- Browne (E. G.). Account of a Rare Manuscript History of the Seljúgs.** A reprint. 8vo, sewed, pp. 82. 2s.
- Browne (E. G.).—The Reign of Terror at Tabriz. England's Responsibility.** With photographs. 8vo, sewed, pp. 15. 1s.
- Cowper (B. H.).—Principles of Syriac Grammar.** Translated and abridged from the work of Dr. HOFFMANN. 8vo, pp. 184, cloth, 2s.
- Grow (F. E.).—Arabic Manual.** A Colloquial Handbook in the Syrian Dialect. For the use of visitors to Syria and Palestine, containing a simplified Grammar, a comprehensive English and Arabic Vocabulary, and Dialogues. The whole in English characters, carefully transliterated, the pronunciation being fully indicated. Crown 8vo, pp. viii. 334, cloth. 2s.
- Emin Effendi (D. Mehemed).—The Struggle over Tripoli.** A Warning to the Turkish Nation. Authorized translation from the German by Mrs. E. SCOTT. 12mo, pp. 16, paper cover. 1s. 6d.
- Emin Effendi (Dr. Meh.).—The Future of Turkey.** An Essay on the Eastern Question and a Suggested Solution. Translated from the German. 8vo, cloth, pp. 49. 2s. 6d.
- Encyclopædia of Islam.** A Dictionary of the Geography, Ethnography, and Biography of the Muhammadan Peoples. Prepared by a number of leading Orientalists. Edited by Dr. M. TH. HOUTSMA, T. W. ARNOLD, R. BASSETT, etc. To be completed in 3 vols. Fascs. 1-24 now issued. Each part 6s.
- Hava (P. J.).—Arabic-English Dictionary.** 8vo, pp. xii, 900, cloth. Reprinting.
- Irvine (W.).—The Army of the Indian Moghuls; its Organisation and Administration.** Royal 8vo, pp. 324, cloth. 12s. net.
- Kashfu'l Mahjúb of A'li b. 'Uthman al-Jullábi, al Hujwiri.** The oldest Persian Treatise on Sufism. Translated from the text of the Lahore edition, compared with MSS. in the India Office and British Museum. By R. A. NICHOLSON, Lit.D. Royal 8vo, pp. xxiv, 443, cloth, gilt. 10s.
- Leonard (Major A. G.).—Islam, her Moral and Spiritual Value.** A Rational and Psychological Study. With a Foreword by SYED AMEER ALI. 8vo, pp. 160, cloth. 4s. net.
- Lonsdale (A. W.).—A Simpler Burmese Grammar.** Pp. 84. 2s. 6d. net.
- Low (James, Lt.-Col.).—The Keddah Annals.** Translated from the Malay. (Marong Mahawangæa.) 8vo, sewed, pp. 195. 3s. 6d.
- Moorat (Mrs. M. A. C.).—Elementary Bengali Grammar in English.** Small 8vo, pp. vi. 135. 4s. net.
- Parkinson (J. J.).—Essays on Islamic Philosophy.** Royal 8vo, pp. 54, cloth. 3s. net.
- Pinches (Theo. G.).—An Outline of Assyrian Grammar.** With a short Sign List, etc., etc. Royal 8vo, cloth, pp. 70. 5s. 6d.
- Poletti (P.).—Chinese and English Dictionary.** Arranged according to Radicals and Sub-Radicals. New and enlarged edition. Royal 8vo, pp. cvii, 307, paper cover. 18s.
- Qoran.** A good lithographed Text. Cairo Edition. Sq. 8vo, Oriental binding with flap. 10s.
- Another Edition. Lithographed. Fine clear text. Small 4to, Oriental cloth binding, with flap, with silver ornamentation. Pp. 528. £1.
- Sangaji (S.).—Handy Urdu-English Dictionary.** Based on Shakespeare and the best Modern Authorities. 8vo, pp. 938, cloth. 18s.
- Sarkar (J.).—Anecdotes of Aurungzebe** (Translated into English with Notes) **and Historical Essays.** 8vo, cloth, pp. 242. 5s.
- Sayani (Husain R.).—Saints of Islam.** 8vo, pp. 90, cloth. 3s. net.
- Spiro Bey (S.).—A New Practical Grammar of the Modern Arabic of Egyyt.** 8vo, pp. xiv, 251, cloth. 14s. net.
- Spoer (H. H.) and Haddad (A. Nasrallah).—Manual of Palestinean Arabic for Self-Instruction.** (Romanized Text only.) Royal 8vo, paper covers, pp. xii, 225. 7s. 6d. net.

Apply to : The Manager, The Islamic Book Depot, The Mosque, Woking, England.



"Assalmo Clarkum"
George Hamill Williams

THE "ISLAMIC REVIEW,"

THE MOSQUE, WOKING,

ENGLAND

DEAR BRETHREN IN ISLAM,

Assalmo Alaikum.

It is needless for me to dilate upon the valuable work which is being carried on by the Woking Mission and its monthly journal, the "Islamic Review." It has been universally admitted that the Western world, satiated as it is with the overgrowth of materialism, is yearning for the spiritual light of Islam. "The "Islamic Review" has been the pioneer in bringing this light to the West, and its services in clearing up the Western atmosphere which was saturated with the misrepresentations and misconceptions about Islam have been attended with great results. And still greater results are expected, if we enlarge the circulation of the "Review." We therefore request such of our Muslim brethren who cherish the great hope of propagation of Islam in the West to contribute towards the extension of its circulation. The proceeds of the "Islamic Review" have been so far, and will be ever in future, utilized in the dissemination of Islamic literature in the West, and therefore any help to the "Review" is in reality a help to the cause of Islam. It is therefore suggested that our Muslim brothers may recommend the "Islamic Review" to their friends, and thus get more subscribers for it. We hope that if this suggestion is adopted, the circulation of the "Review" will be considerably enlarged in 1921, which will enable us to distribute the Islamic literature on a more extensive scale.

It may also be noted here that, owing to the abnormal increase in the charges of printing and price of paper, we are compelled to enhance the subscription of the "Review" to 10s. The subscribers are therefore requested to send in 10s. instead of 8s. for 1921.

Yours most fraternally,

MANAGER,

THE "ISLAMIC REVIEW."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VIII]

DECEMBER 1920

[No. 12

THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2; cloth bound, 30s. Postage and packing for both qualities: United Kingdom, 2s.; abroad, 4s. Prospectus and sample pages sent free on application. Prices in India: India paper, Rs. 20; cloth bound, Rs. 16. Apply in India to Ahmadiyya Anjuman, Ishaat-Islam Ahmadiyya Buildings, Lahore. Orders from India, Burma, Ceylon, etc., should be sent to the Lahore office only.

Friday Prayer and Sermon.—At the London Muslim Prayer House
—III, Campden Hill Road, Notting Hill Gate, London—every Friday,
at 1.30 p.m.

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

NOTES

"The Problem of Islam."

The rapid progress of Islam in Africa has become *the problem* for the Christian missionaries who are pondering over the schemes to check this undesirable growth of the religion which, according to their vision, is nothing more than an Anti-Christ propaganda. Mr. Gairdner, whose proselytizing activities against Islam made him the author of the *Reproach of Islam*, has just brought about another booklet, the *Rebuke of Islam*, in which he has exposed the task the Christian missionaries have to face, not only in winning back Islam to Christ in lands once Christian, but in PREVENTING ITS SPREAD. The whole book is a hearty cry from the author of the dangers to which Christianity is exposed by the propagation of Islam among the primitive people to whom it makes an intelligent appeal. To illustrate it I should like to make the following quotation from the book :—

The problem, however, is not simply a problem of converting, of winning BACK. It is in Africa, and to a large extent in Russian Asia also, a problem of PREVENTING. The following, from West Africa, brings vividly to our notice the contest of Islam for the heathen tribes :

All to the north and east and mostly west of us is won to Islam ; the south is occupied by pagans, wholly hostile to Islam and hating it with deadly hatred ; further south again, among the great Nape and Youruba peoples it is making rapid strides. . . . The most of the propaganda is done by traders. . . .

Of course the principal thing needed is a native agency. The Government has brought MUHAMMADANS from INDIA as clerks, artificers, blacksmiths ; we ought to bring Christians from India and Egypt to these countries. I am convinced that the value of a converted Muhammadan from Egypt in this country, if he could live humbly and simply, would be revolutionary. Here converted heathens to Islam win more converts than others.

While we must admire the ingenuity of our Christian friends in launching upon new schemes for the spread of Christianity, we cannot help pointing out to them in a friendly way that the success of Islam is chiefly due to its being a natural religion. In order to achieve success for Christianity, either human nature should be twisted so as to adapt it to the queer and unnatural dogmas of Christianity, or Christianity itself should be modified and converted into the natural religion of Islam.

Ameer Feisul's Visit to England.

A Correspondent of the *Pall Mall Gazette* writes in its issue of December 9, 1920 :—

The arrival of Emir Feisul in this country brings again into prominence the Arab question.

The Emir has come here on behalf of his father to thank King George for the presents his Majesty has sent to the King of the Hed ;

NOTES

he will also submit the demands of his father, King Hussein, to the British Government regarding the execution of the pledges given to him before the entry of the Arabs into the war.

When one remembers that our pledges given to Hussein relate to regions stretching from the Mediterranean to the Persian Gulf and from Aleppo to the Hedjaz, while Hussein's influence as guardian of the holy places permeates throughout the Islamic world, it is easy to see the importance of reaching a satisfactory settlement.

In Feisul the Arabs have a worthy representative. He has the typical features of the well-born Arab. He is tall, with a long, rather thin face, and a short black beard that makes his olive skin look hardly darker than that of a South European. The exploits of his army on Allenby's right flank, their raids far behind the Turkish lines, their uniform success—due not a little to the gallant Lawrence, whose name amongst the Arabs is inseparably coupled with Feisul's—made the Shereef's son a reputation with the hardy, war-loving Beduins such as no Arab has had since the days of Saladin.

But Feisul is more than a master of desert warfare. Before the war he was looked up to by the Arab Nationalists of the Turkish Provinces as their leader. The war proved him the only man capable of uniting the different religious and political parties. Thus it was that he became the elected head of the Arab Government of Damascus.

He showed he was a statesman who realized that the Arab question was a world question, when, in spite of his extremist followers, he refused to attempt to oppose the French or to enter into hostilities with them, preferring to come to Europe and submit the whole case in an atmosphere as far removed as possible from passion and prejudice.

Feisul is essentially reasonable. He knows that compromise is the essence of diplomacy, and that a conciliatory spirit often does more than a rigid insistence on well-founded claims.

This does not mean that Feisul is not an ardent patriot, inspired by the ideal of lifting the Arabs to the great place they have held before in the world's history. But while claiming that the Arabs shall receive treatment commensurate with the pledges they have been given and their own performances in the war, he recognizes to-day, as before, that Great Britain and France have also their interests, material and sentimental, in the Arab Middle East, and that no good will come out of the present chaos until British, French, and Arabs can all work with a will together. There is an idea in France that Feisul is pro-British and anti-French. That is a mistake. Feisul is solely pro-Arab.

The main interest of the negotiations will probably turn on Mesopotamia. The British Government has a free hand there, and would be well advised to ask King Hussein to take his share in the organization of the new State. In that case Hussein will probably delegate the duty to one of his sons, who will go to Baghdad.

Under his headship Arab levies and gendarmerie will as soon as possible relieve our troops, until our garrison is reduced to a few battalions between Baghdad and the Gulf. Such a settlement would be eminently desirable. It would save the British taxpayer, it would show the Arabs that we kept our word, it would throw the influence of the Shereef of Mecca on the side of peace.

Apart from all other considerations, we cannot afford to-day to have the Arabs against us. Least of all can we view with equanimity the possibility of the power at Mecca, with its influence through the pilgrimage on all the races of Islam, ceasing to be well disposed towards us.

Europe's Debt to Islam.

That the modern civilization and culture of Europe owes a great deal to Islam has been universally accepted.

ISLAMIC REVIEW

No student of history will fail to see that Islam has been the Pioneer of the light and learning of which the modern Europe is so much proud, and yet the European nations are in these days determined to weaken the Muslim Powers and to misrepresent the teachings of Islam. But among this whirlwind of anti-Islamic movements sometimes there comes a solitary cry in favour of Islam, which, however, sinks down in the loud noise of enemies. Who has ever taken the trouble to read and ponder over the following passage of *Islam*, by Major Arthur Glyn Leonard :—

Never to this day has Europe acknowledged in an honest and whole-hearted manner the great and everlasting debt she owes to Islamic culture and civilization. Only in a lukewarm and perfunctory way has she recognized that, when during the dark ages her people were sunk in feudalism and ignorance, Moslem civilization under the Arabs reached a high standard of social and scientific splendour that kept alive the flickering embers of European society from under decadence.

Do not we, who now consider ourselves on the topmost pinnacle ever reached by culture and civilization, recognize that, had it not been for the high culture, the civilization and intellectual as well as social splendour of the Arabs, and to the soundness of school system, Europe would this day have remained sunk in the darkness of ignorance? Have we forgotten that the Muhammadan maxim was that "the real learning of a man is of more public importance than any particular religious opinions he may entertain"—that Muslim liberty was in striking contrast with the then intolerant state of Europe? . . .

In Europe's own interest it would in the end repay her statesmen to treat the world of Islam with greater sympathy and toleration. . . . These remarks apply more forcibly of course to Great Britain and France. From the standpoint of the highest statesmanship these two states should utilize the power they possess towards the attainment of this wise and politic object. Instead of permitting any such impolitic measures as, e.g. those made by Christian missionaries to proselytize, they should by every means that lie within their power advance, encourage and stimulate the work of Islam in its own proper and legitimate sphere of influence.

Had these facts been taken into consideration by the Allied Powers, the Turkish Treaty would have been quite different from what it has been.

IN THE NAME OF THE MOST MERCIFUL ALLAH

PRAYER

By EL FARUQ LORD HEADLEY.

O GOD of Mercy, we bless Thy Holy Name and thank Thee for giving us life and the power of enjoying Thy blessings and obeying Thy commands.

We pray Thee to forgive us all our sins, and not to visit them on our children or our children's children.

SLAVERY

We thank Thee for the infinite blessing of self-control which has enabled us to overcome the evil one in times of great provocation, temptation and danger.

Be Thou ever near to direct and protect us, and to guide all our steps in Thy path alone. Amen.

SLAVERY

II

By KWAJA NAZIR AHMAD

(Continued from the November number)

Position of Slaves under Romans.

THE Roman system of slavery, as already stated, had its most natural and relatively legitimate place. It was at Rome, as William Blair has remarked in his *Inquiry into the State of Slavery among the Romans from Earliest Period to the Establishment of the Lombards in Italy*, that the institution was more than anywhere "extended in its operation and methodized in its details." It is due to the Romans that out of the slave-class the modern proletariat has been historically evolved.

The sources of slavery in the Roman period, as those of Greece, were : Firstly, war, through which not only Asiatics and Thracians, but even Europeans were enthralled. Many inter-State wars made even some Romans themselves slaves to others. Secondly, sale of children by their parents. Thirdly, birth. This was, of course, not an abundant source. Wise masters used to inter-marry slave wives as a reward for their good services. Fourthly, piracy, i.e. the pirates used to kidnap the inhabitants of the sea-coast, who were subsequently made slaves. Fifthly, commerce. Besides the sale of slaves, which took place as a result of the capture of cities or other military operations, there was a systematic slave-trade. In Epirus, after the victories of Æmilius Paulus, 150,000 captives were sold. The prisoners at Aquæ Sextiæ and Vercellæ were 90,000 Teutons and 60,000 Cimbri. Cæsar sold on one single occasion in Gaul 63,000 captives. Augustus made 44,000 prisoners in the country of the Salassi; after immense numbers had perished by famine and hardships and in the combats of the arena, 97,000 slaves were acquired by the Jewish War. But slavery, as Hume says, is unfavourable to population, and even the wars of Rome were insufficient to maintain the supply. Hence a regular commerce in slaves was established, which was based on the "systematically prosecuted hunting of man."

ISLAMIC REVIEW

There were other sources of slavery as well, which, of course, operated in a comparatively smaller degree. Instead of imprisonment for certain offences, the guilty persons were reduced to slavery and were employed in various public works, e.g. quarries or mines. A creditor could hold his solvent debtor as a slave, or sell him out of the city, a system which was subsequently restricted by law.

The slaves often occupied the lower posts in the law courts, e.g. couriers, servants of the law courts, of prisons and even of temples. They were employed in cleaning of sewers, construction of roads, maintenance of aqueducts or execution of other similar public works. Actors, comic and tragic, pantomimi and the performers of circuses were commonly slaves, as were also the gladiators.

According to the Roman law a slave was not punishable for the crimes of adultery, theft or breach of contract, as he was regarded merely as property of his master without any individuality of his own. But he enjoyed perfect equality among masters, and we are told that Cato ate and drank the same coarse victuals as his slaves, and even had the slave children suckled by his wife. Nevertheless, there was a certain number of Romans who, moved by selfish and sordid motives, took part in political disturbances in order to get slaves. Such masters, of course, invariably maltreated their slaves. And almost all the civil wars in the Roman Empire were due to this slave-hunting system.

William Blair, in comparing the Greek and Roman system of slavery, points to the greater facility and frequency of emancipation as the great superiority of the latter. No Roman slave, he says, "needed to despair of becoming both a freeman and citizen."

Position of Slaves under Israelites.

The position of slaves among the Israelites was not, however, very unsatisfactory. Here we must carefully dissociate the word slavery from certain ideas inseparably connected with it in the modern Christian world. In the Hebrew conception there was no such profound difference between the slave's relation to his master. Free-born wives and free-born children were all alike under the power of their master. The master could sell his children as well as his slaves. The slaves were not regarded as of an inferior order, but were treated as members of the family and were regarded as fellow-men, and, indeed, if of Israelite descent, were held in as high an esteem as freemen of foreign origin.

From the legal and practical standpoint of view, whether a slave was an Israelite or not was exceedingly important. As of old, all captives of war became slaves. Whereas the Greek and Roman masters were permitted to kill their slaves, the Israelite master did not enjoy this power. The runaway

SLAVERY

slave also enjoyed the protection of ancient customs. The position of the foreign female slave was far better than that of the earlier periods. She was often her master's concubine. It was not degrading in any way for the master to be the lord of her body as well. The concubine could not be sold again, and her master must free her, if he wished to put her away.

Position of Slaves under Christianity.

Having traced the history of slavery from its very beginning up to the day on which Jesus of Nazareth saw light for the first time in this world, I now venture to discuss the effects and influences of modern as well as ancient Christianity on this institution.¹

Whatsoever the teachings of Jesus Christ might have been, and whether they are handed down to us in original or not, is another question, and therefore need not be dealt with. What effect Christianity had on Israelites is not beyond any one's knowledge. It was in the Roman Empire that Christianity arose, and it was then that it could have effected any betterment in the condition of slaves. When Jesus preached, the condition of slaves was no doubt the worst. But I fail to see any relation between the influence of Christianity, if any, and the gradual improvement in the position of the slaves in the Roman Empire. The reform had begun before Christianity became a dominant religion in the Roman Empire. As early as the second century the law had begun to exercise its influence in favour of liberty. It was in the second century that "the victory of moral ideas" in this as in other departments of life became "decisive. Dio Chrysostom, the adviser of Trajan, is the first Greek writer who pronounced the principle of slavery to be contrary to the law of nature." Thus a change was carried out in the practical policy of the state. The military vocation of Rome had reached its natural limits; and the emperors, realizing that in the future industrial activity must prevail, prepared the people for the abolition of slavery by honouring the freed-men, by protecting the slave against his master, and by facilitating manumission. The exposure and sale of children and of giving them in pledge for debt was forbidden. An edict of Diocletian (A.D. 284-305) prohibited a free man from selling himself. Manstealers and kidnappers were put to death. The insolvent debtor was withdrawn from the yoke of his creditor. In rehibitory actions the slave was returned to the seller; so were also his parents, brothers, and *personæ contubernio conjunctæ*. The State granted to public slaves the right of bequeathing

¹ In order to be able to do justice to the subject I do not propose to deal with the position of slaves under Islam, but shall endeavour to discuss it in a subsequent issue.

half their possessions, and private persons sometimes permitted similar concessions. The Emperor Hadrian (A.D. 117) took from masters the power of life and death, and abolished the subterranean prisons. Antoninus Pius (A.D. 138-180) punished masters who killed their slaves, just as if they had killed others. In the times of Nero (A.D. 54-68), who played his fiddle while Rome with its Christian inhabitants was burning, and who, being one of the greatest enemies of Christianity, persecuted them ruthlessly, had ordered the magistrates to receive the slave's complaints of ill-treatment.

The *lex Petronia*, belonging to the same or earlier period, had forbidden masters to hand over their slaves to combat with wild beasts. Emancipation was facilitated; some of the old customs were dispensed with, obstacles removed and legal difficulties obviated as to further it. That the change of the policy with regard to slavery in the Roman Empire was due to the change of sentiments, and *not* to the influence of Christianity, is clear from the following quotation from the *Encyclopædia Britannica* (vol. xxii, p. 134): **"We have observed a change in the policy of the law, indicating a change in sentiment with respect to the slave class, which does not appear to have been at all due to Christian teaching, but to have arisen from the spontaneous influence of circumstances co-operating with the softened manners which were inspired by a pacific regime."**

Keeping this in view, and comparing the dates given above with those of the reign of Constantine (A.D. 323-337), the first Christian Emperor, it is self-evident that Christianity had nothing to do with the gradual reforms introduced by the various Roman Emperors.

Therefore, the assumption that the social evolution of slaves was due to the indirect influence of Christian preaching of the brotherhood of man is not only ridiculous but without any foundation. The equality of man, alleged to be preached by Christianity, has always been a mere humdrum. **"The brotherhood in the faith of Islam, as in Israel of old, is not, as unfortunately it has come to be in the Christian world, a mere empty phrase, but a very real force."** Thus truth has forced its way through the pen of a Christian authority in *Encyclopædia Biblica*, vol. iv, col. 4658.

"By their fruits ye shall know them." What a wonderful truth! If Jesus had known that his sheep would misuse his name and Gospel, he, perhaps, would have hesitated, nay, refrained, from making such an utterance. Let us judge the Christian sheep by the standard of their shepherd.

What has Jesus and his faith done for the slave? The social status which Christianity assigns to slaves can well be imagined from the fact that more than

SLAVERY

once the question has been asked by the Christians, whether a slave has a soul. But let us go to more precise facts which have a direct bearing on the subject. The Christians, on the support of the Bible, fell upon the negroes of Africa and shipped them to various countries to do the duties of beasts. The Christian slave-owner "elevated" women by tearing them away from their families and homes to toil for his benefit, with the lash of the whip ever ready to descend upon their backs and limbs. The following account is a true description of the hardships the "heathen" had to bear at the hands of the Christian slave-owner.

The captive families, tied together in groups, bound together by thongs and prodded on with whips, were forced to march from their homes to the sea-coast for cotton plantations. The sand is stained with the marks of dysentery and great drops of blood from the lacerated backs and limbs. Behind there is a dead trail of hair and bones of women and children, who died with their parched tongues lolling out of their mouths for a drop of water. Thousands of these harmless and defenceless people perished under the glaring sun of the tropics. They died on the limitless waste of desert sand, blistering, burning and blazing like hell.

There comes the Christian slave-owner eager to export the "wretched class" to the land of slavery. Man, woman and child of the survivors are stowed into the hold of the vessel in lodgments more dirty and confined and horrible than those in which any modern ship stows cattle. For *"Christianity has ennobled man and elevated woman, and lent a halo of innocence to the life of child."*¹

Packed as sardines in a tin, they went across the sea to the new world, "the land of liberty," and "the land of hope and glory." They died standing among the living and without space to lie down. The corpses were dragged from amid the stench and filth and flung into the open sea, where the shark became their sexton, his belly their grave, and his row of teeth their terrible epitaph. And not here ends the record of how Christianity has civilized the world in general and negroes in particular. Dare I trust myself to make a special reference to the ignominy of the slave-market and the purchase of the "heathen" by the Christians? Over the revolting facts of husbands being separated from their wives, and of some huge negro, reserved for the purpose, being let in among the negresses to "breed" new slaves, I draw the curtain in anger and shame. Nay, not content on all occasions with the huge and healthy negro, the Christian slave-owner would personally supplement the offices of the human stallion. Thus his own quadroon children, born to him by his female slaves, became

¹ Archdeacon Farrar.

ISLAMIC REVIEW

his own slaves. His revolting adulteries increased, and thus placed him in a position to enrich his chapel and glorify his Master and God.

I hear the echo of some Christian sheep apologizing that slavery is anti-Christian, and against the Gospel of Christ. Slavery, he says, was an established institution, and it was Christianity that ultimately abolished it. I will admit that slavery was in practice when Christianity was first ushered into the world; but has the Bible given any sanction or encouragement to the pre-Christian slavery? Most distinctly it has. It ordains that certain human beings shall be slaves. To such that doubt this statement, I furnish the following texts from the Bible:

“Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

“Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

“And ye shall take them as an inheritance for your children after you, to inherit *them for a possession*; they shall be your bondmen for ever.”¹

It is a wonder that these verses have not met with the same fate as many other of both New and Old Testaments, and have not been expunged from the Bible. Let me yet quote another:

“If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

“If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

“If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.”²

The slave's wife, given by his master, and ordained by the Jehovah of the Bible, had no voice in the selection of the man with whom she was compelled to pass her whole life; and he, on the other hand, had neither the right of choice nor of taking her with him after six years. Wife, indeed! What a misuse of that sacred word! A wife who is a chattel and belongs, not to herself, but to a slave-owner; wife, who belongs, not to her husband, but to a man who is master of her husband as well, nay, master of her chastity, her children, in fact, her life. Such is the mockery displayed in the Bible. The matter is not quite finished. The slave can, as stated, claim his freedom after six years. But dear is freedom, dear are the domestic ties. If his attachment to his wife and children is such that he cannot leave them, then he must forfeit his freedom for ever. “Then his master shall

¹ Leviticus xxv. 44-46.

² Exodus xxi. 2-5.

SLAVERY

bring him unto the judge ; he shall also bring him to the door, or unto the door post ; and his master shall bore his ear through with an awl ; and he shall serve him for ever.”¹ Can these be the words of God, the Merciful and the Compassionate ? If the Holy Ghost is responsible for this, then how long has he been in hell, so as to be well conversed with such hellishness ? “ *The Bible is a voluminous work, hopelessly inconsistent, irrelevant and heterogeneous.*” To assert that the whole of the Christian Bible is the word of God is the most hideous blasphemy which a man can commit, of which, at least, I will not be guilty. Then we find that :

“ And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall surely be punished.

“ Notwithstanding, if he continue a day or two, he shall not be punished : for he *is* his money.”²

Thus, according to the Jehovah of the Bible, if a man, to “elevate” women, beats his maid to death, “he shall surely be punished.” But if by chance the lamp of life of this defenceless woman glimmers and goes out, after a day or two, into the eternal darkness of death, “he shall not be punished : for he (or she) *is* his money.”³

The Jehovah of the Bible apparently prefers continuous torture to a sudden release from that horrible life. It would have been certainly a merciful act to have slain her at the spot. Can I believe in such a God as put forth by the Bible ? I do not, I will not, although a hundred Bibles may proclaim it with the danger of their eternal hell. I will insist that I cannot attribute these crimes to the Merciful and Compassionate God.

The maid-servant of the Bible was taken as the legitimate mother of the maid-servant in the United States of America. “But in the United States the master could kill the maid outright, and was not held responsible.” “The wife of Mr. Giles Hicks,” writes Frederick Douglass, “living but a short distance from where I used to live, murdered my wife’s cousin, a young girl of fifteen, mangling her person in the most horrible manner, breaking her nose and breast-bone with a stick, so that the poor girl expired in a few hours afterwards. . . . The offence for which this girl was murdered was this : She had been set that night to mind Mrs. Hicks’s baby, and during the night she fell asleep and the baby cried. She, having lost her rest for several nights

¹ Exodus xxi. 6.

² Exodus xxi. 20-21.

³ With regard to any further details pertaining to the further support of slavery in the Bible, the reader is requested to refer to the following :—Genesis xiv. 14 ; Exodus xxiii. 12 ; Lev. xxv. 39, 47 ; Num. xxi. 3 ; Deut. xiii. 12-18, xv. 15-18, xx. 10-17 ; Josh. vi. 24 ; Judg. i. 17 ; xxi. 10-12 ; 1 Sam. xv. 3 ; 1 Kings ii. 39 ; 2 Kings iv. 1 ; Neh. v. 5 ; Am. ii. 6 ; viii. 6 ; etc.

ISLAMIC REVIEW

previous, did not hear the crying. They were both in the room with Mrs. Hicks. Mrs. Hicks, finding the girl slow to move, jumped from her bed, seized an oak stick by the fireplace, and with it broke the girl's nose and breastbone, and thus ended her life. . . . There was a warrant issued for arrest, but was not served. Thus she escaped not only the punishment, but even the pain of being arraigned before the court for her horrid crime." "On this continent thousands of women were flogged with the sanction of the Christian Church. My master," says the Hon. Frederick Douglass, "found religious sanction for his cruelty. I have seen him tie up a lame young woman and whip her with a heavy cowskin upon her naked shoulders, causing the warm, red blood to drop; and, in justification of the bloody deed, he would quote this passage of Scripture: 'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Master would keep this young woman tied up in this horrid situation four or five hours at a time. I have known him to tie her up early in the morning and whip her before breakfast, leave her, go to his store, return at dinner, and whip her again, cutting in the places already made raw with his cruel lash." For another specific example I quote another tragedy. "Mr. Gore once undertook to whip one of Col. Lloyd's slaves, named Demby. He had given Demby but a few stripes, when, to get rid of scourging, he ran and plunged himself into a creek. Mr. Gore told him that, if he did not come out at the third call, he would shoot him. The first call was given. Demby made no response, but stood his ground. The second and third calls were given with the same result. Mr. Gore then, without consultation or deliberation with anyone, not even giving Demby an additional call, raised his musket to his face, taking a deadly aim at his standing victim, and in an instant Demby was no more, his mangled body sank out of sight, and blood and brains marked the water where he had stood."

Are these heinous atrocities the work of wild, godless "heathen" or of anti-Christians? No. They are the work of men who have "found" Jesus. The sheep of Jesus not only sold the "degraded races," but also their own kith and kin. The Christian might lack in memory to remember embarrassing facts; but history forgetteth not. Christians again, quoting their Bible and serving their Shepherd, have sold into slavery men who were *not* of inferior races, and who did *not* belong to undeveloped civilization, who were *not* Pagans, but Christians. Need I be the Nemesis to remind the Christian sheep that "the sale of Englishmen and women to the American plantations was carried on during the reign of the first three Georges, and that in Scotland there were slaves down to the beginning of the last century." Are the Lowland Scots of an inferior race?

SLAVERY

Are they the products of an undeveloped civilization? Are they not Christians?

The apologist sheep of Jesus will now, *perhaps*, concede that the Old Testament favours slavery, but will insist that the old dispensation was done away with in Christ, and that the New Testament contains no passage which sanctions man having property in man. This absurd plea is put forward repeatedly by those who love their New Testament, who swear by it, who swear on it, in fact, who do everything respectful to it, *except read it*.

True, in the time of Jesus, man held property in man. Living bones and immortal souls were sold—immortal souls which Jesus had come to die for; yet Jesus protested not. He did not say a single word, at least nothing is recorded, against the cruelties and tortures inflicted on men, women and children. Human hearts, with all their tender emotions, with all their love and holy yearnings, were sold; but Jesus stood by and was dumb. "One who participates in a crime directly or indirectly is a criminal himself," is an old Latin saying. Jesus, who could curse from a fig-tree up to a city like Chorazin, did not even say a simple phrase like "Woe unto you, slave-holders!" He found Cæsarism in purple and on thrones; and he also found the Israelites, the chosen people of God, in rags and slavery. It never occurred to him to revolutionize this state of things. He, in fact, supported slavery by saying, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil."¹ For trifling differences he could call men "vipers" and "devils," but he never had the courage to say to the slaves, BE FREE!

But does the New Testament endorse the institution of slavery? We find in it that:

"Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling."²

"Let as many servants as are under the yoke count their own masters worthy of all honour."³

"Exhort servants to be obedient unto their masters."⁴

"Servants, *be* subject to *your* masters with all fear, not only to the good and gentle, but also to the forward."⁵

The word "servant" used in the above quotations might make the Christian apologist's rashness exceed his discretion. But let me remind him that the New Testament claims to be "translated" from the "original tongues," and I will at once turn to the "original tongues." It is most unfortunate for the apologizing sheep of Jesus that the word translated "servant" is עֶבֶד, *ébed*, in Hebrew and δοῦλος in Greek.

¹ Matthew v. 17.

³ 1 Timothy vi. 5.

² Ephesians vi. 5.

⁴ Titus ii. 9.

⁵ Peter ii. 18.

ISLAMIC REVIEW

Relying on all the Hebrew and Hellenic lexicographers, from Schleusner to Liddell and Scott, *Encyclopædia Biblica* renders these two words a **slave**, a **bondman**. In these two ancient languages there are such distinct words as עֶבֶר, *Sakir*, and μίσθως, for hired servants, and as נָגַר, *Na'ar*, and πείλα, for attendants. Moreover, the passages quoted above were used by slave-owners, and therefore can only apply to slaves. Further, how would the apologist explain the use of the word "servant" in the following verses and those given in the footnotes:

"And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee;

"Then thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy *servant* for ever. And also unto thy *maidservant* thou shalt do likewise." ¹ ²

To-day it is, where rudeness, crudeness and narrowness holds the strongest sway, that Jesus is treated with the highest respect and women in the lowest dishonour. To substantiate my remarks, I have simply to refer to the Abyssinian Christians and the "God-fearing Boers," as Mr. Gladstone termed them. The editor of the *Eastern Province Herald*, writing from Port Elizabeth, called attention to the sickening story of Boer brutality. His description of the hardships and tortures that a girl named Sara had to undergo at the hands of these "God-fearing Boers" is too well known to be written here.

Down to modern times the learned and humane Sir Matthew Hale, blinded by the Bible leaves, set the law in motion against God's anointed king, James I, the Defender of the Faith, to whom the Authorized Version of the Bible is dedicated; wrote a book in favour of Biblical barbarity. The Rev. Prof. Drew mouthed only the language of millions of his co-religionists when he said: "Slavery was established by divine authority, among even the elect of heaven, the children of Israel." ³ The Rev. James Laulyie, M.A., of Mississippi, simply gave expression to the sentiments of multitudes of Jesus when he said: "If slavery be a sin, and advertising and apprehending slaves, with a view to restore them to their masters, is a direct violation of the divine law, and if the buying, selling or holding a slave for the sake of gain is a heinous sin and scandal, then verily three-fourths of all the Episcopalians, Methodists, Baptists and Presbyterians in the eleven States of Union are of the devil." ⁴

I have said enough to establish the fact, without the least

¹ Deut. xv. 16-17. The word "servant" has also been used in the Bible in place of slave in the following: Exodus xx. 21; xxi. 4-5; 1 Kings ii. 39, etc.

² Italics are mine.

³ The *Quarterly Christian Spectator*, 1838.

⁴ "Five Hundred Thousand Strokes of Freedom," Tract, p. 20.

SLAVERY

particle of doubt, that both Old and New Testaments support slavery, and that the abhorrent institution has found in the ministers of Christ its most zealous apologists and most redoubtable champions. I have, moreover, already given some glimpses into the abyss of this hellish traffic. The responsibility for the maintenance of the horrors of slavery rest on the Christian Church. The claim that Christianity "elevated" women or "ennobled" man is not only not based on truth, but it is founded upon a most audacious falsehood.

Have I exaggerated the facts? No! I cannot, nay, I dare not exaggerate. If I indulge in the most extravagant figure, it falls far short of the literal truth; if I betake myself to the wildest hyperbole, it is dwarfed by the tremendous iniquity of the subject. Christian slavery is the Golgotha of History. Its mountains are of human bones, its rivers of human tears and blood, its winds that roar for ever and ever are the cries and the shrieks of agony of untold millions to whom the book of knowledge was never opened, who never tasted the cup of joy, for whom there was no freedom, no wife, no children, no home, nothing but years of flogging and toil, till the grave opened its door in mercy to let the bleeding and weary exile in. It is hardly credible that Christian slavery, though now almost, if not altogether, a thing of the past, should have found its support in sermons and prayers down almost till yesterday. In 1835 the Savannah River (Baptist) Association was asked the question "Whether, in a case of involuntary separation of such a character as to preclude all prospects of future intercourse, the parties ought to be allowed to marry again?" The answer of the Association was "That such a separation among persons situated as our slaves, is, civilly, a separation by death; and they believe that, *in the sight of God*, it would be so viewed. The slaves are not free agents, and a dissolution by death is not more entirely without their consent and beyond their control than by such separation."

Captain Haynes, R.N., in his evidence before the Parliamentary Committee, while speaking of the voyages of exiles over the Atlantic, spoke of the over-crowding between decks, "where the scalding perspiration was running from one to another, covered also with their own filth, and where it is no uncommon occurrence for *women to be bringing forth children, and men dying by their sides, with, full in their view, living and dead bodies chained together.*"¹ Dr. Falconbridge, a surgeon on board a slave-ship, gave evidence, and bore testimony that the most unboundable license was given to the "whites" with regard to the slave women; he admitted that they (the Christian whites) "are sometimes guilty of such brutal excesses as disgrace human nature."

¹ Italics are mine.

ISLAMIC REVIEW

Upwards of 150,000 people were for many, many years in succession conveyed from Africa over the Atlantic to be sold as slaves. Careful statistics show that for every *ten* who were landed on American soil *fourteen* had perished. Bruce, the celebrated African traveller, describing in his *Travels in Abyssinia*, writes: "The grown-up men are all killed, and then mutilated, parts of their bodies being always carried away as trophies. Several of the old mothers are also killed, while others, frantic with fear and despair, kill themselves. The boys and girls of a more tender age are then taken off in brutal triumph." Major Denham, in *Denham and Clapperton's Travels in Africa*, writes: "The results were as favourable as the most savage confederacy could have anticipated. *Three thousand unfortunate wretches were dragged from their native wilds and sold in perpetual slavery, while probably double that number had been sacrificed to obtain them.*" This is a record of previous experience of Christianity in the Sudan.

Commodore Owen (1823) says: "But the introducing of slave trade stopped the pursuits of industry, and changed their place, where peace and agriculture had formerly reigned, into the seat of war and bloodshed. . . . Wars increase with the demand for slaves, and the demand is urgent in proportion to the scarcity. . . . Every method of kidnapping and violence is resorted to at the instigation of these fiends. They are always to be found to be near the scene of warfare, and ready to purchase with merchandise their unhappy victims of wars that *they themselves excite for the purpose.*"¹

I will now draw your attention to another specimen of Christianity's track of blood among the aborigines of America. Christian Spaniards with their priests, an even more profoundly religious people than the English, "murdered the West Indians," writes a bishop of Roman Church, "most cruelly, though they never committed any offence that deserved that punishment. . . . These miserable people were killed on the roads while fleeing from their butchery. These tormentors spared neither children, nor old persons, nor even women with child, nor such as lay in child-bed; but would rip them up and chop them in pieces. . . . *In three months they finished seven thousand infants.* On one day they massacred 2,000 sons of the chief natives, and dishonoured and slaughtered thousands of females in a manner that cannot be mentioned.

"At the stake a friar told him (a native prince) of Christ and the matters of Christian faith, which, if he would believe, he might go to heaven; if not, he must needs go to hell. The prince, after a pause, asked the friar if the Spaniards went to heaven. The friar said they did. The prince then, without any pause, replied that he would not go to heaven, but to hell, that he might be free from such a cruel people."

¹ *Colonisation Herald*, 1837.

SLAVERY

In England the African trade of slaves was long in the hands of exclusive companies, but by an Act of the first year of the reign of William and Mary, it became free and open to all the subjects of the Crown. John Hawkins and Thomas Hampton fitted out three vessels in the Elizabethan era and sailed for Sierra Leone, where they collected slaves. A second expedition was fitted out by the Queen Elizabeth, who actually gave one of the best ships called the *Jesus*. The total import of slaves by Englishmen at various times up to 1786 is calculated by Bryan Edwards as 3,332,695. The British slave trade reached its utmost extension shortly before the American War of Independence. It was then carried on from Liverpool. The entire number of slave ships was 192.

The Quakers were the first to denounce this institution. In 1727 they declared it to be "not accomendable or allowed" practice; in 1761 they excluded from their society all who had any concern with the trade. In America the Quakers had started their organization against slavery as early as 1696. The parliamentary conduct of the movement was taken in hand by William Wilberforce. Consequently a committee of Privy Council was appointed in 1788 to enquire into the slave trade. Mr. Pitt moved that the House of Commons should take it at once in hand. The first motion for prohibition of slave trade was defeated in 1791 by 163 against 88 votes. Later in 1792 it was finally reached that the trade should cease on January 1, 1796. In the Lords, however, the motion was lost on a third reading in 1793. It was defeated a second time in the Lords in 1794. It was not until May 1, 1807, that slavery was really prohibited. This Act was habitually violated. In 1811 another Bill was passed which declared the traffic to be a felony punishable by transportation. This proved effectual, and finally put an end to the slave trade in England and the British Colonies.

Denmark was the first country to abolish slavery in 1792. United States of America had in 1794 forbidden her subjects to participate in the trade. Bonaparte abolished it in France during his brief restoration.

But before coming to the conclusion, to refresh our memories a few glimpses of some of the Christian ministers' private life will not be out of place. In 1830 Henry (afterwards Lord) Brougham elicited the horror, if not the pity, of the House of Commons by narrating how a Christian minister, Rev. Thomas Wilson Bridges, flogged his female slave for not cooking his dinner quite to his mind. This holy man had the woman properly flogged in order to "elevate" her and justify the Christian claims. "She was," said Brougham, "stripped of every article of dress and flogged by two men, till the back part of her, from the shoulders to the calves of her legs, was one mass of lacerated flesh."¹

¹ Speech in House of Commons, 1830.

ISLAMIC REVIEW

A great pro-slavery convention was held at Charlton on February 4, 1835, at which "the clergy of all denominations attended in a body," and thus formed the very soul of the conventions. It was resolved at a later Presbytery of Harmony, South Carolina, that "following the footsteps of Abraham, Isaac and Jacob, slavery must be practised."

The Rev. Bishop Meade, addressing a congregation of slaves, said: "Your masters and mistresses are God's overseers, and, if you are faulty towards them, God Himself will punish you for it in the next world. . . . Now, when correction is given you, you either deserve it or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires that you bear it patiently."

The Rev. E. D. Simons said: "These extracts from holy writ unequivocally assert the right of property in slaves."

The Rev. Thomas Witherspoon said: "I draw my warrant from the Scriptures of the Old and New Testaments to hold the slave in bondage."

The Rev. Dr. Crawder said: "Slavery is not only countenanced, permitted and regulated by the Bible, but it was positively instituted by God Himself."

The Rev. Dr. Wilbur Fisk wrote: "The New Testament enjoins obedience upon the slave as an obligation due to a present, rightful authority."

The Rev. Moses Stuart, of Andover, a scholar and theologian, said: "The precepts of the New Testament respecting the demeanour of slaves and their masters beyond all question recognizes the existence of slavery."

The Rev. Dr. Taylor, of Yale College, said: "I have no doubt that, if Jesus Christ were now on earth, he would, under certain circumstances, become a slave-holder."

The Rev. R. Furman, D.D., said: "The right of holding slaves is clearly established in the Holy Scriptures, both by precept and example." At his death the advertisement for the sale of his effects specified the following: "A library of miscellaneous character, chiefly theological; twenty-seven slaves, some of them very fine; two mules, one horse, and an old waggon."

"It has been suggested that the United States deserves all the trouble she has had and is likely to get from the negro, because the condition of slavery was a violation of the first and most fundamental article in the great declaration. America is not worse than other nations in her inability to practise what she preaches; but she is unusual in proclaiming loudly as an article of faith a freedom which was violated then and for many years afterwards by thousands of her citizens. *The slaves have been emancipated, but the*

¹ *The Forlorn Hope of Slavery*, pp. 13-14.

SLAVERY

children of the slaves are not free. They are not free to vote. They are not free, by the testimony of good witnesses, to plead their cause in the courts ; they are not free socially, nor, unless they are Roman Catholics, religiously. . . . Appalling as are the stories of lynchings, which Mr. Graham gives (in his *Children of Slaves*) from official sources, it seems to us that even more disastrous is the ignorance of the white men in the South. In America you have an educated stupidity, a glib-mouthed profession of nonsense which could scarcely be matched in any other country in the world. Take this dialogue between Mr. Graham and a Mississippi lawyer :

"Did you ever see a man tarred and feathered?" I asked of the district-attorney.

"No, but I've seen one lynched, and helped to lynch him," said he.

"But lynching isn't very good for legal business?" I hazarded.

He at once felt ruffled. **"It doesn't make any difference to the negro," said he. "He hasn't got a soul. They don't go to heaven or hell."**

"How do you make that out?"

"They're just animals," said he. "They were never in the Garden of Eden, for Adam and Eve were white. Consequently, as they had no part in original sin, they have no share in our salvation either. Christ did not come to save those who never fell from grace."

"It sounds like the soul of Cotton Mather dogmatizing in a damp place, this crazy, bastard theology. It belongs to a world which we Europeans have left behind generations ago (?), and men who talk like that are right when they say the European cannot understand the negro problem."

We find the following in another weekly paper :

"A clergyman of a millionaire New York church was surprised to receive a visit from a negro, who expressed a desire to join his exclusive flock.

The shepherd was somewhat embarrassed, but received his visitor kindly.

"You are," he said, "contemplating a very serious step. My advice to you is that you seek counsel in prayer ; that, if possible, you should see Our Lord ; that you make quite sure that this step is one of which Our Lord would approve ; and that in three weeks' time you come and talk to me again."

The postulant thanked him (writes Mr. W. H. Mallock, in his *Memories*), and in three weeks reappeared.

"Well," said the clergyman, "have you prayed earnestly, as I advised you?"

The negro said that he had.

"And may I," said the clergyman, "ask you if you have seen Our Lord?"

"Yes, sah," said the negro, "I have."

ISLAMIC REVIEW

"And what," asked the clergyman, "was it that Our Lord said to you? Could you manage to tell me?"

"What Our Lord said to me," the negro replied, "was this: 'I've been trying for eighteen years to get into that church, but I can't. I guess that your trying will come to no more than mine.'"

How will the Christian sheep apologize for the following heart-rending accounts, which I take from another London weekly, of the British enormities perpetrated upon Indian men and women by the natives of England in the Fiji Islands?

"Toryism in New Zealand has despatched a secret military expedition to Fiji; at least, it was to be secret, but the secret leaked out. For six months this Fiji stunt has been preparing, and now the stage is set.

"The practice has been for 'recruiters' to go to India and 'trap' Indians; official investigations proved that nearly 90 per cent. of the Indians did not know the conditions of the contracts. These Indians labour in the fields from 5.30 a.m. for 1s. per day (women 5½d.), and are housed under shocking conditions. The kindly Fiji Government made all women common property—even if a married man brought his wife, she became common property too—and fixed the ratio at one woman to five men. The murders, suicides, and unmentionable evils accruing may be guessed. Later the ratio was changed to one woman to four men; the plantation bosses reckon that 'the women lose too much time breeding,' and object to women labour.

"The horrors of the system were gradually made known in India, and the Indians appealed on behalf of their ill-treated countrymen and women in Fiji. Finally the Indian Government stopped recruiting, but after much wire-pulling the date was extended to November, 1919. In that month advertisements appeared asking for returned soldiers ('They are used to murder,' said a plantation owner) at second lieutenant's rate of pay, 'for an undisclosed service.'

"The Indians lived on sugar grower's property, they were prosecuted for trespass, most of them had no money to move away, so that they had to submit to fines for trespass and pay rent; then to get food they had to work at the bosses' terms, and because they objected, William Massey says they are striking and menacing 4,000 white people. The white people are menacing the Indians with the threat of starvation, forcing them to work for sugar growers whose profits defy calculation. Every arrangement was made for a cool, cold-blooded massacre of the Indians, after the example of General Dyer. The Indian is peaceful, but terrorized as he is in Fiji he may well strike, but he cannot beat the machine-guns of the sugar growers."

One can easily understand the feelings of the negroes,

SLAVERY

who have suffered so long at the hands of the Christian. It is frequently forgotten over here that there was a considerable number of African and Asiatic soldiers who fought on the sides of the Allies, side by side with the "white soldiers." Of course, that was a time of necessity. Have they met with justice at home? That they did not seems evident. The story of the riots at Houston, Texas, and the subsequent courts-martial is a bitter one. Grinké, the negro poet, made a sharp, defiant and wailing song :

"She hanged them, her thirteen black soldiers,
She hanged them for mutiny and murder,
She hanged them after she had put on them her uniform.

* * * * *

For her they were, always, and everywhere ready to die,
And now she has hanged them, her thirteen black soldiers."

Hanged them, indeed, not thirteen but thirteen millions, nay, more than any human being can recollect.

It is mournfully apparent that mere slaughter, slavery, terrible though they were, do not by any means represent the awful total of Christianity's guilt and crime. There is, more poignant than all this, underlying the measureless anguish, the incomputable agony, which Christian civilization will never understand. The country and cult cannot comprehend the surcharged beast, bursting, breaking, finding anodyne only in delirium and death. There are tortures more fearful than the impact of bullet ; and mothers leaping into the sea with their children in their arms speaks more appalling than a voice of thunder ; of that pain which is less endurable than the sword's gash or the bayonet's stab. Christendom, comprehend it or not, this guilt lies at thy door.

O, Christendom, what did you gain by colouring your hands with the blood of these harmless and defenceless sons of God? They certainly preferred their own civilization to your hypocrisy ; but the penalty that you have extracted is too dear. Do you say that you have "ennobled" man by promoting "brotherhood," and "elevated" women by preaching "sisterhood," and pushed forward the gospel of peace and goodwill? Christendom, do you say this? If you do, then you lie, and lie deliberately. Paul speaks of lying for the glory of God. If God can be glorified by lies, then is he glorified indeed !

(To be continued.)

**"THE MOSQUE CALENDAR" contains a
very beautiful photograph of the Mosque,
Woking.**

See page 464.

Price

2/-

IS CHRISTIANITY DESTINED TO BE THE UNIVERSAL RELIGION ?

SOMETIMES we are told that Christianity is destined to become the religion of the world, but its champions always omit to inform us which of the four hundred varieties of that system is to be the one universal creed.

Nevertheless I venture to assert that Christianity is fast losing its ground. It is scoffed at by many, and the essential doctrines are not now accepted by even those who call themselves Christian. In many of my articles I have tried to show that the Church is not consistent and reasonable in its preaching, that it produces a book the authenticity of which is assuredly doubtful (it even confesses that the writings for the greater part are the work of anonymous writers), yet holds this up to the people as the Word of God.

Let it be clearly understood that I have no quarrel with the mass of professing Christians ; I feel sorry for them for two reasons : firstly because they have been imposed upon by the clerics, and secondly that they are so ignorant of the history and vital principles of the creed they follow. With the Churches, however, it is different, their education and practice is unpardonable.

I desire first of all that the reader shall glance at page 346 of the Book of Common Prayer, and he will find the following : " That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word : which We do therefore ratify and confirm, requiring all Our loving subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles ; which to that End we command to be new printed, and this Our Declaration to be published therewith."

Further we find : " That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, or draw the Article aside any way, but shall submit to it in the plain and full meaning thereof : and shall not put his own sense of comment to the meaning of the Article, but shall take it in the literal and grammatical sense."

IS CHRISTIANITY TO BE UNIVERSAL?

The date of this is 1562 and it is the Royal Declaration respecting the Articles of Religion. Two things will at once arrest the attention of a student. First of all any difference of opinion is prohibited, secondly the last passage quoted above contains a frank admission as to internal doctrinal disputes in the Church itself. To-day we find that Christianity is divided into innumerable sects and that each place their own construction upon points of faith, also that men holding positions in the Church admit that they do not believe in these Articles of Religion and the bulk of the laity have long since ceased to adhere to them. As to the authority of the Church, may I quote the words of Dean Farrar: "The Second Epistle is accepted as St. Peter's mainly on the authority of the Church of the fourth century; but the Church of the fourth century had not the least pretence to greater authority, and had a far smaller amount of critical knowledge than the Church of the nineteenth." These weighty words show plainly that the student must be prepared to examine critically all statements of the early Churches, and not be content to think that in those days the Church possessed more evidence of the authenticity of the Bible and its doctrines than is possible to-day.

With regard to the Articles of Religion the late Bishop Westcott said, "It is that I object to them altogether, and not to any particular doctrines." Dr. Clifford, a leading Free Church pastor, writes: "Talking with a clergyman the other day, I called attention to the second of the Thirty-nine Articles, and affirmed that it was in open and undeniable contradiction to the teaching of the Gospel of Jesus, and obviously denied the great key passage of the New Testament revelation, that 'God loved the world so dearly' (as Dr. Moffatt translates) 'that He gave up His only begotten Son, so that every one who believes in Him may have eternal life instead of perishing.' Whereupon he answered, 'But we do not believe it,' and I replied, 'Then do you not think that is the reason why the people do not believe you?'"

Dr. Clifford also makes the following admission, which surely must open the eyes of professing Christians: "But it is confessed that the Churches of our day are reciting, and in some cases demanding assent to, creeds in which nobody really believes." I will make a few quotations from the letter of J. P. Donovan in the *Daily Telegraph*. Writing on the subject, "Is it a New World?" he says: "There is a consensus of opinion among the most intelligent of the laity that the creeds of the Church are out of date." Again: "It is now generally admitted that Jesus Christ formulated no creeds, prescribed no ritual, and formed no ecclesiastical organization. Why people should be bound by creeds which were drawn up in the fourth century by men who were

ISLAMIC REVIEW

neither as enlightened nor as divinely inspired as those of the twentieth century is incomprehensible."

Donald Hankey in the *Evening Standard* writes: "Here am I, at the most important moment of my life, when I am trying to make a clean start in a new sort of life altogether, and I have got to make a public and solemn confession of faith, with all sorts of mental reservations. I don't like it. Why can't I say straight out what you and I really believe?" The writer of the article goes on to say, "Why will not the leaders of the Churches show similar courage for the sake of the emancipation from dead dogmas of thousands of souls?"

I think that I have quoted enough to convince the reader that not only the laity but the clergy themselves are tired of playing a hypocritical rôle, that they do not believe in the dogmas of Christianity, which is dead, despite all outward show.

I desire, however, to quote for the reader's benefit the Second Article referred to by Dr. Clifford to which came the reply from the clergyman, "But we do not believe it." Here it is:

"II. Of the Word or Son of God, which was made very Man.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, died and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men."

Now let us consider well. It is necessary to understand that modern criticism has completely undermined the fabric of Christianity, that its errors and hypocrisies are now fully exposed so that every thinking man and woman must ask themselves this question:

"If I do not believe in dogmas and doctrines which have been taught to the world for centuries as Christianity, for which men have been burned at the stake for suspected heresy, which to-day missionaries are preaching in all parts of the world to induce others to discard their own religions to follow these dogmas which we at home reject, can I any longer call myself 'a Christian'?"

If a person really thrashes out the position they must come to the conclusion that in continuing to teach these things and sending missionaries abroad the Christian Church is openly dishonest in perpetuating such falsehood. The whole structure of Christianity has been erected upon a foundation of sand and has given way. Some persons

ORIGIN AND DEVELOPMENT OF SACRIFICE

remain nominal Christians owing to lack of knowledge of other creeds. Here is the necessity for a more vigorous propaganda. O Muslims! cannot you understand that it is your duty to spread over the whole earth the knowledge of Islam? The fight in the West is carried on by a handful of pioneers, will you stand aloof? England is no longer Christian, but it is our duty to present to the people the pure teachings revealed through the lips of Our Holy Prophet. I write these words on our New Year's Day, and I hope that this year all Muslims will rally to the support of the Muslim Mission being carried on from the Mosque, Woking. Here is your opportunity; it must be firmly taken hold of, and we can bring to Islam all those who to-day have forsaken Christianity and seek truth. In Islam we have no "dead dogmas," but vital truths which will bring mankind into the one great Universal Brotherhood. Christianity is dead, and with the help of Allah we will give to the West honest belief and real religion, built not on sand of uncertainty and doubt, but upon the solid rock of Divine Revelation.

KHÁLID SHELDRAKE.

THE ORIGIN AND DEVELOPMENT OF SACRIFICE

By DUDLEY WRIGHT

(Continued from the September number)

THE doctrine of redemption was first expounded by Anselm (1033-1109). He laid down the theory that man has sinned against God, he has accumulated an infinity of misdeeds, and in order to counterbalance this tremendous mass of indebtedness all good works are insufficient, and it became a necessity for God to become man and to offer Himself as a sacrifice to Himself for the sins of the people. No doctrine has been more productive of Atheism than this immoral teaching.

Gregory Nazianzen formulated it in a similar manner. In one of his *Orations* (xxiv.) he says:

"He has ascended the cross and taken me with him, to nail my sin on it, to triumph over the serpent, to sanctify the tree, to overcome lust, to lead Adam to salvation, and to restore the fallen image of God."

But we know what value to place upon Gregory's statement, for he wrote to St. Jerome in the following words (*Hieron. ad Nep.*):

"A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors of the Church have

ISLAMIC REVIEW

often said, not what they thought, but what circumstances and necessity dictated to them."

Need one comment on the depravity of such a doctrine? The necessity and circumstances have been invariably the personal aggrandisement of the priests and the furtherance of their own selfish ends. This principle is evidenced right throughout the history of priestcraft in every country. Men are taught that they may through the priests change by sacrifice the will of the immutable Allah, alter His mind and disposition by means of the murder of a human being, or, what is even more horrible, the murder of the Great and Good God Himself incarnate in human form. We, as Muslims, say, "Away with such a doctrine, for we will have none of it."

The benefits of Allah are conferred without any demand for compensation. Man cannot bribe God, nor can he reward Him for any blessings received from Him. Allah is *Al-Rahman*, *Al-Rahim*, the All-Beneficent, the All-Merciful. He gives and He forgives without compensation, without propitiation.

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin," was the Mosaic law (Deuteronomy xxiv. 16), and the Qur-án gives utterance to the same doctrine: "No bearer of burden shall bear the burden of another" (vi. 165). And again: "No bearer of burden shall bear the burden of another, and man shall have nothing but what he strives for" (liii. 38, 39). "Whoever goes right, for his own soul goes he right, and whoever goes astray, to its detriment only does he go astray" (xvii. 15). The example of our actions may and does have an effect upon others, but in no other sense can we be made responsible for their transgressions.

There is no exception to human progression. Does not the New Testament record that the Prophet Jesus "increased in wisdom and in stature" (Luke ii. 52), that he was made "perfect through sufferings" (Hebrews ii. 10)? Read in an unbiased manner the account of the life and work of Jesus as given in the New Testament, and we are forced to the conclusion that he was endowed in a high measure with the sense of his responsibilities as a prophet and as a teacher, not as the bearer of the burden of the accumulated sins of men from the time of Adam until the end of the world and of time, a burden impossible for any man to shoulder. The doctrine of the Atonement is opposed to the beneficence of Allah. It limits His beneficence, which is illimitable. Allah can and does show mercy without sacrifice.

The great task undertaken by the Prophet Muhammad at divine command was that of purging the world of these

ORIGIN AND DEVELOPMENT OF SACRIFICE

false notions concerning Allah, doctrines in opposition to those taught by Jesus and the prophets.

But, you may say, and quite rightly, animal sacrifices are not unknown in Islam. That is true. Animals were offered in sacrifice by Muhammad. They are still offered in Muslim lands and in Muslim communities. Every pilgrim of Mecca offers an animal in sacrifice, but the act is a symbolical one. It teaches that the individual should be prepared to lay down his own life, if necessary, for the truth. It teaches also that entire submission to the will of God is a necessity for each individual. Frequently, too, animals are offered as a sacrifice of thanksgiving, but, in whatever way the sacrifice is offered, the flesh of the animals is never consumed by fire, but, when the animal is slain, the flesh is distributed among the poor and needy, thus indicating not only entire submission to the will of Allah, but also service to the human race. In Islam also let it not be forgotten that the sacrifice is not to be offered but by those who have made their peace with Allah by submitting themselves entirely to His Will, until they can say, and even sing :

Take my will, and make it Thine ;
It shall be no longer mine ;
Take my heart ; it is Thine own,
It shall be Thy royal throne.

Take my love ; Allah, I pour
At Thy feet its treasure store ;
Take myself, and I will be,
Ever, only, ALL for Thee.

The true atonement for evil deeds is in their abandonment, and in the substitution of good deeds, so that the whole course of a man's life is changed. "Cease to do evil, learn to do well," an apostolic injunction, is also an Islamic injunction. Atonement for sin is by virtue and not by blood : the former is true, the latter a libel upon the goodness, mercy, and beneficence of Allah.

There is no prayer without sacrifice ; no good deeds without sacrifice, but it is the sacrifice of the individual, not of another, whether animal, human, or divine.

Eternal source of life and light,
Supremely good and wise ;
To Thee we bring our grateful vows,
To Thee we lift our eyes.

Our dark and erring minds illumine
With truth's celestial rays ;
Inspire our hearts with sacred love,
And tune our lips to praise.

THE UNITY OF GOD

"ALLAH is one. Allah is He on whom all depend. He begets not, nor is He begotten: and none is like Him" (ch. cxii. vs. 1-4).

ALLAH describes in the above quoted verses His Unity followed by three other attributes, viz. His Omnipotence and His being unbegotten, and unbecetting, and Peerless. These expressions therefore describe the Oneness of God. Let it not be understood from this that God has a special advantage in view in being known as One, nor that He has grudge against certain other beings whose Divinity He is unable to brook; for there could be no comparison between the Sublime Divinity He enjoys, and the so-called mysterious cloak of Divinity which enshrouds man-made gods like Krishna or Jesus. I depend for my belief in the Bible as a Book of God not only on the historical evidence of its authenticity, but also on this, that none of its teachings should deny to either God or His apostles any of His or their essential attributes. The reason why Allah has desired to emphasize the point of His Oneness lies in this that he wants to illuminate the different features of His Being and the principal one is that of His Oneness. It was owing to this also that Muslims were enjoined by the Holy Prophet that they would call themselves as "Abds" of God. "Abd" means creature and points to one named thus, exerting himself to identify himself with God. I do not wish to say particularly by quoting this chapter that Islam takes precedence in ridding the world from all false notions of the unity of God, but I want to point to the result which would follow our carrying out the dictate laid down in "Takhallaqu Biakhlaqallah." It means that since Allah is unique let each one of His creatures try to make themselves unique among their fellow-men, and that they should evolve at least some of the attributes. No adoration of God by a man could be perfect unless the adorer exhibits in his own life the reflex of some of the Divine attributes. Have we ever reflected for a moment on the fact what is the reason behind that universal Muslim practice of reciting the above-quoted verses so many times a day in their prayers? It is not this that the Almighty God feels

THE UNITY OF GOD

edified in being lauded as one unique and peerless, but in this that He desires each one of us should himself be great and unique in the same way, albeit not to the same degree as He is. In order to fit us for the task, God has already endowed us with the best that is in men. It is nothing but imperative therefore that we should make every use of those attributes. There are peoples for whom to achieve greatness is a national duty, but for Muslims it is nothing but a religious duty, out and out. It would be the negation of the main purpose of our creation if we ignored this principal duty that lay on us. The second great attribute of God is "Samdiyat," to be independent and above any other's aid or help. Those who hang on as drones on the hands of others do not much glorify God who created them to strike their own path in the world. The darkest day for Islam was the one on which they forgot the import of this teaching and ceased to be active. A true religion like Islam is only that which teaches people to thoroughly represent in their own lives the very best phase of the "absolute Independence" which is the second great attribute of God.

"Lam yalid va lam Yúlad." This verse exhibits one of the most universally accepted and evidently correct description of Divine Being. I do not mean by this that you should throw up all such of your religions as contain interesting stories of the Heavenly Father and His Divine Son; but just to tell you what a world of meaning lies underneath this simple expression: "Lam yulid va lam yúlad."

Have you ever reflected on the processes which lead to the growth of nationalities? Originally there existed a single head of a large family, the family expanded into a larger social unit till it attained the dimensions of a nation. This reaction, as has been seen, has grown out of a father through his sons. Islam happily stands much above these limitations of race or of country. It does not bind itself to one particular social unit. A Muslim who is the creature of One who "begetteth not, nor is He begotten" does not allow himself to be allowed to be involved in the narrow shackles of a class or nationality, he looks upon it as an intolerable evil. I say, that one ceases to be a Muslim if he tries to

SLAMIC REVIEW

throw off the idea of Islamic Universalism and adopts instead a narrow view of a geographical nationality. He should rise higher above this sordid notion of a limited nationality. Your social nationality is a cognatic relationship, and God is above such a thing. The Muslim nation is constituted through spiritual ties under the leadership of Muhamad.

The last great attribute is that of "Peerlessness." In order that our belief in this attribute of God be strong and genuine it is desirable that each one of us tried to make himself, by fair use of his faculties, peerless among his fellows, for the highest form of gratitude to God for His gifts can only take one form—i.e the utmost use of those gifts. Therefore let us Muslims fight our way up.

FASTING IN ISLAM

By MARMADUKE PICKTHALL.

I

"THE month of Ramadan, in which was revealed the Qur-án, a guide to mankind, with explanations for direction and discernment. Whoever of you is in a position to do so, let him fast the month, and whoever is ill or on a journey the same number of other days. Allah desires ease for you, He does not desire hardship for you; and that you should complete the time appointed, and that you should glorify Allah for giving you this guidance, that you may be thankful. . . . And if My worshippers ask thee concerning Me, then surely I am very near. I hear the cry of the suppliant when he calls upon Me. So let them hear My call and believe in Me, that they may walk aright."

I have heard the fast of Ramadan ridiculed among non-Muslims, as if it had no meaning and no reason compared with the Christian fast of Lent, for example. Why do the Muslims abstain absolutely from all kinds of food from daybreak to dusk of every day throughout the month, yet eat and drink and smoke from dusk till daybreak? What is the sense of it? Would it not be better, since the aim of fasting is to mortify the flesh, to eat a little in the day, than to make this violent contrast between day and night, this turning of night into day, and day into night? People who talk like that have not the least idea of the nature of Islamic fasting, or of anything else that is Islamic, I should say. Our object in fasting is not to "mortify the flesh"—"to make the flesh dead," for that is the meaning of mortify—the very idea seems to us wicked, that the flesh and spirit are so united in this world that you cannot

FASTING IN ISLAM

mortify, starve or impoverish the one without the other. Do you suppose that the idea of acquiring merit by mortifying the flesh—which was the idea of fasting which prevailed in pre-Islamic days among the darkened, priest-ridden religions—do you suppose that such an idea ever enters the head of the athlete, the strong man, when he undergoes his course of training to make him stronger, more enduring than he was before? Do you suppose the idea of mortifying the flesh ever enters the head of the soldier eager for some cause, when he submits to undergo a course of training? No more does it ever enter the head of the Muslim who takes no food from daybreak until dusk in Ramadan. As I have said many times, but one must keep repeating it, the rites and ordinances of Islam are never fetishistic, sacramental or in any way superstitious. They are disciplinary and practical. They would be altogether meaningless without the thought of Allah. It is Allah's command, that is why we keep the month of Ramadan in a manner so astonishing to the followers of other faiths. Enthusiastic obedience is the keynote of the Muslim life, obedience to a command of Allah, the more enthusiastic in that it involves some trial of each individual's strength and resolution.

There you go, say critics of Islam; you say that your religion is not superstitious, yet you think that Allah speaks in the Qur-án, and that you are pleasing Allah when you fast in Ramadan. We do believe that Allah speaks in the Qur-án, but we do not believe that we are pleasing Him by fasting in this month. We are obeying a law which He has made for man's welfare. We are benefiting ourselves, and we should be pleasing ourselves.

The whole of the institutions of Islam are designed for one purpose, to produce in the first place righteous men and women, and in the second place to bind them together in a brotherhood as compact and well-disciplined as an army which may have at any moment to be mobilized. The petty kings of this world have their armies; the petty States of this world have their police and priesthood. We are the army of the living King who sleepeth not nor dieth, the Universal King to whom all men return, whose judgment all men living have to face. It is well that there should be in the world a great community acknowledging a higher law than that of economic pressure, devoted to a service quite disinterested, supporting everywhere the cause of the justice of Allah, the King of all mankind, whose providence is over all alike, without distinction of wealth or poverty, race or creed or colour. In the kingdom of Allah, which is Islam, there is no priesthood. Every Muslim is a priest, every Muslimah a priestess, although in our enthusiasm for our King, we call ourselves not priests, but servants. Bond-servants, like the slaves of Eastern monarchs, who

ISLAMIC REVIEW

have free access to the king, and live by his countenance. In the Kingdom of Allah there is no need of a police, for all are fervent in obedience to the law, which is clearly known ; the higher law for all mankind, the only law which can make human progress real. It was revealed in this Qur-án, by the mouth of an illiterate Prophet, thirteen hundred years ago. It was first revealed in this month of Ramadan. That is why the month of Ramadan is set apart to Allah's praise ; for it is not only a month of fasting. The daytime is for fasting, and the night-time is devoted to thanksgiving. It is fitting that our month of training we, the army of the kingdom of Allah on earth—should be also a month of remembrance of Allah's mercies to us in the past. We have to be prepared to give up worldly comforts at a moment's notice, for the sake of the principles which we are here to defend and to make known. Is it not reasonable therefore to accustom ourselves to do without them, so that we may not be useless servants when we are obliged to dispense with them. We ought to give them up joyfully, if we remember Allah's mercy to us in the past, the miracle of this Qur-án and of the triumph of the early Muslims, who gave up all that they possessed in Allah's service. Have we not reason to give thanks ? The Qur-án says :

“ There is no compulsion in religion. The Right Direction is henceforth distinct from error. Whosoever believes in Allah and forsakes vain imaginings has grasped a firm handle which will never break. Allah is All-seeing, All-knowing.

“ Allah is the protecting friend of those who believe. He brings them out of darkness into light. As for those who reject, their protectors are their superstitions which lead them out of light into darkness. These are the proper denizens of fire. They ever dwell in it.”

It is true. Before Muhammad came there was no religion in the world which was not quite apart from daily life, which did not regard daily life as hostile to religion. The light to which Allah leads believers is the light of every day. His miracles are the everlasting miracles of day and night, the life and death of men and beasts and birds and insects and trees and plants, the earth with all its pageantry of land and sea, the wonder of the heavens. If these, as they have been expounded in the Qur-án, are not held to be sufficient witness to His Kingship, if men seek for mysteries and miracles outside the natural law, which is the law of Allah, then men go astray. They turn their backs upon the light and go to darkness. Let us give thanks to Him who sent His final messenger Muhammad as an ordinary man who ate food and walked in the streets, divested of all colour of the supernatural, to bring religion back to its true sphere, which is the natural order and the daily life of men and nations.

FASTING IN ISLAM

The word "belief" in the Kor-án always means "belief with practice." The true believer is the righteous man, no other. The evil-doer, no matter what his creed, is counted as an unbeliever, one of those who reject. And only those who do good works in service of their fellowmen are counted among Allah's faithful servants.

There is no discipline like self-discipline. And if we are true servants of Allah we shall be happy to obey His order. He bids us fast in Ramadan, for our own good. The fast has no value in itself, its value lies in its effect upon ourselves as discipline, a voluntary act of obedience to a law superior to that of men. And its value to our souls is in proportion to its hardship. Allah desires ease for you. He does not desire hardship for you. The hardship is to train you for the higher life, to help you to guard against evil, to bring ease to you hereafter. Righteousness: that is the goal. "And if My worshippers ask thee concerning Me, surely I am very near. I hear the cry of the suppliant when he calls upon Me. So let them hear My call and believe in Me, that they may walk aright."

Brethren, the mercy of Allah is ever near to us as individuals and as a community, but if we wish that He should hear our cry in this our hour of need, we must obey His will. If we do that completely, then we are past fear and grief. We have the consciousness of His protecting friendship, and we have success. No Muslim could give utterance to a selfish prayer. Our prayer is praise of the Lord of the heavens, of the earth, it is the sacrifice of our will and our purpose, to His will and His transcendent purpose in this world. This is the month of Ramadan, in which that holy will, that holy purpose were revealed. Let us observe it with enthusiasm to the utmost of our power.

II

"O ye who believe! Fasting is prescribed for you, as it was prescribed for those who were before you, that you may guard against evil."

Brethren, the month of Ramadan is, as you know, our month of fasting. It is the duty of every Muslim to abstain from food and drink of every kind, between daybreak and dusk of each day, unless he or she is sick, or on a journey, or a mother nursing a young baby, or a soldier on Jihad—unless, that is to say, it would be manifestly injurious to his or her health, or would hinder him or her from work of high importance to the cause of God. But the Qur-án, after allowing these exceptions, says:—

"But to fast is better for you, if you did but know." I know that we are living in a country where it is very difficult for a man or woman who does not live a very quiet

ISLAMIC REVIEW

and secluded life, or who has not Muslim servants and a Muslim home, strictly to keep Ramadan. If we compare our difficulty with the ease with which the fast is kept in Muslim lands, where everyone is keeping it, and everything is arranged for it, where the nights are festivals of hospitality and the congregations in the crowded mosques support men's zeal and courage, it is not unfair to say that we are all of us in the position of travellers in a far country. But as the difficulties are not merely momentary, but last so long as we are in a Christian land, we should find it just as hard to substitute a number of other days for those of Ramadan, as the Qur-án commands the traveller to do. It behoves us, therefore, to observe the fast in Ramadan to the utmost of our power.

What is the good of fasting? people ask. Do you suppose it pleases God to see you starve yourself, and make yourself unsociable and gruff and irritable through lack of food? Those people have no knowledge of Islam. They are speaking from their recollection of a fetishistic religion. There is no idea of propitiation, or of sacrifice, connected with our fasting. If they ask me why we fast, I should answer: "Because we are told to do it." And if they asked: "Who told you to do it?" I should say: "Allah." But Allah has told us also, plainly, that He does not require our fasting in the least. Allah has not the slightest need of us, His creatures. The fasting is entirely for our own good, so that we may guard against evil. Did you ever know a drunkard who fasted in a religious sense? Did you ever know a drug-taker who fasted in that way? Did you ever know or hear of any kind of habitual transgressor who religiously denied himself the necessities of life for a certain number of days of every year, turning his thoughts to God? It stands to reason. If you accustom yourself to occasional abstinence from permitted things, the necessary things of life, you learn to see them as the blessings that they really are, and grow content with them; you lose your craving for things not permitted, for things harmful and unnecessary. "O ye who believe, fasting is prescribed for you as it was prescribed for those who were before you, that you may guard against evil."

The fast of Ramadan, like all the rites and ceremonies of Islam, is disciplinary, not superstitious. It is absolutely meaningless without the thought which comes from our obedience, the thought of Allah. When we go on pilgrimage, we are pilgrims, not to some great temple full of gorgeous images, whose atmosphere is heavy with the smoke of incense, where priests absolve men from their sins to sensuous music. Our Lord has made us pilgrims to a shrine of most austere severity. Allah has made us pilgrims to an empty house. Islam, as compared with others, may be called a hard

FASTING IN ISLAM

religion. There are no arm-chairs in it, nor cushioned pews, nor soothing music. There is nobody to do it for you; you must do it all yourself. Its rules are hard and fast, and there is no evading them. Its rites and ceremonies, few and simple, would not attract the kind of person, very common in our day, who seeks religion only to be put to rest, to give up thinking. Ours is a religion, not of slumber, but of energy. All its ordinances are stimulating, fortifying, rousing, never soporific. And chief among its fortifying ordinances is the fast of Ramadan. An athlete, when he has to wrestle or to run a race; a soldier, when he has to go out and fight in hard conditions, fortifies himself beforehand by a course of training. And we, who have a greater match, a greater fight, before us always—shall we not do our training when our Lord commands?

Never in the history of the Faith did Muslims stand in greater need of all their strength than now. And this year's fast will have a special meaning, and a special value, in every Muslim country in the world. For we have failed in something; the evidence is clear before us. And we must retrieve success. And this fast, when we are all united—more than three hundred millions of us in the same observance, united in remembrance of the only Lord and Giver, thinking the same thoughts, full of the same purpose—this fast should be the starting-point of new success. Do not imagine, for a minute, that in saying so I am contradicting what I said at first; that the fast has no propitiatory or sacrificial value. It has not. Its value is quite clearly stated in my text: "that you may guard against evil." What has been the cause of our failure? Lack of zeal for righteousness. The whole purpose of Islam, and all its rites and observances, is nothing but the training to perfection of energetic, righteous men and women. Not those who dream of angels in an easy-chair, not those who wish well to everybody without doing anything, but those who actually do good works, with zeal and earnest purpose, in their sphere of influence, and who guard themselves against things evil.

And I am particularly anxious that we, the little band of Muslims of pure English birth, should make a true observance of this fast. I know that it is very hard for those who have never done it to fast the whole of the appointed time in the long summer days. Therefore, I should say to those who have never fasted, take just enough to keep yourselves from feeling faint—a cup of tea, say, with a slice of bread, when you get up, and again about two or three o'clock. If you do that during the whole of the month, you will find that next year you can keep the fast completely. I am speaking, of course, of those who are free agents. To those who have to work all day and journey to their work, whose life is

ISLAMIC REVIEW

dependent on the life of those who are not Muslims, I have no right to speak. They know what they can do. But I beg them to do all that is in their power to obey our Lord's command on this occasion, and, at any rate, to manage somehow to say the full number of their prayers each day, and to remember in their prayers the Muslim Empire. You all know, I suppose, why the month of Ramadan was chosen. It is the month in which the Holy Qur-án was first revealed, in which the Holy Prophet first received his mission. It is on that transcendent blessing from Allah that we are told to meditate with thanksgiving. But this year none of us can fail to think of the terrible humiliation which threatens the temporal power of Islam, in the person of the Successor of our Holy Prophet. None of us can fail to pray that it may be averted. And as we meditate upon God's signal mercy in the past, and pray—three hundred millions of us, all together though so widely scattered—I am sure the burden will be lifted from us, and the light will shine once more. For listen to the words of our Lord himself, with regard to those who keep the fast of Ramadan :

“And when My worshippers ask thee concerning Me, surely I am near. I answer the prayer of the suppliant when he calls upon Me. So let them hear My call and believe in Me, that they may walk aright.”

We English Muslims have a special need—I might almost call it a responsibility—to keep this Ramadan, for our country, for the last ten years, has dealt unjustly with Islam, owing to false direction leading ignorance. But there are signs already of a change of feeling. Pray God that it may not come too late.

I consider it my duty to give you notice of the fast and exhort you to it thus a month beforehand, that you may make your preparations. Of the spiritual benefits we may derive from it I hope to speak to you in Ramadan itself. I wish this house could be kept open the whole month for any Muslim, any Muslimah, to come and pray here, at any hour of the day or night ; but I fear that that is quite beyond the means at our disposal, and I myself live a long way from London, so am not much use. But do remember to say your prayers at the appointed hours, or as near to them as possible, in your own homes. Try to make it a real striving after righteousness, a month of resolution and prayer, to fortify your souls, not for the remainder of the year only, but for the remainder of your natural lives. Is it a hardship to give up this food, this blessing from Allah? If we did not sometimes give it up voluntarily, some of us who spend our lives in comfort would regard it as our natural right and not a gift at all. Allah has given us so many things which we regard as natural right ; we have a natural right to live and we have a natural right to die. Ah, but

THE PROPHET IN WAR-TIME

that we do not count a blessing. Pray, why not? It is part of that which Allah has prescribed, the natural order which is His command. We all experience a natural shrinking from the thought of death itself. Try to live so that the result of death shall have no terrors for us, because, having obeyed our Lord's commands, we have the consciousness of His protecting friendship, leading us to a clearer light than we have ever known.

"Allah is the Protecting Friend of those who believe. He leads them out of darkness into light."

THE PROPHET IN WAR-TIME

IV

By MAULVI MUSTAFAKHAN, B.A.

JEW'S AT WAR

(Continued from October Number.)

BUT the worst of all was that Kab bin Ashraf was plotting against the life of the Holy Prophet. So far the Muslims tolerated this firebrand who had violated all the pledges of neutrality, but now the point was reached when the Muslims could no longer stand still, as their inactivity would have meant destruction of the whole Commonwealth of Islam. They approached the Holy Prophet and begged permission to deal with Kab bin Ashraf. The Prophet consented, and Ashraf was executed.

Some other circumstances also caused the Jewish animosity, one of which is very romantic. The banishment of a tribe of Jews called "Kainuka" is a very famous event in the history of Islam, and I should like to narrate it at some length. The Jewish tribes were generally commercial, and the evils of wealth were prevailing in them; but the Bani Kainuka were especially notorious for the laxity of their morals. They were seditious and unruly, and were invariably ready to pick up quarrels. One day in February, 629, a young Muslim girl from the country came to their market to sell milk. The Jewish youth, outraging all the principle of honour and regard for women, insulted her. A Muslim passer-by took the side of the poor girl, and a fight ensued in which a Jewish youth was killed. Upon this a party of the Jews rushed out and fell fiercely upon the Muslim youth, and killed him on the spot. A wild scene then followed. There was a severe affray between the Jews and the Muslims, and many were killed on both sides. Hearing the news of

ISLAMIC REVIEW

this unhappy event, the Holy Prophet hastened to the spot and succeeded in putting down the fury of his people. He then proceeded to the headquarters of the Bani Kainuka and asked them not to create such troubles lest these acts of violation should bring about such a calamity upon them as that upon the Quraish in the battle of Badr. "Get away, O Muhammad! we are not like Quraish; if you fight against us we will teach you a lesson" was the reply. This answer was the most impertinent and unwarranted to the sober and dispassionate appeal for peace by the Prophet. He at once perceived that it was an open ultimatum from the responsible spokesmen of the Jews, and if the things were allowed to remain unchecked Medina would become a hotbed of sedition and disorder, and the public safety would be in grave danger. It was, therefore, the duty of the Prophet, as the responsible head of the Administration, to put a stop to this state of affairs. He therefore asked the Bani Kainuka either to enter definitely into the Commonwealth of Islam or to evacuate Medina. But they shut themselves up in their fortresses and set the Prophet's authority at defiance. A siege was laid down in their stronghold without delay. After fifteen days they surrendered. They were deserving of a very severe punishment, but the clemency of the Prophet intervened and they were simply banished.

After the banishment of Bani Kainuka, another tribe of the Jews rose into rebellion. The Quraish of Mecca were invariably instigating the Bani Nazir against the Moslems. Once the latter made a conspiracy to kill the Prophet by rolling down a heavy stone upon his head from the roof of the house. One day the Prophet went to them in order to discuss a matter and was standing by the wall of their house, while a Jew, taking this opportunity, went up to the roof in order to throw the stone upon him. The Prophet came to know of it and instantly left the place. When this dark design of Bani Nazir was thus frustrated, they played another trick and asked the Prophet to come to them with three preachers in order to have a religious debate with their Pharisees. The Prophet accepted their invitation, but on his way he learnt that the Jews were armed with swords and were waiting to kill him. The Prophet returned, and the Jews were once more disappointed.

Bani Nazir now adopted the same position as their brethren Bani Kainuka had previously done. They openly acted against their agreement and showed signs of hostility. The Prophet sent them a similar message as he had done to the Bani Kainuka. But their reply was also like Kainuka's, defiant and hostile, because they were expecting assistance from the hypocrites against Islam. They were, however, eventually disappointed of this help and shut themselves up

THE PROPHET IN WAR-TIME

in fortresses like Bani Kainuka. The Muslims besieged them, and the enemy surrendered after fifteen days. The previous offer was renewed and they evacuated the city. They were, however, allowed to take all the movable properties on the backs of camels. In order to prevent the Muslims from using their dwellings, they destroyed them before leaving. Although they were compelled to leave their sweet homes, their departure was very bright and happy. They set out in a mighty procession with great pomp and circumstance, riding on the backs of camels, while the harmonium was being played in train, and the dancing-girls were singing and playing on their music organs. The people of Medina were surprised with the grandeur of the procession, and remarked among themselves that "they had never seen such a ceremonious function." This shows that the Jews did not feel their banishment as punishment and departed in very high spirits. Perhaps it was due to the fact that they were thinking of attacking Islam from their new colony, as their subsequent history proved.

The land and the war material which they left behind were distributed by the Holy Prophet among the Muhajrin (emigrants) who were so far dependent upon the generous support of the Ansar (helpers). Thus the Jewish campaign was brought to a close in Medina; but it was re-opened after some time, and resulted in the famous battle of Khyber with which we will deal later on.

The Jewish rebellion was put down in Medina by their expulsion; but their machinations were still bearing fruit in the neighbouring tribes, who now and then threatened the peace of the Muslim Commonwealth. These surrounding clans of the desert, wild and fierce as they were, were always thinking of making raids upon the territory of Medina. Ammor and Salba took the initiative, and in A.H. 5 made preparations to fall upon Medina. The Holy Prophet received timely information of their contemplated attack, and marched out at the head of four hundred Muslims to meet the foe. But the enemy, hearing of the advance of the Muslims, fled to the mountains. In the same year the idolaters again gathered together a formidable army at Jandal to make a powerful onset on Muslim State. The Holy Prophet also resolved to resist the enemy and came out from Medina with one thousand men. Hearing of this, the enemy retired without any engagement.

Similarly, Harasbin Abizarar, who was the chief of the nomad tribe of Khuza, at the instance of the Quraish of Mecca made great preparations to lead an attack on Medina. On the receipt of this news the Holy Prophet sent Yazid bin Khasib to verify the news, who came back and confirmed it. Therefore the Muslim forces also marched out from

ISLAMIC REVIEW

Medina on 2nd of Shaban, 5th year of Hijra; but when Horas learnt of the advance of the Muslim army his forces dispersed away, while he himself took refuge in a mountain.

(To be continued.)

“THE MOSQUE CALENDAR”

1921

We have great pleasure in informing our readers that we have prepared and published a Calendar for the year 1921, which contains a very

BEAUTIFUL PHOTOGRAPH

OF THE MOSQUE, WOKING.

We strongly recommend this to our Muslim brothers.

Price **2/-** net.

Manager,

The “Islamic Review,”

Woking, England

THE ASIATIC REVIEW

(Formerly "The Asiatic Quarterly Review").

Published at

Westminster Chambers, 3 Victoria Street, London, S.W.

2s. 6d. net.

20s. a year: post free.

NEW & SECOND HAND BOOKS

ON REDUCED PRICES.

WALKER, P. F.	Afghanistan. In two volumes . . .	each 2/-
RAYCANT . . .	History of the Turks Scarce . . .	30/-
WALSH . . .	Constantinople and its Environs. Full of beautiful engravings. Scarce . . .	35/-
KNIGHT . . .	The Awakening of Turkey . . .	8/-
BARTLETT . . .	With the Turks in Thrace . . .	8/6
EARL OF CROMER .	Modern Egypt. 2 volumes . . .	20/-
COMRACK . . .	Egypt in Asia . . .	9/-
THASKER . . .	Arabic Grammar . . .	16/-
VANESS, J. . . .	Spoken Arabic of Mesopotamia . . .	7/-
NEWMAN . . .	Handbook of Modern Arabic . . .	5/-

Apply :—The Manager, Islamic Book Dept, The Mosque, Woking

THE MOHAMADAN.

The only Muslim organ in English published in South India devoted to a literal discussion of Religion, Politics, Art, Literature, etc. A bold advocate of the Muslim cause. A good medium to advertise.

Annual Subscription £1.

Half-yearly 10s.

Apply :

The MANAGER, "The Mohamadan," Rajapetta, Madras.

THE MUSSALMAN.

The only Moslem Weekly in English issued from Calcutta.

(ESTABLISHED 1906.)

It is an up-to-date and independent paper having liberal views. Though all topics of special interest to the Mussalmans are discussed in its columns, social, political, and economic questions of general interest always receive due attention. It advocates the Moslem cause boldly and fearlessly when such advocacy is necessary, and it specially claims the support of all educated Mussalmans.

As it has its circulation all over India and Burma, it serves as a good advertising medium too.

Annual Subscription (inland) Rs. 5, (foreign) 12 Shillings.

All business letters should be addressed to—

THE MANAGER, "THE MUSSALMAN," CALCUTTA, INDIA.

THE AFRICA AND ORIENT REVIEW.

A monthly Organ devoted to the interests of the peoples of
Africa, Asia, West Indies, etc., etc.

ANNUAL SUBSCRIPTION, 8s. 6d.

Editor: DUSE MOHAMED, O.I.M., A.S.P., etc.

158 Fleet Street, London, E.C.

ISLAMIC REVIEW BOOK DEPOT.

OUR NEW PUBLICATIONS.

1. **HOLY QUR-AN**, with English Translation and Commentary. By M. MUHAMMAD ALI, M.A., LL.B. £1 10s.
2. **TEACHINGS OF ISLAM**. The booklet discusses the five subjects—(1) The Physical, Moral, and Spiritual Conditions of Man. (2) The State of Man in the After Life. (3) The Real Object of the Existence of Man and the Means of its Attainment. (4) The Effect of Actions in the Present Life and the Life to Come; and (5) The Sources of Divine Knowledge. 5s.
3. **A WESTERN AWAKENING TO ISLAM**. By the RIGHT HON. LORD HEADLEY. 2s.
4. **WARNINGS AGAINST "DRINK."** By LORD HEADLEY. 1d.
5. **LONDON MUSLIM HOUSE SERMONS**. By MESSRS. MARMADUKE WILLIAM PICKTHALL, MOHAMAD SADIQ DUDLEY WRIGHT, KHWAJA KAMAL-UD-DIN, and LORD HEADLEY (El-Farooq), 9d.

By KHWAJA KAMAL-UD-DIN.

6. **ISLAM AND THE MUSLIM PRAYER**. 6d.
7. **SAYINGS OF THE PROPHET MUHAMMAD**. 3d.
8. **THE PRINCIPLES OF ISLAM AND CHRISTIANITY COMPARED**. Lecture delivered before Heretics Association, Cambridge. 3d.
9. **GLIMPSES FROM THE LIFE OF THE PROPHET MUHAMMAD**. A collection of Essays written by Muslim and non-Muslim, British and non-British writers, dealing with aspects of the life of the holy Prophet, at the request of the Editor of the ISLAMIC REVIEW, including an extract (translated in English) from the writings of IMAM GHIZALI on the Morals and Manners of the Prophet, 2s. 6d.
10. **STUDY OF ISLAM**. Series of Lectures on—1. Faith 2. Five Pillars of Islam. 3. Fasting. 4. Pilgrimage. 1s.
11. **RELIGION OF ATOMS**. Principle of Evolution. Harmony between Science and Religion through Islam. Religion of Nature. Morality. Ethics. Creation and Function of Soul, and its relation to Body, discussed from Quranic point of view. 9d.
12. **EXISTENCE OF GOD**. A Lecture before an Atheistic Society. 3d.
13. **MYSTIC SIDE OF ISLAM**. 3d.
14. **GOSPEL OF PEACE**. 3d.
15. **WAR AND RELIGION**. Being a series of Lectures, from Muslim and Christian point of view, dealing with the views of two Religions. Religion of the European War. The Prophet's Warfare. Jihad and the Law of Life. By MR. MARMADUKE PICKTHALL. Price 8d.

16. **THE KINGDOM OF GOD**. By MARMADUKE PICKTHALL. 3d.

17. **THE MUSLIM HOME**. By HER HIGHNESS THE RULER OF BHOPAL. 1s.

18. **QUR-AN AND WAR**. By M. SADR-UD-DIN. 1d.

BOOKS BY SHAIKH M. H. KIDWAI (AL-QIDWAI), Barrister-at-Law, The Mosque, Woking.

2. **WOMAN UNDER JUDAISM AND BUDDHISM**. 3d.
3. **WOMAN UNDER CHRISTIANITY**. 1s. 6d.
4. **WOMAN UNDER ISLAM**. 1s. 6d.
5. **WOMAN UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS**. 3s.
6. **SISTER RELIGIONS**. 3d.
7. **THE WAR AND GOD (Review)**. 3d.
8. **MAULUD UN NABI**. 3d.
9. **DIVORCE**. 3d.
10. **MUSLIM INTERESTS IN PALESTINE**. 3d.
11. **MUHAMMAD THE SON OF GOD**. 9d.
12. **THREE GREAT MARTYRS SOCRATES, JESUS, AND HOSAIN**. 9d.
12. **HAREM, PURDAH OR SECLUSION**. 3d.

Apply to—

(i) "ISLAMIC REVIEW," The Mosque, Woking, Surrey.

(ii) "ISHAAT-I-ISLAM" Office, Azeez Manzil, Naulakah P.O., Lahore, India.]